

## Genesis Chapter 44

**Genesis 44:1 "And he commanded the steward of his house, saying, Fill the men's sacks [with] food, as much as they can carry, and put every man's money in his sack's mouth."**

"And he commanded the steward of his house": Whom the Targum of Jonathan again calls Manasseh, the eldest son of Joseph.

"Saying, fill the men's sacks with food, as much as they can carry": This he ordered out of his great affection for them, and that his father and his family might have sufficient supply in this time of famine.

"And put every man's money in his sack's mouth": Not that which had been put into their sacks the first time, for the steward acknowledged his receipt of it, but what they had paid for their present corn, they were about to carry away.

**Genesis 44:2 "And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken."**

"My cup, the silver cup": Joseph's own special cup, also described as one connected with divination (verses 5, 15), or hydromancy (interpreting the water movements), was a sacred vessel symbolizing the authority of his office of Egyptian vizier.

Mention of its superstitious nature and purpose need not demand Joseph be an actual practitioner of pagan religious rites (see note on verse 15).

Joseph sent his brothers home with the money and with his "silver cup" in Benjamin's sack. He then had his servant pursue them, open the sacks, and require them to return to explain the matter.

Joseph was so happy to see his brother, and he did this little trick to the brothers, so that he would have an excuse to keep Benjamin with him. Joseph wanted to bless his family with all these provisions, but he, also, wanted to keep Benjamin.

He did not know of the oaths these brothers had made to their father about bringing the boy back.

**Genesis 44:3 "As soon as the morning was light, the men were sent away, they and their asses."**

"And put my cup, the silver cup, in the sack's mouth of the youngest": Benjamin; this he ordered to be done, partly to put him in apparent danger, and see how his brethren would behave towards him in such circumstances, and thereby know how they genuinely felt about him. And partly that he might have an excuse for retaining him with him.

This cup was valuable both for the matter of it, being of silver, and for the use of it, being what Joseph himself drank out of. And by the word used to express it, it seems to have been a large embossed cup; a kind of goblet, for it has the signification of a little hill.

Jarchi says it was a long cup, which they called "mederno". The Septuagint render it by "condy", which is said to be a Persian word, and a kind of an Attalic cup, that held ten cotylae, or four or five quarts, and weighed ninety ounces; but a cup so large seems to be too large to drink out of.

"And his corn money": What he had paid for his corn. And he did according to the word that Joseph had spoken; put every man's money in the mouth of his sack, and his silver cup with the corn money into Benjamin's sack.

**Genesis 44:4 "[And] when they were gone out of the city, [and] not [yet] far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?"**

"And when they were gone out of the city, and not yet far off": Which perhaps was Tanis, the Zoan of the Scriptures (see Ezekiel 30:14).

"Joseph said unto his steward, up, follow after the men": Who no doubt was ready and provided with men and horses, to go out and pursue when Joseph should give the orders. He being privy to Joseph's intentions, and with whom the scheme was concerted, and the secret was.

Joseph appears to have been up very early this morning, and had observed the exact time of his brethren's departure. And guessed whereabouts they might be when he sent his steward, and others after them. For it can hardly be thought he was sent alone after eleven men, and to charge them with a theft, and bring them back again.

"And when thou dost overtake them, say unto them, wherefore have ye rewarded evil for good?" In taking away the silver cup, when they had been so kindly and bountifully entertained. This he was to represent as base ingratitude, as it would have appeared, had it been fact.

**Genesis 44:5 "[Is] not this [it] in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing."**

"Divineth" (see note on Deut. 18:9-12).

There was a sacred character attributed to the cup, for he called it a divining cup (verses 5, 15). This theft may have been punishable by death (31:32). Joseph would certainly not have used these means, but he was playing a role and testing his brothers.

He wanted to see if they would seize this opportunity to get rid of Benjamin. Would they stand with him? Had their hearts been changed?

This steward of Joseph's had helped Joseph set this trap for his brothers. The steward knew about the plot. It was he who gave chase and caught Joseph's brothers. He accused them of

stealing. A silver cup, or chalice, was used by the Egyptians for divining, calling on an evil spirit for advice.

