

GENESIS 42

Written and compiled by Gary Kukis

Genesis 42:1–38

Joseph's Brothers Come to Egypt to Buy Grain

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse studies](#) of **Genesis** ([HTML](#)) ([PDF](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Genesis. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Genesis ([HTML](#)) ([PDF](#)). Every word of that study can be found in the word-by-word, verse-by-verse studies.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being

here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Genesis available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: When the first year of famine comes upon the land, Jacob and his family are hit hard, and he directs his sons to go to Egypt to buy grain. They go to Egypt and are put face to face with their half-brother Joseph, whom they do not recognize. He accuses them of being spies in the land, and uses this ruse (1) to find out about the family and (2) to find out how guilty his brothers felt about selling Joseph into slavery. Joseph keeps one son behind in prison (Simeon) and sends the rest home with their grain and with the silver that they brought to buy grain. Their instructions are to return with Benjamin, the youngest brother and Joseph's only full brother. When they arrive home and discuss this with their father, Jacob forbids it.

There are many [chapter commentaries](#) on the book of Genesis. This will be the most extensive examination of Genesis 42, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

Outline of Chapter 42:

Introduction

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| vv. 6–20 | The Brothers Meet with Joseph (not Recognizing Him); He accuses them of Spying |
| vv. 21–25 | The Brothers Still Feel Guilty about Joseph; Joseph Arrests Simeon |
| vv. 26–34 | The Brothers Tell Their Father Jacob What Happened |
| vv. 35–38 | The Brothers Discover Their Money Stashed Away with the Grain |

Addendum

Charts, Graphics and Short Doctrines:

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| Preface | Quotations |
| Introduction | The Prequel of Genesis 42 |
| Introduction | The Principals of Genesis 42 |
| Introduction | The Places of Genesis 42 |
| Introduction | The Patriarchal Timeline for Genesis 42 |
| Introduction | A Synopsis of Genesis 42 |
| Introduction | Hajime Murai's Chiasm of Genesis 42:1–38 |
| Introduction | Paragraph Divisions of Modern Translations for Genesis 42 (from Dr. Bob Utley) |
| Introduction | Why Does God Allow Great Disasters? |
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| Summary | | A Set of Summary Doctrines and Commentary |
| Summary | | An Abbreviated Exegesis of Genesis 42 |
| Summary | | Why Genesis 42 is in the Word of God |
| Summary | | What We Learn from Genesis 42 |
| Summary | | B. H. Carroll Summarizes Genesis 42 (along with a portion of Genesis) |
| Summary | | Edersheim Summarizes Genesis 42 |
| Summary | | |
| Summary | | Genesis 42 in a Graphic Nutshell (a graphic) |
| Addendum | | Josephus' History of this Time Period |
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Chapter Outline**Charts, Graphics, Short Doctrines****Beginning of Document****Doctrines Covered or Alluded to****Chapters of the Bible Alluded to**

| | | |
|--|------------------------------|--------------------------------------|
| Definition of Terms | Introduction and Text | Addendum |
| www.kukis.org | | Exegetical Studies in Genesis |

| Doctrines Covered or Alluded To | | | |
|---|--|--|---|
| | | | Jehovah Witnesses/Jesus, the God-Man |
| Additional doctrines and links are found in Definition of Terms below. | | | |

| Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter | | | |
|---|-----------------------|--|--|
| | Deuteronomy 22 | | |

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

| Definition of Terms | |
|---|---|
| Rebound (Restoration to fellowship with God) | In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD). |

Some of these definitions are taken from
<http://gracebiblechurchwichita.org/>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/terms-and-definitions/>
<http://www.theopedia.com/>

[Chapter Outline](#)

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An Introduction to Genesis 42

Introduction: Genesis 42, we will bring Joseph together face to face with his brothers for the first time in 20+ years. Joseph will recognize his brothers; they will not recognize him.

In this and subsequent chapters, Joseph is going to say and do some very odd things regarding his brothers. There is a reason for all the things that Joseph does; he is not just randomly giving his brothers jazz.

With the exception of the flood narrative, there are no other parts of Genesis as carefully organized as the autobiographical writings of Joseph.

It is important to understand what has gone before.

The Prequel of Genesis 42

Genesis 42 will begin with

[Chapter Outline](#)

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We need to know who the people are who populate this chapter.

The Principals of Genesis 42

Characters

Commentary

| Characters | Commentary |
|------------|------------|
| | |
| | |
| | |
| | |

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We need to know where this chapter takes place.

The Places of Genesis 42

Place

Description

| Place | Description |
|-------|-------------|
| | |
| | |
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| | |

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The Patriarchal Timeline for Genesis 42

| Legend | |
|---|-------------------------|
| Birth or death | God speaks with Abraham |
| Historical incidents (most of which are related to Abraham) | |
| <p>Parentetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.</p> <p>The entire Abrahamic Timeline (HTML) (PDF) (WPD).</p> <p>The entire Patriarchal Timeline (HTML) (PDF) (WPD).</p> <p>With Abraham, there are continual references to his age, which helps to determine relative dates. There are far fewer references to the ages of Isaac, Jacob and Joseph, which means that there is more guesswork involved in determining dates during their lifetimes.</p> | |

| MacDonald (N. Berkeley Bible) | Reese's Chronology Bible | Bible Hub | Ages | Scripture | Event/Description |
|-------------------------------|----------------------------------|-----------|----------------|---|---|
| 2234 B.C. | 2097 B.C. | | | Genesis 11:24 | Terah, Abram's father, is born. Gen 11:24–26 Nahor lived 29 years and fathered Terah. After he fathered Terah, Nahor lived 119 years and fathered other sons and daughters. Terah lived 70 years and fathered Abram, Nahor, and Haran. |
| | 1978 B.C. | | | Genesis 11:25 | Death of Nahor, Abram's uncle |
| | 1969 B.C. | | Noah is 950 | Genesis 9:28–29 | Death of Noah |
| 2164 B.C. | 1967 B.C. | | | Genesis 11:26–27 | Abraham (Terah's son) and Lot (Haran's son) born in Ur of the Chaldeans. Abram would be the 43 rd generation from Adam. Gen 11:26 Terah lived 70 years and fathered Abram, Nahor, and Haran. |
| 2078 B.C. | 1881 B.C. | 2080 B.C. | Abraham is 86 | Gen. 16:15–16 | Ishmael born to Abraham and Hagar in the land of Canaan. Gen 16:16 Abram was 86 years old when Hagar bore Ishmael to him. |
| 2064 B.C. (2066 B.C.) | | 2066 B.C. | Abraham is 100 | Genesis 21:1–7 1Chronicles 1:34 | Isaac born to Abraham. Isaac would be the 44 th generation from Adam. Gen 21:5 Abraham was 100 years old when his son Isaac was born to him. |
| | 1841–1816 B.C. | | | Genesis 25:12–16 1Chronicles 1:29–31 | Ishmael's children. |
| | 1834 B.C. 1829 B.C. (Klassen) | 2054 B.C. | | Genesis 22:1–19 | Abraham is told by God to go to the land of Moriah to offer up his son Isaac to God as a sacrifice. This was a 3-day journey away. They then go to Beer-sheba , which could simply indicate that they are returning home to Beer-sheba . |

Treasury of Scriptural Knowledge¹ puts this date at 1872 B.C., based upon Antiquities by Josephus.

¹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Genesis 22:1.

| MacDonald (N. Berkeley Bible) | Reese's Chronology Bible | Bible Hub | Ages | Scripture | Event/Description |
|-------------------------------------|--------------------------------|-----------|--------------------------------------|--|---|
| (2029 B.C.) | 1830 B.C. | 2030 B.C. | Abraham is 137 | Genesis 23:1–20 | The death of Sarah. She dies in Kirjatharba , it is Hebron , in the land of Canaan . Gen 23:1 <i>Now Sarah lived 127 years; these were all the years of her life.</i> She is buried in a cave of the field of Machpelah before Mamre ; it is Hebron , in the land of Canaan , purchased by Abraham from the sons of Heth. |
| (2026 B.C.) | | | | Genesis 24:1–67 Genesis 25:20 | Isaac (Abraham's son) and Rebecca. Genesis 25:20 <i>Isaac was 40 years old when he took as his wife Rebekah daughter of Bethuel the Aramæan from Paddan-aram, and sister of Laban the Aramæan.</i> At this time, Isaac is living in the Negev . It is likely that Abraham lived there as well; or near to there. |
| | | 2026 B.C. | Isaac is 40 | Genesis 25:20 | Isaac marries Rebecca. Genesis 25:20 |
| | 1826 B.C. | | | Genesis 25:1 | Abraham marries Keturah. Smith puts the date at 1860 B.C.; and Treasury of Scriptural Knowledge at 1853 B.C. |
| | | | | Genesis 25:2–4 1Chronicles 1:32–33 | Abraham's fathers children by Keturah. |
| | 1817 B.C. | | Shem is 600 | Genesis 11:11 | Death of Shem. |
| 2004 B.C. | 1807 B.C. | 2006 B.C. | Abraham is 160; Isaac is 60 | Genesis 25:19, 21–26 | Jacob & Esau born to Isaac. Gen 25:26 <i>After this, his brother came out grasping Esau's heel with his hand. So he was named Jacob. Isaac was 60 years old when they were born.</i> Therefore, Abraham would be 160 years old. |
| (1991 B.C.) | | | | Genesis 25:5–6 | Isaac is the heir of all things that Abraham has (but, most importantly, of the covenant of God with Abraham). |
| 1989 B.C. | 1792 B.C. | 1991 B.C. | Abraham is 175 | Genesis 25:7–10 | Abraham dies. Gen 25:7 <i>This is the length of Abraham's life: 175 years.</i> He is buried in the cave of Machpelah near Mamre, in the field of Nephron (this would be with Sarah). |
| | | | | Genesis 25:11 | God blesses Isaac. |
| (1943 B.C.) | 1788 B.C. | | | Genesis 25:17 | The death of Ishmael. Gen 25:17 <i>This is the length of Ishmael's life: 137 years. He took his last breath and died, and was gathered to his people.</i> |
| | | | Eber is 464 | Genesis 11:17 | Death of Eber. |
| | 1782 B.C. | 1978 B.C. | | Genesis 25:27–34 | Jacob obtains Esau's birthright for a mess of pottage. |

| MacDonald (N. Berkeley Bible) | Reese's Chronology Bible | Bible Hub | Ages | Scripture | Event/Description |
|-------------------------------------|---|-----------------------------------|-------------------|---------------------|--|
| | 1782 B.C. 1740 B.C. (Klassen) | | | Genesis 26:1–5 | A famine in the land; God renews covenant with Isaac at Gerar. |
| | | | | Genesis 26:6–10 | Rebecca and Isaac in Gerar. |
| | | | | Genesis 26:11–16 | Isaac is blessed by God in Gerar. |
| | 1782 B.C. 1735 B.C. (Klassen) | | | Genesis 26:17–22 | Strife between Isaac and Philistines in and near Gerar. |
| | 1767 B.C. | | | Genesis 26:34–35 | Esau marries two Canaanite women. |
| | 1757– 1739 B.C. 1733 B.C. (Klassen) | | | Genesis 26:23–25 | Isaac makes an altar in Beer-sheba. |
| (1943 B.C.) | 1744 B.C. | | Ishmael is 137 | Genesis 25:17–18 | The death of Ishmael. |
| | 1738 B.C. c 1732 B.C. (Klassen) | 1977 B.C. | | Genesis 26:26–33 | Isaac's alliance with Abimelech at Beersheba. |
| (1929 B.C.) | 1737 B.C. 1730 B.C. (Klassen) | 1929 B.C. | | Genesis 27:1–46 | Jacob by deception receives a final blessing from Isaac that was meant for Esau. |
| | | | | Genesis 28:1–5 | Jacob goes to his Uncle Laban's home in Padan-aram for a wife. |
| | | 1928 B.C. | | Genesis 28:10–22 | Jacob's dream; God speaks to Jacob. |
| | | | | Genesis 28:6–9 | Esau marries a daughter of Ishmael. |
| | | 1906 B.C. (For descendants) | | Genesis 36:1–42 | Esau's marriages and descendants. |
| | 1736 B.C. 1730 B.C. (Klassen) | 1928 B.C. | | Genesis 29:1–14 | Jacob in Haran (Charan). |
| | 1736– 1729 B.C. 1730– 1723 B.C. (Klassen) | | | Genesis 29:15–20 | Jacob works 7 years to marry Rachel, but is deceived by Laban, and Jacob marries Leah, her older sister. |
| | 1729 B.C. 1724 B.C. (Klassen) | 1921 B.C. | | Genesis 29:21–31 | Jacob marries Rachel |

| MacDonald (N. Berkeley Bible) | Reese's Chronology Bible | Bible Hub | Ages | Scripture | Event/Description |
|-------------------------------------|---|---|------|---|--|
| (1915 B.C.) | 1729– 1716 B.C. 1723– 1710 B.C. (Klassen) | 1921 B.C. 1916 B.C. (Rachel bears Joseph) | | Genesis 29:32–34 Genesis 30:1–6 Genesis 29:35 Genesis 30:9, 7–8, 10–24 | Jacob has 12 children by his wives, Rachel and Leah; and by their personal servants as well. Reese breaks the timeline down in smaller increments in his book. |
| 1915 B.C. | | | | Genesis | Joseph is born. |
| | 1711 B.C. | | | Genesis 36:31–33 1Chronicles 1:43–44 Genesis 26:34–39 1Chronicles 1:45–50 Genesis 36:40–43 1Chronicles 1:51–54 | The kings of Edom. |
| (1909 B.C.) | 1716 B.C. 1710 B.C. (Klassen) | | | Genesis 30:25–43 Genesis 31:1–16 | Jacob's final years with Laban. |
| | | | | Genesis 31:17–55 | Jacob's departure from Laban. |
| | | 1908 B.C. | | Genesis 32:1–23 | Jacob returns to Canaan. |
| | | 1906 B.C. | | Genesis 32:24–32 Genesis 35:10 | Jacob wrestles with the angel. |
| | | 1906 B.C. | | Genesis 33:1–16 | Jacob meets Esau face to face. |
| | 1715 B.C. 1710 B.C. (Klassen) | 1906 B.C. | | Genesis 33:17–20 | The resumption of Jacob's journey. |
| | 1711– 1708 B.C. 1706– 1705 B.C. (Klassen) | | | Genesis 38:1–5 1Chronicles 2:3 | Judah fathers 3 sons. |
| | 1700 B.C. 1687 B.C. (Klassen) | 1906 B.C. | | Genesis 34:1–31 | Dinah, daughter of Judah, is defiled. |
| | | 1906 B.C. | | Genesis 35:1–15 | Jacob returns to Bethel. |
| | 1700 B.C. 1710 B.C. (Klassen) | 1903 B.C. | | Genesis 35:16–19 48:7 35:20–22 | Rachel dies when giving birth to Benjamin. |
| (1898 B.C.) | | | | Genesis 35:27 37:1 | The return to Hebron. |

| MacDonald (N. Berkeley Bible) | Reese's Chronology Bible | Bible Hub | Ages | Scripture | Event/Description |
|-------------------------------------|--------------------------------------|--------------------------|-----------------|--|---|
| | 1699 B.C. | | Joseph is 17 | Genesis 37:2–11 | Joseph—his early days and his dreams. |
| | | | | Genesis 37:12–35 | Joseph in Shechem and Dothan. |
| 1897 B.C. | | 1898 B.C. | | Genesis 37:36 39:1 | Joseph is sold into slavery, to end up in Egypt. |
| | c1699– 1690 B.C. | 1898 B.C. | | Genesis 39:2–6 | Joseph enjoys prosperity in Egypt. |
| | c1695 B.C. 1707 B.C. (Klassen) | 1898 B.C. | | Genesis 38:6–11 | Judah and Tamar. |
| | 1692 B.C. | | | Genesis 38:12–26 | Judah's wife dies. |
| | 1692 B.C. 1691 B.C. (Klassen) | | | Genesis 38:27–30 1Chronicles 2:4 | The birth of Pharez, the 41 st generation from Adam. |
| | c1690 B.C. 1689 B.C. (Klassen) | 1889 B.C. | | Genesis 39:7–19 | Joseph flees adultery. |
| | | 1889 B.C. | | Genesis 39:20–23 | Joseph is put into jail; yet prospers in jail. |
| (1887 B.C.) | 1688 B.C. | 1887 B.C. | | Genesis 40:1–23 | Joseph gives the interpretation of the dreams of the baker and the butler. |
| 1884 B.C. | 1687 B.C. | | Isaac is 180 | Genesis 35:28–29 | The death of Isaac. Now the days of Isaac were 180 years. (Genesis 35:28) |
| (1885 B.C.) | 1686 B.C. | 1886 B.C. | | Genesis 41:1–37 | Joseph interprets the Pharaoh's dream. |
| | | 1886 B.C. | | Genesis 41:38–44 | Joseph is made governor. |
| | | | | Genesis 41:45 | Joseph marries Asenath. |
| 1884 B.C. | 1686– 1679 B.C. | 1886 B.C. (Beginning) | | Genesis 41:46–49 | The 7 years of plenty. |
| | 1685– 1683 B.C. | | | Genesis 41:50–53 | Sons are born to Joseph. |
| | 1685– 1681 B.C. | | | Exodus 6:16 Num. 3:17 1Chronicles 6:1, 16 | The descendants of Levi are born. |
| | 1679– 1672 B.C. | 1875 B.C. | | Genesis 41:54–57 | The seven years of famine. |
| (1876 B.C.) | 1678 B.C. 1677 B.C. (Klassen) | 1875 B.C. | | Genesis 42:1–44:34 | Joseph provides his family with food. |

| MacDonald (N. Berkeley Bible) | Reese's Chronology Bible | Bible Hub | Ages | Scripture | Event/Description |
|-------------------------------------|-------------------------------------|-----------|-----------------|---------------------------------|---|
| | | 1875 B.C. | | Genesis 45:1–15 | Joseph reveals himself to his brothers. |
| | | 1875 B.C. | | Genesis 45:16–28 | Jacob hears that his son, Joseph, is still alive, and he prepares to travel to Egypt himself. |
| | 1677 B.C. | | | Ruth 4:18 1Chronicles 2:5 | Birth of Hezron, the 40 th generation. |
| 1873 B.C. ² | 1677 B.C. | 1875 B.C. | | Genesis 46:1–7, 28 | Jacob goes to Egypt after God's assurance in Beersheba. |
| | | 1875 B.C. | Jacob is 130 | Genesis 46:8–27 Exodus 1:1–5 | Summary of the 70 who came to Egypt. Compare Genesis 47:8–9 and 46:27 for Jacob's age. |
| | | 1875 B.C. | | Genesis 46:29–34 47:1–12 | The people of Joseph are established in Egypt. |
| | 1676– 1675 B.C. | | | Genesis 47:13–21 | Joseph continues as prime minister in Egypt, exercising wise leadership during the famine. |
| | | | | Genesis 47:22–26 | The land of the priests in Egypt. |
| | 1672– 1593 B.C. | | | 1Chronicles 2:6–8 | Zerah, the brother of Pharez, and his descendants. |
| | 1671 B.C. 1660 B.C. (Klassen) | | | Genesis 48:1–22 | Blessings to Manasseh and Ephraim. |
| | 1660 B.C. 1665 B.C. (Klassen) | | | | Birth of Berith to Ephraim. |
| | | | | Genesis 47:28–31 | The last days of Jacob; his charge to Joseph. |
| | | 1859 B.C. | | Genesis 49:1–32 | Jacob speaks to his sons, giving them their final blessings and encouraging them. |
| 1857 B.C. | 1660 B.C. | 1859 B.C. | Jacob is 147 | Genesis 49:33 | The death of Jacob. |
| | | 1859 B.C. | | Genesis 50:1–14 | The burial of Jacob. |
| | | | | Genesis 50:15–21 | The fears of Joseph's brothers after the death of Jacob. |
| | 1638 B.C. 1644 B.C. (Klassen) | | | | Birth of Resheph (who is in the line between Ephraim and Joshua). |
| | 1625 B.C. 1620 B.C. (Klassen) | | | Num. 26:58 | Birth of Aram (Levi's grandson and Moses' father). |

² Jacob moves family to the Land of Goshen in Egypt (Genesis 47:28)

| MacDonald (N. Berkeley Bible) | Reese's Chronology Bible | Bible Hub | Ages | Scripture | Event/Description |
|-------------------------------|-------------------------------------|-----------|---------------|-----------------------------|---|
| | 1623 B.C. 1604 B.C. (Klassen) | | | | The birth of Ram, the 39 th generation. |
| | 1615 B.C. 1625 B.C. (Klassen) | | | | The birth of Telah, in the line between Ephraim and Joshua. |
| | | | | Genesis 50:22–23 | Joseph's last days. |
| | 1606 B.C. | | | Genesis 50:24–25 | Joseph's last words. |
| 1805 B.C. (1805 B.C.) | | 1806 B.C. | Joseph is 110 | Genesis 50:26 Exodus 1:6 | The death of Joseph. His brothers also die. |
| | 1606– 1462 B.C. | | | Genesis 47:27 Exodus 1:7 | The population explosion among the Jews living in Egypt. |

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[Bibliography](#)

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed October 11, 2011 and August 12, 2014. Included in MacDonald's timeline is a timeline for Egypt interspersed.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

The Bible Hub [timeline](#) (accessed January 11, 2015) appears to be pretty thorough, but no one specifically is credited.

From: http://www.christianshepherd.org/bible_study_guides/abram_to_the_exodus.pdf (Christian shepherd). This source believes that the Jews live only a short time in Egypt (210 years).

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

The Modern Language Bible (The New Berkeley Version), Revised Edition; ©1969 by Hendrickson Publishers, Inc.; pp. 10–54.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Genesis 42:

A Synopsis of Genesis 42

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

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Like most of Joseph’s writings, not only did he produce a wonderful narrative of his life, but it was also really well-organized throughout.

The Chiasm structure has parallels in the first and last statement; in the second and second to the last statement, etc. Very often, the most important element of the narrative is the middle statement (s).

Hajime Murai’s Chiasm of Genesis 42:1–38

- A (42:1-4) Jacob did not send Benjamin with the rest (וַיִּמְיַב)
- B (42:5-16) Joseph examined his brother (תִּוְקַע)
- C (42:17-20) Only one of your brothers need be confined in this prison, while the rest of you may go and take home provisions for your starving families (42:19)
- D (42:21-23) Brothers repented their sin
- C' (42:24-26) Simeon was left, Brothers got grain
- B' (42:27-34) Brothers spoke about Joseph's examination (תִּוְקַע)
- A' (42:35-38) “My son shall not go down with you” (וַיִּמְיַב)

A chiasm can make a narrative easier to remember; but often, the most important point is the one in the middle of the chiasm.

From bible.literarystructure.info accessed November 21, 2016 (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The New American Bible (2011) summarizes Genesis 42: *The first journey of the brothers to Egypt. Its cause is famine, which was also the reason Abraham and Sarah undertook their dangerous journey to Egypt. The brothers bow to Joseph in v. 6, which fulfills Joseph’s dream in 37:5–11. Endowed with wisdom, Joseph begins a process of instruction or “discipline” for his brothers that eventually forces them to recognize the enormity of their sin against him and the family. He controls their experience of the first journey with the result that the second journey in chaps. 43–44 leads to full acknowledgment and reconciliation.*³

Paragraph Divisions of Modern Translations for Genesis 42 (from Dr. Bob Utley)

| NASB | NKJV | NRSV | TEV | NJB (FOLLOWS MT) |
|---------------------------------|-------------------------------|--|---|---|
| Joseph's Brothers Sent to Egypt | Joseph's Brothers Go To Egypt | Joseph's Brothers Journey to Egypt During the Famine | Joseph's Brothers Go to Egypt to Buy Grain | The First Meeting Between Joseph and His Brothers |
| Gen. 42:1-5 Gen. 42:6-7 | Gen. 42:1-5 | Gen. 42:1-5 | Gen. 42:1-4 Gen. 42:5-7 a Gen. 42:7 b Gen. 42:8-9 Gen. 42:10-11 Gen. 42:12 Gen. 42:13 | Gen. 42:1-4 Gen. 42:5-7 Gen. 42:8-17 |
| Gen. 42:8-17 Gen. 42:18-25 | Gen. 42:6-17 Gen. 42:18-24 | Gen. 42:6-17 Gen. 42:18-25 | Gen. 42:14-17 Gen. 42:18-20 a | Gen. 42:18-24 |

³ From <http://www.usccb.org/bible/genesis/42#01042001-1> accessed August 31, 2016.

| Paragraph Divisions of Modern Translations for Genesis 42 (from Dr. Bob Utley) | | | | |
|--|-------------------------------|---------------|---|--------------------------------|
| NASB | NKJV | NRSV | TEV | NJB (FOLLOWS MT) |
| | | | Gen. 42:20-21 Gen. 42:22-24 | |
| | The Brothers Return to Canaan | | Joseph's Brothers Return to Canaan | Jacob's Sons Return to Canaan |
| Gen. 42:26-28 Simeon is Held Hostage | Gen. 42:25-28 | Gen. 42:26-28 | Gen. 42:25-28 | Gen. 42:25-28 |
| Gen. 42:29-34 | Gen. 42:29-34 | Gen. 42:29-34 | Gen. 42:29-34 | Gen. 42:29-34 |
| Gen. 42:35-38 | Gen. 42:35-38 | Gen. 42:35-38 | Gen. 42:35-36 Gen. 42:37 Gen. 42:38 | Gen. 42:35-36 Gen. 42:37-38 |

From Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Genesis 3931 chapter comments).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

In Genesis 42, we reunite Joseph with his brothers, although they will not recognize him (he does know who they are). The drought has gone throughout Egypt and the land of Canaan, and to many surrounding areas. This is a disaster brought on by God, but according to His perfect purpose.

This narrative will move seamlessly from Egypt back to the Land of Promise, back to the family of Jacob. It is quite extraordinary as to how this is done. We end the previous chapter with people coming from all over the earth to buy grain from Egypt, and we then return to Jacob’s family (minus Joseph) who are facing the exact same hardships—famine in their land. They are in the first year of the drought, and they recognize that they are in trouble. The famine is so severe that, they understand that they will begin to die out as a family without the food of the earth.

I realize that few people, when they finish reading Genesis 41 and move into chapter 42 that they do not realize that this narrative is a milestone in literature. We have traveled to a new place, but without any change of circumstances. Notice the transition:

Genesis 41:56 [So when the famine had spread over all the land, Joseph opened all the storehouses and sold to the Egyptians, for the famine was severe in the land of Egypt.](#)

Notice that Joseph does not just open up the storehouses and tell the people, “Come on down and get whatever you need.” Even though the storehouses were filled with the grain of Egyptians at the order of Pharaoh, it was now possessed by the state and the state was justified in selling the stored grain back to the people.

Genesis 41:57 provides a marvelous segue from Egypt back to Canaan.

Genesis 41:57 [Moreover, all the earth came to Egypt to Joseph to buy grain, because the famine was severe over all the earth.](#)

The famine is severe in all the land, and all the occupants of the land came to Egypt to buy grain (notice again, it is sold; it is not given away). This logically leads us to a small family in Canaan, whose patriarch is Jacob, to use as examples of those in the land who are suffering from the famine. And so Jacob sends his sons (all but one) to buy grain in Egypt.

This is such a wonderful change of scenery in the book; and I am unaware of any narratives of this era which present such an extensive, multi-continent narrative like this. We have suddenly moved from Egypt, in the continent of Africa, to Canaan.

Genesis 42:1 And when Jacob saw that there was grain in Egypt, Jacob said to his sons, “Why do you look upon one another?”

However, before we begin our study of Genesis 42, let’s examine the concept of disaster in the lives of mankind.

We often have a difficult time with understanding human misery and suffering which is brought on by natural disaster. Anyone would be hard-pressed to explain each and every individual case, however, in general:

Why Does God Allow Great Disasters?

1. Some of those affected by natural disaster are under divine discipline.
2. Some of those affected by natural disaster are under suffering for blessing.
3. God cannot reach some people except through personal misery and suffering—I personally had to be brought to a point of personal suffering before I would investigate the claims of Jesus Christ.
4. God allows some to witness through their unselfish aide to those in need during times of disaster.
5. God tests some people and their faith in Him through natural disaster.

Because of our own hard-heartedness, some people refuse to face God and the claims of Jesus Christ apart from suffering. For some reason, this upsets those who have rejected the gospel of Jesus Christ. They do not like organizations like Samaritan’s Purse, for instance, bringing presents to children on Christmas, and including with the present a tract telling about the love of Jesus Christ for them. However, sometimes when people have very little by way of material comfort, and someone expresses to them the love of Christ through a present—something they never asked for or expected—many times this reaches the heart of such a person, receiving the love of Jesus Christ through one of us.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Had the book of Genesis been passed down from generation to generation as sort of a fable, then we would not expect it to lack detail in certain areas. Bear in mind that fifteen or so years have passed since we have heard anything about Jacob and his eleven sons. One would expect that we would have some information about them over these past twenty or so years. However, all we will have is sketchy information of their lives and conversations outside of Joseph's periphery; information would could be obtained through direct interview at a later time (which Joseph certainly did). The only portions of lives of his brothers which we know about which may have been coterminous with Joseph's time in Egypt are from Genesis 38; which we already examined.

Chapter Updates:

I will use this space to indicate any format changes.

Every verse will be hyperlinked from the first page, so that you can easily go to a specific verse in this chapter.

At the end of the exegesis of every verse, I will make certain that there is a Kukis mostly literal translation and a Kukis paraphrase, both of them marked as such.

I have decided to add spacing between the translation and the commentary.

In the future, I would really like to add a few translations, fill in the translation of this chapter (at the end of this document); and provide additional sources at the end of this document.

Chapter Outline

Charts, Graphics and Short Doctrines

Jacob Sends His Sons to Egypt for Grain

Kukis slavishly literal:

And so sees Jacob that there [is] grain in Egypt. And so says Jacob to his sons, “For why are you [all] looking at one another?” And so he says, “Behold, I have heard that there [is] grain in Egypt. Go down there and buy [grain] for us from there and we will live and we will not die.”

Genesis
42:1–2

Kukis moderately literal:

Jacob learned that there [was] grain in Egypt, so he [lit., *Jacob*] said to his sons, “Why are you [all] looking at one another?” Then he said, “Listen, I have heard that there [is] grain [down] in Egypt. Go down there and buy [grain] for us from there so that we will live and not die.”

Kukis not-so-literal paraphrase:

When Jacob found out that there was grain for sale in Egypt, he said to his sons, “Why are you all just sitting around looking at each other?” Then he said, “Listen, I have heard that there is grain down there in Egypt. I want you all to go down there and buy grain for us so that we will live and not die of starvation.”

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation⁴; George Lamsa’s translation, and Sir Lancelot Charles Lee Brenton’s translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles’ Bible instead of Brenton’s translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton’s (or the text of the Complete Apostles’ Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong’s numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles’ Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_genesis.html and first published in 1862.

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

| | |
|--------------------------------------|--|
| Masoretic Text (Hebrew) | And so sees Jacob that there [is] grain in Egypt. And so says Jacob to his sons, "For why are you [all] looking at one another?" And so he says, "Behold, I have heard that there [is] grain in Egypt. Go down there and buy [grain] for us from there and we will live and we will not die." |
| Dead Sea Scrolls Targum (Onkelos) | . And Jakob saw that corn was sold in Mizraim, and Jakob said to his sons, Whylook you (on each other)? And he said, Behold, I have heard that corn is sold in Mizraim: go down thither, and buy us from thence, and we shall live, and not die. |
| Targum (Pseudo-Jonathan) | And Jakob saw that provisions might be bought and that they brought corn from Mizraim; and Jakob said to his sons, Why are you afraid to go down to Mizraim? And he said, Behold, I have heard that corn is sold in Mizraim: go down thither and buy for us from thence, that we may live and not die. |
| Revised Latin Vulgate | And Jacob hearing that food was sold in Egypt, said to his sons: Why are ye careless? I have heard that wheat is sold in Egypt: go ye down, and buy us necessaries, that we may live, and not be consumed with want. |
| Aramaic ESV of Peshitta | Now Ya'aqub saw that there was grain in Egypt, and Ya'aqub said to his sons, "Why do you look at one another?" He said, "Behold, I have heard that there is grain in Egypt. Go down there, and buy for us from there, so that we may live, and not die." |

| | |
|----------------------|---|
| Peshitta (Syriac) | NOW when Jacob saw that there was grain in Egypt, Jacob said to his sons, Fear not. Behold, I have heard that there is grain in Egypt; go down there, and buy for us from there; that we may live, and not die. |
| Septuagint (Greek) | Joseph's brothers come to buy corn. Gn.42.1-24 And Jacob having seen that there was a sale of corn in Egypt, said to his sons, Why are you indolent? Behold, I have heard that there is corn in Egypt; go down thither, and buy for us a little food, that we may live, and not die. |
| NETS (Greek) | . |
| Brenton's Septuagint | . |

Significant differences:

Limited Vocabulary Translations:⁵

| | |
|---|--|
| Bible in Basic English | Now Jacob, hearing that there was grain in Egypt, said to his sons, Why are you looking at one another? And he said, I have had news that there is grain in Egypt: go down there and get grain for us, so that life and not death may be ours. |
| Easy English | Joseph and his brothers Jacob heard that there was corn in Egypt. Then he said to his sons, 'Do not just stand there while you look at each other!' Jacob said, 'Look! I have heard that there is corn in Egypt. Go down there and buy corn for us. Then we can stay alive. Then we will not die.' |
| Easy-to-Read Version <i>God's Word™</i> | . Jacob [Israel] Sends Ten Sons to Egypt When Jacob found out that grain was for sale in Egypt, he said to his sons, "Why do you keep looking at each other? I've heard there's grain for sale in Egypt. Go there and buy some for us so that we won't starve to death." |
| Good News Bible (TEV) <i>The Message</i> | . When Jacob learned that there was food in Egypt, he said to his sons, "Why do you sit around here and look at one another? I've heard that there is food in Egypt. Go down there and buy some so that we can survive and not starve to death." |
| Names of God Bible NIRV | . Joseph's Brothers Go Down to Egypt Jacob found out that there was grain in Egypt. So he said to his sons, "Why do you just keep looking at one another?" He continued, "I've heard there's grain in Egypt. Go down there. Buy some for us. Then we'll live and not die." |
| New Simplified Bible | When Jacob learned that there was grain in Egypt, he said to his sons: »Why are you doing nothing?« He said: »I have heard that there is grain in Egypt. Go down there and buy some for us from that place, so that we may live and not die.« |

Thought-for-thought translations; paraphrases:

| | |
|---|--|
| Common English Bible | Joseph's brothers arrive in Egypt When Jacob learned that there was grain in Egypt, he said to his sons, "Why are you staring blankly at each other? I've just heard that there's grain in Egypt. Go down there and buy some for us so that we can survive and not starve to death." |
| Contemporary English V. The Living Bible | . When Jacob heard that there was grain available in Egypt he said to his sons, "Why are you standing around looking at one another? I have heard that there is grain available in Egypt. Go down and buy some for us before we all starve to death." |
| New Berkeley Version | . |

⁵ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

| | |
|------------------------|---|
| New Century Version | The Dreams Come True Jacob learned that there was grain in Egypt, so he said to his sons, "Why are you just sitting here looking at one another? I have heard that there is grain in Egypt. Go down there and buy grain for us to eat, so that we will live and not die." |
| New Life Version | . |
| New Living Translation | Joseph's Brothers Go to Egypt When Jacob heard that grain was available in Egypt, he said to his sons, "Why are you standing around looking at one another? I have heard there is grain in Egypt. Go down there, and buy enough grain to keep us alive. Otherwise we'll die." |

Partially literal and partially paraphrased translations:

| | |
|---|---|
| American English Bible | Now, Jacob had noticed that they were still selling [grain] in Egypt. So he said to his sons: 'Why don't you do something? Look; I've heard that there is grain in Egypt. Go there and buy us a little food, so we don't starve to death.' |
| Beck's American Translation | . |
| International Standard V | Joseph's Brothers Visit Egypt Eventually, Jacob observed that there was grain in Egypt, so he asked his sons, "Why do you keep on staring at one another? Pay attention now! I've heard that there is grain in Egypt, so go down there and buy some grain for us, so we can live, instead of dying." |
| Revised Knox Bible | The news that there was corn to be bought in Egypt reached Jacob among the rest; and he said to his sons, What means this lethargy? They tell me there is corn for sale in Egypt; why do you not go down there, and buy enough for us to live on, instead of waiting till we starve? |
| Today's NIV Translation for Translators | . |
| | Joseph's brothers went to Egypt to buy grain, but didn't realize they were buying it from their brother When someone told Jacob that there was grain in Egypt that people could buy, he said to his sons, "«Why do you just sit there looking at each other?/Do not just sit there looking at each other!» [RHQ] We need some grain!" He said to them, "Someone told me that there is grain for sale in Egypt. Go down there and buy some for us, in order that we can stay alive and not die!" |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|-----------------------|--|
| Awful Scroll Bible | Jacob was to perceive, that there persist that broken apart in Egypt. Jacob was to say to his sons: Yous were to perceive it. Even was he to say: I am to have heard, that there persist that broken apart in Egypt. Be going down there and be buying grain, that we were to live - were we to die? |
| Conservapedia | Jacob could see that victuals could be had in Egypt. So he said to his sons, "Why are you standing around looking at yourselves?" And he said, "Look: I've heard that victuals can be found in Egypt. Now go down there and buy some for us from there, so that we can live, rather than die." |
| Ferrar-Fenton Bible | Joseph's Brothers are sent to Egypt to buy Corn, and terrified by being called Spies Jacob also learnt there was corn in Mitzeraim, so Jacob said to his sons, " Why do you look at each other ? " He also said, " I have heard that there is corn in Mitzeraim. Descend to there and buy for us from it, that we may live and not die." |
| God's Truth (Tyndale) | When Jacob saw that there was corn to be sold in Egypt, he said unto his sons: why are you negligent? behold, I have heard that there is corn to be sold in Egypt. Get you there and buy us corn from there, that we may live and not die. |
| HCSB | Joseph's Brothers in Egypt |

| | |
|----------------------|---|
| H. C. Leupold | When Jacob learned that there was grain in Egypt, he said to his sons, "Why do you keep looking at each other? Listen," he went on, "I have heard there is grain in Egypt. Go down there and buy some for us so that we will live and not die." |
| Lexham English Bible | Now when Jacob saw that there was grain in Egypt, Jacob said to his sons: Why do ye look at one another? He further said: See, I have heard that there is grain in Egypt. Go down there and buy some for us there, that we may live and not die. |
| NIV, ©2011 | Joseph's Brothers Go to Egypt for Food When Jacob realized that there was grain in Egypt, Jacob said to his sons, "Why do you look at one another?" Then he said, "Look, I have heard that there is grain in Egypt. Go down there and buy grain for us there that we may live and not die." |
| Tree of Life Version | Joseph's Brothers Go to Egypt When Jacob learned that there was grain in Egypt, he said to his sons, "Why do you just keep looking at each other?" He continued, "I have heard that there is grain in Egypt. Go down there and buy some for us, so that we may live and not die." |
| | Joseph Meets His Brothers Now Jacob saw that there was grain in Egypt, so Jacob said to his sons, "Why are you looking at each other?" Then he said, "Look! I've heard that there's grain in Egypt. Go down there and buy some grain for us there so that we'll live and not die." |

Catholic Bibles (those having the imprimatur):

| | |
|--|---|
| Christian Community (1988) | The sons of Jacob go down to Egypt When Jacob heard there was wheat in Egypt he said to his sons, "Why do you stand looking at one another? I've heard there is grain in Egypt, so go down and buy some for us so that we may stay alive and not die!" |
| The Heritage Bible | And Jacob saw there was grain in Egypt, and Jacob said to his sons, Why do you look at one another? And he said, Behold, I have attentively heard that there is grain in Egypt; descend there, and buy grain for us there, and we will live, and not die. |
| New American Bible (2002) | When Jacob learned that grain rations were available in Egypt, he said to his sons: "Why do you keep gaping at one another? I hear," he went on, "that rations of grain are available in Egypt. Go down there and buy some for us, that we may stay alive rather than die of hunger." |
| New American Bible (2011) ⁶ | <i>The Brothers' First Journey to Egypt.*</i> When Jacob learned that grain rations were for sale in Egypt, he said to his sons: "Why do you keep looking at one another?" He went on, "I hear that grain is for sale in Egypt. Go down there and buy some for us, that we may stay alive and not die." Acts 7:12. |
| New Jerusalem Bible | Jacob, seeing that there were supplies to be had in Egypt, said to his sons, 'Why do you keep staring at one another? I hear', he said, 'that there are supplies in Egypt. Go down and procure some for us there, so that we may survive and not die.' |
| New RSV Revised English Bible | . WHEN Jacob learnt that there was grain in Egypt, he said to his sons, "Why do you stand staring at each other? I hear there is grain in Egypt. Go down there, and buy some for us to keep us alive and save us from starving to death." |

Jewish/Hebrew Names Bibles:

| | |
|-----------------------|--|
| Complete Jewish Bible | Now Ya'akov saw that there was grain in Egypt; so Ya'akov said to his sons, "Why are you staring at each other? Look," he said, "I've heard that there's grain in Egypt. Go down there and buy some for us from there, so that we can stay alive and not die!" |
|-----------------------|--|

⁶ Also called the revised edition.

| | | |
|--|---|---|
| exeGeses companion Bible | . | |
| Hebraic Transliteration | . | |
| Hebrew Names Version | . | |
| JPS (Tanakh—1985) | . | When Jacob saw that there were food rations to be had in Egypt, he said to his sons, “Why do you keep looking at one another? Now I hear,” he went on, “that there are rations to be had in Egypt. Go down and procure rations for us there, that we may live and not die.” |
| Judaica Press Complete T. Kaplan Translation | . | <i>Joseph's Vindication</i> Jacob learned that there were provisions in Egypt, and he said to his sons, 'Why are you fantasizing [(Radak). Or, 'why are you looking at one another' (Septuagint); or, 'Why are you showing off' (Rashi; Rashbam; Taanith 10b); or, 'Why are you afraid' (Targum Yonathan).]?' 'I have heard that there are supplies in Egypt,' he explained. 'You can go there and buy food. Let us live and not die.' The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions. |
| Natural Israelite Bible | . | |
| Orthodox Jewish Bible | . | Now when Ya'akov saw that there was shever (grain) in Mitzrayim, Ya'akov said unto his banim, Why do ye look one upon another? And he said, Hinei, I have heard that there is shever (grain) in Mitzrayim; get you down to there, and buy for us from there; that we may live, and not die. |
| Restored Names Version | . | |
| <i>The Scriptures</i> 1998 | . | |

Expanded/Embellished Bibles:

| | | |
|----------------------------|--|--|
| <i>The Amplified Bible</i> | | Joseph's Brothers Sent to Egypt Now when Jacob (Israel) learned that there was grain in Egypt, he said to his sons, “Why are you staring at one another [in bewilderment and not taking action]?” He said, “I have heard that there is grain in Egypt; go down there and buy [some] grain for us, so that we may live and not die [of starvation].” |
| The Expanded Bible | | The Dreams Come True Jacob learned [saw] that there was grain in Egypt, so he said to his sons, “Why are you just sitting here looking at one another? I have heard that there is grain in Egypt. Go down there and buy grain for us to eat, so that we will live and not die.” |
| The Geneva Bible | | |
| Kretzmann's Commentary | | Verses 1-7 The Arrival in Egypt Now when Jacob saw that there was corn in Egypt, having undoubtedly gotten the information from his Canaanite neighbors, many of whom were merchants, Jacob said unto his sons, Why do ye look one upon another? The mention of Egypt caused the brethren to look upon one another with a helpless and suspicious questioning, for their conscience reminded them of the fact that Joseph had been sold into Egypt. And he said, Behold, I have heard that there is corn in Egypt, grain which people could buy for their own needs; get you down thither, and buy for us from thence; that we may live, and not die. All this appears to have happened at a family council at which Jacob, as the head of the family or tribe, presided. He saw no need for a long discussion or for hesitation: it was a matter of life and death. |
| NET Bible® | | <i>Joseph's Brothers in Egypt</i> When Jacob heard [Heb “saw.”] there was grain in Egypt, he [Heb “Jacob.” Here the proper name has been replaced by the pronoun (“he”) in the translation for stylistic reasons.] said to his sons, “Why are you looking at each other?” He then said, “Look, I hear that there is grain in Egypt. Go down there and buy grain for us [Heb “and buy for us from there.” The word “grain,” the direct object of “buy,” has been |

supplied for clarity, and the words “from there” have been omitted in the translation for stylistic reasons.] **so that we may live** [Following the imperatives, the prefixed verbal form with prefixed vav expresses purpose of result.] **and not die** [The imperfect tense continues the nuance of the verb before it.]” When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Language footnotes will be placed in the Hebrew exegesis. Some footnotes will be quoted elsewhere in this document.

