



## GENESIS

אִם־יִשְׁלַח מִשְׁלַח אֶת־אָחִינוּ אִתָּנוּ נֵרְדָה וְנִשְׁבְּרָה  
 לְךָ אֶכְלָ: WTT Genesis 43:4

NAS Genesis 43:4 "If you send our brother with us, we will go down and buy you food. (אִם־יִשְׁלַח מִשְׁלַח אֶת־אָחִינוּ אִתָּנוּ נֵרְדָה וְנִשְׁבְּרָה לְךָ אֶכְלָ [conj. 'im; "if"; + adv. w/2ms suff: yesh; "you allow being/existing"; + v/Piel/ptc/m/s/abs: shalach; "sending"; + sign of d.o. + n/com/m/s/constr. w/1cpl suff: 'ach; "our brother"; + prep. w/1cpl suff: 'eth; "with us"; + v/qal/IPF/1cpl: yarad; "we will descend/go down"; + waw conj. + v/qal/IPF/1cpl/cohort: shabar; "so we may buy"; + prep. w/2ms suff: lamed; "for you"; + n/com/m/s/abs: 'okel; "food"])

וְאִם־אֵינְךָ מִשְׁלַח לֹא נֵרְדָה כִּי־הָאִישׁ אָמַר אֵלֵינוּ  
 לֹא־תֵרְאוּ פָנַי בְּלִחְתִּי אֲחִיכֶם אִתְּכֶם: WTT Genesis 43:5

NAS Genesis 43:5 "But if you do not send him, we will not go down; for the man said to us, 'You shall not see my face unless your brother is with you.'" (וְאִם־אֵינְךָ מִשְׁלַח לֹא נֵרְדָה כִּי־הָאִישׁ אָמַר אֵלֵינוּ לֹא־תֵרְאוּ פָנַי בְּלִחְתִּי אֲחִיכֶם אִתְּכֶם: [waw conj. + part: 'im; "but if"; + adv.w/2ms suff: 'ayin; "you are not"; + v/Piel/ptc/m/s/abs: shalach; "sending"; + neg.part: lo' + v/qal/IPF/1cpl: yarad; "we are not going down"; + conj: kiy; "for/because"; + d.a. + n/com/m/s/abs: 'ish; "the man"; + v/qal/PF/3ms: 'amar; "he said"; + prep. w/1cpl suff: 'el; "to us"; + neg.part: lo' + v/qal/IPF/2mpl: ra'ah; "you will not see"; + n/com/m/pl/constr. w/1cs suff: paneh; "my face"; + prep: bilettiy; "unless/except"; + n/com/m/s/constr. w/2mpl suff: 'ach; "your brother"; + prep. w/2mpl suff: 'eth; "is with you all"])

## ANALYSIS VERSES 1 – 5:

1. The author reminds us in vs.1, “**the famine was severe in the land**/ha ra-ab kated bet ha ‘erets”. Cf.Gen.41:56,57
2. “**The land**” now looks specifically to Canaan and its impact on Jacob’s family (cf.42:5).
3. The reminder points to the situation at hand that underwrites the following narrative.
4. That is the environmental conditions God brought to bear that was the incentive to bring about his directive will for Jacob’s family to ultimately go back to and relocate to Egypt (Gen.43-46:7).
5. This will ultimately bring about fulfillment of the prophecy to Abraham in Gen.15:13-14.
6. It points to the fact that God is in control of all circumstances and situations to include the weather. Cp.Lev.26:19; Deu.28:23
7. God is free to use even disastrous weather (or events) to advance His plan forcing activities of humans to certain ends.

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8. The historical **famine** of Jacob's time was so **severe** that the only recourse to survive was to go to Egypt and purchase **grain**.
9. The weather was absent of rain in Canaan (and elsewhere) inhibiting any agriculture growth for both beast and human consumption.
10. The situation was not getting better, only worse.
11. While the oppression and destruction was real, it provided the impetus for the necessary applications made on behalf of God's plan.
12. It initiated contact with a long lost brother and now will help overcome procrastinations in conflict and application by Jacob and his sons.
13. Our verses make clear that the sons did not want to return to **Egypt** without Benjamin and Jacob was unwilling to consider letting him go.
14. So our verses reveal procrastination by Jacob facing the seeming inevitable and his sons' procrastinating to avoid conflict with **their father**.
15. The **severe famine** now forces confronting those issues.
16. Vs.2 tells us that the family had totally exhausted their previous **grain** purchase before Jacob took action, "**So it came about when they had finished eating the grain which they had brought from Egypt, then their father said to them...**/waw hayah kaph 'asher kalah lamed 'akal ha sheber 'asher bo' min Egypt waw 'amar 'el 'ab".
17. The sensible, prudent approach would have been to have made the long trip to purchase more **grain** before the supply had been exhausted.
18. This reflects upon the ongoing procrastination to deal with the familial conflict at hand between Jacob and his sons.
19. They were all faced with the apparent starvation of their families, but until hunger forced them to face up to the facts, they simply ignored them, hoping for an alternative.
20. The STA running under fear is such that believers often seek to avoid conflict situations that are or could be detrimental to their livelihood.
21. The family's avoiding their problems did not solve their problems.
22. While Jacob was adamant in his refusal to Reuben's offering, he recognizes the gravity of their situation and is compelled to tell his sons, "**Go back, buy us a little food**/shub shabar lamed me-ath 'okel".
23. He tests the waters to see if they too have become sufficiently desperate enough to try and return without Benjamin.
24. He obviously had become leery as to the accuracy of the sons' previous account of events (vGen.42:36-38) and maybe the need for Benjamin's return was fabricated.
25. His comment as to "**a little food**" exposes his ignorance to just how **severe** this **famine** is and as to the longevity it will maintain.
26. We are now probably into the 2<sup>nd</sup> year and there are at least 5 more to go.
27. Ignorance here is the consequence for dismissing Joseph's dreams (i.e., rejection of doctrine).
28. One can only imagine a different scenario if all had been positive to Joseph's dreams and the family was still in contact with one another.
29. Obviously, all would be privy to Joseph's interpretation of Pharaoh's dreams.
30. Jacob's suspicion as to their story is immediately recognized by the natural leader of the brothers, "**Judah**" (vs3).

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31. His tact to convince Jacob otherwise is to address the issue head on, “**saying, ‘The man solemnly warned us, ‘You shall not see my face unless your brother is with you/lamed ‘amar –od –od bet ha ‘ish lamed ‘amar lo’ ra-ah paneh bilettiy ‘ach ‘eth’.**
32. He simply addresses Joseph in the conversation as “**the man**” (vss.3,5) avoiding any tone of embellishment to his claims.
33. He emphasizes that indeed the ruler “**solemnly warned us**” to capture the seriousness behind his words.
34. Gen.44:23 records that the words “**You shall not see my face**” was part of Joseph’s dialogue not mentioned in the original narrative in chapter 42.
35. **Judah** here uses the warning to establish his platform of argument before Jacob.
36. That is apart from taking **Benjamin** with them, there would be absolutely no opportunity to buy **grain** indicating a trip wasted.
37. It is the omission of Joseph’s warnings that they would be killed if they failed to do as he commanded that **Judah** most obviously sought to avoid with Jacob.
38. No matter omissions of dialogue, whatever his intentions, his claim sets up his stipulations as to meeting Jacob’s request to return.
39. He first advances the positive in vs.4, “**If you send our brother with us, we will go down and buy you food/’im yesh shalach ‘ach ‘eth yarad waw shabar lamed ‘okel’.**
40. Judah’s oratory skill is subtly seen in the phrase, “**and buy you (singular) food**”.
41. He presents his offer as to doing Jacob a favor even though all need **food**.
42. It is inference that Jacob’s life depends upon agreeing to his terms and that the sons in return only want the best for him.
43. However, **if** Jacob should refuse then he is left with the alternative in vs.5, “**But if you do not send him, we will not go down/waw ‘im ‘ayin shalach lo’ yarad’.**
44. **Judah** places the burden of choice on Jacob’s shoulders.
45. The repeated claim ending his offer “**for the man said to us, ‘You shall not see my face unless your brother is with you’/kiy ha ‘ish ‘amar ‘el lo ra’ah paneh bilettiy ‘ach ‘eth’**” expresses how adamant **Judah** is as to the absurdity of returning without their brother.
46. He in affect is saying that to go without Benjamin is not only a wasted trip, but so fruitless that he and his brothers are prepared to go ahead and just die of starvation without the aggravation of a long trip.
47. Judah’s approach to Jacob was to transfer his irrational thoughts of obstinate refusal to send Benjamin, to helplessness as to the situation.
48. It is a “shock” affect to recognize an either/or reality.
49. This will open the doors for a more rational conversation to follow.

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### JACOB SEEKS TO RESOLVE HIS SUSPICION

#### EXEGESIS VERSES 6 – 7:

וַיֹּאמֶר יִשְׂרָאֵל לְמָה הִרְעַתָּם לִי לְהַגִּיד לְאִישׁ  
הָעוֹד לָכֶם אָח׃ WTT Genesis 43:6

NAS Genesis 43:6 Then Israel said, "Why did you treat me so badly by telling the man whether you still had another brother?" (וַיֹּאמֶר יִשְׂרָאֵל אָח לְמָה הִרְעַתָּם לִי לְהַגִּיד לְאִישׁ הָעוֹד לָכֶם אָח [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Israel"; + interr.part: lammah; "Why/For what reason?"; + v/Hiphil/PF/2mpl: ra-a-; "did you cause evil/treat badly"; + prep. w/1cs suff: lamed; "to me"; + prep: lamed w/ v/Hiphil/inf/constr: nagad; "by causing to make known/by telling"; + prep: lamed + d.a. + n/com/m/s/abs: 'ish; "to the man"; + interr.part: ha; "whether?"; + adv: -od; "still/yet/ {another}"; + prep. w/2mpl suff: lamed; "for you all"; + n/com/m/s//abs: 'ach; "a brother"])

וַיֹּאמְרוּ שְׂאוּל שְׂאוּל הָאִישׁ לָנוּ וְלְמוֹלְדָתָנוּ לֵאמֹר  
הָעוֹד אֲבִיכֶם חַי הֲיֵשׁ לָכֶם אָח וְנִגְדַּלְו עַל־פִּי הַדְּבָרִים  
הָאֵלֶּה הַיְדוּעַ נִדְעַ כִּי יֹאמֶר הוֹרִידוּ אֶת־אֲחֵיכֶם׃ WTT Genesis 43:7

NAS Genesis 43:7 But they said, "The man questioned particularly about us and our relatives, saying, 'Is your father still alive? Have you another brother?' (וַיֹּאמְרוּ שְׂאוּל שְׂאוּל הָאִישׁ לָנוּ וְלְמוֹלְדָתָנוּ לֵאמֹר הָעוֹד אֲבִיכֶם חַי הֲיֵשׁ לָכֶם אָח וְנִגְדַּלְו עַל־פִּי הַדְּבָרִים הָאֵלֶּה הַיְדוּעַ נִדְעַ כִּי יֹאמֶר הוֹרִידוּ אֶת־אֲחֵיכֶם [waw consec. + v/qal/IPF/3mpl: 'amar; "then they said"; + v/qal/inf/abs: sha'al; "inquiring/questioning"; + v/qal/PF/3ms: sha'al; "he inquired/questioned"; + d.a. + n/com/m/s/abs: 'ish; "the man"; + prep. w/1cpl suff: lamed; "about us"; + waw conj. + prep: lamed + n/com/f/s/constr. w/1cpl suff: moledeth; "and about our relatives"; + prep: lamed w/ v/qal/inf/constr: 'amar; "saying"; + interr.part: ha; "whether?"; + adv: -od; "still/yet"; + n/com/m/s/constr. w/2mpl suff: 'ab; "your father"; + adj/m/s/abs: chay; "is alive"; + interr.part: ha; "whether?"; + adv: yesh; "there exists"; + prep. w/2mpl suff: lamed; "for you all"; + n/com/m/s/abs: 'ach; "a brother"])

So we answered his questions. Could we possibly know that he would say, 'Bring your brother down'?" (וַיֹּאמְרוּ שְׂאוּל שְׂאוּל הָאִישׁ לָנוּ וְלְמוֹלְדָתָנוּ לֵאמֹר הָעוֹד אֲבִיכֶם חַי הֲיֵשׁ לָכֶם אָח וְנִגְדַּלְו עַל־פִּי הַדְּבָרִים הָאֵלֶּה הַיְדוּעַ נִדְעַ כִּי יֹאמֶר הוֹרִידוּ אֶת־אֲחֵיכֶם [waw consec. + v/Hiphil/IPF/1cpl: nagad; "we caused to make known/answered"; + prep. w/3ms suff: lamed; "to him"; + prep: -al + n/com/m/s/constr: peh; "upon/from his mouth"; + d.a. + n/com/m/pl/abs: dabar + d.a. + adj/b/pl: 'elleh; "these words"; + interr.part: ha; "could?"; + v/qal/inf/abs: yada-; "knowing"; + v/qal/IPF/1cpl: yada-; "we would know"; + conj: kiy; "that"; + v/qal/IPF/3ms: 'amar; "he would say"; + v/Hiphil/imp/m/pl: yarad; "you will cause to bring down"; + sign of d.o. + n/com/m/s/constr. w/2mpl suff: 'ach; "your brother"])

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### ANALYSIS VERSES 6 – 7:

1. Jacob has time to ponder Judah's ultimatum from vss.4-5.
2. The force of Judah's challenge is enough for Jacob to simplify his thoughts.
3. He focuses on the real issue yet unresolved in his mind.
4. That is his sons' intentions towards himself as to the matter.
5. Is the story in order to get even in some way because of Jacob's partiality towards his sons or some other nefarious reason(s)?
6. Jacob does not mince words and confronts them in an accusatory tone, "**Why did you treat me so badly by telling the man whether you still had *another* brother**/lammah ra-a-lamed lamed nagad lamed ha 'ish ha -od lamed 'ach?"
7. Here the author used Jacob's God given name **Israel** to characterize his spiritual status.
8. "**Israel**" has been used of Jacob throughout Genesis to emphasize his maturity. Cf.Gen.32:28,32; 35:10,21,22; 37:3,13; 42:5
9. Its use here contextually parallels Joseph under his STA.
10. That is even mature believers fail in life. Ecc.7:20; Jam.3:2
11. In spite of the STA, Jacob still attained to the MAJG.
12. As with the wrestling match that sponsored his new name, so the mature believer continues to wrestle with their weaknesses throughout life.
13. Overall, **Israel** was positive.
14. For him, often the process was slow and painful because he allowed his STA to run notable interference in his spiritual advance.
15. This correlating with an unwillingness to always believe doctrine by faith. Hab.2:4; Rom.1:17; Heb.10:38
16. His present suffering finds its roots in his refusal to believe the doctrine of Joseph's dreams.
17. Other weaknesses that had negative impact in his life were a strong fear grid unwilling to faith-rest and a bad habit of showing partiality among his family.
18. Partiality (favoritism) served to arouse rebellion within the family. Cf.Pro.28:21
19. His conscience may now be stirred as to his weaknesses leading to his accusatory tone.
20. His sons' had expressed jealousy towards Joseph (37:11).
21. Are they now jealous of Benjamin holding their father to blame?
22. For **Israel** to ultimately make a rational decision, this issue must be resolved in his mind.
23. Confronting this issue is a mark of his ongoing striving in maturity.
24. His logic is simple: Am I the target of evil jealousy? Did you throw your **brother** "under the bus" so to speak, to get even?
25. The brothers at least caught the gist of Israel's questions as corporately they deny any guilt of intentional harm to **Israel** (vs.7).
26. Again, apart from Gen.44:18ff, we might conclude that they once again are lying to their father.
27. However, as Gen.44:19 indicates, the Egyptian ruler indeed questioned them about the family as they respond, "**The man questioned particularly about us and our relatives, saying, 'Is your father still alive? Have you *another* brother?**/sha'al sha'al ha 'ish lamed waw lamed moledeth lamed 'amar ha -od 'ab chay ha yesh lamed 'ach", (vs.7).
28. The Hebraism *sha'al sha'al* (**questioning he questioned**; infinitive and qal perfect; {NAS: **questioned particularly**}) fits with the two prong questions recorded now indicating the "particulars" of **questioning**.

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29. Their answer to Joseph was recorded in 42:13.
30. So while the original narrative of Gen.42 seems to indicate that they voluntarily offered this information, they were carrying out orders and simply “**answered his questions**/nagad lamed”.
31. Joseph’s question to them was part of his tactic to draw out information concerning his family as we analyzed in Gen.42:8-17 in which the brothers were impelled to freely provide on behalf of their defense.
32. They then rhetorically ask Jacob, “**Could we possibly know that he would say, ‘Bring your brother down**/ha yada- yada- kiy ‘amar yarad ‘ach’?”
33. The Hebraism *yada- yada-* (**knowing we would know**; infinitive and qal imperfect; {NAS: **possibly know**}) here carries the idea of perceiving without the benefit of insight.
34. In other words, “We couldn’t read the ruler’s mind, could we?”
35. The brothers diffuse Israel’s suspicions by applying logic.
36. No matter intentions behind why they said what they said to **the man**, how could they **know** his intentions in use of the information?
37. The logic behind their words smacks of truth.
38. An understanding is established between **father** and sons that no harm has been intended.
39. This opens the door for a rational proposal designed to seal the deal of letting Benjamin go.
40. Judah will again represent the brothers as their spokesperson.
41. His involvement in the dialogue reveals his leadership traits of gaining control over a situation (vss.1-5) and then gaining the trust necessary to meet his goal (vss.8-10).

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### JUDAH'S LEADERSHIP SHINES

#### EXEGESIS VERSES 8 – 10:

וַיֹּאמֶר יְהוּדָה אֶל־יִשְׂרָאֵל אָבִיו שְׁלַח הַנֶּעֶר אִתִּי  
וְנִקְוָמָה וְנִלְכָה וְנִחַיָּה וְלֹא נָמוּת גַּם־אֲנַחְנוּ גַם־אַתָּה גַם־טַפְּנוּ:

<sup>NAS</sup> Genesis 43:8 And Judah said to his father Israel, "Send the lad with me, and we will arise and go, that we may live and not die, we as well as you and our little ones. (אמר ו לא ו חיה ו הלך ו קום ו אית נער ה שלח אב ישראל אל יהודה מות לא ו חיה ו הלך ו קום ו אית נער ה שלח אב ישראל אל יהודה) [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Judah"; + prep: 'el + proper n: "to Israel"; + n/com/m/s/constr. w/3ms suff: 'ab; "his father"; + v/qal/imp/m/s: shalach; "send"; + d.a. + n/com/m/s/abs: na-ar; "the lad/young man"; + prep. w/1cs suff: 'eth; "with me"; + waw consec. + v/qal/IPF/1cpl: qum; "and we will arise"; + waw consec. + v/qal/IPF/1cpl: halak {lit. walk}; "and we will go"; + waw conj. + v/qal/IPF/1cpl/cohortative: chayah; "so we might live"; + waw conj. + neg.part: lo' + v/qal/IPF/1cpl: muth; "and we will not die"; + conj: gam + pro/1cpl: 'anachenu; "even we ourselves"; + conj: gam + pro/2ms: 'attah; "even you yourself"; + conj: gam + n/com/m/s/constr. w/1cpl suff: thaph; "even our children/little ones"])

אֲנֹכִי אֶעֱרְבֶנּוּ מִיָּדִי תִבְקָשׁנוּ אִם־לֹא הִבִּיאֲתִיו  
אֵלַיךְ וְהִצַּגְתִּיו לְפָנֶיךָ וְחָטַאתִי לְךָ כָּל־הַיָּמִים:

<sup>NAS</sup> Genesis 43:9 "I myself will be surety for him; you may hold me responsible for him. If I do not bring him back to you and set him before you, then let me bear the blame before you forever. (חטא ו פנה ל יצג ו אל בוא לא אם בקש יד מן ערב אנכי) [pro/1cs: 'anokiy; "I myself"; + v/qal/IPF/1cs w/2ms suff: -arab; "I will become surety/a guarantee/a mortgage for him"; + prep: min + n/com/m/s/constr. w/1cs suff: yad; "from my hand"; + v/Piel/IPF/2ms w/3ms suff: baqash; "you may utterly require/exact for him" i.e., "may hold me responsible for him"; + conj: 'im; "if"; + neg.part: lo' + v/Hiphil/PF/1cs w/ 3ms suff: bo'; "I do not cause to bring him"; + prep. w/2ms suff: 'el; "to you"; + waw consec. + v/Hiphil/PF/1cs w/3ms suff: yatsag; "and do not cause to establish/set him"; + prep: lamed + n/com/b/pl/constr. w/2ms suff: paneh; "before your face/presence"; + waw consec. + v/qal/PF/1cs: chatha'; "then I am blamed/held guilty"; + prep. w/2ms suff: lamed; "before you"; + n/com/m/s/constr. kol + d.a. + n/com/m/pl/abs: yom; "all the days"])

כִּי לֹלֵא הַתְּמָה־מָה־נּוּ כִּי־עָתָה שְׁבִנוּ זֶה פַעַמִּים:

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NAS Genesis 43:10 "For if we had not delayed, surely by now we could have returned twice." (כִּי לֹא־כִּי מָהָה לֹא־כִּי [conj: kiy; "for"; + conj: lule'; "if not"; + v/Hithpael/PF/1cpl: mahahh; "we had ourselves delayed/lingered"; + conj: kiy + adv: -attah; "that by now"; + v/qal/PF/1cpl: shub; "we had returned"; + adj/m/s: zeh; "this time"; + n/com/f/dual/abs: pa-am; {lit. thrust, impel, advance}; "twice"])

### ANALYSIS VERSES 8 – 10:

1. **Judah** again steps up to the plate as he addresses “**his father Israel**’ab” (vs.8).
2. That the name **Israel** once again is used for Jacob indicates that **Judah** recognizes his **father** as spiritually mature and deserves to be treated as such.
3. This in spite of Israel’s obvious failures otherwise.
4. In so doing, Judah’s character shines forth as to his own orientation to authority lending to his credibility as a natural leader otherwise.
5. In the scheme of events between Jacob and his sons concerning the trip, it is **Judah** that reflects the most maturity in the matter.
6. This may be a subtle clue to having made spiritual stride towards MAJG over the years.
7. He presents himself as clear and level headed addressing the situation straightforwardly, honestly, logically and without pretense.
8. He knows that they must go back to **Egypt** and Benjamin must go back with them.
9. There is no alternative except starvation.
10. He opens by offering himself to accompany Benjamin, “**Send the lad with me**/shalach ha na-ar ‘eth”.
11. In lieu of Jacob’s adamant denial to Reuben’s proposal, a son of distrust, Judah’s reputation holds the qualities that his **father** can consider as reliable.
12. Judah’s tone of address is persuasive showing confidence in his relationship with Jacob in this way.
13. By trusting him, he states the next logical course of action, “**and we will arise and go forth**/waw qum waw halak”.
14. With Jacob’s approval, he will take charge and he and the brothers will immediately make preparations and exit posthaste.
15. **Judah** presents himself as a man of action without procrastination.
16. He then wisely reminds **Israel** the reality of the immediate situation at hand, “**that we may live and not die, we as well as you and our little ones**/waw chayah waw lo’ muth gam ‘anachenu gam ‘attah gam thaph”.
17. The famine is extremely severe and the only alternative to not approving Judah’s appeal is certain death.
18. He then reflects his leadership orientation of serving others as he concludes that the departure is for the benefit of not only the brothers and himself, but also Jacob as well as all of the children, grandchildren, great and otherwise.
19. His approach subtly challenges Jacob’s self-centeredness with respect to Benjamin.
20. Yet he challenges with tact.
21. The conditions proposed are not idle words, a fact that he fully believes Jacob recognizes.

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22. In vs.9, He then shows his willingness to take full responsibility over the affair, “**I myself will be surety for him; you may hold me responsible for him**/'anokiy –arab min yad baqash”.
23. Unlike Reuben, he did not grandstand by offering his sons’ death as inducement to Jacob; he offers himself.
24. He holds his own reputation and life as the standard behind his promise.
25. The NAS “**surety**” in the Hebrew has the idea of “mortgage”.
26. Any debt for failure in the contractual promise will be held by him as the guarantor of word.
27. This is the idea behind the remainder of vs.9, “**If I do not bring him back to you and set him before you, then let me bear the blame before you forever**/'im lo’ bo’ ‘el yatsag lamed paneh waw chatha’ lamed kol yom”.
28. For **Judah**, his word was his promise, a trait that he expects Jacob to not only appreciate, but accept.
29. This approach smacks of a straightforward deal without the blur of salesmanship.
30. Judah’s words carry great weight as he is a **father** that has lost sons (38:7-10).
31. He looks to no other for blame in failure, only to himself.
32. This subtly suggests he recognized the error of his past.
33. In vs.10, **Judah** addresses the procrastination that has already cost the family, “**For if we had not delayed, surely by now we could have returned twice**/kiy lule’ mahahh kiy –attah shub zeh pa-am”.
34. The plural “**we had not delayed**” is oratorical not placing the blame on anyone particular, but everyone concerned.
35. Yet, it is designed to give Jacob further reflection that his first refusal in chapter 42 has cost all concerned valuable time.
36. Again we note the tact of his implication.
37. **Judah** shows why his tribe was chosen by God from which the kings of **Israel** would reign.
38. He possesses the qualities needed for an authority to effectively govern.
39. He is a case study for all believers as to the skills and principles that should be honed in order for leadership to be truly effective.
40. In review of leadership principles we are to keep in mind:
  - A. A leader is defined as one that has the authority and responsibility to go before others to guide, show the way, or direct in some course of thought or action, which they are to follow. Heb.13:7,17
  - B. Effective leadership is the art of influencing and directing individuals in such a way as to obtain a willing confidence, obedience, respect and cooperation of others in order to accomplish an objective.
  - C. Leadership is both a science, since there are rules that govern it, and an art, since it is a skill that is acquired by study, experience and observation.
  - D. To lead, supervise or manage demands a leader, but it also demands cooperation by those under their authority and that both leader and “team” are necessary to accomplish goals and objectives.
  - E. Supervision is the art of checking on the progress of individual(s) under one’s authority, without undue harassment. Act.20:28
  - F. While supervision should be as unobtrusive as possible, the authority must not be reticent to address areas of weakness when necessary. Jer.29:26

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- G. Further, good authority recognizes that someone under authority may have a better idea or method for doing something and should not be dismissed. Gen.21:9-12
- H. The idea behind authority and those under authority is to be united and committed to a common purpose and willingly work together to accomplish the objective. Jud.20:11; Ezra 3:9
- I. Responsibilities of a leader include:
  - 1) To accomplish the objective at hand.
  - 2) He must identify the objective clearly in his own thinking.
  - 3) He should obtain all available facts related to the task.
  - 4) He must make an overall assessment of the situation and consider the alternatives available and the relative merits of each alternative, evaluating the ramifications of decisions.
  - 5) He must form a strategy if necessary.
  - 6) The leader must communicate the objective in such a way that those under his authority understand it.
  - 7) Those under authority must orient to the strategy and orders of planning in assisting the implementation of commands to accomplish the objective.
- J. The authority is to lookout for the welfare for those under his authority, not merely their own interests. Neh.5:14-19
  - 1) Keep your subordinates informed, as well as any authority over you, since very few people enjoy working without some sort of feedback.
  - 2) Set the example in application, recognizing that those under your authority will be more inclined to follow and trust you. 1Tim.3:1-12; 1Pet.5:3
  - 3) Those under authority can hardly complain when the leader asks them to do something he has done himself.
  - 4) Make sound and timely decisions so those working under you are not waiting on something you should have provided in order for them to perform their task.
  - 5) Don't treat them like a baby and give subordinates latitude to work out details and issues on their own if they are so inclined.
  - 6) On the other hand, don't expect a child to do a grown-ups work.
  - 7) In addition, recognize that any task may be an opportunity for one under authority to learn and profit from your expertise or experience.
- K. Certain traits and personal qualities are of great value in the exercise of authority and in gaining loyal cooperation of others.
  - 1) Adaptability: the quality to be flexible enough to make necessary changes in order to accomplish one's objective.
  - 2) Bearing: creating a favorable impression in carriage, appearance and personal conduct at all times. (This is not designed to promote legalism, hypocrisy or hierarchy, but to encourage respect for authority.) 2The.3:7
  - 3) Consistency: to be uniform in attitude and actions from day to day to include demeanor and regiment of one's own duties.
  - 4) Courage: the mental quality that recognizes fear, danger or criticism but is able to faith-rest the danger or opposition with calmness and firmness.