This statement is given to make Joseph's brothers think that Joseph was an Egyptian. A follower of the true God, and especially one of Joseph's stature; would not divine a cup.

Joseph's steward had accused them of stealing it from his master. He was, probably, the one who encouraged them not to worry. Now, he was accusing them of taking the good things the governor had done and, in return, doing only evil to him. The literal accusation was, why did you steal my silver goblet?

**Genesis 44:6 "And he overtook them, and he spake unto them these same words."**

"And he overtook them": Their asses being laden with corn could not travel very fast, and he and his attendants being mounted on swift horses.

"And he spake unto them these same words": That Joseph had ordered him to say, and so what follows particularly (Genesis 44:10).

The brothers, facing a charge of theft, protested their innocence by pointing first to their integrity in returning the money from the last trip, and then by declaring death on the perpetrator and slavery for themselves.

**Genesis 44:7 "And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:"**

"And they said unto him, wherefore saith my lord these words?" One of them, in the name of the rest, perhaps Judah, made answer, as astonished at the charge laid against them, suggesting that there was not the least foundation for it, and were quite surprised to hear anything of this kind alleged against them.

"God forbid that thy servants should do according to this thing": Expressing the utmost detestation of such a fact, as being what they could never be guilty of.

**Genesis 44:8 "Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?"**

"Behold, the money which we found in our sacks mouths": Upon their return from Egypt, the first time they went there for corn.

"We brought again unto thee out of the land of Canaan": Which was a full proof of their honesty. They might have kept it until it was called for and demanded of them, but of themselves they brought it with them, as being money not their own.

And they did not wait to be examined about it when they came to Egypt again, but of their own accord related the story of it, and offered the money to this same man the steward they were now speaking to, which he could not deny.

Yea, they brought it to him out of the land of Canaan, a foreign country at a considerable distance, and out of the jurisdiction of Egypt, and where they were not liable to be called to an account for it.

"How then should we steal out of thy lord's house silver or gold?" That is, vessels of silver or vessels of gold, as the Targums of Onkelos and Jonathan; it could not be reasonably thought they would.

For if they would not retain the governor's money when in their own land and out of his reach, much less would they steal anything out his house, which they might conclude would soon be missed, and they easily apprehended and committed to prison, and suffer for it.

**Genesis 44:9 "With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen."**

"With whomsoever of thy servants it be found": The silver cup.

"Both let him die": Which was rashly said, since they might have thought the cup might be put in one of their sacks unknown to them, as their money had been before. Besides, death was a punishment too severe for such a crime, and therefore is by the steward himself moderated; but this they said the more strongly to express their innocence.

"And we also will be my lord's bondmen": His servants, as long as they lived. This was likewise carrying the matter too far, and exceeding all bounds of justice, which could only require satisfaction of the offender.

The steward caught them and accused them. They were so sure that they had not stolen, that they spoke a terrible punishment, if the goods were found in their possession.

The brothers said, if we had wanted to steal, we wouldn't have brought the money back that we found in our sacks last time. You should never make rash promises you can't keep. The brothers spoke death to Benjamin, and hard labor to themselves.

**Genesis 44:10 "And he said, Now also [let] it [be] according unto your words: he with whom it is found shall be my servant; and ye shall be blameless."**

"And he said, now also let it be according unto your words": Not according to the full extent of their words, but according to a part of them; that he only should be a servant that was found guilty; so moderating the punishment which they had fixed, and were willing to submit to, and therefore could not object to what he next proposes.

"He with whom it is found shall be my servant": Speaking in the name of Joseph, whom he represented, and who had directed him what to say:

"And ye shall be blameless": Acquitted of the charge, and pronounced innocent, and let go free.

**Genesis 44:11 "Then they speedily took down every man his sack to the ground, and opened every man his sack."**

"Then they speedily took down every man his sack to the ground": To be opened and examined, and this they did in all haste, as having a clear conscience, and being confident that nothing could be found upon them, and desirous of having the affair settled as soon as possible, that the steward might have full satisfaction, and they could proceed on in their journey.

"And opened every man his sack": Showing neither reluctance nor fear, being conscious of their innocence.

