

# GENESIS

## BACKGROUND AND INTRODUCTION

1. Two years into the famine will pass for the events recorded in chapters 42-44 to occur. Cp.Gen.45:6
2. Shortly after Jacob will find out Joseph is not dead. Cp.Gen.45:26-28
3. That the famine has created sufficient hardship for Jacob to send his sons to Egypt to buy grain (Gen.42:1-3), we can presume that the events of Gen.42-44 probably occur in the latter 1<sup>st</sup> into the 2<sup>nd</sup> year of the famine (~1656 BC).
4. During that time Joseph's brothers will make two trips to Egypt.
5. For some 21 years, Jacob lived with the thought that his favorite son Joseph had been lost to him.
6. During this time Joseph's ten older brothers had maintained their nefarious secret.
7. Meantime Joseph after some 13 years of undeserved suffering as a slave has risen to the top echelon of the Egyptian dynasty.
8. Joseph's mindset regarding his suffering was expressed in his tribute to God in the naming of his sons Manasseh and Ephraim (Gen.41:51-52).
9. He has put his sufferings behind him preserving focus on God's blessings in life relishing in the fact that his spiritual orientation during his suffering contributes to his blessings both Ph<sub>2</sub> and <sub>3</sub> (see notes Gen.41:50-52).
10. Joseph's time in Egypt has been related in 3 stages, each of which paralleled the other demonstrating that the Lord was with Joseph (Gen.39:1-20; 39:21-40:23; 41:1-57).
11. In the 1<sup>st</sup>, Joseph rose to the head of Potiphar's estate.
12. In the 2<sup>nd</sup>, he was appointed head of the royal prisoners.
13. In the 3<sup>rd</sup> he was elevated to Vizier of Sesostris I being 1<sup>st</sup> deputy of Pharaoh.
14. The next sections of Gen.42-47:12 that re-unite Joseph with his family also fall into 3 acts, each of which describes a trip to Egypt.
15. Each trip is more momentous than the previous and more emotional and dramatic.
16. The 1<sup>st</sup> by his older brothers and a return to Canaan (Gen.42:1-38).
17. The 2<sup>nd</sup> by them to include the youngest Benjamin and return to Canaan (Gen.43:1-45:28).
18. The 3<sup>rd</sup> by all his brothers and Jacob to remain permanently in Egypt (Gen.46-47:12).
19. A general outline of chapter 42 includes:
  - A. Jacob sends his sons to Egypt to buy grain (vss.1-5).
  - B. Joseph's dreams are partially fulfilled (vs.6).
  - C. The brother's first audience with Joseph and Joseph's revenge begins (vss.7-17).
  - D. The brother's second audience with Joseph (vss.18-24).
  - E. The brother's return to Canaan minus Simeon (vss.25-28).
  - F. The son's report to Jacob on their mission (vss.29-38).
20. Joseph's retaliation towards his brothers is prolonged through chapter 44.

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## JACOB SENDS HIS OLDEST SONS TO EGYPT

### EXEGESIS VERSES 1 – 5:

וַיֵּרָא יַעֲקֹב כִּי יֵשׁ-שֶׁבֶר בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב  
לְבָנָיו לָמָּה תִּתְרָאוּ: <sup>WTT</sup> Genesis 42:1

<sup>NAS</sup> Genesis 42:1 Now Jacob saw that there was grain in Egypt, and Jacob said to his sons, "Why are you staring at one another?" (וַיֵּרָא יַעֲקֹב רֹאֵה ו) [waw consec. + v/qal/IPF/3ms: ra'ah; "now he saw"; + proper n: "Jacob"; + conj: kiy; "that"; + adv: yesh; "there existed"; + n/com/m/s/abs: sheber; "grain"; + prep: bet + proper n: "in Egypt"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Jacob"; + prep: lamed + n/com/m/pl/constr. w/3ms suff: ben; "to his sons"; + interr.part: lammah; "why?"; + v/Hithpael/IPF/2mpl {reflexive}: ra'ah; "are you looking/staring at one another""])

וַיֹּאמֶר הִנֵּה שָׁמַעְתִּי כִּי יֵשׁ-שֶׁבֶר בְּמִצְרַיִם  
רְדוּ-שָׁמָּה וּשְׁבְרוּ-לָנוּ מִשָּׂם וְנַחֲיָה וְלֹא נָמוּת: <sup>WTT</sup> Genesis 42:2

<sup>NAS</sup> Genesis 42:2 And he said, "Behold, I have heard that there is grain in Egypt; go down there and buy some for us from that place, so that we may live and not die." (וַיֹּאמֶר ו) [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + interj.part: hinneh; "Behold!"; + v/qal/PF/1cs: shama-; "I have heard"; + conj: kiy; "that"; + adv: yesh; "there exists"; + n/com/m/s/abs: sheber; "grain"; + prep: bet + proper n: "in Egypt"; + v/qal/imp/m/pl: yarad; "you all go down/descend"; + adv: sham; "there"; + waw conj. + v/qal/imp/m/pl: shabar; "and you all buy/purchase"; + prep. w/1cpl suff: lamed; "for us"; + prep: min + adv: sham; "from there"; + waw conj. + v/qal/IPF/1cpl {cohortative}: chayah; "so we might live/remain alive"; + waw conj. + neg.part: lo' + v/qal/IPF/1cp: muth; "and not die""])

וַיֵּרְדוּ אֶחָיוֹסֵף עֲשָׂרָה לְשֶׁבֶר בָּר מִמִּצְרַיִם: <sup>WTT</sup> Genesis 42:3

<sup>NAS</sup> Genesis 42:3 Then ten brothers of Joseph went down to buy grain from Egypt. (וַיֵּרְדוּ אֶחָיוֹסֵף עֲשָׂרָה לְשֶׁבֶר בָּר מִמִּצְרַיִם מִן עֵשֶׂרָה יוֹסֵף אָח יֵרָד [waw consec. + v/qal/IPF/3mpl: yarad; "and they went down/descended"; + n/com/m/pl/constr: 'ach; "the brothers of"; + proper n: "Joseph"; + adj/f/s/abs: -asarah; "ten of them"; + prep: lamed w/ v/qal/inf/constr: shabar; "to buy/purchase"; + n/com/m/s/abs: bar; "grain"; + prep: min + proper n: "from Egypt""])

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וְאֶת־בְּנֵי־מִן אָחִי יוֹסֵף לֹא־שָׁלַח יַעֲקֹב אֶת־אָחִיו  
כִּי אָמַר פֶּן־יִקְרָאֵנִי אֲסוֹן: WTT Genesis 42:4

NAS Genesis 42:4 **But Jacob did not send Joseph's brother Benjamin with his brothers, for he said, "I am afraid that harm may befall him."** (וְ אֶת בְּנֵי מִן אָחִי יוֹסֵף לֹא שָׁלַח יַעֲקֹב אֶת אָחִיו כִּי אָמַר פֶּן יִקְרָאֵנִי אֲסוֹן [waw conj. + sign of d.o. + proper n: "But Benjamin"; + n/com/m/s/constr: 'ach; "the brother of"; + proper n: "Joseph"; + neg.part: lo' + v/qal/PF/3ms: shalach; "he did not send/let go"; + proper n: "Jacob"; + prep: 'eth; "with"; + n/com/m/pl/constr. w/3ms suff: 'ach; "his brothers"; + conj: kiy; "because"; + v/qal/PF/3ms: 'amar; "he said"; + conj: pen; "lest"; + v/qal/IPF/3ms w/3ms suff: qara'; "it befalls him/encounters him"; + n/com/m/s/abs: 'ason; "mischief/harm"])

וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל לְשָׁבֵר בְּתוֹךְ הַבָּאִים כִּי־הָיָה  
הָרָעַב בְּאֶרֶץ כְּנָעַן: WTT Genesis 42:5

NAS Genesis 42:5 **So the sons of Israel came to buy grain among those who were coming, for the famine was in the land of Canaan also.** (וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל בֵּן בּוֹא הֵן הָרָעַב בְּאֶרֶץ כְּנָעַן [waw consec. + v/qal/IPF/3mpl: bo'; "and they came"; + n/com/m/pl/constr: ben; "the sons of"; + proper n: "Israel"; + prep: lamed w/ v/qal/inf/constr: shabar; "to buy/purchase { i.e., grain}"; + prep: bet + n/com/m/s/constr: taweke; "in the midst of/among"; + d.a. + v/qal/ptc/m/pl/abs: bo'; "those coming"; + conj: kiy; "for/because"; + v/qal/PF/3ms: hayah; "it became/came to exist"; + d.a. + n/com/m/s/abs: ra-ab; "the famine"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: "Canaan"])

## ANALYSIS VERSES 1 – 5:

1. The narrative switches back to Joseph's family in **Canaan**.
2. As the end of vs.5 makes clear, "**the famine was in the land of Canaan also**/hayah ha ra-ab bet 'erets Canaan".
3. The statement is an after-thought to just how absurd Joseph's brothers were acting in the face of the situation before them (cf.vss.1-2).
4. This in lieu of the necessity for Moses to immediately state that there was a **famine also in Canaan** to open the narrative as it was repetitively made clear in 41:54,56,57 i.e., "*in all the lands...over all the face of the earth...in all the earth*".
5. So incredulity sets the tone for this next section of Joseph reuniting with his family.
6. How ironic coming at the heels of such a record of spiritual triumph highlighting Joseph as the narrative now reverts to an "energy of the flesh" fest.

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7. Our author personifies the tone using Joseph's brothers in Jacob's initial address in vs.1, **"Now Jacob saw that there was grain in Egypt, and Jacob said to his sons, 'Why are you staring at one another?'"**/waw ra'ah Jacob kiy yesh sheber bet Egypt waw 'amar Jacob lame ben lmmah ra'ah?"
8. **Jacob** at this time has reached the age of at least 129 years old (cp.47:9) and is no longer a "spring chicken".
9. Yet he remains as the head of the house and displays the effort to make application in the face of the **famine**.
10. It has been made evident to him (**Jacob saw**/ra'ah) by some means that food was readily available **in Egypt**.
11. This maybe by travelers having already visited **Egypt** along with reports otherwise (cp.vs.2).
12. It has become apparent to him that decisive action is of necessity to address his families own needs in the situation.
13. The rhetorical idiom, **"Why are you staring at one another?"** reflects the air of indecisiveness and bewilderment that his **sons** are displaying considering their state of need.
14. It hints at these believers showing no real spiritual advance in their own lives over the past ~21 years.
15. They are viewed as dull and listless in the face of the test before them.
16. Their dullness facing this "elephant" test is indicative of consistently failing tests in general.
17. This opening is presented intentionally by Moses to contrast the spiritual state of affairs between Joseph and his brothers.
18. He suffered in testing and grew!! They plodded along in life just to get by!
19. As the narrative will reveal, Joseph's STA is alive and active.
20. He is evidence that the STA is not the root cause for spiritual failure in completing the believer's Ph<sub>2</sub>.
21. The root cause is and will always be -V to BD in inhale or exhale faith, or both.
22. By this time, Judah has also returned to the ranks of the household (cf.43:3; etc.).
23. While he still may show a rank of spiritual quality above his brothers, he still is grouped together with them in Jacob's remark.
24. As it is with lukewarm believers, often an authority has to chide them to make applications otherwise obvious to the spiritually astute.
25. He addresses them, **"Behold, I have heard that there is grain in Egypt/hinneh shama- kiy yesh sheber bet Egypt"** (vs.2).
26. The exclamatory **"Behold!"** is designed to say in no uncertain terms that it is time for **his sons** to "get off their butts and make application".
27. The verb **"heard"** (*shama-*) on this occasion shows the need for one to "listen" in life necessary for discernment in application.
28. The application needed immediately follows, **"go down there and buy some for us from that place/yarad sham waw shabar lamed min sham"**.
29. They are to descend from the higher elevation of **Canaan** to the more sea level region depicting **Egypt**.
30. **Jacob** then states the doctrine of the blatantly obvious for the why of his command, **"so that we may live and not die/waw chayah waw lo' muth"**.
31. It was readily recognizable that this **famine** was a life and death situation.

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32. It is the right application here to put out effort to travel and procure **grain** so as to not meet certain death.
33. The physical here mirrors the spiritual realities for those that remain maladjusted to the imperatives of doctrine.
34. It is the combination of both hearing and doing that equates to spiritual orientation.  
Cp.Luk.8:21
35. Failure to hear equates to lack of understanding. Cp.Joh.8:43,47
36. Failure to apply equates to temporal/operational death ultimately leading to SUD.  
Cf.Heb.6:1; Jam.2:17,26; 1Joh.5:16,17
37. To the brother's credit they respond appropriately to their father's command, "**then ten brothers of Joseph went down to buy grain from Egypt**/waw yarad 'ach Joseph –asarah lamed shabar bar min Egypt" (vs.3).
38. **10 brothers** minus **Benjamin** and **Joseph** makes up the 12 sons of **Jacob**.
39. The identifiers "Jacob's **sons**" (vs.1) now changes to "Joseph's **brothers**" preparing the readers for their eventual meeting with **Joseph**.
40. Jacob's reproof is the catalyst that wakes his son's up as to the reality at hand.
41. While **Jacob** had his own issues in life, when "push came to shove" he persevered in application. Cf.Gen.32:24-29
42. Yet by his own admittance to Pharaoh later he acknowledges an attitude in life less than desirable (cf.Gen.47:9).
43. Over the past 21 years **Jacob** continues to struggle in overruling his STA in certain areas of life.
44. He examples the relentless nature of the STA when not subdued with faith and BD even in a positive believer's life.
45. A primary area of Jacob's STA weakness was failure to faith-rest (e.g. Gen.32:6-12).
46. And so does the weakness persist as vs.4 makes clear, "**But Jacob did not send Joseph's brother Benjamin with his brothers, for he said, 'I am afraid that harm may befall him**/waw Benjamin 'ach Joseph lo' shalach Jacob 'eth 'ach kiy 'amar pen qara 'ason".
47. **Benjamin** was the youngest of all the **brothers** and Joseph's only full-blood brother from their deceased mother Rachel (cf.Gen.35:16-18).
48. **Joseph** was approaching 39 years old at this time and even if he was 14 years Benjamin's senior, **Benjamin** was a full grown adult at 25.
49. So the fear possessing **Jacob** is not about a youth incapable of taking care of himself.
50. The fear of **Jacob** is a result of two continued areas of maladjustment in his life: He caters to relationships at the expense of doctrine and is otherwise unwilling to faith-rest.
51. Rachel was Jacob's favorite in wives and **Joseph** became his favorite son.
52. With the supposed loss of **Joseph**, **Jacob** has transferred his partiality to **Benjamin**.
53. Some excuse is understandable as to Jacob's love for **Joseph** considering the compatibility between 2 positive believers.
54. However, that soulish likeness is not ascribed with **Benjamin**.
55. **Jacob** has let his emotions and STA trends govern his familial decisions.
56. The English translation "**harm**" is the Hebrew noun 'ason and apart from its 3 uses in Gen.42:4,38; 44:29, it is only used in Exo.21:22,23 of an accident to a pregnant woman that could involve anything up to a loss of life.

