44

*44:1-34* **Joseph’s Cup**

**Gen 44:1 Then he commanded {the one} who {was} over his house, saying, “Fill the men’s sacks {with} food, as much as they are able to carry, and put {each} man’s silver in the mouth of his sack.**

**Then he commanded**

“Later Joseph ordered” (See: writing-quotations)

**{the one} who {was} over his house,**

“{the servant} who managed/supervised his household,” or “his head house-servant,” See how you translated this phrase in Gen 43:16.

**saying, “Fill the men’s sacks {with} food, as much as**

“Fill the men’s {grain} sacks/bags with as much grain as”. These grain sacks were carried by the brother’s donkeys and were probably fairly large since donkeys are able to carry around 50 kilos (about 110 pounds).

**they are able to carry,**

“they can take {with them},” or “their/the sacks/bags can hold,”

**and put {each} man’s silver in the mouth of his sack.**

“and put their {grain} money in the top/opening of their {grain} sacks/bags.” or “and in the top/opening of their sacks/bags, put the silver/money that each {of them} paid {for the grain}.” See how you translated “silver/money” in Gen 42:25, 27-28.

**Gen 44:2 And put my cup, the silver cup, in the mouth of the sack of the youngest {one}, and his grain’s silver.” So he did according to Joseph’s word that he spoke.**

**And put my cup, the silver cup,**

“And put my cup, the one that is {made of} silver,” or “Also put my silver cup”. Notice that this cup was made out of silver; it was not just silver in color.

**in the mouth of the sack of the youngest {one},**

“in the top/opening of the youngest {one/man}’s sack/bag,”

**and his grain’s silver.”**

“and/with his grain money/payment.” or “along with the silver/money that he paid for the grain.”

**So he did according to Joseph’s word that he spoke.**

“So the servant did exactly as/what Joseph/he had told/ordered {him to do}.”See how you translated “according to...words” in Gen 43:7.

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**Gen 44:3 The morning became light, then the men were sent off, they and their donkeys.**

**The morning became light, then**

“The {next} morning {as it} was becoming light,” or “The {next} morning at dawn,” or “Early the next morning,”

**the men were sent off, they and their donkeys.**

“the men/brothers were sent {on their way} with their donkeys {by Joseph}.” or “{Joseph} sent the men/brothers {on their way}, along with their donkeys.” Consider whether it is better in your language to use a passive or active construction here. (See: figs-activepassive)

**Gen 44:4 They had left the city, they had not gone far, and Joseph said to {the one} who {was} over his house, “Get up, go after the men, and {when} you overtake them, then say to them, ‘Why have you repaid evil for good?**

**They had left the city, they had not gone far, and**

“{But} after they left the city, before they had gone very far,” or “{But} they had not gone very far out of the city when”

**Joseph said to**

“Joseph/he told” or “Joseph/he ordered”

**{the one} who {was} over his house,**

“{the servant} who managed/supervised his household,” or “his head-servant,” See how you translated this phrase in verse 1.

**“Get up,**

“Hurry and” or “Immediately”

**follow after the men,**

“go/chase after the/those men” or “pursue those men”

**and {when} you overtake them,**

“When you catch up with them,**”** or “When you reach them,” Consider whether or not it is better in your language to begin a new sentence here.

**then say to them,**

“say to them,” or “tell/ask them,” Make sure that the way you translate this quote margin fits with the way you translate the following rhetorical question. (See: writing-quotations)

**Why have you repaid evil for good?**

“Why have you treated {my master} so badly after/when {he was} so good {to you}?” or “My master was very good to you. Why have you treated him so badly?” or “My master treated you so/very well, but in return you have treated him very badly!” Joseph’s servant uses this rhetorical question to scold the brothers and express his outrage. Consider what is the best way to communicate those things in your language. (See: figs-rquestion)

**Gen 44:5 Is this not what my lord drinks from and what he regularly divines with? You have done evil {in} what you have done!’ ”**