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- 5) Decisiveness: the ability to make decisions promptly and then express them in a clear and forceful manner according to Divine viewpoint solutions. Make a decision and stick with it.
  - 6) Dependability: The certainty of performance of duty. (Attendance in Bible class, function of gift, etc.)
  - 7) Endurance: the spiritual and mental stamina measured by the ability to handle the common human problems of life without throwing in the towel. Jam.1:3-4; 5:11
  - 8) Foresight: discernment of a prudent approach of looking ahead and seeking to minimize or avoid potential pitfalls or problems. Pro.6:8
  - 9) Humility: the lack of arrogance that can blind any leader. This demands the ability to forgive and forget and willingness to acknowledge one's own mistakes. 1Pet.5:5
  - 10) Initiative: the quality of seeing what needs to be done and the willingness to embark on a course of action without prodding or waiting to be told what to do or how to do it. Procrastination is a lack of initiative and zeal and hinges on "lukewarmness" in application.
  - 11) Integrity: uprightness of character and soundness of moral principle. This demands intellectual honesty, forthrightness and truthfulness in the discharge of one's duties, obligations, etc., in dealing with others. 2Cor.8:21
  - 12) Judgment: the ability to critique and make wise decisions and conclusions based on fact or indications of facts even when all the facts are not present or available. We are not to judge based on appearance, but on the standards of BD. Joh.7:24; 1Pet.4:7
  - 13) Justice: the quality of remaining impartial and fair in the exercise of authority. You cannot be a respecter of persons, but must be willing to apply BD unilaterally.
  - 14) Knowledge: have acquaintance with and clear perception of the facts. 2Tim.4:14-15
  - 15) Loyalty: the sentiment of allegiance, especially toward superiors, but not at the expense or compromise of BD. Pro.20:28; 3Joh.11
  - 16) Patience: forbearance with regards to recognizing where others are at in terms of maturity, expertise, weaknesses, etc. 1The.5:14; 2Tim.2:24
  - 17) Tact: the ability to deal with others without creating offense, but again not at the expense of compromising Divine viewpoint. Eph.4:15
  - 18) Unselfishness: the quality of not providing for one's own comfort and personal advancement at the expense of others. The ability to sacrifice on behalf of others.
41. In this short passage, many of these skills in principle are recognizable in Judah's interaction with his **father**.
42. He carries himself with confidence sufficient to win over **Jacob** in trust and compliance.

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## ISRAEL YIELDS

### EXEGESIS VERSES 11 – 15:

וַיֹּאמֶר אֱלֹהִים יִשְׂרָאֵל אָבִיהֶם אִם־כֵּן אֶפְוֹא זֹאת  
 עֲשׂוּ קַחוּ מִזִּמְרַת הָאָרֶץ בְּכֻלֵּיכֶם וְהוֹרִידוּ לְאִישׁ מִנְחָה מֵעֵט  
 צָרִי וּמֵעֵט דְּבַשׁ נְכֹאת וְלֵט בְּטָנִים וְשִׁקְדִים:

<sup>NAS</sup> Genesis 43:11 Then their father Israel said to them, "If it must be so, then do this: take some of the best products of the land in your bags, (וַיֹּאמֶר אֱלֹהִים יִשְׂרָאֵל אָבִיהֶם אִם־כֵּן אֶפְוֹא זֹאת עֲשׂוּ קַחוּ מִזִּמְרַת הָאָרֶץ בְּכֻלֵּיכֶם וְהוֹרִידוּ לְאִישׁ מִנְחָה מֵעֵט צָרִי וּמֵעֵט דְּבַשׁ נְכֹאת וְלֵט בְּטָנִים וְשִׁקְדִים) [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + prep. w/3mpl suff: 'el; "to them"; + proper n: "Israel"; + n/com/m/s/constr. w/3mpl suff: 'ab; "their father"; + conj: 'im + adv: ken; "if thus/if so"; + conj: 'epho; "then"; + adj/f/s: zo'th + v/qal/imp/m/pl: 'asah; "you all do this"; + v/qal/imp/m/pl: laqach; "you all take"; + prep: min + n/com/f/s/constr: zimerah; "from the choice products of" {form is hapax}; + d.a. + n/com/f/s/abs: 'erets; "the land"; + prep: bet + n/com/m/pl/constr. w/2mpl suff: keliy; "in your cargo bags" {same as 42:25}]

and carry down to the man as a present, a little balm and a little honey, aromatic gum and myrrh, pistachio nuts and almonds. (וַיֹּאמֶר אֱלֹהִים יִשְׂרָאֵל אָבִיהֶם אִם־כֵּן אֶפְוֹא זֹאת עֲשׂוּ קַחוּ מִזִּמְרַת הָאָרֶץ בְּכֻלֵּיכֶם וְהוֹרִידוּ לְאִישׁ מִנְחָה מֵעֵט צָרִי וּמֵעֵט דְּבַשׁ נְכֹאת וְלֵט בְּטָנִים וְשִׁקְדִים) [waw consec. + v/Hiphil/imp/m/pl: yarad; "and cause bring down/carry down"; + prep: lamed + d.a. + n/com/m/s/abs: 'ish; "to the man"; + n/com/f/s/abs: minechah; "a gift/present/offering" {same as 4:3,4,5; 32:14,19,21,22; 33:10}; + adj/m/s/constr: me-ath; "a little of" {same as vs.2}; + n/com/m/s/abs: tsariy; "balm" {same as 37:25}; + waw conj. + adj/m/s/constr: me-am; "and a little of"; + n/com/m/s/abs: debash; "honey"; + n/com/f/s/abs: neko'th; "aromatic gum/spice" {same as 37:25}; + waw conj. + n/com/m/s/abs: loth; "myrrh" {same as 37:25}; + n/com/m/pl/abs: betheniym; "pistachio nuts"; + waw conj. + n/com/m/pl/abs: shaqed; "almonds"])

וְכֶסֶף מִשְׁנֵה קַחוּ בְיַדְכֶם וְאֶת־הַכֶּסֶף הַמּוּשָׁב בְּיַדְכֶם תְּשִׁיבוּ בְיַדְכֶם אִלּוּי מִשְׁנֵה הוּא:

<sup>NAS</sup> Genesis 43:12 "And take double the money in your hand, and take back in your hand the money that was returned in the mouth of your sacks; perhaps it was a mistake. (וְכֶסֶף מִשְׁנֵה קַחוּ בְיַדְכֶם וְאֶת־הַכֶּסֶף הַמּוּשָׁב בְּיַדְכֶם תְּשִׁיבוּ בְיַדְכֶם אִלּוּי מִשְׁנֵה הוּא) [waw conj. + n/com/m/s/abs: keseph; "and the silver/money"; + n/com/m/s/abs: misheneh; "double"; + v/qal/imp/m/pl: laqach; "you all take"; + prep: bet + n/com/f/s/constr. w/2mpl suff: yad; "in your hand"; + waw conj. + sign of d.o. + d.a.

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+n/com/m/s/abs: *keseph*; "and the silver/money"; + d.a. w/ v/Hophal/ptc/m/s/abs: *shub*; "that causing to be returned"; + prep: bet + n/com/m/s/constr: *peh* + n/com/f/pl/constr. w/2mpl suff: 'amattachath; "in the mouth of your sacks/liner compartments {same as 42:27,28}; + v/Hiphil/IPF/2mpl: *shub*; "and you all will cause to return"; + prep: bet + n/com/f/s/constr. w/2mpl suff: *yad*; "in your hands"; + adv: 'ulay; "perhaps"; + n/com/m/s/abs: *misheggeh*; "a mistake" {hapax}; + pro/3ms: *hu*; "it was")

וְאֵת־אֶחִיכֶם קָחוּ וְקוּמוּ שׁוּבוּ אֶל־הָאִישׁ: WTT Genesis 43:13

NAS Genesis 43:13 "Take your brother also, and arise, return to the man; (אָחְךָ אֵת 7) לְקַח 'ach; "also your brother"; + v/qal/imp/m/pl: *laqach*; "you all take"; + waw conj. + v/qal/imp/m/pl: *qum*; "and arise"; + v/qal/imp/m/pl: *shub*; "you all return"; + prep: 'el + d.a. + n/com/m/s/abs: 'ish; "to the man")]

וְאֵל שְׂדֵי יִתֵּן לָכֶם רַחֲמִים לְפָנֵי הָאִישׁ וְשַׁלַּח לָכֶם אֶת־אֶחִיכֶם אַחֵר וְאֶת־בְּנֵימִן וְאֲנִי כְּאִשֶּׁר שִׁכַּלְתִּי שִׁכַּלְתִּי: WTT Genesis 43:14

NAS Genesis 43:14 and may God Almighty grant you compassion in the sight of the man, that he may release to you your other brother and Benjamin. And as for me, if I am bereaved of my children, I am bereaved." (וְ אֵל הַ פָּנֵה ל רַחֲמִים ל נָתַן שְׂדֵי אֵל ו) שִׁכַּלְתִּי שִׁכַּלְתִּי [waw conj. + n/com/m/s/abs: 'el; "and God"; + proper n: *shadday*; {lit. breasts}; "All Sufficient/Almighty" {same as 17:1; 28:3; 35:11}; + v/qal/IPF/3ms/jussive: *nathan*; "may He give"; + prep. w/2mpl suff: *lamed*; "for you all"; + n/com/m/pl/abs: *rachamiym*; "tender mercies/compassions"; + prep: *lamed* + n/com/b/pl/constr: *paneh* + d.a. + n/com/m/s/abs: 'ish; "before the presence of the man"; + waw consec. + v/Piel/PF/3ms: *shalach*; "so/that he will let go/release"; + prep. w/2mpl suff: *lamed*; "for you all"; + sign of d.o. + n/com/m/s/constr. w/2mpl suff: 'ach; "your brother"; + adj/m/s/abs: 'acher; "after"; + waw conj. + sign of d.o. + proper n: "and Benjamin"; + waw conj. + pro/1cs: 'aniy; "and I myself"; + prep: *kaph* + rel.pro: 'asher; "after which"; + v/qal/PF/1cs: *shakal*; "I am made childless/bereaved of child"; + v/qal/PF/1cs: *shakal*; "made childless")]

וַיִּקְחוּ הָאֲנָשִׁים אֶת־הַמִּנְחָה הַזֹּאת וּמִשְׁנֵה־כֶּסֶף לְקַחוּ בִידֵם וְאֶת־בְּנֵימִן וַיִּקְמוּ וַיֵּרְדוּ מִצְרַיִם וַיַּעֲמְדוּ לְפָנֵי יוֹסֵף: WTT Genesis 43:15

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<sup>NAS</sup> **Genesis 43:15** So the men took this present, and they took double *the* money in their hand, and Benjamin; then they arose and went down to Egypt and stood before Joseph. (7

וּבְנֵימֶן אֵת וּ יָד בַּ לְקַח כֶּסֶף מִשְׁנֶה וּ זְאֹת הֶ מְנַחָה הֶ אֵת אִישׁ הֶ לְקַח  
 וּ קוֹם לְ עֹמֵד וּ מִצְרַיִם יָרַד וּ יוֹסֵף פָּנָה לְ [waw consec. + v/qal/IPF/3mpl: laqach +  
 d.a. + n/com/m/pl/abs: 'ish; "the men"; "So the men took/brought"; + sign of d.o. + d.a. +  
 n/com/f/s/abs: minechah + d.a. + adj/f/s: zo'th; "this gift/present"; + waw conj. +  
 n/com/m/s/abs: misheneh; "and double"; + n/com/m/s/abs: keseph; "silver/money"; +  
 v/qal/PF/3cpl: laqach; "they took"; + prep: bet + n/com/f/s/constr. w/3mpl suff: yad; "in their  
 hand"; + waw conj. + sign of d.o. + proper n: "and Benjamin"; + waw consec. +  
 v/qal/IPF/3mpl: qum; "and they arose"; + waw consec. + v/qal/IPF/3mpl: yarad; "and  
 descended/went down to"; + proper n: "Egypt"; + waw consec. + v/qal/IPF/3mpl: 'amad; "and  
 stood"; + prep: lamed + n/com/b/pl/constr: paneh; "before the presence of"; + proper n:  
 "Joseph"])