**Genesis 44:12 "And he searched, [and] began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack."**

"And he searched": To the bottom of them, not content to look into the mouth of them being opened, but rummaged them, and searched deeply into them to find the cup, which was the thing charged upon them he was concerned to find; as for the money in the sack's mouth he took no notice of that, nor is there any mention of it.

"And began at the oldest": At Reuben, as the Targum of Jonathan expresses it: the steward might know their different ages in course, by the order in which they were placed at Joseph's table when they dined with him.

Again, there was a display of inside knowledge of the family, which ought to have signaled something to the brothers (see note on 43:33).

"And left off at the youngest": At Benjamin, he ended his scrutiny with him. This method he took partly to hold them in fear as long as he could, and partly to prevent any suspicion of design, which might have been entertained, had he went directly to Benjamin's sack.

"And the cup was found in Benjamin's sack": Where the steward himself had put it, and as it is usually said, they that hide can find.

**Genesis 44:13 "Then they rent their clothes, and laded every man his ass, and returned to the city."**

"Rent their clothes": A well-known ancient Near Eastern custom of visibly portraying the pain of heart being experienced. They were very upset that Benjamin might become a slave in Egypt (verse 10). Benjamin appears to have been speechless. They had passed a second test of devotion to Benjamin.

They were so confident that they didn't have it; they quickly opened the sacks for inspection. When it was found that Benjamin had the cup, the brothers tore their clothes in mourning. They came back with Benjamin. They had made hard promises to Jacob that they would bring the boy home again. They were as good as dead themselves.

**Genesis 44:14 "And Judah and his brethren came to Joseph's house; for he [was] yet there: and they fell before him on the ground."**

"And Judah and his brethren came to Joseph's house": Judah is particularly mentioned because he was the principal spokesman, and was chiefly concerned for the safety of Benjamin, being his surety.

"For he was yet there": Joseph was yet at his own house, was not as yet gone to the granaries, to look after the affairs of the corn, and the sale and distribution of it, but was waiting for the return of his brethren, which he expected quickly.

"Fell before him": Again, the dream had become reality (37:5-8; 42:6); but now prostrate before him, they had come to plead for mercy both for their youngest brother Benjamin and for their father Jacob (verses 18-34).

Now, they were lying face down before Joseph in absolute submission. Last time they only bowed.

**Genesis 44:15 "And Joseph said unto them, What deed [is] this that ye have done? wot ye not that such a man as I can certainly divine?"**

"And Joseph said unto them, what deed is this ye have done?" An action so wicked, base, and ungrateful, attended with such aggravated circumstances, that it can scarcely be said how bad a one it is, and may be well wondered at, that men who had received such favors could ever be guilty of; this he said, putting on a stern countenance, and seemingly in great anger and wrath.

"Wot ye not that such a man as I can certainly divine?" Either that he could divine himself, though not by the cup, of which here no mention is made, but in some other way used by the Egyptians; or that he had diviners with him.

As Aben Ezra, with whom he could consult, to find out the person that took the cup; or surely they must needs think that such a man as he, who had such great knowledge of things, natural and political, and whose name was Zaphnath-paaneah, a revealer of secrets, would be able to search into and find out an affair of this kind (see Gen. 41:45).

And they might well conclude, that a man with keen mental discernment would easily conjecture who were the persons that took away his cup, even the strangers that had dined with him so lately and therefore could never expect to go off with it (see notes on verses 2, 5).

Joseph, still disguising himself as an Egyptian official before his brothers, permitted them to think it so.

Here again, I do not believe Joseph divined. I think he was still trying to make them believe he was an Egyptian.

**Genesis 44:16 "And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we [are] my lord's servants, both we, and [he] also with whom the cup is found."**

"And Judah said": Judah stepped forward as the family spokesman since it was he who came with his brothers to Joseph's house and he who pled with him (verses 14, 18); Reuben, the firstborn, had been outclassed.

"God hath found out the iniquity": Judah, showing how his heart had changed, acknowledged the providence of God in uncovering their guilt (note the "we" in the questions), and did not indulge in any blame shifting, even onto Benjamin.