Syndein/Thieme

{Chapter 42 Really Starts in Chapter 41 Verse 54}
 {Brothers Reap the Whirlwind}

Now when Jacob kept on seeing that there was corn in Egypt, Jacob kept on saying unto his sons, "Why do you look one upon another?" {idiom meaning they were standing around doing nothing but looking at each other to see who would act!} And he {Jacob} kept on saying, "Behold, I have heard {shama'} that there is corn in Egypt. Go there and buy . . . so we may keep on living and not keep on dieing {slowly starving to death}.

The Voice

Famine in this part of the world normally involves a drought that extends for years. Only those with access to bodies of fresh water can survive. The Egyptians are perfectly positioned to use the Nile River to irrigate their crops during a drought. Most of the land of Canaan, on the other hand—where Jacob and his sons still live—has little fresh water even when there is no drought. Although some grain can be moved up and down the Nile or across the Mediterranean over established trade routes, the amount of grain needed to keep large populations alive cannot be moved across land or sea. So people have to go where the food is, or they starve to death. Israel knows he is out of options at home, so he has to look abroad.

Now when Jacob found out there was grain to be had in Egypt, he talked to his sons about it.

Jacob: Why do you just keep *sitting here* looking at each other? Listen! I’ve heard they have grain for sale in Egypt! Go down there, and buy grain for us so that we *have enough to live* and won’t die *of hunger*.

Literal, almost word-for-word, renderings:

Benner’s Mechanical Trans. ...and Ya’aqov ^[He restrains] saw that there was barley in Mitsrayim ^[Troubles] and Ya’aqov ^[He restrains] said to his sons, why do you look at yourselves, and he said, look, I heard that there is barley in Mitsrayim ^[Troubles], go down unto there and exchange for us from there and we will live and we will not die...

American KJV

Concordant Literal Version

And seeing is Jacob that, forsooth, there are victuals in Egypt. And saying is Jacob to his sons, "Why are you staring at one another? And saying is he, "Behold! I hear, forsooth, that there are victuals in Egypt. Go down there and purchase for us thence a little food that we will live, and not die.

A Conservative Version

Context Group Version

Now Jacob saw that there was grain in Egypt, and Jacob said to his sons, Why do you {pl} look one on another? And he said, Look, I have heard that there is grain in Egypt: you {pl} get down there, and buy for us from there; that we may live, and not die.

Darby Translation

Emphasized Bible

English Standard Version

When Jacob learned that there was grain for sale in Egypt, he said to his sons, "Why do you look at one another?" And he said, "Behold, I have heard that there

is grain for sale in Egypt. Go down and buy grain for us there, that we may live and not die."

- Evidence Bible .
- Green's Literal Translation .
- God's Truth (Tyndale) .
- King James 2000 Version .
- 21st Century KJV .
- Modern KJV .
- NASB

Joseph's Brothers Sent to Egypt

Now Jacob saw that there was grain in Egypt, and Jacob said to his sons, "Why are you staring at one another?" He said, "Behold, I have heard that there is grain in Egypt; go down there and buy some for us from that place, so that we may live and not die."

New European Version

Jacob's Sons Meet Joseph in Egypt

Now Jacob saw that there was grain in Egypt, and Jacob said to his sons, Why do you look at one another? He said, Behold, I have heard that there is grain in Egypt. Go down there, and buy for us from there, so that we may live, and not die.

New King James Version

Joseph's Brothers Go to Egypt

When Jacob saw that there was grain in Egypt, Jacob said to his sons, "Why do you look at one another?" And he said, "Indeed I have heard that there is grain in Egypt; go down to that place and buy for us there, that we may live and not die."

- Owen's Translation .
- Third Millennium Bible .
- Updated Bible Version 2.11 .
- A Voice in the Wilderness .
- Webster's Bible Translation .
- World English Bible

Now Jacob saw that there was grain in Egypt, and Jacob said to his sons, "Why do you look at one another?" He said, "Behold, I have heard that there is grain in Egypt. Go down there, and buy for us from there, so that we may live, and not die."

- Young's Literal Translation
- Young's Updated LT

And Jacob sees that there is corn in Egypt, and Jacob saith to his sons, `Why do you look at each other?' He says also, "Lo, I have heard that there is corn in Egypt, go down there, and buy for us from there, and we live and do not die."

The gist of this passage:

Jacob's family is out of grain; so Jacob asks his sons, "Why are you sitting around looking at each other? I hear there is grain for sale in Egypt; go there so that we do not all starve."

| Genesis 42:1a | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i>] | <i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i> | 3 rd person masculine singular, Qal imperfect | Strong's #7200 BDB #906 |
| Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-ăuh-KOH^BV</i>] | <i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i> | masculine proper noun | Strong's #3290 BDB #784 |

Genesis 42:1a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|---|-----------------------------------|
| kîy (כִּי) [pronounced <i>kee</i>] | <i>for, that, because; when, at that time, which, what time</i> | explanatory or temporal conjunction; preposition | Strong's #3588 BDB #471 |
| yêsh (יֵשׁ) [pronounced <i>yaysh</i>] | <i>being, substance, existence; used as a substitute for to be (without reference to number or tense); there [is, are]; to be present, to be ready, to exist</i> | substantive; the verb <i>to be</i> may be implied | Strong's #3426 BDB #441 |
| <p>The substantive <i>yêsh</i> often acts as a substantive plus the absolute status quo verb <i>to be</i>; e.g., <i>[if] there be</i> (1Samuel 20:8), <i>there is</i> (Esther 3:8), <i>there shall be</i> (Jer. 31:6). However, this acts not as a mere copula [pronounced <i>KOP-ye-la</i>], but existence is emphasized. In the KJV, the verbal portion of this is often italicized. The second word in the second line of Job 6:6 is the substantive of existence or being—<i>or is there, or does there exist</i>. We often render this <i>there is</i>, even though <i>there is</i> no verb.</p> | | | |
| shêber (רֶבֶשׁ) [pronounced <i>SHAY-ber</i>] | <i>a breaking, fracture, breach [of a wall]; the breaking open [of a dream], an interpretation or solution [of a dream]; destruction (ruin, shattering) [of a kingdom; of men]; a breaking [of the mind], terror; quarries; a crushing [of corn, grain]; corn, grain [which has been crushed or threshed]</i> | masculine singular noun | Strong's #7667 & 7668 BDB #991 |
| Also spelled <i>sheber</i> (רֶבֶשׁ) [pronounced <i>SHEH-ber</i>]. | | | |
| b ^e (ב) [pronounced <i>b^{eh}</i>] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>] | <i>double straights; transliterated Mizraim; also Egypt, Egyptians</i> | masculine singular, proper noun | Strong's #4714 BDB #595 |

Translation: [Jacob learned that there \[was\] grain in Egypt,...](#)

Recall that there are no actual chapter divisions, although, certainly, one author left off writing here and another one picked up there. However, this continues from the previous chapter. In the previous chapter, there was a great 7 year famine throughout Egypt and Canaan and in other surrounding areas.

At this point, we do not know how far we are into this famine; whether a year or two. However, Jacob has found out that Egypt has a lot of grain. How would he have found this out? Why is the verb *to see* used? Very likely, Jacob saw people from his general area who had gone to Egypt and had returned with grain.

| Genesis 42:1b | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אמר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| Ya'ăqôb (בְּקֹעֵי) [pronounced <i>yah-ġuh-KOH^BV</i>] | <i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i> | masculine proper noun | Strong's #3290 BDB #784 |
| lâmed (ל) [pronounced <i>l'</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #1121 BDB #119 |
| lâmed (ל) [pronounced <i>l'</i>] | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | directional/relational preposition | No Strong's # BDB #510 |
| mâh (מַה) [pronounced <i>maw</i>] | <i>what, how, why</i> | interrogative; exclamatory particle | Strong's #4100 BDB #552 |
| Lâmed + mâh together literally mean <i>for why</i> . They can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. BDB also offers the rendering <i>lest</i> . Gesenius, perhaps for this passage alone (1Chronicles 15:13), offers the rendering <i>on account of [that] which, because that</i> . | | | |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i>] | <i>to see each other, to look at each other, to face, to view each other</i> | 3 rd person masculine plural, Hithpael imperfect; pausal form | Strong's #7200 BDB #906 |

Translation: ...so he [lit., Jacob] said to his sons, “Why are you [all] looking at one another?”

Jacob looks at his sons, and they are sitting around looking at one another, while they are running out of food. Jacob tells them that they cannot continue to just sit (stand) around looking at each other. “What exactly do you think you can accomplish by that?” he implies.

The NET Bible: *The point of Jacob's question is that his sons should be going to get grain rather than sitting around doing nothing. Jacob, as the patriarch, still makes the decisions for the whole clan.*⁷

With this first sentence, we know that the brothers are not taking huge flocks throughout the land; that they are mostly all living at home; that they are just sitting around getting hungry. Their lives over this first year of famine have become rather desperate.

Genesis 42:1 And when Jacob saw that there was grain in Egypt, Jacob said to his sons, “Why do you look upon one another?”

⁷ From <https://bible.org/netbible/index.htm?gen43.htm> (footnote); accessed August 31, 2016.

Interestingly enough, it is Jacob who prods his sons to go to Egypt. Reuben does not say, “I think what we ought to do is go to Egypt to buy grain.” As the eldest brother, he should be making such suggestions by this time; thinking ahead, concerning himself with the needs of the family. Although he is not the patriarch, he is the oldest of the sons. Yet, again and again, he does not assume a full-on leadership role.

In the ancient world, leadership falls upon the first son, and yet, this is another instance where Reuben does not exhibit the leadership that he ought (I say this, as the firstborn of a family who also exhibited no leadership potential either).

As we near the end of the book of Genesis, keep in the back of your mind that, we are concerned with these sons in particular: Reuben, Simeon, Levi, Judah and Joseph. The line of promise will go through one of these men, and there are reasons why they are the only ones named in this narrative and why when the sons of Israel speak, only these voices are heard. So, when any of these men say or do anything related to their own personal character and their relationship to God, it will be noted. In some narratives, we might read, *and the brothers said*; but whenever we are in a narrative that counts, we will find the name or names of one or more of these particular brothers.

The short explanation is this: Reuben, Simeon, Levi and Judah are the oldest sons; so, if the leadership mantle is not taken up by Reuben, then it falls to the next brother Simeon; if Simeon does not take up the mantle of leadership, then it falls to Levi; and then to Judah. And we have to bear in mind that, for the most part, these sons seem to reveal little or no spiritual progress in their lives. Of all the brothers, Only Joseph reveals a strong faith in God. So, wouldn't the mantle of leadership go to him as the spiritually mature brother?

So far, we have seen that Reuben has not taken up his role as leader of his younger brothers. We have seen that Simeon and Levi overreact to situations and are quite violent. All of the brothers, save Joseph and Benjamin, are scheming (a trait which seems to run in the family). Now Simeon and Levi will not actually have speaking roles in the upcoming chapters—we already know their character and their distorted views of justice.

Also, Benjamin will be in view, but for different reasons.

One of the reasons that some scholars have questioned the time of writing of Genesis is, it concerns itself with things it should not know about. How do these writers of Genesis know who God is looking at? How do they know who would eventually become the line of the Messiah? There is only one line followed from beginning to end of the Bible, and that is the line of the humanity of Jesus. Flipping from one book to the next, we find that this line begins with Adam, goes through Seth, eventually finds its way to Abraham (then Isaac and then Jacob); and, eventually to David. The Messiah is also known as *David's Greater Son*. On several occasions, the Lord is called *Son of David*.

Much of this information is found in the book of Genesis, written around 2000 B.C. and earlier; and the Davidic Covenant does not occur until a thousand years later, where the line of David will be revealed to be the line of the Messiah—revealed to David by a God of grace. It is not until the Davidic Covenant that we find out, God will be blessing the line of David—and from him would come David's Greater Son (Jesus Christ). So, if a person has a difficult time believing in prophecy, then stories which focus on the leadership and the very specific line of Abraham, Isaac, and Jacob become very troublesome, indeed.

Have you ever known anyone to speak of the lottery of life? Have you known of politicians who often indicate that Charley Brown is successful because he was in the right place at the right time and he bought the right lotto ticket (I am not speaking literally about the lottery ticket). There are 12 sons of Jacob; so to a person who thinks this way, every son has a 1 in 12 chance of being in the line of promise. But that is not how God sees it. God knows what these young men will do in life; God knows the end from the beginning. Therefore, He will, from time to time, indicate the line of promise, hundreds of years before He states it outright.

I have no problem with the predictive nature of Genesis, because the co-Author of this book is God the Holy Spirit, Who is outside of time and not confined by time. So all the issues of the Messiah and the Jewish people are

known to Him with complete perfection. Now, the human authors know some things, but their understanding of the future is not nearly as clear and perspicuous.

Throughout Scripture, we know that each book (or portion of a book) reflects both the sensibilities of a specific author (like Jacob or Joseph or Moses); and that we can often identify that author, not just because he is talking about his life, but because his style of writing is much different from the other authors. Abraham, Jacob and Joseph wrote very lengthy narratives; but these narratives are quite different in style—Joseph having by far the most sophisticated style of writing (I have not studied comparative ancient literature, but this would be a fascinating subject, if Joseph's writing was included, as I believe that he is one of the early writers who mastered the 3rd person omniscient writing style).

However, even though each portion of Scripture represents the very specific viewpoint of the human author; it is also the Word of God, authored by God the Holy Spirit. So, Joseph may be writing about these particular brothers simply because they were the oldest, and he remembered them more specifically; but God the Holy Spirit sees that their names are included, so that we understand *why* the line of promise goes through one brother, but not another. There is no lottery of life with God.

I also believe that, there are certain passages, where the human author is thinking and saying one thing; but God the Holy Spirit is thinking and saying something else—and that these trains of thought are conveyed by the very same words (Genesis 22 Psalm 22 and Isaiah 53 are good examples of this).

Genesis 42:1 And when Jacob saw that there was grain in Egypt, Jacob said to his sons, “Why do you look upon one another?”

So, the family of Jacob realizes that they are in trouble. They have had a bad year and they have not produced enough grain for the upcoming year. And, at this point, all these boys are only able to look at one another. No one proposes a solution. No one takes the lead. Jacob points out the problem, and the first voice we ought to hear here is Reuben, saying, “Here is what I, as the eldest, propose that we do.” Jacob looks at his 11 sons, and no one says anything. No one shows initiative or leadership.

The actual leader of this family is already living in Egypt.

We have spent several chapters with Joseph in Egypt, who went there as a slave, was then put into prison, and most recently has been elevated to the #2 position in all of Egypt. However, with Genesis 42, we return to Canaan, to his father and brothers, and their struggles with having a very bad year in this first year of the famine.

Genesis 42:1 And when Jacob saw that there was grain in Egypt, Jacob said to his sons, “Why do you look upon one another?”

The famine has come to Canaan, and the sons of Jacob and their families are feeling the pinch as well. This is a very serious problem, where this family of Abraham, Isaac, and Jacob could starve to death without grain.

It is reasonable to assume that hundreds of thousands of people in Canaan will die over the next 7 years of famine, which probably ended up dramatically reducing the population of those in Canaan considerably. It is likely that this was warning discipline for this land (remember what God did to Sodom and Gomorrah).

Genesis 42:2a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|--|---|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| hinnêh (הִנֵּה) [pronounced hin-NAY] | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i> | interjection, exclamatory particle, demonstrative particle | Strong's #2009 (and #518, 2006) BDB #243 |
| <p>This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]; he saw; suddenly, unexpectedly, dramatically</i>. This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.</p> | | | |
| <p>When this is a part of the narrative, but not a part of what a person is saying, the intent of this word appears to be something which is observed by those in the narrative. Understood in this way, this might be reasonably translated <i>I see, he sees</i>. I have taken some liberties with this word in 1Kings 2:29 and translated this word <i>right now</i>.</p> | | | |
| shâma' (שָׁמַע) [pronounced shaw-MAHÇ] | <i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i> | 1 st person singular, Qal perfect | Strong's #8085 BDB #1033 |
| kîy (כִּי) [pronounced kee] | <i>for, that, because; when, at that time, which, what time</i> | explanatory or temporal conjunction; preposition | Strong's #3588 BDB #471 |
| yêsh (יֵשׁ) [pronounced yaysh] | <i>being, substance, existence; used as a substitute for to be (without reference to number or tense); there [is, are]; to be present, to be ready, to exist</i> | substantive; the verb <i>to be</i> may be implied | Strong's #3426 BDB #441 |
| sheber (שֶׁבַע) [pronounced SHEH-behr] | <i>corn, grain</i> | masculine singular noun (3) | Strong's #7668 BDB #991 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim] | <i>double straights; transliterated Mizraim; also Egypt, Egyptians</i> | masculine singular, proper noun | Strong's #4714 BDB #595 |

Translation: Then he said, “Listen, I have heard that there [is] grain [down] in Egypt.

Jacob is not a complete recluse. He knows what is going on around him, and he is aware that there is grain (or corn) to be found in Egypt. They purchased this grain in the previous year, and it is clear that there is a lot of grain remaining.

As we know from the Joseph narratives, he has set enough grain aside to last for 7 years of famine.

The sons of Jacob would not be thinking about the next 6 years; they would only be concerned with this upcoming year, thinking that they might do better in the coming year.

| Genesis 42:2b | | | |
|---|--|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| yârad (יָרַד) [pronounced yaw-RAHD] | <i>descend, come down, go down</i> | 2 nd person masculine plural, Qal imperative | Strong's #3381 BDB #432 |
| shâm (שָׁמָּה) [pronounced shawm] | <i>there; at that time, then; therein, in that thing</i> | adverb with the directional hê | Strong's #8033 BDB #1027 |
| This simply means <i>there</i> ; hê acts almost like a demonstrative. | | | |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| shâbar (שָׁבַר) [pronounced shaw ^b -VAHR] | <i>purchase, buy [grain]</i> | 2 nd person masculine singular, Qal imperative | Strong's #7666 BDB #991 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition; with the 1 st person plural suffix | No Strong's # BDB #510 |
| min (מִן) [pronounced min] | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| shâm (שָׁמָּה) [pronounced shawm] | <i>there; at that time, then; therein, in that thing</i> | adverb of place | Strong's #8033 BDB #1027 |

Translation: Go down there and buy [grain] for us from there...

Joseph apparently knows that grain is available in Egypt and that it is being sold to all the peoples of Canaan.

| Genesis 42:2c | | | |
|---|---|--|------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| châyâh(חַיָּה) [pronounced khaw-YAW] | <i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i> | 1 st person plural, Qal imperfect | Strong's #2421 & #2425 BDB #310 |

| Genesis 42:2c | | | |
|---|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lô' (לא or לוּל) [pronounced <i>low</i>] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| mûwth (תּוּמ) [pronounced <i>mooth</i>] | <i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i> | 1 st person plural, Qal imperfect | Strong's #4191 BDB #559 |

Translation: ...so that we will live and not die.”

The family of Jacob, at this point, are on the verge of starving. Jacob can look into the future, and, based upon what they have, can tell that they have only a limited amount of time remaining. It was a simple choice—you either go to get food or they would die of starvation.

In v. 2 we have a pleonasm—where more words are used that is needed in order to convey meaning. It is a figure of speech used for emphasis. When Jacob says *so that we may live and not die* he is emphasizing the dire straights in which they found themselves due to the depression.

Genesis 42:2 And he said, “Behold, I have heard that there is grain in Egypt. Go down there and buy for us from there, so that we may live and not die.”

Obviously, Jacob is in desperate straights; and he recognizes that starvation of his family is imminent. Therefore, he tells his sons that he knows that Egypt has grain; so they need to go there and buy the grain.

We have no idea how Jacob finds out about this—that there is grain in Egypt—but he does. In my own life, I have had access to information which changed my actions (for instance, my present gym membership is a result of a chance encounter with a friend at a gym that I normally did not go to). Many years ago, someone attempted to give me information, which could have been very helpful, but I did not pursue it. He said, “Why don’t you come by my office; I need to tell you something.” This person was looking out for me, and I cannot tell you for the world why I never went by and talked to him. What he was going to warn me about, way, way in advance, was a plan to have me fired (which plan succeeded). He knew about this near the beginning of the school year; and in looking back, I could not tell you why I never went to talk with him. Maybe I was overwhelmed with that school year, I don’t know.

My point is, we are exposed from time to time to words and our response to those words can result in a great change in our lives (I realize that the gym illustration is quite trivial, but it was the first thing that came to mind). When I was quite young and looking for a job as a teacher, I was going to try to interview with some schools in Texas by phone. However, it was because I spoke directly to a secretary there who told me that all I needed to do was show up in person and I would be hired. Apart from that conversation—and I do not even recall the district where she was—I might not have flown to Texas to take some interviews. That flight out to Texas changed my life completely, which only took place because of a few words that secretary said.

Most obviously, when a person begins to understand the importance of the Word of God and places himself (or herself) under the teaching of a well-qualified pastor-teacher, that is potentially a life-changing event. God saw to it that Jacob was made aware of grain being up for purchase in Egypt. This bit of information (and we have no idea how Jacob became aware of this) will change the lives of all Jacob’s sons and their families.

Genesis 42:1–2 Jacob learned that there [was] grain in Egypt, so he [lit., *Jacob*] said to his sons, “Why are you [all] looking at one another?” Then he said, “Listen, I have heard that there [is] grain [down] in Egypt. Go down there and buy [grain] for us from there so that we will live and not die.” (Kukis mostly literal translation)

Genesis 42:1–2 When Jacob found out that there was grain for sale in Egypt, he said to his sons, “Why are you all just sitting around looking at each other?” Then he said, “Listen, I have heard that there is grain down there in Egypt. I want you all to go down there and buy grain for us so that we will live and not die of starvation.” (Kukis paraphrase)

And so go down brothers of Joseph ten to buy grain from Egypt. And Benjamin a brother of Joseph, did not send Jacob with his brothers for he said, “Lest his meeting of harm.”

Genesis
42:3–4

So Joseph’s ten brothers went down to buy grain from Egypt. And Jacob did not send Benjamin, Joseph’s brother, [along] with his brothers, for he said, “Lest he meet [with] harm.”

So Joseph’s ten brothers went down to purchase grain from Egypt, but Jacob did not send Benjamin, Joseph’s eleventh brother, worried that he might be harmed.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | And so go down brothers of Joseph ten to buy grain from Egypt. And Benjamin a brother of Joseph, did not send Jacob with his brothers for he said, “Lest his meeting of harm.” |
| Dead Sea Scrolls | . |
| Targum (Onkelos) | And the ten brothers of Joseph went down to buy corn from Mizraim; but Benjamin, the brother of Joseph, Jakob sent not with his brethren; for he said, Lest death should befall him. |
| Targum (Pseudo-Jonathan) | And the ten brothers of Joseph went down to buy corn from Mizraim. But Benjamin, Joseph’s brother, Jakob sent not down with his brethren; for he said, Behold, he is a youth, and I fear lest death should befall him. |
| Revised Douay-Rheims | So the ten brethren of Joseph went down, to buy corn in Egypt: Whilst Benjamin was kept at home by Jacob, who said to his brethren: Lest perhaps he take any harm in the journey. |
| Latin Vulgate | . |
| Aramaic ESV of Peshitta | Yoseph's ten brothers went down to buy grain from Egypt. But Ya'aqub did not send Benjamin, Yoseph's brother, with his brothers; for he said, "Lest perhaps harm happen to him." |
| Peshitta (Syriac) | And so Josephs ten brothers went down to buy grain in Egypt. But Benjamin, Josephs brother, Jacob did not send with his brothers; for he said, Lest some misfortune might befall him. |
| Septuagint (Greek) | And the ten brethren of Joseph went down to buy corn out of Egypt. But Jacob sent not Benjamin, the brother of Joseph, with his brethren; for he said, Lest, haply, disease befall him. |
| NETS (Greek) | . |
| Brenton’s Septuagint | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|---|---|
| Bible in Basic English | So Joseph's ten brothers went down to get grain from Egypt. But Jacob did not send Benjamin, Joseph's brother, with them, for fear, as he said, that some evil might come to him. |
| Easy English | So 10 of Joseph's brothers went down to buy corn in Egypt. Jacob did not send Benjamin (Joseph's brother) with the other brothers. Jacob was afraid that Benjamin might suffer something bad. |
| Easy-to-Read Version–2006 | . |
| International Children's B. God's Word™ | . |
| Good News Bible (TEV) | So Joseph's ten half brothers went to buy grain in Egypt, but Jacob did not send Joseph's full brother Benjamin with them, because he was afraid that something might happen to him. |
| <i>The Message</i> | . |
| Names of God Bible | . |
| NIRV | So ten of Joseph's brothers went down to Egypt to buy grain there. But Jacob didn't send Joseph's brother Benjamin with them. He was afraid Benjamin might be harmed. |
| New Simplified Bible | . |

Thought-for-thought translations; paraphrases:

| | |
|--|--|
| Common English Bible | So Joseph's ten brothers went down to buy grain in Egypt. However, Jacob didn't send Joseph's brother Benjamin along with his brothers because he thought something bad might happen to him. |
| Contemporary English V. The Living Bible | . So Joseph's ten older brothers went down to Egypt to buy grain. However, Jacob wouldn't let Joseph's younger brother Benjamin go with them, for fear some harm might happen to him as it had to his brother Joseph. |
| New Berkeley Version | . |
| New Century Version | So ten of Joseph's brothers went down to buy grain from Egypt. But Jacob did not send Benjamin, Joseph's brother, with them, because he was afraid that something terrible might happen to him. |
| New Life Version | . |
| New Living Translation | . |

Partially literal and partially paraphrased translations:

| | |
|---|---|
| American English Bible | Therefore, Joseph's ten brothers went down to Egypt to purchase grain. However, Joseph's brother Benjamin wasn't sent along with his brothers, 'So he doesn't get sick,' Jacob said. |
| Beck's American Translation | . |
| International Standard V | So ten of Joseph's brothers left to buy grain from Egypt. Jacob would not send Joseph's brother Benjamin to accompany them, because he was saying, "I'm afraid that he'll come to some kind of harm." |
| New Advent (Knox) Bible | So ten of Joseph's brethren went down into Egypt to buy corn there; only Benjamin his father kept at home, saying to the others, Some harm might befall him on the way. |
| Today's NIV Translation for Translators | . So Joseph's ten <i>older</i> brothers went down to Egypt to buy some grain. But Jacob did not send Benjamin, Joseph's <i>younger</i> brother, to go with the others, because he was afraid/worried that something terrible might happen to him like what happened to Joseph. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|--|--|
| Awful Scroll Bible | Joseph's ten brothers were to go down to buy grain the grain of Egypt. Yet Benjamin, Joseph's brother - is Jacob to have sent out with his brothers? - For he is to have said: Lest harm was to meet with him. |
| Conservapedia | Joseph's ten brothers went down to buy cereal grains in Egypt. But Jacob did not send Benjamin, Joseph's full brother, with the other brothers. He said to himself, "Perhaps something bad will happen to him if he goes." |
| Ferrar-Fenton Bible | Therefore ten brothers of Joseph went down to buy corn from the Mitzeraim. But Jacob did not send Benjamin the own brother of Joseph with his other brothers, for he said, "I fear an injury might happen to him . " |
| God's Truth (Tyndale) | So went Josephs ten brethren down to buy corn in Egypt, for Ben Jamin Josephs brother would not Jacob send with his other brethren: for he said: some misfortune might happen him. |
| HCSB | So 10 of Joseph's brothers went down to buy grain from Egypt. But Jacob did not send Joseph's brother Benjamin with his brothers, for he thought, "Something might happen to him." |
| Jubilee Bible 2000 | And Joseph's ten brethren went down to buy wheat in Egypt. But Jacob did not send Benjamin, Joseph's brother, with his brethren; for he said, Lest peradventure disaster befall him. |
| H. C. Leupold | So the brethren of Joseph went down—ten men—to buy grain in Egypt. But Benjamin, the brother of Joseph, Jacob did not send with his brethren, For, he said, lest harm befall him. |
| Lexham English Bible NIV, ©2011 Tree of Life Version | . . <p>So Joseph's brothers went down, ten of them, to buy grain from Egypt. But Benjamin, Joseph's brother, Jacob did not send, for he said, "An accident might happen to him."</p> |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|--|
| Christian Community (1988) | Joseph's brothers—ten of them—went down to Egypt to buy wheat but Jacob did not send Benjamin, Joseph's brother, for he said, "Something might happen to him." |
| The Heritage Bible | And Joseph's ten brothers descended to buy grain in Egypt. And Jacob did not send Benjamin, Joseph's brother, with his brothers, because he said, Lest hurt happen to him. |
| New American Bible (2002) | So ten of Joseph's brothers went down to buy an emergency supply of grain from Egypt. It was only Joseph's full brother Benjamin that Jacob did not send with the rest, for he thought some disaster might befall him. |
| New American Bible (2011) | . |
| New Jerusalem Bible | So ten of Joseph's brothers went down to procure grain in Egypt. But Jacob did not send Joseph's brother Benjamin with his brothers. 'Nothing must happen to him,' he thought. |
| New RSV | . |
| Revised English Bible | So ten of Joseph's brothers went down to buy grain from Egypt, but Jacob did not let Joseph's brother Benjamin go with them, for fear that he might come to harm. |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|---|
| Complete Jewish Bible | Thus Yosef's ten brothers went down to buy grain from Egypt, except for Binyamin, Yosef's brother. Ya'akov did not send him with his brothers, because he was afraid something might happen to him. |
| exeGesés companion Bible | And the ten brothers of Yoseph descend to market for kernels of grain in Misrayim: and Yaaqov sends not Ben Yamin the brother of Yoseph |

| | |
|---|---|
| | with his brothers; for he says, Lest mischief confronts him. |
| Hebraic Roots Bible JPS (Tanakh—1985) | . So ten of Joseph's brothers went down to get grain rations in Egypt; for Jacob did not send Joseph's brother Benjamin with his brothers, since he feared that he might meet with disaster. |
| Judaica Press Complete T. Kaplan Translation | . Joseph's ten brothers went to buy grain in Egypt. But Jacob did not send Joseph's brother Benjamin along with the others. 'Something might happen to him,' he said. |
| Orthodox Jewish Bible | Achei Yosef asarah (Yosef's ten brothers) then went down to buy grain in Mitzrayim. But Binyamin, achi Yosef, Ya'akov sent not with his achim; for he said, Lest ason (evil, harm) befall him. |
| <i>The Scriptures</i> 1998 | . |

Expanded/Embellished Bibles:

| | |
|--|---|
| <i>The Amplified Bible</i> | So ten of Joseph's brothers went down to buy grain in Egypt. But Jacob did not send Benjamin, Joseph's [younger] brother, with his brothers, for he said, "I am afraid that some harm or injury may come to him." |
| The Expanded Bible | So ten of Joseph's brothers went down to buy grain from Egypt. But Jacob did not send Benjamin, Joseph's brother, with them, because he was afraid that something terrible [a fatal accident; harm; tragedy] might happen to him. |
| The Geneva Bible Kretzmann's Commentary | . And Joseph's ten brethren went down to buy corn in Egypt, to obtain provisions for the family. But Benjamin, Joseph's brother, his full brother by Rachel, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. Benjamin was now just entering manhood, being about twenty-one years old or somewhat more. Jacob had given him all the affection which he had formerly felt for Joseph, and his objection that some accident to life and limb might befall Benjamin was founded upon the fact that he believed Joseph to have been killed by wild beasts. |
| NET Bible® | So ten of Joseph's brothers went down to buy grain from Egypt. But Jacob did not send Joseph's brother Benjamin with his brothers, for he said, "What if some accident happens [<i>Heb</i> "encounters."] to him?" |
| Syndein/Thieme | And Joseph's ten brothers kept on going down to buy corn in Egypt. {Jacob's New 'Favorite' - Benjamin Did not Go to Egypt} Benjamin, Joseph's brother, Jacob sent not with his brethren for he said, "In case perhaps some harm/mischief {'acown} befall him." |
| The Voice | So ten of Joseph's brothers went down to buy grain in Egypt. But Jacob didn't send Joseph's brother Benjamin with the others, because he was afraid something might happen to him. |

Literal, almost word-for-word, renderings:

| | |
|--|---|
| Benner's Mechanical Trans. | ...and the ten brothers of Yoseph ^[Adding] went down to exchange grain from Mitsrayim ^[Troubles] , and Binyamin ^[Son of the right hand] , brother of Yoseph ^[Adding] , Ya'aqov ^[He restrains] did not send with his brothers given that he said, otherwise harm will meet us,... |
| Concordant Literal Version | And down are going ten brothers of Joseph to purchase cereals from Egypt. Yet Benjamin, Joseph's brother, Jacob does not send with his brothers, for, says he, "Lest meet will he with a mishap. |
| Context Group Version Darby Translation | . And Joseph's ten brethren went down to buy [grain] out of Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest mischief may befall him. |
| <i>Emphasized Bible</i> | . |

English Standard Version .
 Benner’s Mechanical Trans. .
 Evidence Bible .
 Green’s Literal Translation .
 H. C. Leupold .
 Jack Ballinger’s translation .
 Modern English Version Joseph’s ten brothers went down to buy grain in Egypt. But Jacob did not send Benjamin, Joseph’s brother, with his brothers for he said, “Perhaps some harm might happen to him.”
 Modern KJV .
 NASB Then ten brothers of Joseph went down to buy grain from Egypt. But Jacob did not send Joseph’s brother Benjamin with his brothers, for he said, “I am afraid that harm may befall him.”
 New European Version .
 New King James Version .
 Owen’s Translation .
 Stuart Wolf .
 Third Millennium Bible .
 Updated Bible Version 2.11 .
 A Voice in the Wilderness .
 Webster’s Bible Translation .
 World English Bible .
 Young’s Literal Translation .
 Young’s Updated LT And the ten brothers of Joseph go down to buy corn in Egypt, and Benjamin, Joseph’s brother, Jacob has not sent with his brothers, for he said, “Lest mischief meet him.”