**Is this not what my lord drinks from**

“Why {do you have} the cup that my master drinks from” or “The cup {you stole} is {the cup} that my master drinks from”. The servant uses this rhetorical question to further express his outrage about the missing cup. Consider what is the best way to communicate that in your language. (See: figs-rquestion)

**and what he indeed divines with?**

“{It is} the one he regularly uses for divination!” or “He {also} uses it to find out secret things!” The word “divines” refers to the practice of interpreting omens (signs) or using supernatural means to find out things. See how you translated a similar term (“divination”) in Gen 30:27. Also consider whether or not it is better in your language to begin a new sentence here.

**You have done evil {in} what you have done!’ ”**

“What you have done is very evil/wrong!” The phrase “you have done” is repeated in this sentence for emphasis. Consider what is the best way to communicate that in your language.

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**Gen 44:6 Then he overtook them and spoke those words to them.**

**Then he overtook them and**

“Then/So the/Joseph’s servant {left, and when he} caught up with the men/brothers,” Consider again how you translated “overtake” or “overtook” in the book of Genesis. See Gen 19:19; 31:25; 44:4, 6.

**spoke those words to them.**

“he repeated/said to them what Joseph had told him {to say}.” or “gave/told them that/Joseph’s message.”

**Gen 44:7 But they said to him, “Why does my lord speak words like those? Far be it from your servants to do something like that!**

**But they said to him,**

“But they replied/exclaimed,” (See: writing-quotations)

**“Why does my lord speak words like those?**

“Sir, why do you say such things?” or “Master/Sir, we do not know why you are saying that!” The brothers use this rhetorical question to express their shock at being accused of something they had not done. They also address the servant as “my lord” to show him respect. Decide the best way to communicate those things in your language. (See: figs-rquestion)

**Far be it from your servants to do**

“{We assure you,} sir, {that} we would never do” or “{We swear as} your {humble} servants {that we} would never {even} think of doing” or “We would never {even} consider doing”. The brothers refer to themselves as “your servants” in order to show respect to Joseph’s head-servant. Consider the best way to communicate that in your language. (See: translate-honorifics)

**something like that!**

“anything like that!” or “such a thing!”

**Gen 44:8 Behold, the silver that we found in the mouth of our sacks we brought back to you from the land of Canaan. So how would we steal silver or gold from the house of your lord’?**

**Behold,**

“Remember that” or “After all,”

**the silver that we found in the mouth of our sacks we brought back to you from the land of Canaan.**

“we returned to you the money that we found/discovered in our {grain} sacks/bags {last time}. {We brought it} {all the way} from {our home in} the land/region of Canaan!” or “as soon as we came {back here} from the land/region of Canaan, we returned to you the money we had found/discovered inside our {grain} sacks/bags.” Consider what is the best way in your language to order the clauses in this sentence. (See: figs-infostructure)

**So how would we**

“So why would we {ever}” or “So we would never” or “So there is no reason that we would {ever}”. The brothers use this rhetorical question to strongly emphasize that they would never steal from the servant’s master. Some languages must use a statement or exclamation here instead. Do what is best in your language. (See: figs-rquestion)

**steal silver or gold**

“steal/take silver {things} or gold {things} {or anything else}”. The brothers are emphasizing that they would never steal anything from Joseph, especially not valuable things made out of gold or silver. (See: figs-synecdoche)

**from the house of your lord?**

“from your master’s house!” or “from your master!”

