

# Genesis 44:34

Authorized King James Version (KJV)

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.

## Analysis

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**For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil tha...** This passage is part of the Joseph narrative, a masterfully crafted account demonstrating God's sovereign providence working through human choices and circumstances to accomplish His redemptive purposes. The Joseph cycle shows how God transforms evil intentions into instruments of salvation.

Central themes include divine providence orchestrating events toward redemptive ends, the testing and refinement of character through suffering and success, forgiveness overcoming betrayal and injustice, and the preservation of God's covenant people through famine. Joseph's rise from slavery to second-in-command of Egypt illustrates how God exalts the humble and uses seeming disasters for ultimate good.

Theologically, these chapters reveal:

1. God's meticulous sovereignty over all events, even evil human actions
2. suffering as preparation for future service rather than punishment
3. forgiveness as reflecting divine character and enabling reconciliation
4. God's covenant faithfulness across generations ensuring the survival and blessing of His people

5. how present suffering gains meaning when viewed from the perspective of God's larger purposes.

Joseph's words "you meant evil against me, but God meant it for good" (50:20) epitomize biblical theodicy and providence.

## Historical Context

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The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

## Related Passages

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**Romans 2:1** — Judging others

**Revelation 20:12** — Judgment according to deeds

## Study Questions

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1. What does this passage reveal about God's sovereignty and human responsibility?
2. How should this truth about Testing Complete shape our daily decisions and priorities?
3. In what ways does this narrative foreshadow or typify aspects of Christ's redemptive work?

## Interlinear Text

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כִּי	אֵיךְ	אֶעֱלֶה	אֶל	אָבִי:	וְהֵן עַר	אֵינֶנּוּ	אֶת־י	כִּי
H3588	For how	shall I go up	H413	my father	and the lad	H369	H854	H6435
	H349	H5927		H1	H5288			
		אֶרְאֶה		בְּכָע	אֲשֶׁר	יִמָּצֵא	אֶת־	
	be not with me lest peradventure I see		the evil	H834	that shall come on		H853	
	H7200		H7451		H4672			
				אָבִי:				
	my father							
	H1							

## Additional Cross-References

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**Esther 8:6** (Evil): For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?