The gist of this passage: Ten of Joseph’s brothers are sent to Egypt to buy grain. Jacob would not allow his youngest son to go, afraid for his life.

| Genesis 42:3 | | | |
|---|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong’s # |
| wa (or va) (ו) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore, consequently; because | wâw consecutive | No Strong’s # BDB #253 |
| yârad (דָּרַי) [pronounced yaw-RAHD] | to descend, to come down, to go down | 3 rd person masculine plural, Qal imperfect | Strong’s #3381 BDB #432 |
| ’achîym (אֲחִיַּם) [pronounced awhk-EEM] | brothers, kinsmen, close relatives; tribesmen; fellow-countrymen | masculine plural construct | Strong’s #251 BDB #26 |
| Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF] | he adds, he increases; transliterated Joseph | proper masculine noun | Strong’s #3130 BDB #415 |
| ’asârâh (עֲשָׂרָה) [pronounced gah-saw-RAW] | ten | feminine numeral | Strong’s #6235 BDB #796 |
| lâmed (ל) [pronounced l ^e] | to, for, towards, in regards to | directional/relational preposition | No Strong’s # BDB #510 |

Genesis 42:3

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|--------------------------------------|----------------------------|
| shâbar (שָׁבַר) [pronounced shaw ^b -VAHR] | <i>to purchase, to buy [grain]</i> | Qal infinitive construct | Strong's #7666 BDB #991 |
| bar (בָּר) [pronounced bahr] | <i>field, open field, country; corn, corn separated from its chaff</i> | masculine singular noun ³ | Strong's #1250 BDB #135 |
| min (מִן) [pronounced min] | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim] | <i>double straights; transliterated Mizraim; also Egypt, Egyptians</i> | masculine singular, proper noun | Strong's #4714 BDB #595 |

Translation: So Joseph's ten brothers went down to buy grain from Egypt.

At Jacob's insistence, ten of Joseph's brothers went down to purchase grain from Egypt.

Genesis 42:3 And Joseph's ten brothers went down to buy grain in Egypt.

It should be mentioned that, Judah has somehow reunited with his family. They appear to be estranged in Genesis 38; but here, he would have been included in the 10 sons. Let me suggest that this famine has brought Judah and his family (such that it is) back into the fold—perhaps out of desperation.

You will recall that Judah separated from his family and he began a new life apart from his brothers (probably as a result of what they had all done to Joseph); and now Judah had some very serious responsibilities. He had a family for which he was responsible, a son by a deceased wife and twins by his present wife—the result of a levirate marriage and a woman that he chose not to engage in further sex with. No doubt there is a fascinating story there where Judah realizes that he must reconnect with his family or possibly face starvation.

The 10 sons are sent to Egypt. Benjamin, the youngest, is not. He remains with his father.

Genesis 42:4a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|---|----------------------------|
| w ^e (or v ^e) (וּ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Bin ^e yâmin (בִּנְיָמִן) [pronounced bin-yaw-MIN] | transliterated <i>Benjamin</i> , it means <i>son of [my] right hand</i> | masculine proper noun | Strong's #1144 BDB #122 |

Also spelled Bin^eyâmîyn (בִּנְיָמִינ) [pronounced bin-yaw-MEEN].

| Genesis 42:4a | | | |
|--|--|--|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| ʾâch (אח) [pronounced <i>awhk</i>] | <i>brother, half-brother; kinsman or close relative; one who resembles</i> | masculine singular construct | Strong's #251 BDB #26 |
| Yôwçêph (יוסף) [pronounced <i>yoh-SAYF</i>] | <i>he adds, he increases; transliterated Joseph</i> | proper masculine noun | Strong's #3130 BDB #415 |
| lô' (לא or לוֹא) [pronounced <i>low</i>] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| shâlach (שלח) [pronounced <i>shaw-LAKH</i>] | <i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i> | 3 rd person masculine singular, Qal perfect; what is sent (<i>messengers, a message</i>) is implied | Strong's #7971 BDB #1018 |
| Ya'ăqôb (יעקב) [pronounced <i>yah-ġuh-KOH^BV</i>] | <i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i> | masculine proper noun | Strong's #3290 BDB #784 |
| ʾêth (אֶת) [pronounced <i>ayth</i>] | <i>with, at, near, by, among, directly from</i> | preposition (which is identical to the sign of the direct object) | Strong's #854 BDB #85 |
| ʾachîym (אחֵימ) [pronounced <i>awhk-EEM</i>] | <i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #251 BDB #26 |

The NET Bible: Heb “But Benjamin, the brother of Joseph, Jacob did not send with his brothers.” The disjunctive clause highlights the contrast between Benjamin and the other ten.⁸

Translation: And Jacob did not send Benjamin, Joseph’s brother, [along] with his brothers...

However, Jacob did not send Benjamin, Joseph’s eleventh brother. Jacob was quite concerned that this youngest brother would not be returned to him. Obviously after losing Joseph, this was of great concern to Jacob.

| Genesis 42:4b | | | |
|--|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| kîy (כי) [pronounced <i>kee</i>] | <i>for, that, because; when, at that time, which, what time</i> | explanatory or temporal conjunction; preposition | Strong's #3588 BDB #471 |
| ʾamar (אמר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 rd person masculine singular, Qal perfect | Strong's #559 BDB #55 |

⁸ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 1, 2016.

Genesis 42:4b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|------------------------------------|---|--|------------------------------------|
| pen (פַּן) [pronounced pen] | lest, peradventure, or else, in order to prevent, or, so that [plus a negative] | conjunction | Strong's #6435 BDB #814 |
| qârâ' (אָרָא) [pronounced kaw-RAW] | to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble | Qal infinitive construct with the 3 rd person masculine singular suffix | Strong's #7122 & #7125 BDB #896 |
| âçôwn (אָוֶן) [pronounced aw-SOWN] | mischief, evil, harm, hurt | masculine singular noun | Strong's #611 BDB #62 |

The NET Bible: *The Hebrew verb אָרָא ('amar, "to say") could also be translated "thought" (i.e., "he said to himself") here, giving Jacob's reasoning rather than spoken words.*⁹

The NET Bible: *The Hebrew noun אָוֶן ('ason) is a rare word meaning "accident, harm." Apart from its use in these passages it occurs in Exodus 21:22-23 of an accident to a pregnant woman. The term is a rather general one, but Jacob was no doubt thinking of his loss of Joseph.*¹⁰

Translation: ...for he said, "Lest he meet [with] harm."

Even though it sounds as if Jacob is speaking, it is very likely that this is what he was thinking. Jacob was worried that his youngest son would be harmed, just as Joseph had been (Jacob believed that Joseph had been killed by a wild animal—his sons never told him what really happened).

Even though there are twelve sons of Joseph and twelve tribes of Israel, note that God the Holy Spirit does not give equal time to all twelve brothers in Genesis. Some of them we know only by name. It is just like the twelve disciples of our Lord Jesus—we know a lot about two or three Apostles, a little about five or six of them, and practically nothing about the rest. Even though this is the writing of Joseph, he is guided by God the Holy Spirit Who properly edits this material.

Jacob had a particular fondness for Joseph and Benjamin because they were his youngest sons and they were the sons of his right woman, Rachel, who had died. Whereas his favoritism is explainable and understandable, it should never have been revealed to the other sons. Not only had Jacob not learned from his mistakes, but he went from having some spiritual maturity and retrogressed into a bitter, self-centered, self-pitying old man. Therefore, he treats Benjamin differently from the other brothers. It will become clear, however, that they had adjusted to this, and accepted it as a part of life.

Notice that Benjamin is called Joseph's brother. The other sons of Jacob are actually half-brothers to Joseph and Benjamin, all having different mothers from them. However, Joseph and Benjamin had the same mother and therefore, Benjamin is called *Joseph's brother*.

Genesis 42:4 But Benjamin, Joseph's brother, Jacob did not send with his brothers. For he said, "Lest perhaps mischief happen to him."

Jacob holds back on Benjamin, his youngest son, his only surviving son by Rachel (Jacob does not know that Joseph is still alive). Benjamin is obviously his favorite son. Jacob rightfully does not trust his other sons to look after Benjamin. He is certainly not going to let Benjamin travel to Egypt with his older brothers.

⁹ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 1, 2016.

¹⁰ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 1, 2016.

As an aside, why is Joseph enjoying great success in Egypt; and Benjamin has, so far, been undistinguished in his life? God took Joseph away from his home environment and threw him into the midst of at least 2 unjust circumstances. These circumstances accelerated Joseph's spiritual growth. Pressure can often bring out the best in us if we respond to that pressure with the application of Bible doctrine. If we respond to pressure with human viewpoint thinking, then that pressure can bring out the worst in us.

Benjamin has been under the close supervision of Jacob, and we ought to know by now, Jacob, despite God giving him every chance in the world, struggles with the application of doctrine to life. In fact, let me suggest that, after Joseph disappeared, Jacob's life has retrogressed, spiritually speaking. Both Joseph and Jacob were presented with sets of difficult circumstances—and Joseph thrived and Jacob took it all very personally. Joseph applied divine viewpoint to life and his father Jacob mostly applied human viewpoint to his life. Joseph grew spiritually; his father Jacob retrogressed.

If anything, Joseph was being held back by his father. Joseph experienced accelerated growth when he faced difficult circumstances of unjust treatment, and he mixed that with his positive volition towards God and God's Word.

How did Joseph have God's Word? Let me suggest, as I have on many occasions, that the History of Man of God was passed along verbally, often from father to son; and with each generation, more information was added. I believe that the people of this era were more intelligent than we are today; and therefore, could hear and retain such information better than we could today.

As an aside, no one is strictly a product of his environment. We all have free will and the free will is active in good times and bad. Two great examples of this are the Pharaoh during the time of Joseph; and the Pharaoh during the time of Moses. The first Pharaoh heard truth and he responded positively to it. He did not even require proof. He heard the truth, he believed it, and then he placed Joseph in charge of the economic future of Egypt, which was a very bold move. The truth of Joseph's interpretation was proven in time; but Pharaoh recognized that truth from the very beginning. He had the dreams, he heard Joseph's interpretation of them, and this all rang true to him.

Pharaoh², the one that Moses stood before, heard the truth, saw great signs and wonders, which backed up that truth, and continued to reject the truth. Even when he lacked the strength to stand up to and reject the truth, God gave him that inner strength to do so.

You can come from the same family, have a very similar upbringing, and yet two brothers can respond very differently to the gospel and to the teaching of the Word of God.

Reuben, Simeon, Levi and Judah all grew up in a similar environment. However, at some point in the upcoming narrative, the 4th oldest son, Judah, will take the lead; and he will supplant his older 3 brothers in the plan of God. And we know from Genesis 38 that Judah is not a man that we would have predicted to show any spiritual progress.

Genesis 42:3–4 So Joseph's ten brothers went down to buy grain from Egypt. And Jacob did not send Benjamin, Joseph's brother, [along] with his brothers, for he said, "Lest he meet [with] harm." (Kukis mostly literal translation)

Genesis 42:3–4 So Joseph's ten brothers went down to purchase grain from Egypt, but Jacob did not send Benjamin, Joseph's eleventh brother, worried that he might be harmed. (Kukis paraphrase)

And so go sons of Israel to buy in a midst of the goers, for was the famine in a land of Canaan.

Genesis
42:5

Therefore, the sons of Israel went to purchase [grain] in the midst of those going [as well], for the famine was in the land of Canaan.

Therefore, the sons of Israel went to purchase [grain] along with many others who went, as the famine was great in the land of Canaan.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | And so go sons of Israel to buy in a midst of the goers, for was the famine in a land of Canaan. |
| Dead Sea Scrolls | . |
| Targum (Onkelos) | And the sons of Israel came to buy corn among them who came; for the famine was in the land of Kenaan. |
| Targum (Pseudo-Jonathan) | And the sons of Israel went every one by one door, lest the evil eye should have sway over them, as they went together to buy among the Kenaanites who went also to buy; because the famine was in the land of Kenaan. |
| Revised Douay-Rheims | And they entered into the land of Egypt with others that went to buy. For the famine was in the land of Chanaan. |
| Latin Vulgate | . |
| Aramaic ESV of Peshitta | The sons of Yisrael came to buy among those who came, for the famine was in the land of Canaan. |
| Peshitta (Syriac) | And the sons of Israel came to buy grain with those that came; for the famine was severe in the land of Canaan. |
| Septuagint (Greek) | And the sons of Israel came to buy with those that came, for the famine was in the land of Chanaan. |
| NETS (Greek) | . |
| Brenton's Septuagint | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|-----------------------------|---|
| Bible in Basic English | And the sons of Israel came with all the others to get grain: for they were very short of food in the land of Canaan. |
| Easy English | So Israel's sons came to buy corn together with other people. There was *famine in the country called Canaan. |
| Easy-to-Read Version--2006 | The famine was very bad in Canaan, so there were many people from Canaan who went to Egypt to buy grain. Among them were the sons of Israel. |
| International Children's B. | Along with many other people, the sons of Jacob, also called Israel, went to Egypt to buy grain. This was because the people in the land of Canaan were hungry also. |
| God's Word™ | Israel's sons left with the others who were going to buy grain, because there was also famine in Canaan. |
| Good News Bible (TEV) | The sons of Jacob came with others to buy grain, because there was famine in the land of Canaan. Joseph, as governor of the land of Egypt, was selling grain to people from all over the world. |
| The Message | So Israel's sons joined everyone else that was going to Egypt to buy food, for Canaan, too, was hit hard by the famine. |
| Names of God Bible | . |
| NIRV | Israel's sons were among the people who went to buy grain. There wasn't enough food in the land of Canaan. |
| New Simplified Bible | Israel's sons left with the others who were going to buy grain. This is because there was also famine in Canaan. |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | Israel's sons came to buy grain with others who also came since the famine had spread to the land of Canaan. |
| Contemporary English V. | So Jacob's sons joined others from Canaan who were going to Egypt because of the terrible famine. |
| The Living Bible | So it was that Israel's sons arrived in Egypt along with many others from many lands to buy food, for the famine was as severe in Canaan as it was everywhere else. |
| New Berkeley Version | . |
| New Century Version | Along with many other people, the sons of Israel went to Egypt to buy grain, because the people in the land of Canaan were also hungry. |
| New Life Version | So the sons of Israel joined those who were coming to buy grain for there was no food in Canaan. |
| New Living Translation | So Jacob's sons arrived in Egypt along with others to buy food, for the famine was in Canaan as well. |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|---|
| American English Bible | Of course, the Sons of Israel [traveled along with] many others to buy [grain], because the famine had affected the entire land of Canaan. |
| Beck's American Translation | . |
| International Standard V | Israel's sons went in a caravan that included others who were going to Egypt to buy grain, because the famine pervaded the land of Canaan, too. |
| New Advent (Knox) Bible | So they made their way into Egypt with others who were going there to buy; the whole of Canaan was by now famine-stricken. |
| Today's NIV | . |
| Translation for Translators | So Jacob's sons went down from Canaan to Egypt to buy grain, and others went too, because there was a famine in Canaan also. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|-----------------------|--|
| Awful Scroll Bible | The sons of Israel were to come and buy grain, among those coming, for the famine is on the solid grounds of Canaan. |
| Conservapedia | So the sons of Israel came to buy food, among everyone else that were coming. The famine had affected the country of Canaan as well. |
| Ferrar-Fenton Bible | Thus the sons of Israel went down to buy corn, together with other travellers, for there was a famine in the land of Canaan. |
| God's Truth (Tyndale) | And the sons of Israel came to buy corn among other that came, for there was dearth also in the land of Canaan. |
| HCSB | . |
| Jubilee Bible 2000 | . |
| H. C. Leupold | And the sons of Israel came to buy grain together with others that came; for the famine was in the land of Canaan. |
| Lexham English Bible | Then the sons of Israel went to buy grain amid those [other people] who went [as well], for there was famine in the land of Canaan. |
| NIV, ©2011 | . |
| Tree of Life Version | . |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|---|
| Christian Community (1988) | . |
| The Heritage Bible | . |
| New American Bible (2002) | Thus, since there was famine in the land of Canaan also, the sons of Israel were among those who came to procure rations. |
| New American Bible (2011) | . |

| | |
|-----------------------|---|
| New Jerusalem Bible | Thus the sons of Israel were among the other people who came to get supplies, there being famine in Canaan. |
| New RSV | Thus the sons of Israel were among the other people who came to buy grain, for the famine had reached the land of Canaan. |
| Revised English Bible | Thus the sons of Israel went with everyone else to buy grain because of the famine in Canaan. |

Jewish/Hebrew Names Bibles:

| | |
|--|--|
| Complete Jewish Bible | . |
| exeGesese companion Bible | And the sons of Yisra El come to market for kernels among those who come: for the famine is in the land of Kenaan. |
| Hebraic Roots Bible | . |
| JPS (Tanakh—1985) | Thus the sons of Israel were among those who came to procure rations, for the famine extended to the land of Canaan. |
| Judaica Press Complete T. Kaplan Translation | . Israel's sons came to buy rations along with the others who came because of the famine in Canaan. |
| Orthodox Jewish Bible | And the Bnei Yisroel came to make purchase among those that were coming; for the ra'av (famine) was in Eretz Kena'an. |
| <i>The Scriptures</i> 1998 | And the sons of Yisra'el went to buy grain among those who journeyed, for the scarcity of food was in the land of Kena'an. |

Expanded/Embellished Bibles:

| | |
|----------------------------|---|
| <i>The Amplified Bible</i> | So the sons of Israel came [to Egypt] to buy grain along with the others who were coming, for famine was in the land of Canaan <i>also</i> . |
| The Expanded Bible | Along with many other people, the sons of Israel [^C Jacob's other name] went to Egypt to buy grain, because the people in the land of Canaan were also hungry [there was famine in the land of Canaan]. |
| The Geneva Bible | . |
| Kretzmann's Commentary | And the sons of Israel came to buy corn among those that came; for the famine was in the land of Canaan. They were only a few of a great number that came down from Canaan to buy a supply of grain for their needs, that were thus dependent upon the generosity of the Egyptian ruler for their food. |
| NET Bible® | So Israel's sons came to buy grain among the other travelers [<i>Heb</i> "in the midst of the coming ones."], for the famine was severe in the land of Canaan. |
| Syndein/Thieme | . |
| The Voice | So the sons of Israel decided to go down and buy grain along with many others, because the famine had reached the land of Canaan. |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|---|
| Benner's Mechanical Trans. | ...and the sons of Yisra'el [^{He turns El}] came to exchange in the midst of the ones coming given that the hunger existed in the land of Kena'an [^{Lowered}],... |
| Concordant Literal Version | And coming are the sons of Israel to purchase in the midst of the comers, for the famine comes to be in the land of Canaan. |
| Context Group Version | . |
| Darby Translation | . |
| <i>Emphasized Bible</i> | . |
| English Standard Version | Thus the sons of Israel came to buy among the others who came, for the famine was in the land of Canaan. |
| Benner's Mechanical Trans. | . |

| | |
|------------------------------|---|
| Evidence Bible | . |
| Green's Literal Translation | And among those coming, the sons of Israel came to buy. For the famine was in land of Canaan. |
| H. C. Leupold | . |
| Jack Ballinger's translation | . |
| Modern English Version | . |
| Modern KJV | . |
| NASB | So the sons of Israel came to buy grain among those who were coming, for the famine was in the land of Canaan <i>also</i> . |
| New European Version | . |
| New King James Version | And the sons of Israel went to buy <i>grain</i> among those who journeyed, for the famine was in the land of Canaan. |
| Owen's Translation | . |
| Stuart Wolf | . |
| Third Millennium Bible | . |
| Updated Bible Version 2.11 | . |
| A Voice in the Wilderness | . |
| Webster's Bible Translation | . |
| World English Bible | . |
| Young's Literal Translation | . |
| Young's Updated LT | And the sons of Israel come to buy in the midst of those coming, for the famine has been in the land of Canaan. |

The gist of this passage: Because the famine was in Canaan as well, many groups of people were going to Egypt for grain; and the sons of Israel were among them.

Genesis 42:5a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|------------------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| bôw' (אוּב) [pronounced <i>boh</i>] | <i>to come in, to come, to go in, to go, to enter, to advance; to attain</i> | 3 rd person masculine plural, Qal imperfect | Strong's #935 BDB #97 |
| bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural construct | Strong's #1121 BDB #119 |
| Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>] | <i>God prevails; contender; soldier of God; transliterated Israel</i> | masculine proper noun; God-given name to Jacob; and national name for the Jewish people | Strong's #3478 & #3479 BDB #975 |
| The NET Bible: <i>The name Israel means "God fights" (although some interpret the meaning as "he fights [with] God"). See Gen 32:28.</i> ¹¹ | | | |
| lâmed (ל) [pronounced <i>l'</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |

¹¹ From <https://bible.org/netbible/index.htm?gen35.htm> (footnote) accessed January 2, 2015.

Genesis 42:5a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--|-----------------------------|
| shâbar (רָבַשׁ) [pronounced shaw ^b - VAHR] | <i>to purchase, to buy [grain]</i> | Qal infinitive construct | Strong's #7666 BDB #991 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| tâvek ^e (וְתֵבֶקֶ) [pronounced taw-VEK ^E] | <i>midst, among, middle</i> | masculine singular construct | Strong's #8432 BDB #1063 |
| With the bêyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled וְתֵבֶקֶ. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> . | | | |
| bôw' (אוֹב) [pronounced boh] | <i>ones entering [coming, going, advancing] [in]; those entering [going, coming (in)]</i> | masculine plural, Qal active participle; with the definite article | Strong's #935 BDB #97 |

Translation: Therefore, the sons of Israel went to purchase [grain] in the midst of those going [as well],...

There were many who were going down to Egypt to purchase grain. This suggests that there may have been many caravans that went into Egypt.

Genesis 42:5b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|----------------------------|
| kîy (כִּי) [pronounced kee] | <i>for, that, because; when, at that time, which, what time</i> | explanatory or temporal conjunction; preposition | Strong's #3588 BDB #471 |
| hâyâh (הָיָה) [pronounced haw-YAW] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person masculine singular, Qal perfect | Strong's #1961 BDB #224 |
| râ'âb (רָבָעַ) [pronounced raw-ĠAW ^B V] | <i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i> | masculine singular noun | Strong's #7458 BDB #944 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| 'erets (אֶרֶץ) [pronounced EH-rets] | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | masculine singular construct | Strong's #776 BDB #75 |
| K ^e na'an (כְּנָעַן) [pronounced k ^e NAH- ġahn] | which possibly means <i>merchant</i> and is transliterated <i>Canaan</i> | masculine proper noun; territory; pausal form | Strong's #3667 BDB #488 |

Translation: ...for the famine was in the land of Canaan.

The reason there were so many going down to Egypt is because there was famine in the land of Canaan. This was the first year of the famine. This famine would last for 7 years, but only Joseph and a few people in Egypt knew and believed this.

We are not given any details, other than there were a number of people who learned that there was grain to be bought in Egypt, and that Joseph's brothers were in a group who petitioned Joseph for food. They did not all travel together, but they did arrive together and awaited an audience with the second-in-command.

Genesis 42:5 And the sons of Israel came to buy among those that came, for the famine was in the land of Canaan.

The proper noun *Israel* does not apply to a nation; it applies to the person of Jacob, who is named *Israel* by God. There is no nation *Israel* as of yet. So, in this passage, *the sons of Israel* refer literally to the 10 brothers who come to Egypt; in Joshua 5:3 10:12, this same phrase refers to the army of Israel (the men of Israel); and in Romans 9:27, this phrase refers to all of the descendants of Abraham, Isaac, and Jacob (who is *Israel*).

Just as words and phrases can have different meanings, depending upon context; the same is true for many words and phrases in Scripture. Even though a word may have a specific meaning—and one that appears to be fairly consistent—we need to be careful when evaluating that word or phrase under different settings. The *sons of Israel* is a good example of this.

According to Genesis 42:5, thousands of people from all over Canaan traveled to Egypt to purchase grain.

Genesis 42:5 Therefore, the sons of Israel went to purchase [grain] in the midst of those going [as well], for the famine was in the land of Canaan. (Kukis mostly literal translation)

Genesis 42:5 Therefore, the sons of Israel went to purchase [grain] along with many others who went, as the famine was great in the land of Canaan. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Brothers Meet with Joseph (not Recognizing Him); He accuses them of Spying

And Joseph he [was] the governor over the land, he [was] the seller [of grain] to all people of the land. And so come brothers of Joseph and so they bow to him, [two] noses ground-ward.

Genesis
42:6

Now Joseph [was] the governor over the land [and] he [was] the one selling [grain] to all the people of the land. So Joseph's brothers came in and bowed to him, [their] faces toward the ground.

Now Joseph was the governor over the land and he was the one in charge of selling grain to all the people of the land. And Joseph's brothers came in before him and bowed to him, their faces to the ground.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And Joseph he [was] the governor over the land, he [was] the seller [of grain] to all people of the land. And so come brothers of Joseph and so they bow to him, [two] noses ground-ward.

| | |
|------------------------------------|--|
| Dead Sea Scrolls | . |
| Targum (Onkelos) | And Joseph, who was ruler over the land, was he who sold the corn to all the people of the earth. And the brothers of Joseph came, and bowed before him with their faces upon the ground. |
| Targum (Pseudo-Jonathan) | And Joseph was ruler over the land; and he knew that his brethren had come to buy; for he had appointed notaries at the gates of the city to register daily, of every one who came, his name and the name of his father; and he it was who sold corn to all the people of the land. And the brethren of Joseph came. And they looked through all the streets, and public places, and hospices, but could not find Him. And they came unto his house, and worshipped him with their faces to the ground. |
| Revised Douay-Rheims Latin Vulgate | . |
| Aramaic ESV of Peshitta | And Joseph was governor in the land of Egypt, and corn was sold by his direction to the people. And when his brethren had bowed down to him,... |
| Peshitta (Syriac) | Yoseph was the governor over the land. It was he who sold to all the people of the land. Yoseph's brothers came, and bowed themselves down to him with their faces to the earth. |
| Septuagint (Greek) | Now Joseph was the governor over the land, and he it was who sold the grain to all the people of the land; and Joseph's brothers came, and bowed down themselves before him with their faces to the ground. |
| NETS (Greek) | And Joseph was ruler of the land; he sold to all the people of the land. And the brethren of Joseph, having come, did reverence to him, <i>bowing</i> with the face to the ground. |
| Brenton's Septuagint | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|---|--|
| Bible in Basic English | Now Joseph was ruler over all the land, and it was he who gave out the grain to all the people of the land; and Joseph's brothers came before him and went down on their faces to the earth. |
| Easy English | At that time, Joseph was governing over the country called Egypt. He sold corn to all the people in that country. Joseph's brothers came and they *bowed in front of him. They *bowed with their faces to the ground. |
| Easy-to-Read Version–2006 | Joseph was the governor of Egypt at the time. He was the one who checked the sale of grain to people who came to Egypt to buy it. Joseph's brothers came to him and bowed before him. |
| International Children's B. God's Word™ | . |
| Good News Bible (TEV) | The sons of Jacob came with others to buy grain, because there was famine in the land of Canaan. Joseph, as governor of the land of Egypt, was selling grain to people from all over the world. So Joseph's brothers came and bowed down before him with their faces to the ground. A portion of v. 5 is included for context. |
| The Message | Joseph was running the country; he was the one who gave out rations to all the people. When Joseph's brothers arrived, they treated him with honor, bowing to him. |
| Names of God Bible | Joseph Sends Nine of His Brothers Back to Canaan As governor of the country, Joseph was selling grain to everyone. So when Joseph's brothers arrived, they bowed in front of him with their faces touching the ground. |
| NIRV | . |

New Simplified Bible As governor of the country, Joseph was selling grain to everyone. So when Joseph's brothers arrived, they bowed in front of him with their faces touching the ground.

Thought-for-thought translations; paraphrases:

Common English Bible As for Joseph, he was the land's governor, and he was the one selling grain to all the land's people. When Joseph's brothers arrived, they bowed down to him, their faces to the ground.

Contemporary English V. The Living Bible .
Since Joseph was governor of all Egypt, and in charge of the sale of the grain, it was to him that his brothers came, and bowed low before him, with their faces to the earth.

New Berkeley Version .

New Century Version .

New Life Version .

New Living Translation Since Joseph was governor of all Egypt and in charge of selling grain to all the people, it was to him that his brothers came. When they arrived, they bowed before him with their faces to the ground.

Partially literal and partially paraphrased translations:

American English Bible Well, since JoSeph was the ruler of the land, he's the one who sold [food] to all the people who were coming from these lands; so JoSeph's brothers came to him and had to bow with their faces to the ground before him.

Beck's American Translation .

International Standard V **Joseph's Brothers Encounter Joseph**

Meanwhile, Joseph continued to be ruler over the land, in charge of selling to everyone in the land. Joseph's brothers appeared and bowed down to him, face down [Lit. *faces to the ground*].

New Advent (Knox) Bible .

Today's NIV .

Translation for Translators At that time Joseph was the governor of Egypt. He was the one who sold grain to people who came from all over Egypt and from many other countries [HYP] to buy grain. So when Joseph's brothers arrived, *they were told that it was necessary for them to talk with Joseph. So they went to him and prostrated themselves before him with their faces to the ground.*

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Joseph is the lord over those solid grounds, selling to the people, from those solid grounds. Joseph's brothers were to come, and were to bow down to their noses, on those solid grounds.

Conservapedia Joseph was the man in authority over the land, and he was the one selling food to all the people of the land. Joseph's brothers came, and bowed themselves down to him, noses to the ground. The word rendered "selling" here actually translates as "retailing."

Ferrar-Fenton Bible Joseph was then Protector over all the country, to distribute to all the people of the land, and Joseph's brothers came and bowed to him, face to the ground.

God's Truth (Tyndale) And Joseph was governor in the land, and sold corn to all the people of the land. And his brethren came, and fell flat on the ground before him.

HCSB Joseph was in charge of the country; he sold grain to all its people. His brothers came and bowed down before him with their faces to the ground.

| | |
|--|--|
| Jubilee Bible 2000 | And Joseph <i>was</i> the lord over the land, <i>and he it was</i> that sold <i>the wheat</i> to all the people of the land; and Joseph's brethren came and bowed down themselves before him <i>with</i> their faces to the earth. |
| H. C. Leupold | Now Joseph, he was the governor over the land, and he it was that sold grain to all the people of the land. Now the brethren of Joseph came and did obeisance before him with their faces to the ground. |
| Lexham English Bible NIV, ©2011 Tree of Life Version | . . . ⁶ Now Joseph was the ruler over the land. He was the provider of grain for all the people of the earth. ⁷ Then Joseph's brothers came and bowed down to him with faces to the ground. The portion that we see as the latter half of v. 6 is considered the first half of v. 7 in the TLV. |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|---|
| Christian Community (1988) | . |
| The Heritage Bible | And Joseph, - he was the governor over the land, he was the one selling to all the people of the earth - and in came Joseph's brothers, and prostrated themselves before him with their nostrils to the earth. Gen 37:7-9 |
| New American Bible (2002) | It was Joseph, as governor of the country, who dispensed the rations to all the people. When Joseph's brothers came and knelt down before him with their faces to the ground, he recognized them as soon as he saw them. But he concealed his own identity from them and spoke sternly to them. "Where do you come from?" he asked them. They answered, "From the land of Canaan, to procure food." V. 7 is included for context. |
| New American Bible (2011) | Joseph, as governor of the country, was the one who sold grain to all the people of the land. When Joseph's brothers came, they bowed down to him with their faces to the ground. Ps 105:21. |
| New Jerusalem Bible | It was Joseph, as the man in authority over the country, who allocated the rations to the entire population. So Joseph's brothers went and bowed down before him, their faces touching the ground. |
| New RSV | . |
| Revised English Bible | . |

Jewish/Hebrew Names Bibles:

| | |
|--|---|
| Complete Jewish Bible | The sons of Isra'el came to buy along with the others that came, since the famine extended to the land of Kena'an. Yosef was governor over the land; it was he who sold to all the people of the land. Now when Yosef's brothers came and prostrated themselves before him on the ground, Yosef saw his brothers and recognized them; but he acted toward them as if he were a stranger and spoke harshly with them. V. 5 and a portion of v. 7 are included for context. |
| exeGesés companion Bible | ...and Yoseph is the governor over the land and he markets the kernels to all the people of the land. And the brothers of Yoseph come and prostrate with their nostrils to the earth:... |
| Hebraic Roots Bible JPS (Tanakh—1985) | . Now Joseph was the vizier of the land; it was he who dispensed rations to all the people of the land. And Joseph's brothers came and bowed low to him, with their faces to the ground. |
| Judaica Press Complete T. | . |

| | |
|-----------------------|--|
| Kaplan Translation | Joseph was like a dictator over the land, since he was the only one who rationed out food for all the people. When Joseph's brothers arrived, they prostrated themselves to him, with their faces to the ground. |
| Orthodox Jewish Bible | And Yosef was the Shalit Al HaAretz, and he it was that sold to kol Am HaAretz: and Achei Yosef came, and prostrated themselves before him with their faces to the ground. |

The Scriptures 1998 .

Expanded/Embellished Bibles:

| | |
|--|---|
| <i>The Amplified Bible</i> | Now Joseph was the ruler over the land, and he was the one who sold [grain] to all the people of the land; and Joseph's [half] brothers came and bowed down before him with their faces to the ground. |
| The Expanded Bible | Now Joseph was ·governor [administrator] over ·Egypt [the land]. He was the one who sold the grain to people ·who came to buy it [of the land/earth]. So Joseph's brothers came to him and bowed facedown on the ground before him. |
| The Geneva Bible Kretzmann's Commentary | . And Joseph was the governor over the land, and he it was that sold to all the people of the land. As the ruler of the country by Pharaoh's decree and as the chief overseer of the store-houses, Joseph exercised the greatest care in selling to strangers, and it seems to have been the rule that the foreigners were to be presented to him in person. And Joseph's brethren came, and bowed down themselves before him with their faces to the earth, the dream of Joseph being thus fulfilled, Chapter 37:7-8. |
| NET Bible® | Now Joseph was the ruler of the country, the one who sold grain to all the people of the country [The disjunctive clause either introduces a new episode in the unfolding drama or provides the reader with supplemental information necessary to understanding the story.]. Joseph's brothers came and bowed down before him with [The word "faces" is an adverbial accusative, so the preposition has been supplied in the translation.] their faces to the ground. |
| Syndein/Thieme | And Joseph . . . {was} the governor/administrative ruler' {shaliyt} over the land, and he caused to sell {the grain} to all the people of the land. And Joseph's brethren kept on coming, and kept on bowing themselves down before him with their faces to the earth. |
| The Voice | Since Joseph was in charge of Egypt, he was the one responsible for selling the grain to the people who came from the <i>various</i> lands. <i>When it was their turn</i> , Joseph's brothers came and bowed down before him with their faces to the ground. |

Literal, almost word-for-word, renderings:

| | |
|--|---|
| Benner's Mechanical Trans. | ...and Yoseph ^[Adding] was the governor upon the land making exchange to all the people of the land and the brothers of Yoseph ^[Adding] came and they bent themselves down to him, nostrils unto the land,... |
| Concordant Literal Version | And Joseph, he has authority over the land. He is the retailer to all the people of the land. And coming are the brothers of Joseph and prostrating to him, nostrils to the earth. |
| Context Group Version | And Joseph was the governor over the land { or earth }; it was he who sold to all the people of the land { or earth }. And Joseph's brothers came, and bowed down to him with their faces to the land { or earth }. |
| Darby Translation <i>Emphasized Bible</i> | . . |
| English Standard Version | Now Joseph was governor over the land. He was the one who sold to all the people of the land. And Joseph's brothers came and bowed themselves before him with their faces to the ground. |

| | |
|------------------------------|---|
| Evidence Bible | . |
| Green's Literal Translation | And Joseph was the potentate over the land, the one selling to all the people of the earth. And Joseph's brothers came in and bowed to him, face down to the earth.. |
| H. C. Leupold | . |
| Jack Ballinger's translation | Now Joseph was the ruler [administrator] over the land; he was the one who sold to all the people of the land. And Joseph's brothers came and bowed down to him with their faces to the ground. |
| Modern English Version | . |
| Modern KJV | . |
| NASB | Now Joseph was the ruler over the land; he was the one who sold to all the people of the land. And Joseph's brothers came and bowed down to him with <i>their</i> faces to the ground. |
| New European Version | . |
| New King James Version | . |
| Owen's Translation | . |
| Benner's Mechanical Trans. | . |
| Stuart Wolf | . |
| Third Millennium Bible | . |
| Updated Bible Version 2.11 | . |
| A Voice in the Wilderness | And Joseph was lord over the land; and it was he who sold to all the people of the land. And Joseph's brothers came and bowed down before him, their faces to the earth. |
| Webster's Bible Translation | . |
| World English Bible | . |
| Young's Literal Translation | . |
| Young's Updated LT | And Joseph is the ruler over the land, he who is selling to all the people of the land, and Joseph's brothers come and bow themselves to him—face to the earth. |

The gist of this passage: Because Joseph was ruler of the land and in charge of selling grain to the people, his brother's came to him to purchase grain. They bowed before him (not knowing who he is).

| Genesis 42:6a | | | |
|--|--|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| Yôwçêph (יוֹצֵף) [pronounced <i>yoh-SAYF</i>] | <i>he adds, he increases; transliterated Joseph</i> | proper masculine noun | Strong's #3130 BDB #415 |
| hûw' (אוּה) [pronounced <i>hoo</i>] | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i> | 3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931 BDB #214 |
| shalliyt' (שָׁלִיט) [pronounced <i>shahl-LEET</i>] | <i>having mastery, domineering; imperious; as a substantive, ruler, governor, master</i> | masculine singular adjective; used here as a substantive; with the definite article | Strong's #7989 BDB #1020 |
| 'al (עַל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of relative proximity | Strong's #5921 BDB #752 |

Genesis 42:6a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|-------------------------------------|---|---|--------------------------|
| 'erets (אֶרֶץ) [pronounced EH-rets] | earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol] | masculine singular noun with the definite article | Strong's #776 BDB #75 |

Translation: Now Joseph [was] the governor over the land...

Joseph was the 2nd highest ranking official in the land, just below the Pharaoh.

Land here refers to the land of Egypt.