### ANALYSIS VERSES 11 – 15:

1. Once again the author identifies Jacob as a mature believer with his God given name in the opening phrase, “**Then their father Israel said to them**/waw ‘amar ‘el Israel ‘ab”.
2. As he continues to battle his STA, we see two elements that characterize his maturity: Wisdom in application; wisdom in recognizing God’s will.
3. His opening words “**If it must be so**’im ken” has a natural reading on two levels:
  - A. With reference to the applications he instructs his sons to carry out on the return trip highlighted by the phrase “**then do this**’epho’ zo’th” with the details supplied filling in the remainder of vs.11 and vss.12-13.
  - B. With reference to his orientation to God’s will in the opening phrase of vs.14 that can be translated “**then may God Almighty grant you...**/waw ‘el Shadday nathan (jussive) lamed...” in the closing benediction.
4. Both references are conditional per the Hebrew conjunction ‘im (if).
5. The “**if**” clause has the idea “**If** this is God’s will”.
6. The result clauses (**then**) emphasize the necessity of application that **then** validates the second reference resulting in spiritual orientation.
7. Together, the conditions illustrate Jacob’s yielding to the situation that he views as imposed upon him by **God** Who controls all circumstances and situations.
8. That is the need to recognize Judah’s and brothers’ insistency for allowing **Benjamin** to return with them to Egypt i.e., this was God’s will.
9. As resigned as it may seem to Jacob yielding, it recognizes his overcoming his stubbornness of human viewpoint ultimately orienting to God’s will in a rational and coherent manner.
10. With the leadership of Judah, the sons are successful in waking **Israel** up from his self-centered obstinacy and emotionalism regarding **Benjamin**.

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11. Here, **Israel** illustrates one of the marks of a positive mature believer, even one inherently stubborn.
12. No matter the quagmire of STA struggles they may fall into, ultimately with God's grace (intervention) one overrules the STA and spiritually lands on their feet.
13. He illustrates that **God** may put the believer's "back to the wall" so to speak **if** necessary for spiritual orientation.
14. Jacob having recognized that their food supply is exhausted concludes that **God** has put him in a situation that there is no alternative but to let **Benjamin** go to Egypt.
15. His recognition as the sons' "**father**" in apposition to his name "**Israel**" sees the authority of the family priesthood once again stepping up to the plate spiritually.
16. We can give credit to the sons' obedience to **their father** in spite of their weaknesses otherwise.
17. This was their lifeline spiritually and gives the reader hope for the future of their own spiritual advance.
18. Otherwise, no matter their ultimate Ph<sub>2</sub> outcome, they should not be castigated for failure to maintain the discipline of their MPR under the family priesthood.
19. Recognizing that the trip was inevitable, Jacob does what he can to contribute to its successful conclusion.
20. His decisions must be understood within the scope of what he has concluded from the brothers' discourse with him.
21. We will see that some suspicion remains, but he addresses the situation with what facts he has garnered.
22. The first order is for the sons to "**take some of the best products of the land in your bags**/laqach min zimerah ha 'erets bet keliy" (vs.11b).
23. The purpose for this inventory was for them to "**to carry down to the man as a present**/yarad lamed ha 'ish minechah".
24. The Hebrew *minechah* (**present**) means a gift, tribute or offering and was used of Jacob's homecoming with Esau in Gen.32:13,18,20,21; 33:10.
25. The gift illustrates Israel's own orientation to and respect for authority that **God** establishes. Cp.Rom.13:1
26. The above view is based on the spiritual state of affairs as to Jacob's wisdom of application contextually.
27. It further was designed to put their best foot forward so to speak initiating contact on a favorable basis.
28. It was not an uncommon practice for such etiquette and protocol when visiting a foreign dignitary.
29. Some have countered that such purpose loses force questioning why then did he not send a gift on the original journey?
30. The answer is simple in that this trip is extraordinary and not just a common business transaction as originally intended (cf.vs.20).
31. Maybe Jacob saw the good will afforded by the ruler of at least allowing food to be provided for his family and now he is reciprocating with his own good will.
32. Another false view is that somehow Jacob is trying to bribe the ruler.

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33. This idea is curbed in the description of items that the sons were to take, “**a little balm and a little honey, aromatic gum and myrrh, pistachio nuts and almonds**/me-ath tsariy waw me-am debash neko’th waw loth betheniym waw shaqed.
34. The Hebrew adjective *me-ath* (**little**) is used twice (**a little balm and a little honey**) and strongly suggests that any appearance of bribery was to be avoided.
35. The gifts have a simple and personal touch presented in moderation.
36. Yet, they are tasteful and things seen exquisite not easily found in Egypt.
37. It is clear **Israel** has put some thought in which items would be appropriate.
38. The author groups together the classes of items with the connective *waw* indicating 3 categories or classes of items: Sweet/southing additives, spices and **nuts**.
39. In vs.12, Jacob addresses the issue of the silver found in the brothers’ bags in 42:35, “**And take double the money in your hand, and take back in your hand the money that was returned in the mouth of your sacks**/waw keseph misheneh laqach bet yad waw ha keseph ha shub bet peh ‘amettachath shub bet yad”.
40. It is clear that no one had touched the original silver.
41. This lends credibility to the brothers’ story and at the least their actions didn’t seem to be for monetary gain.
42. Jacob tells them to not only take back the original silver, but twice as much as they had presently set aside for the upcoming trip (the **double** portion and the original silver are made distinct by the phrases “**in your hand**”).
43. This way the brothers can show that there was no intended theft to begin with and in the event that a fine might be levied otherwise, they could cover their expense and hopefully still buy the grain they needed.
44. Jacob’s interim comment ending vs.12, “**perhaps it was a mistake**/'ulay misheggeh hu’ has dual potential inferences:
  - A. He implicitly concedes that maybe he overreacted when the silver was found and **it was** an honest **mistake**.
  - B. Otherwise, it is a subtle dig at their ignorance in this whole ordeal as the Hebrew *misheggeh* means to make an error/sin in ignorance (translated in the LXX with the Grk ἀγνόημα used in Heb.9:7).
45. His side comment is a pause indicating:
  - A. At best he remains open to error of judgment on his part.
  - B. At the least he remains unconvinced that all his sons have told him was above board.
46. No matter Jacob’s intent in comment, he believes that their actions have error attached to it.
47. Inadvertently or not by his sons, a mistake exists somewhere in the scheme of things.
48. Vs.13 addresses the primary hurdle **Israel** had to overcome in orientation, “**Take your brother also, and arise, return to the man**/was ‘ach laqach waw gum shub ‘el ‘ish”.
49. Their **brother** is none other than **Benjamin**.
50. Finally **Israel** has overruled his sin fear and faith-rests Benjamin’s fate.
51. He has quit playing **God** and puts the security of his son in the Father’s hand.
52. The command to “**arise**” means they are to immediately prepare for the trip.
53. As Judah said in essence, “Times a wastin” (vs.10).
54. They are to **return** to Egypt and the ruler and address their own test.
55. That Jacob is indeed faith-resting is seen in the title he gives **God** in the closing benediction, “**And God Almighty**/waw ‘el shadday”.

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56. The Hebrew *'el* (**God**) stresses His power or omnipotence.
57. The Hebrew *shadday* (**Almighty**) literally means many breasts.
58. *Shadday* symbolizes comfort, provision and sufficiency.
59. The complete title addresses the Father as the omnipotent **God** who is all sufficient.
60. In other words, **Israel** now looks to **God** as the provider and Rock for all concerned.
61. It is a title first used by **God** to Abraham in Gen.17:1.
62. It is also the title used by **God** to Jacob in the context of his status of maturity tying in with our analysis of Israel's spiritual orientation (cf.Gen.35:10-11).
63. Jacob's desire is for **God** to give them "**compassion in the sight of the man, that he may release to you your other brother and Benjamin**/rachamiym lamed paneh ha 'ish waw shalach lamed 'ach 'acher waw Benjamin".
64. The Hebrew *rachamiym* (**compassion**) is in the plural and means "*mercies*".
65. It appeals to **God** to intervene on behalf of the sons necessary so that "**the man**" will extend all grace to them as necessary even in the event of error on their part.
66. At least sufficiently that he will **release** Simeon from under his control and on the converse, not decide to keep **Benjamin** as replacement.
67. Jacob knows that **God** is not limited in power and can cause even your enemies to be at peace with you. Pro.16:7
68. We note that Jacob does not refer to Simeon by name in the blessing, only **Benjamin**.
69. This suggests that he views Simeon's situation as a test between him and his brothers (i.e., **your other brother**); **Benjamin** is Jacob's personal test.
70. Jacob beseeches God's blessing on all in intercessory, but also petitions for himself.
71. While he does now faith-rest that **God** can and does deliver, he also recognizes that he does not know exactly what the future holds.
72. This is idea behind his closing remarks, "**And as for me, if I am bereaved of my children, I am bereaved**/waw 'aniy kaph 'asher shakal shakal".
73. The Hebrew idiom *shakal shakal* (**bereaved of my children, I am bereaved**) means in our lingo, "If **God** does not deliver those concerned, let His will be done!".
74. Whether in loss or deliverance, **Israel** is willing to accept God's will in the matter.
75. In his thinking he has lost one son already and if it means another or others, then he will play that hand.
76. The blessing is further designed to have a positive effect of encouragement on the sons and at the least, Jacob's permission for **Benjamin** to accompany them must have been some relief.
77. No matter the brothers' MA's, they do as they are told, "**So the men took this present, and they took double the money in their hand, and Benjamin**/waw laqach ha 'ish ha minechah zo'th waw misheneh keseph laqach bet yad waw Benjamin" (vs.15).
78. They put together all of the items Jacob mentioned in vs.11 and compiled it as the gift they would give to the Egyptian.
79. Along with insuring they had twice the amount of silver they would otherwise spend for a new purchase of grain.
80. That the original silver is not mentioned suggests that they plan to present it with the gift bag itself.
81. The intention is not only would the presentation of favors in good will be the first thing the ruler observes, but also an immediate demonstration of innocence as to silver otherwise thought as having been stolen.

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82. They next round up **Benjamin** and gather all that he will need for the trip.
83. “**Then they arose and went down to Egypt and stood before Joseph**/waw qum waw yarad Egypt waw ‘amad lamed paneh Joseph”.
84. They prepared their pack train and all other accoutrements deemed necessary and descended to the lower elevation of **Egypt**.
85. They gain audience once again before “**the man**” whom the author once again reminds us is **Joseph**, a fact still blind to his brothers.
86. It highlights the whole sense of irony behind this segment of the **father** and son’s history.
87. The brothers not only present their long lost brother with a gift offering hoping for deliverance (cf. use of *minecheh* in Gen.4:3,4,5), but in essence are reimbursing him for the 20 shekels of silver they received selling him into slavery (37:28).
88. The silver in light of the fact that it is described as a grace treasure from **God** (vs.23).
89. Again we see a hint of **Joseph** as a type of Christ to include his betrayal for **money** (cf. Mat.26:15,16) converted into a grace gift for mankind (cp. Rom.6:23) for those that seek the treasure of BD (cp. Pro.2:4).
90. Think of all the gyrations and hoops Jacob and sons have gone through over the past two decades and still are going through for dissing Joseph’s teaching of BD via his dreams.
91. The story didn’t have to go this way, but it did due to their choices in life.
92. That it is their positive brother **Joseph** that they must confront portends the grace that ultimately will be afforded them on this trip.
93. The blessing prayer of their positive father will be answered in a tri-fold way.
94. They will not only receive back Simeon and **Benjamin**, but the dead son **Joseph**.
95. Vs.15 concludes the parenthetical interlude beginning 42:21 cf.20c.
96. We have seen the contrasting inner conflicts of Joseph’s family compared to his own.
97. A struggle by **Joseph** and company yet to be fully resolved.