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57. **Jacob** here is using a somewhat vague term to describe a fate like Joseph's befalling **Benjamin** while still believing him to be the only surviving son of his beloved wife Rachel.
58. He has become overprotective of **Benjamin** trying to build his life and happiness around the child that remains from his wife that died SUD.
59. He is clinging to the past!!
60. The STA often seeks to overcompensate in areas that we are not willing to submit to God and His purpose for us as believers.
61. In spite of his fear and energy of the flesh, this has done nothing to advance himself, family or bring **Joseph** back.
62. In fact, God's plan advances to its conclusion in spite of what others might do in their maladjustments.
63. Vs.5a indicates that Joseph's brothers were not alone in their quest, "**So the sons of Israel came to buy grain among those who were coming**/waw bo' ben Israel lame shabar bet taweke ha bo'.
64. **Jacob** is here referred to by his mature name **Israel** bestowed upon him by the Lord. Cp.Gen.32:28
65. Our author wants to remind his readers that in spite of Jacob's STA, he still made the MAJG.
66. Israel's application of sending **his sons** to **Egypt** is the catalyst for being re-united with **Joseph**.
67. His perseverance in life in spite of weaknesses will ultimately be met with blessing.
68. The sons' willingness to obey their father will bring about their own reunion and ultimately a life freed from a burden of oppressive guilt they have carried with them these 21 years.
69. The reunion all around will at the least reestablish peace within the family and the corporate pursuit of happiness and life.
70. The paradox of the +V believers life is often stark in contrast to doing God's will and failures otherwise.
71. The common denominator for the believer remaining Ph<sub>2</sub> positive is to maintain their application of BD at a level to sustain spiritual advance willing always to make reversion recovery if necessary and otherwise pursue life. E.g. Deu.30:1-20



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'amar; "and they said"; + prep: min + n/com/f/s/constr: 'erets; "from the land of"; + proper n: "Canaan"; + prep: lamed w/ v/qal/inf/constr: shabar; "to buy/purchase"; + n/com/m/s/abs: 'okel; "food"])

### ANALYSIS VERSES 6 – 7:

1. What is known to the readers is unexpected by Joseph's **brothers** in their quest for **food**.
2. That is, "**Joseph was the ruler over the land; he was the one who sold to all the people of the land**/Joseph hu' ha shalliyth –al 'erets hu' ha shabar lamed kol –am 'erets".
3. The restatement of Joseph's political power and total authority over Egypt's agricultural commerce is emphatic in the Hebrew.
4. Two times the emphatic personal pronoun *hu'* (**he himself**) is used both as **ruler** (*hu' ha shalliyth*) and **the one who sold** (*hu' ha shabar*) underscoring a totalitarian power.
5. The only higher Egyptian authority was Pharaoh himself (cf.41:40c); and Pharaoh extended his authority to **Joseph** (cf.41:55c).
6. The noun translated "**ruler**" (Heb. *ha shalliyth*) emphasizes autocratic/dictatorial control and its root (*shalath*) is used of domineering force in Neh.5:15.
7. Our author makes it quite clear that the man the **brothers** would be forced to confront was one that with a word could end their lives.
8. Over the past 21+ years **Joseph's brothers** are probably thoroughly convinced that they have gotten away with their evil and have rid themselves of their nuisance brother.
9. Surprise!!
10. They example maladjusted believers that seek to rid themselves of perceived problems in life through STA driven works.
11. And yet they do not recognize that the real problem is their own maladjustment to the truth.
12. No matter the extent these men have gone to deal with their supposed problem, the reality is that their problem continues to exist and now it is at a lethal level.
13. The positive adjusted believer they wronged God has put in control of their very lives.
14. Their victim has become their judge.
15. Again we can sense a type of Christ personified by **Joseph** (cf.Mat.20:18,19 cp.Joh.5:22).
16. Application: The longer believers let spiritual maladjustments go unattended the more detrimental their persistent problems become.
17. Vs.6 is a stark reminder that God is in complete control of life and that the nefarious antics of **Joseph's brothers** did nothing to thwart God's plan for him and as it is, for the entire family.
18. This especially relating to the destiny for all concerned through prophetic revelation.
19. For the family, the ordeal will ultimately fulfill the prophecy Yahweh made to Abraham in Gen.15:13-16.
20. The primary players are all in their right places and circumstances in history to initiate the path to fulfillment.
21. In the immediate context, it is the prophetic reality of Joseph's dreams that begins to find fulfillment per vs.6b, "**And Joseph's brothers came and bowed down to him with their faces to the ground**/waw bo' 'ach Joseph waw shachah lamed 'aph 'erets".
22. **Joseph** had two dreams and it is the first dream in the prophecy of the sheaves that here finds fulfillment (Gen.37:5-7):

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- A. In that dream, the baby brother Benjamin (~4 years old) would not be engaged in the labor of binding sheaves of grain in the fields (cp.Gen.37:7a).
- B. So the number of **brothers** now in Egypt (10 + **Joseph**) corresponds to the number in the dream.
- C. The Hebrew word translated “**bowed down**” (*shachah*) is the same verb used in the dream (Gen.37:7).
- D. Furthermore, it is found in the same stem: the reflexive Hithpael.
- E. The symbolism of the sheaves bowing pictures the superiority in amount of grain **Joseph** controls compared to the lack his **brothers** can access due to the famine.
- F. So when the 10 **brothers bowed themselves** they personified fulfillment of the dream.
- 23. The fulfillment of the sun, moon and stars dream will not happen until later.
- 24. Vs.7 picks up the narrative as the **brothers** have arrived awaiting audience with him.
- 25. Once they were in view, “**When Joseph saw his brothers he recognized them**/waw ra’ah Joseph ‘ach waw nakar”.
- 26. Unstated is that **Joseph** did preliminary scouting of consumers notably for scheduling.
- 27. In the moment rather than reveal his identity to them outright, “**he disguised himself to them**/nakar ‘el”.
- 28. The same Hebrew verb *nakar* used in two different stems (hiphil and hithpael) describes both his recognition and disguising.
- 29. It has the nuance to treat as foreign and hence to look or inspect for recognition.
- 30. It is the same verb used in Gen.37:32 when the sons asked their father if he **recognized** the bloodstained tunic.
- 31. The verb reminds us of the brothers’ treachery and the cruel deception of their father.
- 32. Joseph’s disguise can be construed as nothing more than the way he acted in their presence.
- 33. He played the role of a stranger and cloaked his identity by the manner in which he addressed them.
- 34. Obviously, his appearance from the last his brothers saw of him had changed from being 17 to now in his late 30’s not to mention his Egyptian attire being assimilated in the culture.
- 35. Any glint of familiarity the brothers might have had otherwise would be immediately dispelled by the manner in which he addressed them, “**and spoke to them harshly**/waw dabar ‘eth qasheh”.
- 36. He plays the role of a fierce interrogator.
- 37. The authoritative assertion by this man would be foreign to the **brothers** with any retrospect to their younger brother to say the least.
- 38. The adjective “**harshly**” (*qasheh*) means “very severe” and was used of Rachel’s birthing Benjamin in Gen.35:16,17.
- 39. All sub thoughts of the **brothers** would be erased as they would be very aware of the power of the bite behind the bark.
- 40. The interrogation begins by asking the **brothers** to identify their place of origin, “**And he said to them, ‘Where have you come from?’**/waw ‘amar ‘el min ‘ayin bo”.
- 41. The **brothers** would immediately be on the defensive, as the manner of address and question implies them to be suspect.
- 42. Their answer was short and direct, “**From the land of Canaan, to buy food**/min ‘erets Canaan lamed shabar ‘okel”.

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43. Thus begins the first of three dialogues between **Joseph** and his **brothers** about their past and fraternal homeland.
44. The narrative leaves the reader to fill in the gap respecting the right or wrong of Joseph's approach in dealing with his **brothers**.
45. On the one hand he could have extended immediate forgiveness and disclosed himself to them.
46. But what he does is to make a decision to treat them as they deserved rather than immediate grace.
47. Commentators skip all over to rationalize Joseph's actions avoiding the reality that he could have engaged in the deceit and scheming recorded in the following narrative.
48. While his initial response could be attributed to righteous indignation, the fact remains that his following actions are tantamount to seeking revenge. Cp.Rom.12:19
49. His example at least points to the danger of letting anger rule unabated as even righteous indignation can easily slip to unrighteous anger. Psa.37:7-8
50. No matter how Joseph's anger began, this great believer had an STA and he will nurture it for some time to come.

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## JOSEPH CHARGES HIS BROTHERS AS SPIES

### EXEGESIS VERSES 8 – 17:

וַיִּזְכֹּר יוֹסֵף אֶת־אֲחָיו וְהֵם לֹא הִכְרָהוּ: <sup>WTT</sup> Genesis 42:8

<sup>NAS</sup> Genesis 42:8 **But Joseph had recognized his brothers, although they did not recognize him.** (וַיִּזְכֹּר יוֹסֵף אֶת אָחָיו וְהֵם לֹא הִכְרָהוּ [waw consec. + v/Hiphil/IPF/3ms: nakar; "Now he caused to discern/recognize"; + proper n: "Joseph"; + sign of d.o. + n/com/m/pl/constr. w/3ms suff: 'ach; "his brothers"; + waw conj. + pro/3mpl: hem; "but they themselves"; + neg.part: lo' + v/Hiphil/PF/3cpl w/3ms suff: nakar; "did not cause to recognize him"])

וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֻמוֹת אֲשֶׁר חָלַם לָהֶם וַיֹּאמֶר  
אֲלֵהֶם מִרְגָּלִים אַתֶּם לִרְאוֹת אֶת־עֲרֹנוֹת הָאָרֶץ בְּאַתָּם:

<sup>NAS</sup> Genesis 42:9 **And Joseph remembered the dreams which he had about them, and said to them,** (וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֻמוֹת אֲשֶׁר חָלַם לָהֶם וַיֹּאמֶר אֲלֵהֶם מִרְגָּלִים אַתֶּם לִרְאוֹת אֶת־עֲרֹנוֹת הָאָרֶץ בְּאַתָּם [waw consec. + v/qal/IPF/3ms: zakar; "then he recalled/remembered"; + proper n: "Joseph"; + sign of d.o. + d.a. + n/com/m/pl/abs: chalom; "the dreams"; + rel.pro: 'asher; "which"; + v/qal/PF/3ms: chalom; "he dreamed"; + prep. w/3mpl suff: lamed; "about them"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + prep. w/3mpl suff: 'el; "to them"])

**"You are spies; you have come to look at the undefended parts of our land."** (אַתֶּם רְגָלִים בּוֹאִים אֶרֶץ הַיְיָ עֲרוֹנָה אֵת רְאֵה לְ  
[v/Piel/ptc/m/pl/abs: regal; "spying out/spies"; + pro/2mpl: 'attem; "are you all"; + prep: lamed w/ v/qal/inf/constr: ra-ah; "for the purpose to observe/reconnoiter"; + sign of d.o. + n/com/f/s/constr: -erewah {lit. nakedness}; "the undefended parts of"; + d.a. + n/com/f/s/abs: 'erets; "the land"; + v/qal/PF/2mpl: bo'; "you have come"])

וַיֹּאמְרוּ אֵלָיו לֹא אֲדֹנָי וְעַבְדֶּיךָ בָּאוּ לְשָׂבֵר־אֶכֶל: <sup>WTT</sup> Genesis 42:10

<sup>NAS</sup> Genesis 42:10 **Then they said to him, "No, my lord, but your servants have come to buy food.** (וַיֹּאמְרוּ אֵלָיו לֹא אֲדֹנָי וְעַבְדֶּיךָ בָּאוּ לְשָׂבֵר־אֶכֶל [waw consec. + v/qal/IPF/3mpl: 'amar; "then they said"; + prep. w/3ms suff: 'el; "to him"; + neg.part: lo' + n/com/m/s/constr. w/1cs suff: 'adon; "no my lord"; + waw conj. + n/com/m/pl/constr. w/2ms suff: -ebed; "but your servants"; + v/qal/PF/3cpl: bo'; "they have come"; + prep: lamed w/ v/qal/inf/constr: shabar; "to purchase/buy"; + n/com/m/s/abs: 'okel; "food"])

