

# GENESIS

## OPERATION SILVER CUP

### THE TRAP IS SET

#### EXEGESIS VERSES 1 – 5:

וַיֹּצֵא אֶת־אֲשֶׁר עַל־בֵּיתוֹ לֵאמֹר מִלֵּא אֶת־אֲמֹתָחַת  
הָאֲנָשִׁים אֲכָל כְּאֲשֶׁר יוֹכְלוֹן שָׂאת וְשִׁים כֶּסֶף־אִישׁ בְּפִי  
אֲמֹתָחָתוֹ:

<sup>NAS</sup> Genesis 44:1 Then he commanded his house steward, saying, "Fill the men's sacks with food, as much as they can carry, and put each man's money in the mouth of his sack. (וַיֹּצֵא אֶת־אֲשֶׁר עַל־בֵּיתוֹ לֵאמֹר מִלֵּא אֶת־אֲמֹתָחַת אֶת־אֲנָשִׁים אֲכָל כְּאֲשֶׁר יוֹכְלוֹן שָׂאת וְשִׁים כֶּסֶף־אִישׁ בְּפִי אֲמֹתָחָתוֹ) [waw consec. + v/Piel/IPF/3ms: tsawah; "then he commanded/charged"; + sign of d.o. + rel.pro: 'asher + prep: -al + n/com/m/s/constr. w/3ms suff: bayith; "whom was over his house/his house steward"; + prep: lamed w/ v/qal/inf/constr: 'amar; "saying"; + v/Piel/imp/m/s: mala'; "fill completely"; + sign of d.o. + n/com/f/pl/constr: 'amettachath; "the sacks of" {the idea is to fill to the brim, even the extra compartment}; + n/com/m/pl/abs: 'ish; "the men"; + n/com/m/s/abs: 'okel; "with food"; + prep: kaph + rel.pro: 'asher; "according to which"; + v/qal/IPF/3mpl; yakal; "they are able"; + v/qal/inf/constr: nasah; "to lift/carry"; + waw conj. + v/qal/imp/m/s: siym; "and put"; + n/com/m/s/constr: keseph; "the silver/money of"; + n/com/m/s/abs: 'ish; "each man"; + prep: bet + n/com/m/s/constr: peh + n/com/f/s/constr. /w3ms suff: 'amettachath; "in the mouth of the inner sack" {i.e., on top}}]

וַאֲת־גַּבִּיעִי גָבִיעַ הַכֶּסֶף תָּשִׂים בְּפִי אֲמֹתָחַת הַקֶּטָן  
וַאֲת־כֶּסֶף שִׁבְרוֹ וַיַּעַשׂ כְּדַבַּר יוֹסֵף אֲשֶׁר דִּבֶּר:

<sup>NAS</sup> Genesis 44:2 "And put my cup, the silver cup, in the mouth of the sack of the youngest, and his money for the grain." And he did as Joseph had told him. (וַאֲת־גַּבִּיעִי אֶת־וְדַבַּר כֶּסֶף שִׁבְרוֹ וַיַּעַשׂ כְּדַבַּר יוֹסֵף אֲשֶׁר דִּבֶּר) [waw conj. + sign of d.o. + n/com/m/s/constr. w/1cs suff: gabyi-a; "and my cup"; + n/com/m/s/constr: gabyi-a; "the cup of"; + d.a. + n/com/m/s/abs: keseph; "silver"; + v/qal/IPF/2ms: siym; "you will put"; + prep: bet + n/com/m/s/constr: peh + n/com/f/s/constr: 'amettachath; "in the mouth of the inner sack of"; + d.a. + adj/m/s/abs: qathon; "the youngest one"; + waw conj. + sign of d.o. + n/com/m/s/constr: keseph; "and the silver/money of"; + n/com/m/s/constr. w/3ms suff: sheber; "his grain purchase"; + waw consec. + v/qal/IPF/3ms: -asah; "and he did"; + prep: kaph + n/com/m/s/constr: dabar; "just as the matter of"; + proper n: "Joseph"; + rel.pro: 'asher + v/Piel/PF/3ms: dabar; "which he spoke"])

## GENESIS

WTT Genesis 44:3 הַבֹּקֶר אֹר וְהָאֲנָשִׁים שְׁלָחוּ הַמָּה וְחַמְרֵיהֶם:

NAS Genesis 44:3 **As soon as it was light, the men were sent away, they with their donkeys.**  
 (הַבֹּקֶר הָ) [d.a. + n/com/m/s/abs: boker; "and the morning"; + v/qal/PF/3ms: 'or; "it became a source of light" {i.e., at the crack of dawn}; + waw conj. + d.a. + n/com/m/pl/abs: 'ish; "and the men"; + v/Niphal/PF/3cpl: shalach; "were being sent away"; + pro/3mpl: hem; "they themselves"; + waw conj. + n/com/m/pl/constr. w/3mpl suff: chamor; "and their donkeys" ])

WTT Genesis 44:4 הֵם יָצְאוּ אֶת־הָעִיר לֹא הִרְחִיקוּ וְיוֹסֵף אָמַר  
 לְאִשֶּׁר עַל־בֵּיתוֹ קוּם רֹדֵף אַחֲרַי הָאֲנָשִׁים וְהִשְׁגָתֶם וְאָמַרְתָּ  
 אֲלֵהֶם לְמָה שְׁלַמְתֶּם רָעָה תַּחַת טוֹבָה:

NAS Genesis 44:4 **They had just gone out of the city, and were not far off, when Joseph said to his house steward,** (הֵם יָצְאוּ אֶת הָעִיר לֹא רָחַק וְיוֹסֵף אָמַר לְאִשֶּׁר לְבֵיתוֹ) [pro/3mpl: hem; "they themselves"; + v/qal/PF/3cpl: yatsa'; "had gone out"; + sign of d.o. + d.a. + n/com/f/s/abs: -iy; "the city"; + neg.part: lo' + v/Hiphil/PF/3mpl: rachaq; "not having caused to go far"; + waw conj. + proper n: "and Joseph"; + v/qal/PF/3ms: 'amar; "he said"; + prep: lamed + rel.pro: 'asher + prep: -al + n/com/m/s/constr. w/3ms suff: bayith; "to whom was over his house/to his house steward" ])

**"Up, follow the men; and when you overtake them, say to them, 'Why have you repaid evil for good?'** (טוֹב תַּחַת רָעָה שְׁלַמְתֶּם לְמָה אֶל אָמַר וְנִשְׁג וְאִשֶּׁר הָ אַחֲרַי רֹדֵף קוּם) [v/qal/imp/m/s: qum; "arise/up"; + v/qal/imp/m/s: radaph; "pursue/follow"; + adv: 'acherey; "after"; + d.a. + n/com/m/pl/abs: 'ish: "the men"; + waw consec. + v/Hiphil/PF/2ms w/ 3mpl suff: nasag; "and you will overtake them"; + waw consec. + v/qal/PF/2ms: 'amar; "and you will say"; + prep. w/3mpl suff: 'el; "to them"; + interr.part: lamah; "why/for what reason"; + v/Piel/PF/2mpl: shalem; "did you repay/recompensed"; + adj/f/s/abs: ra-ah; "evil"; + prep: tachath; "instead of/for"; + n/com/f/s/abs: tob; "good" ])

WTT Genesis 44:5 הֲלוֹא זֶה אֲשֶׁר יִשְׁתֶּה אֲדֹנָי בּוֹ וְהוּא נֹחַשׁ יִנְחַשׁ  
 בּוֹ הֲרַעְתֶּם אֲשֶׁר עָשִׂיתֶם:

NAS Genesis 44:5 **'Is not this the one from which my lord drinks, and which he indeed uses for divination? You have done wrong in doing this.'** (הֲלוֹא זֶה אֲשֶׁר יִשְׁתֶּה אֲדֹנָי בּוֹ וְהוּא נֹחַשׁ יִנְחַשׁ בּוֹ הֲרַעְתֶּם אֲשֶׁר עָשִׂיתֶם) [interr.part: ha + neg.part: lo'; "Is not?"; +

## GENESIS

*adj/m/s: zeh; "this one"; + rel.pro: 'asher; "from which"; + v/qal/IPF/3ms: shathah; "he drinks"; + n/com/m/s/constr. w/1cs suff: 'adon; "my lord"; + prep. w/3ms suff: bet; "with it" {suff. ref. the cup, vs.2}; + waw conj. + pro/3ms: hu'; "and he himself"; + v/Piel/inf/abs: nachash; "practicing divination"; + v/Piel/IPF/3ms: nachash; "he will practice divination"; + prep. w/3ms suff: bet; "with it"; + v/Hiphil/PF/2mpl: ra-a-; "you have caused bad/evil"; + rel.pro: 'asher; "that which"; + v/qal/PF/2mpl: -asah; "you have done"])*

### ANALYSIS VERSES 1 – 5:

1. In spite of the uninspired chapter break in the text, there is no break in the flow of the narrative revolving around an afternoon of heavy drinking in 43:34.
2. Sometime during the remainder of the day/evening, **Joseph** issued further orders to “**his house steward**/'asher –al bayith” (vs.1).
3. In spite of having become drunk, Joseph’s orders reflect a cohesive and determined plan.
4. This suggests and supports a plan that had been thought out prior to the feast.
5. So the events of chapter 43,44 reflect a cleverly devised scheme put into play by **Joseph** not deterred by a lack of sobriety.
6. A scheme that ironically was suspect by his brothers earlier that their presence at the ruler’s **house** was a set-up or trap (cf.43:18).
7. They were being set-up...just not in the way they assumed.
8. The bait was to lull them into complacency as to any further fear that this ruler was out to get them.
9. The hook was set with alcohol that rendered them inebriated.
10. This provided maximum opportunity for Joseph to then “reel them in” carrying out his greatest deception, “operation **silver cup**”.
11. With the brothers either preoccupied as a result of partying or later in deep sleep, access to their cargo bags could be had without notice.
12. Joseph’s command to his residential manager is in 3 parts:
  - A. “**Fill the men’s sacks with food, as much as they can carry**/mala’ ‘amettachath ‘ish ‘okel kaph ‘asher yakal nasah”.
  - B. “**And put each man’s money in the mouth of his sack**/waw siym keseph ‘ish bet peh ‘amettachath”.
  - C. “**And put my cup, the silver cup, in the mouth of the sack of the youngest, and his money for the grain**/waw gabiy-a gabiy-a ha keseph siym bet peh ‘ammettachath ha qathon waw keseph sheber” (vs.2).
13. As expected from an adjusted and obedient subordinate, the butler “**did exactly as Joseph had spoke**/-asah kaph dabar Joseph ‘asher dabar”.
14. The order to **fill the men’s sacks** to the brim means that in each cargo bag was stuffed allowing only enough room in the inner bag at the top (*‘ammettachath*) to squeeze in **each man’s money** with the grain.
15. The weight of the bags was enough to tax the brothers’ strength in lifting i.e., “**as much as they can carry/lift**”.
16. Benjamin’s bag was to be singled out and in it enough room left to put in Joseph’s **silver cup** along with his **money** used for purchasing **grain**.