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לְהִתְגַּלֵּל עָלֵינוּ וְלִהְיוֹתֵנוּ לְעֲבָדִים  
וְאֶת־חַמְרֵינוּ:

<sup>NAS</sup> Genesis 43:18 Now the men were afraid, because they were brought to Joseph's house;  
(וַיִּירָאוּ הָאֲנָשִׁים כִּי אֵשׁ הִיא בֵּית יוֹסֵף [waw consec. + v/qal/IPF/3mpl: yara'; "and they feared/became afraid"; + d.a. + n/com/m/pl/abs: 'ish; "the men"; + conj: kiy; "because"; + v/Hophol/PF/3cpl/causat.pass.: bo'; "they were caused to be brought to"; + n/com/m/s/constr: bayith; "the house of"; + proper n: "Joseph"])

and they said, "It is because of the money that was returned in our sacks the first time that we are being brought in, (וַיֹּאמְרוּ הֵן בְּשֵׁבֶט הַכֶּסֶף הַזֶּה דִּבַּר עָלָנוּ אֲנַחְנוּ הַתְּחִלָּה [waw consec. + v/qal/IPF/3mpl: 'amar; "and they said"; + prep: -al + n/com/m/s/constr: dabar; "it is on the matter of"; + d.a. + n/com/m/s/abs: keseph; "the silver/money"; + d.a. + v/qal/ptc/m/s/abs: shub; "that returned"; + prep: bet + n/com/f/pl/constr. w/1cpl suff: 'amettachath; "in our sack liners/inner sacks"; + prep: bet + d.a. + n/com/f/s/abs: techillah; "at the first"; + pro/1cpl: 'anachenu; "that we ourselves"; + v/Hophol/ptc/m/pl/abs: bo'; "are causing to be brought in"])

that he may seek occasion against us and fall upon us, and take us for slaves with our donkeys." (וְיִדְבַּר אֵת וְיִפֹּל עָלָנוּ וְיִקַּח אֵת לְעַבְדֵינוּ וְיִקַּח אֵת לְעַבְדֵינוּ [prep: lamed w/ v/Hithpael/inf/constr/reflex: galal; "for the purpose for himself to seek occasion"; + prep. w/1cpl suff: -al; "against us"; + waw conj. + prep: lamed + v/Hithpael/inf/constr: nagal; "and for the purpose for himself to fall"; + prep. w/1cpl suff: -al; "upon us"; + waw conj. + prep: lamed + v/qal/inf/constr: laqach; "and to take"; + sign of d.o. w/1cpl suff: 'eth; "us"; + prep: lamed + d.a. + n/com/m/pl/abs: -ebed; "for slaves"; + waw conj. + sign of d.o. + n/com/m/pl/constr. /w1cpl suff: chamor; "also our donkeys"])

וַיִּגְשׁוּ אֶל־הָאִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף וַיְדַבְּרוּ אֵלָיו  
פֶּתַח הַבַּיִת:

<sup>NAS</sup> Genesis 43:19 So they came near to Joseph's house steward, and spoke to him at the entrance of the house, (וַיִּגְשׁוּ אֶל דָּבָר וַיֹּסֶף בֵּית עַל אֲשֶׁר אִישׁ הַזֶּה אֶל נֶגֶשׁ וַיִּדְבַּר אֵלָיו [waw consec. + v/qal/IPF/3mpl: nagash; "so they came near/approached"; + prep: 'el + d.a. + n/com/m/s/abs: 'ish; "towards the man"; + rel.pro: 'asher; "of whom"; + prep: -al + n/com/m/s/constr: bayith; "was over the house of"; + proper n: "Joseph"; + waw consec. + v/Piel/IPF/3mpl: dabar; "and they spoke"; + prep. w/3ms suff: 'el; "to him"; + n/com/m/s/constr: pethach; "at the opening of/entrance of"; + d.a. + n/com/m/s/abs: bayith; "the house"])

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ויֹאמְרוּ בֵּי אֲדָנִי יֵרֵד יֵרֵדנוּ בְּתַחֲלָה לְשִׁבְר־אֶכֶל: WTT Genesis 43:20

NAS Genesis 43:20 and said, "Oh, my lord, we indeed came down the first time to buy food, (וְאָמְרוּ לְתַחֲלָה הֵ בַ יֵרֵד יֵרֵד אֲדָוֹן בֵּי אִמְרֵי) [waw consec. + v/qal/IPF/3mpl: 'amar; "and they said"; + prep. w/1cs suff: biy {lit. to entreat}; "Excuse me"; + n/com/m/s/constr. w/1cs suff: 'adon; "my lord"; + v/qal/inf/abs: yarad; "coming down"; + v/qal/PF/1cpl: yarad; "we came down" {hence: "we came down particularly"; + prep: bet + d.a. + n/com/f/s/abs: techillah; "at the first"; + prep: lamed w/ v/qal/inf/constr: shabar; "to buy/purchase"; + n/com/m/s/abs: 'okel; "food"}]

וַיְהִי כִּי־בָאנוּ אֶל־הַמְּלוֹן וַנִּפְתַּח אֶת־אֲמֹתֵהֶנּוּ וַהֲנִיחַ כֶּסֶף־אִישׁ בְּפִי אֲמֹתֹתָיו כַּסְפָּנוּ בְּמִשְׁקָלָו וַנִּשֵׁב אִתּוֹ בִּידְנוּ: WTT Genesis 43:21

NAS Genesis 43:21 and it came about when we came to the lodging place, that we opened our sacks, (וַיְהִי כִּי בּוֹא אֶל הַמְּלוֹן הָאֵל בּוֹא כִּי הָיָה) [waw consec. + v/qal/IPF/3ms: hayah; "and it came about"; + conj: kiy; "when"; + v/qal/PF/1cpl: bo; "came"; + prep: 'el + d.a. + n/com/m/s/abs: malon; "to the lodging place/inn"; + waw consec. + v/qal/IPF/1cpl: phathach; "and we opened"; + sign of d.o. + n/com/f/pl/constr. w/1cpl suff: 'amettachath; "our inner sacks" ])

and behold, each man's money was in the mouth of his sack, our money in full. So we have brought it back in our hand. (וַיִּשֵׁב בְּכַסְף־אִישׁ בְּפִי אֲמֹתֹתָיו כַּסְף־הֵנּוּ הָיָה) [waw conj. + interj.part: hinneh; "and behold!"; + n/com/m/s/constr: keseph; "silver/money of"; + n/com/m/s/abs: 'ish; "a/each man"; + prep: bet + n/com/m/s/constr: peh + n/com/f/s/constr. w/3ms suff: 'amettachath; "in the mouth of his inner sack"; + n/com/m/s/constr. w/1cpl suff: keseph; "our silver/money"; + prep: bet + n/com/m/s/constr. w/3ms suff: misheqal; {lit. "in its weight"}; "in full"; + waw consec. + v/Hiphil/IPF/1cpl: shub; "so we have caused to return/brought back"; + sign of d.o. w/3ms suff: 'eth; "it" {ref. silver}; + prep: bet + n/com/f/s/constr. w/1cpl suff: yad; "in our hand" ])

וְכַסְף־אֲחֵר הוֹרְדָנוּ בִּידְנוּ לְשִׁבְר־אֶכֶל לֹא יָדְעוּנוּ מִי־שֵׁם כַּסְפָּנוּ בְּאֲמֹתֵהֶנּוּ: WTT Genesis 43:22

NAS Genesis 43:22 "We have also brought down other money in our hand to buy food; we do not know who put our money in our sacks." (וְאֲחֵר כֶּסֶף הָיָה בְּיָד בַּיָּד אֲחֵר כֶּסֶף) [waw conj. + n/com/m/s/abs: keseph; "and silver/money"; + adj/m/s/abs: 'acher; "other"; + v/Hiphil/PF/1cpl: yarad; "we have caused to

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bring down"; + prep: bet + n/com/f/s/constr. w/1cpl suff: yad; "in our hand"; + prep: lamed w/v/qal/inf/constr: shabar; "to buy/purchase"; + n/com/m/s/abs: 'okel; "food"; + neg. lo' + v/qal/PF/1cpl: yada-; "we do not know"; + interr.pro: miy; "who?"; + v/qal/PF/3ms: siym; "placed/put"; + n/com/s/constr. w/1cpl suff: keseph: "our silver/money"; + prep: bet + n/com/f/pl/constr. w/1cpl suff: 'amettachath; "in our inner sacks" ])

וַיֹּאמֶר שְׁלוֹם לָכֶם אֶל־תִּירְאוּ אֱלֹהֵיכֶם וְאֱלֹהֵי  
אֲבֵיכֶם נָתַן לָכֶם מִטְּמוֹן בְּאֲמֹתַחְתֵּיכֶם כֶּסֶף בָּא אֵלַי  
וַיֹּצֵא אֲלֵהֶם אֶת־שְׁמֵעוֹן:

<sup>NAS</sup> Genesis 43:23 And he said, "Be at ease, do not be afraid. Your God and the God of your father has given you treasure in your sacks; I had your money." Then he brought Simeon out to them. (וַיֹּאמֶר וְאֱלֹהֵיכֶם וְאֱלֹהֵי אֲבֵיכֶם נָתַן לָכֶם מִטְּמוֹן בְּאֲמֹתַחְתֵּיכֶם כֶּסֶף בָּא אֵלַי וַיֹּצֵא אֲלֵהֶם אֶת־שְׁמֵעוֹן [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + n/com/m/s/abs: shalom + prep. w/2mpl suff: lamed; "peace to you/be at ease"; + adv: 'al + v/qal/IPF/2mpl/jussive: yara; "do not fear"; + n/com/m/pl/constr. w/2mpl suff: 'elohiym; "your God"; + waw conj. + n/com/m/pl/constr: 'elohiym; "and the God of"; + n/com/m/s/constr. w/2mpl suff: 'ab; "your father"; + v/qal/PF/3ms: nathan; "gave"; + prep. w/2mpl suff: lamed; "to you"; + n/com/m/s/abs: mathemon; "hidden treasure/wealth" {used 5x; Job 3:21; Pro.2:4; Isa.45:3; Jer.41:8}; + prep: bet + n/com/f/pl/constr. w/2mpl suff: 'amettachath; "in your inner sacks"; + n/com/m/s/constr. w/2mpl suff: keseph; "your silver/money"; + v/qal/PF/3ms: bo'; "came"; + prep. w/1cs suff: 'el; "to me"; + waw consec. + v/Hiphil/IPF/3ms: yatsa'; "then he brought out"; + prep. w/3mpl suff: 'el; "to them"; + sign of d.o. + proper n: "Simeon" ])

וַיָּבֵא הָאִישׁ אֶת־הָאֲנָשִׁים בֵּיתָהּ יוֹסֵף וַיִּטֹּף וַיִּתֵּן־מַיִם  
וַיִּרְחֲצוּ רַגְלֵיהֶם וַיִּתֵּן מִסְפּוֹא לַחֲמֹרֵיהֶם:

<sup>NAS</sup> Genesis 43:24 Then the man brought the men into Joseph's house and gave them water, and they washed their feet; and he gave their donkeys fodder. (וַיָּבֵא הָאִישׁ הַזֶּה אֶת־הָאֲנָשִׁים בֵּיתָהּ יוֹסֵף וַיִּטֹּף וַיִּתֵּן־מַיִם וַיִּרְחֲצוּ רַגְלֵיהֶם וַיִּתֵּן מִסְפּוֹא לַחֲמֹרֵיהֶם [waw consec. + v/Hiphil/IPF/3ms: bo'; "and he caused to bring"; + d.a. + n/com/m/s/abs: 'ish; "the man"; + sign of d.o. + d.a. + n/com/m/pl/abs: 'ish; "the men"; + n/com/m/s/constr: bayith; "into the house of"; + proper n: "Joseph"; + waw consec. + v/qal/IPF/3ms: nathan; "and he gave/provided"; + n/com/m/pl/abs: mayim; "waters"; + waw consec. + v/qal/IPF/3mpl: rachats; "and they washed"; + n/com/f/dual/constr. w/3mpl suff: regel; "their feet"; + waw consec. + v/qal/IPF/3ms: nathan; "and he gave/provided"; + n/com/m/s/abs: miseppo'; "fodder/feed"; + prep: lamed + n/com/m/pl/constr. w/3mpl suff: chamor; "for their donkeys" ])

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וַיִּכְנֹּוּ וַיִּזְכְּנוּ אֶת־הַמִּנְחָה עַד־בּוֹא יוֹסֵף בְּצַהֲרַיִם כִּי  
שָׁמְעוּ כִּי־שָׂם יֹאכְלוּ לֶחֶם:

WTT Genesis 43:25

NAS Genesis 43:25 **So they prepared the present for Joseph's coming at noon; for they had heard that they were to eat a meal there.** הַ בּ יוֹסֵף בּוֹא עַד מִנְחָה הָ אֵת כּוֹן ו) לְחֶם אֵכֹל שָׂם כִּי שָׁמְעוּ כִּי צַהֲרַיִם [waw consec. + v/Hiphil/IPF/3mpl: cun; "and they caused to prepare/fix"; + sign of d.o. + d.a. + n/com/f/s/abs: minechah; "the present/offering"; + prep: 'ad; "until"; + v/qal/inf/constr: bo'; "the coming of"; + proper n: "Joseph"; + prep: bet + d.a. + n/com/m/pl/abs: tsaharayim; "at the midday/at noon"; + conj: kiy; "because"; + v/qal/PF/3cpl: shama-; "they had heard"; + conj: kiy; "that"; + adv: sham; "there"; + v/qal/IPF/3mpl: 'akal; "they would eat"; + n/com/m/s/abs: lechem; "bread/a meal")]

### ANALYSIS VERSES 16 – 25:

1. Vs.16 naturally picks up from the narrative ending Gen.42:20, “*And they did so*”.
2. This as to the brothers obeying the ruler fetching their youngest brother to him.
3. So as they returned to Egypt, “**Joseph saw Benjamin with them/ra’ah** Joseph ‘eth Benjamin” (vs.16).
4. Upon his observation, **Joseph** preempts a formal audience with them and instead, “**said to his house steward, ‘Bring the men into the house, and slay an animal and make ready; for the men are to dine with me at noon/’**amar ‘asher –ad bayith bo’ ha ‘ish ha bayith waw thabach thebach waw kun kiy ‘eth ‘akol ha ‘ish bet ha tsaharayim”.
5. Some commentaries suggest that having seen **Benjamin** and ascertaining his well-being that the following actions of **Joseph** cease to contain any further revenge tactics.
6. However, his silver cup scheme in Gen.44 refutes that view.
7. The reality is that **Joseph** perpetuates STA revenge until he finally comes clean as to his identity revealed to his brothers in Gen.45:1.
8. His tactic this go-around is designed to keep his brothers off balance.
9. Signaling anger and hostility on one occasion, now he will ply them with kindness and hospitality the next.
10. He will end on another accusatory and hostile note with “operation silver cup” (probably the meanest trick).
11. **Joseph** instructs his **house steward** to escort **the men** to his private residence, butcher some meat and prepare it for a luncheon with him **at noon**.
12. The butler executes his master’s orders, “**and brought the men to Joseph’s house/waw bo’** ha ‘ish bayith Joseph”.
13. With the brothers’ unprepared for the next segment of **Joseph’s** scheme, they respond in typical fashion, “**Now the men became afraid, because they were brought to Joseph’s house/waw yara’** ha ‘ish kiy bo’ bayith Joseph” (vs.18).
14. Their emotional roller coaster is again selling tickets.
15. While the text is subtle, the **brothers** initially did not know the purpose for their transfer.