**Gen 44:9 Whoever of your servants is found with it, then he will die, and we also will be slaves for my lord.”**

**Whoever of your servants is found with it,**

“{In fact,} sir, if you find/discover that one/any of us does have the cup,” or “If any one of us does have the cup, sir,” The brothers refer to themselves as “your servants” in order to show respect to Joseph’s head-servant. (See: translate-honorifics)

**then he will die,**

“then he must/should die,” or “then he should be executed/killed,” or “then {you may} execute/kill that person/man,”

**and we also will be slaves for my lord.”**

“and besides that, {the rest of} us will become slaves for you, sir.” or “and {the rest of} us, sir, will become your slaves.” See how you translated “my lord” in verse 7. (See: translate-honorifics)

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**Gen 44:10 And he said, “Indeed now, according to your words, so it {will be}: whoever is found with it will be a slave for me, but you {others} will be blameless.”**

**And he said,**

“The/Joseph’s servant replied {to them},” (See: writing-quotations)

**“Indeed now,**

“So/Okay then,” or “Very well then,”

**according to your words, so it {will be}:**

“based on what you have said I will do this:” or “I will do as you suggest, {but/except only}”

**whoever is found with it**

“the one whom I find with my master’s cup” or “if I find one of you with my master’s cup, that person”

**will be a slave for me,**

“will be/become my slave.”

**but you {others} will be blameless.”**

“{The rest of} you will be innocent {and free to go}.” or “but {the rest of} you will be free to go/leave.” Consider whether or not it is better in your language to begin a new sentence here.

**Gen 44:11 Then they each hurried and lowered his sack to the ground, and they each opened his sack.**

**Then they each**

“Then/So each of the men/brothers” or “So each of them”

**hurried and lowered his sack to the ground,**

“quickly/immediately lowered his sack/bag {of grain} {from his donkey} to the ground,” or “quickly/immediately took his {grain} sack/bag {off his donkey} and put it on the ground,”

**and they each opened his sack.**

“and each of them opened his {own} sack/bag.” or “and opened it.”

**Gen 44:12 Then he searched, beginning with the oldest and ending with the youngest, and the cup was found in Benjamin’s sack!**

**Then he searched,**

“Then the/Joseph’s servant searched {their sacks/bags}.” Consider what is the best way to refer to Joseph’s servant in verses 6, 10 and 12. Also see how you translated “searched” in Gen 31:35. (See: writing-pronouns)

**beginning with the oldest and ending with the youngest,**

“beginning/starting with the oldest {brother} and ending/finishing with the youngest {brother/one},” or “He started with the oldest {brother} and continued until he came to the youngest {brother/one},” Consider whether or not it is better in your language to begin a new sentence here.

**and the cup was found in Benjamin’s sack!**

“and the cup was found {by him} in Benjamin’s sack/bag!” or “and {there} he found the cup in Benjamin’s sack/bag!” or “and {it was there} in Benjamin’s sack/bag that he found the cup!” Consider the best way to translate this passive clause in your language. (See: figs-activepassive)

**Gen 44:13 Then they tore their clothes, then each {one} loaded up his donkey, and they returned to the city.**

**Then they tore their clothes,**

“In response {to that}, the brothers tore their clothes {in distress/grief}.” See how you translated “tore...clothes {in distress}” in Gen 37:29, 34. (See: translate-symaction)

**then each {one}**

“Then each {of them}” or “Then each {of the men/brothers}”. Consider what is the best way in your language to refer to the brothers in each context throughout this chapter. (See: writing-pronouns)

**loaded up his donkey,**

“loaded up his {own} donkey {again},” or “put his sack/bag {back} on his {own} donkey,”

**and they returned to the city.**

“and they {all} returned to the city.” or “and/then they {all} {turned around and} went back to the city.”