Judah, for the first time, had admitted to Joseph that he and his brothers had truly sinned. They had not stolen the cup and money from Joseph, but they had stolen his freedom and his homeland. They accepted this as punishment from God for selling Joseph.

**Genesis 44:17 "And he said, God forbid that I should do so: [but] the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father."**

"And he said, God forbid that I should do so": This would be doing an unjust thing, Joseph suggests, should he take them all for bondmen, for the offence of one.

"But the man in whose hand the cup is found, he shall be my servant": Not die, as they had supposed, but become his servant.

"And as for you, get ye up in peace unto your father": They had leave, yea, an order to return to their father in the land of Canaan, with their corn and cattle, in peace and plenty. There being no charge against them, nor would any hurt or damage come to them.

This Joseph said to try their affection to their brother Benjamin, and see whether they would leave him to distress, and then he should know better how to conduct both towards him and them.

Joseph just wanted to keep Benjamin. He told them they could go on home.

Verses 18-34: An eloquent and contrite plea for mercy, replete with reference to the aged father's delight in and doting upon the youngest son (verses 20, 30), and the fatal shock should he be lost (verses 22, 29, 31, 34). Judah's evident compassion for Jacob and readiness to substitute himself for Benjamin in slavery finally overwhelmed Joseph, these were not the same brothers of yesteryear (45:1).

**Genesis 44:18 "Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou [art] even as Pharaoh."**

"Then Judah came near unto him": Being the spokesman of his brethren, and the surety of Benjamin. He plucked up a spirit, put on courage, and drew nearer to the governor, and with much freedom and boldness, and in a very polite manner, addressed him.

"And said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears": Not admit him to private audience, or suffer him to whisper something to him, but give him the hearing of a few words he had to say to him.

"And let not thine anger burn against thy servant": Do not be displeased with his boldness, and the freedom he takes, but hear him patiently.

"For thou art even as Pharaoh": Next, if not equal in power and authority with him; could exercise justice or show mercy, punish or release from punishment, at his pleasure; and having leave granted him, he began his speech, and made the following narrative.

This pleading of Judah was for Benjamin and for their father. Judah told Joseph that he had the power to pardon Benjamin, if he would.

**Genesis 44:19 "My lord asked his servants, saying, Have ye a father, or a brother?"**

"My lord asked his servants": The first time they came down to Egypt to buy corn; he puts him in mind of what passed between them at that time.

"Saying, have ye a father or a brother" Which question followed upon their saying that they were the sons of one man (Genesis 42:11).

**Genesis 44:20 "And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him."**

"And we said unto my lord, we have a father": Yet living in the land of Canaan.

"An old man": Being one hundred and thirty years of age (Gen. 47:9).

"And a child of his old age": Who was born when he was near a hundred years of age: and

"A little one": Not in stature, but in age, being the youngest son, and much younger than they. So they represented him, on that account, because he was tenderly brought up with his father, and not hardened to business and hardship, and so unfit to travel.

"And his brother is dead": Meaning Joseph: So, they thought him to be, having not heard of him for twenty two years or more, and they had so often said he was dead, or suggested as much, that they at length believed he was.

"And he alone is left of his mother": The only child left of his mother Rachel.

"And his father loveth him": Being his youngest son, and the only child of his beloved Rachel, and therefore most dear unto him.

**Genesis 44:21 "And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him."**

"And thou saidst unto thy servants, bring him down unto me": Judah does not relate the reason of his order, which was to give proof that they were no spies, but as if Joseph designed to show favor to Benjamin, as undoubtedly he did.

"That I may set mine eyes upon him": Not barely see him, as Aben Ezra interprets it, though that would be, and was, very desirable by him, and agreeable to him. But he desired to set his eyes upon him, not only for his own pleasure, but for the good of Benjamin.

As the Targum of Jonathan adds; he intimated that he should receive him kindly, show favor unto him, and use him well. The Septuagint version is, "and I will take care of him": Joseph's brethren had told him, that Benjamin was at home with their father, who they suggested was afraid to let him go with them, lest evil should befall him.

Wherefore to encourage him to let him go with them, Joseph promised to take care of him. That no hurt should be done to him, but he should be provided with everything that was proper and necessary.