## GENESIS

17. It is Benjamin that is revealed as the catalyst to Joseph's scheme.
18. The brothers were initially tested as to their attitude towards their younger brother when **Joseph** served him 5x as much food as the others in 43:34.
19. However, even if the brothers had reacted with some jealousy on the occasion, that in and of itself would not reveal to **Joseph** what he really wanted to know.
20. That is, have his brothers alienated Benjamin over the years as they had with him?
21. To know this would reveal whether the brothers have continued to nurture hatred towards his person (cf.37:4) by transferring it and taking it out on Benjamin.
22. Or have the years softened their hearts allowing love and unity to gain its rightful place in the family priesthood (indication of remorse/regret).
23. If so, that would suggest that doctrine and conscience has had a positive impact on the brothers experientially in spite of their blatant weaknesses otherwise.
24. This concept in thought will either extinguish Joseph's STA revenge pursuit or further fuel it.
25. It appears that his plan is to keep Benjamin with him if he sees a continued negative side to his brothers and send them home once again to face their father under that circumstance.
26. They had to explain the absence of Simeon the first time, now let them explain Benjamin's.
27. While Joseph's orders can be speculative as to sub-motives (i.e., make sure the families have plenty of food; extended grace with the refunds, etc.), the primary intent must be understood in the context of pulling a fast one over his brothers per vs.2.
28. And only in the context of vs.3 can we shed light as to the maneuvering behind the command, "**As soon as it was light, the men were sent away, they with their donkeys/ha boker 'or waw ha 'ish shalach hem waw chamor**".
29. The Hebrew verb *shalach* (**were sent away**) is in the passive Niphal form meaning they were roused out of bed and hustled out of town by some of Joseph's staff.
30. At the crack of dawn with their minds in a fog from drunkenness they are forced to load up their cargo bags on **their donkeys** and skedaddle.
31. Now we see why **Joseph** loaded their **sacks** to the brim so that they could barely lift them.
32. The weight of the cargo would be challenge enough in loading and under the rushing of leaving who is going to think to check them for anything other than **grain**.
33. Under different conditions, to check their bags to see if again their **money** was returned might be expected and would jeopardize the whole plan.
34. The situation as a whole (hungover, heavy cargo and immediate departure) renders them not so inclined and in this way they are ushered out of town unsuspecting once again.
35. The purpose for returning the silver on this occasion is to further intimidate and build suspense when finally they do check their bags with Benjamin's being the last checked (cf.vs.12).
36. The silver will further make them look the dupes (to humiliate) when they claim innocence as to taking any silver or gold from the ruler's **house** in vs.8.
37. With their silent pondering as to once again finding their **money** returned one after another the reader can imagine the dragnet looking for its captured prey, the **silver cup**.
38. Timing in the situation was everything.
39. Joseph's plan could not allow time for his brothers to regain clarity and stop to reevaluate all that has gone on.
40. So just as "**they had gone out of the city, and were not far off/hem yatsa' ha -iy'r lo' rashaq**", **Joseph** gives "**his house steward/**'asher -al bayith" further orders (vs.4).

## GENESIS

41. He was to prepare himself for departure (**up/qum**) and “**follow the men; and when you overtake them**/radaph ‘acherey ha ‘ish waw nasag” confront them with a charge of theft.
42. The steward’s accusation was to be such that it simply implied the brothers would know what he was talking about without specifically mentioning “**the silver cup**”.
43. The opening salvo of accusation was “**Why have you repaid evil for good**/lamah shalem rah tachath tob?”
44. This would immediately put them on the defensive inciting apprehension.
45. It was designed to amplify their supposed guilt as not only stealing, but stealing from a host that just previously extended gracious hospitality showing benevolence.
46. To add to the seriousness of charge, the **steward** was to further inform them that the theft was not of just some common item, but “**Is not this the one from which my lord drinks, and which he indeed uses for divination**/ha lo’ zeh ‘asher shathah ‘adon bet waw hu’ nachash nachash bet?” (vs.5).
47. This part of the charge reveals that the **silver cup** in view was the very **cup Joseph** was drinking from during the feast.
48. This would enlighten the brothers to exactly what they were being accused of stealing as they would have visually seen the **cup** during the party.
49. **Joseph** further embellishes the use of the **cup** as one not only of ownership, but for religious practice i.e., **divination**.
50. The literal Hebrew *nachash nachash* (**divination**) utilizes dual verbs being infinitival and imperfect in form to emphasize the vessel had been sanctified for ongoing and future use.
51. In other words, it was to be perceived as irreplaceable.
52. The verb means to divine by observing and fortune telling.
53. It was part of the occult practices that were common in both Egypt and Canaan.
54. One method was to put water in a **cup** and sprinkle gold or silver particles in the water and then try to interpret the future by the pattern in which the particles settled.
55. Another was to pour oil on the water (oleomancy) and interpret the patterns formed.
56. Another was to pour water on oil (hydromancy) and observe the patterns.
57. The practice was forbidden under the Law. Lev.19:26; Deu.18:10
58. It was used of Laban foreseeing that he was blessed by association with Jacob in Gen.30:27.
59. **Joseph** having married into an Egyptian priestly family would be quite aware of any particulars as to this pagan practice.
60. Here he uses it to further elevate the trepidation he wants to impose upon the brothers.
61. He again plays on their mysticism he discerns they adhere.
62. They remained mute as to the doctrinal assertions thrown at them, so let’s see how they react to a claim of paganist practice.
63. **Joseph** obviously didn’t engage in occult practice, but he uses the claim to make himself look as if he was prophetic, a sorcerer.
64. This would work as leverage to incite further fear as they might recall how he picked Simeon to be bound on the first trip, their seating arrangement yesterday at the feast and even add to any mysticism of the silver that keeps appearing in their cargo.
65. **Joseph** plays his brothers’ STA religious weaknesses for advantage and to pull off this vindictive deed.
66. With the instructions clear, the **steward** will set off to perform his task.

# GENESIS

## THE CHARGE AND DEFENSE

### EXEGESIS VERSES 6 – 10:

וַיִּשְׁגֹּם וַיְדַבֵּר אֱלֹהִים אֶת־הַדְּבָרִים הָאֵלֶּה׃<sup>WTT</sup> Genesis 44:6

**NAS** Genesis 44:6 **So he overtook them and spoke these words to them.** (דָּבַר וְ נִשְׁגָּם וְ)

אֶל [waw consec. + v/Hiphil/IPF/3ms w/3mpl suff: nasag; "and he overtook them"; + waw consec. + v/Piel/IPF/3ms: dabar; "and he spoke"; + prep. w/3mpl suff: 'el; "to them"; + sign of d.o. + d.a. + n/com/m/pl/abs: dabar + d.a. + adj/b/pl/abs: 'elleh; "these things" ])

וַיֹּאמְרוּ אֵלָיו לָמָּה יְדַבֵּר אֲדֹנָי פְּדָבָרִים הָאֵלֶּה׃<sup>WTT</sup> Genesis 44:7  
חֲלִילָה לְעַבְדֶּיךָ מַעֲשׂוֹת פְּדָבָר הַזֶּה׃

**NAS** Genesis 44:7 **And they said to him, "Why does my lord speak such words as these?**

**Far be it from your servants to do such a thing.** (וְ אֲדֹנָי דָּבַר לָמָּה אֵל אָמַר וְ)

זֶה הִיא הַדְּבָר הַזֶּה [waw consec. + v/qal/IPF/3ms: 'amar; "and they said"; + prep. w/3ms suff: 'el; "to him"; + interr.part: lammah; "for what reason/why?"; + v/Piel/IPF/3ms: dabar; "does he speak"; + n/com/m/s/constr. w/1cs suff: 'adon; "my lord"; + prep: kaph + d.a. + n/com/m/pl/abs: dabar + d.a. + adj/b/pl: 'elleh; "such as these things"; + interj.part. {directional w/neg. emphasis}: haliyl; "far be it {from us}/God forbid"; + prep: lamed + n/com/m/pl/constr. w/2ms suff: -ebed; "for your servants"; + prep: min w/ v/qal/inf/constr: -asah; "from doing"; + prep: kaph + d.a. + n/com/m/s/abs: dabar + d.a. + adj/m/s: zeh; "such as this thing/matter" ])

הֵן כֶּסֶף אֲשֶׁר מָצָאנוּ בְּפִי אֲמַתְחַתֵּינוּ הַשִּׁבְנוּ אֵלָיךְ מֵאֶרֶץ כְּנָעַן וְאֵיךְ נִגְנַב מִבַּיִת אֲדֹנֶיךָ כֶּסֶף אִו זֶהב׃<sup>WTT</sup> Genesis 44:8

**NAS** Genesis 44:8 **"Behold, the money which we found in the mouth of our sacks we have brought back to you from the land of Canaan. How then could we steal silver or gold from**

**your lord's house?** (וְ אֵל שׁוֹב אֲמַתְחַת פִּיהַ בְּ מִצָּא אֲשֶׁר כֶּסֶף הֵן וְ)

כְּנָעַן אֶרֶץ מִן אֵל שׁוֹב אֲמַתְחַת פִּיהַ בְּ מִצָּא אֲשֶׁר כֶּסֶף הֵן [interj.part: hen; "behold"; + n/com/m/s/abs: keseph; "the silver"; + rel.pro: 'asher; "which"; + v/qal/PF/1cpl: matsa'; "we found"; + prep: bet + n/com/m/s/constr: peh + n/com/f/pl/constr. w/1cpl suff: 'amettachath; "in the mouth of our inner sacks"; + v/Hiphil/PF/1cpl: shub; "we returned with/brought back"; + prep. w/2ms suff: 'el; "to you"; + prep: min + n/com/f/s/constr: 'erets; "from the land of"; + proper n: "Canaan";

## GENESIS

+ *waw conj.* + *interr.adv.*: 'eyeke; "How?"; + *v/qal/IPF/1cpl ganab*; "could we steal"; + *prep: min* + *n/com/m/s/constr: bayith* + *n/com/m/pl/constr. w/2ms suff: 'adon*; "from the house of your lord"; + *n/com/m/s/abs: keseph*; "silver"; + *conj: 'or*; "or"; + *n/com/m/s/abs: zahab*; "gold"])

אֲשֶׁר יִמְצָא אֶתְּוּ מִעֲבָדֶיךָ וּמֵת וְגַם־אֲנַחְנוּ נָהִיָּה  
לְאֲדֹנָי לְעֲבָדִים: <sup>WTT</sup> Genesis 44:9

<sup>NAS</sup> Genesis 44:9 "With whomever of your servants it is found, let him die, and we also will be my lord's slaves." (לְ הִיָּה אֲנַחְנוּ גַם וּ מוֹת וּ עֶבֶד מִן אֵת מִצָּא אֲשֶׁר) [rel.pro: 'asher; "whom"; + *v/Niphal/IPF/3ms: matsa'*; "it may be found"; + *prep: w/3ms suff: 'eth*; "with him"; + *prep: min* + *n/com/m/pl/constr. ws/2ms suff: -ebed*; "from your servants"; + *waw consec.* + *v/qal/PF/3ms: muth*; "then let him die/then execute him"; + *waw conj.* + *conj: gam*; "and also"; + *pro/1cpl: 'anachenu*; "we ourselves"; + *v/qal/IPF/1cpl: hayah*; "will become"; + *prep: lamed* + *n/com/m/s/constr. w/1cs suff: 'adon*; "for my lord"; + *prep: lamed* + *d.a.* + *n/com/m/pl/abs: -ebed*; "for/as slaves/servants"])

אֵתְּוּ יִהְיֶה־לִּי עֶבֶד וְאַתֶּם תִּהְיוּ נְקִיִּם: <sup>WTT</sup> Genesis 44:10

<sup>NAS</sup> Genesis 44:10 So he said, "Now let it also be according to your words; he with whom it is found shall be my slave, and the rest of you shall be innocent." (כִּי עָתָה גַם אָמַר ו) [waw consec. + *v/qal/IPF/3ms: 'amar*; "So he said"; + *conj: gam*; "also/indeed"; + *adv: -attah*; "now"; + *prep: kaph* + *n/com/m/pl/constr. w/2mpl suff: dabar*; "just as your words"; + *adv: ken*; "so/thus"; + *pro/3ms: hu'*; "for he himself"; + *rel.pro: 'asher*; "which"; + *v/Niphal/IPF/3ms: matsa'*; "it may be found"; + *prep. w/3ms suff: 'eth*; "with him"; + *v/qal/IPF/3ms: hayah*; "he will become"; + *prep. w/1cs suff: lamed*; "for me"; + *n/com/m/s/abs: -ebed*; "a slave/servant"; + *waw conj.* + *pro/2mpl: 'attem*; "and you yourselves"; + *v/qal/IPF/2mpl: hayah*; "you all will become"; + *adj/m/pl/abs: naqiy*; "innocent/clear/free {same as 24:41}"])

### ANALYSIS VERSES 6 – 10:

1. The steward follows Joseph's orders (cf. vss.4-5) and "overtook the brothers and spoke to them/nasag waw dabar 'el".
2. What he spoke is encapsulated in the phrase "these words/ha dabar ha 'elleh" referencing the orders given to him in vss.4-5:
  - A. "Why have you repaid evil for good?"
  - B. "Is not this the one from which my lord drinks, and which he indeed uses for divination?"
  - C. "You have done wrong in doing this."