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**Gen 44:14 Then Judah and his brothers came to Joseph’s house, and he was still there, so they fell to the ground before him.**

**Then Judah and his brothers came to Joseph’s house, and**

“When Judah and his brothers arrived at Joseph’s house,”

**he was still there,**

“Joseph was still there,” or “Joseph was there {waiting for them},”

**so they fell to the ground before him.**

“Then/So they prostrated themselves on the ground before him {to show respect}.” or “Then/So they bowed all the way to the ground in front of him {to honor him}.” Consider whether or not it is best in your language to begin a new sentence here. (See: translate-symaction)

**Gen 44:15 Then Joseph said to them, “What {is} this deed that you have done? Did you not know that a man who {is} like me indeed divines?”**

**Then Joseph said to them,**

“Then Joseph told/asked them,” or “Then Joseph exclaimed to them,” Make sure the way you translate this quote margin fits with the way you translate the following rhetorical question. (See: writing-quotations)

**“What {is} this deed that you have done?**

“Why did you do such a terrible thing?” or “What you have done is terrible!” or “You should never have done such a thing!” Joseph uses this rhetorical question to express anger and scold his brothers. Some languages must use a strong statement or exclamation here instead. Do what is best in your language. (See: figs-rquestion)

**Did you not know**

“You should have known”

**that a man who {is} like me**

“that a ruler like me” or “that someone in my position”

**indeed divines?”**

“regularly practices divination!” or “knows how to discover the secret things {that people do}!” or “could use divination to find out {what you did}!” See how you translated “divines” in verse 5.

**Gen 44:16 And Judah said, “What can we say to my lord? What can we speak? And how can we justify ourselves? God has found out the sin of your servants. Behold us, slaves for my lord, both we and {the one} in whose hand the cup was found.”**

**And Judah said,**

“Judah answered,” or “Judah replied {to him},” (See: writing-quotations)

**“What can we say to my lord?**

“Sir, there is nothing {convincing} that we can say {to you}.” Judah uses a series of rhetorical questions in this verse to express how upset he is about what has happened and to emphasize that there is nothing that they can say to convince Joseph that they are innocent. Consider what is the best way to communicate those things in your language. (See: figs-rquestion)

**What can we speak?**

“There is no way that we can explain {this}!” or “We cannot explain {this}!” (See: figs-rquestion)

**And how can we justify ourselves?**

“We do not know how to show/prove {to you} that we did not do this!” or “There is no way we can prove/show {to you} that we are innocent!” (See: figs-rquestion)

**God has found out the sin of your servants.**

“God has uncovered/exposed our guilt {for our past sin}.” or “God is punishing {us} your {humble} servants for our {past} sin/sins.” or “God is using this occasion to punish us for our {past} sin.” Judah refers to himself and his brothers as “your servants” to show humility and to honor Joseph. Also, Judah is probably referring here to the sin of selling their brother Joseph into slavery years ago. You could include that information in a footnote. (See: figs-123person)

**Behold us, slaves for my lord,**

“Here we {all} are, {ready to be} slaves for you, sir,” or “{So now,} sir, we are {all} here to be your slaves,” (See: translate-honorifics)

**both we and {the one}**

“including {the one/man}”

**in whose hand the cup was found.”**

“who was found with your cup {in his grain sack/bag}.” or “in whose {grain} sack/bag {your house-servant} found the cup.” or “whom {your house-servant} found with your cup {in his sack/bag}.” (See: figs-activepassive)

**Gen 44:17 But he said, “Far be it from me to do that! The man in whose hand the cup was found will be a slave for me. But you, go up in peace to your father.”**

**But he said,**

“But Joseph told {them},” or “But Joseph exclaimed,” (See: writing-quotations)

**“Far be it from me to do that!**

“{No,} I would never {even} consider doing such a thing!” See how you translated “Far be it from...” in verse 7. (See: figs-idiom)

**The man in whose hand the cup was found, he**

“{Only} the one who was found with my cup {in his sack/bag}” or “{Only} the man in whose sack/bag {my servant} found the/my cup” or “{Rather} {only} the one/man whom {my servant} found with my cup {in his sack/bag}”. See how you translated “in whose hand the cup was found” in verse 16. (See: figs-activepassive)

**will be a slave for me.**

“will be/become my slave.” or “will {stay and} serve me as a slave.”