And this Judah improves into an argument with the governor in favor of Benjamin, that since he desired his coming, in order to show him a kindness, he hoped he would not detain him, and make a slave of him.

**Genesis 44:22 "And we said unto my lord, The lad cannot leave his father: for [if] he should leave his father, [his father] would die."**

"And we said unto my lord, the lad cannot leave his father": That is, his father will not be willing to part with him.

"For if he should leave his father, his father would die": With grief and trouble, fearing some evil was befallen him, and he should see him no more.

**Genesis 44:23 "And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more."**

"And thou saidst unto thy servants": In answer to the representation of things made by them, and notwithstanding that.

"Except your youngest brother come down with you, you shall see my face no more": Which though not before related in the discourse, which passed between Joseph and his brethren, in express terms, yet might be justly inferred from what he said. Nay might be expressed in so many words, though not recorded, and as it seems plainly it was, as appears from (Gen. 43:3).

**Genesis 44:24 "And it came to pass when we came up unto thy servant my father, we told him the words of my lord."**

"And it came to pass, when we came unto thy servant my father": In the land of Canaan.

"We told him the words of my lord": What he had said to them, particularly respecting Benjamin.

**Genesis 44:25 "And our father said, Go again, [and] buy us a little food."**

"And our father said": After some time, when the corn was almost consumed they had bought in Egypt.

"Go again, and buy us a little food": That may suffice till the famine is over (see Genesis 43:1).

**Genesis 44:26 "And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother [be] with us."**

"And we said, we cannot go down": With any safety to their persons, which would be in danger, or with any profit to their families, since their end in going down to buy corn would not be answered.

"If our youngest brother be with us, then will we go down": Let it be agreed to, that Benjamin go along with us, to Egypt, and then no difficulty will be made of it.

"For we may not see the man's face, except our youngest brother be with us": The face of the great man, the governor of Egypt; for that this phrase, "the man", is not used diminutively, but as expressive of grandeur, is clear, or otherwise it would never have been made use of in his presence, and in such a submissive and polite speech as this of Judah's.

**Genesis 44:27 "And thy servant my father said unto us, Ye know that my wife bare me two [sons]:"**

"And thy servant my father said unto us": When thus pressed to let Benjamin go with them.

"Ye know that my wife bare me two sons": Rachel, by whom he had Joseph and Benjamin, and whom he calls his wife, she being his only lawful wife. Leah was imposed upon him (Genesis 29:20); and the other two were concubines (Genesis 30:4).

**Genesis 44:28 "And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:"**

"And the one went out from, me": Being sent by him to see how his brethren did, who were feeding his flocks at Shechem, and he had never returned to him to that day.

"And I said, surely he is torn in pieces": By some wild beast; this he said on sight of his coat, being shown him all bloody:

"And I saw him not since": Now twenty two years ago; for though Joseph was not such a great way off from his father, especially if he was at Memphis, as some think.

Yet what through his confinement as a servant in Potiphar's house, and then for some years in prison, and through the multiplicity of business when advanced in Pharaoh's court, he had no leisure and opportunity of visiting his father.

As ordered by the providence of God that he should not, that he might be made known at the most proper time for the glory of God, and the good of his family.

**Genesis 44:29 "And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave."**

"And if ye take this also from me": His son Benjamin, as he perhaps suspected they had taken Joseph, and made away with him.

"And mischief befall him": Either in Egypt, or on the road, going or returning, any ill accident, especially death, as the Targums of Onkelos and Jonathan, or what may issue in it.

"Ye shall bring my gray hairs with sorrow to the grave": It would be the means of his death, and while he lived he should be full of sorrow and grief (see Genesis 42:38).

**Genesis 44:30 "Now therefore when I come to thy servant my father, and the lad [be] not with us; seeing that his life is bound up in the lad's life;"**

"Now therefore, when I come to thy servant my father": That is return to him in the land of Canaan with the rest of his brethren.

"And the lad be not with us": His brother Benjamin, so called here, and in the following verses, though thirty years of age and upwards (see Genesis 43:8).