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16. Not until vs.25 does the author record that by that time they **had heard that they were to eat a meal there**/shama- kiy sham ‘akal lechem’.
17. So the servant’s escorting actions creates great confusion on their part, not knowing what to expect next.
18. This paralleled the emotions and fears that **Joseph** had to deal with after he was sold to foreigners.
19. The brothers become fearful of the outcome supposing that this was a judicial summons.
20. Though they had done nothing wrong on their first trip, we see the consequences of their ghost guilt continuing to follow and accuse them.
21. They conclude they are being baited, “**because of the money that was returned in our sacks the first time that we are being brought in**/-al dabar ha keseph ha shub bet ‘amettachath bet techillah bo’.
22. While they didn’t know how the silver got back into their **sacks**, they suspect now that it was a trap.
23. The idea of entrapment is seen in the phrase “**that he may seek occasion against us and fall upon us**/lamed galal –al waw lamed nagal –al”.
24. In their thinking the ruler has separated them from the public eye and will utilize the **occasion** to subdue them and to do what he may will.
25. It is their conjecture as to what the ruler will do that is almost humorous, “**and take us for slaves with our donkeys**/waw lamed laqach ‘eth lamed ha –ebed waw chamor”.
26. The irony can’t be missed.
27. It is as if their guilt is subconsciously dictating their judgment for the very act they were guilty of towards **Joseph** of selling him into slavery.
28. The idea that this rich and famous ruler would also confiscate their **donkeys** shows the brothers’ depth of despair getting ready to lose all that they have in terms of freedoms and pleasures of life.
29. The ruler has planned this out so well that even a possible means of escape will be removed.
30. They again experience the feeling of being at the mercy of someone they cannot trust, although they are totally innocent of wrongdoing.
31. **Joseph** is successfully taking his revenge.
32. Before they allow themselves to be placed in a confined area to be easily trapped, they take advantage of the servant’s presence in vs.19, “**So they came near to Joseph’s house steward, and spoke to him at the entrance of the house**/waw nagash ‘el ha ‘ish ‘asher –al bayith Joseph waw dabar ‘el pethach ha bayith”.
33. Rather than wait on the arrival of the ruler, they appeal to a 3<sup>rd</sup> party to plead their case.
34. This in hopes of gaining an arbitrator that might speak on their behalf.
35. They are humble and very respectful as they give their version as to why they think they are being isolated at the ruler’s domain.
36. The reappearing silver is the only thing they can think of as to the present situation.
37. Vss.20,21 gives a condensed version of events, “**Oh, my lord, we indeed came down the first time to buy food, and it came about when we came to the lodging place, that we opened our sacks, and behold, each man’s money was in the mouth of his sack, our money in full**”.
38. They first point out the initial reason for the 1<sup>st</sup> trip, “**to buy food**/lamed shabar ‘okel”.
39. This to readdress the previous accusations made by the ruler that they were spies.

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40. This in light of the fact that the butler would be aware of the accusation and to support their claims otherwise of having only intentions of doing business (cf.42.7).
41. They then address the situation as to when they found the silver.
42. This at the overnight **lodging place** on the trip home assuming the **steward** would understand it was on the eve of their first day's journey.
43. They expect the **steward** to understand that such distance was too far away to return at that point.
44. The exclamatory "**behold/hinneh**" highlights their unexpected surprise in discovery.
45. It implies that they did not know how the silver found its way into their "**sacks/**'amettachath" and otherwise had nothing to do with it and so mysterious as to defy explanation.
46. Then to demonstrate their honesty, they report to the **steward**, "**So we have brought it back in our hand**/waw shub 'eth bet yad".
47. In vs.22, they then play their trump card that if further restitution is required then they could make amends, though a hardship, "**We have also brought down other money in our hand to buy food**/waw keseph 'acher yarad bet yad lamed shabar 'okel".
48. They are careful to only reveal that their extra silver is just enough for another purchase (rather than the 2x amount they had [cp.vs.12]) in hopes of not being left broke with a fine.
49. They then adamantly declare their innocence to back their previous implication, "**we do not know who put our money in our sacks/lo**' yada- miy siym keseph bet 'amettachath".
50. They want to leave the **steward** with the idea that they were set up!
51. If Joseph's earlier appeal to **God** on the **first** trip (42:18) raised eyebrows, so must have been the brothers' surprise at the steward's response in vs.23.
52. He begins by seeking to calm their fears, "**Be at ease, do not be afraid**/shalom lamed 'al yara".
53. The Hebrew phrase *shalom lamed* (**peace to you**) informs them that the **steward** found no grounds of hostility or suspicion in his mind towards them.
54. His exhortation to "**not be afraid**" indicates that their trepidation was physically obvious.
55. It is his appeal to **God** that then should have raised all kind of hopes on their part that then follows, "**Your God and the God of your father has given you treasure in your sacks/**'elohiym waw 'elohiym 'ab nathan lamed mathemon bet 'amettachath".
56. His phrasing in comment did not allow for a polytheistic interpretation of his words.
57. Here is another person directly associated with an Egyptian ruler that also appeals to their **God** that is now expressing his own faith to them.
58. By implication, the **steward** serves as an example of Joseph's witness in Egypt with those around him having been evangelized.
59. Yet, the brothers once again are mute in response reflecting their continued aloofness to doctrine itself.
60. The stewards' statement as to "**treasure** (*mathemon*) means "**hidden treasure**" and is just as enigmatic as the brothers' account of how it mysteriously reappeared.
61. The Hebrew noun *mathemon* is used together with the noun *keseph* in Pro.2:4 paralleling the value of BD and finding it with the efforts one might take with mining for silver.
62. The steward's reference almost seems to be an inside twit of adjusted believers with those that remain spiritually dull in their lives.
63. I.e., silver seems all that is on their mind rather than looking for the wisdom of BD to come to their defense.

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64. While the words are spoken by the **steward**, they smack of the kind of response that **Joseph** would have made if in his place.
65. The **steward** could have been schooled in how to address any questions.
66. Yet there is no indication of such in the text.
67. At the least, any doctrinal ideology behind the words would have been learned from **Joseph**.
68. He quickly moves on in explanation to ease their fears, “**I had your money**/keseph bo’ ‘el”.
69. The literal Hebrew is that “**your money came to me**”.
70. The head of Joseph’s house was the cashier in the brothers’ initial purchase and was obviously involved in Joseph’s orders to return their silver in 42:25.
71. How much this servant was entrusted by his master as to his scheming is not stated; but at the least was in the loop to some degree.
72. He was obviously someone **Joseph** trusted very much not unlike the trust **Joseph** received from Potiphar, the jailer and then even Pharaoh.
73. The **steward** comes off as not only being a believer, but Ph<sub>2</sub> positive.
74. To show his seriousness of no hostility intended, “**Then he brought Simeon out to them**/waw yatsa’ ‘el Simeon”.
75. This was designed to put the brothers’ totally at ease recognizing that the ruler’s word to recognize their innocence if they brought back **Benjamin** was true indeed.
76. The steward’s word had its calming effect and thus allows **the man** to usher “**the men into Joseph’s house and gave them water, and they washed their feet; and he gave their donkeys fodder**/ha ‘ish bayith Joseph waw nathan mayim waw rachats regel waw nathan miseppo lamed chamor” (vs.24).
77. He treats them with all the customary courtesy one would expect receiving guests.
78. He provides **them water** to clean up after being on the road and feed for their animals eliminating any further distraction so to fully enjoy the hospitality offered.
79. It was probably at this point they **heard** that the reason for their presence was “**to eat a meal**” with the ruler, “**so they prepared the present for Joseph’s coming at noon**//waw cun ha minechah ‘ad bo’ Joseph bet ha tsaharayim” (vs.25).
80. They gathered all of the items their **father** told them to bring as an offering to the ruler for presentation to him.
81. Having a gift on this occasion was completely apropos in etiquette as they are being catered to by the second most powerful ruler of the land.
82. It reminds us that “**God causes all things to work together for good to those who love God, to those who are called according to His purpose**” (Rom.8:28).
83. No matter how the brothers’ may had viewed as to the use of **the present** to help in their dilemma, it appears **Jacob** was blessed in his wisdom out of respect for authority.
84. While the reader is left with a sense that everything is now hunky dory between **Joseph** and his brothers, we must not forget the true intentions behind this supposed “**peace**”.
85. That is to lull the brothers into a sense of complete exoneration and the idea that everything is again “right with the world”.
86. It will be in that mood that “operation silver cup” (Gen.44) will find it greatest sting in impact.
87. All of the events of vss.16-25 took place in one morning on the day of the brothers’ arrival to Egypt.

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JOSEPH ACKNOWLEDGES BENJAMIN

## EXEGESIS VERSES 26 – 31:

וַיָּבֵא יוֹסֵף הַבֵּיתָה וַיָּבִיאוּ לוֹ אֶת־הַמִּנְחָה WTT Genesis 43:26  
 אֲשֶׁר־בְּיָדָם הַבֵּיתָה וַיִּשְׁתַּחֲוּוּ־לוֹ אַרְצָה:

NAS Genesis 43:26 When Joseph came home, they brought into the house to him the present which was in their hand and bowed to the ground before him. (וַיָּבֵא יוֹסֵף בּוֹא וּ בֵיתָה אֶרְיָן לַ חוּהָ וּ בֵיתָה הָ יָדָ בַּ אֲשֶׁר מִנְחָה הָ אֵת לַ בּוֹא וּ בֵיתָה [waw consec. + v/qal/IPF/3ms: bo'; "and he came into"; + proper n: "Joseph"; + d.a. + n/com/m/s/abs: bayith; "the house"; + waw consec. + v/Hiphil/IPF/3mpl: bo'; "then they brought"; + prep. w/3ms suff: lamed; "to him"; + sign of d.o. + d.a. + n/com/f/s/abs: minechah; "the present/gift/offering"; + rel.pro: 'asher; "which"; + prep: bet + n/com/f/s/constr. w/3mpl suff: yad; "was in their hand"; + d.a. + n/com/m/s/abs: bayith; "into the house"; + waw consec. + v/Hithpael/IPF/3mpl: chawah; "and they bowed themselves"; + prep. 3/ms suff: lamed + n/com/f/s/abs: 'erets; "before him to the ground"])

וַיִּשְׁאַל לָהֶם לְשָׁלוֹם וַיֹּאמֶר הַשָּׁלוֹם אֲבִיכֶם הַזֶּקֶן WTT Genesis 43:27  
 אֲשֶׁר אָמַרְתֶּם הַעוֹדְנֵנוּ חַי:

NAS Genesis 43:27 Then he asked them about their welfare, and said, "Is your old father well, of whom you spoke? Is he still alive?" (וַיִּשְׁאַל לָ לְ שָׁלוֹם לַ לַ שְׁאָל וּ) [waw consec. + vqal/IPF/3ms: sha'al; "then he inquired/asked"; + prep: lamed: "of them"; + prep: lamed + n/com/m/s/abs: shalom; "about wellness/with reference to welfare"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + interr.part: ha; "Is/What"; + n/com/m/s/abs: shalom; "is well"; + n/com/m/s/constr. w/2mpl suff: 'ab; "your father"; + d.a. + adj/m/s/abs: zaqen; "the old man"; + rel.pro: 'asher; "of whom"; + v/qal/PF/2mpl: 'amar; "you all spoke"; + interr.part: ha; "Is?"; + adv. w/3ms suff: -od; "he still"; + adj/m/s/abs: chay; "living/alive"])

וַיֹּאמְרוּ שָׁלוֹם לְעַבְדְּךָ לְאֲבִינִי עוֹדְנֵנוּ חַי וַיִּקְדּוּ WTT Genesis 43:28  
 [וַיִּשְׁתַּחֲוּוּ]:

NAS Genesis 43:28 And they said, "Your servant our father is well; he is still alive." And they bowed down in homage. (וַיִּקְדּוּ וּ חַי עוֹד אָב לַ עַבְדְּךָ לַ שָׁלוֹם אָמַר וּ) [waw consec. + v/qal/IPF/3ms: 'amar; "and they said"; + n/com/m/s/abs: shalom; "is well"; + prep: lamed + n/com/m/s/constr. w/2ms suff: -ebed; "for your servant"; + prep: lamed + n/com/m/s/constr.