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כָּלֵנוּ בְנֵי אִישׁ־אֶחָד נַחֲנוּ כַּנִּים אֲנַחְנוּ לְאֲדֹנָי  
 עֲבָדֶיךָ מִרְגָּלִים: WTT Genesis 42:11

NAS Genesis 42:11 "We are all sons of one man; we are honest men, your servants are not spies." (כָּל [n/com/m/s/constr. w/1cpl suff: kol; "we are all"; + n/com/m/pl/constr: ben; "sons of"; + n/com/m/s/abs: 'ish + adj/m/s/abs: 'echad; "one man"; + pro/1cpl: nachenu; "we ourselves"; + adj/m/pl/abs: ken; "are true/honest men"; + pro/1cpl: 'anachenu; "we ourselves"; + neg.part: lo' + v/qal/PF/3cpl: hayah; "have not become"; + n/com/m/pl/constr. w/2ms suff: -ebed; "your servants/slaves"; + v/Piel/ptc/m/pl/abs: regal; "as spies"])

וַיֹּאמֶר אֲלֵהֶם לֹא כִי־עָרֹת הָאָרֶץ בָּאתֶם לְרִאֹת: WTT Genesis 42:12

NAS Genesis 42:12 Yet he said to them, "No, but you have come to look at the undefended parts of our land!" (וַיֹּאמֶר לָהֶם לֹא כִי־עָרֹת הָאָרֶץ בָּאתֶם לְרִאֹת [waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3mpl suff: 'el; "yet he said to them"; + neg.part: lo' + conj.part: kiy; "no, surely"; + n/com/f/s/constr: -erwah; "the undefended parts of"; + d.a. + n/com/f/s/abs: 'erets; "the land"; + v/qal/PF/2mpl: bo'; "you all have come"; + prep: lamed w/ v/qal/inf/constr: ra'ah; "to reconnoiter/observe"])

וַיֹּאמְרוּ שְׁנַיִם עָשָׂר עֲבָדֶיךָ אֲחִים | אֲנַחְנוּ בְנֵי  
 אִישׁ־אֶחָד בְּאֶרֶץ כְּנַעַן וְהִנֵּה הַקָּטָן אֶת־אֲבִינוּ הַיּוֹם וְהָאֶחָד  
 אֵינָנוּ: WTT Genesis 42:13

NAS Genesis 42:13 But they said, "Your servants are twelve brothers in all, the sons of one man in the land of Canaan; (וַיֹּאמְרוּ שְׁנַיִם עָשָׂר עֲבָדֶיךָ אֲחִים | אֲנַחְנוּ בְנֵי אִישׁ בְּאֶרֶץ כְּנַעַן [waw consec. + v/qal/IPF/3mpl: 'amar; "then they said"; + adj/m/dual/abs: shenayim; "two"; + adj/m/s/abs: -asar; "ten" {twelve}; + n/com/m/pl/constr. w/2ms suff: -ebed; "are your servants"; + n/com/m/pl/abs: 'ach; "brothers"; + pro/1cpl: 'anachenu; "we ourselves"; + n/com/m/pl/constr: ben; "are sons of"; + n/com/m/s/abs: 'ish + adj/m/s/abs: 'echad; "one man"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: "Canaan"])

and behold, the youngest is with our father today, and one is no more." (וְהִנֵּה הַקָּטָן אֶת־אֲבִינוּ הַיּוֹם וְהָאֶחָד אֵינָנוּ [waw conj. + interj.part: hinneh; "and behold!"; + d.a. + adj/m/s/abs: qathon; {lit. small, insignificant} "the youngest"; + prep: 'eth + n/com/m/s/constr.

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w/1cpl suff: 'ab; "is with our father"; + d.a. + n/com/m/s/abs: yom; "this day/today"; + waw conj: + d.a. + adj/m/s/abs: 'echad; "and the one"; + adv w/3ms suff: 'ayin; "is no more"])

וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הוּא אֲשֶׁר דִּבַּרְתִּי אֵלֵיכֶם  
לֵאמֹר מְרַגְלִים אַתֶּם:

NAS Genesis 42:14 And Joseph said to them, "It is as I said to you, you are spies; (אמר 7)

אֵלֵיכֶם רָגַל אַתֶּם רָגַל אָמַר ל אֵל דָּבַר אֲשֶׁר הוּא יוֹסֵף אֵל [waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3mpl suff: 'el; "and he said to them"; + proper n: "Joseph"; + pro/3ms: hu'; "it"; + rel.pro: 'asher; "is as"; + v/Piel/ptc/1cs; "dabar; "I spoke/said"; + prep. w/2mpl suff: 'el; "to you all"; + prep: lamed w/ v/qal/inf/constr: 'amar; "saying"; + v/Piel/ptc/m/pl/abs: regal; "spies"; + pro/2mpl: 'attem; "are you all"])

אִם־בָּבוֹא אַחֵיכֶם הַקָּטָן הַנֶּה: וַיֹּאמֶר בְּזֹאת תִּבְחָנוּ חַי פַּרְעֹה אִם־תֵּצֵאוּ מִזֶּה כִּי

NAS Genesis 42:15 by this you will be tested: by the life of Pharaoh, you shall not go from this place unless your youngest brother comes here! (זא אם פרעה חי בחן זאת ב)

מִן זֶה מִן אִם־בָּבוֹא אַחֵיכֶם הַקָּטָן הַנֶּה: [prep: bet + adj/f/s: zo'th; "by this"; + v/Niphal/IPF/2mpl: bachan; "you will be tested/examined/proved"; + adj/m/s/constr: chayah; "by the life of"; + proper n: "Pharaoh"; + conj: 'im; "whether"; + v/qal/IPF/2mpl: yatsa; "you will go out/go forth"; + prep: min + adj/m/s: zeh; "from this place"; conj: kiy + conj: 'im; "is that if"; + prep: bet w/ v/qal/inf/constr: bo'; "by coming"; + n/com/m/s/constr. w/2mpl suff: 'ach; "your brother"; + d.a. + adj/m/s/abs: qathon; "the youngest"; interj.part: hinneh; "here!"])

וַיִּשְׁלַח מִכֶּם אֶחָד וַיִּקַּח אֶת־אֶחֵיכֶם וְאֶתֶּם הָאֲסוּרוֹ  
וַיִּבְחָנוּ דְּבָרֵיכֶם הָאֵמֶת אֲתֶכֶם וְאִם־לֹא חַי פַּרְעֹה כִּי  
מְרַגְלִים אַתֶּם:

NAS Genesis 42:16 "Send one of you that he may get your brother, while you remain

confined, (אסר אתם ו אח את לקח ו אחד מן שלח) [v/qal/imp/v/m/pl: shalach; "you all send"; + prep. w/2mpl suff: min; "from you all"; + adj/m/s/abs: 'echad; "one"; waw conj. + v/qal/IPF/3ms/jussive"; laqach; "so he may take/get"; + sign of d.o. + n/com/m/s/constr. w/2mpl suff: 'ach; "your brother"; + waw conj. + pro/2mpl: 'attem; "but you all" + v/Niphal/imp/m/pl: 'asar; "will be bound/remain confined"])

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**that your words may be tested, whether there is truth in you.** (אֵת אֱמֶתֶּךָ הֵךְ דִּבַּר בַּחֲנֹן וְ) [waw conj. + v/Niphal/IPF/3mpl/jussive" bachan; "so you may be tested"; + n/com/m/pl/constr. w/2mpl suff: dabar; "your words"; + interr.part: ha; "If?"; + n/com/f/s/abs: 'emeth; "truth"; + prep. w/2mpl suff: 'eth; "is with you" ])

**But if not, by the life of Pharaoh, surely you are spies."** (וְיֵאָסֵף אֶתְכֶם אֶל-מִשְׁמַר שְׁלֹשַׁת יָמִים: רַגְלֵךְ כִּי פִרְעֹה הִי לֹא אִם וְ) [waw conj. + conj: 'im + neg.part: lo'; "but if not"; + adj/m/s/constr: chayah; "by the life of"; + proper n: "Pharaoh"; + conj: kiy; "surely"; + v/Piel/ptc/m/plabs: regal; "spies"; + pro/2mpl; 'attem; "are you" ])

וְיֵאָסֵף אֶתְכֶם אֶל-מִשְׁמַר שְׁלֹשַׁת יָמִים: WTT Genesis 42:17

**NAS Genesis 42:17 So he put them all together in prison for three days.** (וְאֵל אֶת אִסְפָּה וְ) [waw consec. + v/qal/IPF/3ms: 'asaph; "so he gathered"; + sign of d.o. w/3mpl suff: 'eth; "them"; + prep: 'el + n/com/m/s/abs: mishemar; "to guard/imprison"; + adj/m/s/constr: shalosh; "for three"; + n/com/m/pl/abs: yom; "days" ])

### ANALYSIS VERSES 8 – 17:

1. The narrative continues with reiteration that “**Joseph had recognized his brothers, although they did not recognize him**/nakar Joseph ‘ach waw hem lo’ nakar” (cf.vs.7).
2. With the initial verbal discord of address over, it is clear to **Joseph** that his identity remained unsuspecting.
3. This opens the door for **Joseph** to continue with his charade of retaliation towards **his brother**.
4. The Hebrew verb *nakar* (**recognized**) used of both **Joseph** and **his brothers** is Hiphil in form and therefore causative.
5. For **Joseph** it again underscores his astute attentiveness to life while in the negative again features his brothers’ dullness and blindness to certain realities (cp. Jacob’s admonishment vs.1).
6. The brothers’ condition of blindness as to who **Joseph** is remains over the next several months and added encounters, until **Joseph** will finally reveal himself in 45:1.
7. Joseph’s brothers’ example the consequences of STA decisions in life leaving believers often unprepared (blind) to what the reality is.
8. No doubt they have figured **Joseph** long dead (cf.vs.22) or at the least vanquished from their lives and would not be looking for any clues as to his person.
9. Principle: When the believer is immersed in the STA they are self-deceived and if left unchecked project a future remiss to God’s plan (i.e., they will be blind to it when it occurs). Pro.14:8
10. In vs.9, Moses tells us that during the initial audience, “**Joseph remembered the dreams which he had about them**/zakar Joseph ha chalom ‘asher chalom lamed”.

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11. It is his recall of the **dreams** that then reenergizes Joseph's initial contempt spurring accusation of a most serious crime, "**and he said to them, 'You are spies; you have come to look at the undefended parts of our land/waw 'amar 'el regal 'attem lamed ra-ah - erewah ha 'erets bo' "**".
12. What fuels Joseph's anger is his recall of his brothers' scoffing and derision as a result of **Joseph** telling them of his **dreams** (chptr.37).
13. While this might have a taste of continued righteous indignation it goes full blown STA making false accusation of espionage against his **brothers**.
14. He accuses them of reconnoitering the **land** disguised as buyers of grain but in reality looking for weaknesses in Egypt's defense.
15. His choice in accusation of espionage suggests that **Joseph** regularly kept watch for that very possibility as an authority over the defense of Egypt.
16. His title of Vizier wore many hats.
17. The brothers' response in vss.10-11 consists of four short staccato statements defending their adamant denial "**No, my Lord/lo' 'adon**":
  - A. "**But your servants have come to buy food/waw –ebed bo' lamed shabar 'okel**".
  - B. "**We are all sons of one man/kol ben 'ish 'echad**" (vs.11).
  - C. "**We are honest men/nachenu ken**".
  - D. "**Your servants are not spies/ 'anachenu lo' hayah –ebed regal**".
18. The first two statements are designed to legitimize their presence appealing to their familial status as a family and hence any compassion afforded them in that vein.
19. It wouldn't be logical for **spies** to be all of one family traveling together at the risk of the entire family if caught.
20. The 3<sup>rd</sup> and 4<sup>th</sup> statements are emphatic utilizing the 1 person plural pronoun "*nachenu/ 'anachenu*" translated "**we ourselves**" respectively.
21. Their 3<sup>rd</sup> statement as to their honesty must have been laughable to **Joseph**.
22. Yet in the face of espionage they were being forthright.
23. The 4<sup>th</sup> statement asserts that at no time in the course of their travels to Egypt did they literally "**become**" (*hayah* – not disclosed in the English) **spies** or anything other than being humble **servants** to Pharaoh.
24. **Joseph** fully knowing that all they say is true continues in the fashion of an aggressive interrogator in vs.12, "**Yet he said to them, 'No but you have come to look at the undefended parts of our land/ 'amar 'el lo' kiy –erewah ha 'erets bo' lamed ra-ah**".
25. The "**the undefended parts/ha –erewah**" used in vss.9 and 12 is literally "*nakedness*" and in context would refer to any undefended granaries ripe for exploiting.
26. In addition to making his **brothers** sweat, **Joseph** has another motive and that is to find out more about his family.
27. That he is persistent as to them being **spies**, their natural course for further defense is to be transparent in their history to mitigate further prosecution.
28. **Joseph** could easily conclude the tactic would work in this way and it does in vs.13, "**Your servants are twelve brothers in all, the sons of one man in the land of Canaan; and behold, the youngest is with our father today, and one is no more/shenayim –asar –ebed 'ach 'anachenu ben 'ish 'echad bet 'erets Canaan waw hinneh ha qathon 'eth 'ab ha yom waw ha 'echad 'ayin**".