Genesis 42:6b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|----------------------------|
| hûw' (אוּהוּ) [pronounced hoo] | he, it; him, himself as a demonstrative pronoun: that, this (one); same | 3 rd person masculine singular, personal pronoun; sometimes the verb to be, is implied | Strong's #1931 BDB #214 |
| shâbar (שָׁבַר) [pronounced shaw ^b -VAHR] | the seller [vendor, trafficker] [of grain] | Hiphil participle with the definite article | Strong's #7666 BDB #991 |
| lâmed (ל) [pronounced l ^e] | to, for, towards, in regards to | directional/relational preposition | No Strong's # BDB #510 |
| kôl (כֹּל) [pronounced koh] | every, each, all of, all; any of, any | masculine singular construct not followed by a definite article | Strong's #3605 BDB #481 |
| 'am (עַם) [pronounced gahm] | people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals] | masculine singular construct | Strong's #5971 BDB #766 |
| 'erets (אֶרֶץ) [pronounced EH-rets] | earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol] | masculine singular noun with the definite article | Strong's #776 BDB #75 |

Translation: ...[and] he [was] the one selling [grain] to all the people of the land.

Joseph had the responsibility of overseeing the sale of grain—which had been put aside for 7 years at his request—so that Egypt had grain when no other country did. People from all over that land, as far away as Canaan, obviously, came to purchase grain from him.

There were granaries established all over Egypt, in various cities. It is possible that one particular outlet was established for neighboring countries.

Joseph sold this grain—God the Holy Spirit tells us this three times (Genesis 41:56–57 42:6). There is no welfare here. The government did not collect this grain like a bank and then return it to the people. Joseph both sold it to the Egyptians and sold it to other countries. This brought great wealth into Egypt.

Because Joseph was in charge of selling the grain, his brothers, Jacob's sons, would be eventually routed to him.

Two translations tie Joseph's position unmistakably to his brothers coming to him.

New Living Translation Since Joseph was governor of all Egypt and in charge of selling grain to all the people, it was to him that his brothers came. When they arrived, they bowed before him with their faces to the ground.

Translation for Translators At that time Joseph was the governor of Egypt. He was the one who sold grain to people who came from all over Egypt and from many other countries [HYP] to buy grain. So when Joseph's brothers arrived, *they were told that it was necessary for them to talk with Joseph. So they went to him and prostrated themselves before him with their faces to the ground.*

It is *because* Joseph is in charge of selling the grain that his brothers encounter him. Both of these translations add a few words, but they emphasize *why* Joseph encounters his brothers.

Genesis 42:6c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---------------------------------------|---|--|----------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| bôw' (באו) [pronounced boh] | <i>to come in, to come, to go in, to go, to enter, to advance; to attain</i> | 3 rd person masculine plural, Qal imperfect | Strong's #935 BDB #97 |
| 'achîym (אחיהם) [pronounced awhk-EEM] | <i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i> | masculine plural construct | Strong's #251 BDB #26 |
| Yôwçêph (יוסף) [pronounced yoh-SAYF] | <i>he adds, he increases; transliterated Joseph</i> | proper masculine noun | Strong's #3130 BDB #415 |

Translation: So Joseph's brothers came in...

Joseph's brothers come in, suggesting perhaps that there were walls or some kind of enclosure, through which they passed.

Genesis 42:6d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--------------------------------------|--|---|-----------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| shâchah (שחך) [pronounced shaw-KHAW] | <i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i> | 3 rd person masculine plural, Hithpael imperfect | Strong's #7812 BDB #1005 |

Genesis 42:6d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|---------------------------|
| John Owens has <i>hithpalel</i> . | | | |
| lâmed (ל) [pronounced <i>le</i>] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition with the 3 rd person masculine singular suffix | No Strong's # BDB #510 |
| ʾaphayim (אִפַּיִם) [pronounced <i>ah-fah-YIM</i>] | <i>face; noses, nostrils, but is also translated brows, face; anger, fierce anger, fierce wrath</i> | masculine dual noun | Strong's #639 BDB #60 |
| ʾerets (אֶרֶץ) [pronounced <i>EH-rets</i>] | <i>earthward (all or a portion thereof), on [toward, upon] the earth [ground]; on [upon, toward] the land [territory, country, continent; ground, soil]</i> | feminine singular noun with the directional hê | Strong's #776 BDB #75 |

Translation: ...and bowed to him, [their] faces toward the ground.

Essentially, the man who stands before them has the power over their life and death and the lives of their families. The brothers show him every respect. They bow deeply before Joseph, their faces toward the ground.

The NET Bible: *Here is the beginning of the fulfillment of Joseph's dreams (see Gen 37). But it is not the complete fulfillment, since all his brothers and his parents must come. The point of the dream, of course, was not simply to get the family to bow to Joseph, but that Joseph would be placed in a position of rule and authority to save the family and the world (41:57).*¹²

When Joseph's brothers saw him for the first time, he was introduced to them as royalty and using his Egyptian name rather than his Hebrew name. Consciously, they will not recognize Joseph; however, subconsciously, they will make a connection and some of the brothers will think about Joseph and feel guilty about what they did during this interview with the Grand Vizier.

Genesis 42:6 And Joseph was the potentate over the land. He was the one selling to all the people of the earth. And Joseph's brothers came and bowed down themselves before him, their faces to the earth.

Now we bring the narratives together again—the narrative of Joseph in Egypt and the narrative of the brothers in Canaan. This is masterfully done, by the way. Genesis 42:1–5 describes Joseph's brothers in Canaan; Genesis 41 is all about Joseph in Egypt; and Genesis 42:6 brings them all together.



¹² From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 3, 2016.

How many times have you read a book or watched a movie, and you are following one group of characters into a specific set of circumstances; and then, the plot turns to another set of characters in specific circumstances; and then these two sets of characters are brought together through happenstance? This is quite impressive when it is done well.

Joseph's brothers come before him and bow before him, in respect, and in fulfillment of the prophetic dreams which Joseph had.

Joseph and his Brothers in Egypt (a graphic); from sawyou.com; accessed November 30, 2016

So, we have two different realities, two different sets of people in two different lands, being brought together by the circumstances of this famine.

This sort of thing, by the way, is the basis of classical music and even much of pop music. Since you are more likely familiar with pop music, you may know that a song has a particular tune and melody and rhythm; but there is the bridge, which may use different chords, or a different beat; and this leads back to the original tune. This is particularly impressive when these different tunes are intertwined in some way, or lead in and out from one to the other. Sometimes, one tune might be superimposed upon another, which can be very satisfying to the ears (of all things, *Walk Through the Fire* from Buffy the Vampire Slayer comes to mind). Mark Steyn once did this same thing verbally, when sitting in for Rush Limbaugh in 2016, and he very movingly told about the *Party at the End of the World*, weaving together two different stories in a masterful way.

This is what Joseph has done with this narrative. He begins the narrative where he is with his brothers in Canaan, but they plot against him and sell him into slavery. The brothers remain in Canaan and Joseph is taken to Egypt. We follow some of the lives of the brothers in Canaan, but we mostly follow Joseph's life in Egypt.

There is the narrative of Joseph in Egypt; but there is also the narrative of his brothers in Canaan; and then, these two sets of people find themselves thrown together, under a very real set of circumstances. Both sets of people interact with entirely different agendas.

There is a famine throughout the land of Canaan and Egypt. The sons of Jacob come to realize that they do not have enough grain to get through the next season; and their father tells them to go to Egypt. So all 10 brothers go. Joseph, whom they sold into slavery, is already in Egypt (they have no idea that they will be meeting with him); and the 12th brother, Benjamin, is kept back at home by Jacob.

This is the first year of the famine, and Jacob has come to realize that his family does not have enough food to survive. Because there is grain in Egypt, he sends his sons to Egypt to buy grain.

Genesis 42:6 Now Joseph was governor over the land. He was the one who sold to all the people of the land. And Joseph's brothers came and bowed themselves before him with their faces to the ground. (ESV)

Genesis 42:6 Now Joseph [was] the governor over the land [and] he [was] the one selling [grain] to all the people of the land. So Joseph's brothers came in and bowed to him, [their] faces toward the ground. (Kukis mostly literal translation)

Genesis 42:6 Now Joseph was the governor over the land and he was the one in charge of selling grain to all the people of the land. And Joseph's brothers came in before him and bowed to him, their faces to the ground. (Kukis paraphrase)

You will note the much different attitude of that era. The poor are not demanding that they be subsidized by the wealthy. The sons from Canaan recognize the authority and the foresight of Joseph, who is a great leader in the land of Egypt. They show him great respect. They have no idea that this man before them is their estranged brother, whom they sold into slavery.

The word used here to describe Joseph's position is shalliyt (שָׁלִיט) [pronounced *shahl-LEET*], which means, *having mastery, domineering; imperious; as a substantive, ruler, governor, master*. Strong's #7989 BDB #1020. It is combined with the words *over the land*; the *land* here referring to Egypt, where they all were.

And so sees Joseph his brothers and so he recognizes them and so he makes himself foreign unto them and so he speaks with them harshly and so he says unto them, "From where have you [all] come?" And so they say, "From a land of Canaan to buy food."

Genesis
42:7

So Joseph saw his brothers and he recognized them, but he made himself foreign to them. He spoke harshly with them and said to them, "From where have you [all] come?" They answered, "From the land of Canaan to buy food."

Joseph saw his brothers and he recognized them, but he made himself seem Egyptian to them. He spoke with a strong Egyptian accent, asking them, "From where have you come?" They answered, "We have come from the land of Canaan in order to buy food from you."

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | And so sees Joseph his brothers and so he recognizes them and so he makes himself foreign unto them and so he speaks with them harshly and so he says unto them, "From where have you [all] come?" And so they say, "From a land of Canaan to buy food." |
| Dead Sea Scrolls | . |
| Targum (Onkelos) | And Joseph saw his brothers, and knew them, and considered what he should say to them. And he spake with them severely, and said to them, Whence come you? And they said, From the land of Kanaan, to buy corn. |
| Targum (Pseudo-Jonathan) | And Joseph saw his brethren, and recognised them; but he made himself as a stranger in their eyes, and spake hard words to them, and said to them, Whence come yon? And they said, From the land of Kanaan, to buy corn. |
| Revised Douay-Rheims | And he knew them, he spoke as it were to strangers somewhat roughly, asking them: Whence came you? They answered: From the land of Chanaan, to buy necessaries of life. |
| Latin Vulgate | . |
| Aramaic ESV of Peshitta | Yoseph saw his brothers, and he recognised them, but acted like a stranger to them, and spoke roughly with them. He said to them, "Where did you come from?" They said, "From the land of Canaan to buy food." |
| Peshitta (Syriac) | And Joseph saw his brothers and recognized them, but he deceived them and spoke harshly to them; and he said to them, Where have you come from? And they said, We came from the land of Canaan to buy grain. |
| Septuagint (Greek) | And when Joseph saw his brethren, he knew them, and estranged himself from them, and spoke hard words to them; and said to them, Whence are you come? And they said, Out of the land of Chanaan, to buy food. |
| NETS (Greek) | . |
| Brenton's Septuagint | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|---|---|
| Bible in Basic English | And when Joseph saw his brothers, it was clear to him who they were, but he made himself strange to them, and talking roughly to them, said, Where do you come from? And they said, From the land of Canaan, to get food. |
| Easy English | Joseph saw his brothers and he knew them. However, he behaved as if they were strangers. Joseph spoke severely to his brothers. 'Where do you come from?' he asked. |
| Easy-to-Read Version–2006 | The brothers replied, 'We have come from the country called Canaan to buy food.' Joseph saw his brothers and recognized them, but he acted like he didn't know them. He was rude when he spoke to them. He said, "Where do you come from?" The brothers answered, "We have come from the land of Canaan to buy food." |
| International Children's B. God's Word™ | . |
| Good News Bible (TEV) | . |
| The Message | . |
| Names of God Bible | . |
| NIRV | Joseph saw his brothers, he recognized them. But he pretended to be a stranger. He spoke to them in a mean way. "Where do you come from?" he asked. "From the land of Canaan," they replied. "We've come to buy food." |
| New Simplified Bible | Joseph recognized his brothers the moment he saw them. Even so, he acted as if he did not know them and spoke harshly to them: »Where did you come from?« They answered: »From Canaan, to buy food.« |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|--|
| Common English Bible | When Joseph saw his brothers, he recognized them, but he acted like he didn't know them. He spoke to them with a harsh tone and said, "Where have you come from?" |
| Contemporary English V. | And they said, "From the land of Canaan to buy food." They did not recognize Joseph, but right away he knew who they were, though he pretended not to know. Instead, he spoke harshly and asked, "Where do you come from?" "From the land of Canaan," they answered. "We've come here to buy grain." |
| The Living Bible | Joseph recognized them instantly, but pretended he didn't. "Where are you from?" he demanded roughly. "From the land of Canaan," they replied. "We have come to buy grain." |
| New Berkeley Version | . |
| New Century Version | When Joseph saw his brothers, he knew who they were, but he acted as if he didn't know them. He asked unkindly, "Where do you come from?" They answered, "We have come from the land of Canaan to buy food." |
| New Life Version | When Joseph saw his brothers, he knew who they were. But he acted like a stranger and spoke sharp words to them. He said, "Where have you come from?" They answered, "From the land of Canaan, to buy food." |
| New Living Translation | Joseph recognized his brothers instantly, but he pretended to be a stranger and spoke harshly to them. "Where are you from?" he demanded. "From the land of Canaan," they replied. "We have come to buy food." |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|---|
| American English Bible | But when Joseph saw his brothers (because he recognized them), he hid himself in front of them and spoke harshly to them, asking, 'Where are you coming from? And they replied, '[We came from] the land of Canaan, to buy food.' |
| Beck's American Translation | . |
| International Standard V | As soon as Joseph saw his brothers, he knew who they were, but he remained disguised and asked them gruffly, "Where are you from?" |

| | |
|---|---|
| | “From the land of Canaan,” they replied. “We’re here [The Heb. lacks <i>We’re here</i>] to buy food.” |
| New Advent (Knox) Bible | Egypt was under the control of Joseph: it was at his discretion that corn was sold to foreign nations. And when his brethren came and did him reverence, he recognized them; but he treated them as strangers, and talked roughly to them. Whence come you? he asked. From the land of Chanaan, they said, to buy food. V. 6 is included for context. |
| Today’s NIV Translation for Translators | . As soon as Joseph saw his brothers, he recognized them. But he pretended that he did not know them. He spoke harshly to them, saying, “Where do you come from?” One of them replied, “We have come from Canaan land, to buy some grain.” |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|-----------------------|---|
| Awful Scroll Bible | Joseph was to perceive his brothers, and was to recognize them - were they to recognize him? - He was to speak obdurately to them, and was to say: Where have you come from? They were to say: From the solid grounds of Canaan, to buy grain and food. |
| Conservapedia | Joseph saw his brothers, and recognized him. But he represented himself as a foreigner to them, and spoke to them in an obstinate manner. He asked them, "Where have you come from?" And they said, "From the land of Canaan, to buy food." |
| Ferrar-Fenton Bible | When Joseph saw them he scrutinized and recognized them, but spoke to them harshly, and asked, "From what country do you come ? " They replied, " From the land of Canan, to buy food." |
| God’s Truth (Tyndale) | When Joseph saw his brethren, he knew them: But made strange unto them, and spoke roughly unto them saying: From where come ye? and they said: out of the land of Canaan, to buy victual. Joseph knew his brethren, but they knew not him. |
| HCSB | . |
| Jubilee Bible 2000 | . |
| Lexham English Bible | . |
| NIV, ©2011 | . |
| H. C. Leupold | . |
| Tree of Life Version | When Joseph saw his brothers, he recognized them, but he made himself unrecognizable to them. Then he spoke harshly and said to them, “Where have you come from?” “From the land of Canaan,” they said, “to buy grain as food.” |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|---|
| Christian Community (1988) | . |
| The Heritage Bible | And Joseph saw his brothers, and recognizing, he recognized them, and spoke hard to them; and he said to them, From where have you come? And they said, From the land of Canaan to buy food. |
| New American Bible (2002) | . |
| New American Bible (2011) | He recognized them as soon as he saw them. But he concealed his own identity from them and spoke harshly to them. “Where do you come from?” he asked them. They answered, “From the land of Canaan, to buy food.” |
| New Jerusalem Bible | As soon as Joseph saw his brothers he recognised them. But he did not make himself known to them, and he spoke harshly to them. 'Where have you come from?' he asked. 'From Canaan to get food,' they replied. |
| New RSV | . |
| Revised English Bible | Now Joseph was governor of the land, and it was he who sold the grain to all its people. Joseph's brothers came and bowed to the ground before him, and when he |

saw his brothers he recognized them but, pretending not to know them, he greeted them harshly. "Where do you come from?" he demanded. "From Canaan to buy food," they answered. V. 6 is included for context.

Jewish/Hebrew Names Bibles:

| | |
|---|--|
| Complete Jewish Bible | Now when Yosef's brothers came and prostrated themselves before him on the ground, Yosef saw his brothers and recognized them; but he acted toward them as if he were a stranger and spoke harshly with them. He asked them, "Where are you from?" They answered, "From the land of Kena'an to buy food." So Yosef recognized his brothers, but they didn't recognize him. A portion of v. 6 and all of v. 8 are included for context. |
| exeGesés companion Bible | ...and Yoseph sees his brothers and he recognizes them; but they recognize him not; and he words sternly to them: and he says to them, Whence come you? And they say, From the land of Kenaan to market for kernels for food. |
| Hebraic Roots Bible JPS (Tanakh—1985) | . When Joseph saw his brothers, he recognized them; but he acted like a stranger toward them and spoke harshly to them. He asked them, "Where do you come from?" And they said, "From the land of Canaan, to procure food." |
| Judaica Press Complete T. Kaplan Translation | . Joseph recognized his brothers as soon as he saw them. But he behaved like a stranger and spoke harshly to them. 'Where are you from?' he asked. 'From the land of Canaan - to buy food,' they replied. |
| Orthodox Jewish Bible | And Yosef saw his achim, and he recognized them, but made himself a stranger unto them, and spoke roughly unto them; and he said unto them, From where come ye? And they said, From Eretz Kena'an to buy ochel. |
| <i>The Scriptures</i> 1998 | . |

Expanded/Embellished Bibles:

| | |
|--|---|
| <i>The Amplified Bible</i> | When Joseph saw his brothers he recognized them, but [hiding his identity] he treated them as strangers and spoke harshly to them. He said to them, "Where have you come from?" And they said, "From the land of Canaan, to buy food." |
| The Expanded Bible | When Joseph saw his brothers, he ·knew who they were [recognized them], but he ·acted as if he didn't know them [treated them as strangers/foreigners]. He asked ·unkindly [harshly], "Where do you come from?" |
| The Geneva Bible Kretzmann's Commentary | . And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them, he literally spoke to them hard things; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. It was an easy matter for Joseph, even after the lapse of some twenty years, to recognize his brothers; their number, their language, their clothing, their manner indicated at once who they were. But not one of them would have looked for Joseph in the person of this despotic Egyptian, whose dress and language were entirely foreign to them. Joseph purposely spoke harshly to them, in order to sound them out, to find whether their hearts had changed in the last two decades. Though he still loved them, his treatment would provide some wholesome discipline for them. |
| NET Bible® | When Joseph saw his brothers, he recognized them, but he pretended to be a stranger [<i>Heb</i> "said."] to them and spoke to them harshly. He asked, "Where do you come from?" They answered, "From the land of Canaan, to buy grain for food." |

| | |
|----------------|--|
| Syndein/Thieme | And Joseph kept on seeing his brothers, and he recognized them, but made himself unrecognizable unto them, and 'intensively communicated categorically roughly' {dabar} unto them. And he kept on saying unto them, "From where have you come and why? " And they kept on saying, "From the land of Canaan to buy food." |
| The Voice | The moment Joseph saw his brothers, he recognized them <i>even though nearly 20 years had passed since last he saw them</i> , but he treated them like strangers and spoke gruffly to them. Joseph: Where do you come from? Joseph's Brothers: We come from the land of Canaan to buy food. |

Literal, almost word-for-word, renderings:

| | |
|--|---|
| Benner's Mechanical Trans. | ...and Yoseph ^[Adding] saw his brothers and he recognized them and he made himself unrecognizable to them and he spoke to them hard, from where did you come, and they said, from the land of Kena'an ^[Lowered] to exchange foodstuff,... |
| Concordant Literal Version | And seeing is Joseph his brothers, and is recognizing them. Yet foreign makes he himself to them, and is speaking with them obstinately, and is saying to them, "Whence come you? And saying are they, "From the land of Canaan, to purchase food. |
| Context Group Version | And Joseph saw his brothers, and he recognized them, but made himself strange to them, and spoke roughly with them; and he said to them. From where do you {pl} come? And they said, From the land of Canaan to buy food. |
| Darby Translation <i>Emphasized Bible</i> | . |
| English Standard Version | Joseph saw his brothers and recognized them, but he treated them like strangers and spoke roughly to them. "Where do you come from?" he said. They said, "From the land of Canaan, to buy food." |
| Evidence Bible | . |
| Green's Literal Translation | And Joseph saw his brothers and recognized them; but <i>he</i> remained a stranger to them and spoke harsh things to them, and said to them, From where have you come? And they said, From the land of Canaan to buy food. |
| H. C. Leupold | . |
| Jack Ballinger's translation | . |
| Modern English Version | Joseph saw his brothers, and he recognized them, but he pretended to be a stranger to them and spoke harshly to them. He said to them, "From where do you come?" And they said, "From the land of Canaan to buy food." |
| Modern KJV NASB | . |
| New European Version | When Joseph saw his brothers he recognized them, but he disguised himself to them and spoke to them harshly. And he said to them, "Where have you come from?" And they said, "From the land of Canaan, to buy food." |
| New King James Version | . |
| Owen's Translation | . |
| Benner's Mechanical Trans. | . |
| Stuart Wolf | . |
| Third Millennium Bible | . |
| Updated Bible Version 2.11 | . |
| A Voice in the Wilderness | . |
| Webster's Bible Translation | . |
| World English Bible | Joseph saw his brothers, and he recognized them, but acted like a stranger to them, and spoke roughly with them. He said to them, "Where did you come from?" They said, "From the land of Canaan, to buy food." |
| <i>Young's Literal Translation</i> | . |

Young's Updated LT

And Joseph sees his brothers, and discerns them, and makes himself strange unto them, and speaks with them sharp things, and says unto them, "From whence have you [all] come?" and they say, "From the land of Canaan—to buy food."

The gist of this passage:

Joseph recognizes his brothers, but they do not know him. He speaks roughly to them, asking them from where they have come. They tell him, "From the land of Canaan; we are here to purchase grain."

| Genesis 42:7a | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| râ'âh (רָאָה) [pronounced raw-AWH] | <i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i> | 3 rd person masculine singular, Qal imperfect | Strong's #7200 BDB #906 |
| Yôwçêph (יוֹצֵף) [pronounced yoh-SAYF] | <i>he adds, he increases; transliterated Joseph</i> | proper masculine noun | Strong's #3130 BDB #415 |
| 'êth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'achîym (אֶחָיִם) [pronounced awhk-EEM] | <i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #251 BDB #26 |

Translation: So Joseph saw his brothers...

The idea here is, he sees his brothers and he recognizes them. Later, we will find out that, even though 20 years have passed, he knows each and every one of them.

Although I am positive that my understanding of Joseph's motivation is correct, there is certainly the question, was Joseph expecting this? Did this catch him by surprise? Did he muse to himself, a ways into the famine, *I wonder if my brothers will come up here to buy grain?* Whereas, I believe his motivation can be reasonably ascertained, I don't think that we know this. Joseph is a very intelligent man, so he would not need time to consider what will he say if he meets his brothers. My guess is, Joseph may or may not have considered that he would see his brothers again because of the famine; but that this meeting caught him by surprise. I don't think that he pondered these questions, wondering, *what should I do if 6 of my brothers show up? What should I do if all 11 brothers show up?* It may have occurred to him, but it seems unnecessary for him to have a plan in place for that possibility.

Let's put it this way—you are in an unfamiliar city and an acquaintance of yours lives there. Do you mentally consider all the possible circumstances of running into that person? Probably not (unless you are half psycho). At most, it occurs to you that it could happen. Let me suggest that, in his position of authority, Joseph has a lot on his mind; he has a lot going on. I doubt that he spends much time sitting around thinking, *I wonder if...*

| Genesis 42:7b | | | |
|-------------------------------------|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| nâkar (נָכַר) [pronounced naw-KAHR] | <i>to regard, to recognize, to acknowledge; to discern, to distinguish</i> | 3 rd person masculine singular, Qal imperfect with the 3 rd person masculine plural suffix | Strong's #5234 BDB #647 |

Translation: ...and he recognized them,...

Joseph did not just recognize them, he knew each and every brother by name.

Kretzmann correctly observes: *It was an easy matter for Joseph, even after the lapse of some twenty years, to recognize his brothers; their number, their language, their clothing, their manner indicated at once who they were. But not one of them would have looked for Joseph in the person of this despotic Egyptian, whose dress and language were entirely foreign to them.*¹³

| Genesis 42:7c | | | |
|-------------------------------------|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| nâkar (נָכַר) [pronounced naw-KAHR] | <i>properly: to be foreign, to be strange; to be known, to be recognized; to dissimulate, to feign</i> | 3 rd person masculine singular, Hithpael imperfect | Strong's #5234 BDB #649 |
| 'el (אֶל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix | Strong's #413 BDB #39 |

Translation: ...but he made himself foreign to them.

Joseph has spent 20 years with the Egyptians, a longer period of time than he had lived in Canaan. He has lived closely with the Egyptians, so he has picked up their language and probably speaks it flawlessly and without an accent by this time.

It is also likely that he now dresses like an Egyptian and, if there was any normal way to do his beard and hair, then he probably conformed to that. My memory is, the Egyptians tended to be clean-shaven.

¹³ From <http://www.studylight.org/commentaries/kpc/genesis-42.html> accessed September 4, 2016.

| Genesis 42:7d | | | |
|--|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| dâbar (דָּבַר) [pronounced daw ^b -VAHR] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 3 rd person masculine singular, Piel imperfect | Strong's #1696 BDB #180 |
| 'êth (אֶת) [pronounced ayth] | <i>with, at, near, by, among, directly from</i> | preposition (which is identical to the sign of the direct object) with the 3 rd person masculine plural suffix | Strong's #854 BDB #85 |
| qâsheh (קָשָׁה) [pronounced kaw-SHEH] | <i>hard, severe, difficult, fierce, intense, vehement, stiff, harsh, hardened, stubborn; heavy; powerful, strong</i> | feminine plural adjective/noun | Strong's #7186 BDB #904 |

Translation: He spoke harshly with them...

Joseph did not necessarily say, "What the hell are you sons-a-bitches doing here?" It is likely that he spoke like an Egyptian trying to speak the Hebrew dialect and he may have seemed to struggle with it, using a strong Egyptian accent.

Later, the brothers would all tell Jacob that this man spoke harshly to them (v. 30), so that would suggest more that the tone of his voice was harsh and powerful.

Genesis 42:7a-e And Joseph saw his brothers, and he knew them, but remained a stranger to them, and spoke roughly to them.

Joseph knew who these men were. They did not expect to see him; nor did they recognize him.

Joseph speaks roughly to his brothers, which perhaps means that he sounds as if he is in a bad mood. *Roughly* is the Hebrew word qâsheh (קָשָׁה) [pronounced kaw-SHEH], which means, *hard, severe, difficult, fierce, intense, vehement, stiff, harsh, hardened, stubborn; heavy; powerful, strong*. Strong's #7186 BDB #904. He sounds tough, hardened, harsh. This is not something which is unexpected. His attitude does not surprise the sons of Jacob.

The people of Canaan would have seemed uncivilized and unclean to the people of Egypt; and it would be quite natural for a potentate in Egypt to look down upon the vermin coming from elsewhere in the world.

The brothers would have had some understanding of Egypt. Their grandfather Abraham had been to Egypt; and they had *cousins* who were part Egyptian (the sons of Ishmael). We do not know how well Jacob's sons understood the culture of Egypt.

The sons of Jacob do know enough not to exhibit arrogance before a ruler in Egypt; they bow low before him. Joseph's tone of voice would have been understandable to them, although they would not have known what he was saying (he was speaking Egyptian and this was being translated for the brothers). So they understood the harsh tone in his voice before they knew exactly what he was saying.

Joseph is intentionally remaining unknown to his older brothers. Joseph is going to do some things which may strike us as odd, but reasons for his behavior can be ascertained. There is no reason to think that Joseph has not forgiven his brothers; and he has forgiven them because he understands the plan of God in his life (which he will later state). However, even though he recognizes that he is in Egypt, placed there by God to provide for his brothers, this does not mean that he wants to reunite with his brothers. For the time being, Joseph will intentionally remain a stranger to his brothers, and not belie any characteristic that they find to be familiar.

| Genesis 42:7e | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| 'el (אֶל) [pronounced <i>ehl</i>] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix | Strong's #413 BDB #39 |
| min (מִן) [pronounced <i>min</i>] | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| 'ayin (אֵינָה) [pronounced <i>AH-yin</i>] | <i>where; with regards to time it means to what point; with 'ad, it means how long</i> | adverb | Strong's #370 BDB #32 |
| bôw' (אוּב) [pronounced <i>boh</i>] | <i>to come in, to come, to go in, to go, to enter, to advance; to attain</i> | 2 nd person masculine plural, Qal imperfect | Strong's #935 BDB #97 |

Translation: ...and said to them, "From where have you [all] come?"

He asks them where did they come from.

| Genesis 42:7f | | | |
|---|---|------------------|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |

| Genesis 42:7f | | | |
|--|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'amar (אָמַר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 rd person masculine plural, Qal imperfect | Strong's #559 BDB #55 |
| min (מִן) [pronounced min] | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| 'erets (אֶרֶץ) [pronounced EH-rets] | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | masculine singular construct | Strong's #776 BDB #75 |
| K ^e na'an (כְּנָעַן) [pronounced k ^e NAH-gahn] | which possibly means <i>merchant</i> and is transliterated <i>Canaan</i> | masculine proper noun; territory; pausal form | Strong's #3667 BDB #488 |
| lamed (לֵ) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| shabar (שָׁבַר) [pronounced shaw ^b -VAHR] | <i>to purchase, to buy [grain]</i> | Qal infinitive construct | Strong's #7666 BDB #991 |
| 'okel (אֹכֵל) [pronounced OH-keh] | <i>food, grain, meal; prey, meat; provisions</i> | masculine singular noun | Strong's #400 BDB #38 |

The NET Bible: *The verb is denominative, meaning "to buy grain"; the word "food" could simply be the direct object, but may also be an adverbial accusative.*¹⁴

Translation: They answered, "From the land of Canaan to buy food."

It says that *they said*, suggesting that two or more of them said these two phrases: *from a land of Canaan* and *to buy food*. They do not construct a complete Hebrew sentence, and this is probably because they do not think that he speaks their language very well.

Genesis 42:7 And Joseph saw his brothers, and he knew them, but remained a stranger to them, and spoke roughly to them. And he said to them, "Where do you come from?" And they said, "From the land of Canaan to buy food."

Joseph's attitude, his language, and his interaction with them does not belie his actual relationship with them.

The sons of Israel will assume that they are being subjected to the same scrutiny as everyone else; and they are not surprised to meet such a stern man in charge of the grain distribution.

The Egyptian ruler before whom they stand is actually their brother—the brother they assume is dead or enslaved. His head and beard are likely shaved and he is speaking in Egyptian in harsh tones. There is nothing about him that seems like their brother, whom they have not seen for 20 years.

¹⁴ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 4, 2016.

Genesis 42:7 So Joseph saw his brothers and he recognized them, but he made himself foreign to them. He spoke harshly with them and said to them, "From where have you [all] come?" They answered, "From the land of Canaan to buy food." (Kukis mostly literal translation)

Genesis 42:7 Joseph saw his brothers and he recognized them, but he made himself seem Egyptian to them. He spoke with a strong Egyptian accent, asking them, "From where have you come?" They answered, "We have come from the land of Canaan in order to buy food from you." (Kukis paraphrase)

| | | |
|---|-----------------|---|
| And so recognizes Joseph his brothers and they do not recognize him. | Genesis 42:8 | Joseph recognized his brothers but they did not recognize him. |
|---|-----------------|---|

Joseph recognized his brothers but they did not recognize him.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|---|
| Masoretic Text (Hebrew) | And so recognizes Joseph his brothers and they do not recognize him. |
| Dead Sea Scrolls | . |
| Targum (Onkelos) | And Joseph knew his brothers, but they did not know him. |
| Targum (Pseudo-Jonathan) | Now Joseph recognised his brethren, because, when separated from them, they had the token of the beard; but they did not recognise him, because (at that time) he had not the token of the beard, and at this hour he had it. |
| Revised Douay-Rheims | . |
| Latin Vulgate | And though he knew his brethren, he was not known by them. |
| Aramaic ESV of Peshitta | Yoseph recognised his brothers, but they did not recognise him. |
| Peshitta (Syriac) | And Joseph recognized his brothers, but they did not recognize him. |
| Septuagint (Greek) | And Joseph knew his brethren, but they knew not him. |
| NETS (Greek) | . |
| Brenton's Septuagint | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|---------------------------------|--|
| Bible in Basic English | Now though Joseph saw that these were his brothers, they had no idea who he was. |
| Easy English | So Joseph knew his brothers, but they did not know him. |
| Easy-to-Read Version–2006 | . |
| International Children's B. | . |
| <i>God's Word</i> TM | . |
| Good News Bible (TEV) | Although Joseph recognized his brothers, they did not recognize him. |
| <i>The Message</i> | . |
| Names of God Bible | . |
| NIRV | . |
| New Simplified Bible | . |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | . |
| Contemporary English V. | They did not recognize Joseph, but right away he knew who they were, though he pretended not to know. Instead, he spoke harshly and asked, "Where do you come |

from?" "From the land of Canaan," they answered. "We've come here to buy grain."
The CEV combines vv. 7 and 8.

| | |
|------------------------|---|
| The Living Bible | The Living Bible does not repeat this phrase. |
| New Berkeley Version | . |
| New Century Version | Joseph knew they were his brothers, but they did not know who he was. |
| New Life Version | . |
| New Living Translation | . |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|---|
| American English Bible | Well, although JoSeeph recognized his brothers, they didn't recognize him. |
| Beck's American Translation | . |
| International Standard V | But Joseph had already recognized his brothers, even though they had not recognized him. |
| New Advent (Knox) Bible | Well as he knew them, his brethren did not know him again, and his mind went back to the dreams he had had, long ago. You are spies, he told them; you have come to find out where our country's defences are weak. V. 9 is included for context. |
| Today's NIV | . |
| Translation for Translators | . |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|-----------------------|--|
| Awful Scroll Bible | Joseph was to recognize his brothers - are they to have recognized him? - |
| Conservapedia | . |
| Ferrar-Fenton Bible | Although Joseph recognized his brothers they did not recognize him, — but Joseph remembered the dream which he dreamed to himself, and said to them, "You are spies ; come to survey the nakedness of the land." V. 9 is included for context. |
| God's Truth (Tyndale) | . |
| HCSB | . |
| Jubilee Bible 2000 | . |
| Lexham English Bible | . |
| NIV, ©2011 | . |
| H. C. Leupold | Now Joseph recognized his brethren, but they on their part did not recognize him. |
| Tree of Life Version | . |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|---|
| Christian Community (1988) | . |
| The Heritage Bible | . |
| New American Bible (2002) | When Joseph recognized his brothers, although they did not recognize him, he was reminded of the dreams he had about them. He said to them: "You are spies. You have come to see the nakedness of the land [The nakedness of the land: the military weakness of the land, like human nakedness, should not be seen by strangers.]." V. 9 is included for context. |
| New American Bible (2011) | . |
| New Jerusalem Bible | . |
| New RSV | . |
| Revised English Bible | . |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|---|
| Complete Jewish Bible | . |
| exeGesés companion Bible | . |
| Hebraic Roots Bible | . |

| | |
|--|--|
| JPS (Tanakh—1985) | For though Joseph recognized his brothers, they did not recognize him. |
| Judaica Press Complete T. Kaplan Translation | . |
| Orthodox Jewish Bible | And Yosef recognized his achim, but they recognized not him. |
| <i>The Scriptures</i> 1998 | So Yosëph recognised his brothers, but they did not recognise him. |

Expanded/Embellished Bibles:

| | |
|----------------------------|--|
| <i>The Amplified Bible</i> | . |
| The Expanded Bible | Joseph ·knew they were [recognized] his brothers, but they did not ·know who he was [recognize him]. |
| The Geneva Bible | . |
| Kretzmann's Commentary | Verses 8-20 In Prison as Spies And Joseph knew his brethren, but they knew not him. |
| NET Bible® | . |
| Syndein/Thieme | And Joseph kept on recognizing his brothers, but they did not recognize him. |
| The Voice | . |

Literal, almost word-for-word, renderings:

| | |
|------------------------------------|--|
| Benner's Mechanical Trans. | . |
| Concordant Literal Version | And recognizing is Joseph his brothers, yet they do not recognize him. |
| Context Group Version | . |
| Darby Translation | . |
| <i>Emphasized Bible</i> | . |
| English Standard Version | . |
| Evidence Bible | . |
| Green's Literal Translation | . |
| H. C. Leupold | . |
| Jack Ballinger's translation | . |
| Modern English Version | . |
| Modern KJV | . |
| NASB | But Joseph had recognized his brothers, although they did not recognize him. |
| New European Version | . |
| New King James Version | . |
| Owen's Translation | . |
| Benner's Mechanical Trans. | . |
| Stuart Wolf | . |
| Third Millennium Bible | . |
| Updated Bible Version 2.11 | . |
| A Voice in the Wilderness | . |
| Webster's Bible Translation | And Joseph knew his brethren, but they knew not him. |
| World English Bible | . |
| <i>Young's Literal Translation</i> | . |
| Young's Updated LT | And Joseph discerns his brothers, but they have not discerned him. |

The gist of this passage: Joseph recognizes his brothers, but they do not recognize him.

| Genesis 42:8a | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| nâkar (נָכַר) [pronounced naw-KAHR] | <i>to contemplate, to behold, to recognize, to acknowledge, to be acquainted with, to know, to know how, to care for</i> | 3 rd person masculine singular, Hiphil imperfect | Strong's #5234 BDB #647 |
| Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF] | <i>he adds, he increases; transliterated Joseph</i> | proper masculine noun | Strong's #3130 BDB #415 |
| 'êth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'achîym (אֶחָיִם) [pronounced awhk-EEM] | <i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #251 BDB #26 |

Translation: Joseph recognized his brothers...

After 20 years, some people change dramatically—weight gain affects a person's appearance more than anything else. Obviously, 2 decades of life changes the way someone looks. However, there are often so many familiar characteristics that, Joseph clearly recognized most of his brothers, and, by process of elimination, recognizes the others.

It is even possible that Joseph *expected* to see his brothers, based on the circumstances of their countries. This is within the realm of possibility.

Joseph last saw his brothers when some of them were in their late twenties and thirties. There was not as much change physically in them. They all spoke Hebrew through an interpreter and he recognized their voices and recognized them as a group. He is speaking to them and has not yet decided what he is going to do. Since he was not recognized, Joseph pumps them for information concerning his brother and his father. Since he is not recognized, Joseph wants to make the most of this and yet keep his identity a secret.

| Genesis 42:8b | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| hêm (הֵם) [pronounced haym] | <i>they, those; themselves; these</i> [with the definite article] | 3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied | Strong's #1992 BDB #241 |
| lô' (לֹא or אֵין) [pronounced low] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |

Genesis 42:8b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|-------------------------------------|--|---|----------------------------|
| nâkar (נָכַר) [pronounced naw-KAHR] | <i>to contemplate, to behold, to recognize, to acknowledge, to be acquainted with, to know, to know how, to care for</i> | 3 rd person masculine singular, Hiphil perfect with the 3 rd person masculine singular suffix | Strong's #5234 BDB #647 |

Translation: ...but they did not recognize him.