## GENESIS

3. It is the final statement “*You have done wrong in doing this*” that directly charges them of the supposed theft.
4. Joseph’s order to bring this charge against the brothers in essence deputizes the steward to make an arrest for any guilty to appear before Joseph in judgment.
5. The steward brings charges and renders the right to arrest the guilty.
6. Later, the brothers will have opportunity to appeal to the court (Joseph) (vss.14ff).
7. The proceeding revolves around nothing less than a kangaroo court as the evidence has been planted upon the unsuspecting victims.
8. This obviously reflects just how devious Joseph’s STA could be.
9. The steward would have accused the brothers in an authoritative tone.
10. That this is the same steward that earlier had seen to befriend them (43:19,23) now making accusation adds more drama to the whole ordeal.
11. We see a continued conflict of personalities being presented to the brothers keeping them off balance.
12. The brothers immediately seek to defend themselves first by direct denial, then by logic and finally by encouraging the steward to search them for any evidence otherwise.
13. The denial is stated in vs.7, “**And they said to him, ‘Why does my lord speak such words as these? Far be it from your servants to do such a thing/waw ‘amar ‘el lammah dabar ‘adon kaph ha dabar ha ‘elleh haliyl lamed –ebed min –asah kaph ha dabar ha zeh’.**”
14. Their question has a rhetorical overtone as if to say “How can you even think of us in such a way?”
15. This in considering their open and honest conversation with him earlier arriving at Joseph’s home (cf.43:19-23).
16. The question is designed to mitigate the attack on their character as doing *evil for good* when they had already revealed previous intentions for making right something of which they were not even guilty.
17. In their direct denial, the prepositional phrase “**far be it**” (*haliyl*) has the force of an oath stating that they would never stoop so low as undermining a good work or person.
18. The singular number of *ha dabar ha zeh* (**such a thing**) captures this thought.
19. Their claim rings empty considering their past history with Joseph...yet people can change.
20. That their previous conversation with the steward formulates their denial is made clear in vs.8, “**Behold, the money which we found in the mouth of our sacks we have brought back to you from the land of Canaan/hen keseph ‘asher matsa’ bet peh ‘ammetchath shub ‘el min ‘erets Canaan’.**”
21. It is illogical to think they would steal from the vizier when they had not only retained but returned from **Canaan** after all this time with **money** they could not explain as to how it found its way into their **sacks**.
22. The second question of vs.8 appeals to their physical presence while in the vizier’s home, “**How then could we steal silver or gold from your lord’s house/’eyeke min bayith ‘adon keseph ‘or zahab?’**”
23. The idea here is that in addition to an illogical characterization as thieves, in what way could they have stolen anything of real value such as **silver or gold** from the home?
24. As it was, they were sitting in front of Joseph and company during the feast and obviously would have been shown to their sleeping quarters later.

## GENESIS

25. The fact that this cup in view was at Joseph's table, any attempt at stealing it would have been obvious.
26. The brothers then play their trump card and challenge the arresting officer to provide any hard evidence of their supposed crime (vs.9).
27. So intent on displaying their innocence, they make an outrageous claim, "**With whomever of your servants it is found, let him die, and we also will be my lord's slaves**/'asher matsa 'eth min –ebed waw muth waw gam 'anachenu hayah lamed 'adon lamed ha –ebed".
28. The brothers are in corporate agreement to these terms.
29. This reflects the highpoint of their defense as they bond together as one.
30. Yet there remains a hint of doubt among the ranks.
31. That is in their statement that if one is found guilty, he should be executed.
32. This implies a challenge to any of them that otherwise had stolen the cup behind their backs and refuse to confess.
33. For him they say, "**let him die**".
34. They imply that they consider betrayal of their own worthy of death.
35. The irony of judgment is not lost on the reader.
36. Their secondary offering of becoming **slaves** in addition to the execution further has a two-fold emphasis.
37. The most obvious is to further manifest their confidence of innocence before the court in their stand of unity.
38. The second is to lay a further burden upon the head of one that might be betraying them that it would result in enslaving all the others.
39. The irony contrasted to the many betraying the one (i.e., Joseph) leading to his slavery is not to go unnoticed.
40. It is as if subconsciously the brothers while being convinced as to their innocence expect the worse.
41. This might be expected with the seeds of doubt implanted in them throughout their Joseph ordeal.
42. Nothing seems to go as expected.
43. The steward then accepts their challenge to be searched and issues a warrant if the cup is **found** in vs.10, "**Now let it also be according to your words**/gam –attah kaph dabar".
44. However, the consequences is not as the brothers have so recklessly proposed but rather, "**he with whom it is found shall be my slave, and the rest of you shall be innocent**/hu' 'asher matsa' 'eth hayah lamed –ebed waw 'attem hayah naqiy".
45. The verdict completely dismisses any notion of capital punishment.
46. The judgment of death obviously does not fit the crime of theft and would otherwise be left to the matters of the court.
47. Instead, any **found** guilty will be enslaved.
48. That person would be arrested and return with the steward to Joseph's house.
49. He stole another's property and his payment due is to become the property of another.
50. For the rest, they are to go free.
51. This will force the brothers to still make the decision to return home without Benjamin or not.
52. It will be their comradery as brothers corporately that will ensure ultimate deliverance for the tribes of Israel.

## GENESIS

THE CUP IS FOUND

## EXEGESIS VERSES 11 – 13:

וַיִּמְהָרוּ וַיּוֹרְדוּ אִישׁ אֶת־אֲמֹתָתוֹ אֶרֶץ וַיִּפְתְּחוּ  
אִישׁ אֲמֹתָתוֹ: <sup>WTT</sup> Genesis 44:11

<sup>NAS</sup> Genesis 44:11 Then they hurried, each man lowered his sack to the ground, and each man opened his sack. (וַיִּמְהָרוּ וַיּוֹרְדוּ אִישׁ אֶת־אֲמֹתָתוֹ אֶרֶץ וַיִּפְתְּחוּ אִישׁ אֲמֹתָתוֹ [waw consec. + v/Piel/IPF/3mpl: mahar; "then they hastened/hurried"; + waw consec. + v/Hiphil/IPF/3mpl: yarad; {to descend} "and they caused to lower"; + n/com/m/s/abs: 'ish; "each man"; + sign of d.o. + n/com/f/s/constr. w/3ms suff: 'amettachath; "his inner sack"; + n/com/f/s/abs: 'erets; "to the ground"; + waw consec. + v/qal/IPF/3mpl: phathach; "and they opened"; + n/com/m/s/abs: 'ish; "each man"; + n/com/f/s/constr. w/3ms suff: 'amettachath; "his inner sack"])

וַיִּחַפֵּשׂ בְּגִדוֹל הַחַל וּבִקְטָן כְּלֵה וַיִּמְצָא הַגְּבִיעַ  
בְּאֲמֹתָתוֹ בְּנִימָן: <sup>WTT</sup> Genesis 44:12

<sup>NAS</sup> Genesis 44:12 And he searched, beginning with the oldest and ending with the youngest, and the cup was found in Benjamin's sack. (וַיִּחַפֵּשׂ בְּגִדוֹל הַחַל וּבִקְטָן כְּלֵה וַיִּמְצָא הַגְּבִיעַ בְּאֲמֹתָתוֹ בְּנִימָן [waw consec. + v/Piel/IPF/3ms: chaphas; "and he thoroughly searched"; + prep: bet + d.a. + adj/m/s/abs: gadol; {great}; "with the oldest"; + v/Hiphil/PF/3ms: chalah; {lit. to bore} "causing to proceed through" {beginning with; denotes a consecutive order of search}; + waw conj. + prep: bet + d.a. + adj/m/s/abs: qaton; "then with the youngest"; + v/Piel/PF/3ms: kalah; "thoroughly having finished" {ending with}; + waw consec. + v/Niphal/IPF/3ms: matsa'; "and it was found"; + d.a. + n/com/m/s/abs: gabyi-a; "the cup"; + prep: bet + n/com/f/s/constr: 'amettachath; "in the inner sack of"; + proper n: "Benjamin"])

וַיִּקְרְעוּ שְׂמֹלֹתָם וַיַּעֲמִסוּ אִישׁ עַל־חֲמֹרוֹ וַיָּשֻׁבוּ  
הָעִירָה: <sup>WTT</sup> Genesis 44:13

<sup>NAS</sup> Genesis 44:13 Then they tore their clothes, and when each man loaded his donkey, they returned to the city. (וַיִּקְרְעוּ שְׂמֹלֹתָם וַיַּעֲמִסוּ אִישׁ עַל־חֲמֹרוֹ וַיָּשֻׁבוּ הָעִירָה [waw consec. + v/qal/IPF/3mpl: qara-; "then they tore" {same as 37:29,34}; + n/com/f/pl/constr. w/3mpl suff: simelah; "their garments/clothes"; + waw consec. + v/qal/IPF/3ms: -amas; "and they loaded" {used 9x; has a nuance of burdened cp.1Kgs.12:11}; + n/com/m/s/abs: 'ish; "each man"; + prep: -al + n/com/m/s/constr. w/3ms suff: chamor; "upon his donkey"; + waw consec. + v/qal/IPF/3mpl: shub; "then they returned"; + d.a. + n/com/f/s/abs: -iyr; "to the city"])