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29. The fact finding mission yields evidence of at least some level of honesty with his **brothers** as there were 12 **brothers** having 4 mothers and 1 father.
30. He finds out that his **youngest** brother Benjamin is safe and sound back at the homestead.
31. So during his absence, at least his **brothers** had not pursued any further vendetta from Joseph's maternal side.
32. The last admission, "**one is no more**" supports that they had concluded Joseph's demise over time.
33. That admission further propels **Joseph** to pursue his own vendetta without further hesitation.
34. He further leverages their ignorant blindness and now devises his own scheme of reprisal.
35. In vs.14, **Joseph** reiterates his conviction as to their guilt, "**It is as I said to you, you are spies**/hu' 'asher dabar 'el lamed 'amar regal 'attem".
36. It is a statement of finality leaving no room for further argument from his **brothers**.
37. What? Are they going to call the 2<sup>nd</sup> most powerful person in the world a liar?
38. This puts the **brothers** on notice that either they do what he says or it is their life (cf.vs.20)!
39. He disguises his scheme as a test to the brothers' veracity in vs.15, "**by this you will be tested**/bet zo'th bachan".
40. The phrase, "**by the life of Pharaoh**/chayah Pharaoh" (vss.15,16) appeals to the highest authority of the land as the power that will support Joseph's decisions in the matter.
41. The bottom line is they must make a decision to ensure that Benjamin finds his way to **Joseph** to pass the test, "**you shall not go from this place unless your youngest brother comes here!**/'im yatsa min zeh kiy 'im bet bo' 'ach ha qathon hinneh".
42. The conditional Hebrew particle '*im* (whether/if) is used twice in the clause indicating the choice is theirs as to facilitating Joseph's demand or not and hence whether they live or die.
43. In vs.16, **Joseph** leaves it up to the **brothers** as to whom the carrier would be to fetch Benjamin, "**Send one of you that he may get your brother, while you remain confined**/shalach min 'echad waw laqach 'ach waw 'attem 'asar".
44. **Joseph** then implies them to be liars otherwise as the remainder of vs.16 states, "**that your words may be tested, whether there is truth in you, But if not, by the life of Pharaoh, surely you are spies**/waw bachan dabar ha 'emeth 'eth waw 'im lo' chayah Pharaoh kiy regal 'attem".
45. **Joseph** in no uncertain terms makes clear that this is the only solution to convince him that they are not **spies**.
46. The conditional phrases "**whether there is truth in you, but if not**" ('*im*) has the flavor of sarcasm in its tone as **Joseph** has recalled the brothers' rejection of his doctrinal dreams.
47. **Joseph** might naturally wonder if there were any positive spiritual changes in his **brothers** over the past 21 years or remorse otherwise for their dastardly deed.
48. The plan gets something that naturally **Joseph** would yearn for and that is to see the only brother of the group that is innocent of any harm towards his person.
49. To show that he meant business in vs.17, "**he put them all together in prison for three days**/'asaph 'eth 'el mishemar shalosh yom".
50. Let the **brothers** have a taste of what he endured for two years (cf.41:1).
51. For 3 **days** these could discuss their fate.
52. 9 would be held as prisoners and only 1 would be allowed to leave and get Benjamin.
53. They sold **Joseph** into slavery as 10, now they can commiserate as 10.
54. **Joseph** knew that Jacob and Benjamin were still alive per his second dream (37:9).

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## JOSEPH DROPS HINTS AS TO HIS PERSON VSS.18-24

### JOSEPH CHANGES TACTICS

#### EXEGESIS VERSES 18 – 20:

וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בְּיּוֹם הַשְּׁלִישִׁי זֹאת עֲשׂוּ וְחַיִּי  
אֶת־הָאֱלֹהִים אֲנִי יִרָא׃  
WTT Genesis 42:18

NAS Genesis 42:18 Now Joseph said to them on the third day, "Do this and live, for I fear God: (וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בְּיּוֹם הַשְּׁלִישִׁי זֹאת עֲשׂוּ וְחַיִּי אֶת־הָאֱלֹהִים אֲנִי יִרָא [waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3mpl suff: 'el; "and he said to them"; + proper n: "Joseph"; + prep: bet + d.a. + n/com/m/s/abs: yom; "on the day"; + d.a. + adj/m/s/abs: sheliyshi; "the third one"; + adj/f/s: to'th; "this thing"; + v/qal/imp/m/pl: -asah; "you all do"; + waw conj. + v/qal/imp/m/pl: chayah; "and you all live"; + sign of the d.o. + d.a. + n/com/m/pl/abs: 'elohiyim; "the God"; + pro/1cs: 'aniy; "I myself"; + adj/m/s/abs: yare'; "fear/am fearful"])

אִם־כֹּנְנִים אַתֶּם אַחֲיֵיכֶם אֶחָד יֵאָסֵר בְּבַיִת  
מִשְׁמַרְכֶּם וְאַתֶּם לָכוּ הַבֵּיאוּ שֶׁבֶר רַעְבוֹן בְּתֵיכֶם׃  
WTT Genesis 42:19

NAS Genesis 42:19 if you are honest men, let one of your brothers be confined in your prison; (אִם־כֹּנְנִים אַתֶּם אַחֲיֵיכֶם אֶחָד יֵאָסֵר בְּבַיִת מִשְׁמַרְכֶּם וְאַתֶּם לָכוּ הַבֵּיאוּ שֶׁבֶר רַעְבוֹן בְּתֵיכֶם [part: 'im; "if"; + adj/m/pl/abs: ken; "you all are true/honest men"; + pro/2mpl: 'attem; "you yourselves"; + n/com/m/s/constr. w/2mpl suff: 'ach; "your brothers"; + adj/m/s/abs: 'echad; "one man"; + v/Niphal/IPF/3ms w/jussive: 'asar; "let him be confined/imprisoned"; + prep: bet + n/com/m/s/constr: bayith; "in the house of"; + n/com/m/s/constr. w/2mpl suff: mishemar; "your jail/prison/guard"])

but as for the rest of you, go, carry grain for the famine of your households, (וְהַלֵּךְ אַתֶּם וְהָבִיאוּ שֶׁבֶר רַעְבוֹן בְּתֵיכֶם לְכֹלֵי בְּתוּבֵיכֶם [waw conj: + pro/2mpl; 'attem; "now you yourselves otherwise"; + v/qal/imp/m/pl: halak; "you all walk/go"; + v/Hiphil/imp/m/pl: bo'; "cause to transport/go"; + n/com/m/s/constr: sheber; "grain"; + n/com/m/s/constr: re-abon; "for the famine/hunger of"; + n/com/m/pl/constr. w/2mpl suff: bayith; "your households"])

וְאַתֶּם אַחֲיֵיכֶם הַקָּטָן תָּבִיאוּ אֵלַי וַיֵּאמְרוּ דְבַרְכֶּם  
וְלֹא תָמוּתוּ וַיַּעֲשׂוּ־כֵן׃  
WTT Genesis 42:20

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<sup>NAS</sup> Genesis 42:20 **and bring your youngest brother to me, so your words may be verified, and you will not die."** And they did so. (וַיָּבֵר אֲמֹן וְאֶל בּוֹא קִטְּן הָאָח אֵת וְכִן עָשָׂה וְמוֹת לֹא [waw conj. + sign of d.o. + n/com/m/s/constr. w/2mpl suff: 'ach; "and your brother"; + d.a. + adj/m/s/abs: qathon; "the youngest one"; + v/Hiph/IPF/2mpl: bo'; "you all cause to bring"; + prep. w/1cs suff: 'el; "to me"; + waw conj. + v/Niphal/IPF/3mpl w/jussive: 'amar; "so it may be said/verified"; + n/com/m/pl/constr. w/2mpl suff: dabar; "your words"; + waw conj. + neg.part: lo' + v/qal/IPF/2mpl: muth; "and you will not die"; + waw consec. + v/qal/IPF/3mpl: -asah; "and they did"; + adv: ken; "rightly so/thus"])

### ANALYSIS VERSES 18 – 20:

1. For three days, Joseph's brothers languish in jail awaiting their fate (cf.vs.17).
2. It is not known whether they appointed one of them to return home per Joseph's instructions in vs.16 or not.
3. Silence on the matter suggests they expected the worse and any decision before hand was moot and wasted energy.
4. The demeanor of this Egyptian ruler exuded unexplained hostility intent on condemning them as spies no matter what hope otherwise may be dangled before them.
5. It was time for them to reevaluate life as that time might be very short.
6. We are reminded of the three short days that the butler and baker were given to meet their fate (cf.Gen.40 esp.vss.12,13,18,19,20).
7. For the **brothers**, the same ~72 hours probably seemed forever.
8. During those three days, **Joseph** also had time to think.
9. Obviously his initial encounter with his brothers was emotionally driven giving way to the STA.
10. Decisions based on emotions can easily cloud the reality of the situation.
11. And so it seems **Joseph** recognizes as he reconsiders his first demand placed upon his **brothers**.
12. That is, sending a single brother home wasn't the best idea.
13. To succeed in his desire for Benjamin to be brought to him, another tactic must be made.
14. He first must consider his father, Benjamin and the family's need for food.
15. To send just one of the brothers could very well derail his plans and further complicate his remote family's situation.
16. For only one brother to carry sufficient food for all would create taxing logistics.
17. In addition, with only one brother's return reporting about the other brothers' incarceration and hostile demeanor of the Egyptian ruler might cause the father to go into fear overload.
18. That as he might consider potentially losing all of his sons in compliance and deny Benjamin's departure.
19. So **Joseph** readdresses his **brothers** "**on the third day**/bet ha yom sheliyshiy".
20. His initial opening remark must have taken the brothers' aback as he states, "**Do this and live, for I fear God**/to'th –asah waw chayah ha 'elohiyim 'aniy yare".
21. The initial words make clear that acceptance or non-acceptance to this newest proposal is presented as a matter of life or death.

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22. The emphasis is placed on life over death which for any discerning brother must have been some encouragement indicating a softening of heart by this ruler.
23. It is the final clause “**for I fear God**” that one would think would quickly catch the brothers’ attention.
24. “What Egyptian ruler invokes “*the God*” (*ha ‘elohiym*) of the Hebrew race as supreme over his life?”
25. Yet, this obvious doctrinal statement solicits no overt response, inquisitive or otherwise from the **brothers**.
26. This subtly betrays Joseph’s siblings, as the spiritually dull believers they are, brushing aside opportunity for a doctrinal conversation to mitigate on their behalf.
27. If they had shown even slight interest in this ruler’s **God** (and theirs’), one can only guess the favorable impact for them it might have had on **Joseph**.
28. As it was, they miss the opportunity to at least temporarily put brakes on the STA energy fueling the situation.
29. The reader might ask themselves “What prompted **Joseph** to make such an opening remark?”
30. While again subtle, the answer lies in Joseph’s “good” conscience in light of his STA payback scheme.
31. His appeal to **God** suggests a desire to reveal himself alongside the continued STA toying with his **brothers**.
32. It was conflict of the soul to be honest versus the deceitful agenda.
33. It was a clear statement that this ruler was more than met the eye!
34. He is dropping a hint to them to look closer to his person with a doctrinal frame of reference.
35. This is the first of two clues he will throw at them in his soulish struggle.
36. On the upside, Joseph’s **fear** of **God** kept him from the more extreme proposal and ultimately from killing them.
37. A **fear** that was absent in the brothers at the time of Joseph’s kidnapping (cp.Gen.37:18).
38. On the downside, it did not totally corral his STA.
39. In that vein it implicitly carries an air of censuring his **brothers** for not applying the doctrine as to his person.
40. Further, his **fear** did not keep him from revenge tactics otherwise.
41. It did not bring him to forgive them at this early stage of their interactions. Cp.Mat.18:21-22
42. So we see in the life of this +V believer the conflict of doctrine and the STA vying for rulership over the real you.
43. For the present, the weakness of the flesh maintains control.
44. Yet as stated, it is doctrine that keeps **Joseph** from committing the more destructive sin, taking of life.
45. In Genesis the patriarchs are leery of outsiders and their lack of reverence for **God**.
46. Abraham thought, “*Surely there is no fear of God in this place*” (cf.Gen.20:11 cp.12:12).
47. So in part, the brothers could have regarded Joseph’s claim as hollow.
48. Yet the author sees **Joseph** as sincere and begs to ask why the brothers completely dismissed his admission and at the least leverage Joseph’s words to their advantage.
49. As we will see, in spite of missed opportunity by the **brothers**, it does have impact.
50. Aside from STA entanglements affecting Joseph’s words, it was Joseph’s destiny to preserve life (cp.45:7; 47:25; 50:20), and fearing **God** by saving a life is a fundamental duty.

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51. So doctrine retains the upper hand in spite of incidental STA interference or negative omission by the opposing party.
52. The one who fears **God** cares for the needy. Cp.Exo.1:17; Lev.19:14; Deu.6:2,13
53. In vs.19, **Joseph** then states the revised grounds in the brothers' test of integrity, "**if you are honest men, let one of your brothers be confined in your prison; but as for the rest of you, go, carry grain for the famine of your household**/'im ken 'attem 'ach 'echad 'asar bet bayith mishemar waw 'attem halak bo' sheber re-abon bayith".
54. Instead of only one brother going back to Canaan, 9 are now allowed to go making it possible to bring back enough **grain** for all concerned.
55. This fact alone should embed subconsciously in Jacob's (and other's) mind that there is some grace extended by this ruler making Joseph's command more palatable.
56. That is, supporting their living grace need shows an element of good will.
57. The choice they must make now is which brother will remain incarcerated.
58. "Which of the brothers will sacrifice his freedom for the common good?"
59. The one part of the original command that remains unnegotiable is restated in vs.20, "**and bring your youngest brother to me, so your words may be verified, and you will not die**/waw 'ach ha qathon bo' 'el waw 'amar dabar waw lo' muth".
60. **Joseph** makes clear that the penalty of death is the club he has been waving over them.
61. It further insinuates that if the **brothers** fail to comply the ruler will send forces to hunt them down for execution.
62. Again we see a secondary motive driving **Joseph** in his scheme i.e., to see the one brother innocent of any evil against him.
63. Moses closes the part of the 2<sup>nd</sup> audience with Joseph by simply stating the brothers' compliance, "**And they did so**/waw –asah ken".
64. The natural continuation of the narrative chronologically resumes in Gen.43:16 "*When Joseph saw Benjamin with them...*"
65. The interlude narrative of 42:21-43:15 is thus designed as parenthetical or aside information.
66. This to emphasize a topical importance contrasting the brothers' and Jacob's inner conflicts of soul to Joseph's.