Joseph's brothers never expect to see him again. There are millions of people living in Egypt; 20 or so years have passed, and his brothers do not expect to see him ever again. Furthermore, Joseph is going to look *Egyptian* and he will speak the language of the Egyptians through a translator. So, it will never occur to the brothers that Joseph is anything but an Egyptian.

When Joseph's brothers come to him to buy grain, they do not recognize him. Whereas, this has never caused me any problems, I have heard that some people cannot believe that all 10 brothers do not recognize Joseph. This is easy to explain.

Why Joseph's Brothers Do Not Recognize Him

1. The brothers had no idea what had happened to Joseph; they did not know where he was taken by the traders, who they sold him to, or if he was even alive. Most of them appear to have guilty consciences that trouble them for several years. Did any of them think that they would see Joseph again? That seems unlikely. Whether any of them might have expected to see Joseph when in Egypt again, we don't know. But, they would have expected a servant.
2. It seems likely that, in general, most of the brothers never expected to see Joseph again and did not look for him to appear.
3. Joseph spoke Egyptian before them, probably with very little accent (not that they would hear an accent), and his interpreter spoke to them.
4. They sold Joseph into slavery when he was a lad in his late teens or early twenties; he was now thirty-seven; people change a great deal during those years. His voice would have changed slightly (even more hidden since he did not speak to them in Hebrew) and his physical appearance would have changed a great deal.
5. Joseph wore Egyptian clothes, lived in a palace, had servants under him and had authority that these brothers could not even imagine. It would never occur to them that Joseph would be number two man in Egypt.
6. Joseph had an Egyptian name given to him by Pharaoh by which he was known and this is the name his brothers heard when they were brought to him.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 42:8 And Joseph knew his brothers, but they did not know him.

Interestingly enough, the first portion of v. 7 is repeated, but with different words. He hears their voices and they hear his voice.

Joseph recognizes his brothers, but they do not recognize him. About 22 years have transpired since Joseph has seen his brothers, and they are certainly recognizable. If you have been to a 20 or 25 year reunion, there are people at that reunion that you recognize immediately. You remember their names, their reputations and your interactions with them. Certainly, you run into some people you think, "I have never seen this person before in

my life;" even though they sat next to you Algebra I and Geometry over a period of two years. Even more telling than looks are a person's mannerisms and voice.

To his brothers, Joseph appeared to be an Egyptian ruler speaking the Egyptian language of that time (through an interpreter). But Joseph quickly recognized his brothers by their voices and by their mannerisms, and how they interacted with one another. Some things never change; or barely change.

It is not out of the question that Joseph realized that, at some point, that he would see his brothers during this famine. His brothers never expected to see him again. And the last place they would have expected to see him is in an Egyptian palace running the place (I have assumed that they meet with Joseph not out in the open air but in a palace of sorts).

Genesis 42:8 Joseph recognized his brothers but they did not recognize him. (Kukis mostly literal translation)

Genesis 42:8 Joseph recognized his brothers but they did not recognize him. (Kukis paraphrase)

And so remembers Joseph the dream which he dreamed regarding them; and so he says unto them, "Spies you [are], to observe nakedness of the land you all have come in."

Genesis
42:9

Joseph then remembers the dream which he dreamed about them, and so he said to them, "You [are] spies; you [all] have come into Egypt to observe the exposed land."

Joseph then remembered the dream that he had about his brothers, and therefore, he said to them, "You are all spies. You have come into this land to examine it."

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | And so remembers Joseph the dream which he dreamed regarding them; and so he says unto them, "Spies you [are], to observe nakedness of the land you all have come in." |
| Dead Sea Scrolls | . |
| Targum (Onkelos) | And Joseph remembered the dreams which he had dreamed of them; and he said to them, You are spies; to see the ruin [Sam. Vers. "the shame of the land."] of the land are you come. |
| Targum (Pseudo-Jonathan) | And Joseph remembered the dreams he had dreamed of them. And he said to them, You are spies: to see the nakedness of the shame of the land are you come. |
| Revised Douay-Rheims | And remembering the dreams, which formerly he had dreamed, he said to them: You are spies. You are come to view the weaker parts of the land. |
| Latin Vulgate | . |
| Aramaic ESV of Peshitta | Yoseph remembered the dreams which he dreamed about them, and said to them, "You are spies! You have come to see the nakedness of the land." |
| Peshitta (Syriac) | Then Joseph remembered the dreams which he had dreamed about them, and said to them, You are spies; you have come to get a report about the land. |
| Septuagint (Greek) | And Joseph remembered his dream, which he saw; and he said to them, Ye are spies; to observe the marks of the land are you come. |
| NETS (Greek) | . |
| Brenton's Septuagint | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|-----------------------------|---|
| Bible in Basic English | Then the memory of his dreams about them came back to Joseph, and he said to them, You have come secretly to see how poor the land is. |
| Easy English | Joseph remembered the dreams that he had had about his brothers. He said to them, 'You are *spies. You have come to discover whether this country, Egypt is weak.' |
| Easy-to-Read Version–2006 | Joseph recognized his brothers, but they did not know who he was. Then Joseph remembered the dreams that he had dreamed about his brothers. Joseph said to his brothers, "You have not come to buy food! You are spies. You came to learn where we are weak." |
| International Children's B. | And Joseph remembered his dreams about his brothers bowing to him. He said to them, "You are spies! You came to learn where the nation is weak!" |
| God's Word™ | . |
| Good News Bible (TEV) | . |
| The Message | . |
| Names of God Bible | . |
| NIRV | Then Joseph remembered his dreams about them. So he said to them, "You are spies! You have come to see the places where our land isn't guarded very well." |
| New Simplified Bible | . |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|--|
| Common English Bible | Joseph remembered the dreams he had dreamed about them, and said to them, "You are spies. You've come to look for the country's weaknesses." |
| Contemporary English V. | . |
| The Living Bible | Then Joseph remembered the dreams of long ago! But he said to them, "You are spies. You have come to see how destitute the famine has made our land." |
| New Berkeley Version | . |
| New Century Version | And Joseph remembered his dreams about his brothers bowing to him. He said to them, "You are spies! You came to learn where the nation is weak!" |
| New Life Version | Joseph remembered the dreams he had had about them. He said to them, "You are spies. You have come to find the weak places in our land." |
| New Living Translation | Although Joseph recognized his brothers, they didn't recognize him. And he remembered the dreams he'd had about them many years before. He said to them, "You are spies! You have come to see how vulnerable our land has become." V. 8 is included for context. |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|--|
| American English Bible | Then JoSeph remembered his dreams and the things that he saw, and he said to them: 'You are spies! Why, you've come here to spy in our land!' |
| Beck's American Translation | . |
| International Standard V | Furthermore, Joseph remembered the dreams that he had about them. So he accused them, "You're spies! You've come here to spy on our undefended territories [Lit. <i>to scout the nakedness of the land!</i>]" |
| New Advent (Knox) Bible | . |
| Today's NIV | . |
| Translation for Translators | And then Joseph remembered what he had dreamed about them many years previously. <i>But he decided not to tell them yet that he was their younger brother.</i> He said to them, "You are spies! You have come to find out whether we will be able to defend ourselves <i>if you attack us!</i> " |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|--|--|
| Awful Scroll Bible | Joseph was to recall the dreams he is to have dreamed, and was to say: You are to be spying, to look for that exposed on these solid grounds are you to have come! |
| Conservapedia | Joseph, remembering his dreams about them, said to them, "You are spying. You came here to see our country's weak spots." Literally, "see the nakedness," which here refers to a deficiency in a country's defenses. |
| Ferrar-Fenton Bible God's Truth (Tyndale) | . And Joseph remembered his dreams which he dreamed of them, and said unto them: you are spies, and to see where the land is weak is your coming. |
| HCSB Jubilee Bible 2000 Lexham English Bible NIV, ©2011 | . . . Then he remembered his dreams about them and said to them, "You are spies! You have come to see where our land is unprotected." |
| H. C. Leupold Tree of Life Version | . Then Joseph remembered the dreams he had dreamed about them. He said to them, "You're spies! You've come to see the undefended places in the land." |

Catholic Bibles (those having the imprimatur):

| | |
|--|--|
| Christian Community (1988) | And he remembered the dreams he once had concerning them. He told them, "You are spies, and it is to discover the weak points of the land that you have come." |
| The Heritage Bible New American Bible (2002) New Jerusalem Bible | . . . Joseph remembered the dreams he had had about them, and said to them, 'You are spies. You have come to discover the country's weak points.' |
| New RSV Revised English Bible | . He remembered the dreams he had had about them and said, "You are spies; you have come to spy out the weak points in our defences." |

Jewish/Hebrew Names Bibles:

| | |
|--|--|
| Complete Jewish Bible | Remembering the dreams he had had about them, Yosef said to them, "You are spies! You've come to spot our country's weaknesses!" |
| exeGesés companion Bible Hebraic Roots Bible JPS (Tanakh—1985) | . . . Recalling the dreams that he had dreamed about them, Joseph said to them, "You are spies, you have come to see the land in its nakedness." |
| Judaica Press Complete T. Kaplan Translation | . He remembered what he had dreamed about them [See Genesis 37:7,9, 42:6]. 'You are spies!' he said to them. 'You have come to see where the land is exposed to attack [Literally, 'the nakedness of the land.' They spoke Hebrew rather than Canaanite (a language related to Egyptian), and hence, the story that they came from Canaan could be suspect.]' |
| Orthodox Jewish Bible | And Yosef remembered the chalomot which he dreamed about them, and said unto them, Ye are meragelim (spies); to see the ervat ha'arets (nakedness of the land) ye came. |
| <i>The Scriptures</i> 1998 | . |

Expanded/Embellished Bibles:

| | |
|----------------------------|--|
| <i>The Amplified Bible</i> | Joseph remembered the dreams he had dreamed about them, and said to them, "You are spies; you have come [with a malicious purpose] to observe the undefended parts of our land." |
|----------------------------|--|

| | |
|--|---|
| The Expanded Bible | And Joseph remembered his dreams about his brothers bowing to him [which he dreamed about them; 37:5–11]. He said to them, “You are spies! You came to learn where the nation is weak [see the nakedness of the land]!” |
| The Geneva Bible Kretzmann’s Commentary | . And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come, the open, unfortified places of the country, where an attack by a hostile army would be successful. It was a particularly hard test which Joseph determined upon, but in no manner to be compared to the distress of thirteen years as slave which he had to bear on their account. |
| NET Bible® | Then Joseph remembered the dreams he had dreamed about them, and he said to them, “You are spies [Joseph wanted to see how his brothers would react if they were accused of spying.]; you have come to see if our land is vulnerable [Heb “to see the nakedness of the land you have come.”]!” |
| Syndein/Thieme | {Joseph Pretends He does not know them and is Rough to see their True Feelings} And Joseph kept on remembering the dreams which he dreamed of them and kept on saying unto them, "You are spies {ragal}! To see the 'lack of fortifications'/nakedness {ervah} of the land you are come!" {Note: For one of the few times, they tell the truth. Part of the problem with lying is people do not believe you when you do tell the truth! Reaping the whirlwind!} |
| The Voice | Although Joseph recognized them, they did not recognize him. He then remembered the dreams he had as a young man regarding his brothers. Joseph: You are spies! You have come to see how this famine has weakened our defenses so you can attack us. V. 8 is included for context.. |

Literal, almost word-for-word, renderings:

| | |
|------------------------------|---|
| Benner’s Mechanical Trans. | ...and Yoseph ^[Adding] remembered the dreams which he visualized to them and he said to them, you are spies, you came to see the nakedness of the land,... |
| Concordant Literal Version | And remembering is Joseph the dreams which he dreamed concerning them. And saying is he to them, "Spies are you. To see the nakedness of the land you come. |
| Context Group Version | And Joseph remembered the dreams which he dreamed of them, and said to them, You {pl} are spies; to see the nakedness of the land { or earth } you {pl} have come. |
| Darby Translation | And Joseph remembered the dreams that he had dreamt of them; and he said to them, Ye are spies: to see the exposed places of the land ye are come. |
| <i>Emphasized Bible</i> | . |
| English Standard Version | And Joseph remembered the dreams that he had dreamed of them. And he said to them, "You are spies; you have come to see the nakedness of the land." |
| Evidence Bible | . |
| Green’s Literal Translation | And Joseph remembered the dreams which he had dreamed about them. And he said to them, You are spies! You have come in to see the bareness of the land. |
| H. C. Leupold | . |
| Jack Ballinger’s translation | . |
| Modern English Version | . |
| Modern KJV | . |
| NASB | Joseph remembered the dreams which he had about them, and said to them, “You are spies; you have come to look at the undefended parts of our land.” |
| New European Version | . |
| New King James Version | . |
| Owen’s Translation | . |
| Benner’s Mechanical Trans. | . |
| Stuart Wolf | . |
| Third Millennium Bible | . |
| Updated Bible Version 2.11 | . |

A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT

And Joseph remembers the dreams which he dreamed of them, and says unto them, "You [all] are spies; to see the nakedness of the land you [all] have come."

The gist of this passage: Joseph thinks about the dreams which he had dreamed about brothers; and he accuses them of being spies who had come to look over the land.

| Genesis 42:9a | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| zâkar (זָכַר) [pronounced <i>zaw-KAHR</i>] | <i>to remember, to recall, to call to mind</i> | 3 rd person masculine singular, Qal imperfect | Strong's #2142 BDB #269 |
| Yôwçêph (יֹוֹצֵף) [pronounced <i>yoh-SAYF</i>] | <i>he adds, he increases; transliterated Joseph</i> | proper masculine noun | Strong's #3130 BDB #415 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| châlôwm (חֻלְמוֹת) [pronounced <i>khuh-LOHM</i>] | <i>dream</i> | masculine plural noun with the definite article | Strong's #2472 BDB #321 |
| 'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>] | <i>that, which, when, who, whom; where; in that, in which, in what</i> | relative pronoun; sometimes the verb <i>to be</i> is implied | Strong's #834 BDB #81 |
| châlam (חָלַם) [pronounced <i>khaw-LAHM</i>] | <i>to dream; to be healthy, to be strong</i> | 3 rd person masculine singular, Qal perfect | Strong's #2492 BDB #321 |
| lâmed (ל) [pronounced <i>l'</i>] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition with the 3 rd person masculine plural suffix | No Strong's # BDB #510 |

Translation: Joseph then remembers the dream which he dreamed about them,...

Joseph had two dreams about his brothers bowing down before him.

We go from here, Joseph remembering the dream where his brothers bow down to him (the dream symbolized this); to him making an accusation that they are spies. I do not see the connection; and these may have been unrelated events that simply happened one after the other, with no causality or relation implied.

Seeing his brothers bow before him, Joseph recalls his dreams concerning them from over a decade previous. We all have experiences, memories, thoughts and dreams which seem to stay with us all of our lives. I still recall dreams which I had when I was three and four years old. Those dreams of Joseph were from God and he retained

his memory of them. By this time, Joseph has formulated a plan—he wants to spend more time with his brothers and he wants to see Benjamin and his father. He does not yet want to reveal his identity to them.

Genesis 42:9a *And Joseph remembered the dreams which he dreamed of them...*

Joseph, if you will recall, dreamed that the sheaves of his brothers bowed down to his sheave; and that the sun, moon and stars bowed before him (Genesis 37:6–10). So now, he is seeing this beginning to be fulfilled. His brothers have all bowed down before him.

This verse suggests that Joseph did not think about these dreams; but the memory of them suddenly came back as his brothers are bowing before him.

These dreams tell Joseph that, even 20+ years ago, God knew what was going on, and God knew the future. These dreams tell Joseph that God is in charge.

| Genesis 42:9b | | | |
|--------------------------------------|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| 'el (אֶל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix | Strong's #413 BDB #39 |
| râgal (רָגַל) [pronounced raw-GAHL] | <i>spies, explorers; those who move about by foot; secret messengers; slanderers</i> | masculine plural, Piel participle | Strong's #7270 BDB #920 |
| 'attem (אַתֶּם) [pronounced aht-TEM] | <i>you all, you guys, you (often, the verb to be is implied)</i> | 2 nd person masculine plural, personal pronoun | Strong's #859 BDB #61 |

Translation: ...and so he said to them, “You [are] spies; you [all] have come into Egypt...”

Quite interestingly enough, Joseph calls his brothers spies. This is quite fascinating to me. Did he develop a grand strategy for dealing with his brothers? Did he look at them and decide, “I don’t see all of them here; Benjamin is missing; and I want him to be brought to me, and I can only do this by keeping one of these brothers in jail.” So, calling them spies will achieve this result.

| Genesis 42:9c | | | |
|--|--|------------------------------------|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| lâmed (ל) [pronounced l ^o] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |

| Genesis 42:9c | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| râ'âh (רָאָה) [pronounced raw-AWH] | <i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i> | Qal infinitive construct | Strong's #7200 BDB #906 |
| 'êth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'er ^v âh (הֶוֹרֵעַ) [pronounced ġer-VAW] | <i>nakedness, nudity; indecency, improper behavior; shame, dishonor; pudenda; exposed; figuratively undefended</i> | feminine singular construct | Strong's #6172 BDB #788 |
| 'erets (אֶרֶץ) [pronounced EH-rets] | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | masculine singular noun with the definite article | Strong's #776 BDB #75 |
| bôw' (אוּב) [pronounced boh] | <i>to come in, to come, to go in, to go, to enter, to advance; to attain</i> | 2 nd person masculine plural, Qal perfect | Strong's #935 BDB #97 |

Translation: ...to observe the exposed land.”

Joseph accuses his brothers of coming to look out over the naked or exposed land. The idea is, Joseph is saying that they are official spies of another country, possibly to spy out the land and possibly to steal the grain.

Exposed is the word 'er^vâh (הֶוֹרֵעַ) [pronounced ġer-VAW] and it literally means *nakedness*. It is a word primarily used of the female (land is in the feminine gender) and it refers to exposed, undefended portions of the land. It is only found here in this usage; however, the reason for that presumably is that this is a translation from the Egyptian tongue into the Hebrew.

Genesis 42:9 And Joseph remembered the dreams which he dreamed of them, and said to them, “You are spies! You have come to see the nakedness of the land.”

Joseph voices suspicion of these men. This is a part of the roughness of his speaking. Throughout this narrative, it is going to seem as if Joseph is randomly hassling his brothers, but that is not what is going on. For each accusation and for each act, there is a very specific reason.

What is *not* happening is, Joseph thinking, “These guys gave me a hard time; well, I am now going to give them a hard time. They messed with me—well, I am going to mess with them!” Joseph is above that sort of behavior.

It is very easy to read this narrative and not to understand what Joseph is doing. For many, his motivation seems obscure, and I don't believe that it is explained anywhere in the narrative. Everything that he does makes sense; but it is very easy to read this narrative and not understand Joseph's thinking or motivation.

Now, the first reaction of many people reading this is, “Joseph is messing with his brothers. He is giving them a hard time and seeing how they will react.” When reading this narrative in order, without knowing what is coming, that seems quite likely. However, when we see what happens, and we think about what Joseph really wants (to see his father and full brother again), then what he says and does begins to appear to be very calculated.

You have heard the expression, “A lawyer only asks questions that he knows the answers to;” Joseph is playing chess here, and he knows where he is able to take this charade. He is not just saying stuff to see what his brothers will say or do. He knows what they will say and do. Joseph also knows how he can exploit this accusation to gain what he wants.

First of all, this accusation is going to allow him to ask his brothers a variety of personal questions—to interrogate them—together and separately. Because he has accused them of being spies, what he does by way of questioning will not seem out of the ordinary to the sons of Jacob, although they will certainly object to be taken as spies.

Genesis 42:9 Joseph then remembers the dream which he dreamed about them, and so he said to them, “You [are] spies; you [all] have come into Egypt to observe the exposed land.” (Kukis mostly literal translation)

Genesis 42:9 Joseph then remembered the dream that he had about his brothers, and therefore, he said to them, “You are all spies. You have come into this land to examine it.” (Kukis paraphrase)

Joseph’s possible motivations: If one reads these couple chapters on the interactions between Joseph and his brothers, Joseph is going to do a number of unusual things. It would be easy to confuse Joseph’s motivations in these chapters.

For instance, the NET Bible writes: *Joseph intends to test his brothers to see if they have changed and have the integrity to be patriarchs of the tribes of Israel. He will do this by putting them in the same situations that they and he were in before. The first test will be to awaken their conscience.*¹⁵

I believe that the NET Bible does not get this right. Joseph has some clear desires: *he wants to see his father and his full brother again and be reunited with them.* That motivation ought to be clear. However, why does Joseph do what he does to his other brothers?

Whereas Joseph is not filled with mental attitude sins towards his other brothers, he does not necessarily want to be reunited with them. Over the next few chapters, Joseph is going to do some odd things, and let me suggest 4 possible theories: (1) he is messing with his brothers (which was my first impression, as a result of reading the text); (2) he is testing his brothers to see if they had changed; (3) he still loves his brothers, but he is providing some wholesome discipline for them;¹⁶ and/or (4) he is looking to see his full brother and his father again, possibly even to bring them to Egypt. At the same time, Joseph is rather agnostic about being reunited with his other brothers.

Most commentators believe that #2 explains Joseph’s motivation, but, even though Joseph recognizes that what his brothers did was in accordance with God’s plan, this does not mean that he really wants to hang out with them again. In the next few chapters, keep these options in your mind, and you will see how #4 makes perfect sense throughout.

And they say unto him, “No, my adonai and your servants have come to buy grain. We [are] all sons of a man one; we [are] honest we [are]; are not your servants spies.”

Genesis
42:10–11

They answered him, “No, my adonai, your servants have come [to you] to buy grain. We [are] all the sons of one man; we [are] honest [men]; your servants are not spies.”

¹⁵ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 4, 2016.

¹⁶ Kretzmann from <http://www.studylight.org/commentaries/kpc/genesis-42.html> accessed September 4, 2016.

They answered him, “No, my lord, your servants have come here only to buy grain from you. We are all the sons of one man; we are honest men; your servants are not spies.”

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|---|
| Masoretic Text (Hebrew) | And they say unto him, “No, my adonai and your servants have come to buy grain. We [are] all sons of a man one; we [are] honest we [are]; are not your servants spies. |
| Dead Sea Scrolls | . |
| Targum (Onkelos) | And they said, No, my lord, (ribboni,) thy servants are come to buy corn. We are all the sons of one man. Right (men) are we; thy servants are not spies. |
| Targum (Pseudo-Jonathan) | And they answered him, No, my lord, thy servants are come to buy corn: we are all the sons of one man; we are true; thy servants are not spies. |
| Revised Douay-Rheims | But they said: It is not so, my lord, but your servants are come to buy food. We are all the sons of one man: we are come as peaceable men, neither do your servants go about any evil. |
| Latin Vulgate | . |
| Aramaic ESV of Peshitta | They said to him, "No, my lord, but your servants have come to buy food. We are all one man's sons; we are honest men. Your servants are not spies." |
| Peshitta (Syriac) | And they said to him, No, our lord, but to buy grain your servants have come. We are all one mans sons; we are pious men; your servants are not spies. |
| Septuagint (Greek) | But they said, Nay, Sir, we your servants are come to buy food; we are all sons of one man; we are peaceable, your servants are not spies. |
| NETS (Greek) | . |
| Brenton’s Septuagint | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|---|--|
| Bible in Basic English | And they said to him, Not so, my lord: your servants have come with money to get food. We are all one man's sons, we are true men; we have not come with any secret purpose. |
| Easy English | . |
| Easy-to-Read Version–2006 | But the brothers said to him, “No, sir, we come as your servants. We have come only to buy food. We are all brothers—we all have the same father. We are honest men. We have come only to buy food.” |
| International Children’s B. God’s Word™ | . |
| Good News Bible (TEV) | “No, sir,” they answered. “We have come as your slaves, to buy food. We are all brothers. We are not spies, sir, we are honest men.” |
| <i>The Message</i> | “No, master,” they said. “We’ve only come to buy food. We’re all the sons of the same man; we’re honest men; we’d never think of spying.” |
| Names of God Bible NIRV | . |
| New Simplified Bible | “No, sir,” they answered. “We’ve come to buy food. All of us are the sons of one man. We’re honest men. We aren’t spies.” |
| | . |

Thought-for-thought translations; paraphrases:

Common English Bible .

| | |
|-------------------------|--|
| Contemporary English V. | "No sir," they replied. "We're your servants, and we have only come to buy grain. We're honest men, and we come from the same family--we're not spies." |
| The Living Bible | . |
| New Berkeley Version | . |
| New Century Version | But his brothers said to him, "No, my master. We come as your servants just to buy food. We are all sons of the same father. We are honest men, not spies." |
| New Life Version | They said to him, "No, my lord. Your servants have come to buy food. We are all sons of one man. We do not lie. Your servants are not working against you in secret." |
| New Living Translation | "No, my lord!" they exclaimed. "Your servants have simply come to buy food. We are all brothers—members of the same family. We are honest men, sir! We are not spies!" |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|--|
| American English Bible | But they said: 'No Sir; we're just your servants who have come to buy food! We're all the sons of one man and we are peace loving... your servants aren't spies!' |
| Beck's American Translation | . |
| International Standard V | "No, your majesty," they replied. "Your servants have come here to buy food. We're all sons of a common father. We're honest men, your majesty. We're [Lit. <i>Your servants are</i>] not spies!" |
| Revised Knox Bible | No, my lord, they said, we are your servants, come here to buy food, sons of one father, all of us, sent on an errand of peace; your servants know nothing of any evil intent. |
| Today's NIV | . |
| Translation for Translators | One of them replied, "No, sir! We have come to buy grain. We are all sons of one man. We are honest men, not spies." |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|-----------------------|--|
| Awful Scroll Bible | They were to say: "My lord, your servants are to have come to buy grain and food. We are one man's sons, just servants - are we to be spying?" |
| Conservapedia | They said back to him, "No, my lord! Your servants have come to buy food! We are all the sons of the same man, and we are established men. Your servants are not engaged in spying." An "established man" is one having a household of his own. Their argument is that spying is something that ordinary lackeys do, and that established men do not act directly as spies, because they need not place themselves in anyone's employ. |
| Ferrar-Fenton Bible | . |
| God's Truth (Tyndale) | And they said unto him: no, my lord: but to buy victual your servants are come. We are all one mans sons, and mean truly, and your servants are no spies. |
| HCSB | . |
| Jubilee Bible 2000 | And they said unto him, No, my lord, but to buy food are thy slaves come. We are all one man's sons; we are men of <i>the</i> truth, thy slaves have never been spies. |
| Lexham English Bible | . |
| NIV, ©2011 | "No, my lord," they answered. "Your servants have come to buy food. We are all the sons of one man. Your servants are honest men, not spies." |
| H. C. Leupold | . |
| Tree of Life Version | . |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|---|
| Christian Community (1988) | . |
|----------------------------|---|

| | |
|---------------------------|--|
| The Heritage Bible | And they said to him, No, my lord, for your servants have come to buy food. We are all sons of one man; we are honest men; your servants do not walk as spies. |
| New American Bible (2002) | . |
| New American Bible (2011) | “No, my lord,” they replied. “On the contrary, your servants have come to buy food. All of us are sons of the same man. We are honest men; your servants have never been spies.” |
| New Jerusalem Bible | . |
| New RSV | . |
| Revised English Bible | . |

Jewish/Hebrew Names Bibles:

| | |
|--|---|
| Complete Jewish Bible | . |
| exeGeses companion Bible | And they say to him, No, my adoni; but your servants come to market for kernels for food: we are all sons of one man; we are upright, your servants are no spies. |
| Hebraic Roots Bible | . |
| JPS (Tanakh—1985) | But they said to him, “No, my lord! Truly, your servants have come to procure food. We are all of us sons of the same man; we are honest men; your servants have never been spies!” |
| Judaica Press Complete T. Kaplan Translation | . 'No my lord!' they replied. 'We are your servants who have come only to buy food. We are all the sons of the same man. We are honorable men. We would never think of being spies!' |
| Orthodox Jewish Bible | And they said unto him, Lo, adoni, but to buy okhel are thy avadim come. We are all bnei ish echad; we are truthful ones, thy avadim are no meragelim. |
| <i>The Scriptures</i> 1998 | And they said to him, “No, my master, but your servants have come to buy food. “We are all one man’s sons, we are trustworthy, your servants are not spies.” |

Expanded/Embellished Bibles:

| | |
|----------------------------|---|
| <i>The Amplified Bible</i> | But they said to him, “No, my lord, for your servants have [only] come to buy food. We are all the sons of one man; we are honest men, your servants are not spies.” |
| The Expanded Bible | But his brothers said to him, “No, my ·master [lord]. We come as your servants just to buy food. We are all sons of the same father. We are honest men, not spies.” |
| The Geneva Bible | . |
| Kretzmann’s Commentary | And they said unto him, Nay, my lord, but to buy food are thy servants come. The very idea of their suffering the fate of spies filled them with the greatest consternation and fear. We are all one man's sons, not a band of adventurers, we are true men, thy servants are no spies. They protest, with mortified pride, that they are upright and honest. It did not stand to reason that a father would send out all his sons on an errand which would result in their execution if they should be caught. |
| NET Bible® | But they exclaimed [<i>Heb</i> “and they said to him.” In context this is best understood as an exclamation.], “No, my lord! Your servants have come to buy grain for food! We are all the sons of one man; we are honest men! Your servants are not spies.” |
| Syndein/Thieme | And they kept on saying unto him, "No, my lord {'adown}, but to buy food are your servants come! We . . . {are all} one man's sons! We . . . {are} honest/true men {ken}, your servants . . . {are} not spies!" {Note: That's a laugh! They have lied about what they did to Joseph and now are declaring themselves 'honest men'. Lies upon lies.} |
| The Voice | Joseph’s Brothers: No, my lord. We, your servants, have only come to buy food. We are all sons of one man, and we are honest men. We are not spies. |

Literal, almost word-for-word, renderings:

| | |
|------------------------------------|--|
| Benner's Mechanical Trans. | ...and they said to him, no my lord and your servants had come to exchange foodstuff, all of us are the sons of one man, we are bases, your servants do not exist as spies,... |
| Concordant Literal Version | And saying are they to him, "No, my lord. And your servants come to purchase food. All of us, sons of one man are we. Established are we. Not spies are your servants. |
| Context Group Version | And they said to him, No, my lord, but to buy food have your slaves come. We are all sons of one man; we are honest men, your slaves are not spies. |
| Darby Translation | . |
| <i>Emphasized Bible</i> | . |
| English Standard Version | They said to him, "No, my lord, your servants have come to buy food. We are all sons of one man. We are honest men. Your servants have never been spies." |
| Evidence Bible | . |
| Green's Literal Translation | . |
| H. C. Leupold | . |
| Jack Ballinger's translation | . |
| Modern English Version | They said to him, "No, my lord, your servants have come only to buy food. We are all one man's sons. We are honest men. Your servants are not spies." |
| Modern KJV | . |
| NASB | . |
| New European Version | . |
| New King James Version | . |
| Owen's Translation | . |
| Benner's Mechanical Trans. | . |
| Stuart Wolf | . |
| Third Millennium Bible | . |
| Updated Bible Version 2.11 | . |
| A Voice in the Wilderness | . |
| Webster's Bible Translation | . |
| World English Bible | . |
| <i>Young's Literal Translation</i> | . |
| Young's Updated LT | And they say unto him, "No, my lord, but your servants have come to buy food. We are all of us sons of one man, we are right men; your servants have not been spies." |

The gist of this passage: The 10 sons of Jacob quickly answer that they have come simply to buy food and nothing else. "We are honest men," they claim, "Not spies!"

Genesis 42:10a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--|---------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אמר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 rd person masculine plural, Qal imperfect | Strong's #559 BDB #55 |

Genesis 42:10a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|---|---------------------------------|
| ʾel (אל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix | Strong's #413 BDB #39 |
| lōʾ (לא or לוּא) [pronounced low] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| ʾădōnāy (אֲדֹנָי) [pronounced uh-doh-NEE] | <i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i> | masculine singular noun with the 1 st person singular suffix | Strong's #113 & #136 BDB #10 |

The difference between this spelling and those which end in –ay or –āy is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.

Several translations render *my lord the king* as *your majesty* (see CEV, GNB, God's Word™, and NSB for 1Kings 1:2).

Translation: They answered him, “No, my adonai,...

It says that *they* answered him. Joseph's brothers are not all speaking in unison. One would say one thing, someone else would add to that; another might agree with the first person speaking. Very likely, at least 3 of Joseph's brothers answered Joseph.

What we have here is certainly the gist of what was said; but let me suggest that at least 5 or 6 brothers gave their input; in some cases, it would be backing up what another brother said.

Calling him *my lord* is a title of respect.

Genesis 42:10b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wāw conjunction | No Strong's # BDB #251 |
| ʿebādīym (עֲבָדִים) [pronounced ʿe ^b -vaw-DEEM] | <i>slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i> | masculine plural noun with the 2 nd person masculine singular suffix | Strong's #5650 BDB #713 |
| bōwʾ (אוּב) [pronounced boh] | <i>to come in, to come, to go in, to go, to enter, to advance; to attain</i> | 3 rd person masculine plural, Qal perfect | Strong's #935 BDB #97 |
| lāmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |

| Genesis 42:10b | | | |
|---|--|--------------------------|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| shâbar (שָׁבַר) [pronounced shaw ^b -VAHR] | <i>to purchase, to buy [grain]</i> | Qal infinitive construct | Strong's #7666 BDB #991 |
| 'ôkel (אָכַל) [pronounced OH-keh] | <i>food, grain, meal; prey, meat; provisions</i> | masculine singular noun | Strong's #400 BDB #38 |

Translation: ...your servants have come [to you] to buy grain.

They tell Joseph that they have come for just what they appear to be there for. They are there simply to buy grain; there is nothing more nefarious in their designs than that.

Genesis 42:10 And they said to him, “No, my lord, but your servants have come to buy food.

Of course, Joseph’s brothers deny being spies. They are a little bit taken aback by the charge, a little offended, but they also know that they cannot act out too much.

As often been the case, which of the sons is speaking is not known. We would think Reuben. However, it could be any of the brothers—in fact, it is probably 3 or more of them denying that they are spies.

They exclaim, “What you see is what you get. We need food for our families. There is nothing more going on than that.”

Sending 10 men into the land to examine it was apparently not unheard of during this time; and Joseph was certainly able to give the impression that, 10 men entering Egypt together might seem suspicious. Quite obviously, during the famine, there was no doubt that other nations gave thought to raiding Egypt rather than simply paying for the grain—this is how some nations functioned. So, what Joseph accuses the brothers of is not something which just comes out of the blue. It is not a completely irrational accusation.

The brothers obviously know that they are not there for nefarious reasons. Joseph also knows this, but this now gives him the opportunity to interview them, singly and in groups, and to determine what has happened to their family over the past 2 decades. Joseph will, of course, be most interested in his father and his full brother.

A Review of Genesis 42:5–10: So far, this is what we have studied. Vv. 5–10 come from the ESV.

Jacob’s sons have come to Egypt to buy grain. The man in charge of selling grain is their brother, Joseph, whom they sold into slavery 20+ years ago. They do not recognize Joseph but he knows who they are. Joseph does not reveal his identify to his brothers; but he instead accuses them of being spies. This accusation allows him to interview them, singly and in groups, to find out more information about his father and full brother (who is not among them).

Gen 42:5–6 Thus the sons of Israel came to buy among the others who came, for the famine was in the land of Canaan. Now Joseph was governor over the land. He was the one who sold to all the people of the land. And Joseph's brothers came and bowed themselves before him with their faces to the ground.

We have discussed how Joseph (presumably the author) has taken two narratives—narratives which he would have become aware of at very different times (he experienced one of them; and he was told about the other one); and he has woven these narratives together, as if he is watching these events unfold from above. He is first watching the events of his own life; then he observes his brothers in Canaan, as if a fly on the wall. Then he

travels with his brothers where these two narratives intertwine. In writing, this is known as 3rd person omniscient style of writing (which is the most common style of writing in literature today).

Gen 42:7–8 Joseph saw his brothers and recognized them, but he treated them like strangers and spoke roughly to them. "Where do you come from?" he said. They said, "From the land of Canaan, to buy food." And Joseph recognized his brothers, but they did not recognize him.

Let me suggest that the first time we read, *Joseph saw his brothers and recognized them*, that he knew who these men were, as a group. Then in v. 8, where it appears that this is being repeated, Joseph is actually beginning to recognize his brothers individually. This one is Reuben, this one is Levi, etc.

Gen 42:9a **And Joseph remembered the dreams that he had dreamed of them.**

Joseph had two dreams: one where his bundle of hay stood upright, and the bundles gathered by his brothers were bowed before his bundle; and the second where the sun moon and stars were all bowing down before him. These dreams indicate to Joseph's family that everyone would bow down to, be subservient to, be inferior to Joseph.

In my family, myself and all of my brothers have owned businesses; however, the youngest brother, has the largest and most successful business which he has owned for the longest time. When we were all kids, kicking around, and picking on him because he was the youngest, it would never have occurred to us that, this little kid would be the most successful businessman among us.

Anyway, it is these dreams which assure Joseph that God is in control of everything. God knew what would happen to Joseph long ago, and He told Joseph what to expect in the future. His brothers and his father all objected to these dreams; but it is these dreams which let Joseph know that he is firmly in the plan of God. God is overlooking his very life. God has, if you will, mapped out his life, and Joseph is moving forward in God's plan.

Similarly, God is this involved in all of our lives. In the Church Age, every single life has meaning and purpose. Every single life, God has a place for that person; a life for that person. And, bear in mind, God's plan does not mean we become robots or that He makes us do a lot of stuff that we don't want to do. God's plan is perfectly aligned with our personalities and our thinking. We simply have to decide, to we go along with his plan or do we oppose Him for all of our lives. For Jacob, it was a little bit of both; for Joseph, he mostly went along with the ride, realizing that God was always with him and God was looking out for him. Furthermore, Joseph will testify to that fact to his brothers later on.

Obviously, having doctrine in your soul makes it easier to fall in with the plan of God.

Gen 42:9b **And he said to them, "You are spies; you have come to see the nakedness of the land."**

Joseph, speaking through an interpreter to his brothers, accuses them of being spies. He knows that they are not; they know that they are not; but this accusation allows Joseph to speak to the men singly or in groups and to inquire deeply into their lives.

If 10 men had been sent from some other country to do reconnaissance on Egypt, it is highly unlikely that they would be brothers. So, the key to the freedom of Jacob's sons is to convince this man that they are actually brothers—if we look at this situation from their point of view alone.

Gen 42:10 **They said to him, "No, my lord, your servants have come to buy food.**

Joseph has chosen not to reveal himself to his brothers, yet; which keeps his options open. If this is to be one of their few meetings face to face, where Joseph knows them but they do not know him, he is fine with that.