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w/1cpl suff: 'ab; "in regards to our father"; + adv. w/3ms suff: -od; "he is still"; + adj/m/s/abs: chay; "living/alive"; + waw consec. + v/qal/IPF/3mpl: qadad; {lit. to bow the head}; "and they bowed their heads"; + waw consec. + v/Hithpael/IPF/3ms - kethib: chawah; "and collectively bowed themselves down"])

וַיִּשָּׂא עֵינָיו וַיֵּרָא אֶת־בְּנֵימִין אָחִיו בֶּן־אִמּוֹ  
וַיֹּאמֶר הַזֶּה אָחִיכֶם הַקָּטָן אֲשֶׁר אָמַרְתֶּם אֵלַי וַיֹּאמֶר אֱלֹהִים  
יִחַנֵּךְ בְּנִי:

NAS Genesis 43:29 As he lifted his eyes and saw his brother Benjamin, his mother's son, he said, "Is this your youngest brother, of whom you spoke to me?" And he said, "May God be gracious to you, my son." (אָמַר ו אִם בֶּן אָח בְּנֵימִין אֵת רָאָה ו עֵין נִשָּׂא ו) [waw consec. + v/qal/IPF/3ms: nasa'; "and he lifted"; + n/com/b/dual/constr. w/3ms suff: -ayin; "his eyes"; + waw consec. + v/qal/IPF/3ms: ra'ah; "and saw"; + sign of d.o. + proper n: "Benjamin"; + n/com/f/s/constr. w/3ms suff: 'ach; "his brother"; + n/com/m/s/constr: ben; "the son of"; + n/com/f/s/constr. w/3ms suff: 'em; "his mother"; + waw consec. + v/qal/IPF/3ms: amar; "and he said"; + interr.part: ha; "Is?"; + adj/m/s: zeh; "this"; + n/com/m/s/constr. w/2mpl: 'ach; "your brother"; + d.a. + adj/m/s/abs: qathon; "the youngest"; + rel.pro: 'asher; "of whom"; + v/qal/PF/2mpl: amar; "you all spoke"; + prep. w/1cs suff: 'el; "to me"; + waw consec. + v/qal/IPF/3ms: amar; "and he said"; + n/com/m/pl/abs: 'elohiym; "God"; + v/qal/IPF/3ms/jussive w/2ms suff: chanan; "may He be gracious to you"; + n/com/m/s/constr. w/1cs suff: ben; "my son"])

כִּי יוֹסֵף מָהָר יוֹסֵף כִּי־נִכְמְרוּ רַחֲמָיו אֶל־אָחִיו וַיִּבְקֶשׁ  
לְבָבוֹת וַיָּבֵא הַחֲדָרָה וַיִּבֶךְ שָׁמָּה:

NAS Genesis 43:30 And Joseph hurried out for he was deeply stirred over his brother, and he sought a place to weep; and he entered his chamber and wept there. (כִּי יוֹסֵף מָהָר ו) [waw consec. + v/Piel/IPF/3ms: mahar; "and he hastened/hurried"; + proper n: "Joseph"; + conj: kiy; "because"; + v/Niphal/PF/3cpl: kamar; {lit. to grow warm} "was emotionally stirred" {used 7x}; + n/com/m/pl/constr. w/3ms suff: rachamiym; "with his compassions" {hence: deeply stirred}; + prep: 'el + n/com/m/s/constr. w/3ms suff: 'ach; "towards his brother"; + waw consec. + b/Piel/IPF/3ms: baqash; "and he sought"; + prep: lamed w/ v/qal/inf/constr: bakah; "for weeping"; + waw consec. + v/qal/IPF/3ms: bo'; "and he came/entered"; + d.a. + n/com/m/s/abs: cheder; "an inward chamber"; + waw consec. + v/qal/IPF/3ms: bakah; "and he wept"; + adv: sham; "there"])

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וַיִּרְחֹץ פָּנָיו וַיֵּצֵא וַיִּתְאַפֵּק וַיֹּאמֶר שִׁימוּ לֶחֶם: <sup>WTT</sup> Genesis 43:31

<sup>NAS</sup> Genesis 43:31 **Then he washed his face, and came out; and he controlled himself and said, "Serve the meal."** (וַיִּרְחֹץ פָּנָיו וַיֵּצֵא וַיִּתְאַפֵּק וַיֹּאמֶר שִׁימוּ לֶחֶם [waw consec. + v/qal/IPF/3ms: rachats; "and he washed"; + n/com/b/pl/constr. w/3ms suff: paneh; "his face"; + waw consec. + v/qal/IPF/3ms: yatsa'; "and he went out"; + waw consec. + v/Hithpael/IPF/3ms: 'aphen; {lit. to hold/restrain} "and he controlled himself"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + v/qal/imp/m/pl: siym; "place/serve"; + n/com/m/s/abs: lechem; "the bread/food"])

### ANALYSIS VERSES 26 – 31:

1. With fears tentatively calmed as to their required presence at the ruler's **house**, the brothers await in preparation for his arrival.
2. After taking care of his Vizier responsibilities for the morning, "**Joseph came home/bo'** Joseph ha bayith".
3. Upon his arrival, his brothers "**brought into the house to him the present which was in their hand and bowed to the ground before him/bo'** lamed ha minechah 'asher bet yad ha bayith waw chawah lamed 'erets" (vs.26).
4. There is no indication that **Joseph** even acknowledges their gift coloring him as being cool and aloof.
5. He maintains a business posture in order not to give himself away as to the emotions that obviously were present.
6. The brothers' otherwise follow protocol bowing in obeisance to their host in a courteous fashion.
7. He then engages them in discourse remnant of their previous trip and "**he asked them about their welfare, and said, 'Is your old father well, of whom you spoke? Is he still alive?/sha'al** lamed lamed shalom waw 'amar ha shalom 'ab ha zaqen 'asher 'amar ha –od chay" (vs.27).
8. His first inquiry as to **their** personal **welfare** intends to further put them at ease in his presence.
9. His second and third as to the well-being of Jacob and his life is designed to maintain their ease engaging at a more intimate level.
10. All this to lull them into a state of repose removing any apprehension.
11. Further, Joseph's questioning about **Jacob** has personal incentive.
12. The brothers had informed **Joseph** that their **father** was elderly (cp.44:20) so naturally **Joseph** would want to know that he was **still alive** since their last appearance.
13. The brothers affirm that he is okay in vs.28 "**And they said, 'Your servant our father is well; he is still alive/waw 'amar shalom lamed –ebed lamed 'ab –od chay"**.
14. Their reference to Jacob as "**Your servant**" communicates that he too acknowledged this ruler and his authority in spite of his personal absence or geographical detachment.
15. The brothers take advantage of the positive atmosphere and use **their father** as leverage for their own innocence as to the previous accusation of being spies.

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16. In other words, the corporate family is to be regarded as compliant to Egyptian rule.
17. Almost as if rehearsed, again “**they bowed down in homage**/waw qadad waw chawah”.
18. The Hebrew phrase “waw qadad waw chawah” means that they first “**bowed their heads**” (*qadad*) and then “**prostrated themselves**” (*chawah*) before **Joseph**.
19. A textual variance is noted in the Hebrew with the kethib (what is written) putting the verb *chawah* as a collective singular in contrast to and any scribal copy transliterating it as qere (what is read) in the plural.
20. The most difficult reading is preferred which would be the singular person use and denotes that when they “**prostrated themselves**” it was done in unison.
21. Their second “bowing” before **Joseph** was orchestrated to show their highest respect for this ruler in hopes of further removing any remaining doubt as to their loyalty and innocence.
22. It implies an act that they previously discussed and concluded appropriate probably after being informed by the steward of not being held responsible for the returned silver.
23. Their relief in that regards spurred them to over compensate in gratitude and respect.
24. It has an overture of fawning over **Joseph** as an overt form of flattery.
25. Having observed their genuflecting, **Joseph** “**lifted his eyes and saw his brother Benjamin, his mother’s son**/nasa’ –ayin waw ra’ah Benjamin ‘ach ben ‘em” (vs.29).
26. **Benjamin** obviously had **bowed** with his brothers.
27. Also, **Joseph** knew **Benjamin** was with them as he **saw** him upon their initial arrival (vs.16).
28. The phrase “**lifted his eyes**” is both literal and metaphorical in this case.
29. As the men arose, so did the **eyes** of **Joseph** observing them arising from their prostrate form.
30. It is figurative in that it further means he now turned his attention to his **youngest brother**.
31. The author reminds us that **Benjamin** was Joseph’s only full blood **brother** both being of the same mother, Rachel (Gen.30:22-24 cp.35:16-19).
32. **Joseph** continues his charade feigning ignorance as he nonchalantly and rhetorically asks, “**Is this your youngest brother, of whom you spoke to me?**/ha zeh ‘ach ha qathon ‘asher ‘amar ‘el”.
33. **Benjamin** was the baby of the group being only around ~3-4 years old when **Joseph** was sold into slavery.
34. Of the brothers, he was the only one innocent of any animosity or evil against **Joseph**.
35. It would be no stretch to regard **Joseph** as having special affinity and affection for **Benjamin**.
36. In the moment, **Joseph** ceases his role as Vizier and again betrays himself as something more than as he bestows a blessing on **Benjamin**, “**May God be gracious to you, my son**/’elohiym chanan ben”.
37. For the second time in one day the brothers witness these Egyptians appealing to the Hebrew’s *Elohiym* as familiar to them (cp.vs.23).
38. For the third time, we note silence to this witness on the brothers’ part as it occurred in both trips (cf.42:18).
39. Their silence now implies a reticence to “rock the boat” when things seem to be going their way.
40. It is as if they are hesitant to respond in fear they may break the good karma seemingly on their side.
41. In spite of any façade in being at ease, they remain on edge as mystic believers.
42. Their mysticism will again be inferred in vs.33 (cp.42:28).

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43. The blessing is for God's mercies to be displayed on Benjamin's behalf.
44. **Joseph** knows better than any of the needed grace for any trying to remain innocent in this circle of brotherhood.
45. **Joseph** refers to his young **brother** as "**my son**" not to condescend but as a substitute **father** figure imitating the love he knows Jacob has/had for both of them.
46. **Joseph** was reminded of Jacob's love for them in the previous conversation of the first trip (cf.44:20-22).
47. These thoughts take toll on Joseph's emotions and he "**hurried out for he was deeply stirred over his brother**/mahar kiy kamar rachamiym 'el 'ach" (vs.30).
48. The Hebrew conveys that the actual presence with **Benjamin** and thoughts of Jacob and his love for them caused his blood to rise/grow warm (*kamar*) and his compassions (*rachamiym*) to overwhelm.
49. He makes a quick exit and "**he sought a place to weep; and he entered his chamber and wept there**/baqash lamed bakah waw bo' ha cheder waw bakah sham".
50. He disappeared and went into an inner room of his **house** for privacy.
51. After his emotional release, "**he washed his face, and came out; and he controlled himself and said, 'Serve the meal'**/rachats paneh waw yatsa' waw 'aphen waw 'amar siym lechem".
52. He kept any further emotions at bay and resumed his role as the head of the **house** instructing his servants to attend to all concerned with their food.
53. In this situation of "controlling" **himself**, he is actually overruling what he knows is right expressing love and compassion so that he may press on with his revenge.
54. Taking revenge is a miserable and messy business and the believer has to intentionally reject what he knows to be correct.
55. To perpetuate non-forgiveness is to perpetuate being out of fellowship. Mat.6:14,15; Mar.11:25
56. This is the evil nature of the STA as it entices us to do what is opposed to doctrine and when we succumb, we are repaid with slavery, death and misery. Joh.8:34ff; Rom.6:23
57. Rescue from the STA is via BD. Cp.Joh.8:31-32
58. Again, **Joseph** examples a +V believer with loads of truth able to intentionally overrule the doctrine they have and do very foolish things under the STA.
59. This momentary STA lapse does not diminish the greatness of **Joseph** in any way.
60. Believers should be encouraged not to spend time evaluating one another, since you may just catch any given believer at a bad time in their life.
61. They may be a great believer having an STA lapse and the judgmental types would write them off as a reversionist.
62. It is not our prerogative to evaluate the servant of another (Rom.14:4) as we do not always possess all the facts (1Cor.4:5).
63. To do so otherwise can bring judgement on yourself for passing judgment. Jam.4:11-12; 5:9
64. The inner conflict between the STA and BD in the positive believer's life is epitomized by this scene.