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## DOCTRINE'S EFFECT ON THE 10 BROTHERS

### EXEGESIS VERSES 21 – 24:

וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו אָבֵל אֲשֶׁמִּים | אֲנַחְנוּ<sup>WTT</sup> Genesis 42:21  
 עַל-אָחִינוּ אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ בְּהִתְחַנְּנוּ אֵלֵינוּ וְלֹא  
 שָׁמַעְנוּ עַל-כֵּן בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת:

<sup>NAS</sup> Genesis 42:21 **Then they said to one another, "Truly we are guilty concerning our brother,** (אָחַת עַל אֲנַחְנוּ אֲשֶׁם אָבֵל אָחַת אִישׁ אָמַר ו) [waw consec. + v/qal/IPF/3mpl: 'amar; "then they said"; + n/com/m/s/abs: 'ish; "a man"; + prep: 'el + n/com/m/s/constr. w/3ms suff: 'ach; "to his brother"; + adv: 'abal; "surely/truly"; + adj/m/pl/abs: 'ashem; {has the idea of being punished} "guilty"; + pro/1cpl: 'anachenu; "are we ourselves"; + prep: -al + n/com/m/s/constr. w/1cp suff: 'ach; "concerning our brother")]

**because we saw the distress of his soul when he pleaded with us, yet we would not listen;** (אֲשֶׁר ב נַפְשׁוֹ צָרָה רָאָה אֲשֶׁר) [rel.pro: 'asher; "whom"; + v/qal/PF/1cp: ra'ah; "we saw"; + n/com/f/s/constr: tsarah; "the distress of"; + n/com/f/s/constr. w/3ms suff: nephesh; "his soul"; + prep: bet + v/Hithpael/inf/constr. w/3ms suff: chanan {lit. favor/grace}; "his pleading for himself"; + prep. w/1cpl suff: 'el; "with us"; + waw conj. + neg.part: lo' + v/qal/PF/1cpl: shama-; "and we did not listen"])

**therefore this distress has come upon us.** (זֹאת הִיא צָרָה הִיא אֵל בּוֹא כֵן עַל) [prep: -al + adv: ken; "therefore"; + v/qal/PF/3fs: bo'; "it has come"; + prep. w/1cpl suff: 'el; "to us"; + d.a. + n/com/f/s/abs: tsarah; "the distress"; + d.a. + adj/f/s: zo'th; "this one"])

וַיַּעַן רְאוּבֵן אֲתֶם לֹא אָמַרְתִּי אֵלֵיכֶם | אֲלֵיכֶם<sup>WTT</sup> Genesis 42:22  
 לֹא אָמַרְתִּי אֶל-תַּחֲטְאוּ בְיָדְךָ וְלֹא שָׁמַעְתֶּם וְגַם-דָּמּוּ הַנֶּה נִדְרָשׁ:

<sup>NAS</sup> Genesis 42:22 **And Reuben answered them, saying, "Did I not tell you, 'Do not sin against the boy';** (חָטָא אֵל אָמַר ל אֵל אָמַר לֹא הִיא אָמַר ל אֵת רְאוּבֵן עָנָה ו) [waw consec. + v/qal/IPF/3ms: -anah; "and he responded to/answered"; + proper n: "Reuben"; + sign of d.o. w/3mpl suff: 'eth; "them"; + prep: lamed w/ v/qal/inf/constr: 'amar; "saying"; + interrog.part: ha; "did?"; + neg.part: lo' + v/qal/PF/1cs: 'amar; "I not say"; + prep. w/2mpl suff: 'el; "to you all"; + prep: lamed w/ v/qal/inf/constr: 'amar; "saying"; + adv: 'al; "do not"; + v/qal/IPF/2mpl w/jussive: chatha'; "you all sin"; + prep: bet + d.a. + n/com/m/s/abs: yeled; "against the boy/youth"])

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**and you would not listen? Now comes the reckoning for his blood."** (וּ שְׁמַע לֹא הָיָה) [waw conj. + neg.part: lo' + v/qal/PF/2mpl: shama-; "and you did not listen"; + waw conj. + conj: gam; "Now even"; + n/com/m/s/constr. w/3ms suff: dam; "his blood"; + interj.part: hinneh; "behold!"; + v/Niphal/ptc/m/s/abs: darash {lit. is being required}; "the reckoning""])

וְהֵם לֹא יָדְעוּ כִּי שָׁמַע יוֹסֵף כִּי הִמְלִיץ בֵּינֵיהֶם: <sup>WTT</sup> Genesis 42:23

<sup>NAS</sup> Genesis 42:23 **They did not know, however, that Joseph understood, for there was an interpreter between them.** (וּ בֵּין לֵיץ הָיָה כִּי יוֹסֵף שָׁמַע כִּי יָדַע לֹא הָיָה) [waw conj. + pro/3mpl: hem; "and they themselves"; + neg.part: lo' + v/qal/PF/3cp: yada-; "they did not know"; + conj: kiy; "that"; + v/qal/ptc/m/s/a: shama-; "hearing/informed" {hence: understood}; + proper n: "was Joseph"; + conj: kiy; "because"; + d.a. + v/Hiphil/ptc/m/s/abs: layats {lit. causing to mock}; "an interpreter"; + prep. w/3mpl: bayin; "was between them""])

וַיִּסַּב מִעֲלֵיהֶם וַיִּבְךְ וַיֵּשֶׁב אֱלֹהִים וַיְדַבֵּר אֱלֹהִים  
וַיִּקַּח מֵאֲתָם אֶת־שִׁמְעוֹן וַיֹּאסֶר אֹתוֹ לְעֵינֵיהֶם: <sup>WTT</sup> Genesis 42:24

<sup>NAS</sup> Genesis 42:24 **And he turned away from them and wept. But when he returned to them and spoke to them, he took Simeon from them and bound him before their eyes.** (וּ שְׁמַעוֹן אֵת אֵת מִן לָקַח וּ אֶל דָּבַר וּ אֶל שׁוּב וּ בָכָה וּ עַל מִן סָבַב וַיִּנָּחֵם עֵינָיו לְ אֵת אֶסֶר) [waw consec. + v/qal/IPF/3ms: sabab; "and he turned away"; + prep: min + prep. w/3mpl suff: -al; "from before them"; + waw consec. + v/qal/IPF/3ms: bakah; "and he wept/shed tears"; + waw consec. + v/qal/IPF/3ms: shub; "then he returned"; + prep. w/3mpl suff: 'el; "to them"; + waw consec. + v/Piel/IPF/3ms: dabar; "and spoke"; + prep. w/3mpl suff: 'el; "to them"; + waw consec. + v/qal/IPF/3ms: laqach; "and he took"; + prep: min + sign of d.o. w/3mpl suff: 'eth; "from them"; + sign of d.o. + proper n: "Simeon"; + waw consec. + v/qal/IPF/3ms: 'asar; "and he bound"; + sign of d.o. w/3ms suff: 'eth; "him"; + prep: lamed + n/com/b/dual/constr. w/3mpl suff: -ayin; "before their eyes""])

### ANALYSIS VERSES 21 – 24:

1. While Joseph's brothers missed opportunity for a doctrinal dialogue with this ruler, Joseph's words "fearing God" (vs.18) does not go without impact on their souls.
2. Preserving life is a basic and essential obligation for believers towards others. E.g., Mar.3:4 cp.Deu.10:18,19; Psa.94:1-6; Jam.1:27
3. To apply this doctrine is to "fear God", so says **Joseph**.
4. On the flip side, failure to apply and disregard life omits fearing God. Cf.Psa.36:1-4

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5. Yet, there is a fear that lies in the seat of condemnation for the evil against another's life.
6. That is the universal truth understood by Joseph's brothers i.e., what one sows, one reaps. Gal.6:7
7. Joseph's words hits the brothers' collective conscience, "**Then they said to one another, 'Truly we are guilty concerning our brother/waw 'amar 'ish 'el 'ach 'abal 'ashem 'anachenu –al 'ach'**" (vs.21a).
8. The good news for these men is that they have not seared their conscience over the matter of seeking to destroy Joseph's life. Cp.1Tim.4:2
9. Their admittance to guilt indicates that in spite of trying to dismiss their evil deed over the past 21 years, the event remained fresh in their minds.
10. It was a guilt they had to consistently try to sidestep during this time as it might nag them over and over again.
11. They carried this guilt in part because of their refusal to rebound it. Cp.Psa.32:5
12. Their lack of repentance is evidenced by letting their Father Jacob continue to suffer in their silence.
13. The Hebrew adjective *'ashem* (**guilty**) is used 103x and carries with it the idea of punishment.
14. We saw it used in Gen.26:10 with respect to Isaac lying about Rebekah being his sister and king Abimelech recognizing the potential penalty that could befall his kingdom.
15. With Joseph's brothers, it is obvious that they are fearful of God's retribution for their sin.
16. That which stirs their conscience the most is stated in vs.21b, "**because we saw the distress of his soul when he pleaded with us, yet we would not listen/**'asher ra'ah tsarah nephesh bet chanan 'el waw lo' shama-".
17. We are informed here that **Joseph** begged his brothers to reconsider their evil intents and that their actions greatly distressed him emotionally.
18. Obviously, the lupe (sorrow) in his **soul** would have been magnified as this was his own flesh and blood intent on doing him grave harm.
19. A visual of Joseph's helplessness haunts them.
20. It is fairly clear here that the brothers were relating their own pleas to this Egyptian ruler for their lives as parallel to Joseph's.
21. That their punishment is seen to match their sin is then stated in vs.21c, "**therefore this distress has come upon us/-al ken bo' 'el ha tsarah ha zo'th**".
22. They too have pleaded for their own lives to an obstinate ruler who "**would not listen**".
23. So these believers as lukewarm as they may be know the doctrine and under the heat of the moment arise to an application of admittance/confession of guilt.
24. At least for most of them with the exception of the oldest, "**And Reuben answered them, saying, 'Did I not tell you, 'Do not sin against the boy'; and you would not listen? Now comes the reckoning for his blood/waw 'anah Reuben 'eth lamed 'amar ha lo' 'amar 'el lamed 'amar 'al chatha bet ha yeled waw lo' shama- waw gam dam hinneh darash**".
25. Recalling the events of Gen.37, **Reuben** went along with the brothers' plan to kidnap **Joseph** stopping their lust to murder him for his own STA scheme to supposedly rescue **Joseph** (cf.37:20-21) as a way back into his father's good graces after the affair with Bilhah (cf.35:22).
26. **Reuben** with his chastising here seeks to mitigate his own guilt as to the **sin against Joseph**.

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27. Yet he has obviously maintained the same secret as his brothers with their father over the years as to Joseph's life.
28. It has been suggested that **Reuben** was still in the dark as to what actually happened to **Joseph** thinking he might have been killed based on his final statement, "**Now comes the reckoning for his blood**".
29. Yet, the chronology of Gen.37:29-31 indicates he was party to deceiving Jacob with the bloodied tunic.
30. Reuben words are designed for effect as a bully statement (feeding off their guilt) blaming his **brothers** for the mess they are in now.
31. We see again the personality of this believer trying to leverage his authority as the eldest blaming others rationalizing his own sins.
32. He is a type of believer that likes to build his own righteousness on others unrighteousness excusing his own failures.
33. While the brothers believe their conversations are confidential, vs.23 shows different, "**They did not know, however, that Joseph understood, for there was an interpreter between them**/waw hem lo' yada- kiy shama- Joseph kiy ha layats bayin".
34. Obviously, **Joseph** didn't need an **interpreter** to understand the Hebrew tongue.
35. The setting as it played out indicates that after **Joseph** gave them the ultimatum, he removed himself out of earshot, but not eyesight, to give the brothers time to pick who would stay behind.
36. Standing within earshot of the **brothers** was an Egyptian **interpreter** unbeknownst to them able to understand Hebrew.
37. To have interpreters at the ready would be strategic in Joseph's duties considering any number of foreigners with whom **Joseph** may encounter.
38. After hearing the brothers' conversations, the **interpreter** then informs **Joseph**.
39. Their words then evoke an emotional response from **Joseph**, "**And he turned away from them and wept**/waw sabab min –al waw bakah" (vs.24a).
40. He walks **away** some distance so not to be noticed and shed tears.
41. This would be the kind of cry fought back so as not to be readily noticeable by others.
42. The question naturally is what brought about the tears?
43. Was it the brothers' open admittance of guilt? The reliving of the event? Reuben's claim of trying to stop the others? His own guilt for deceiving his **brothers**?
44. We will not know until Ph<sub>3</sub> but any or all possibilities combined are good candidates.
45. **Joseph** then seems to do something peculiar, "**But he returned to them and spoke to them, and he took Simeon from them and bound him before their eyes**/waw shub 'el waw dabar 'el waw laqach min 'eth Simeon waw 'asar 'eth lamed –ayin".
46. During his moment alone in consideration of his brothers' conversation, something registers in Joseph's mind as a result of their words.
47. The fact that **Joseph spoke to them** implies that he **spoke** in their native tongue.
48. While interpreters would be needed for the multiplicity of foreign languages, an educated ruler knowing more than one language would not seem abnormal.
49. There is no indication that Abraham or Isaac needed interpreters in their accounts with Pharaoh and the Philistine king.
50. What he said is omitted.