## GENESIS

### ANALYSIS VERSES 11 – 13:

1. With the steward having given the brothers' their rights (vs.10), there is nothing left but to allow the search of their cargo.
2. They waste no time and “**they hurried, each man lowered his sack to the ground, and each man opened his sack**/mahar waw yarad ‘ish ‘amettachath ‘erets waw phathach ‘ish ‘amettechath” (vs.11).
3. The piel form of *mahar* (**they hurried**) indicates that went as fast as possible lowering the heavy cargo for inspection.
4. The language pictures their enthusiasm and confidence to be exonerated of the charge.
5. The Hebrew noun *‘amettachath* (**sack**) is used to represent the cargo bags as the upper inner **sack** would be the most logical place to put the **cup**.
6. This because the sacks would have been filled first before opportunity for any thief to hide the **cup**.
7. **Each man** untied any rope or lines for the tops to be easily exposed.
8. The steward then “**searched/chaphas**” the **sacks** “**beginning with the oldest and ending with the youngest**/bet ha gadol chalah waw bet ha qaton kalah” (vs.12).
9. The piel form of *chaphas* (**search**) means each parcel **sack** was thoroughly inspected.
10. As we have noted previously, the *‘amettachath* **sack** was part of but independent of the main cargo bag.
11. It would be in this particular liner that the traveler would keep their personal belongings.
12. This would include money, food for travel (cf.42:28 cp.vs.25) and obviously other personal items needed for the trip.
13. So the inspection would mean the need to go through their “suitcase” and not able to just open up the **sack** and a particular item would necessarily be obvious.
14. The order of inspection was done in chronological sequence of birth **beginning with** Reuben and **ending with** Benjamin.
15. The Hebrew language is quite colorful describing the process with the use of the hiphil verb *chalah* meaning “causing to pierce/bore” and the piel verb *kalah* meaning “thoroughly completing” the inspection.
16. It pictures the inspection as building in intensity finding its climax when “**the cup was found in Benjamin’s sack**/matsa’ ha gabiy-a bet ‘amettachath Benjamin”.
17. Nothing is needed to be said as to the steward finding the returned silver once again put back in their bags (vs.1) as that obvious means adding to the crescendo of emotions.
18. Once again, they have unexplained money in their bags even though that have claimed the inability to have secured “silver or gold” from the house (vs.8).
19. That the brothers are again being addressed in their birth order and now again finding unexplained monies in their possession equates to a swelling of uncertainty as the steward searches.
20. It would be an emotional response fueled by their mysticism that seemed to so control them (cf.42:28; 43:33).
21. It is their guilt towards Joseph mystically aroused that ironically will be confessed later (cf.vs.16).
22. The apex of intensity finds its breaking point when **the cup** is finally discovered **in Benjamin’s sack**.

## GENESIS

23. This is more than the brothers can take emotionally as their grief is expressed in vs.13, “**then they tore their clothes**/waw qara- simelah”.
24. The tearing of one’s garment was a customary form of expressing extreme grief.
25. They now have a taste of the same type of grief as they brought upon their father Jacob with the news of Joseph. Cp.Gen.37:34
26. Of all the brothers, **Benjamin** is the last that they might expect and the last that they would ever want to have arrested and removed from their care.
27. They can thank God that the steward was more sensible in his warrant as the situation could have been a lot worse.
28. Did they not carelessly offer to let the guilty be executed!! Cf.vs.9
29. Obviously, the whole mood and tempo of the brothers’ actions does a 180.
30. Their new disposition is captured in the final clause, “**and when each man loaded his donkey, they returned to the city**/waw –amas ‘ish –al chamor waw shub ha –iyr”.
31. The Hebrew verb used for “**loaded**” is –*amas* reflecting the physical act of putting the cargo back on their donkeys (cp.Neh.13:15).
32. However, it also carries the connotation of placing or carrying a “burden” both physically and emotionally. Cp.1Kgs.12:11; 2Chr.10:11; Neh.4:17; Psa.68:19
33. The typical verb to load is *nasah* meaning to lift. Cf.42:26
34. The author picks the verb –*amas* in our verse to picture the dread and emotional burden laying heavily upon the brothers.
35. It further implies they themselves also got on the donkeys adding to the burden of load rather than walking back as they were emotionally drained.
36. The repacking of their animals was done methodically in a state of disbelief and shock.
37. They have gone from extreme confidence to complete emotional devastation.
38. However, much to their credit, these men do not abandon **Benjamin** as all concerned **returned to the city**.
39. This strongly suggests that over the years the brothers had grown with respect to integrity, concern for their father and fraternal solidarity.
40. Even though they were free to go, they take the responsibility here in their sense of duty.
41. Whereas they had shown hatred towards Joseph, they now exude love towards **Benjamin**.

# GENESIS

## A CONFESSION

### EXEGESIS VERSES 14 – 17:

וַיָּבֹא יְהוּדָה וְאָחָיו בֵּיתָה יוֹסֵף וְהוּא עוֹדֵנּוּ שָׁם  
וַיִּפְּלוּ לְפָנָיו אֶרְצָה:

**NAS Genesis 44:14** When Judah and his brothers came to Joseph's house, he was still there, and they fell to the ground before him. (וַיָּבֹא יְהוּדָה בּוֹא ו) [waw consec. + v/qal/IPF/3ms: bo'; "when he came"; + proper n: "Judah"; + waw conj. + n/com/m/pl/constr. w/3ms: 'ach; "and his brothers"; + n/com/m/s/constr: bayith; "to the house of"; + proper n: "Joseph"; + waw conj. + pro/3ms: hu'; "when he himself"; + adv. w/3ms suff: -od; "he was still/continued to be"; + adv: sham; "there"; + waw consec. + v/qal/IPF/3mpl: nathal; "and they fell"; + prep: lamed + n/com/b/pl/constr. w/3ms suff: paneh; {lit. face} "before his presence/before him"; + n/com/f/s/abs: 'erets; "to the ground" ])

וַיֹּאמֶר לָהֶם יוֹסֵף מַה־הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר עָשִׂיתֶם  
הֲלוֹא יָדַעְתֶּם כִּי־נַחֵשׁ יִנְחֵשׁ אִישׁ אֲשֶׁר כַּמְּנִי:

**NAS Genesis 44:15** And Joseph said to them, "What is this deed that you have done? Do you not know that such a man as I can indeed practice divination?" (וַיֹּאמֶר ו) [waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3mpl suff: lamed; "and he said to them"; + proper n: "Joseph"; + interr.part: mah; "what?"; + d.a. + n/com/m/s/abs: ma-aseh; "is the deed/work"; + d.a. + adj/m/s: zeh; "this one"; + rel.pro: 'asher "that"; + v/qal/PF/2mpl: -asah; "you have done"; + interr.part: ha; "do?"; + neg.part: lo' + v/qal/PF/2mpl: yada-; "you all not know"; + conj: kiy; "that"; + v/Piel/inf/abs: nachash; "divining"; + v/Piel/IPF/3ms: nachash; "he can divine/foretell"; + n/com/m/s/abs: ish; "a man"; + rel.pro: 'asher + prep. w/1cs suff: kaph; "which is like me" ])

וַיֹּאמֶר יְהוּדָה מַה־נֹּאמַר לְאָדֹנָי מִה־נִּדְבַר  
וּמִה־נִּצְטַדֵּק הָאֱלֹהִים מִצָּא אֶת־עֵינָי עַבְדֶּיךָ הַנְּנוּ עַבְדִּים  
לְאָדֹנָי גַּם־אֶנְחִנוּ גַם אֲשֶׁר־נִמְצָא הַגֹּבֵיעַ בְּיָדִי:

## GENESIS

**NAS Genesis 44:16 So Judah said, "What can we say to my lord? What can we speak? And how can we justify ourselves? (מָה וּ דְבַר מָה אָדוֹן לֹ אָמַר מָה יְהוּדָה אָמַר ו) זָרַק** [waw consec. + v/qal/IPF/3ms: 'amar; "then he said"; + proper n: "Judah"; + interr.part: mah; "what?"; + v/qal/IPF/1cpl: 'amar; "can/might we say"; + prep: lamed + n/com/m/s/constr. w/1cs: 'adon; "to my lord"; + interr.part: mah; "what?"; + v/Piel/IPF/1cpl: dabar; "can we speak"; + waw conj. + interr.part: mah; "and in what way/how?"; + v/Hithpael/IPF/1cpl: tsadaq; "can we justify ourselves""])

**God has found out the iniquity of your servants; behold, we are my lord's slaves, both we and the one in whose possession the cup has been found." (עָוֹן אֵת מִצָּא אֱלֹהִים הִ) יָד בַּ גְּבִיעַ הַ מִּצָּא אֲשֶׁר גַּם אֲנַחְנוּ גַם אָדוֹן לֹ עֶבֶד הִנֵּה עֶבֶד** [d.a. + n/com/m/pl/abs: 'elohiym; "the God"; + v/qal/PF/3ms: matsa'; "has found"; + sign of d.o. + n/com/b/s/constr: -aon; "the iniquity of/guilt of" {has the nuance of judgment associated with guilt: Gen.4:13; 15:16; 19:15}; + n/com/m/pl/constr. w/2ms suff: -ebed; "your servants"; + interj.part: hinneh; "behold!"; + n/com/m/pl/abs: -ebed; "servants"; + prep: lamed + n/com/m/s/constr. w/1cs suff: 'adon; "for our lord"; + conj: gam; "both"; + pro/1cpl: 'anachenu; "are we ourselves"; + conj: gam; "and"; + rel.pro: 'asher; "whom"; + v/Niphal/PF/3ms: matsa'; "has been found"; + d.a. + n/com/m/s/abs: gabiya; "the cup"; + prep: bet + n/com/f/s/constr. w/3ms suff: yad; "in his hand/possession""])

**וַיֹּאמֶר חֲלִילָה לִי מַעֲשׂוֹת זֹאת הָאִישׁ אֲשֶׁר נִמְצָא  
הַגְּבִיעַ בְּיָדוֹ הוּא יִהְיֶה-לִּי עֶבֶד וְאַתֶּם עֲלוּ לְשָׁלוֹם  
אֶל-אֲבִיכֶם: פ**

**NAS Genesis 44:17 But he said, "Far be it from me to do this. The man in whose possession the cup has been found, he shall be my slave; but as for you, go up in peace to your father." (ו) הִידָה הוּא יָד בַּ גְּבִיעַ הַ מִּצָּא אֲשֶׁר אִישׁ הִ זֹאת עֲשֵׂה מִן לֹ חֲלִיל אָמַר ו) לֹ אֶל שָׁלוֹם לֹ עֲלֵה אַתֶּם ו עֶבֶד לֹ** [waw consec. + v/qal/IPF/3ms: 'amar; "but he said"; + interj.part: haliyl; "far be it"; + prep. w/1cs suff: lamed "for me"; + prep: min + v/qal/inf/constr: -asah; "from doing"; + adj/f/s: zo'th; "this/such"; + d.a. + n/com/m/s/abs: 'ish; "the man"; + rel.pro: 'asher; "with whom"; + v/Niphal/PF/3ms: matsa'; "was found"; + d.a. + n/com/m/s/abs: gabiya; "the cup"; + prep: bet + n/com/f/s/constr. w/3ms suff: yad; "in his hand/in his possession"; + pro/3ms: hu'; +he himself"; + v/qal/IPF/3ms: hayah; "will become"; + prep. w/1cs suff: lamed; "for me"; + n/com/m/s/abs: -ebed; "a slave"; + waw conj. + pro/2mpl: 'attem; "but you yourselves"; + v/qal/imp/m/pl: -alah; "go up/ascend"; + prep: lamed + n/com/m/s/abs: shalom; "in peace"; + prep: 'el + n/com/m/s/constr. w/2mpl suff: 'ab; "to your father"; + end of para: phe])