**But you, go up in peace to your father.”**

“But you {others} may return to your father in peace.” or “As for {the rest of} you, you may go {back} home to your father without any trouble.” or “{The rest of} you are free to go {back} home to your father.” The phrase “go up” refers to the fact that the land of Canaan was higher in elevation than the country of Egypt. Some translations leave “up” implied. Do what is best in your language.

*44:18-34* **Judah Pleads For Benjamin’s Freedom**

**Gen 44:18 Then Judah went near to him and said, “Please, my lord, please let your servant speak a word in my lord’s ears, and do not let your anger burn against your servant, since you {are} like Pharaoh.**

**Then Judah went near to him and said,**

“Then Judah went up/closer to Joseph and said,” or “Then Judah approached Joseph and said {to him},” See how you translated “went near” in Gen 43:19.

**“Please, my lord,**

“Please, sir/master,” or “Excuse me, sir/master,” Compare how you translated this phrase in Gen 43:20. (See: figs-honorifics)

**please let your servant**

“I humbly ask you to let me” or “will you please allow {me} your {humble} servant to”. Make sure your translation of “your servant” refers here to Judah, not to someone else. Throughout verses 18-34, Judah uses phrases such as “my lord”, “your servant” and “your servants” to be polite and show respect to Joseph. At each point in these verses, make sure it is clear in your translation whom he is referring to. (See: translate-honorifics)

**speak a word in my lord’s ears,**

“say something to you.” or “speak freely/plainly to you.” (See: figs-synecdoche)

**and do not let your anger burn against your servant,**

“Please do not be angry with/at me,” Compare how you translated the idiom “his anger burned” in Gen 39:19. (See: figs-idiom)

**since you {are}**

“{especially} since you {are}” or “even though you {are}”

**like**

“as {powerful as}” or “equal {in rank/authority} to”

**Pharaoh.**

“{King} Pharaoh {himself}.” or “the king {himself}.”

**Gen 44:19 My lord asked his servants, saying, ‘Do you have a father or {another} brother?’**

**My lord asked**

“Sir, {previously} you asked” or “Sir, {the last/previous time we were here,} you asked”

**his servants,**

“{us} your {humble} servants” or “us”. Make sure it is clear in your translation of “his servants” that Judah is referring to himself and his brothers. (See: figs-123person)

**saying, ‘Do you have a father or {another} brother?’**

“Is your father still alive? Do you have {another} brother?” or “if/whether our father was {still} alive and if/whether we had {any other} brothers.” Consider whether it is better in your language to translate the embedded quotes in verses 19-23 as direct or indirect quotes.(See: figs-quotesinquotes)

**Gen 44:20 And we said to my lord, ‘We have an aged father and the youngest son of {his} old age. But his brother is dead, so he is left by himself from his mother, and his father loves him.’**

**And we said to my lord,**

“And we told you, sir, that” or “We answered you, sir, that” (See: writing-quotations)

**‘We have an aged father and the youngest son**

“our aged/elderly father is {still} alive and {with him is} his youngest son” or “we have an elderly father and also a younger brother” (See: figs-quotesinquotes)

**of {his} old age.**

“who was born when our father was {already} old.” or “whom our father had when he was {already} old.”

**But his brother is dead, so he is left by himself from his mother,**

“That son is the only one left {alive} from his mother, since his brother died.” or “And since that son’s brother is dead, he is his mother’s only living son/child.” In this sentence, “brother” refers to an older brother from the same father and mother. Some languages have a special kinship term for that. Do what is best in your language. (See: translate-kinship)

**and his father loves him.’**

“So his/our father loves him {very much}.” or “So his/our father {especially} loves our youngest brother.”