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51. The omission revolves around their own omission yet to have picked one of them to stay behind.
52. **Joseph** picks for them and confines **Simeon** as captive in their presence.
53. Why **Simeon**? There is only one logical conclusion...he was the primary instigator behind the original idea to murder **Joseph** (cf.Gen.37:20).
54. In the command and encouraging of the brothers to kill **Joseph**, one of them was the dominate voice feeding the others' STA.
55. There are those in life that their STA's in certain trends are more aggressive in manifestation and influence over other STA's providing the energy for others to follow.
56. **Simeon** fits that personality profile.
57. We saw it in operation Shechem in Gen.34:25.
58. While both **Simeon** and Levi had pugnacious and murderous trends, **Simeon** was listed first in 34:25 being the alpha personality feeding Levi's trend.
59. **Joseph** would know this about his brother and in some way it was apparent to him when his brothers' accosted him that **Simeon** was leading the charge.
60. Joseph's brothers would also know this about their sibling.
61. The fact that **Simeon** was hand-picked by this ruler to remain behind after their dialogue on guilt again should have struck a nerve there was more to the situation than met their "eyes".
62. It is quite plausible that Joseph's words to them were along the lines that "Since you haven't picked a candidate to remain here, I will pick for you!"
63. Here there is a strong sense of **Joseph** feeding off the brothers' confessions of guilt and perceived **reckoning** by God adding fuel to the fire with a forced sense of mysticism.
64. At the least they must have thought, "How ironic!!"
65. No matter **Joseph** ultimate intentions, his binding of **Simeon** was yet another clue that this ruler was one of their own.
66. This will not be the last time **Joseph** plays with their minds e.g., Gen.43:33-34.

# GENESIS

## THE BROTHERS ON EDGE

### EXEGESIS VERSES 25 – 28:

וַיִּצַו יוֹסֵף וַיִּמְלֵאוּ אֶת־כְּלֵיהֶם בָּרֶ וְלָהֶשִׁיב  
כֶּסֶף אִישׁ אֶל־שָׁקוֹ וְלָתַת לָהֶם צִדָּה לְדַרְךָ וַיַּעַשׂ לָהֶם  
כֵּן: WTT Genesis 42:25

**NAS Genesis 42:25 Then Joseph gave orders to fill their bags with grain and to restore every man's money in his sack,** (וַיִּצַו יוֹסֵף וַיִּמְלֵאוּ אֶת מְלֵא וּ יוֹסֵף צוּה ו) **שֵׁק אֶל אִישׁ** [waw consec. + v/Piel/IPF/3ms: tsawah; "and he commanded/gave orders"; + proper n: "Joseph"; + waw consec. + v/Piel/IPF/3mpl; male'; "and they filled"; + sign of d.o. + n/com/m/pl/constr. w/3mpl suff: keliy; "their vessels/bags"; + n/com/m/s/abs: bar; "with grain"; + waw conj. + prep. lamed w/ v/hiphil/inf/constr: shub; "and to return/restore"; + n/com/m/pl/constr/ w/3mpl suff: keseph; "their silver/money"; + n/com/m/s/abs: 'ish; "a man"; + prep: 'el; "to"; + n/com/m/s/constr. w/3ms suff: saq; {sackcloth} "his sack")

**and to give them provisions for the journey. And thus it was done for them.** (וַיַּעַשׂ וְנָתַן לָהֶם לְצִדָּה) [waw conj. + prep: lamed w/ v/qal/inf/constr: nathan; "and to give"; + prep. w/3mpl suff: lamed; "to them"; + n/com/f/s/abs: tseydah; "provisions/food"; + prep: lamed + d.a. + n/com/b/s/abs: derek; "for the way/journey"; + waw consec. + v/qal/IPF/3ms: -asah; "and it was done"; + prep. w/3mpl suff: lamed; "for them"; + adv: ken; "thus/so")]

וַיִּשְׂאוּ אֶת־שִׁבְרֵם עַל־חֲמֹרֵיהֶם וַיֵּלְכוּ מִשָּׁם: WTT Genesis 42:26

**NAS Genesis 42:26 So they loaded their donkeys with their grain, and departed from there.** (וַיִּשְׂאוּ אֶת שִׁבְרֵם עַל חֲמֹרֵיהֶם וַיֵּלְכוּ מִשָּׁם) [waw consec. + v/qal/IPF/3mpl: nasa'; {to lift} "and they loaded"; + sign of d.o. + n/com/m/s/constr. w/3mpl suff: sheber; "their purchased grain"; + prep: -al; "upon"; + n/com/m/pl/constr. w/3mpl suff: chamor; "their donkeys"; + waw consec. + v/qal/IPF/3mpl: halak; "and they walked/departed"; + prep: min + adv: sham; "from there"])

וַיִּפְתַּח הָאָחִיד אֶת־שָׁקוֹ לְתַת מִסִּפּוֹ לְחֲמֹרוֹ  
בְּמִלּוֹן וַיִּרְא אֶת־כֶּסֶפוֹ וְהִנֵּה־הוּא בְּפִי אֲמַת־חָתָן: WTT Genesis 42:27

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**NAS Genesis 42:27** And as one of them opened his sack to give his donkey fodder at the lodging place, he saw his money; and behold, it was in the mouth of his sack. ( הַ פֶּתַח וְ )

הַנֶּהָ וְ כֶסֶף אֶת רָאָה וּ מְלוֹן הַ בַּ חֲמוֹר לַ מִסְפּוֹא נָתַן לַ שֶּׁק אֶת אֶחָד  
 אֲמַתְחַת פָּה בַּ הוּא [waw consec. + v/qal/IPF/3ms: phathach; "and he opened"; + d.a. +  
 adj/m/s/abs: 'echad; "the one man/one of them"; + sign of d.o. + n/com/m/s/constr. w/3ms suff:  
 saq; "his sack"; + prep. lamed w/ v/qal/inf/constr: nathan; "to give"; + n/com/m/s/abs:  
 miseppo'; "fodder"; + prep: lamed + n/com/m/s/constr. w/3ms suff: chamor; "to his donkey"; +  
 prep: bet + d.a. + n/com/m/s/abs: malon; "at the lodging inn"; + waw consec. + v/qal/IPF/3ms:  
 ra'ah; "and he saw"; + sign of d.o. + n/com/m/s/constr. w/3ms suff: keseph; "his silver/money";  
 + waw conj. + interj.part: hinneh; "and behold"; + pro/3ms: hu'; "it"; + prep: bet +  
 n/com/m/s/constr: peh; "was in the mouth of"; + n/com/f/s/constr. w/3ms suff: 'amettachath;  
 {used 15x only in Gen.42-44; a separated compartment fitted in the cloth sack } "his sack"])

וַיֹּאמֶר אֶל־אָחִיו הַיּוֹשֵׁב כְּסָפִי וְגַם הֵנָּה בְּאֲמַתְחַתִּי <sup>WTT</sup> Genesis 42:28  
 וַיֵּצֵא לָבָם וַיַּחְרְדוּ אִישׁ אֶל־אָחִיו לֵאמֹר מַה־זֹּאת עָשָׂה  
 אֱלֹהִים לָנוּ:

**NAS Genesis 42:28** Then he said to his brothers, "My money has been returned, and behold, it is even in my sack." ( וְ אָמַר וְ )  
 אֲמַתְחַת בַּ הֵנָּה גַם וּ כֶסֶף שׁוֹב אֶחָ אֶל אָמַר וְ [waw  
 consec. + v/qal/IPF/3ms: 'amar; "and he said"; + prep: 'el + n/com/m/pl/constr. w/3ms suff:  
 'ach; "to his brothers"; + v/Hophal/PF/3ms/causative passive; shub; "it has caused to be  
 returned"; + n/com/m/s/constr. w/1cs suff: keseph; "my silver/money"; waw conj. + conj: gam;  
 "and even"; + interj.part: hinneh; "behold!"; + prep: bet + n/com/f/s/constr. w/1cs suff:  
 'amettachath; "in my sack"])

And their hearts sank, and they turned trembling to one another, saying, "What is this that God has done to us?" ( וְ לֵב יֵצֵא וְ )  
 עָשָׂה זֹאת מָה אָמַר לַ אֶחָ אֶל אִישׁ חָרַד וּ לֵב יֵצֵא וְ  
 אֱלֹהִים לַ [waw consec. + v/qal/IPF/3ms: yatsa'; {lit. to come out} "and it sank"; +  
 n/com/m/s/constr. w/3mpl suff: leb; "their hearts"; + waw consec. + v/qal/IPF/3mpl: charad;  
 "and they trembled"; + n/com/m/s/abs: 'ish + prep: 'el + n/com/m/s/constr. w/3ms suff: 'ach; "a  
 man to his brother"; + prep: lamed w/ v/qal/inf/constr: 'amar; "saying"; + interr.part: mah;  
 "what?"; + adj/f/s: zo'th; "is this thing"; + v/qal/PF/3ms: -asah; "He has done"; +  
 n/com/m/pl/abs: 'elohiym; "God"; + prep. w/1cpl suff: lamed; "to us"])

### ANALYSIS VERSES 25 – 28:

1. Vss.25-28 are best appreciated in light of the 9 brothers emotional state.
2. It has been a very taxing and traumatic 3 days.
3. They have been falsely accused as spies and were incarcerated during that time.

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4. In addition, their conscience has been stirred awake and they are carrying a heightened sense of guilt for their past sins against **Joseph**.
5. All this coupled with the doctrinal perception that God's punitive judgment is being placed upon them along with the mixed signals of the irony of circumstances surrounding them.
6. **Joseph** has done a real number on their heads.
7. It is of no stretch to imagine some relief these men felt as they are preparing to get away from this dreadful Egyptian and nightmarish situation.
8. Their departure is officially approved by **Joseph** seen in the **orders** (*tsawah*) he **gave** in vs.25, "**to fill their bags with grain and to restore every man's money in his sack, and to give them provisions for the journey**/male' keliy bar waw shub keseph 'ish el saq waw lamed nathan lamed tseydah lamed ha derek".
9. The piel stem of *male'* (**to fill**) indicates that it was ensured that each of their sackcloth bags used to hold the **grain** were filled to the brim.
10. This might be expected from an honest business dealer to give the customer their money's worth.
11. What is unexpected are the two additional actions ordered by **Joseph**: **To return** each brother's payment for **grain** individually stored in **his sack**; **to give them** additional **provisions** for their trip home.
12. The reader is left to ponder if **Joseph** is again messing with his brothers' minds.
13. Before we are too quick to judge, when the **brothers** return on the 2<sup>nd</sup> trip, **Joseph** writes off the silver as a grace *treasure* from God (Gen.43:23).
14. Commentaries most often blame **Joseph** for again deceiving his **brothers** because of the shock and awe reaction by them when the **money** is found in vs.28.
15. However, what satisfaction would this give Joseph's STA as he would not be privy to how they would react.
16. Their reaction is not dependent upon Joseph's motives, but because of their own jumping to conclusions under the emotional burden of guilt.
17. Then we have the 3<sup>rd</sup> order for the men to be given additional **provisions** for their trip.
18. Why would this unjust ruler extend this additional measure of grace for men he considers as dishonest and spies?
19. Already we have seen Joseph's heart soften towards his **brothers** and a more fair critique of his actions is that he had no real mal-intent other than taking care of his family.
20. The **brothers** have been portrayed as less than grace oriented and their blindness exacts its toll of misjudgment.
21. All that **Joseph** ordered "**thus it was done for them**/ken –asah lamed".
22. After their bags were **filled**, "**they loaded their donkeys with their grain, and departed from there**/nasa' sheber –al chamor waw halak min sham" (vs.26).
23. Their emotions stabilizing with the distance they put between them and the ruler, it appeared things are at least returning to some normalcy.
24. Until, "**one of them opened his sack to give his donkey fodder at the lodging place, and he saw his money; and behold, it was in the mouth of his sack**/phathach ha 'echad saq lamed nathan miseppo' lame chamor be ha malon waw ra'ah keseph waw hinneh hu' bet peh 'amettachath".

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25. Two Hebrew words are used translated “**sack**” in our verses with one “*saq*” referring to the sackcloth bag used to store the grain and the other “*’amettachath*” used to indicate a **sack** incorporated into the sackcloth at its opening.
26. *’Amettachath* is used 15x and only in Gen.42-44.
27. It is used in Gen.44:1,2,12 indicating an individual place to store one’s food and valuables.
28. So vs.27 indicates that when the unnamed brother goes **to give his donkey fodder** at the days end and after arriving at **lodging place**, the inward *’amettachath* that would have held his own food was open.
29. Maybe he was checking what was in it as the food would have caused a bulge or it just naturally gaped open and there **he saw his money** resting on top.
30. It’s just as likely that the **brothers** knew nothing about the additional **provisions** provided any more than their silver returned (all 3 of Joseph’s **orders** are carried out together).
31. The interjectory “**Behold!**” captures the element of surprise on this brother’s face.
32. That the brother is left unnamed rests in the fact that the same thing could have happened to anyone of them as all had their **money** returned (cf.vs.35).
33. In vs.28, again we see the emotional instability of these men that rendered them so blind to the realities.
34. Nothing is mentioned about the additional **provisions** appearing out of nowhere, only the silver as “**Then he said to his brothers, ‘My money has been returned, and behold, it is even in my sack/waw ‘amar ‘el ‘ach shub keseph waw gam hinned bet ‘amettachath**” (vs.28).
35. The collective reaction from all concerned is then stated, “**And their hearts sank, and they turned trembling to one another, saying, ‘What is this that God has done to us?’/waw yatsa’ leb waw charad ‘ish ‘el ‘ach lamed ‘amar mah zo’th –asah ‘elohiym lamed**”.
36. The English translation “**sank**” is *yatsa’* in the Hebrew and means “to go out/come out”.
37. “**Their hearts jumped/skipped a beat**” at this latest anomaly.
38. It produced fear to such a degree that they literally were shaking/**trembling**.
39. The fear was self-induced inflamed by a guilty conscience.
40. They attribute the matter to **God** continuing to punish them for their sin.
41. As it was, it was only grace extended to them in spite of all the STA intrigue.
42. These believers example believers that have not dealt with their sin in the life appropriately before **God** as always looking over their shoulders to how **God** is going to get them.
43. So as we can see, Joseph’s motive are moot as to why the **brothers** reacted in the way they did.
44. These believers are walking on “eggshells” fearful of divine retribution.
45. They are at a constant loss as to whether **God** is dealing with them under grace or divine discipline.