## GENESIS

### ANALYSIS VERSES 14 – 17:

1. Once again, **Judah** takes charge of the situation as all accompany Benjamin back to **Joseph**.
2. His importance in leadership among the **brothers** is exemplified in the opening phrase “**When Judah and his brothers came to Joseph’s house**/waw bo’ Judah waw ‘ach bayith Joseph” (vs.14).
3. He is distinguished from the rest of the clan and assumes the role as their representative and mediator before the highest of authorities on earth (cf.vs.18d).
4. From his line of ancestry will emerge the kings of Israel (Gen.49:8) to include Messiah (Gen.49:10) who will be a universal representative and mediator before God (cf.1Tim.2:5).
5. So his leadership qualities are handed down generation upon generation to find its apex in Christ.
6. Upon Judah’s and brothers’ arrival at the palace home, as expected **Joseph** “**was still there**/hu’ –od sham”.
7. **Joseph** anticipates disposing of the matter by keeping Benjamin and sending his other **brothers** back to Canaan.
8. Upon their presence before the vizier, all the **brothers** “**fell to the ground before him**/nathal lamed paneh ‘erets”.
9. Their genuflecting was real as an act of contrition appealing to the mercy of the court.
10. **Joseph** disregards this overt prostrating of humility instead condemning them of guilt with the rhetorical, “**What is this deed that you have done**/mah ha ma-aseh ha zeh ‘asher –asah” (vs.15).
11. He behaves as if he knew without doubt that they were guilty of the theft.
12. It comes off as if he had already predetermined their guilt.
13. Obviously, he did since he planted the evidence on them.
14. His approach is to once again feed upon the mysticism embedded in the brothers’ minds.
15. He is attempting to give the façade that he has supernatural powers of mind.
16. This underwrites his following rhetoric, “**Do you not know that such a man as I can indeed practice divination**/ha lo’ hada- kiy nachash nachash ‘ish ‘asher kaph?”
17. Again the magical prospect of “*divining I may divine/foretell*” (*nachash nachash*) as it was earlier associated with the silver cup (cf.vs.5) is thrust before them.
18. The question itself suggests that the **brothers** should not be ignorant of this vizier’s reputation of foretelling abilities as this was why he held his position (i.e., interpreter of dreams; cf.Gen.41).
19. News of such would have been spread throughout the land.
20. So here **Joseph** leverages his **God** given gift on this occasion to support his STA revenge.
21. This is a gross abuse and misuse of doctrine i.e., a hammer as a self-serving STA agenda.
22. He disguises his gift of prophecy with the pagan **practice of divination**.
23. In vs.16, **Judah** foregoes any attempt to try and defend themselves by interjecting 3 rhetorical questions himself:
  - A. “**What can we say to my lord**/mah ‘amar lamed ‘adon”?
  - B. “**What can we speak**/mah dabar”?
  - C. “**And how can we justify ourselves**/waw mah tsadaq”?
24. His plea legally is one of “no contest”.
25. It’s important for the reader to understand that Judah’s words address all the **brothers** corporately and not just on behalf of Benjamin or himself.

## GENESIS

26. This sets the tone for all he has to say.
27. His response in no uncertain terms declares that all concerned are placing themselves at the mercy of the court.
28. The first question indicates that they have no real defense.
29. The second indicates that words will not change the evidence **found** against them otherwise.
30. The third indicates that since their guilt is now considered as fact, there is no way they can make themselves appear right.
31. His plea mirrors the reality of a defendant facing the plight of a kangaroo court.
32. Judah's questions are based on the realization that the **brothers** cannot win by any evidential or circumstantial argument they might provide.
33. However, Judah's admission is only a front for the real guilt he is professing.
34. He truly believes all are really innocent of the theft but defers to a higher authority as to the real guilt of which they are being charged.
35. A guilt supposedly only known by **God** i.e., "**God has found out the iniquity of your servants**/ha 'elohiym matsa' –aon –ebed".
36. The phrase "**God has found out**" is an anthropomorphism relating to God's omniscience.
37. The Hebrew noun –aon (**iniquity**) carries with it the sense of judgment for a sin/evil committed (cf.Gen.4:13; 15:16; 19:15).
38. Judah's basis of admission has as its foundation, Bible doctrine.
39. This in challenge to the vizier's claim of supernatural pagan capabilities.
40. This is the first time that doctrine has been espoused from the side of the **brothers** in the fiasco of events revolving around the vizier affair.
41. **Judah** knows the doctrine that **God** is the true power behind prophetic interpretations (cp.40:8; 41:16,25,28,39).
42. Further he understands the doctrine that **God** is in control of man's destiny (cf.31:32).
43. **Judah**, and on behalf of his **brothers**, now positively concludes their indefensible and seemingly unchangeable situation is divine discipline by **God** for their sin against **Joseph** some 22 years earlier.
44. Not because of some divining **cup practice**.
45. **God** has placed the brothers' back against a wall, and they have no other logical alternative to reason what they initially suspected in the first trip that **God** was out to get them (cf.42:21-22).
46. **God** through unpleasant circumstances has put them into a position of helplessness and there is no other path other than to concede to his will at this point.
47. Ironically, not unlike how Jacob's stubbornness was overcome with the **brothers** regarding the 2<sup>nd</sup> trip in 43:11-14.
48. Judah's admission of guilt serves as a prayer of a privately unspecified confession of sin. Cf.1Joh.1:9
49. The sin in view is known between the believers and **God** and is no other's business.
50. **Judah** utilizes the current event at hand to inject spiritual realities.
51. That is even though they may be innocent on this occasion; they had sin from the past still accounted against them.
52. He sets precedence for national R<sub>B</sub>/confession by one for Israel. Cp.Lev.26:40ff; Dan.9:1ff
53. The reader can safely assume that the **brothers** have ultimately repented from their devious act with Joseph and at least are pointed to reversion recovery.

## GENESIS

54. What remains is confronting Jacob with the truth regarding Joseph; an event ultimately to come to pass.
55. Judah's confession examples that in reversion recovery believers have to come to terms in acknowledging the sin(s) for recovery to be possible.
56. After the confession, **Judah** then evidences their orientation to God's will to accept judgment for their **deed**, "**Behold, we are my lord's slaves, both we and the one in whose possession the cup has been found**/hinneh –ebed lamed 'adon gam 'anachenu gam 'asher matsa' ha gabiy-a bet yad".
57. **Judah** and company have determined that enslaving all concerned is just recompense for them selling **Joseph** into slavery.
58. This in light of returning to Canaan without Benjamin risking further judgment for breaking their promise for his safety to Jacob
59. He further recognizes that the penalty is to fit the crime.
60. Thus he omits any further reference to capital punishment.
61. The inclusion of Benjamin as the supposed guilty party of theft has farther reaching implications.
62. Obviously under the current situation he has to answer for why he had the **cup** in his possession.
63. Even if he is innocent, **God** has put him in the situation overall (in Judah's thinking).
64. More importantly we see the bond of the brotherhood that if all did not return home, none would.
65. In light of the confession implying Joseph's kidnapping of which Benjamin was not party to it examples cursing by association.
66. These principles of realities will be part of historical Israel as a nation under their kings (e.g., Daniel).
67. Joseph's response in vs.17 must be considered based on the following:
  - A. He knows that **Judah** and company are all innocent of accusations and charges imposed upon them (from being spies to theft).
  - B. He would naturally ask himself why they are now appealing to **God** in admission of guilt otherwise.
  - C. He still is driven to hold to his plan of keeping Benjamin with him putting his **brothers** in the situation of returning home having to explain his absence.
68. Joseph's reply to **Judah** contains elements both of sarcasm and discernment, "**Far be it from me to do this**/haliyl lamed min –asah zo'th".
69. He borrows the same interjectory particle *haliyl* (**far be it**) opening his remarks that the brothers used in vs.7 denying their guilt of criminal character before the steward.
70. Obviously the steward would have reported back to **Joseph** exactly his conversation with the **brothers** earlier.
71. In view of Judah's offer to arrest all as guilty, **Joseph** sarcastically denies his character as one so unjust to render judgment of guilty upon those otherwise innocent.
72. It is sarcastic in view of the brother's claim that they would not render "*evil for good*".
73. The remainder of his verdict "**The man in whose possession the cup has been found, he shall be my slave; but as for you, go up in peace to your father**/ha 'ish 'asher matsa' ha gadiy-a bet yad hu' hayah lamed –ebed waw 'attem –alah lamed shalom 'el 'ab", is then easily understood in that context.

## GENESIS

74. The phrase “**go up in peace**” means they can return without further civil detention i.e., guaranteed safe passage.
75. Yet, there is previous context that suggests further discernment by **Joseph** as to Judah’s confession of guilt before **God**.
76. That is as it was an enigmatic confession of Joseph’s betrayal.
77. Remember back on the first trip when the brothers’ conversation between them they thought private, was disclosed as an interpreter close by reported their words to Joseph (cf.42:21-23).
78. In that conversation they revealed that they thought their betrayal of **Joseph** was the catalyst for the ill events before them.
79. So “**Far be it from me to do this**” is also a cloaked denial by **Joseph** that his actions towards them is God’s judgment upon the 10 brothers (excluding Benjamin) for their part in his enslavement.
80. Joseph’s unsolicited and voluntary comments to his **brothers** that his enslavement was God’s will for him after he discloses his real identity in 45:5-8 supports this premise.
81. So **Joseph** reads Judah’s tape so to speak as to his confession and denies that the fiasco before them has to do with **God** judging them through **Joseph**.
82. Further, it is an implicit acknowledgement by **Joseph** that all that is actually going on is STA driven by his own person.
83. The **brothers** on this occasion are actually under undeserved suffering.
84. In this spiritual context, the releasing of the 10 **brothers** illustrates their freedom before **God** as to their judgment in the **Joseph** affair.
85. This is especially apropos following Judah’s confession.
86. It puts another spin on the closing remarks for the **brothers** to “**go up in peace to your father**”.
87. Keeping Benjamin in the latter context is simply **Joseph** still intent on following through with his revenge plan.
88. Not until **Judah** reveals the complete truth in the matter will **Joseph** relinquish his STA hold.
89. So again, we see the example of a +V believer otherwise running under his STA and simultaneously still able to implement doctrinal thought.
90. **Joseph** examples that even a great believer can be a nasty customer running under the STA.
91. He has been deceitful, lied outright, pursued revenge tactics, used doctrine as a weapon and even planted evidence.
92. He has been a lousy witness to his steward and others around him during this period in his life.
93. He has hypocritically put pressure on his brother Benjamin that he claims love for otherwise.
94. He truly examples the paradox of the Christian life.