Genesis 42:11a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|----------------------------|
| nach ^e nûw (וְנַחְנוּ) [pronounced <i>nahkh-NOO</i>] | <i>we</i> ; (sometimes a verb is implied) | 1 st person plural pronoun | Strong's #5168 BDB #59 |
| John Owens lists this as a masculine singular noun with the 1 st person plural suffix. These first 2 words might be messtup. | | | |
| kôl (כֹּל) [pronounced <i>kohl</i>]; also kol (כֹּל) [pronounced <i>ko</i>] | <i>all, all things, the whole, totality, the entirety, everything</i> | masculine singular noun without the definite article | Strong's #3605 BDB #481 |
| bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural construct | Strong's #1121 BDB #119 |
| îysh (אִישׁ) [pronounced <i>eesh</i>] | <i>a man, a husband; anyone; a certain one; each, each one, everyone</i> | masculine singular noun (sometimes found where we would use a plural) | Strong's #376 BDB #35 |
| êchâd (אֶחָד) [pronounced <i>eh-KHAWD</i>] | <i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i> | numeral adjective | Strong's #259 BDB #25 |

Translation: [We \[are\] all the sons of one man;...](#)

The various sons are all speaking; most of the sentences are very short, as they are trying to communicate with someone that they believe speaks a different language. So v. 11 is not one sentence, but things being said by different sons of Jacob.

One of them offers, [“We are all the sons of one man.”](#)

The idea is, it may seem unusual for 10 men to travel together to buy grain, but these are 10 head of households; they have their own family; and they all have the same father. “This is why there are 10 of us.”

Genesis 42:11b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---------------------------------------|----------------------------|
| ânach ^e nûw (וְנַחְנוּ) [pronounced <i>uh-NAHKH-noo</i>] | <i>we</i> ; (sometimes a verb is implied) | 1 st person plural pronoun | Strong's #587 BDB #59 |
| kên (כֵּן) [pronounced <i>kayn</i>] | <i>right, just, honest, true, veritable (adjective); right, just, honest; correct; true, veritable; true!, right!, correct! (in assent)</i> | masculine plural adjective | Strong's #3651 BDB #467 |

Genesis 42:11b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|-----------------------------------|---------------------------------------|--------------------------|
| ʾānach ^e nūw (אֲנַחְנוּ) [pronounced uh-NAHKH- noo] | we; (sometimes a verb is implied) | 1 st person plural pronoun | Strong's #587 BDB #59 |

Translation: ...we [are] honest [men];...

Another one says, “We are honest” and perhaps someone says afterward, “We are!”

At least one translation says, *we are established men*. Conservapedia: *An "established man" is one having a household of his own. Their argument is that spying is something that ordinary lackeys do, and that established men do not act directly as spies, because they need not place themselves in anyone's employ.*¹⁷

The idea is to show Joseph that they are just normal men.

Genesis 42:11c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|---|----------------------------|
| lō' (לֹא or אֵין) [pronounced low] | not, no | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| hâyâh (הָיָה) [pronounced haw-YAW] | to be, is, was, are; to become, to come into being; to come to pass | 1 st person plural, Qal perfect | Strong's #1961 BDB #224 |
| ʿebādîym (עֲבָדַי) [pronounced ge ^b -vaw- DEEM] | slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean <i>military men, soldiers</i> in the plural | masculine plural noun with the 2 nd person masculine singular suffix | Strong's #5650 BDB #713 |
| râgal (לָגַל) [pronounced raw-GAHL] | spies, explorers; those who move about by foot; secret messengers; slanderers | masculine plural, Piel participle | Strong's #7270 BDB #920 |

Translation: ...your servants are not spies.”

They reiterate, “Listen, we are not spies.” It is very common for someone to speak of themselves as *your servants*.

Genesis 42:11 We are all one man's sons. We are honest; your servants are not spies.”

One says, “We have come to buy food.” Another says, “We are the sons of one man.” Another brother claims, “We are honest men!” A fourth brother adds, “Your servants are not spies.”

Suddenly, these ten brothers were thrown into a frenzy. It is very likely that there are several sons chiming in, telling Joseph their situation. The interpreter has just told them that Joseph accused them of being spies. They all begin speaking at once. One tells the interpreter “Tell him we only came to buy food.” Another says, “Please

¹⁷ From [http://www.conservapedia.com/Genesis_35-42_\(Translated\)](http://www.conservapedia.com/Genesis_35-42_(Translated)) accessed September 4, 2016.

tell him that we are honest men." Another says, "We are all the sons of one man." He said this to let Joseph know that they were not a surveillance detachment but ten brothers, which is why all ten of them are there together. It is presented as if one person says this, but it is very likely that several of them spoke at once, and this is what Joseph remembered that they said.

Let me suggest that the accusation is so shocking, that the brothers did not know how to react (such an accusation would have been shocking to them). They said a few things, but obviously, what they have said is not a cogent argument to prove that they are not spies. That they would have to defend against an accusation like this is surprising to them. This has knocked them off balance, which is what Joseph intends. He wants them to start spilling their guts, as it were.

Obviously, Joseph knows that they are brothers and that they are not spies. As a leader under Pharaoh, Joseph has a great deal of power. The one thing that everyone knows is, Joseph could jail or execute all of these men if he so chose. So the brothers recognize that this accusation is very serious.

Because he has made this accusation, Joseph will be able to get a great deal of background and personal information about his brothers.

Bear in mind, Joseph wants to see his full brother and his father again; and he is no doubt thinking of reuniting himself with them, but not necessarily with his other brothers. By not telling them who he is, Joseph is leaving his options open.

Genesis 42:10–11 They answered him, "No, my adonai, your servants have come [to you] to buy grain. We [are] all the sons of one man; we [are] honest [men]; your servants are not spies." (Kukis mostly literal translation)

Genesis 42:10–11 They answered him, "No, my lord, your servants have come here only to buy grain from you. We are all the sons of one man; we are honest men; your servants are not spies." (Kukis paraphrase)

And so he says unto them, "No, for nakedness of the land you [all] have come to see."

Genesis
42:12

But he said to them, "No; for you have come to see the layout [lit., *nakedness*] of the land."

But he said to them, "That is not true. You are spies; you have come to get a look at the layout of the land."

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | And so he says unto them, "No, for nakedness of the land you [all] have come to see." |
| Dead Sea Scrolls | . |
| Targum (Onkelos) | But he said to them, No, but you are come to see the ruin of the land. |
| Targum (Pseudo-Jonathan) | But he said to them, No, but to see the nakedness of the shame of the land are you come. |
| Revised Douay-Rheims | And he answered them: It is otherwise: you are come to consider the unfenced parts of this land. |
| Latin Vulgate | . |
| Aramaic ESV of Peshitta | He said to them, "No, but you have come to see the nakedness of the land!" |
| Peshitta (Syriac) | And Joseph said to them, It is not so, but to get a report about the land you have come. |

| | |
|----------------------|--|
| Septuagint (Greek) | And he said to them, Nay, but you are come to observe the marks of the land. |
| NETS (Greek) | . |
| Brenton's Septuagint | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|---|--|
| Bible in Basic English | And he said to them, No, but you have come to see how poor the land is. |
| Easy English | Joseph said to them, 'No, you have come to discover where this country, Egypt, is weak.' |
| Easy-to-Read Version–2006 | Then Joseph said to them, "No, you have come to spy on us!" |
| International Children's B. God's Word™ | Then Joseph said to them, "No! You have come to learn where this nation is weak!" |
| Good News Bible (TEV) | He said to them, "No! You've come to find out where our country is unprotected." |
| The Message | . |
| Names of God Bible | . |
| NIRV | "No!" he said to them. "You have come to see the places where our land isn't guarded very well." |
| New Simplified Bible | . |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | He said to them, "No. You've come to look for the country's weaknesses." |
| Contemporary English V. | "That isn't so!" Joseph insisted. "You've come here to find out where our country is weak." |
| The Living Bible | "Yes, you are," he insisted. "You have come to see how weak we are." |
| New Berkeley Version | . |
| New Century Version | Then Joseph said to them, "No! You have come to learn where this nation is weak!" |
| New Life Version | He said to them, "No! You have come to find the weak places in our land!" |
| New Living Translation | "Yes, you are!" Joseph insisted. "You have come to see how vulnerable our land has become." |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|--|
| American English Bible | And he said to them: 'No, you've come to spy [in our] land!' |
| Beck's American Translation | . |
| International Standard V | But Joseph [Lit. <i>he</i>] kept insisting, "It's just as I've said—you've come here to spy on our unguarded [Lit. <i>naked</i>] territories!" |
| New Advent (Knox) Bible | I know better, he answered; you have come to spy out where our country is ill defended. |
| Today's NIV | . |
| Translation for Translators | He said to them, " <i>I do not believe you.</i> You have come just to see whether we would be able to defend ourselves if we were attacked!" |

Mostly literal renderings (with some occasional paraphrasing):

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|-----------------------|--|
| Awful Scroll Bible | He was to say: You are to have come to look for that exposed on these solid grounds! |
| Conservapedia | He said to them, "No, you came here to look at our country's weak spots." |
| Ferrar-Fenton Bible | . |
| God's Truth (Tyndale) | And he said unto them: no verily, but even to see where the land is weak is your coming. |
| HCSB | . |

| | |
|----------------------|--|
| Jubilee Bible 2000 | . |
| Lexham English Bible | . |
| NIV, ©2011 | “No!” he said to them. “You have come to see where our land is unprotected.” |
| H. C. Leupold | . |
| Tree of Life Version | “Not so,” he said to them. “Rather, you’ve come to see the undefended places in the land.” |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|--|
| Christian Community (1988) | . |
| The Heritage Bible | And he said to them, No, because you have come to see the nakedness of the land. |
| New American Bible (2002) | . |
| New American Bible (2011) | But he answered them: “Not so! It is the weak points of the land that you have come to see.” |
| New Jerusalem Bible | ‘Oh no,’ he replied, ‘you have come to discover the country’s weak points.’ |
| New RSV | . |
| Revised English Bible | “No,” he maintained, “it is to spy out our weaknesses that you have come.” |

Jewish/Hebrew Names Bibles:

| | |
|----------------------------|--|
| Complete Jewish Bible | “No,” he said to them, “you’ve come to spy out our country’s weaknesses.” |
| exeGesés companion Bible | . |
| Hebraic Roots Bible | . |
| JPS (Tanakh—1985) | . |
| Judaica Press Complete T. | . |
| Kaplan Translation | ‘No!’ retorted [Joseph]. ‘You have come to see where the land is exposed.’ |
| Orthodox Jewish Bible | And he said unto them, Lo, but to see the ervat ha’aretz ye came. |
| <i>The Scriptures</i> 1998 | . |

Expanded/Embellished Bibles:

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|----------------------------|--|
| <i>The Amplified Bible</i> | . |
| The Expanded Bible | Then Joseph said to them, “No! You have come to learn where this nation is weak [“see the nakedness of the land!”] |
| The Geneva Bible | . |
| Kretzmann’s Commentary | . |
| NET Bible® | “No,” he insisted, “but you have come to see if our land is vulnerable [<i>Heb</i> “and he said, ‘No, for the nakedness of the land you have come to see.’” The order of the introductory clause and the direct discourse has been rearranged in the translation for clarity.]” |
| Syndein/Thieme | And he {Joseph} kept on saying unto them, "No, but to see the 'lack of fortifications'/nakedness {ervah} of the land you are come." |
| The Voice | Joseph: No. <i>I think</i> you have come to scout out our land and defenses. |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|--|
| Benner’s Mechanical Trans. | . |
| Concordant Literal Version | . |
| Context Group Version | And he said to them, No, but to see the nakedness of the land { or earth } you {pl} have come. |
| Darby Translation | And he said to them, No; but to see the exposed places of the land are ye come. |
| <i>Emphasized Bible</i> | . |
| English Standard Version | He said to them, "No, it is the nakedness of the land that you have come to see." |
| Evidence Bible | . |

| | |
|------------------------------|---|
| Green’s Literal Translation | And he said to them, No, but you have come to see the bareness of the land. |
| H. C. Leupold | . |
| Jack Ballinger’s translation | . |
| Modern English Version | . |
| Modern KJV | . |
| NASB | Yet he said to them, “No, but you have come to look at the undefended parts of our land!” |
| New European Version | . |
| New King James Version | . |
| Owen’s Translation | . |
| Benner’s Mechanical Trans. | . |
| Stuart Wolf | . |
| Third Millennium Bible | . |
| Updated Bible Version 2.11 | . |
| A Voice in the Wilderness | . |
| Webster’s Bible Translation | . |
| World English Bible | . |
| Young’s Literal Translation | . |
| Young’s Updated LT | And he says unto them, “No, but the nakedness of the land you [all] have come to see.” |

The gist of this passage: Joseph insists that these 10 men are spies.

| Genesis 42:12a | | | |
|------------------------------------|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong’s # |
| wa (or va) (ו) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore, consequently; because | wâw consecutive | No Strong’s # BDB #253 |
| ’amar (אמר) [pronounced aw-MAHR] | to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer | 3 rd person masculine singular, Qal imperfect | Strong’s #559 BDB #55 |
| ’el (אל) [pronounced eh] | unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to | directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix | Strong’s #413 BDB #39 |
| lô’ (לֹא or אֵין) [pronounced low] | not, no | negates the word or action that follows; the absolute negation | Strong’s #3808 BDB #518 |

Translation: But he said to them, “No;...

The negative here indicates that Joseph disagrees with what they are saying. “What you are saying just is not true.”

| Genesis 42:12b | | | |
|---|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| kîy (כי) [pronounced <i>kee</i>] | <i>for, that, because; when, at that time, which, what time</i> | explanatory or temporal conjunction; preposition | Strong's #3588 BDB #471 |
| ʿer ^e vâh (הַרְוָה) [pronounced <i>ger-VAW</i>] | <i>nakedness, nudity; indecency, improper behavior; shame, dishonor; pudenda; exposed; figuratively undefended</i> | feminine singular noun | Strong's #6172 BDB #788 |
| ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i>] | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | masculine singular noun with the definite article | Strong's #776 BDB #75 |
| bôw ^u (אוּב) [pronounced <i>boh</i>] | <i>to come in, to come, to go in, to go, to enter, to advance; to attain</i> | 2 nd person masculine plural, Qal perfect | Strong's #935 BDB #97 |
| lâmed (ל) [pronounced <i>l</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i>] | <i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i> | Qal infinitive construct | Strong's #7200 BDB #906 |

Translation: ...for you have come to see the layout [lit., *nakedness*] of the land.”

And then without giving any sort of explanation (which he does not have to provide), Joseph tells them that they are there to view the layout of the land, possibly to invade at a later time.

Joseph is playing his role to the hilt while he decides exactly how he is going to put into action his plan. Their continuing to speak confirms in his mind that they are his brothers.

Joseph's brothers let loose of a lot of information to begin with, so, by simply repeating this charge, they will talk more. They are in a foreign land with a frightening dictator. There is no saying, “I want a lawyer.”

Genesis 42:12 And he said to them, “No, but you have come to see the nakedness of the land.”

Joseph's brothers deny the accusation, the interpreter tells this to Joseph, and Joseph disagrees with them. “Don't give me that,” he says, “I know you are spies.”

Again, Joseph accuses them of being spies to spy out Egypt to later conquer it. This will give Joseph the chance to speak to them individually, and to ask them many questions, to presumably, to check one story against another. However, in all actuality, this will afford him the opportunity to ask about his younger brother and about his father, but without them realizing that is his intent. They will see all of this as intense questioning. The key here is, Joseph can do this without revealing to them who he is.

Joseph cannot simply shoot the breeze with these men in order to find out personal information about his father and full-brother. Questions like that, without a pretense, would have seemed weird. Furthermore, as the prime minister questioning potential spies, Joseph's persona would have come off very differently from how they would have remembered him. Joseph is better hidden in full view of them by appearing to be their accuser.

Because of this accusation, the brothers will view him as a suspicious leader of a neighboring country and never suspect that he is their brother. Joseph has completely hidden himself before his own flesh and blood, right in front of them, right out in the open.

You may ask, “Well, why doesn’t he say, ‘I’m Joseph, your brother; how is my father and Benjamin?’ ” At this point, Joseph does not know if he wants to pal around with his older brothers again. Remember they sold him into slavery. Joseph is interested in two things: his younger brother Benjamin and his father Jacob. If you keep this in the back of your mind, that will help to explain what he does.

And so there is no misunderstanding, Joseph has forgiven his brothers and what they did is all in the past—but, this does not mean that Joseph wants to hang with them. When people do you wrong, we are to forgive them—however, this does not mean that we choose to hang out with them as best friends. By not identifying himself, Joseph keeps all of his options open. He can identify himself at any point, but he would do that only with the understanding that he cannot undo that reveal.

Application: There are many things that you do in life that, you cannot undo. You can say that extremely hurtful thing to your spouse, the thing which cuts deep into their heart. You can commit adultery. You can commit a crime or an act of violence. You can begin taking some mind-altering substance. Your state can pass legislation to legalize marijuana. These are things that, once they have been done, they cannot be undone; they cannot be walked back. The effects of these things can last for years; even for generations.

Genesis 42:12 **But he said to them, “No; for you have come to see the layout [lit., *nakedness*] of the land.”** (Kukis mostly literal translation)

Genesis 42:12 **But he said to them, “That is not true. You are spies; you have come to get a look at the layout of the land.”** (Kukis paraphrase)

And so they say, “Two-teen your servants; brothers we [are], sons of a man one in a land of Canaan; and behold, the youngest [is] with our father the day; and the one [is] not him.”

Genesis
42:13

And they said, “Your servants [are] twelve; we [are] brothers; [we are] the sons of one man in the land of Canaan; and, listen, the youngest [is] with our father [this] day; and one [son is] not [alive].”

And they said, “You servants are twelve; we are all brothers; we are the sons of one man who lives in the land of Canaan. Also, the youngest is with his father this day and one son is no longer alive.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so they say, “Two-teen your servants; brothers we [are], sons of a man one in a land of Canaan; and behold, the youngest [is] with our father the day; and the one [is] not him.”

Dead Sea Scrolls
Targum (Onkelos)

And they said, Thy servants are twelve brothers, the sons of one man, in the land of Kanaan; and, behold, the youngest is with our father to day, and one is not!

Targum (Pseudo-Jonathan)

They answered, Thy servants are twelve brothers, the sons of one man, in the land of Kanaan; and, behold, the youngest is tojday with our father, and one went from us, and we know not what hath been in his end!.

Revised Douay-Rheims

But they said: We your servants are twelve brethren, the sons of one man in the land of Chanaan: the youngest is with our father, the other is not living.

| | |
|-------------------------|---|
| Latin Vulgate | . |
| Aramaic ESV of Peshitta | They said, "We, your servants, are twelve brothers, the sons of one man in the land of Canaan; and behold, the youngest is this day with our father, and one is no more." |
| Peshitta (Syriac) | And they said to him, Your servants are twelve brothers, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is dead. |
| Septuagint (Greek) | And they said, We your servants are twelve brethren, in the land of Chanaan; and, behold, the youngest is with our father to-day, but the other one is not. |
| NETS (Greek) | . |
| Brenton's Septuagint | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|-----------------------------|---|
| Bible in Basic English | . |
| Easy English | They said, 'We, your servants, are 12 brothers. We are the sons of one man in the country called Canaan. Look! Our youngest brother is today with our father. One brother is dead.' |
| Easy-to-Read Version–2006 | And the brothers said, "No, sir, we come as servants from Canaan. We are all brothers, sons of the same father. There were twelve brothers in our family. Our youngest brother is still at home with our father, and the other brother died a long time ago." |
| International Children's B. | And they said, "We are 10 of 12 brothers. We are sons of the same father. We live in the land of Canaan. Our youngest brother is there with our father right now. And our other brother is gone." |
| God's Word™ | . |
| Good News Bible (TEV) | . |
| The Message | . |
| Names of God Bible | They answered him, "We were 12 brothers, sons of one man in Canaan. The youngest brother stayed with our father, and the other one is no longer with us." |
| NIRV | . |
| New Simplified Bible | . |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | They said, "We, your servants, are twelve brothers, sons of one man in the land of Canaan. The youngest is now with our father, but one is gone." |
| Contemporary English V. | But they explained, "Sir, we come from a family of twelve brothers. The youngest is still with our father in Canaan, and one of our brothers is dead." |
| The Living Bible | . |
| New Berkeley Version | . |
| New Century Version | And they said, "We are ten of twelve brothers, sons of the same father, and we live in the land of Canaan. Our youngest brother is there with our father right now, and our other brother is gone." |
| New Life Version | . |
| New Living Translation | "Sir," they said, "there are actually twelve of us. We, your servants, are all brothers, sons of a man living in the land of Canaan. Our youngest brother is back there with our father right now, and one of our brothers is no longer with us." |

Partially literal and partially paraphrased translations:

| | |
|---|---|
| American English Bible | Then they replied: 'Your servants were once twelve brothers from the land of Canaan. The youngest [of us] is with our father right now... but the other one is no more.' |
| Beck's American Translation International Standard V | . "But your majesty," they pleaded, "your servants include twelve brothers, the sons of a common father back in the land of Canaan. Please! Our youngest brother [The Heb. lacks <i>brother</i>] remains with our father, and the other one [The Heb. lacks <i>one</i>] is no longer alive." |
| New Advent (Knox) Bible | We are all brethren, they said; our father, in the land of Chanaan, is the father of twelve sons; the youngest is still with him, and one of us no longer lives. |
| Today's NIV Translation for Translators | . But one of them replied, "No, that is not true! Originally there were twelve of us who were brothers, the sons of one man. Our younger brother is with our father. One <i>younger</i> brother has died. [EUP]" |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|--|--|
| Awful Scroll Bible | They were to say: Your servants are two and ten brothers, sons of one man, on the solid grounds of Canaan; the youngest is this day with our father - is there to be the one other? - |
| Conservapedia | They said, "Your servants are twelve brothers, all sons of the same man in the country of Canaan--except that the youngest one is with his father today, and our other brother is dead." Literally, "the one there is no him." |
| Ferrar-Fenton Bible | They then answered, "Your slaves were twelve brothers. We are the sons of one man in the land of Canan. The youngest is at home to-day, and one is not." |
| God's Truth (Tyndale) | And they said: we your servants are twelve brethren, the sons of one man in the land of Canaan. The youngest is yet with our father, and one no man knows where he is. |
| HCSB | But they replied, "We, your servants, were 12 brothers, the sons of one man in the land of Canaan. The youngest is now with our father, and one is no longer living." |
| Jubilee Bible 2000 Lexham English Bible NIV, ©2011 | . . But they replied, "Your servants were twelve brothers, the sons of one man, who lives in the land of Canaan. The youngest is now with our father, and one is no more." |
| H. C. Leupold Tree of Life Version | . . |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|--|
| Christian Community (1988) | . |
| The Heritage Bible | . |
| New American Bible (2002) | . |
| New American Bible (2011) | "We your servants," they said, "are twelve brothers, sons of a certain man in Canaan; but the youngest one is at present with our father, and the other one is no more." Gn 44:20. |
| New Jerusalem Bible | 'Your servants were twelve brothers,' they said, 'sons of the same man in Canaan, but the youngest is at present with our father, and the other one is no more.' |
| New RSV | They said, 'We, your servants, are twelve brothers, the sons of a certain man in the land of Canaan; the youngest, however, is now with our father, and one is no more.' |
| Revised English Bible | They said, "There were twelve of us, my lord, all brothers, sons of one man back in Canaan; the youngest is still with our father, and one is lost." |

Jewish/Hebrew Names Bibles:

| | |
|--|--|
| Complete Jewish Bible | They said, "We, your servants, are twelve brothers, the sons of one man in the land of Kena'an; the youngest stayed with our father, and another one is gone." |
| exeGeses companion Bible | . |
| Hebraic Roots Bible | . |
| JPS (Tanakh—1985) | . |
| Judaica Press Complete T. Kaplan Translation | 'We are twelve brothers,' they pleaded. 'We are the sons of one man who is in Canaan. Right now the youngest brother is with our father, and one brother is gone.' |
| Orthodox Jewish Bible | And they said, Thy avadim are Shneym Asar Achim, the bnei ish echad in Eretz Kena'an; and, hinei, the katon is today with Avinu, and one is not. |
| <i>The Scriptures</i> 1998 | . |

Expanded/Embellished Bibles:

| | |
|--|---|
| <i>The Amplified Bible</i> | But they said, "Your servants are twelve brothers [in all], the sons of one man in the land of Canaan; please listen: the youngest is with our father today, and one is no longer alive." |
| The Expanded Bible | And they said, "·We [·Your servants] are ·ten of twelve [·twelve] brothers, sons of the same father, and we live in the land of Canaan. Our ·youngest [smallest] brother is there with our father right now, and ·our other brother is gone [·one is no more]." |
| The Geneva Bible Kretzmann's Commentary | . And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. Joseph's refusal to believe their assurance of innocence brings him the further information that his aged father is still alive, and that Benjamin is well at home. Their non-committal manner in referring to Joseph shows that they bore uneasy consciences on his account, but they could say no more to the Egyptian ruler. |
| NET Bible® | They replied, "Your servants are from a family of twelve brothers [<i>Heb</i> "twelve [were] your servants, brothers [are] we."]. We are the sons of one man in the land of Canaan. The youngest is with our father at this time [<i>Heb</i> "today."], and one is no longer alive [<i>Heb</i> "and the one is not."]." |
| Syndein/Thieme | And they kept on saying, "Your servants . . . {are} twelve brothers . . . the sons of one man in the land of Canaan! And, behold, the youngest {Benjamin} . . . {is} this day with our father . . . and one is dead {idiom: literally 'one is not'}." |
| The Voice | Joseph's Brothers: My lord, we are twelve brothers, the sons of one man in the land of Canaan. The youngest, however, is with our father <i>back home</i> , and one <i>brother</i> is no longer with us. |

Literal, almost word-for-word, renderings:

| | |
|--|--|
| Benner's Mechanical Trans. | ...and they said, we are twelve of your servants, we are brothers, sons of one man in the land of Kena'an ^[Lowered] and look, the small one is with our father today and the one is not with us,... |
| Concordant Literal Version | And saying are they, "Your servants, twelve brothers are we, sons of one man in the land of Canaan. And, behold! The small is with our father today, and one is not. |
| Context Group Version | And they said, We your slaves are twelve brothers, the sons of one man in the land of Canaan; and, look, the youngest is this day with our father, and one is not. |
| Darby Translation <i>Emphasized Bible</i> | . |
| English Standard Version | And they said, "We, your servants, are twelve brothers, the sons of one man in the land of Canaan, and behold, the youngest is this day with our father, and one is no more." |
| Evidence Bible | . |

| | |
|------------------------------|--|
| Green’s Literal Translation | And they said, Your servants <i>are</i> twelve brothers; <i>we are</i> sons of one man in the land of Canaan; and, lo, the youngest <i>is</i> with our father today; and one <i>is</i> not. |
| H. C. Leupold | . |
| Jack Ballinger’s translation | . |
| Modern English Version | . |
| Modern KJV | . |
| NASB | But they said, “Your servants are twelve brothers <i>in all</i> , the sons of one man in the land of Canaan; and behold, the youngest is with our father today, and one is no longer alive.” |
| New European Version | . |
| New King James Version | And they said, “Your servants are twelve brothers, the sons of one man in the land of Canaan; and in fact, the youngest is with our father today, and one is no more.” |
| Owen’s Translation | . |
| Benner’s Mechanical Trans. | . |
| Stuart Wolf | . |
| Third Millennium Bible | . |
| Updated Bible Version 2.11 | . |
| A Voice in the Wilderness | . |
| Webster’s Bible Translation | . |
| World English Bible | . |
| Young’s Literal Translation | . |
| Young’s Updated LT | And they say, “Your servants <i>are</i> twelve brothers; <i>we are</i> sons of one man in the land of Canaan, and lo, the young one <i>is</i> with our father today, and the one is not.” |

The gist of this passage: The brothers try to answer Joseph’s accusation with more personal information—that they are originally 12 brothers, where one is at home with his father and one is not.

| Genesis 42:13a | | | |
|--|---|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong’s # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong’s # BDB #253 |
| ’âmar (אָמַר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 rd person masculine plural, Qal imperfect | Strong’s #559 BDB #55 |
| sh ^e nêym (שְׁנַיִם) [pronounced <i>sh^e-NĀM</i>] | <i>two, two of, a pair of, a duo of; both of</i> | dual numeral construct | Strong’s #8147 BDB #1040 |
| ’âsâr (עָשָׂר) [pronounced <i>gaw-SAWR</i>] | <i>ten; –teen [resulting in numbers 11–19]</i> | masculine/feminine singular noun | Strong’s #6240 BDB #797 |
| ^e bâdîym (עַבְדֵימֶ) [pronounced <i>ge^b-vaw-DEEM</i>] | <i>slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i> | masculine plural noun with the 2 nd person masculine singular suffix | Strong’s #5650 BDB #713 |

Translation: And they said, “Your servants [are] twelve;...”

Again, all of these brothers are suddenly concerned. They could be executed as spies. They all offer various bits of information, suddenly, spontaneously. One of them says, "There are twelve of us." Bear in mind, there are only 10 men standing before Joseph.

The brothers are responding as quickly as possible with basic information about themselves.

With a little guidance from a pastor-teacher, it is fairly easy to see when the Bible is to be taken literally and when it is not to be. Jacob's sons are not literally Joseph's servants. They do not literally cook his meals, sweep his floor, nor do they wash his laundry. This is an expression, common in those times; an expression of deference and respect. This is clearly an expression which is not to be taken literally. The times that we are to interpret something other than a literal meaning is generally very clear, as it is here.

| Genesis 42:13b | | | |
|--|---|---------------------------------------|--------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'achîym (אֲחִיִּם) [pronounced <i>awhk-EEM</i>] | <i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i> | masculine plural noun | Strong's #251 BDB #26 |
| 'ānach ^e nûw (אֲנַחְנוּ) [pronounced <i>uh-NAHKH-noo</i>] | <i>we; (sometimes a verb is implied)</i> | 1 st person plural pronoun | Strong's #587 BDB #59 |

Translation: ...we [are] brothers;...

Another of them does whatever hand signal to indicate that they are all related and says, "We are all brothers."

| Genesis 42:13c | | | |
|--|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| bânîym (בָּנָיִם) [pronounced <i>baw-NEEM</i>] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural construct | Strong's #1121 BDB #119 |
| 'îysh (אִישׁ) [pronounced <i>eesh</i>] | <i>a man, a husband; anyone; a certain one; each, each one, everyone</i> | masculine singular noun (sometimes found where we would use a plural) | Strong's #376 BDB #35 |
| 'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>] | <i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i> | numeral adjective | Strong's #259 BDB #25 |
| b ^e (ב) [pronounced <i>b^{eh}</i>] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| 'erets (אֶרֶץ) [pronounced <i>EH-rets</i>] | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | masculine singular construct | Strong's #776 BDB #75 |

Genesis 42:13c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|----------------------------|
| K ^e na'an (כְּנַעַן) [pronounced k ^e NAH- gahn] | which possibly means <i>merchant</i> and is transliterated <i>Canaan</i> | masculine proper noun; territory; pausal form | Strong's #3667 BDB #488 |

Translation: ...[we are] the sons of one man in the land of Canaan;...

We are the sons of one man, another says, a man who lives in Canaan.

Notice that Joseph makes an accusation, then he shuts up and allows them to speak. There is going to be a rhythm and flow here. When Joseph senses that they are running out of things to say, he accuses them again, and more information pours out.

Genesis 42:13d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--|--|
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| hinnêh (הִנֵּה) [pronounced hin-NAY] | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i> | interjection, exclamatory particle, demonstrative particle | Strong's #2009 (and #518, 2006) BDB #243 |

This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, *he observed [that]; he saw; suddenly, unexpectedly, dramatically*. This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.

| | | | |
|---|---|---|----------------------------|
| qâṭân (קָטָן) [pronounced kaw-TAWN] | <i>small, young, unimportant, insignificant</i> | masculine singular adjective; with the definite article | Strong's #6996 BDB #881 |
| 'êth (אֶת) [pronounced ayth] | <i>with, at, near, by, among, directly from</i> | preposition (which is identical to the sign of the direct object) | Strong's #854 BDB #85 |
| 'âb (אָב) [pronounced aw ^b v] | <i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i> | masculine singular noun with the 1 st person plural suffix | Strong's #1 BDB #3 |
| yôwm (יוֹם) [pronounced yohm] | <i>day; time; today or this day (with a definite article); possibly immediately</i> | masculine singular noun with the definite article | Strong's #3117 BDB #398 |

Translation: ...and, listen, the youngest [is] with our father [this] day;...

Another one realizes that there are only 10 men standing before the prime minister so he has to explain. “The youngest brother is with our father right now.”

This is what Joseph is after. He wants to hear about his full brother, Benjamin. So notice, he will focus in on two people who are not there: Jacob, his father, and Benjamin, his full brother. That is the direction that he wants to take this conversation. Furthermore, he wants to bring his brother Benjamin back to Egypt. Obviously, Joseph cannot say, “Okay, let’s go up to Canaan and you just show me.”

Also, based upon what has happened, there is no reason to think that Joseph wants to hang with his brothers, given that they sold him as a slave.

| Genesis 42:13e | | | |
|--|---|---|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong’s # |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong’s # BDB #251 |
| ’echâd (אחד) [pronounced <i>eh-KHAWD</i>] | <i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i> | numeral adjective with the definite article | Strong’s #259 BDB #25 |
| ’êyn (אין) [pronounced <i>ān</i>] | <i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i> | particle of negation; substantive of negation with the 3 rd person masculine singular suffix | Strong’s #369 BDB #34 |

Translation: ...and one [son is] not [alive].”

And someone adds, “And the 12th son is no longer.” It is difficult to give this a good English translation, as we have the 3rd person masculine singular suffix affixed to the negative. Would we render this, *his not [being]*? Now, even though I translated this, *and one son is no longer alive*, that is not what they say exactly. It simply says that he is not, which is somewhat open-ended, giving the impression that he is dead, but that is not what the words mean, strictly speaking.

Genesis 42:13 And they said, “Your servants are twelve brothers, the sons of one man in the land of Canaan. And behold, the youngest is this day with our father, and one is not.”

The brothers begin to give Joseph as much information as they can, attempting to diffuse the situation. They offer up an abundance of details, which is no doubt what Joseph craves.

The brothers claim, “Listen, we are simply a family of brothers—nothing more than that. There are 12 of us—one is still at home and the other is no longer with us. We are not involved in some nefarious scheme against Egypt.” Notice, again it reads, *they said*. So, more than one brother is speaking.

From a human standpoint, Joseph is still beginning to identify his brothers, one-by-one, so, at first, he does not say, who says what. The brothers simply speak and Joseph remembers some of the things which they said to him.

God the Holy Spirit, the other Author, is only interested in what is said and done by Reuben, Simeon, Levi, Jacob and Joseph. It is clear by Reuben’s inability to deal with the aggression of his brothers toward Joseph two decades ago removes him from the line of the Messiah. The evil, vicious actions of Simeon and Levi remove them from consideration, even though they are next in line by age. This leaves Judah and Joseph; Joseph seeming

to be the most reasonable choice through whom the Messiah should come. And so far, Judah has not done anything that puts him in a positive light.

Genesis 42:13 And they said, “Your servants [are] twelve; we [are] brothers; [we are] the sons of one man in the land of Canaan; and, listen, the youngest [is] with our father [this] day; and one [son is] not [alive].” (Kukis mostly literal translation)

Genesis 42:13 And they said, “You servants are twelve; we are all brothers; we are the sons of one man who lives in the land of Canaan. Also, the youngest is with his father this day and one son is no longer alive.” (Kukis paraphrase)

It is the first year of the famine and the family of Jacob realizes that they do not have enough grain to get through the next year. Jacob tells his sons to go down to Egypt, as Egypt has grain. So the 10 sons go down to purchase grain, not knowing that they will come face to face with their brother Joseph, whom they sold into slavery. Benjamin, the youngest brother (and Joseph’s full brother) remains behind with his father.

The brothers come to Joseph and bow before him, not knowing who he is. He is dressed and shaved like an Egyptian, and he speaks to them through an interpreter. Then Joseph does something that seems somewhat irregular—he accuses these 10 men of being spies.

Although such an accusation seems random, it is not. First of all, because Egypt had grain and surrounding countries did not, it would be subject to potential attacks from the outside. Secondly, these are 10 young men, who might come into Egypt in order to spy out the land, to consider taking it. So, the accusation is reasonable, despite Joseph knowing who these men are.

But Joseph’s intention here is to be able to use this accusation in order to speak to his brothers singly and in groups in order to elicit information about his father and full brother, but without letting one who he actually is.

The brothers deny this accusation, and begin to tell Joseph a great deal of personal information, hoping that this would dissuade him from such an accusation.

And so says unto them Joseph, “Him as I have spoken unto you, to say, ‘Spies you [are].’ In this you will be proven—a life of Pharaoh if you go from this [place] for if in coming your brother, the youngest, here. Send from you [all] one and he will bring your brother and you all, you will be imprisoned and will be proven your words, whether truth [is] with you [all] and if not, a life of Pharaoh, that spies you [all are].” And so he transfers them unto prison [for] three of days.

Genesis
42:14–17

So Joseph said to them, “It [will be] as I have spoken to you, saying, ‘You [are] spies.’ In this, you will be tested, [by] the life of Pharaoh, if you [all] go from here unless your youngest brother come here. Send one [man] from you [all] and he will bring your brother; and you [all] will remain imprisoned, until [lit., and] your words are tested, whether truth is with you [all]; and, if not, [by] the life of Pharaoh, you [are all] spies.” So he then transferred them to prison [for] three days.

So Joseph told them, “It is going to be like this, based upon the fact that I am sure that you are spies: you will be tested in this way, by the life of Pharaoh: you all will not leave here unless your youngest brother come here to confirm your story. One man will be sent from all of you and you will remain in prison until your words have been tested, and proven true or false. If you have not told me the truth, then, by the life of Pharaoh, you are spies, and you will be executed.” So he then transferred them from there to the prison for three days.