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וְהַקָּטָן הַיּוֹם אִתָּנוּ בְּאֶרֶץ כְּנָעַן׃  
 WTT Genesis 42:32 שְׁנַיִם־עָשָׂר אָנַחְנוּ אֲחִים בְּנֵי אָבִינוּ הָאֶחָד אֵינָנוּ

NAS Genesis 42:32 'We are twelve brothers, sons of our father; one is no more, and the youngest is with our father today in the land of Canaan.' (בֶּן אֶחָ אָנַחְנוּ עָשָׂר שְׁנַיִם) [adj/m/dual/abs: shenayim + adj/m/s/abs: -asar; "two ten/twelve"; + pro/1cpl: 'anachenu; "are we ourselves"; + n/com/m/pl/abs: 'ach; "brothers"; + n/com/m/pl/constr: ben + n/com/m/s/constr. w/1cpl suff: 'ab; "sons of our father"; + d.a. + adj/m/s/abs: 'echad; "one"; + adv. w/3ms suff: 'ayin; "is no more"; + waw conj. + d.a. + adj/m/s/abs: qathon; "the youngest"; + d.a + n/com/m/s/abs: yom; "this day"; + prep: 'eth + n/com/m/s/constr. w/1cpl suff: 'ab; "is with our father"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: "Canaan"])

וַיֹּאמֶר אֵלֵינוּ הָאִישׁ אֲדֹנֵי הָאָרֶץ בְּזֹאת אֵדַע כִּי  
 כְּנִים אַתֶּם אֲחֵיכֶם הָאֶחָד הַנִּיחָו אֶתִּי וְאֶת־רַעְבּוֹן בְּתִיכֶם  
 קָחוּ וּלְכוּ׃  
 WTT Genesis 42:33

NAS Genesis 42:33 "And the man, the lord of the land, said to us, 'By this I shall know that you are honest men: (וְ אֵל אָמַר ו) [waw consec. + v/qal/IPF/3ms: 'amar + prep. w/1cpl suff: 'el; "and he said to us"; + d.a. + n/com/m/s/abs: 'ish + n/com/m/pl/constr: 'adon + d.a. + n/com/f/s/abs: 'erets: "the man, the lord of the land"; + prep: bet + adj/f/s: zo'th; "by this"; + v/qal/IPF/1cs: yada-; "I will know"; + conj: kiy; "that"; + adj/m/pl/abs: ken; "honest"; + pro/2mpl: 'attem; "are you yourselves"])

leave one of your brothers with me and take grain for the famine of your households, and go. (אֶחָ הָ אֶחָ הָ אֶחָ) [n/com/m/s/constr. w/2mpl suff: 'ach + d.a. + adj/m/s/abs: 'echad; "one of your brothers"; + v/Hiphil/imp/m/pl: nawach {lit. rest}; "you all cause to leave"; + prep. w/1cs suff: 'eth; "with me"; + waw conj. + sign of d.o. + n/com/m/s/constr: re-abon; "and as for the famine of"; + n/com/m/pl/constr. w/2mp suff: bayith; "your households"; + v/qal/imp/m/pl: laqach; "you all take"; + waw conj. + v/qal/imp/m/pl: halak; "and you all go/walk"])

וְהִבִּיאוּ אֶת־אֲחֵיכֶם הַקָּטָן אֵלַי וְאֵדְעָה כִּי לֹא  
 מְרַגְלִים אַתֶּם כִּי כְנִים אַתֶּם אֶת־אֲחֵיכֶם אֶתֶן לָכֶם  
 וְאֶת־הָאָרֶץ תִּסְחָרוּ׃  
 WTT Genesis 42:34

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NAS Genesis 42:34 **'But bring your youngest brother to me that I may know that you are not spies, but honest men. I will give your brother to you, and you may trade in the land.'**"

אָח אֶתְכֶם כֵּן כִּי אַתֶּם רְגַל לֹא כִי יָדַע וְ אֶל קָטָן הָ אָח אֶת בּוֹא וְ  
 נתן סחר אָרְיָן הָ אֶת וְ לְ נָתַן [waw conj. + v/Hiphil/imp/m/pl: bo'; "but cause to bring"; + sign of d.o. + n/com/m/s/constr. w/2mpl suff: 'ach; "your brother"; + d.a. + adj/m/s/abs: qathon; "the youngest"; + prep. w/1cs suff: 'el; "to me"; + waw conj. + v/qal/IPF/1cs/cohortative; "yada-; "so I may know"; + conj: kiy; "that"; + neg.part: lo' + v/Piel/ptc/m/pl/abs: regal; "not spies"; + pro/2mpl: 'attem; "are you yourselves"; + conj: kiy + adj/m/pl/abs: ken; "that honest men"; + pro/2mpl: 'attem; "are you yourselves"; + sign of d.o. + n/com/m/s/constr. w/2mpl suff: 'ach; "your brother"; + v/qal/IPF/1cs: nathan; "I will give"; + prep. w/2mpl suff: lamed; "to you"; + waw conj. + sign of d.o. + d.a. + n/com/f/s/abs: 'erets; "and as to the land"; + v/qal/IPF/2mpl: sachar; "you will go about in trade" ])

### ANALYSIS VERSES 29 – 34:

1. The 10 **brothers** finally arrive to their home and “**came to their father Jacob in the land of Canaan**/bo’ ‘el Jacob ‘ab ‘erets Canaan” (vs.29).
2. With the past events hanging over their heads including the recent discovery of their purchase money in one of the bags, they arrive uncertain with their emotional baggage.
3. Now they face the additional burden of relating **to their father**, “**all that had happened to them**/kol qarah ‘eth”.
4. The claim that they “**told him everything (all)**/nagad lamed kol” falls short of the reality.
5. Even a cursory comparison between the earlier narrative of events (vss.5-28) and the present discourse shows significant gaps and variances.
6. The phrase “**all that happened to them**” is designed to be understood from their version of events.
7. A version that must explain the absence of Simeon and the necessity to return with Benjamin.
8. While Simeon is not specifically mentioned in their discourse, his absence was obvious.
9. From their perspective they already have an Egyptian ruler and God against them.
10. They don’t need the additional pressure of their own **father** to now turn against them.
11. They truly reflect the disoriented and maladjusted believers they are, unwilling to deal with their sin in the life finding life more and more problematic and complex.
12. This restrains them from freely being open and honest to one whom they must answer.
13. To begin with, a **father** who did not trust them enough to let Benjamin go with them to Egypt to begin with (vs.4).
14. So they endeavor through omission and addition to events to present themselves as innocent victims of unexplained hostility, but a situation not as critical as it may seem.
15. Innocence otherwise having already been betrayed by their conscience and desperation betrayed with their fear.
16. It is an endeavor that God will upset through circumstances following in vss.35-38.
17. Yet as it was, they gave it their best shot, “**saying, ‘The man, the lord of the land, spoke harshly with us, and took us for spies of the country**/lamed ‘amar dabar ha ‘ish ‘adon ha ‘erets ‘eth qasheh waw nathan ‘eth kaph regal ha ‘erets” (vss.29c,30).

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18. They will stick as close to the truth as possible to avoid future repercussions.
19. They can always fall back on “Oh, we forgot” if they are later accused of leaving facts out or “that’s what we thought was meant” with any additions.
20. Their true account of Joseph’s speaking **harshly** with them preceded his accusation as **spies** (vs.7 cf.vss.9ff).
21. The interlude in narrative of Joseph remembering his dreams (vs.9a) strongly suggests that while he continued the interrogation, his tone became simply authoritative, not “**harshly**” (*qashesh* – same Hebrew word vss.7,30), after the fact.
22. By vs.9b, Joseph had determined his course of action and with a calculated firmness proceeded with the discourse in a matter of fact way.
23. Their description of Joseph “**the man, the lord of the land**” they use twice (vss.30,33) to give a visual of a unique and cruel tyrannical ruler.
24. His speaking “**harshly with us**” is used by the brothers to then set the tone of accusation for accusing them as **spies**.
25. This subtly embellishes the occasion as something more than the reality.
26. Principle: When recounting details to others, simply report the facts without bias.
27. The subtly clues the reader as to the brother’s having less than completely honest intentions in their conversation with **Jacob**.
28. The **sons** then give selected details as to their response as to the accusation in vss.31-32.
29. The truncated response, “**We are honest men; we are not spies**/ken ‘anachenu lo hayah regal” highlights only what they want **Jacob** to hear (vs31).
30. The omission of their pleading with Joseph first as simply “here to buy food” and they were all “brothers” (cf.vss.10,11a) in their defense before declaring their honesty in the original conversation is designed to avoid looking weak.
31. This to color themselves as brave **men** standing up for what is right.
32. The words are as if to convince **Jacob** that “**We are law abiding men; we wouldn’t do something so illegal as espionage!**”
33. This is often the plight of the unrepentant guilty seeking to avoid criticism as they have to convince others that they are something they are not.
34. They may not have been guilty of espionage, but they are guilty of kidnapping, a capital offense, as well as lying to their **father** with deceit.
35. Their rendition of appeal to Joseph’s continued charge in vs.32 compared to the text of vs.13 maintains the accuracy of words.
36. Yet, they deviate in the order of words about their two missing brothers, “**We are twelve brothers, sons of our father; one is no more, and the youngest is with our father today in the land of Canaan**/shenayim –asar ‘anachenu ‘ach ben ‘ab ha ‘echad ‘ayin waw ha gathon ha yom ‘eth ‘ab bet ‘erets Canaan”.
37. The mention of Benjamin after the loss of Joseph reverses the climax of the previous statement appealing to a brother already dead (i.e., have pity on us) to the climax of their present intentions in discourse i.e., the sensitivity of the news of needing Benjamin to go back with them.
38. It’s as if they wanted to save breaking this news to Jacob for the last.
39. They completely omit the 3 days they were imprisoned and the original ultimatum described in vss.14-18.

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40. They avoid at all costs supplying any unneeded doubt in Jacob as to anything that happened being more than a singular demand by a cruel ruler.
41. This includes omitting Joseph's claim of "fearing God" in vs.18 after their incarceration.
42. Dad doesn't need to hear that this ruler associated doctrine with all that occurred.
43. Further, why remind themselves of their own guilt when they are trying to wear a façade of innocence?!
44. In vs.33, they again appeal to their father's sense of injustice towards them addressing Joseph as "**the man, the lord of the land**".
45. They then relay the test by the ruler laid upon them so that "**I shall know that you are honest men**/yada- kiy ken 'attem".
46. Yet, the hypocrisy behind their pretense of integrity is blatantly revealed as they explicitly discolor what happened and then outright lie.
47. The twisting of events is seen in vs.33b, "**leave one of your brothers with me and take grain for famine of your households, and go**/'ach 'echad nawach 'eth waw re-abon bayith laqach waw halak".
48. The Hebrew "*nawach*" (**leave**) literally means "to rest".
49. It has the idea to put someone or something in a favorable place (cf.Gen.2:15; 8:4; 19:16).
50. They lead Jacob to believe that Simeon was simply retained as a guest of the ruler rather than the fact he was "*bound before their eyes*" (cf.vs.24).
51. They've almost finished their "story" so now is no time to insert trepidation in Jacob's mind.
52. In vs.34a, they spring the news they've so dreaded to impart, "**But bring your youngest brother to me that I may know that you are not spies, but honest men**/waw bo' 'ach ha qathon 'el waw yada- kiy lo' regal 'attem kiy ken 'attem".
53. In the final part of vs.34 they end the conversation with outright lies, "**I will give your brother to you, and you may trade in the land**/'ach nathan lamed waw ha 'erets sachar".
54. Joseph did not claim to return Simeon, only that they wouldn't be executed if they did as he commanded (cf.vs.20).
55. Neither did he promise that they would be allowed free trade in Egypt: In fact there was not even an insinuation of such.
56. The brothers embellish the story in order to mollify any apprehension on Jacob's part with respect to sending Benjamin.
57. However, for any discerning listener to this story, it does not jive as practical or logical.
58. "Why would this mean ruler on the one hand without pretext indict them as spies and then on the other hand extend a hand of friendship to them?"
59. Jacob has no immediate response to his **sons**.
60. He obviously is pondering **all** that really **happened to them!!**
61. At most, the story aroused suspicion in Jacob.
62. In addition, the **brothers** for obvious reason make no mention of finding the silver in one of their bags.
63. If time has taught them anything it is to stay mum about things and no one will ever find out the truth??!
64. Yet, it is this very secret that God will expose in a most dramatic way provoking Jacob to turn against his **sons**, the very thing they tried to avoid.