## GENESIS

### JUDAH'S 2<sup>ND</sup> APPEAL VSS.18-34

#### REVIEW OF PAST EVENTS

#### EXEGESIS VERSES 18 – 29:

WTT Genesis 44:18  
 וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנָי יְדָבָר-נָא  
 עֲבֹדֶךָ דָּבָר בְּאָזְנֵי אֲדֹנָי וְאַל-יִחַר אַפֶּךָ בְּעֲבֹדֶךָ כִּי כִמּוֹד  
 כְּפָרְעָה:

NAS Genesis 44:18 Then Judah approached him, and said, "Oh my lord, may your servant please speak a word in my lord's ears, and do not be angry with your servant; for you are equal to Pharaoh. (וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנָי יְדָבָר-נָא

[waw consec. + v/qal/IPF/3ms: nagash; "then he drew near/approached"; + prep. w/3ms suff: 'el; "to him"; + proper n: "Judah"; + waw consec. + v/qal/IPF/3ms: 'amar; "and said"; + prep. w/1cs suff: biy; "Excuse me/entreat me/oh"; + n/com/m/s/constr. w/1cs suff: 'adon; "my lord"; + v/Piel/IPF/3ms/juss: dabar; "may he speak"; + interj.part: na; "now"; + n/com/m/s/constr. w/2ms suff: -ebed; "your servant"; + n/com/m/s/abs: dabar; "a word/a matter"; + prep: bet + n/com/f/ducal/constr: 'ozen; "in the ears of"; + n/com/m/s/constr. w/1cs suff: 'adon; "my lord"; + waw conj. + neg.adv: 'al; + v/qal/IPF/3ms/juss: charah {lit. burn/be kindled}; "and he might not burn/heat up/become furious"; + n/com/m/s/constr. w/2ms suff: 'aph {lit. nose/nostril}; "in your anger"; + prep: bet + n/com/m/s/constr. w/2ms suff: -ebed; "at your servant"; + conj: kiy; "for/because"; + prep. w/2ms suff: kaph + prep: kaph; "you are just like/equal to"; + proper n: "Pharaoh"])

WTT Genesis 44:19  
 אִזְ-אָח:

NAS Genesis 44:19 "My lord asked his servants, saying, 'Have you a father or a brother?' (אִזְ-אָח אִזְ אָב לַיֵּשׁ הֲאִמְרָ לְעֹבְדֵי אֵת שְׂאֵל אֲדֹנָי) [n/com/m/s/constr. w/1cs suff: 'adon; "My lord"; + v/qal/PF/3ms: sha'al; "he asked/inquired"; + sign of d.o. + n/com/m/pl/constr. w/3ms suff: -ebed; "of his servants"; + prep: lamed w/ v/qal/inf/constr: 'amar; "saying"; + interr.part: ha; "Does?"; + adv: yesh; "there exist"; + prep. w/2mpl suff: lamed; "for you all"; + n/com/m/s/abs: 'ab; "a father"; + conj: 'or; "or"; + n/com/m/s/abs: 'ach; "a brother"])

WTT Genesis 44:20  
 וַיֹּאמֶר אֶל-אֲדֹנָי יֵשׁ-לָנוּ אָב זָקֵן וַיֵּלֶד זְקֵנִים  
 קָטָן וְאָחִיו מֵת וַיִּזְתֶּר הוּא לְבָדּוֹ לְאִמּוֹ וְאָבִיו אָהָבּוֹ:



## GENESIS

וַתֹּאמֶר אֶל-עֲבָדֶיךָ אִם-לֹא יֵרָד אַחֲיֵיכֶם הַקָּטָן  
אֲתֶכֶם לֹא תִסְפּוּן לִרְאוֹת פָּנָי׃

**NAS Genesis 44:23** "You said to your servants, however, 'Unless your youngest brother comes down with you, you shall not see my face again.' (וַתֹּאמֶר אֶל עֲבָדֶיךָ אִם לֹא יֵרָד אֶת קָטָן הַיָּחִיד אֲתֶכֶם לֹא תִסְפּוּן לִרְאוֹת פָּנָי) [waw consec. + v/qal/IPF/2ms: 'amar; "then/however you said"; + prep: 'el + n/com/m/pl/constr. w/2ms suff: -ebed; "to your servants"; + conj: 'im + neg.part: lo'; "if not/unless"; + v/qal/IPF/3ms: yarad; "he comes down"; + n/com/m/s/constr. w/2mpl suff: 'ach; "your brother"; + d.a. + adj/m/s/abs: qathon; "the youngest"; + prep. w/2mpl suff: 'eth; "together with you all"; + neg.part: "lo'" + v/Hiphil/IPF/2mpl: yasaph; "you will not cause again"; + prep: lamed w/ v/qal/inf/constr: ra'ah; "to see"; + n/com/m/pl/constr. w/1cs suff: paneh; "my face"])

וַיְהִי כִּי עָלִינוּ אֶל-עַבְדְּךָ אָבִי וַנִּגְדַּלְוָה אֶת דְּבָרֶי  
אֲדֹנָי׃

**NAS Genesis 44:24** "Thus it came about when we went up to your servant my father, we told him the words of my lord. (וַיְהִי כִּי עָלִינוּ אֶל עַבְדְּךָ אָבִי וַנִּגְדַּלְוָה אֶת דְּבָרֶי אֲדֹנָי) [waw consec. + v/qal/IPF/3ms: hayah; "and it came about"; + conj: kiy; "when"; + v/qal/PF/1cpl: 'alah; "we went up/ascended"; + prep: 'el + n/com/m/s/constr. w/2ms suff: -ebed + n/com/m/s/constr. w/1cs suff: 'ab; "to your servant our father"; + waw consec. + v/Hiphil/IPF/1cpl: nagad; "then we caused to make known"; + prep. w/3ms suff: lamed; "to him"; + sign of d.o. + n/com/m/pl/constr: dabar; "the words of"; + n/com/m/s/constr. w/1cs suff: 'adon; "my lord"])

וַיֹּאמֶר אָבִינוּ שָׁבוּ שְׁבוּ-לָנוּ מֵעֵט-אֶכֶל׃

**NAS Genesis 44:25** "And our father said, 'Go back, buy us a little food.' (וַיֹּאמֶר אָבִינוּ שָׁבוּ שְׁבוּ-לָנוּ מֵעֵט-אֶכֶל) [waw consec. + v/qal/IPF/3ms: 'amar; "then he said"; + n/com/m/s/constr. w/1cpl suff: 'ab; "our father"; + v/qal/imp/m/pl: shub; "you all return/go back"; + v/qal/imp/m/pl: shabar; "you all buy grain/purchase"; + prep. w/ 1cpl suff: lamed; "for us"; + adj/m/s/constr: me-ath; "a small amount of/a little"; + n/com/m/s/abs: -okel; "food"])

וַיֹּאמֶר לֹא נוּכַל לָרֶדֶת אִם-יֵשׁ אַחֲיֵינוּ הַקָּטָן  
אֲתָנוּ וַיִּרְדְּנוּ כִּי-לֹא נוּכַל לִרְאוֹת פָּנָי הָאִישׁ וְאַחֲיֵינוּ הַקָּטָן  
אֵינָנוּ אֲתָנוּ׃

## GENESIS

<sup>NAS</sup> Genesis 44:26 "But we said, 'We cannot go down. If our youngest brother is with us, then we will go down; for we cannot see the man's face unless our youngest brother is with us.' (לֹא יִכַּל לָא פִּי יִרְדּוּ וְאֵת קַטְנֵן הָ אַחֵשׁ אִם יִרְדּוּ לֹא יִכַּל לָא אֲמַר ו) [waw consec. + v/qal/IPF/1cpl: 'amar; "but we said"; + neg.part: lo' + v/qal/IPF/1cpl: yakal; "we are not able"; + prep: lamed w/ v/qal/inf/constr: yarad; "to go down/descend"; + conj: 'im + prep: yesh; "if there exists"; + n/com/m/s/constr. w/1cpl suff: 'ach; "our brother"; + d.a. + adj/m/s/abs: qathon; "the youngest one"; + prep. w/1cpl suff: 'eth; "together with us"; + waw consec. + v/qal/PF/1cpl: yarad; "then we will go down"; + conj: kiy; "because"; + neg.part: lo' + v/qal/IPF/1cpl: yakal; "we are not able"; + prep: lamed w/ v/qal/inf/constr: ra'ah; "to see"; + n/com/b/pl/constr: paneh; "the face of"; + d.a. + n/com/m/s/abs: 'ish; "the man"; + waw conj. + n/com/m/s/constr. w/1cpl suff: 'ach; "when our brother"; + d.a. + adj/m/s/abs: qathon; "the youngest one"; + adv. w/3ms suff: 'ayon; "he is not"; + prep. w/1cpl suff: 'eth; "together with us" ])

<sup>WTT</sup> Genesis 44:27 וַיֹּאמֶר עֲבַדְךָ אָבִי אֵלַינִי אַתֶּם יֹדְעִתֶם כִּי שְׁנַיִם יִלְדָה-לִּי אִשְׁתִּי:

<sup>NAS</sup> Genesis 44:27 "And your servant my father said to us, 'You know that my wife bore me two sons; (וַיֹּאמֶר עֲבַדְךָ אָבִי אֵלַינִי אַתֶּם יֹדְעִתֶם כִּי שְׁנַיִם יִלְדָה לִּי אִשְׁתִּי [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + n/com/m/s/constr. w/2ms suff: -ebed; "your servant"; + n/com/m/s/constr. w/1cs suff: 'ab; "my father"; + prep. w/1cpl suff: 'el; "to us"; + pro/2mpl: 'attem; "you all yourselves"; + v/qal/PF/2mpl: yada-; "you all know"; + conj: kiy; "that"; + adj/m/dual/abs: shenayim; "two"; + v/qal/PF/3fs: yalad; "she gave birth/bore"; + prep. w/1cs suff: lamed; "to me"; + n/com/f/s/constr. w/1cs suff: 'ishshah; "my wife" ])

<sup>WTT</sup> Genesis 44:28 וַיֵּצֵא הָאֶחָד מֵאֵתִי וְאָמַר אֶךְ טָרַף טָרַף וְלֹא רָאִיתִי עַד-הַנּוֹה:

<sup>NAS</sup> Genesis 44:28 and the one went out from me, and I said, "Surely he is torn in pieces," and I have not seen him since. (וַיֵּצֵא אֶחָד מֵאֵתִי וְאָמַר אֶךְ טָרַף טָרַף וְלֹא רָאִיתִי עַד הַנּוֹה [waw consec. + v/qal/IPF/3ms: yatsa'; "and he went out"; + d.a. + adj/m/s/abs: 'echad; "the one"; + prep: min + prep. w/1cs suff: 'eth; "from with me"; + waw consec. + v/qal/IPF/1cs: 'amar; "and I said"; + adv: 'ak; "surely"; + v/qal/inf/abs: tharaph; "tearing"; + v/qal/pass/PF/3ms: tharaph; "he has been torn up/devoured"; + waw conj. + neg: lo' + v/qal/PF/1cs w/3ms suff: ra'ah; "and I have not seen him"; + prep: -ad + adv: hinneh; "up to here/since" ])

## GENESIS

וְלִקְחֶתֶם גַּם־אֶת־זֶה מֵעִם פָּנָי וְקָרְהוּ אִסּוֹן  
וְהוֹרִדְתֶּם אֶת־שִׁיבְתִי בְרָעָה שְׂאֵלָה:

WTT Genesis 44:29

NAS Genesis 44:29 'And if you take this one also from me, and harm befalls him, you will bring my gray hair down to Sheol in sorrow.' (וּ פְנֵה עִם מִן זֶה אֵת גַּם לִקַּח ו) *[waw consec. + v/qal/PF/2mpl: laqach; "when you might take" {if}; + conj: gam; "also"; + sign of d.o. + adj/m/s: zeh; "this one"; + prep: min + prep: -im; "away from beside/among"; + n/com/m/pl/constr. w/1cs suff: paneh {lit.face} ; "my presence"; + waw consec. + v/qal/PF/3ms w/3ms suff: qarah; "and it will befall/encounter him"; + n/com/m/s/abs: 'ason; "harm/evil/hurt"; + waw consec. + v/Hiphil/PF/2mpl: yarad; "then you all will cause to go down/descend"; + sign of d.o. + n/com/f/s/constr. w/1cs suff: seybah; "my gray head/hair"; + prep: bet + adj/f/s/abs: ra-ah; "in misery/distress/sorrow"; + n/com/b/s/abs: she'ol; "to Sheol"]*

### ANALYSIS VERSES 18 – 29:

1. Judah's next move in appeal comprising vss. 18-29 reflects a man of courage.
2. It illustrates a necessary attribute for one that is representative of a national ruler.
3. In spite of possible repercussions for seemingly disregarding the vizier's verdict and orders to "go home" (vs.17), he holds his ground for what he considers to be right.
4. His "speech" in this section has been touted by commentators as "A speech of dignified and persuasive pathos and beauty" (Driver); "the finest specimen of dignified and persuasive eloquence in the OT" (Skinner).
5. It fell to him above all the brothers to be the safeguard for Benjamin in light of his promise to Jacob (cf.43:9).
6. His approach to this powerful authority was one careful not to incite anger, pointing fingers or exaggeration of facts.
7. In fact, it states the truths of the matters simply and concise.
8. The potential of a negative reaction is captured in Judah's method of addressing Joseph in vs.18 as he "**approached him and said, 'Oh my lord, may your servant please speak a word in my lord's ears, and do not be angry with your servant'**/nagash 'el waw 'amar biy, 'adon dabar na' –ebed dabar bet 'ozen 'adon waw 'al charah 'aph bet –ebed".
9. He first shows discernment by not making a public spectacle of the matter but addressing Joseph discreetly removing himself from the group and "**drew near/nagash**" (**approached**) to converse with him.
10. He then demonstrates politeness showing total respect for authority and makes clear that his intentions for speaking are not to be argumentative.
11. After his polite address, he made clear that he fully understood the vizier's power and authority in the phrase, "**for you are equal to Pharaoh**/kiy kaph kaph Pharaoh".
12. **Judah** fully recognized that his actions could come at even a greater cost/loss than currently on the table.