"Seeing that his life is bound up in the lad's life": He is as closely united to him in affection, and is as dear to him as his own soul. Quite wrapped up in him, and cannot live without him and should he die, he must die too (see 1 Samuel 18:1); so it follows:

**Genesis 44:31 "It shall come to pass, when he seeth that the lad [is] not [with us], that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave."**

"It shall come to pass, when he seeth that the lad is not with us, that he will die": As soon as ever he sees us, without asking any question and observes that Benjamin is missing he will conclude at once that he is dead, which will so seize his spirits, that he will expire immediately.

"And thy servants shall bring down the gray hairs of thy servant, our father, with sorrow to the grave": As he said would be the case (Genesis 44:29); and which would be very afflicting to his sons to be the cause of it, and could not be thought of without the utmost uneasiness and distress.

This plea of Judah's had certainly told the story truthfully. He had eloquently stated his case to this ruler: calling himself Joseph's servant every few words. Truly this had to touch Joseph's heart. Joseph would not want to harm his father, Jacob, in any way. Judah continued his plea in the new few verses.

**Genesis 44:32 "For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever."**

"For thy servant became surety for the lad unto my father": Which is another argument used for the release of Benjamin, though he should be detained for him, which he offers to be.

"Saying, if I bring him not unto thee, then I shall bear the blame unto my father for ever" (see Gen. 43:9).

**Genesis 44:33 "Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren."**

"Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord": Being, as Jarchi observes preferable to Benjamin for strength, for war, and for service. In this Judah was a type of Christ, from whose tribe he sprung.

Who became the surety of God's Benjamins, his children who are beloved by him, and as dear to him as his right hand, and put himself in their legal place and stead, and became sin and a curse for them, that they might go free, as Judah desired his brother Benjamin might, as follows:

"And let the lad go up with his brethren": From Egypt to Canaan's land, to their father there.

**Genesis 44:34 "For how shall I go up to my father, and the lad [be] not with me? lest peradventure I see the evil that shall come on my father."**

"For how shall I go up to my father, and the lad be not with me?" Signifying that he must abide in Egypt, and chose to do it, and could not go up to the land of Canaan any more or see his father's face without Benjamin along with him, to whom he was a surety for him.

"Lest peradventure I see the evil that shall come on my father": See him die, or live a life of sorrow worse than death. This he could not bear, and chose rather to be a slave in Egypt, than to be the spectator of such an affecting scene.

By this speech of Judah, Joseph plainly saw the great affection which his brethren, especially Judah, had for his father and his brother Benjamin, as well as the sense they had of their evil in selling him, which lay uppermost on their minds.

And for which they thought themselves brought into all this trouble; wherefore he could no longer conceal himself from them, but makes himself known unto them, which is the principal subject of the following chapter.

The last part of the plea was the most touching. Judah was asking to be the substitute for the boy. Judah told Joseph that it would be easier to be a servant the rest of his life than to live with the knowledge that he had brought grief on his father to kill him. This plea had to touch Joseph's heart; Joseph would forgive them all, just as Christ forgave all of us.

### **Genesis Chapter 44 Questions**

1. What two things did Joseph tell his steward to put in his brother's sack?
2. What was the steward to do with Joseph's cup?
3. What was the cup made of?
4. Joseph wanted to help his family, but what else does he want?
5. When did the brothers leave?
6. How far had they gone when Joseph sent his steward after them?
7. What was the steward to say to them?
8. What two things was the steward to tell?
9. Who set this trap?
10. Why was this story about the cup given?
11. What was the literal accusation?
12. What did the brothers say was to be done to the one who the cup was found with?

13. What thing had these brothers spoken on themselves?
14. How did the steward reduce the punishment?
15. What did the brothers do when they found the cup with Benjamin?
16. Where did Judah and his brothers go?
17. What did they do to win favor with Joseph?
18. Why were the brethren willing to accept punishment?
19. Who pled for Benjamin?
20. Who else was the pleading for?
21. What did Judah call himself throughout the pleading?
22. Who was to bear the blame forever?
23. What did Judah offer to be for the boy?
24. Rather than face his father, what was Judah willing to do?