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**Gen 44:21 ”Then you said to your servants, ‘Bring him down to me, and I will set my eyes on him.’**

**“Then you said to your servants,**

“Then you told {us, who are} your {humble} servants” or “Then you told us, sir,” Judah uses the humble term “your servants” to show respect and honor to someone of higher status and authority. (See: translate-honorifics)

**‘Bring him down to me, and I will set my eyes on him.’**

“Bring your youngest brother to me so that I can see/meet him.” or “to bring our youngest brother {here} to you so that you could/can see him for yourself.” The verb “bring...down” refers to the fact that Egypt is lower in elevation than the region of Canaan was. Some translations leave “down” implied. Do what is best in your language. (See: figs-quotesinquotes)

**Gen 44:22 And we said to my lord, ‘The young man is not able to leave his father, because {if} he leaves his father, then he will die.’**

**And we said to my lord, ‘The young man is not able to leave his father,**

“But we told you, sir, that the young man should/must not leave his father {and come here},” (See: figs-quotesinquotes)

**because {if} he leaves his father, then he will die.’**

“because if he did/does, his father would/will die {from anxiety}.” Make sure the way you translate this clause fits with how you translated the previous clause as either a direct or indirect quote. (See: figs-quotesinquotes)

**Gen 44:23 But you said to your servants, ‘If your youngest brother does not come down with you, you will not see my face again.’**

**But you said to your servants,**

“But then, sir, you told us that” or “But you told us that”

**‘If your youngest brother does not come down with you,**

“if our youngest brother did not come back here with us,” or “unless our youngest brother came with us”. Consider again whether to translate the embedded quotes in verses 19-23 as direct or indirect quotes. (See: figs-quotesinquotes)

**you will not see my face again.’**

“you would not permit/allow us to see you again.” or “we could never see you again.” Make sure that all the parts of this sentence fit together well in your translation. (See: figs-quotesinquotes)

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**Gen 44:24 ”Then it happened when we went up to your servant my father, then we related to him the words of my lord.**

**“Then it happened when we went up**

“When we returned {home}” or “So after we got/came back {home again}”. The phrase, “Then it happened” introduces an important event and helps create suspense so that readers will wonder what the outcome will be. Many translations omit “it happened” because it is not natural in their language. Do what is best in your language.

**to your servant my father,**

“to my/our father {who is} your {humble} servant,” or “to my/our father who highly respects you,” See how you translated “your servant...father” in Gen 43:28. (See: translate-honorifics)

**then we related to him**

“we reported to him” or “we told him”

**the words of my lord.**

“my/our lord’s/master’s words.” or “what you told {us}.” or “what you had said {to us}.”

**Gen 44:25 Then our father said, ‘Return, buy a little food for us.’**

**Then our father said,**

“{Months} later our father told {us},” The pronouns “our” and “{us}” are exclusive here because they do not include Joseph. (See: figs-exclusive)

**‘Return, buy a little food for us.’**

“Go back {to Egypt} {and} buy some {more} grain for {all of} us.” The pronoun “us” is inclusive here because what Judah’s father (Jacob) had said included the brothers whom he was talking to. See how you translated this same quote in Gen 43:2. (See: figs-exclusive)

**Gen 44:26 But we said, ‘We cannot go down. If our youngest brother is with us, then we will go. For we are not able to see the man’s face and our youngest brother not {be} with us.’**

**But we said,**

“But we replied {to him},” (See: writing-quotations)

**‘We cannot go down. If our youngest brother is with us, then we will go.**

“We cannot go {there} unless our youngest brother is with us. Then we can go.” or “We can only go down {there} if our youngest brother is with us.” See how you translated “...down” in verses 21 and 23.

**For we are not able to see the man’s face**

“We will not be allowed/permitted to go before/to the man/governor {who sells grain there}” or “The man/governor {who sells grain there} will not allow/permit us to see him {again}”. The phrase “the man’s face” refers to the governor (Joseph) himself. Translate this in a way that is natural in your language. (See: figs-synecdoche)

**and our youngest brother not {be} with us.’**

“if our youngest brother is not with us.” or “unless our youngest brother is with us.”