Here is how others have translated this verse:

Ancient texts:

| | |
|--|---|
| Masoretic Text (Hebrew) | And so says unto them Joseph, "Him as I have spoken unto you, to say, 'Spies you [are].' In this you will be proven—a life of Pharaoh if you go from this [place] for if in coming your brother, the youngest, here. Send from you [all] one and he will bring your brother and you all, you will be imprisoned and will be proven your words, whether truth [is] with you [all] and if not, a life of Pharaoh, that spies you [all are]." And so he transfers them unto prison [for] three of days. |
| Dead Sea Scrolls Targum (Onkelos) | . And Joseph said to them, That is what I have told you, saying, You are spies; by this you shall be proved: by the life of Pharaoh you shall not go hence, until your youngest brother be come hither. Send one of you, and bring your brother; but you shall be bound, and your words shall be proved, whether you have spoken the truth; if not, by the life of Pharaoh, you are spies. And he put them in the house of custody three days. |
| Targum (Pseudo-Jonathan) | And Joseph said to them, This is what I have spoken to you, saying, You are spies. By that word you shall be proved. (By) the life of Pharaoh you shall not go hence unless your youngest brother be brought hither. Send one of you, and bring your brother; but you shall be bound, and your words be proved if the truth is with you: and if not, (by) the life of Pharaoh you are spies. And he kept them together in the house of confinement three days. |
| Revised Douay-Rheims | He said: This is it that I said: You are spies. I shall now presently try what you are: by the health of Pharaoh you shall not depart hence, until your youngest brother come. Send one of you to fetch him: and you shall be in prison, till what you have said be proved, whether it be true or false: or else by the health of Pharaoh you are spies. So he put them in prison three days. |
| Latin Vulgate Aramaic ESV of Peshitta | . Yoseph said to them, "It is like I told you, saying, 'You are spies!' By this you shall be tested. By the life of Pharaoh, you shall not go forth from here, unless your youngest brother comes here. Send one of you, and let him get your brother, and you shall be bound, that your words may be tested, whether there is truth in you, or else by the life of Pharaoh surely you are spies." He put them all together into custody for three days. |
| Peshitta (Syriac) | And Joseph said to them, It is just as I said to you, you are spies: By this you shall be proved; by the life of Pharaoh you shall not go forth from this place, except your younger brother comes here. Send one of you, and let him bring your brother, and you shall be bound in prison, so that your words may be proved, to see if your statements are true; and if they are not true, by the life of Pharaoh, surely you are spies. And he put them all together in prison for three days. |
| Septuagint (Greek) | And Joseph said to them, This is it that I spoke to you, saying, you are spies; herein shall you be manifested; by the health of Pharaoh, you shall not depart hence, unless your younger brother come hither. Send one of you, and take your brother; and go you to prison, till your words be clear, whether you speak the truth or not; but, if not, by the health of Pharaoh, verily you are spies. And he put them in prison three days. |
| NETS (Greek) Brenton's Septuagint | . . |

Significant differences:

Limited Vocabulary Translations:

| | |
|-----------------------------|--|
| Bible in Basic English | And Joseph said, It is as I said; you have come with some secret purpose; But in this way will you be put to the test: by the life of Pharaoh, you will not go away from this place till your youngest brother comes here. Send one of your number to get your brother, and the rest of you will be kept in prison, so that your words may be tested to see if you are true; if not, by the life of Pharaoh, your purpose is certainly secret. So he put them in prison for three days. |
| Easy English | But Joseph said to them, 'It is as I said to you. You are *spies. I will test you. You will not leave here unless your youngest brother comes here. That is true quite as certainly as *Pharaoh is alive. Send one man from among you to fetch your brother. All the other brothers will stay here in prison. In that way, I will prove your story. I will see whether you are telling the truth. If you are lying, then you are *spies. I tell that to you quite as certainly as *Pharaoh is alive.' Joseph put all the brothers together in prison for three days. |
| Easy-to-Read Version–2006 | But Joseph said to them, "No! I can see that I am right. You are spies. But I will let you prove that you are telling the truth. In the name of Pharaoh, I swear that I will not let you go until your youngest brother comes here. One of you must go back to get your youngest brother while the rest of you stay here in prison. Then we can prove whether you are telling the truth or not. If you are not telling the truth, then by Pharaoh, I swear that you are spies!" Then Joseph put them all in prison for three days. |
| International Children's B. | But Joseph said to them, "I can see I was right! You are spies! But I will give you a way to prove you are telling the truth. As surely as the king lives, you will not leave this place until your youngest brother comes here. One of you must go and get your brother. The rest of you will stay here in prison. We will see if you are telling the truth. If not, as surely as the king lives, you are spies." Then Joseph put them all in prison for three days. |
| <i>God's Word™</i> | "It's just as I told you," Joseph said to them. "You're spies! This is how you'll be tested: I solemnly swear, as surely as Pharaoh lives, that you won't leave this place unless your youngest brother comes here. One of you must be sent to get your brother while the rest of you stay in prison. We'll see if you're telling the truth. If not, I solemnly swear, as surely as Pharaoh lives, you are spies!" Then he put them in jail for three days. |
| Good News Bible (TEV) | "It is just as I said," Joseph answered. "You are spies. This is how you will be tested: I swear by the name of the king that you will never leave unless your youngest brother comes here. One of you must go and get him. The rest of you will be kept under guard until the truth of what you say can be tested. Otherwise, as sure as the king lives, you are spies." With that, he put them in prison for three days. |
| <i>The Message</i> | But Joseph said, "It's just as I said, you're spies. This is how I'll test you. As Pharaoh lives, you're not going to leave this place until your younger brother comes here. Send one of you to get your brother while the rest of you stay here in jail. We'll see if you're telling the truth or not. As Pharaoh lives, I say you're spies." Then he threw them into jail for three days. |
| Names of God Bible NIRV | Joseph said to them, "I still say you are spies! So I'm going to test you. And here's the test. You can be sure that you won't leave this place unless your youngest brother comes here. You can be just as sure of this as you are sure that Pharaoh lives. I give you my word that you won't leave here unless your brother comes. Send one of you back to get your brother. The rest of you will be kept in prison. I'll test your words. Then we'll find out whether you are telling the truth. You can be sure that Pharaoh lives. And you can be just as sure that if you aren't telling the truth, we'll know that you are spies!" So Joseph kept all of them under guard for three days. |
| New Simplified Bible | »It is just as I said,« Joseph answered. »You are spies. |

»This is how you will be tested: I swear by the name of the king that you will never leave unless your youngest brother comes here.

»One of you must go and get him. The rest of you will be kept under guard until the truth of what you say can be tested. Otherwise, as sure as the king lives, you are spies.«

He put all of them together in prison for three days.

Thought-for-thought translations; paraphrases:

| | |
|---|---|
| Common English Bible | Joseph said to them, "It's just as I've said to you. You are spies! But here is how to prove yourselves: As Pharaoh lives, you won't leave here until your youngest brother arrives. Send one of you to get your brother, but the rest of you will stay in prison. We will find out if your words are true. If not, as Pharaoh lives, you are certainly spies." I placed v. 17 with the next section. |
| Contemporary English V. | Joseph replied: It's just like I said. You're spies, and I'm going to find out who you really are. I swear by the life of the king that you won't leave this place until your youngest brother comes here. Choose one of you to go after your brother, while the rest of you stay here in jail. That will show whether you are telling the truth. But if you are lying, I swear by the life of the king that you are spies! I placed v. 17 with the verses which follow, as this is the way that the CEV divided it up. |
| The Living Bible | "So?" Joseph asked. "What does that prove? You are spies. This is the way I will test your story: I swear by the life of Pharaoh that you are not going to leave Egypt until this youngest brother comes here. One of you go and get your brother! I'll keep the rest of you here, bound in prison. Then we'll find out whether your story is true or not. If it turns out that you don't have a younger brother, then I'll know you are spies." So he threw them all into jail for three days. |
| New Berkeley Version New Century Version | . But Joseph said to them, "I can see I was right! You are spies! But I will give you a way to prove you are telling the truth. As surely as the king lives, you will not leave this place until your youngest brother comes here. One of you must go and get your brother. The rest of you will stay here in prison. We will see if you are telling the truth. If not, as surely as the king lives, you are spies." Then Joseph put them all in prison for three days. |
| New Life Version New Living Translation | . But Joseph insisted, "As I said, you are spies! This is how I will test your story. I swear by the life of Pharaoh that you will never leave Egypt unless your youngest brother comes here! One of you must go and get your brother. I'll keep the rest of you here in prison. Then we'll find out whether or not your story is true. By the life of Pharaoh, if it turns out that you don't have a younger brother, then I'll know you are spies." So Joseph put them all in prison for three days. |

Partially literal and partially paraphrased translations:

| | |
|---|---|
| American English Bible | Then Joseph argued: 'It's just as I said; you're spies! Here's how I will prove it: By the health of Pharaoh, you aren't going to leave until your younger brother comes here. One of you can go to get your brother, but the rest of you will stay in jail until what you said can be [proven]... whether you're telling the truth or not. And if not, then by the health of Pharaoh, you really are spies!' So he had them all locked up in jail for three days. |
| Beck's American Translation International Standard V | . "I'm right!" Joseph insisted. "Just as I said, you're spies! So here's how we'll test you. You can bet the life of Pharaoh that you're not leaving here until your youngest |

brother comes here! One of you is to be sent back so he can get your brother while the rest of [The Heb. lacks *the rest of*] you remain in custody. That way, we'll test whether or not you're telling the truth. If you're not, as surely as the Pharaoh lives, you're spies!"

Then Joseph locked them all together in prison for three days.

New Advent (Knox) Bible

I was sure of it, said he; you are spies, all of you. I will put you to the test; your youngest brother must come here, or, by the life of Pharaoh, none of you shall leave this land. One of you must go and fetch him, the rest shall be my prisoners, until you give me proof whether your story is true or not. If you refuse this, as sure as Pharaoh lives, you are spies.

So he committed them to prison, and kept them there for three days.

Today's NIV

Translation for Translators

Joseph replied, "*You are lying. I think* it is just as I told you. You are spies! But this is how I will determine whether what you are saying is true. I think that as surely as the king lives, you are spies. And you will not leave this place until your youngest brother comes here! Send one of your group to go and get your younger brother and bring him here. I will put the rest of you in prison, in order that I may test what you have said to find out whether what you are telling me is true. If the one who goes does not bring your younger brother here, then, just as surely as the king lives, it will be clear that you are lying and that you are spies." Then Joseph put them all in prison for three days.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Joseph was to say: I have declared, to the intent, that yous are to be spying! This then were yous to be proved: By the life of Pharaoh - were yous to go out, till your youngest brother is to come? - Be sending one, he was to take your brother back here; and yous were to be bound, even your concern was to be proved, if it confirms together, and if not, by the life of Pharaoh, yous are to be spying. He was to gather them to a watch, three days.

Conservapedia

Joseph said to them, "As I said before: you are spying on us. By this means you will be put to the test: by the life of Pharaoh you will not be allowed to leave this place, unless your youngest brother comes here. Send one of you, and let him fetch your brother. In the meantime, you will be detained, and your words will be put to the test, to see whether there is any truth in you. If not, then by the life of Pharaoh, you are indeed spying." He then put them all together in ward for three days.

Ferrar-Fenton Bible

But Joseph returned, " That is just what I said to you, when I said you are spies. By this I will prove you. By the life of Pharaoh ! you shall not go from here until you have brought your youngest brother here ! Send one of yourselves to take your brother, and return ; then you will prove your words true about him, and if not, by the life of Pharaoh, you are spies!" And he further ordered them to be imprisoned three days.

God's Truth (Tyndale)

Joseph said unto them, that is it that I said unto you, that you are surely spies. Here by you shall be proved. For by the life of Pharaoh, you shall not go from here, until your youngest brother be come hither. Send therefore one of you and let him fetch your brother, and you shall be in prison in the mean season. And thereby shall your words be proved, whether there be any truth in you: or else by the life of Pharaoh, you are but spies. And he put them in ward three days.

HCSB

Jubilee Bible 2000

Lexham English Bible

But Joseph said to them, "It [is] what I said to you--you [are] spies. By this you shall be tested. By the life of Pharaoh you will not go out from here unless your youngest brother comes here. Send one of you, and let him bring your brother, but you will be kept in prison so that your words might be tested [to see] if [there is] truth with

you. And if not, by the life of Pharaoh surely you [are] spies." Then he gathered them into the prison for three day.

NIV, ©2011
H. C. Leupold
Tree of Life Version

.
Joseph said to them, "It's just like I told you when I said, 'You're spies.' By this you'll be tested: by the life of Pharaoh, you'll not leave from here until your youngest brother comes here! Send one from among yourselves to get your brother, while you remain confined, in order to test your words, to see whether the truth is with you. If not, by the life of Pharaoh, you're definitely spies!"
So he put them together in custody for three days.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)
The Heritage Bible

.
And Joseph said to them, *That is it*, what I have spoken to you, saying, You walk as spies. You shall be tested by this: As Pharaoh lives you shall not leave from this *place* except that your youngest brother comes here. Send one of you, and let him take your brother, and you shall be bound; and let your words be tested if truth is with you; and if not, as Pharaoh lives surely you walk as spies. And he gathered them to a guard three days.

New American Bible (2002)
New American Bible (2011)

.
"It is just as I said," Joseph persisted; "you are spies. This is how you shall be tested: I swear by the life of Pharaoh that you shall not leave here unless your youngest brother comes here. So send one of your number to get your brother, while the rest of you stay here under arrest. Thus will your words be tested for their truth; if they are untrue, as Pharaoh lives, you are spies!" With that, he locked them up in the guardhouse for three days.

New Jerusalem Bible

To which Joseph retorted, 'It is as I said, you are spies. This is the test you are to undergo: as sure as Pharaoh lives you shall not leave unless your youngest brother comes here. Send one of your number to fetch your brother; you others will remain under arrest, so that your statements can be tested to see whether or not you are honest. If not, then as sure as Pharaoh lives you are spies.' Whereupon, he put them all into custody for three days.

New RSV
Revised English Bible

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But Joseph insisted, "As I have already said to you: you are spies. This is how you will be put to the test: unless your youngest brother comes here, I swear by the life of Pharaoh you shall not leave this place. Send one of your number to fetch your brother; the rest of you will remain in prison. Thus your story will be tested to see whether you are telling the truth. If not, then by the life of Pharaoh you must be spies." With that he kept them in prison for three days.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

"Just as I said," replied Yosef, "you're spies! Here's how you can prove you're not lying: as Pharaoh lives, you will not leave here unless your youngest brother comes here. Send one of you, and let him bring your brother. Meanwhile, you will be kept in custody. This will prove whether there is any truth in what you say. Otherwise, as Pharaoh lives, you are certainly spies." Then he put all of them together in prison for three days.

exeGesés companion Bible

And Yoseph says to them,
That is why I word to you, saying, You are spies!
Hereby proof yourselves:
By the living Paroh
you go not from here,

unless your youngest brother comes here.
 Send one of you to take your brother
 while we bind you in prison,
 to proof your words
 whether there is truth in you:
 and if not, by the living Paroh, surely you are spies.
 And he takes them away under guard three days.

Hebraic Roots Bible
 JPS (Tanakh—1985)

.
 But Joseph said to them, "It is just as I have told you: You are spies! 15By this you shall be put to the test: unless your youngest brother comes here, by Pharaoh, you shall not depart from this place! 16Let one of you go and bring your brother, while the rest of you remain confined, that your words may be put to the test whether there is truth in you. Else, by Pharaoh, you are nothing but spies!" 17And he confined them in the guardhouse for three days.

Judaica Press Complete T.
 Kaplan Translation

.
 'I still say [Literally, 'It is as I have said.')] that you are spies,' replied Joseph. 'There is only one way that you can convince me. By Pharaoh's life, [all of] you will not leave this place unless your youngest brother comes here. Let one of you go back and bring your brother. The rest will remain here under arrest. This will test your claim and determine if you are telling the truth. If not, by Pharaoh's life, you will be considered spies.' Joseph had them placed under arrest for three days.

Orthodox Jewish Bible

And Yosef said unto them, That is it just as I spoke unto you, Ye are meragelim; Hereby ye shall be tested: by the life of Pharaoh ye shall not go forth from here, except achichem hakaton (your youngest brother) come here.
 Send one of you, and let him bring back achichem, and ye shall be kept prisoner, that your words may be tested, whether there be any emes in you; or else by the life of Pharaoh surely ye are meragelim (spies).
 And he put them all together el-mishmar (in custody) shloshet yamim.

The Scriptures 1998

Expanded/Embellished Bibles:

The Amplified Bible

Joseph said to them, "It is as I said to you, you are spies. In this way you shall be tested: by the life of Pharaoh, you shall not leave this place unless your youngest brother comes here! Send one of you [back home], and let him bring your brother [here], while [the rest of] you remain confined, so that your words may be tested, [to see] whether there is any truth in you [and your story]; or else, by the life of Pharaoh, certainly you are spies." Then Joseph put them all in prison for three days.

The Expanded Bible

But Joseph said to them, "I can see I was right [It is as I spoke to you]! You are spies! But I will give you a way to prove you are telling the truth [in this way you will be tested]. As surely as the king [Pharaoh] lives, you will not leave [go out from] this place until [or unless] your youngest [smallest] brother comes here. One of you must go and get your brother. The rest of you will stay here in prison. We will see if you are telling the truth [test your words/statements]. If not, as surely as the king [Pharaoh] lives, you are spies." Then Joseph put them all in prison [the guardhouse] for three days.

The Geneva Bible
 Kretzmann's Commentary

.
 And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies. He treats their mention of a brother at home as a mere subterfuge, as an attempt to make their story plausible. Hereby ye shall be proved: By the life of Pharaoh, ye shall not go forth hence, except your youngest brother come hither. Joseph, maintaining his role as an Egyptian, demands that they should produce this brother, the mention of whom was intended to disarm suspicion. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be

proved, whether there be any truth in you; or else, by the life of Pharaoh, surely ye are spies. If this brother, whose existence they allege, would be forthcoming, then he would be willing to believe them, but if not, then they should, as he solemnly says, be regarded and treated as spies. And he put them all together into ward three days, thus giving them an opportunity to discuss the situation from all sides and to think over some of their past misdeeds.

NET Bible®

But Joseph told them, "It is just as I said to you [*Heb* "to you, saying."]: You are spies! You will be tested in this way: As surely as Pharaoh lives [*Heb* "[By] the life of Pharaoh."], you will not depart from this place unless your youngest brother comes here. One of you must go and get²⁷ your brother, while²⁸ the rest of you remain in prison [*Heb* "bound."]. In this way your words may be tested to see if [The words "to see" have been supplied in the translation for stylistic reasons.] you are telling the truth [*Heb* "the truth [is] with you."]. If not, then, as surely as Pharaoh lives, you are spies!" He imprisoned them all for three days.

Syndein/Thieme

And Joseph kept on saying unto them, "I intensively communicated categorically roughly {dabar}, saying, You are spies! And thus you shall be proved. By the life {chay} of Pharaoh {a strong oath that this will not occur} you shall not keep on going forth from here, unless your youngest brother {Benjamin - Joseph's full brother} comes here." "Send one of you, and let him fetch your brother. And you shall be kept in prison, that your words/'doctrines communicated categorically' {dabar} may be tested/proved {bachan}, whether . . . {there be} any truth in you. Or else by the life of Pharaoh surely you . . . {are} spies!"

{Rough and Unfair Treatment - Now Unjust Imprisonment}

And he {Joseph} kept on putting them all together into prison for three days.

The Voice

Joseph: *I don't believe you.* My accusation is true; you are *surely* spies! But let's see if your story is true. Here is how you will be tested: as surely as Pharaoh lives, you will not leave this place unless your youngest brother comes here! Choose one of you to go and bring your brother to me while the rest of you remain locked up in prison. I want to see if you are telling me the truth. If he doesn't come back *with your brother*, as Pharaoh lives, then I know you are truly spies.

Then Joseph put all ten of his brothers in prison for three days.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.

...and Yoseph ^[Adding] said to them, that is what I spoke to you saying, you are spies, in this, you will be examined, the life of Paroh ^[Great house] if you go out from this unless your small brother comes here, send from you one and he will take your brother and you will be tied up and your words will be examined, is truth with you, and if not, the life of Paroh ^[Great house] that you are spies, and he gathered them for a custody of three days, ...

Concordant Literal Version
Context Group Version

.
And Joseph said to them, That is it that I spoke to you {pl}, saying, You {pl} are spies: hereby you {pl} shall be tested: by the life of Pharaoh you {pl} shall not go out from here, unless your {pl} youngest brother come here. Send one of you {pl}, and let him fetch your {pl} brother, and you {pl} shall be bound, that your {pl} words may be tested, whether there is truth in you {pl}: otherwise by the life of Pharaoh surely you {pl} are spies. And he put them all together into prison three days.

Darby Translation
Emphasized Bible

.
And Joseph said unto them,—The very thing, that I spake unto you, saying—Spies, are, ye. Hereby, shall ye be proved,—By the life of Pharaoh, ye shall not go forth from hence, save only by the coming in of your youngest brother hither. Send—from among you—one that he may fetch your brother, but be, ye, held as prisoners, that your words may be proved whether, truth, is with you,—and, if not,

by the life of Pharaoh, surely, spies, ye are. So he drew them all together into ward, for three days.

English Standard Version
 Evidence Bible
 Green’s Literal Translation
 H. C. Leupold
 Jack Ballinger’s translation
 Modern English Version

Joseph said to them, “It is as I said to you, ‘You are spies!’ Here is how you will be tested. By the life of Pharaoh, you will not leave here unless your youngest brother comes here. Send one of you, and let him get your brother, and you will be kept in prison, so that your words may be tested, whether there be any truth in you. Or else, by the life of Pharaoh, you are surely spies.” He put them all together in custody for three days.

Modern KJV
 NASB

Joseph said to them, “It is as I said to you, you are spies; by this you will be tested: by the life of Pharaoh, you shall not go from this place unless your youngest brother comes here! Send one of you that he may get your brother, while you remain confined, that your words may be tested, whether there is truth in you. But if not, by the life of Pharaoh, surely you are spies.” So he put them all together in prison for three days.

New European Version

Joseph said to them, It is like I told you, saying, ‘You are spies!’ By this you shall be tested. By the life of Pharaoh, you shall not go out from here, unless your youngest brother comes here. Send one of you, and let him get your brother, and you shall be bound, that your words may be tested, whether there is truth in you, or else by the life of Pharaoh surely you are spies. He put them all together into custody for three days.

New King James Version
 Owen’s Translation
 Benner’s Mechanical Trans.
 Stuart Wolf
 Third Millennium Bible
 Updated Bible Version 2.11
 A Voice in the Wilderness
 Webster’s Bible Translation
 World English Bible
 Young’s Literal Translation
 Young’s Updated LT

And Joseph says unto them, “This is that which I have spoken unto you, saying, You [all] are spies, by this you [all] are proved: Pharaoh liveth! if you [all] go out from this—except by your young brother coming hither; send one of you, and let him bring your brother, and ye, remain you [all] bound, and let your words be proved, whether truth be with you: and if not—Pharaoh liveth! surely you [all] are spies.” And he removes them unto charge three days.

The gist of this passage:

Joseph again says that they are spies and tells them that he will throw them all in jail until their youngest brother comes and confirms their story. Then he puts them in jail for 3 days.

Genesis 42:14

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong’s # |
|------------------------------------|--|------------------|---------------------------|
| wa (or va) (l) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore, consequently; because | wâw consecutive | No Strong’s # BDB #253 |

Genesis 42:14

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|---|----------------------------|
| 'âmar (אָמַר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| 'el (אֶל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix | Strong's #413 BDB #39 |
| Yôwçêph (יוֹסֵף) [pronounced yoh-SAYF] | <i>he adds, he increases; transliterated Joseph</i> | proper masculine noun | Strong's #3130 BDB #415 |
| hûw' (הוּא) [pronounced hoo] | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i> | 3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931 BDB #214 |
| 'âsher (אֲשֶׁר) [pronounced uh-SHER] | <i>that, which, when, who, whom; where; in that, in which, in what</i> | relative pronoun; sometimes the verb <i>to be</i> is implied | Strong's #834 BDB #81 |
| dâbar (דָּבַר) [pronounced daw ^b -VAHR] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 1 st person singular, Piel perfect | Strong's #1696 BDB #180 |
| 'el (אֶל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 2 nd person masculine plural suffix | Strong's #413 BDB #39 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| 'âmar (אָמַר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | Qal infinitive construct | Strong's #559 BDB #55 |
| râgal (לָגַל) [pronounced raw-GAHL] | <i>spies, explorers; those who move about by foot; secret messengers; slanderers</i> | masculine plural, Piel participle | Strong's #7270 BDB #920 |
| 'attem (אַתֶּם) [pronounced aht-TEM] | <i>you all, you guys, you (often, the verb to be is implied)</i> | 2 nd person masculine plural, personal pronoun | Strong's #859 BDB #61 |

Translation: So Joseph said to them, “It [will be] as I have spoken to you, saying, ‘You [are] spies.’”

Joseph is going to prove to them that they are spies—that is what he is saying.

Now, based upon what he first proposes here and then what he does later in this chapter, suggests to me that Joseph is playing this by ear, that (1) he would like to see his youngest brother and (2) he would not mind placing his brothers in jail, which was what had happened to him.

On the other hand, since Joseph will modify his requirements somewhat in the next few verses, it suggests to us that Joseph did not walk into this with a well-developed plan. What he has is a very specific motivation; and now he is trying to figure out how to move things into that direction.

Let me suggest that, after he had been in jail long enough, and been brought through enough experiences, that Joseph mellowed somewhat toward his brothers. Let me suggest that, had Joseph not had the experiences that he had, he might have thrown his brothers in jail for a few years.

Genesis 42:14 And Joseph said to them, “That is what I spoke to you, saying, You are spies!

Joseph replies, “I still believe that you are spies.” Here is the reason Joseph claims to believe this—these are 10 healthy young men who could just as easily have been the generals for an army (they are probably not dissimilar in ages to the men sent my Moses in to spy out the land in Num. 13–14). So, the brothers would be able to understand Joseph’s suspicions; and the natural response is to simply tell Joseph the truth, “There are 10 of us because we are all brothers. We have come to take care of our families.”

Joseph gets the information from them that he wanted—that they still have a younger brother who is at home with his father. That would be Benjamin, who is Joseph’s younger full-brother. Benjamin is Joseph’s only full-brother (Rachel only had 2 sons, and she died when Benjamin was born).

In frustration, the brothers keep offering more and more details, which is exactly what Joseph is after.

| Genesis 42:15a | | | |
|--|---|--|---|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong’s # |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong’s # BDB #88 |
| zô’th (זֹת) [pronounced zoth] | <i>here, this, this one; thus; possibly another</i> | feminine of singular zeh; demonstrative pronoun, adverb | Strong’s #2063 (& 2088, 2090) BDB #260 |
| Together, b ^e zeh mean <i>in this [place], here, with this, on these conditions, herewith, thus provided, by this, through this, for this cause, in this manner, on this one.</i> | | | |
| bâchan (בָּחַן) [pronounced baw-KHAHN] | <i>to be proved, to be tried, to be tested</i> | 2 nd person masculine plural, Niphal imperfect; pausal form | Strong’s #974 BDB #103 |
| chay (חַי) [pronounced KHAH-ee] | <i>life</i> | substantive; masculine singular construct | Strong’s #2416 BDB #311 |

Genesis 42:15a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--------------------------------|----------------------------|
| par ^e ôh (פֶּהָעַר) [pronounced <i>pahr^e-GOH</i>] | <i>great house; possibly hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i> | masculine singular proper noun | Strong's #6547 BDB #829 |

The NET Bible: *As surely as Pharaoh lives. Joseph uses an oath formula to let the brothers know the certainty of what he said. There is some discussion in the commentaries on swearing by the life of Pharaoh, but since the formulation here reflects the Hebrew practice, it would be hard to connect the ideas exactly to Egyptian practices. Joseph did this to make the point in a way that his Hebrew brothers would understand. See M. R. Lehmann, "Biblical Oaths," ZAW 81 (1969): 74-92.*¹⁸

Translation: In this, you will be tested, [by] the life of Pharaoh,...

He has come up with a plan to test them, which he will lay out. Apparently, *by the life of Pharaoh* was a saying, perhaps indicating that this is a formal decree; perhaps thrown into a conversation indicating the seriousness of the matter. No doubt, this is something that Joseph could say, but few others could say.

In fact, this might be somewhat of an oath, which then is a phrase that more people could use. It might be similar to our blasphemous phrase, *God strike me dead, if...*

Genesis 42:15b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|----------------------------------|---|------------------------------------|--------------------------|
| îm (אם) [pronounced <i>eem</i>] | <i>if, though; lo, behold; oh that, if only; when, whenever; since, though when</i> (or, if followed by a perfect tense which refers to a past event) | primarily an hypothetical particle | Strong's #518 BDB #49 |

The particle îm (אם) can be used as a demonstrative (*lo, behold*), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (*if, though*); an indication of a wish or desire (*oh that, if only*; this is a rare usage).

| | | | |
|---|--|--|--|
| yâtsâ' (יֵצֵא) [pronounced <i>yaw-TZAWH</i>] | <i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i> | 2 nd person masculine plural, Qal imperfect | Strong's #3318 BDB #422 |
| min (מִן) [pronounced <i>min</i>] | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| zeh (זֶה) [pronounced <i>zeh</i>] | <i>here, this, this one; thus; possibly another</i> | masculine singular demonstrative adjective | Strong's #2088, 2090 (& 2063) BDB #260 |

This appears to mean *from here; away; or, from this [place], from here, from this.* .

| | | | |
|-------------------------------------|---------------------------------|--------------------------------------|----------------------------|
| kîy (כִּי) [pronounced <i>kee</i>] | <i>when, that, for, because</i> | explanatory conjunction; preposition | Strong's #3588 BDB #471 |
|-------------------------------------|---------------------------------|--------------------------------------|----------------------------|

¹⁸ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 5, 2016.

Genesis 42:15b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|----------------------------|
| ʾîm (אִם) [pronounced eem] | <i>if, though; lo, behold; oh that, if only; when, since, though</i> | primarily an hypothetical particle | Strong's #518 BDB #49 |
| Together, kîy ʾîm (אִם כִּי) [pronounced kee-eem] act as a limitation on the preceding thought, and therefore should be rendered <i>but, except, except that, unless</i> and possibly <i>only</i> . However, these particles are not used in a limiting way <i>if</i> they follow an oath, a question or a negative. Then they can be rendered <i>that if, for if, for though, that since, for if, but if, indeed if, even if; except for, except [that], unless, but</i> . | | | |
| bôw' (בּוֹא) [pronounced boh] | <i>to come in, to come, to go in, to go, to enter, to advance; to attain</i> | Qal infinitive construct | Strong's #935 BDB #97 |
| The NET Bible: <i>Heb "send from you one and let him take." After the imperative, the prefixed verbal form with prefixed vav (ו) indicates purpose.</i> ¹⁹ | | | |
| ʾâch (אָח) [pronounced awhk] | <i>brother, half-brother; kinsman or close relative; one who resembles</i> | masculine singular noun with the 2 nd person masculine plural suffix | Strong's #251 BDB #26 |
| qâṭân (קָטָן) [pronounced kaw-TAWN] | <i>small, young, unimportant, insignificant</i> | masculine singular adjective; with the definite article | Strong's #6996 BDB #881 |
| hênnâh (הֵנָּה) [pronounced HAYN-naw] | <i>hither, here</i> | adverb | Strong's #2008 BDB #244 |

Translation: ...if you [all] go from here unless your youngest brother come here.

The idea is, these men are not going anywhere unless their youngest brother come here. One of Joseph's objectives is to get his youngest brother there, which will involve his other brothers. That is, Joseph cannot tell them, "You all take the grain, go back home, but send your youngest brother to me."

Joseph has been going through his mind determining how he will get to see Benjamin without revealing his identity. He has not yet decided when he will reveal himself to his brothers or exactly what he will say. There are times when we should think before we speak and before we act. This is what Joseph is allowing himself to do. Recall that he has every reason in the world to take revenge upon his brothers. They were ready to kill him out of jealousy; out of their very limited kindness, they were going to sell him into slavery instead. Not much consolation. Had Joseph acted out of emotion, out of revenge, out of a pay-back mentality, his testimony to the Egyptians and to his family would have been worthless. His testimony before the angels would have been neutralized.

Genesis 42:15 By this you will be proved; as Pharaoh lives you will not go forth from here unless your youngest brother comes here.

Joseph demands that they back up their story. "Prove it," Joseph orders; "bring the youngest brother here."

All of this makes perfect sense. If 10 men are sent in to a country to spy it out (like, in this case, to spy out Egypt to see about conquering it and taking all of the grain); they would not be brothers. Therefore, if the sons of Jacob can convince the prime minister that they are in fact brothers, then this would reduce Joseph's suspicion of them (in their minds).

¹⁹ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 5, 2016.

Bear in mind, Joseph, even though he has forgiven his brothers, may not want anything more to do with them personally. This is okay. There is nothing wrong with this. You may have a family member who became a druggie and caused all kinds of havoc and pain in your family. It is okay to simultaneously forgive this person and to cut him out of your lives. This has happened in many families.

People who are drug-addicted or alcohol-addicted often realize that regaining the trust of former friends and family members is something that may require decades of work. It is also possible that, even after decades of work, a particular family member may never be trusted again.

Joseph, at this time, is guarded (just as you may be with a family member who has entered into AA). He apparently is *not* thinking, "Great! These are my brothers! I can hardly wait to hang with them!" It is likely that Joseph does not want to renew his relationship with them; but, he does want to see his younger brother again, and his father. Therefore, his accusation will allow him to amass information about Jacob, his father; and Benjamin, his younger brother—but without revealing who he is to his brothers.

At this point, Joseph may want to bring his father and younger brother to Egypt and possibly keep them there. However, he may not want that same close association with the brothers who sold him into slavery. Forgiving his older brothers does not mean that Joseph wants to become a unified family with them.

Many commentators suggest that Joseph puts his brothers through a battery of tests. I don't see it that way. I believe that Joseph is maintaining his distance from these brothers and that he is keeping his options open. In fact, there is only one time when Joseph clearly tests his brothers, and that will be when they return with their youngest brother Benjamin.

If we think about Joseph's motivation throughout, the things which he says and does will seem a lot less random and weird. It is easy to read this narrative and not really understand what Joseph is thinking and why he does the things which he does.

It is quite interesting to me that, even though I believe Joseph wrote this, at no time does he insert his motivation into the narrative. He does *not* write, "Now, I asked them this, because I wanted to know how Benjamin is doing." Joseph records the facts—the actions taken and the words said—and does not appear to get inside anyone's psyche, including his own.

Throughout this narrative, there would be several opportunities for Joseph to share his motivations. He will tell his servants to do some pretty weird things. A year from now, he will tell his servant to put his personal silver goblet into Benjamin's grain sack; and then Joseph will tell him to chase Benjamin down and bring him back for stealing the goblet. Now, that is a weird set of instructions. The servant understands that Benjamin did not steal the goblet, but their boss, Joseph, is going to accuse him of stealing his silver goblet. And he will send his servants out to fetch Benjamin and the goblet.

Now, Joseph could have told his servant, "Listen, I know this sounds crazy, but I am doing it for this reason." But he does not do that. I don't think he ever tells his servant what he is doing and why. He has the authority; he lays out the rules and agenda; and a good servant does what he is told to do, deferring to the judgment of his master. A good servant does not say, "This is a whole lot of weird that you want me to do. Not going to do it until you tell me just what it is you think you are doing." Joseph tells them what to do, they are his servants, and so they do it. Apparently, none of them say, "I don't get why you want me to do this."

As a result, we as readers, are forced to think about Joseph's motivation—to ponder the various alternatives. I don't think that there is anything wrong with some reasonable speculation, as long as it does not take us too far away from the text. Ideally speaking, we should be able to come to some conclusions which better help us to understand the text and the things that Joseph says and does.

I have not read many other opinions on Joseph's motivation. It will be interesting what others thought of his actions and what he said. The few I have read have got it wrong, for the most part (in *my* opinion, which is the correct opinion).

So, when you read my commentary and explanation about *why* Joseph does this or that, I am being speculative. I am also pretty certain that I am dead-on accurate about Joseph's thinking and motivations as well.

| Genesis 42:16a | | | |
|--|--|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| shâlach (שָׁלַח) [pronounced shaw-LAKH] | <i>send, send for [forth, away], dismiss, deploy, put forth, stretch out, reach out</i> | 2 nd person masculine plural, Qal imperative | Strong's #7971 BDB #1018 |
| min (מִן) [pronounced min] | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation with the 2 nd person masculine plural suffix | Strong's #4480 BDB #577 |
| 'echâd (אֶחָד) [pronounced eh-KHAWD] | <i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i> | numeral adjective with the definite article | Strong's #259 BDB #25 |
| 'êth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'âch (אָח) [pronounced awhk] | <i>brother, half-brother; kinsman or close relative; one who resembles</i> | masculine singular noun with the 2 nd person masculine plural suffix | Strong's #251 BDB #26 |

Translation: Send one [man] from you [all] and he will bring your brother;...

Joseph begins by saying that one from among these brothers will be sent out to bring back their brother.

As we will find out later in this chapter, this is not the way that Joseph finally decided to do things. That suggests to me that he was playing this by ear, for the most part, and first began with one approach and then decides to go with another. Some time will pass in between, allowing Joseph to think it through. By the words that he uses, later on, it suggests that he was convicted by God for this approach here.

It is possible that what occurs among the brothers (their discussion of Joseph) will cause Joseph to change his mind on how to deal with them.

| Genesis 42:16b | | | |
|---|---|------------------------|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |

The NET Bible: *The disjunctive clause is here circumstantial-temporal.*²⁰

²⁰ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 5, 2016.

Genesis 42:16b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|--------------------------|
| ʾattem (אַתֶּם) [pronounced <i>aht-TEM</i>] | <i>you all, you guys, you</i> (often, the verb <i>to be</i> is implied) | 2 nd person masculine plural, personal pronoun | Strong's #859 BDB #61 |
| ʾâçar (אַחַר) [pronounced <i>aw-AWHR</i>] | <i>you are to be bound; you are to be imprisoned; you will remain confined; let you be kept in prison</i> | 2 nd person masculine plural, Niphal imperative | Strong's #631 BDB #63 |

Translation: ...and you [all] will remain imprisoned,...

While this one person is fetching the youngest brother, Benjamin, the rest will remain in prison. This is an imperative mood, which I found difficult to translate.

Joseph's initial intention is to place them all into prison, and then send on brother back to fetch Benjamin, the youngest brother.

Genesis 42:16c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| bâchan (בָּחַן) [pronounced <i>baw-KHAHN</i>] | <i>to be proved, to be tried</i> | 3 rd person masculine plural, Niphal imperfect | Strong's #974 BDB #103 |
| d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>] | <i>words, sayings, doctrines, commands; things, matters, affairs; reports</i> | masculine plural noun with the 2 nd person masculine plural suffix | Strong's #1697 BDB #182 |
| hă (הֲ) [pronounced <i>heh</i>] | interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> . | | Strong's #none BDB #209 |
| Hă (הֲ) [pronounced <i>heh</i>] usually an interrogative particle; but can act as indirect interrogation and be translated <i>if, whether [or not]</i> . | | | |
| ʾêmeth (אֱמֶת) [pronounced <i>EH-meth</i>] | <i>firmness, faithfulness, truth, certainty, stability, perpetuity, fidelity, reliable, stable, dependable</i> | feminine singular noun | Strong's #571 BDB #54 |
| ʾêth (אֶת) [pronounced <i>ayth</i>] | <i>with, at, near, by, among, directly from</i> | preposition (which is identical to the sign of the direct object); with the 2 nd person masculine plural suffix | Strong's #854 BDB #85 |

Translation: ...until [lit., and] your words are tested, whether truth is with you [all];...