# GENESIS

## JACOB UNLOADS ON HIS SONS

### EXEGESIS VERSES 35 – 38:

וַיְהִי וַיִּהְיוּ הֵם מְרִיקִים שְׂקֵיהֶם וְהִנֵּה אִישׁ צָרוּר-כֶּסֶף  
בְּשִׁקּוֹ וַיִּרְאוּ אֶת-צָרוֹת כֶּסְפֵיהֶם הַמָּה וְאָבִיהֶם וַיִּירָאוּ:

<sup>NAS</sup> Genesis 42:35 Now it came about as they were emptying their sacks, that behold, every man's bundle of money was in his sack; (וַיְהִי וַיִּהְיוּ הֵם מְרִיקִים שְׂקֵיהֶם וְהִנֵּה אִישׁ צָרוּר כֶּסֶף בְּשִׁקּוֹ [waw consec. + v/qal/IPF/3ms: hayah; "Now it came about"; + pro/3mpl: hem; "they themselves"; + v/Hiphil/ptc/m/pl/abs: riyq; "they were emptying out"; + n/com/m/pl/constr. w/3mpl suff: saq; "their sacks"; + waw conj. + interj.part: hinneh; "and behold!"; + n/com/m/s/abs: 'ish; "each man"; + n/com/m/s/constr: tseror; "a pouch/bundle of"; + n/com/m/s/constr. w/3ms suff: keseph; "his silver/money"; + prep: bet + n/com/m/s/constr. w/3ms suff: saq; "was in his sack"])

and when they and their father saw their bundles of money, they were dismayed. (וַיִּירָאוּ אֵת וְאָבִיהֶם וְהִנֵּה אִישׁ צָרוּר כֶּסֶף בְּשִׁקּוֹ [waw consec. + v/qal/IPF/3mpl: ra'ah; "when they saw"; + sign of d.o. + n/com/m/pl/constr: tseror; "the bundles of"; + n/com/m/pl/constr. w/3mpl suff: keseph; "their silver/money"; + pro/3mpl: hem + waw conj. + n/com/m/s/constr. w/3mpl suff: 'ab; "they themselves and their father"; + waw consec. + v/qal/IPF/3mpl: yara'; "they all feared/were dismayed"])

וַיֹּאמֶר אֲלֵהֶם יַעֲקֹב אֲבִיהֶם שְׂכַלְתֶּם יוֹסֵף  
אֵינְנִי וְשִׂמְעוֹן אֵינְנִי וְאֶת-בְּנֵימִן תִּקְחוּ עָלַי הֲיִו כְּלָנָה:

<sup>NAS</sup> Genesis 42:36 And their father Jacob said to them, "You have bereaved me of my children: (וַיֹּאמֶר אֲלֵהֶם יַעֲקֹב אֲבִיהֶם שְׂכַלְתֶּם יוֹסֵף אֵינְנִי וְשִׂמְעוֹן אֵינְנִי וְאֶת-בְּנֵימִן תִּקְחוּ עָלַי הֲיִו כְּלָנָה: [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + prep. w/3mpl suff: 'el; "to them"; + proper n: "Jacob"; + n/com/m/s/constr. w/3mpl suff: 'ab; "their father"; + sign of d.o. w/1cs suff: 'eth; "Me"; + v/Piel/PF/2mpl: shakal; "you all have made childless"])

Joseph is no more, and Simeon is no more, and you would take Benjamin; (וַיֹּאמֶר אֲלֵהֶם יַעֲקֹב אֲבִיהֶם שְׂכַלְתֶּם יוֹסֵף אֵינְנִי וְשִׂמְעוֹן אֵינְנִי וְאֶת-בְּנֵימִן תִּקְחוּ עָלַי הֲיִו כְּלָנָה: [proper n: "Joseph"; + adv. w/3ms suff: 'ayin; "no more is he"; + proper n: "Simeon"; + adv. w/3ms suff: 'ayin; "no more is he"; + waw conj. + sign of d.o. + proper n: "and Benjamin"; + v/qal/IPF/2mpl: laqach; "you would take"])

all these things are against me." (וְכָל דְּבָרֵינוּ עָלַי [prep. w/1cs suff: -al; "against me"; + v/qal/PF/3mpl: hayah; "they have become"; + n/com/m/s/constr. w/3fpl suff: kol; all these things"])

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וַיֹּאמֶר רְאוּבֵן אֶל־אָבִיו לֵאמֹר אֶת־שְׁנֵי בָנָי  
תָּמוּת אִם־לֹא אָבִיאֲנֹו אֵלֶיךָ תִּנְהָ אֶתּוֹ עַל־יָדֵי וְאֲנִי אֲשִׁיבֶנּוּ  
אֵלֶיךָ:

<sup>NAS</sup> Genesis 42:37 Then Reuben spoke to his father, saying, "You may put my two sons to death if I do not bring him back to you; put him in my care, and I will return him to you."  
אֶת נַתַּן אֶל בּוֹא לֹא אִם מוֹת בֵּין שְׁנַיִם אֶת אִמְרָ ל אֶב אֶל רְאוּבֵן אִמְרָ ו  
אֶל [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n:  
"Reuben"; + prep. 'el + n/com/m/s/constr. w/3ms suff: 'ab; "to his father"; + prep: lamed w/  
v/qal/inf/constr: 'amar; "saying"; + sign of d.o. + adj/m/dual/constr: shenayim; "two of"; +  
n/com/m/ol/constr. w/1cs suff: ben; "my sons"; + v/Hiphil/IPF/2ms: muth; "you may kill/put to  
death"; + 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"; + v/qal/imp/m/s: nathan; "give"; + sign of d.o.  
w/3ms suff: 'eth; "him"; + prep: -al + n/com/f/s/constr. w/1cs suff: yad; "on my hand/in my  
care"; + waw conj. + pro/1cs: 'aniy; "and I myself"; + v/Hiphil/IPF/1cs w/3ms suff: shub; "will  
cause to return him"; + prep. w/2ms suff: 'el; "to you"])

וַיֹּאמֶר לְאֶיֶרֶד בְּנֵי עַמְכֶם כִּי־אֶחָיו מָתָּ וְהוּא  
לְבַדּוֹ נִשְׁאַר וּקְרָאָהוּ אָסוֹן בְּדֶרֶךְ אֲשֶׁר תֵּלְכוּ־בָהּ וְהוֹרְדֶתֶם  
אֶת־שִׁיבְתֵי בִיגוֹן שְׂאוֹלָה:

<sup>NAS</sup> Genesis 42:38 But Jacob said, "My son shall not go down with you; for his brother is dead, and he alone is left. (וְהוּא לְבַדּוֹ נִשְׁאַר וְמוֹת אֶחָ כִּי עִם בֵּן יֵרֵד לֹא אִמְרָ ו)  
שֹׂאֵר [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + neg.part: lo' + v/qal/IPF/3ms:  
yarad; "he will not descend/go down"; + n/com/m/s/constr. w/1cs suff: ben; "my son"; + prep.  
w/2mpl suff: -im; "with you"; + conj: kiy; "for/because"; + n/com/m/s/constr. w/3ms suff: 'ach;  
"his brother"; + v/qal/PF/3ms: muth; "has died"; + waw conj. + pro/3ms: hu; "and he himself";  
+ prep: lamed + n/com/m/s/constr. w/3ms suff: bad; {lit. to a part}; "alone"; +  
v/Niphal/ptc/m/s/abs: sha'ar; "being left/remains"])

If harm should befall him on the journey you are taking, then you will bring my gray hair down to Sheol in sorrow." (וְאִתּוֹ יֵרֵד וְכִי הִלַּךְ אֲשֶׁר דֶּרֶךְ הַ בְּ אָסוֹן קָרָא ו)  
שְׂאוֹל יִגוֹן כִּי שִׁיבָה [waw consec. + v/qal/PF/3ms w/3ms suff: qara'; "when it would befall  
him"; + n/com/m/s/abs: 'ason; "evil/harm"; + prep: bet + d.a. + n/com/b/s/abs: derek; "on the  
way/journey"; + rel.pro: 'asher; "which"; + v/qal/IPF/2mpl: halak; "you will walk/take"; +  
prep. w/3fs suff: bet; "on it"; + waw consec. + v/Hiphil/PF/2mpl: yarad; "you will cause to go  
down/bring down to"; + sign of d.o. + n/com/f/s/constr. w/1cs suff: seybah; "my gray hair"; +  
prep: bet + n/com/m/s/abs yagon; "in grief/sorrow"; + n/com/b/s/abs: she'ol; "Sheol"])

# GENESIS

## ANALYSIS VERSES 35 – 38:

1. What appears as if the brothers at least had not aroused an adverse reaction from **their father** recounting the events of their trip is just that, an appearance.
2. Whatever smug thoughts present in their minds in pulling another fast one on **their father** if such thoughts existed is quickly shattered, “**When it came about as they were emptying their sacks, that behold, every man’s bundle of money was in his sack**/waw hayah hem riyq saq waw hinneh ‘ish tseror keseph bet saq” (vs.35).
3. That the brothers had not been even inquisitive enough when the first **sack of money** was found (vss.27-28) to check the other bags is enough to make the reader ask, “Just how dull-minded were these guys?”
4. As the narrative has pointed out, when the believer is running through life disregarding doctrine, led by their emotions, mysticism and STA fear, they fail miserably in critical thought.
5. Doctrine leverages one to rise above the mind-numbing herd mentality characterizing the negative world by evaluating all that occurs as to its doctrinal and logical conclusion.
6. Doctrine teaches you to problem solve life.
7. That they were not alone when **emptying their sacks** is made clear in vs.35b, “**and when they and their father saw their bundles of money, they were dismayed**/waw ra’ah tseror keseph hem waw ‘ab waw yara’.
8. The English translation “**were dismayed**” is the Hebrew verb *yara* ‘ that means to be afraid.
9. While fear affects all parties concerned, the brothers’ fear is different from Jacob’s.
10. Theirs was an extension of their heightened sense of guilt and Divine judgment already expressed in vss.21-22,28.
11. Now on top of it, how will **their father** take it?
12. And as vss.36-38 reveal, Jacob’s fear stems from his previous suspiciousness now coming to surface.
13. Theirs was from an uneasy sense of mystery; his was based on two disclosures made to him that day: Simeon’s disappearance and the money’s (re) appearance.
14. **Jacob** refuses to accept them as coincidences.
15. In his mind one is somehow related to the other.
16. He suspects the brothers of foul play.
17. Vs.36 records his accusation of such, “**And their father Jacob said to them, ‘You have bereaved me of my children; Joseph is no more, and Simeon is no more, and you would take Benjamin**/waw ‘amar ‘el Jacob ‘ab ‘eth shakal Joseph ‘ayin Simeon ‘ayin waw Benjamin laqach”.
18. His thoughts run amuck.
19. Did the brothers sell **Simeon** into slavery?
20. Is this why all their silver remains with them?
21. Did they have something to do with Joseph’s demise?
22. It appears that **Jacob** is finally silently entertaining that idea!
23. Maybe they killed both **Joseph and Simeon**?
24. Is their greed or hostility such that now they want to bereave him of **Benjamin**?
25. No matter his perceptions, it is clear that **Jacob** is again running under his fear grid.
26. He acts like he is the preserver of his family and not God.
27. God is nowhere to be found in this outburst of human viewpoint.

## GENESIS

28. The phrase “**all these things are against me**/-al hayah kol” is certifiably not true as the course of unfolding events will disclose.
29. As if this is not bad enough, **Reuben** again opens his big mouth in vs.37, “**You may put my two sons to death if I do not bring him back to you; put him in my care, and I will return him to you**/shenayim ben muth ‘im lo’ bo’ el nathan ‘eth –al yad waw ‘aniy shub ‘el”.
30. Why the need to make such an outlandish offer of protection if **Simeon** is just the ruler’s guest and complete freedom will be made available in Egypt?
31. You can hear Jacob’s mind still clicking, “**Benjamin** may be a bribe for the ruler!”
32. On the other side of thoughts, Reuben’s vain quest here is again to impress seeking to redeem his standing as firstborn in line for the rights of primogenitor.
33. This after he had a tryst with Jacob’s wife Bilhah to assert his authority (35:22).
34. The proposal is in the same category as the one he made to his brothers when he was trying to save **Joseph** so he could impress **Jacob**.
35. One can hardly imaging a more insane and immoral proposal than the one we find here.
36. Oh sure, lets trust the **father** willing to kill his own 2 **sons** with our own **son**!!!
37. How does the offer insure the return of **Benjamin** safe and sound otherwise?
38. Somehow this is supposed to make up the loss for **Joseph and Benjamin**?
39. **Reuben** truly reveals the selfish side to his STA willing to sacrifice others for his own gain.
40. Next to **Simeon**, he is the last one anyone would elect to safeguard **Benjamin** among the brothers.
41. Again, nobody mentions God, prayer, the Covenant or faith-rest.
42. Truly this is a shabby scene.
43. **Jacob** totally ignores Reuben’s asinine proposal and concludes the get-together with yet another faithless outburst, “**My son shall not go down with you; for his brother is dead, and he alone is left. If harm should befall him on the journey you are taking, then you will bring my gray hair down to Sheol in sorrow**” (vs.38).
44. **Jacob** rejects their attempt to convince him to let **Benjamin** go to Egypt.
45. He still firmly believes **Joseph** is dead.
46. Once again the brothers are reminded of the grief they have caused their father by selling **Joseph** into slavery.
47. **Jacob** in no uncertain terms says that “**if any calamity should befall**” **Benjamin** that would be the end of him.
48. This echoes 37:35 in his wallowing in self-pity over **Joseph**.
49. Again, there is no Divine viewpoint in his prediction.
50. As we have already noted, Jacob’s failure is that he did not think everything through with respect to the loss of **Joseph**.
51. With all of the questions now having run through his mind, why did he not think why God allows the only **son** that was Ph<sub>2</sub> +V and adjusted be killed by a wild beast?
52. This makes no sense.
53. The irony is that **Jacob** sees through his sons’ lie now, but not in the event of Joseph’s disappearance.
54. And so he suffered over 2 decades of unnecessary grief and misery.