**Gen 44:27 Then your servant my father said to us, ‘You know that my wife bore two {sons} for me.**

**Then your servant my father said to us,**

“Then my/our father {who is} your {humble} servant said to us,” or “Then my/our father said to us,” See how you translated “your servant my father” in verse 24. Also notice that the pronoun “us” does not include Joseph here. Some languages use an exclusive pronoun for this. Do what is best in your language. (See: figs-exclusive)

**‘You know that**

“As you {all} know,” The pronoun “you” is plural here, referring to all the brothers. (See: figs-yousingular)

**my wife bore two {sons} for me.**

“my wife {Rachel} bore/had {only} two {sons} for me.” or “my wife {Rachel} and I {only} had two {sons} together.”

**Gen 44:28 And the one went away from me, and I have said, “He was surely torn to pieces,” and I have not seen him until now.**

**And the one**

“One {of those/her sons}” or “One {of them}”

**went away from me,**

“left here {one day},” or “has disappeared,”

**and I have said, “He was surely torn to pieces,” and I have not seen him until now.**

“I have thought that he must have been {killed and} torn to pieces {by a wild/fierce animal}. I have never seen him again.” or “and I have not seen him since then. I am sure that {a wild/fierce animal} must have {killed him and} torn him apart.” Consider whether it is better in your language to translate this doubly embedded quote as a direct or indirect quote. Also see how you translated “torn...to pieces” in Gen 37:33. (See: figs-quotesinquotes)

**Gen 44:29 So {if} you also take this {one} from my presence, and harm were to meet him, then you would bring my gray head down in misery to Sheol.’**

**So {if} you also take this {one} from my presence,**

“So if you were to also take this {son} away from me,” or “So if you also take her other son {away} from me,” Consider what is the best way to translate the hypothetical sentence in this verse. (See: figs-hypo)

**and harm were to meet him,**

“and something terrible happened to him,” or “and if anything bad/terrible happened to him,” or “and anything harmed him,” See how you translated a similar clause in Gen 42:38. (See: figs-idiom)

**then you would bring my gray head down in misery**

“you would cause me, your gray-haired/elderly father, to grieve so deeply/badly that I would {die and} go down” or “you would cause me, your gray-haired/elderly father, so much sorrow/grief that I would {die and} go down”. See how you translated “bring my gray head down” in Gen 42:38. (See: figs-synecdoche)

**to Sheol!’**

“to the afterworld!” Sheol is the Hebrew name for the world of the dead, that is, the place where the spirits of all people go after they die. You could put that information in a footnote. Your translation of “Sheol” should not refer to hell or a place of punishment. Some translations have “the grave” here, but that leaves out the idea of an afterlife that this sentence implies. (See: translate-unknown)

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**Gen 44:30 ”And now, when I go to your servant my father and the young man is not with us, since his soul is bound to his soul,**

**“And now,**

“So now/then,” This phrase introduces the conclusion to what Judah said in verses 24-29. Consider the best way to do that in your language.

**when I go to your servant my father**

“when I/we return {home} to my/our father, who highly respects you,” or “if I/we go {home} to my/our father, sir,” See how you translated “your servant my father” in verses 24 and 27. (See: translate-honorifics)

**and the young man is not with us,**

“but I/we don’t have his youngest son with me/us,” or “without his youngest son,”

**since his soul is bound to his soul,**

“since our father’s life depends on his son’s life,” or “since our father is deeply attached to his son,” This idiom reflects how close the relationship was between Judah’s father and youngest brother. Consider the best way to say this in your language. (See: figs-idiom)

**Gen 44:31 then it will happen when he sees that the young man is not {there}, then he will die! And your servants will bring the gray head of your servant our father down in sorrow to Sheol!**

**then it will happen when he sees that the young man is not {there}, then he will die!**

“if he sees that his son is gone/missing, he will die!” or “then he will die when he sees that his youngest son is not with us!” The phrase “then it will happen” introduces an important hypothetical event here and helps create suspense so that readers will wonder what the outcome will be. Many translations omit the phrase because it is not natural in their language. Do what is best in your language. (See: figs-hypo)

**And your servants will bring**

“{Yes,} we will/would bring/cause” or “{In that way,} we will/would be responsible for bringing/causing”. Consider what is the best way to translate this hypothetical situation in your language. (See: figs-hypo)

**the gray head of your servant our father down in sorrow**

“our gray-haired/elderly father so much sorrow/grief that he will/would {die and} go”. See how you translated “bring...gray head down in sorrow to Sheol” in Gen 42:38, and a similar phrase in 44:29.