## GENESIS

LUNCH IS SERVED

## EXEGESIS VERSES 32 – 34:

וַיִּשְׂמוּ לוֹ לְבָדּוֹ וְלָהֶם לְבָדָם וְלַמִּצְרַיִם הָאֹכְלִים  
 אֹתוֹ לְבָדָם כִּי לֹא יוּכְלוּן הַמִּצְרַיִם לֶאֱכֹל אֶת־הָעֵבְרִים  
 לֶחֶם כִּי־תוֹעֵבָה הוּא לַמִּצְרַיִם:

<sup>NAS</sup> Genesis 43:32 So they served him by himself, and them by themselves, and the Egyptians, who ate with him, by themselves; (ו ל ל פד ל ל ל שים ו)  
 הָ ל ו פֶּד ל ל ו פֶּד ל ל שִׁים ו) [waw consec. + v/qal/IPF/3mpl: siym; "and they served/placed"; + prep. w/3ms suff: lamed; "to him"; + prep: lamed + n/com/m/s/constr. w/3ms suff: bad; "for him alone"; + waw conj. + prep. w/3mpl suff: lamed; "and to them"; + prep: lamed + n/com/m/s/constr. w/3mpl suff: bad; "for them alone"; + waw conj. + prep: lamed: "and to"; + d.a. + proper n: "the Egyptians"; + d.a. + v/qal/ptc/m/pl/abs: 'akal; "those/the ones eating"; + prep. w/3ms suff: 'eth; "with him"; + prep: lamed + n/com/m/s/constr. w/3mpl suff: bad; "for them alone" ])

because the Egyptians could not eat bread with the Hebrews, for that is loathsome to the Egyptians. (וּלֹא יִכַּל הָאֹכְלֵי הָעֵבְרִים לֶאֱכֹל אֶת־הָעֵבְרִים לֶחֶם כִּי־תוֹעֵבָה הוּא לַמִּצְרַיִם) [conj: kiy; "because"; + neg.part: lo' + v/qal/IPF/3mpl: yakal; {lit. they were not able} "they could not/they prohibited"; + d.a. + proper n: "the Egyptians"; + prep. lamed w/ v/qal/inf/constr: 'akal; "for the purpose of eating"; + prep: 'eth + d.a. + proper n: "with the Hebrews"; + n/com/m/s/abs: lechem; "bread"; + conj: kiy; "for/because"; + n/com/f/s/abs: to-ebah; "detestable/loathsome/an abomination" {used 117x}; + pro/3fs: hiy'; "was it"; + prep: lamed + proper n: "to the Egyptians" ])

וַיֵּשְׁבוּ לִפְנֵי הַבְּכֹרִית וְהַצְעִיר כַּבְּכֹרֶתוֹ וְהַצְעִיר כַּצְעִירָתוֹ  
 וַיִּתְמְהוּ הָאֲנָשִׁים אִישׁ אֶל־רֵעֵהוּ:

<sup>NAS</sup> Genesis 43:33 Now they were seated before him, the first-born according to his birthright and the youngest according to his youth, and the men looked at one another in astonishment. (ו צעירה פ צעיר ה ו בכרה פ בכור ה פנה ל ישב ו)  
 תַּמָּה ו צְעִירָה פ צְעִיר ה ו בְּכֹרָה פ בְּכֹר ה פְּנֵה ל יֵשֵׁב ו) [waw consec. + v/qal/IPF/3mpl: yashab; "and they sat"; + prep: lamed + n/com/b/pl/constr. w/3ms suff: paneh; {lit. faces} "before him"; + d.a. + n/com/m/s/abs: bekor; "the first-born"; + prep. kaph + n/com/m/s/abs: bekorah; "according to his birthright"; + waw conj. + d.a. + adj/m/s/abs: tsa-iyar; "and the youngest"; + prep: kaph + n/com/f/s/constr. w/3ms suff: tse-iyrah; "according to his youth"; + waw consec. + v/qal/IPF/3mpl: thamah; "and they were amazed/astonished"; + d.a. + n/com/m/pl/abs: 'ish; "the men"; + n/com/m/s/abs: 'ish; "a man"; + prep: 'el + n/com/m/s/constr. w/3ms suff: re-a; "to his companion/fellow" ])

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וַיִּשָּׂא מִשָּׂאת מֵאֵת פָּנָיו אֲלֵהֶם וַתָּרֵב מִשָּׂאת  
בְּנִימֵן מִמִּשָּׂאת כָּלֶם חֲמִשׁ יָדוֹת וַיִּשְׂתּוּ וַיִּשְׁכְּרוּ עִמּוֹ:

<sup>NAS</sup> Genesis 43:34 (CORRECTED) And he took portions to them from his own table; but Benjamin's portion was five times as much as any of theirs. So they drank and became drunk with him. ( מִן בְּנִימֵן מִשָּׂאת רַבָּה ו אֶל פָּנָה אֵת מִן מִשָּׂאת נִשָּׂא ו ) מִשָּׂאת כָּל חֲמִשׁ יָדוֹת ו שְׂתָה ו שְׂכָר ו עִם [waw consec. + v/qal/IPF/3ms: nasa'; "and he carried/took"; + n/com/f/pl/constr: mase'eth; "portions of"; + prep: min + prep: 'eth; "out from within"; + n/com/m/pl/constr. w/3ms suff: paneh; "his presence"; + prep. w/3mpl suff: 'el; "to them"; + waw consec. + v/qal/IPF/3fs: rabah; "and it became a great"; + n/com/f/s/constr: mase'eth; "portion of"; + proper n: "Benjamin"; + prep: min + n/com/f/pl/constr: mase'eth; "from the portions of"; + n/com/m/s/constr. w/3mpl suff: kol; "them all"; + adj/f/s/abs: chamesh; "five"; + n/com/f/pl/abs: yad; {lit. hands} "parts/times"; + waw consec. + v/qal/IPF/3mpl: shathah; "and they drank" {used 17x in Gen. always translated drink/drank in NAS other than here}; + waw consec. + v/qal/IPF/3mpl: shakar; "and became drunk/intoxicated" {same as Gen.9:21}; + prep. w/3ms suff: -im; "with him"}]

### ANALYSIS VERSES 32 – 34:

1. With Joseph having given orders to the servants for the banquet to begin (vs.31), “**they served/siyim**” guests and host.
2. The Hebrew verb *siym* (**served**) means to “put, place or set” and here has the nuance of not only placing the food on the tables, but includes attending to prearranged seating (vs.32).
3. The seating process obviously occurred first and is detailed here in three tiers:
  - A. Joseph, who was seated “**by himself/lamed lamed bad**”.
  - B. The 11 brothers, “**them by themselves/lamed lamed bad**”.
  - C. “**And the Egyptians, who ate with him, by themselves/waw lamed ha Egyptians ha** ‘akal ‘eth lamed bad”.
4. It was Egyptian custom to seat the diners according to rank and file with the most prestigious at the head and so forth down the line.
5. Often, they would seat the prominent on higher chairs, reducing lower ranks to lower chairs and finally sitting on the floor for the commoners that may be present.
6. That Joseph’s rank as Vizier was 2<sup>nd</sup> only to and equal to Pharaoh, he was assigned seating unique to **himself**.
7. Those **Egyptians** that held positions in his staff **ate with him** but were segregated in the table assignment.
8. This means that even though they were assigned a lower status of seating, they still were **served** their meals along with Joseph.
9. Joseph’s brothers were completely segregated from the **Egyptians** and assigned a **table** all to their own.

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10. This “**because Egyptians could not eat bread with the Hebrews, for that is loathsome to the Egyptians**/kiy yakal ha Egyptian lamed ‘akal ‘eth ha Hebrews lechem kiy to-ebah hiy’ lamed Egyptians”.
11. The Hebrew noun *to-ebah* (**loathsome**) means that which is detestable or an abomination.
12. It has the nuance of that spurned based on custom or ideology (cf.Gen.46:34).
13. In Exo.8:26 it is used of animal sacrifice to Yahweh seen as an abomination to the **Egyptians**.
14. It is used pertaining to those things disgusting before God in violation of the Law. Lev.18:22-30 (noun used 5x); Lev.30:13
15. The noun describes those things associated with idolatry. Deu.7:25,26; 12:29-31; 13:12-17 esp.vs.15; et al
16. It describes unclean animals in the dietary code. Deu.14:3ff
17. It is used of those that condescend towards others supposed as under God’s wrath in Psa.88:8.
18. There is some debate among scholars as to why the prohibition in our present context.
19. Prof. Jan Assman and Dr. Rabbi Zev Farber at the symposium “Envisaging the Exodus Story: Meet the Egyptians” in their article “Shepherds and Eating with Hebrews: An Abomination to the Egyptians” ([www.thetorah.com](http://www.thetorah.com)) state, “*The claim that the Egyptians won’t sit with the Hebrews is striking. In the New Kingdom and earlier, in which the story of Joseph is set, no record exists of any such taboo. The Egyptians did have dietary restrictions, but no social restrictions about table fellowship*”.
20. The International Standard Bible Encyclopedia records Herodotus (ii.41) saying the **Egyptians** would not kiss a Greek on the mouth, or use his dish, or taste meat cut with the knife of a Greek.
21. The most practical interpretation in our verse was because of dietary codes in ceremonial practice of the **Egyptians**.
22. They considered themselves ceremonially defiled if they ate with those that otherwise sacrificed animals that to them were to be worshiped (cf.Gen.46:34).
23. Our author Moses would be intimately familiar with Egyptian custom in this regards in spite of any lack of external evidence otherwise.
24. Not all national customs are necessarily inscribed in ink for posterity as they would just be assumed as a natural behavior.
25. One of the most important animal cults was the bull cult that appeared in Egyptian writings as far back as the 1<sup>st</sup> Dynasty ~2500 BC. Cp.Exo.24:5
26. The **Egyptians** were known for deifying many kinds of animals to include sheep/rams.
27. They had become legalistic and determined that to even **eat** with a foreigner that did not subscribe to their polytheism rendered them unclean.
28. Hence they segregated themselves at the **table**.
29. While the **Egyptians** were known to **eat** beef and other meats, it was only acceptable if it was sacrifice to one of their gods.
30. It was not that they condescended to foreigners per say, but it was their deplorable religious habits in sacrifice that were deemed disgusting.
31. If one moved to Egypt and resided there assimilating into their culture, the stigma was removed.

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32. This explains the acceptance by the Egyptians for **Joseph** whom they knew to be Hebrew (cf.41:12).
33. His assimilation was formally ratified when he married into the Egyptian priesthood (41:45).
34. In the seating arrangement, the brothers' **table** faced Joseph's and "**they were seated before him**/yashab lamed paneh" (vs.33).
35. Joseph obviously wanted to be able to readily observe all of his brothers together.
36. One reason implied by the text was to watch the expressions on their face via the uniqueness of their seating order, "**the first-born according to his birthright and the youngest according to his youth**/ha bekor kaph bekorah waw ha tsa-iyrah kaph tse-iyrah".
37. They were seated in sequence to their chronological births.
38. Some commentaries take issue with Joseph having prearranged the seating since the text does not specifically state that.
39. This view glosses over the servants being in charge of seating (vs.32) and serving the guests.
40. Servants in those days did what they were told!
41. Already we have seen that Joseph and staff played mind-games with these men (returned silver; binding Simeon) and there is no reason to think differently now.
42. Obviously, Joseph would know the order of their births.
43. It has its desired effect, "**and the men looked at one another in astonishment**/waw thamah ha 'ish 'ish 'el re-a".
44. The Hebrew verb *thamah* (**astonishment**) has an element of unexpected fear. Cp.Psa.48:5; Isa.13:8; Jer.4:9
45. They were shocked to say the least as what were the odds of all 11 of them being perfectly arranged?
46. Still these men who let emotions dictate their actions remain less than inquisitive as they only "**looked at one another**" with eyebrows raised without words.
47. If they were again thinking Divine wrath (cf.42:28) is left unstated.
48. Textual silence implies that even if they were they at least maintained an overt appearance of emotional control in light of being in the presence of Joseph and company.
49. A second reason for Joseph's desire to maintain a panoramic view is then seen in vs.34, "**And he took portions to them from his own table; but Benjamin's portion was five times as much as any of theirs**/waw nasa' mase'eth min 'eth paneh 'el waw rabah mase'eth Benjamin min mase'eth kol chamesh yad".
50. It appears Joseph further prearranged that he would personally serve the **Hebrews**.
51. That he was a Hebrew himself, this arrangement might placate all concerned as to any social stigma.
52. Further, it projects favor from the ruler to these **Hebrews** continuing to disarm remaining apprehensions they may still be harboring.
53. The primary purpose for doing so was to observe his brothers as he showed partiality to **Benjamin**.
54. Would there be continued signs of jealousy from their ranks or had they made positive strides over the years?
55. Textual silence in reaction suggests that if there was jealousy, it was restrained to MA only.
56. Refraining from any disgruntled outbursts examples the principle that one who bridles their tongue is "*able to bridle the whole body as well*" (cf.Jam.3:2).

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57. In any event, it does nothing to derail the party atmosphere as the corrected clause of vs.34 so reveals, “**So they drank and became drunk with him**/waw shathah waw shaker -im”.
58. There is no Hebrew word for “*feasted*” as translated in the NAS and its rendering of the Hebrew *shaker* (***drank freely***) literally means to become intoxicated.
59. These Hebrew drinking words (*shathah, shaker*) are the same two words used of Noah getting **drunk** in Gen.9:21.
60. Why the NAS did not again translate our verse likewise reveals the hypocrisy inherent in the Christian world during these lukewarm days.
61. We see the influence of money with Lockman’s (Moody Bible Institute) NAS translations as they know that their primary buyers are going to be fundies.
62. Both entities cater for the “numbers”.
63. The insidious legalism inherent in the denominational world directly relates to the monetary greed that these types pursue in the name of Jesus. 2Cor.2:17
64. To intentionally misrepresent the truth is blasphemy.
65. I guess it’s hard for fundies to wrap their minds around Joseph having the elements as a type of Christ in the narratives as actually getting **drunk**.
66. A type does not need to be perfect to be a type/shadow or else the only type we would find in the Bible in person is Jesus Christ.
67. But as it may be, the Bible is true and the fact remains that Joseph and brothers partied that afternoon.
68. With the emotions as they would have been with all concerned, drinking too much for an escape was a convenience.
69. As if Joseph and his brothers did not have enough to R<sub>B</sub> in this episode, they can add drunkenness to the list.
70. *Review the Doctrine of Drinking.*