

Genesis 44:8

Authorized King James Version (KJV)

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?

Analysis

Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land o... 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

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

1 John 4:8 — God is love

1 Corinthians 13:4 — Characteristics of love

Study Questions

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. How does this passage point forward to Christ and the gospel of redemption?

Interlinear Text

אָמַתְחִת יְנֵה בְּפֵי אֲשֶׁר מִצְ אָנוֹ

H2005 Behold the money H834 which we found H4672 mouths H6310 in our sacks H572

הַשִּׁיבָן אֶל יְהִי מֵאָז כִּי יְהִי

we brought again H413 unto thee out of the land H776 of Canaan H349

H7725 H3667

נְגַנְבָּה אֲדֹנָ יְהִי מִבְּ יְהִי אָז

how then should we steal H1589 house H1004 out of thy lord's H113 Behold the money H176

H1589 H1004 H113 H3701 H176

זָהָב:

or gold

H2091

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