**to Sheol!**

“to the afterworld!” Consider again how you translated “Sheol” in the book of Genesis. See Gen 37:35; 42:38; 44:29, 31.

**Gen 44:32 For your servant guaranteed the young man to my father, saying, ‘If I do not bring him {back} to you, then I will have sinned against my father all the days.’**

**For your servant guaranteed the young man to my father, saying,**

“{I myself} your {humble} servant guaranteed the young man’s safety to my father. I told/assured {him} that” or “Besides that, sir, I guaranteed/promised my father that I would return his son to him safely. I told him that”. See how you translated the verb “guarantee” in Gen 43:9.

**‘If I do not bring him {back} to you,**

“if I did not bring his son {back} to him,” Consider whether it is better in your language to translate this embedded quote as a direct or indirect quote. (See: figs-quotesinquotes)

**then I will have sinned against my father**

“then this would be a terrible sin against him” or “I would be guilty of sinning against him”. See how you translated a similar clause in Gen 43:9. (See: figs-hypo)

**all the days.’**

“all the days {of my life}.” or “for the rest of my life.” or “forever.” Be consistent here with your choice in Gen 43:9.

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**Gen 44:33 ”And now, please let your servant stay {as} a slave for my lord instead of the young man, and let the young man go up with his brothers.**

**“And now,**

“So now/then,” This phrase introduces the conclusion to what Judah said in verses 30-32. See how you translated this phrase in verse 30.

**please let your servant**

“I beg/urge you to allow {me} your servant to” or “sir, I beg/urge you to let me”. Consider again how you translated “your servant” and “your servants” throughout this chapter. See verses 7, 9, 18, 24, 27, 30-32. (See: translate-honorifics)

**stay**

“stay {here}” or “{be the one to} stay/remain {here}”

**{as} a slave for my lord**

{as} a slave for you” or “and be your slave”. Throughout this chapter, the same Hebrew word is translated as “slave” when the context has negative connotations (verses 9-10, 16-17, 33), but is translated as “servant” when the context has more positive connotations (verses 7, 9, 16, 18-19, 21, 23-24, 27, 30-32). Do what is best in your language in each context.

**instead of**

“in place of” or “to take the place of”

**the young man,**

“our youngest {brother},”

**and let the young man go up with his brothers.**

“and let him go back {home} with his {other} brothers.”

**Gen 44:34 For how will I go up to my father if the young man is not with me? I fear to see the misery that would find my father!”**

**For how will I**

“There is no way I can” or “I could never”. Judah uses this rhetorical question to emphasize how difficult it would be for him to return to his father without his brother. Consider what is the best way to communicate that in your language. (See: figs-rquestion)

**go up to my father**

“go back to my father” or “return {home} to my father”. Consider again how you translated “...up” in verses 17, 24, 33-34. Contrast that to how you translated “...down” in verses 21, 23 and 26. Some translations leave “up” or “down” implied. Do what is best in your language.

**if the young man is not with me?**

“if his youngest {son} is not with me!” or “if our youngest {brother} is not with me!” (See: figs-hypo)

**I fear to see**

“I could not bear to see” or “I do not want to see”

**the misery that would find my father!”**

“the terrible distress/grief that it would cause my father!” or “how much/terribly my father would suffer/grieve!” See how you translated “misery” in verse 29. (See: figs-hypo)