## GENESIS

13. He addresses Joseph as “**my lord**” (*‘adon*) 7x in his speech illustrating a continued orientation to the vizier’s authority.
14. In contrast, he will reference “**your servant(s)**” (*-ebed*) 9x as to himself, **father** and brothers to emphasize humility/respect by those being represented.
15. The speech is a solicitation for grace to be the sole underwriter for decision.
16. It is designed to appeal to Joseph’s compassion as **Judah** mentions “**father**” (*‘ab*) 14x in the speech.
17. These repetitive references (i.e., **father**) point to a member of the party not having ever been present before the vizier and a side to events unfamiliar to him.
18. In fact, certain information surrounding their **father** will be new news to Joseph.
19. While vss.19-23 may seem to just be a rehash of events, they are designed to first lay the ground work of truth that can be validated to support new information to be presented.
20. A sound appeal in defense should be grounded in truth in order to established confidence between parties.
21. The speech falls into 3 parts: Review of the past (vss.19-29); likely consequences if Benjamin does not return (vss.30-32); Judah’s offer to replace Benjamin (vss.33-34).
22. It is Judah’s final offer that is the cornerstone of the speech: Willingness to sacrifice on behalf of others.
23. While Judah’s words will not be exactly as penned earlier in the narrative, they capture the intentions of the speakers with some added information and little deviation otherwise.
24. In vs.19, **Judah** begins by reminding Joseph of their initial conversations on the first trip as Joseph had **asked**, “**Have you a father or a brother**/ha yesh lamed ‘ab ‘or ‘ach”.
25. At that time the brothers explained, “**We have an old father and a younger child of his old age. Now his brother is dead, so he alone is left of his mother, and his father loves him**/yesh lamed ‘ab zaqen waw yeled zequniym qathan waw ‘ach muth waw yathar hu’ lamed bad lamed ‘em waw ‘ab ‘ahab” (vs.20).
26. They had made it clear that there was additional family not present to include a **younger brother** that came about later in life (compared to the others) to their **father**.
27. In addition, this **brother** had an older **brother**, both from the same mother, that had died and that the youngest still remaining was held dear to their **father** who **loves him**.
28. From this Joseph could have immediately gleaned the importance of Benjamin as to the present familial relationships adding ammunition to his plan for revenge.
29. It was then that the ruler ordered that the youngest brother be retrieved to him having stated, “**Bring him down to me, that I may set my eyes on him**/yarad ‘el waw siym –ayin –al” (vs.21).
30. This order was made in the context of the brothers providing proof that they weren’t spies, but a subject that **Judah** wisely does not rehash.
31. To mention the accusation again would be like throwing it in the ruler’s face as to his trumped up charge.
32. Not mentioned in the earlier narrative in chapter 42, **Judah** now mentions the negative impact upon their **father** to do as the ruler commands, “**The lad cannot leave his father, for if he should leave his father, his father would die**/lo’ yakal ha na-ar lamed –azab ‘ab waw –azab ‘ab waw muth” (vs.22).

## GENESIS

33. Vs.23 then recalls Joseph's response to the brothers' claim, "**Unless your youngest brother comes down with you, you shall not see my face again**/'im lo' yarad 'ach ha qathon 'eth lo' yasaph lamed ra'ah paneh".
34. That Joseph remains adamant about Benjamin's return strongly suggests that he considered the brothers' claim as a ploy to sidestep this new complication he is inserting in their lives.
35. Otherwise, the reader must assume that Joseph did not care about Jacob's life...a consideration illogical to say the least.
36. In vs.24, **Judah** then begins to recount new information since their departure, "**Thus it came about when we went up to your servant my father, we told him the words of my lord**/waw hayah kiy 'alah 'el –ebed 'ab waw nagad lamed dabar 'adon".
37. The following account is designed to now convince the ruler that the brothers' previous claim concerning Jacob's irreversible grief was indeed true.
38. It is to hammer home just how deeply Jacob loved Benjamin and how much he had loved Joseph previously.
39. **Judah** relates first Jacob's hesitancy to send Benjamin in an abridged fashion in vs.25, "**And our father said, 'Go back, buy us a little food**/waw 'amar 'ab shub shabar lamed me-ath – okel".
40. His reluctance is understood since **Judah** reiterated to their **father** the rulers words in vs.26, "**We cannot go down. If our youngest brother is with us, then we will go down; for we cannot see the man's face unless our youngest brother is with us**/lo' lamed yarad 'im yesh 'ach ha qathon 'eth waw yarad kiy lo' yakal lamed ra'ah paneh ha 'ish waw 'ach ha qathon 'ayon 'eth".
41. The plural of the opening phrase of vs.26, "**But we said**/waw 'amar" indicates that even though **Judah** was the spokesman at the time (cp.43:3-5), he was representing all the brothers.
42. He states to Joseph that he said "**We cannot go down**" rather than giving Jacob the ultimatum that they "would not go down" without Benjamin.
43. Judah's rendition now to Joseph shows the intent of his words to Jacob that it was impossible to **buy a little food** without Benjamins presence.
44. **Judah** then fills in the blank about how deeply Jacob had loved Joseph and now Benjamin in vss.27-29:
  - A. "**And your servant my father said to us, 'You know that my wife bore me two sons**/waw 'amar –ebed 'ab 'el 'attem yada- kiy shenayim yalad lamed 'ishshah" (vs.27).
  - B. "**And the one went out from me, and I said, 'Surely he is torn in pieces,' and I have not seen him since**/waw yatsa' ha 'echad min 'eth waw 'amar 'ak tharaph tharaph waw lo' ra'ah –ad hineeh" (vs.28).
  - C. "**And if you take this one also from me, and harm befall him, you will bring my gray hair down to Sheol in sorrow**/waw laqach gam zeh min –im paneh waw qarah 'ason waw yarad seybah bet ra-ah she'ol" (vs.29).
45. For the first time, Joseph now learns how his absence was explained on the brothers' return to their home and his father's acceptance of such explanation recorded in Gen.37:18-34.
46. The Gen.37 narrative put Joseph being sold to the slave traders before the brothers used the ploy of blooding his tunic to deceive their **father** (37:28 cp.31,32).
47. **Judah** leaves out that detail and simply states that his **father** concluded he was killed by a wild beast.

## GENESIS

48. Joseph at this point is left to ponder how he came to that conclusion: Was he simply told that or maybe the brothers' contrived some scheme to make him think it?
49. He only knows of Jacobs grief and lament to this very day of thinking him dead.
50. **Judah** in his appeal avoids saying anything that might otherwise sabotage his goal.
51. We can safely assume that he considers any information outside the realm of their immediate situation is private and under no obligation to disclose.
52. This is a sound tactic to use when negotiating with others: Don't talk too much.
53. Otherwise **Judah** drives the point home of the sensitive and delicate condition of his **father** concerning Benjamin.
54. Unbeknownst to him, he has truly addressed the one area of compassion that overwhelms Joseph:
  - A. The love afforded his brother (cf.43:30).
  - B. And by extension, now the resurfacing thought of the love afforded both him and his **brother** by their **father**.
55. This begins the melting process of the "icy heart" of his STA in his revenge tactics.
56. When he realizes the additional grief he may bring upon his **father** by his plan and then the love in sacrifice by **Judah**, he will capitulate to that principle as power to overrule his STA.
57. It points to the principle of divine love as providing the power to conquer all things. Rom.8:37
58. Judah's acknowledgement of his father's favoritism and love for Benjamin is striking for it was Jacob's love of Joseph that prompted his brothers to hate him.
59. Now the same favoritism is cited as grounds for mercy (grace in action).
60. The brothers have grown spiritually and have accepted that love for their **father** must override all past grudges.
61. Further he reflects that the brothers' betrayal of Joseph and its repercussions still echo in their ears.

## GENESIS

EXPECTATION IF BENJAMIN REMAINS IN EGYPT

## EXEGESIS VERSES 30 – 32:

וְעַתָּה כִּבְאֵי אֶל-עַבְדְּךָ אָבִי וְהַנֶּעֱר אֵינְנִי אֲתָנּוּ וְנַפְשׁוֹ קְשׁוּרָה בְּנַפְשׁוֹ: WTT Genesis 44:30

<sup>NAS</sup> Genesis 44:30 "Now, therefore, when I come to your servant my father, and the lad is not with us, since his life is bound up in the lad's life, וְאֵב עֶבֶד אֶל בּוֹא כ עֵתָה ו) [waw conj. + adv: -attah; "and now"; + prep: kaph w/ v/qal/inf/constr: bo'; "when I come"; + prep: 'el + n/com/m/s/constr. w/2ms suff: -ebed + n/com/m/s/constr. w/1cs suff: 'ab; "to your servant my father"; + waw conj. + d.a. + n/com/m/s/abs: na-ar; "and the young man/lad"; + adv. w/3ms suff: 'ayin; "he is not"; + prep. w/1cpl suff: 'eth; "together with us"; + waw conj. + n/com/f/s/constr. w/3ms suff: nephesh; "and his soul life"; + v/qal/pass/ptc/f/s/abs: qashar; "has been bound"; + prep: bet + n/com/f/s/constr. w/3ms suff: nephesh; "with his soul life" {i.e., one with the other}]]

וְהָיָה כִּרְאוֹתָיו כִּי-אֵין הַנֶּעֱר וְמוֹת וְהוֹרִידוּ עַבְדֶּיךָ אֶת-שֵׂיבַת עַבְדְּךָ אֲבִינוּ בְּיָגוֹן שְׂאֵלָה: WTT Genesis 44:31

<sup>NAS</sup> Genesis 44:31 it will come about when he sees that the lad is not with us, that he will die. Thus your servants will bring the gray hair of your servant our father down to Sheol in sorrow. עֶבֶד שֵׂיבָה אֶת עֶבֶד יֵרֵד ו מוֹת ו נֶעֱר ה אֵין כִּי רָאָה כ הִיָּה ו) [waw consec. + v/qal/PF/3ms: hayah; "then it will come about"; + prep: kaph w/ v/qal/inf/constr. w/3ms suff: ra'ah; "after his seeing"; + conj: kiy; "that"; + adv: 'ayin; "not"; + d.a. + n/com/m/s/abs: na-ar; "is the young man"; + waw consec. + v/qal/PF/3ms: muth; "then he will die"; + waw consec. + v/Hiphil/PF/3cpl: yarad; "and they will cause to bring down"; + n/com/m/pl/constr. w/2ms suff: -ebed; "your servants"; + sign of d.o. + n/com/f/s/constr: sheybah; "the gray head/hair of"; + n/com/m/s/constr. w/2ms suff: -ebed; "your servant"; + n/com/m/s/constr. w/1cpl suff: 'ab; "our father"; + prep: bet + n/com/m/s/abs: yagon; "in deep emotional sorrow" {same as 42:38}; + n/com/b/s/abs: she'ol; "to Sheol" ])

כִּי עַבְדְּךָ עָרַב אֶת-הַנֶּעֱר מֵעַם אָבִי לְאִמּוֹר אִם-לֹא אֲבִיאָנּוּ אֵלֶיךָ וְחָטָאתִי לְאָבִי כָּל-הַיָּמִים: WTT Genesis 44:32

<sup>NAS</sup> Genesis 44:32 "For your servant became surety for the lad to my father, saying, 'If I do not bring him back to you, then let me bear the blame before my father forever.' (כִּי)

## GENESIS

הַ כֹּל אֲבֹתָי לֹא בֹא לֹא אִם אָמַר לֹא אֲבֹתָי מִן נֶעַר הַ אֵת עַרְבֵי עֶבֶד  
 יוֹם [conj: *kiy*; "for/because"; + n/com/m/s/constr. w/2ms suff: *-ebed*; "your servant"; +  
 v/qal/PF/3ms: *-arab*; "became surety/pledge"; + sign of d.o. + d.a. + n/com/m/s/abs: *na-ar*; "for  
 the young man"; + prep: *min* + prep: *-im*; "even with/to"; + n/com/m/s/constr. w/1cs suff: *'ab*;  
 "my father"; + prep: *lamed* w/ v/qal/inf/constr: *'amar*; "saying"; + conj: *'im*; "if"; + neg.part: *lo'*  
 + v/Hiphil/IPF/1cs w/3ms suff: *bo'*; "I do not cause to bring him"; + prep. w/2ms suff: *'el*; "to  
 you"; + waw consec. + v/qal/PF/1cs: *chatha'*; "then I will incur guilt/bear blame"; + prep:  
*lamed* + n/com/m/s/constr. w/1cs suff: *'ab*; "before my father"; + n/com/m/s/constr: *kol* + d.a. +  
 n/com/m/pl/abs: *yom*; "all of the days"])

### ANALYSIS VERSES 30 – 32:

1. Having explained the fragile condition of the brothers' **father** as it centers on Benjamin, Judah then bears his own soul as to the matter.
2. In other words, he relates that he is convinced that the situation at hand is a life and death situation as it pertains to his **father**.
3. His words can be perceived as being expressed with an emotional plea.
4. He first appeals to compassion Joseph may have by imagining having to face Jacob, "**your servant my father, and the lad is not with us**"/-ebed 'ab waw ha na-ar 'ayin 'eth" (vs.30).
5. This based on their relationship that has been (vss.22-29).
6. A relationship that he now summarizes in the most intimate of terms, "**since his life is bound up in the lad's life**"/waw nephesh qashar bet nephesh".
7. The bond of affection for the father's son is inseparable and a primary reason for living.
8. Vs.31 then anticipates the expected outcome for removing Benjamin from him, "**it will come about when he sees that the lad is not with us, that he will die**"/waw hayah kaph ra'ah *kiy* 'ayin ha na-ar waw muth".
9. He then interjects the brothers supposed accountability and what would actually kill their **father**, "**Thus your servants will bring the gray hair of your servant our father down to Sheol in sorrow**"/waw yarad -ebed sheybah -ebed 'ab bet yagon she'ol".
10. The Hebrew noun *yagon* (**sorrow**) indicates a deep emotional grief and the same word Jacob used of himself at the thought of losing Benjamin on top of Joseph in 42:38.
11. Judah says that he and his brothers would be directly to blame for the **father** dying of a "broken heart".
12. His references to "**your servants**" and "**your servant**" describing the brothers' and their father's relationship to Joseph discreetly suggests Joseph's indirect involvement.
13. How the brothers' assume this blame is the corporate agreement supporting a contractual obligation made with their **father** through Judah.
14. That promise is then revealed in vs.32, relating to the seriousness of the matter as Judah reveals he "**became surety for the lad to my father, saying, 'If I do not bring him back to you, then let me bear the blame before my father forever**"/-arab ha na-ar min -im 'ab 'amar -im lo' bo' 'el chatha lamed 'ab kol yom".
15. There now remains one sure way that Judah can convince Joseph that he truly loved both Benjamin and his **father** to such a degree.

## GENESIS

### JUDAH'S WILLINGNESS TO SACRIFICE

#### EXEGESIS VERSES 33 – 34:

וְעַתָּה יֹשֶׁב־נָא עִבְדִּי תַחַת הַנֶּעֱרָר עִבְדִּי לְאֲדֹנָי וְהַנֶּעֱרָר יַעַל עִם־אָחָיו: <sup>WTT</sup> Genesis 44:33

<sup>NAS</sup> Genesis 44:33 "Now, therefore, please let your servant remain instead of the lad a slave to my lord, and let the lad go up with his brothers. (וְ עַתָּה נָא יֹשֶׁב עִבְדִּי תַחַת הַנֶּעֱרָר הַיְיָ אֵת עִבְדִּי לְאֲדֹנָי לְעִבְדִּי וְהַנֶּעֱרָר יַעַל עִם־אָחָיו) [waw conj. + adv: -attah; "and now/therefore"; + v/qal/IPF/3ms/juss: yashab: "let him remain"; + interj.part: na'; "please"; + n/com/m/s/constr. w/2ms suff: -ebed; "your servant"; + prep: tachath; "instead of"; + d.a. + n/com/m/s/abs: na-ar; "the young man/lad"; + n/com/m/s/abs: -ebed; "a servant/slave"; + prep: lamed + n/com/m/s/constr. w/1cs suff: 'adon; "to my lord"; + waw conj. + d.a. + n/com/m/s/abs: na-ar; "and the young man"; + v/qal/IPF/3ms/juss: -alah; "let him go up/ascend"; + prep: -im + n/com/m/pl/constr. w/3ms suff: 'ach; "with his brothers""])

כִּי־אֵיךְ אֶעֱלֶה אֶל־אָבִי וְהַנֶּעֱרָר אֵינְנוֹ אִתִּי בִּן אֲרָאָה בְּרַע אֲשֶׁר יִמְצָא אֶת־אָבִי: <sup>WTT</sup> Genesis 44:34

<sup>NAS</sup> Genesis 44:34 "For how shall I go up to my father if the lad is not with me, lest I see the evil that would overtake my father?" (כִּי אֵת אֵינְנוֹ אִתִּי בִּן אֲרָאָה בְּרַע אֲשֶׁר יִמְצָא אֶת־אָבִי) [conj: kiy; "for/because"; + interr.part: 'eyke; "how?"; + v/qal/IPF/1cs: -alah; "will I go up/ascend"; + prep: 'el + n/com/m/s/constr. w/1cs suff: 'ab; "to my father"; + waw conj. + d.a. + n/com/m/s/abs: na-ar; "and the young man"; + adv. w/3ms suff: 'ayin; "is not"; + prep. w/1cs suff: 'eth; "together with me"; + conj: pen; "lest"; + v/qal/IPF/1cs: ra'ah; "I will see"; + prep: bet + d.a. + adj/m/s/abs: ra-; "by the evil" {evil is the means by which he sees"; + rel.pro: 'asher; "that"; + v/qal/IPF/3ms: matsa'; "will find/overtake"; + sign of d.o. + n/com/m/s/constr. w/1cs suff: 'ab; "my father""])

#### ANALYSIS VERSES 33 – 34:

1. In the believer's witness of the life, actions speak louder than words. Cp.Jam.2:18
2. It is application in our Ph<sub>2</sub> that validates what we say we believe.
3. Judah now truly steps up to the plate to validate his professing of love for Benjamin and his **father**.
4. This in sacrifice of his own temporal happiness on behalf of both.
5. Vs.33 proposes his offer, "Now, therefore, please let your servant remain instead of the lad a slave to my lord, and let the lad go up with his brothers/waw –attah yashab na' – ebed tachath ha na-ar –ebed lamed 'adon waw ha na-ar –alah –im 'ach".

## GENESIS

6. He implores this ruler to substitute him for Benjamin to be enslaved and to let Benjamin go home with the others.
7. He is ready to keep his promise to his father even at the expense of his own hurt, another element of divine love. Cp.1Joh.2:5
8. Judah then relates the experience he is not willing to face otherwise in vs.34, “**For how shall I go up to my father if the lad is not with me, lest I see the evil that would overtake my father**/kiy ‘eyke –alah ‘el ‘ab waw ha na-ar ‘ayin ‘eth pen ra’ah bet ha ra- ‘asher matsa’ ‘ab?”
9. It would not be right to selfishly see to his own freedom at the expense of the emotional trauma he believes will **overtake** Jacob.
10. The sorrow of his **father** would ignite and fuel his own sorrow.
11. Judah obviously recalls the grief of his **father** some 22 years ago and refuses to put him through that again (37:35).
12. The idea of seeing “**evil**” regards the failure in application for Judah to keep his promise to bring Benjamin home safely.
13. To not keep his word ignites the **evil** that would be all consuming.
14. Jacob is 130 years old and the emotional stress he would endure could easily hasten his death.
15. So we see in Judah, a very changed believer from the man that orchestrated Joseph’s sale into slavery and party to blooding his tunic to deceive his **father**.
16. He has made adjustment sufficient to now apply in the upper stratum of divine love: Sacrifice on behalf of others. Cf.Joh.15:13
17. He demonstrates an attitude of selflessness, putting the other person first. Cp.Phi.2:3,4
18. The two greatest commandments in the WOG center on loving God and loving others. Mat.22:34-40
19. The whole Law is fulfilled in one word. Gal.5:14
20. Motivating factors in our service to others include:
  - A. What Christ did for us. Rom.5:6-11
  - B. The effect our application may have on others to also apply. 2Cor.9:1,2
  - C. Applications are evidence of our Divine viewpoint. Jam.2:14-20
  - D. We were created in Christ for the purpose of good works. Eph.2:10
  - E. Divine good leads to future reward; refusal to apply results in corruption. Gal.6:7-10
  - F. It encourages the P-T. Phi.2:1,2
21. To Joseph, the speech reveals more that the speaker intended: The official version of his own death (torn to pieces), the reason for the delay in the brothers’ return, the pain of Jacob’s testing as well as what Joseph’s ordeal brought upon his **father**.
22. More importantly, the transformation from subnormal to exceptional solidarity in his **brothers** manifested nothing short of a drastic change in all their lives.
23. That the sons of the unloved wife (Leah) should have come to terms with the father’s attachment to Rachel (“*my wife*” vs.27) and her children is itself amazing.
24. But that Judah should cite the father’s favoritism as the ground for self-sacrifice is irresistible proof of a high caliber devotion.
25. This is what breaks down Joseph’s defenses.