Joseph, because these are his brothers, knows that what they are saying is exactly the truth. However, his desire is to see his youngest brother, Benjamin once again.

| Genesis 42:16d | | | |
|---|---|--|--|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (ו, or וי) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʾîm (אם) [pronounced <i>eem</i>] | <i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i> | primarily an hypothetical particle | Strong's #518 BDB #49 |
| The particle ʾîm (אם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage). | | | |
| lô' (לא or לוּא) [pronounced <i>low</i>] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| Together, ʾîm lô' (לא אם) [pronounced <i>eem low</i>] act as an emphatic affirmative and they mean <i>if not, surely, unless</i> . | | | |
| Here, the interrogative, followed later by these two particles, should be rendered <i>whether...or not</i> . | | | |
| ʾîm lô' (לא אם) [pronounced <i>eem low</i>] | <i>if not, surely; unless; isn't it true (that)?; is it [this] not?</i> | emphatic affirmative | Strong's #518 BDB #49 Strong's #3808 BDB #518 |
| The particle ʾîm (אם) [pronounced <i>eem</i>] generally means <i>if</i> , but can also function as an interrogative particle. Strong's #518 BDB #49. Sometimes when ʾîm is followed by the negative particle lô' (לא or לוּא) [pronounced <i>low</i>] (Strong's #3808 BDB #518), together they can function as an emphatic affirmative. This is asking a question, using a negative, but expecting an affirmative answer. | | | |
| chay (חי) [pronounced <i>KHAH-ee</i>] | <i>life</i> | substantive; masculine singular construct | Strong's #2416 BDB #311 |
| par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>] | <i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i> | masculine singular proper noun | Strong's #6547 BDB #829 |

Translation: ...and, if not, [by] the life of Pharaoh,...

Here, *by the life of Pharaoh* appears to be used as a promise or as an oath.

Genesis 42:16e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|----------------------------|
| kîy (כִּי) [pronounced <i>kee</i>] | <i>when, that, for, because</i> | explanatory conjunction; preposition | Strong's #3588 BDB #471 |
| BDB gives this list of definitions: 1) <i>that, for, because, when, as though, as, because that, but, then, certainly, except, surely, since</i> ; 1a) <i>that</i> ; 1a1) <i>yea, indeed</i> ; 1b) <i>when (of time)</i> ; 1b1) <i>when, if, though (with a concessive force)</i> ; 1c) <i>because, since (causal connection)</i> ; 1d) <i>but (after negative)</i> ; 1e) <i>that if, for if, indeed if, for though, but if</i> ; 1f) <i>but rather, but</i> ; 1g) <i>except that</i> ; 1h) <i>only, nevertheless</i> ; 1i) <i>surely</i> ; 1j) <i>that is</i> ; 1k) <i>but if</i> ; 1l) <i>for though</i> ; 1m) <i>forasmuch as, for therefore</i> . | | | |
| râgal (לָגַר) [pronounced <i>raw-GAHL</i>] | <i>spies, explorers; those who move about by foot; secret messengers; slanderers</i> | masculine plural, Piel participle | Strong's #7270 BDB #920 |
| 'attem (אַתֶּם) [pronounced <i>ahT-TEM</i>] | <i>you all, you guys, you (often, the verb to be is implied)</i> | 2 nd person masculine plural, personal pronoun | Strong's #859 BDB #61 |

Translation: ...you [are all] spies.”

I took some liberties here and left off the first word. Joseph is asserting that he believes these men to be spies, and by his proposal, he will prove them to be lying to him.

Joseph's threat has to be believable and what he demands should seem reasonable to them. They have given him a story about a younger brother which would confirm that they are all brothers; this younger brother will bear a family resemblance to them all; therefore, his asking for Benjamin to come is a reasonable thing to ask and a reasonable test of their genuineness. He knows that they are genuine, but they do not know that; therefore, what he requests from them should seem reasonable to them. Joseph has not made any threats, but it would be my guess is that spying would be a capital offense punishable by death and the brothers would all be aware of this or at least suspect that it would be that.

Genesis 42:16 Send one of you, and let him bring your brother, and you will be kept in prison so that your words may be proved, whether any truth is in you. Or else, as Pharaoh lives, surely you are spies.”

Then Joseph puts them all into prison; which is where he has been for the better part of 13 years.

Joseph spent many years in prison. We know that he remained in prison for at least 2 years after interpreting the dreams of the chief cupbearer and the chief baker. Prior to that, he would have been placed into prison, but rose up in the ranks there—so, figure at least 3 years for that to occur (maybe many more years than that). Therefore, placing his brothers into jail for a few days while he devises a plan does not weigh heavily on his conscience.

My guess is, Joseph originally planned to send Reuben back home alone, recognizing that he was the only brother who tried to save him. He would keep the others in jail until Reuben returned. That would have been plan A. However, Joseph will settle on plan B instead.

Genesis 42:17

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|------------------|---------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |

Genesis 42:17

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|-----------------------------|
| 'âçaph (אָפַף) [pronounced aw-SAHF] | <i>to collect, to relocate, to transfer, to transport, to gather (together), to gather and remove, to remove</i> | 3 rd person masculine singular, Qal imperfect | Strong's #622 BDB #62 |
| The NET Bible: <i>The same Hebrew word is used for Joseph's imprisonment in 40:3, 4, 7. There is some mirroring going on in the narrative. The Hebrew word used here (אָפַף, 'asaf, "to gather") is not normally used in a context like this (for placing someone in prison), but it forms a wordplay on the name Joseph (יֹסֵף, yosef) and keeps the comparison working.</i> ²¹ | | | |
| 'êth (אֵת) [pronounced ayth] | <i>them; untranslated mark of a direct object; occasionally to them, toward them</i> | sign of the direct object affixed to a 3 rd person masculine plural suffix | Strong's #853 BDB #84 |
| 'el (אֶל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| mish ^o mâr (מִשְׁמָר) [pronounced mihsh-MAWR] | <i>place of confinement, prison, guard, jail, guard post, watch, observance, that which is observed, rite</i> | masculine singular noun | Strong's #4929 BDB #1038 |
| sh ^o lôwshâh (שְׁלוֹשָׁה) [pronounced shiloh-SHAW] | <i>a three, a trio, a triad, a threesome</i> | feminine numeral construct | Strong's #7969 BDB #1025 |
| yâmîym (יָמִים) [pronounced yaw-MEEM] | <i>days, a set of days; time of life, lifetime; a specific time period, a year</i> | masculine plural noun | Strong's #3117 BDB #398 |

Translation: So he then transferred them to prison [for] three days.

Joseph, having made the previous oath, then puts all of his brothers into prison. The next passage will suggest that Joseph reconsidered placing them all in jail for an indeterminable amount of time.

Genesis 42:17 And he put them together into custody three days.

Joseph puts them all into prison for 3 days. My thinking is, he wanted them to experience prison, as he had; and he wanted to determine how he would proceed, in order to see his father and younger brother again. This gives him some time to ponder what he is going to do next. After all, when he is right there with his brothers, Joseph certainly has some clear objectives, but it would be easy to lose focus and make the wrong decision or to say the wrong thing.

You have to also remember that Joseph is the #2 man in Egypt. It is rare for someone with that authority to lay down a decree and then take it back.

Was releasing one brother only his first plan, or does he simply say this in order to cause his brothers some serious panic? Personally, I think that all of this occurred rather organically. Apart from Reuben, Joseph may have thought, a few weeks in jail for all of these guys might be a good idea. However, Joseph will rethink this and

²¹ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 5, 2016.

go with plan B instead. Plan B will have only one brother in jail, and the other brothers will return home with the grain.

Genesis 42:14–17 So Joseph said to them, “It [will be] as I have spoken to you, saying, ‘You [are] spies.’ In this, you will be tested, [by] the life of Pharaoh, if you [all] go from here unless your youngest brother come here. Send one [man] from you [all] and he will bring your brother; and you [all] will remain imprisoned, until [lit., *and*] your words are tested, whether truth is with you [all]; and, if not, [by] the life of Pharaoh, you [are all] spies.” So he then transferred them to prison [for] three days. (Kukis mostly literal translation)

Genesis 42:14–17 So Joseph told them, “It is going to be like this, based upon the fact that I am sure that you are spies: you will be tested in this way, by the life of Pharaoh: you all will not leave here unless your youngest brother come here to confirm your story. One man will be sent from all of you and you will remain in prison until your words have been tested, and proven true or false. If you have not told me the truth, then, by the life of Pharaoh, you are spies, and you will be executed.” So he then transferred them from there to the prison for three days. (Kukis paraphrase)

And so says unto them Joseph, in the day the third, “This do and live; the Elohim I fear. If honest you [all are], your brother one will be imprisoned in a house of your prison and you [all], go, carry grain for a famine of your houses and your brother the youngest bring unto me and is verified your words and you [all] will not die.” And so they did that.

Genesis
42:18–20

So Joseph said to them on the third day, “You will do this and live, [for] I fear Elohim. If you [are all] honest, [then] one [of] your brothers will remain in the house of your prison, and [the rest of] you will go [and] carry grain for the famine of your households, but you will bring your youngest brother [back] to me so your words are verified and so you [all] will not die.” And they did that.

So Joseph said to them on the third day, “Do this and live, for I fear God. If you are being honest with me, then one of your brothers will remain in this prison while the rest of you go and carry back grain for your households. However, you will bring your youngest brother back to me, to verify your story, so that you do not all die.” And they agreed to this.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says unto them Joseph, in the day the third, “This do and live; the Elohim I fear. If honest you [all are], your brother one will be imprisoned in a house of your prison and you [all], go, carry grain for a famine of your houses and your brother the youngest bring unto me and is verified your words and you [all] will not die.” And so they did that.

Dead Sea Scrolls
Targum (Onkelos)

And Joseph said to them the third day, This do, and live; for I fear before the Lord. If you be true, let one of your brethren be bound in the prison ; and go you, carry the provision which is needed in your house, and bring your youngest brother to me, and your words will be verified, and you shall not die. And they did so.

Targum (Pseudo-Jonathan)

And Joseph said to them on the third day, This do, that you may live; for I fear the Lord. If you are true, let one of your brothers be bound in the house of your confinement and go you, carry the corn, that you may buy for the hunger of your house, and bring your youngest brother to me, that your words may be verified, and you may not die. And they did so.

| | |
|-------------------------|--|
| Revised Douay-Rheims | And the third day he brought them out of prison, and said: Do as I have said, and you shall live: for I fear God. If you be peaceable men, let one of your brethren be bound in prison: and go ye your ways and carry the corn that you have bought, unto your houses. And bring your youngest brother to me, that I may find your words to be true, and you may not die. They did as he had said. |
| Latin Vulgate | . |
| Aramaic ESV of Peshitta | Yoseph said to them the third day, "Do this, and live, for I fear God. If you are honest men, then let one of your brothers be bound in your prison; but you go, carry grain for the famine of your houses. Bring your youngest brother to me; so will your words be verified, and you will not die." They did so. |
| Peshitta (Syriac) | And on the third day Joseph said to them, Do this, and live; for I worship God; If you are pious men, let one of your brothers be bound in your prison; and the rest of you, go and carry grain for the famished who are in your household; But bring your youngest brother to me; so shall your words be verified, and you shall not die. And they did so. |
| Septuagint (Greek) | And he said to them on the third day, This do, and you shall live, for I fear God. If you be peaceable, let one of your brethren be detained in prison; but go, and carry back the corn you have purchased. And bring your younger brother to me, and your words shall be believed; but, if not, you shall die. And they did so. |
| NETS (Greek) | . |
| Brenton's Septuagint | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|-----------------------------|--|
| Bible in Basic English | And on the third day Joseph said to them, Do this, if you would keep your lives: for I am a god-fearing man: If you are true men, let one of you be kept in prison, while you go and take grain for the needs of your families; And come back to me with your youngest brother, so that your words may be seen to be true, and you will not be put to death. This is what you are to do. |
| Easy English | On the third day, Joseph said this to his brothers: 'I respect God very greatly. So do as I say. Then you will live. If you are honest men, then let one of your brothers stay here. He will stay in prison. You other men should go home and you should take corn. So then the people in your *households will not die because of the *famine. Then bring your youngest brother to me. So then I will know that you are speaking the truth. Then you will not die.' They did as Joseph ordered. |
| Easy-to-Read Version–2006 | The Troubles Begin After three days Joseph said to them, "I am a God-fearing man. Do this, and I will let you live. If you are honest men, one of your brothers can stay here in prison, and the others can go and carry grain back to your people. But then you must bring your youngest brother back here to me. Then I will know that you are telling the truth, and you will not have to die." The ERV places the end of v. 20 with the next passage. |
| International Children's B. | On the third day Joseph said to them, "I am a God-fearing man. Do this thing, and I will let you live: If you are honest men, let one of your brothers stay here in prison. The rest of you go and carry grain back to feed your hungry families. Then bring your youngest brother back here to me. If you do this, I will know you are telling the truth. Then you will not die." The brothers agreed to this. |
| God's Word™ | . |
| Good News Bible (TEV) | On the third day Joseph said to them, "I am a God-fearing man, and I will spare your lives on one condition. To prove that you are honest, one of you will stay in the prison where you have been kept; the rest of you may go and take back to your |

starving families the grain that you have bought. Then you must bring your youngest brother to me. This will prove that you have been telling the truth, and I will not put you to death.” The GNB places the final portion of v. 20 with the next passage.

The Message

On the third day, Joseph spoke to them. “Do this and you’ll live. I’m a God-fearing man. If you’re as honest as you say you are, one of your brothers will stay here in jail while the rest of you take the food back to your hungry families. But you have to bring your youngest brother back to me, confirming the truth of your speech—and not one of you will die.” They agreed.

Names of God Bible

On the third day Joseph said to them, “Do this, and you will live. I, too, fear **Elohim**. If you are honest men, you will let one of your brothers stay here in prison. The rest of you will go and take grain back to your starving families. But you must bring me your youngest brother. This will show that you’ve been telling the truth. Then you won’t die.” So they agreed.

NIRV

On the third day, Joseph spoke to them again. He said, “Do what I say. Then you will live, because I have respect for God. If you are honest men, let one of your brothers stay here in prison. The rest of you may go and take grain back to your hungry families. But you must bring your youngest brother to me. That will prove that your words are true. Then you won’t die.” So they did what he said.

New Simplified Bible

On the third day, Joseph said: »Do this and live, for I too respect God. »If you are honest men, let one of your brothers be confined in prison. Concerning the rest of you, carry grain for the famine of your households, »and bring your youngest brother to me. We will verify your words and you will not die.« They complied.

Thought-for-thought translations; paraphrases:

Common English Bible

Joseph’s brothers return to Canaan

He put them all in prison for three days. On the third day, Joseph said to them, “Do this and you will live, for I’m a God-fearing man. If you are honest men, let one of your brothers stay in prison, and the rest of you, go, take grain back to those in your households who are hungry. But bring your youngest brother back to me so that your words will prove true and you won’t die.”

So they prepared to do this. V. 17 was placed here, in accordance with the way that the CEB divides up this chapter.

Contemporary English V.

Joseph kept them all under guard for three days, before saying to them: Since I respect God, I’ll give you a chance to save your lives. If you are honest men, one of you must stay here in jail, and the rest of you can take the grain back to your starving families. But you must bring your youngest brother to me. Then I’ll know that you are telling the truth, and you won’t be put to death. Joseph’s brothers agreed. V. 17 was placed here, in accordance with the way that the CEV divides up this chapter.

The Living Bible

The third day Joseph said to them, “I am a God-fearing man and I’m going to give you an opportunity to prove yourselves. I’m going to take a chance that you are honorable; only one of you shall remain in chains in jail, and the rest of you may go on home with grain for your families; but bring your youngest brother back to me. In this way I will know whether you are telling me the truth; and if you are, I will spare you.” To this they agreed.

New Berkeley Version

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New Century Version

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New Life Version

Then Joseph said to them on the third day, “Do this and live, for I fear God. If you are men who do not lie, let one of your brothers stay here in prison for all of you. But you others go and carry grain for your hungry families. Then bring your youngest brother to me, so your words will be proven true. And you will live.” So they did what he said.

New Living Translation .

Partially literal and partially paraphrased translations:

American English Bible Then on the third day, he said, 'Do this and you will live, because I fear the gods (gr. ton Theon): If you really are peace loving, I'll allow just one of your brothers to be held in jail. So now, go and carry the grain that you bought [back to your home]. Then bring your younger brother to me, and I will believe what you said. But if you don't, you will all die!'
And that's what they did.

Beck's American Translation .
International Standard V Three days later, Joseph told them, "I fear God, so do this and you'll live. If you're honest men, leave one of your brothers here in custody, then the rest of [The Heb. lacks *the rest of*] you can leave and take some grain with you [The Heb. lacks *with you*] to alleviate the famine that's affecting your households. Just be sure to bring your youngest brother back to me so what you've claimed can be verified. That way, you won't die."

New Advent (Knox) Bible When the third day came, they were released, and now he said to them, Do what I bade you, and I will spare your lives; I am a man that fears God. To prove whether your errand is peaceful, one of you must be kept here in prison; the rest shall go home, taking with them the corn they have bought. Then you must bring your youngest brother here into my presence; when you have done that, I shall know that your story is true, and your lives shall be spared.

Today's NIV .
Translation for Translators On the third day after that, Joseph went to the prison and said to them, "I am a man who fears that God will punish me if I do not do what I promise. So do what I tell you, and I will spare your lives. If you are honest men, let one of you brothers stay here in prison, and the rest of you can take some grain back to your families who are very hungry because of the famine. But if you come back here again, you must bring your youngest brother to me, so that you can prove that what you told me is true, and as a result I will not have you executed." So they agreed to do that. This particular translation gives me the opportunity to point out what a few translators do, from time to time. This translator knows that the sons of Jacob will not return for a year, so he slips this into the translation: *But if you come back here again, you must bring your youngest brother to me,...* Joseph did *not* say this, however. He did not give them the idea that they could return at any time.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Joseph was to say on the third day: Be doing this and be living, for I fear he of mighty ones. Are you just? - One of your brothers, was to be bound in the prison house, and you be proceeding, even be bringing that broken apart, because of the famine, to your house. You were to bring you all's youngest brother, that the concern was to be confirmed - were you to die? Even so, were they to effect it.

Conservapedia On the third day Joseph said to them, "Do this, and you will live. I have respect for God. If you really are established men, then one of your brothers will remain in detention. The rest of you may go and carry victuals to relieve the famine in your households But bring your youngest brother to me, and your words will be considered verified, and you will not be executed." And they did so.

Ferrar-Fenton Bible But after the third day Joseph said to them, " Do this and live ; — for I fear GOD. I will select one of you brothers, whom I will put into confinement instead of you ; and you others take corn for your starving families. But you must bring your younger brother to me, and verify your statement, and live and not die." And they did so.

| | |
|-------------------------------------|--|
| God's Truth (Tyndale) | And Joseph said unto them the third day: This do and live, for I fear God. If you mean no hurt, let one of your brethren be bound in the prison, and go you and bring the necessary food unto your households, and bring your youngest brother unto me: that your words may be believed, and that you die not. And they did so. |
| HCSB | On the third day Joseph said to them, "I fear God—do this and you will live. If you are honest, let one of you be confined to the guardhouse, while the rest of you go and take grain to relieve the hunger of your households. Bring your youngest brother to me so that your words can be confirmed; then you won't die." And they consented to this. |
| Jubilee Bible 2000 H. C. Leupold | . And Joseph said to them on the third day: Do this and live— for I am a man wont to fear the Deity—if ye are honest men, one of your brothers may remain bound in your prison, but ye may go and carry home grain to meet the need of your households. But you must bring your youngest brother to me. So shall your words be proved reliable and ye shall not die. And they did so. |
| Lexham English Bible NIV, ©2011 | . On the third day, Joseph said to them, "Do this and you will live, for I fear God: If you are honest men, let one of your brothers stay here in prison, while the rest of you go and take grain back for your starving households. But you must bring your youngest brother to me, so that your words may be verified and that you may not die." This they proceeded to do. |
| Tree of Life Version | Then Joseph said to them on the third day, "Do this and you will live. I fear God. If you're honest, let one of your brothers remain as a prisoner in the guardhouse where you've been, while you, go and bring grain for the hunger in your homes. And your youngest brother, bring to me so that your words can be verified—and you won't die." So they did. |

Catholic Bibles (those having the imprimatur):

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|----------------------------|--|
| Christian Community (1988) | On the third day Joseph said to them, "I will help you to save yourselves, for I am a man who fears God. If you are sincere, let one of your brothers remain prisoner in the house of the guard where you now are, and the rest of you take the grain to save your families from famine. Then you will bring back your youngest brother; so the truth of what you say will be proved and your lives spared." The last portion of v. 20 will be placed with the next passage, in accordance with the CCB. |
| The Heritage Bible | And Joseph said to them the third day, This do, and live; I fear God. If you are upright, let one of your brothers be yoked in the house of a guard, and you walk, carry grain for the famine of your houses; And bring your youngest brother to me, and let your words be believed; and you shall not die. And they did so. |
| New American Bible (2002) | On the third day Joseph said to them: "Do this, and you shall live; for I am a God-fearing man. If you have been honest, only one of your brothers need be confined in this prison, while the rest of you may go and take home provisions for your starving families. But you must come back to me with your youngest brother. Your words will thus be verified, and you will not die." To this they agreed. |
| New American Bible (2011) | On the third day Joseph said to them: "Do this, and you shall live; for I am a God-fearing man. If you are honest men, let one of your brothers be confined in this prison, while the rest of you go and take home grain for your starving families. But you must bring me your youngest brother. Your words will thus be verified, and you will not die." To this they agreed. Gn 43:5. |
| New Jerusalem Bible | On the third day Joseph said to them, 'Do this and you will live, for I am a man who fears God. If you are honest men, let one of your brothers be detained where you are imprisoned; the rest of you, go and take supplies home for your starving families. But you must bring your youngest brother back to me; in this way, what you have said will be verified, and you will not have to die!' And this is what they did. |

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| New RSV | On the third day Joseph said to them, 'Do this and you will live, for I fear God: if you are honest men, let one of your brothers stay here where you are imprisoned. The rest of you shall go and carry grain for the famine of your households, and bring your youngest brother to me. Thus your words will be verified, and you shall not die.' And they agreed to do so. |
| Revised English Bible | On the third day Joseph said to them, "Do what I say and your lives will be spared, for I am a godfearing man: if you are honest men, only one of you brothers shall be kept in prison, while the rest of you may go and take grain for your starving households; but you must bring your youngest brother to me. In this way your words will be proved true, and you will not die." The REB places the final portion of v. 20 with the next passage. |

Jewish/Hebrew Names Bibles:

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|---|---|
| Complete Jewish Bible | On the third day, Yosef said to them, "Do what I say, and stay alive, for I fear God. (v) If you are upright men, let one of your brothers remain incarcerated in the prison you're being kept in, while you go and carry grain back to relieve the famine in your homes. But bring your youngest brother to me. In this way your statements will be verified, and you won't die." So they did it. |
| exeGeses companion Bible | And he takes them away under guard three days: <small>Gen 42:18</small> and the third day, Yoseph says to them, Work this and live; for I awe Elohim: <small>Gen 42:19</small> if you are upright, have one of your brothers be bound in the house under guard: you go, carry kernels for the famine of your houses: <small>Gen 42:20</small> but bring your youngest brother to me: and thus amen your words, and you die not. - and thus they work. A portion of v. 17 is included for context. |
| Hebraic Roots Bible JPS (Tanakh—1985) | . On the third day Joseph said to them, "Do this and you shall live, for I am a God-fearing man. If you are honest men, let one of you brothers be held in your place of detention, while the rest of you go and take home rations for your starving households; but you must bring me your youngest brother, that your words may be verified and that you may not die." And they did accordingly. |
| Judaica Press Complete T. Kaplan Translation | . On the third day, Joseph said to them, 'If you do as I say, you will live. I fear the God. We will see if you are really being candid. One of you will be held hostage in the same building where you were kept under arrest. The rest can go and bring supplies to your hungry families. Bring your youngest brother here, and your claim will be substantiated. Then you will not die.' The final portion of v. 20 will be placed with the next passage, as Kaplan's translation dictates. |
| Orthodox Jewish Bible | And Yosef said unto them on the Yom HaShlishi [see 1C 15:4 OJBC], This do, and live; for I fear HaElohim: If ye be truthful ones, let one of your achim be bound in your bais mishmar; go ye, carry grain for the ra'avon (famine of) bateichem (your house); But bring achichem hakaton unto me; so shall your words be verified, and ye shall not die. And they did so. |
| The Scriptures 1998 | Now Yosëph said to them the third day, "Do this and live, for I fear Elohim: "If you are trustworthy, let one of your brothers be confined to your prison house, and you, go, bring grain for the scarcity of food of your houses. "And bring your youngest brother to me, and let your words be confirmed, and you do not die." And so they did. |

Expanded/Embellished Bibles:

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|--|--|
| <i>The Amplified Bible</i> | Now Joseph said to them on the third day, "Do this and [you may] live, for I fear God: if you are honest men, let one of your brothers be confined in your [place here in] prison; but as for the rest of you, go, carry grain for the famine in your households, but bring your youngest brother to me, so your words will be verified and you will not die." And they did so. |
| The Expanded Bible | On the third day Joseph said to them, "[^L For] I am a God-fearing man [fear God]. Do this and I will let you live: If you are honest men, let one of your brothers stay here in prison [the guardhouse] while the rest of you go and carry grain back to feed your hungry families [^L for your families because of the famine]. Then bring your youngest [smallest] brother back here to me. If you do this, I will know you are telling the truth [^L your words will be confirmed], and you will not die." The brothers agreed to this. |
| The Geneva Bible Kretzmann's Commentary | And Joseph said unto them the third day, This do, and live; for I fear God: If ye be true men, let one of your brethren be bound in the house of your prison; go ye, carry corn for the famine of your houses; but bring your youngest brother unto me; so shall your words be verified, and ye shall not die. Here the love of Joseph for his brothers appears. He assures them that the fear of God governs him, he bids them take up the grain for the needs of their family, and while he does not change his condition that he wants to see Benjamin before believing in their uprightness, he relieves the severity by demanding only one out of their midst as hostage, while he offers to dismiss the rest. If they were really repentant, he knew that this way of dealing with them would be sure to have the desired effect. And they did so; the-brethren agreed to this condition in its present form. |
| NET Bible® | On the third day Joseph said to them, "Do as I say [<i>Heb</i> "Do this."] and you will live, for I fear God. If you are honest men, leave one of your brothers confined here in prison [<i>Heb</i> "bound in the house of your prison."] while the rest of you go ³⁷ and take grain back for your hungry families [<i>Heb</i> "[for] the hunger of your households."]. But you must bring your youngest brother to me. Then ⁴⁰ your words will be verified ⁴¹ and you will not die." They did as he said [<i>Heb</i> "and they did so."]. |
| Syndein/Thieme | And Joseph kept on saying unto them the third day, "Do/manufacture this { <i>asah</i> } and live. For I am a 'believer in'/respect/fear/trust { <i>yare</i> '} 'Elohim/Godhead. If {you are} true men, let one of your brothers be bound in the dungeon { <i>bayith</i> } of your prison. Go you, carry grain yourself for the famine of your houses { <i>Bayath</i> .'" {Note: Bayith is the Hebrew word meaning a dwelling. In a prison, it is used for the dungeon. He uses the same word for their home - a play on words.} "But cause the bringing of your youngest brother unto me so shall your words/'doctrines communicated categorically' { <i>dabar</i> } be affirmed/believed/verified { <i>aman</i> } and you shall not 'keep on being in the process of dieing'." And they kept on doing { <i>asah</i> }. Three days later, <i>Joseph had come up with a different plan.</i> Joseph (to his brothers): Do what I am about to say and you will live, because I am a man who respects God. If you really are honest men, then I <i>will</i> choose one of your brothers to stay here in prison. The rest of you may go and carry grain to your families <i>who are suffering</i> because of the famine. <i>Then all of you must return and bring your youngest brother to me.</i> In that way, I can see if you have been telling the truth, and you will not die. They agreed to Joseph's conditions. |
| The Voice | |

Literal, almost word-for-word, renderings:

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|--|--|
| Benner's Mechanical Trans. | ...and Yoseph ^[Adding] said to them in the third day, this do and live, I am fearing the Elohiym ^[Powers] , If you are bases, your one brother will be tied up in the house of your custody and you will walk, bring barley to the famine of your house, Footnote: - The phrase "!(mp)~make~Come Barley Famine House~s~you(mp)" appears to be missing the prefix "to~" before the word "Famine." and you will bring to me your small brother than your words will be firm and you will not die and they did so,... |
| Concordant Literal Version | And saying to them is Joseph on the third day, "This do and live. The Elohim fear I. If you are established, one of your brothers shall be bound in the house of your ward. And you go and bring the victuals you have purchased for the famine of your households. And your small brother you shall bring to me. And if faithful be found your words, then you shall not die. And doing so are they. |
| Context Group Version | And Joseph said to them the third day, Do this, and live: for I fear God: if you {pl} are honest men, let one of your {pl} brothers be bound in your {pl} prison-house; but you {pl} go, carry grain for the famine of your {pl} houses: and bring your {pl} youngest brother to me; so shall your {pl} words be verified, and you {pl} shall not die. And they did so. |
| Darby Translation <i>Emphasized Bible</i> | . And Joseph said unto them on the third day, This, do and live,—God himself, do, I, revere. If ye, are, honest men, one brother of you shall be kept as a prisoner in your house of ward,—but, ye, go, take in corn for the famine of your houses; and your youngest brother, shall ye bring in unto me, that your words may be confirmed, and ye die not. And they did so. |
| English Standard Version | . |
| Evidence Bible | . |
| Green's Literal Translation | . |
| H. C. Leupold | . |
| Jack Ballinger's translation | . |
| Modern English Version | . |
| Modern KJV | . |
| NASB | Now Joseph said to them on the third day, "Do this and live, for I fear God: if you are honest men, let one of your brothers be confined in your prison; but as for <i>the rest of</i> you, go, carry grain for the famine of your households, and bring your youngest brother to me, so your words may be verified, and you will not die." And they did so. |
| New European Version | . |
| New King James Version | . |
| Owen's Translation | . |
| Benner's Mechanical Trans. | . |
| Stuart Wolf | . |
| Third Millennium Bible | . |
| Updated Bible Version 2.11 | . |
| A Voice in the Wilderness | . |
| Webster's Bible Translation | . |
| World English Bible | . |
| <i>Young's Literal Translation</i> | . |
| Young's Updated LT | And Joseph says unto them on the third day, "This do and live; God I fear! If you [all] are right men, let one of your brothers be bound in the house of your ward, and you [all], go, carry in corn for the famine of your houses, and your young brother you [all] bring unto me, and your words are established, and you [all] die not;" and they do so. |
| The gist of this passage: | Joseph speaks to his brothers in jail, and proposes that one of them remain behind, and the rest go and fetch the youngest brother for him to meet. |

| Genesis 42:18a | | | |
|---|---|---|---|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אמר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| 'el (אל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix | Strong's #413 BDB #39 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| yôwm (יומ) [pronounced yohm] | <i>day; time; today or this day (with a definite article); possibly immediately</i> | masculine singular noun with the definite article | Strong's #3117 BDB #398 |
| sh ^e lîyshîy (שלישית) [pronounced sh ^e li-SHEE] | <i>third, a third part, a third time; chambers [of the third story]</i> | masculine/feminine adjective/ordinal numeral with the definite article | Strong's #7992 BDB #1026 |
| zô'th (זה) [pronounced zoth] | <i>here, this, this one; thus; possibly another</i> | feminine of singular zeh; demonstrative pronoun, adverb | Strong's #2063 (& 2088, 2090) BDB #260 |
| 'âsâh (עשה) [pronounced áaw-SAWH] | <i>do, make, construct, fashion, form, prepare, manufacture</i> | 2 nd person masculine plural, singular, Qal imperative | Strong's #6213 BDB #793 |
| w ^e (or v ^e) (ו, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| châyâh (חיה) [pronounced khaw-YAW] | <i>live, have life, revive, recover [your] health, be healed, be refreshed</i> | 2 nd person masculine plural, Qal imperative | Strong's #2421 & #2425 BDB #310 |

The NET Bible: *After the preceding imperative, the imperative with vav (ו) can, as here, indicate logical sequence.*²²

Translation: So Joseph said to them on the third day, “You will do this and live,...

In the 3 days that pass, Joseph appears to have developed another, but similar plan.

²² From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 5, 2016.

He spent years in prison and probably had no problem with letting his brothers cool their heels in prison for a short time.

When Joseph said, *do this and you will live*, both verbs are in the imperative mood. The latter verb in the imperative is called heterosis [pronounced *HET-e-roe-sis*] and it is the exchange of one form of speech for another. Where you would expect to find one mood (or one gender or one tense), you find a different mood (or gender, or tense). Here we would expect an indicative mood (such as, the imperfect tense) we find the imperative. Joseph, in ordering them to live, is emphasizing the importance of following his instructions.

Joseph made this proposal before they went into prison for three days—he gave them three days to think about it and he told them that he would get back to them in three days with a reasonable expectation. In any case, after three days, he came to them for an answer, allowing them time to think things over.

| Genesis 42:18b | | | |
|--|--|---|------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'êth (אֵת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>] | <i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural noun with the definite article | Strong's #430 BDB #43 |
| 'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>] | <i>I, me; in answer to a question, it means I am, it is I</i> | 1 st person singular, personal pronoun | Strong's #589 BDB #58 |
| yârê' (יָרֵא) [pronounced <i>yaw-RAY</i>] | <i>who fears, who is afraid; one exhibiting fear-respect, one having reverence [a reverential respect]</i> | Qal active participle; also taken as an adjective | Strong's #3372 (#3373) BDB #431 |

Translation: ...[for] I fear Elohim.

Interestingly enough, Joseph tells them that he fears God. This may help to explain to them his slight change of procedure. It is possible that Joseph has been in prayer over his decisions and what he plans to do next.

Joseph also says something quite unusual—something they did not expect to hear from an Egyptian ruler: "I fear God." In the Old Testament, *fear* covered a lot of ground. It meant *to have respect, to fear, to revere*. Fearing the One who had control over your destiny and knowing that you were a sinner deserving death is reasonable; not irrational. When you know Who and What God is; when you understand what you can of His character, then that fear is parlayed into reverence and respect. Those who claim that Jesus is their best friend treat our Lord with irreverence and disrespect. They need a healthy dose of fear to understand that He is the God of the Universe, the creator and sustainer of the universe. We should absolutely have a daily walk with Him and we should daily, evenly hourly, direct our prayers toward Him; but He deserves our respect, not our over-familiarity.

God, in this verse, is the word Elohim, the plural noun for the Godhead, for the Trinity, referring to the essence of God and God's character. The ten brothers, who undoubtedly had been mostly away from God, never expected to have an Egyptian noble witness to them.

The NET Bible: *Joseph brings God into the picture to awaken his brothers' consciences. The godly person cares about the welfare of people, whether they live or die. So he will send grain back, but keep one of them in Egypt. This action contrasts with their crime of selling their brother into slavery.*²³

Genesis 42:18 And Joseph said to them the third day, "Do this and live. I fear God.

Joseph tells them what they must do. Interestingly enough, he tells them that he fears *God*. This means that he believes in the Revealed God, the God of their fathers. Bear in mind, he is always (or nearly always) speaking through an interpreter.

This would have been reassuring to the brothers. They were all aware of Abraham's God—in fact, it is reasonable to assume that they had all believed in Abraham's God—but their dedication to God was less than stellar. In any case, this would have relieved some of the fear felt by the brothers.

I think that Joseph's mention of God here gave him a mutual trust/bond with his brothers, inserted a higher morality into the picture, and he is admitting, without admitting, that maybe he should not let them all rot in jail until the youngest brother is brought forth. (1) This is honestly who Joseph is. He does fear God. (2) His rash behavior at first (throwing all the brothers in jail) was softened by the 3 days, which included some communion with God (whether considering the Scriptures, praying, or whatever). (3) This also communicates to the brothers that Joseph is not some paranoid, lunatic ruler, but a man who believes in the same God they believe in. Whether Joseph actually *intended* #3 is unknown. I think probably, yes. Joseph does not want to send these brothers back to Canaan, and have them decide, "The prime minister is nuts; we can't go back there. We need to cut our losses." Therefore, Joseph needs to give these men something that reassures them so that they themselves will not fear to return. You see, Joseph wants his brothers to return, bringing along Benjamin. Therefore, he does not want his brothers to be so fearful of him that they will cut their losses and not return.

Joseph continues speaking to his brothers (through an interpreter):

| Genesis 42:19a | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| ʾîm (אִם) [pronounced <i>eem</i>] | <i>if, though; lo, behold; oh that, if only; when, whenever; since, though when</i> (or, if followed by a perfect tense which refers to a past event) | primarily an hypothetical particle | Strong's #518 BDB #49 |
| The particle ʾîm (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage). | | | |
| kên (כֵּן) [pronounced <i>kayn</i>] | <i>right, just, honest, true, veritable (adjective); right, just, honest; correct; true, veritable; true!, right!, correct! (in assent)</i> | masculine plural adjective | Strong's #3651 BDB #467 |
| ʾattem (אַתֶּם) [pronounced <i>aht-TEM</i>] | <i>you all, you guys, you</i> (often, the verb <i>to be</i> is implied) | 2 nd person masculine plural, personal pronoun | Strong's #859 BDB #61 |
| ʾâch (אָח) [pronounced <i>awhk</i>] | <i>brother, half-brother; kinsman or close relative; one who resembles</i> | masculine singular noun with the 2 nd person masculine plural suffix | Strong's #251 BDB #26 |

²³ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 5, 2016.

Genesis 42:19a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|---|-----------------------------|
| 'echâd (אחד) [pronounced eh-KHAWD] | <i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i> | numeral adjective | Strong's #259 BDB #25 |
| 'âçar (אָסַר) [pronounced aw-AWHR] | <i>to be bound; to be imprisoned</i> | 3 rd person masculine singular, Niphal imperfect | Strong's #631 BDB #63 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| bayith (בַּיִת) [pronounced BAH-yith] | <i>house, residence; household, habitation as well as inward</i> | masculine singular construct | Strong's #1004 BDB #108 |
| mish ^e mâr (מִשְׁמָר) [pronounced mihsh-MAWR] | <i>place of confinement, prison, guard, jail, guard post, watch, observance, that which is observed, rite</i> | masculine singular noun with the 2 nd person masculine plural suffix | Strong's #4929 BDB #1038 |

Translation: If you [are all] honest, [then] one [of] your brothers will remain in the house of your prison,...

Joseph comes to them 3 days hence with another slightly different plan. He begins by saying, "If you have told me the truth about your background, then one of your brothers will remain in this prison." Joseph is going to require that their story be borne out.

Genesis 42:19b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|---|-------------------------------------|
| w ^e (or v ^e) (וּ, וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'attem (אַתֶּם) [pronounced aht-TEM] | <i>you all, you guys, you (often, the verb to be is implied)</i> | 2 nd person masculine plural, personal pronoun | Strong's #859 BDB #61 |
| hâlak ^e (הֲלֹךְ) [pronounced haw-LAHK ^e] | <i>go, come, depart, walk; advance</i> | 2 nd person masculine plural, Qal imperative | Strong's #1980 (and #3212) BDB #229 |

The NET Bible: *The disjunctive clause is circumstantial-temporal.*²⁴

Translation: ...and [the rest of] you will go...

Go here is actually an imperative, which Joseph is ordering his brothers to leave—but one of them will remain behind.

²⁴ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 5, 2016.

We know that Joseph at first, before they went into prison, told them that he would send one back for Benjamin and keep the rest. However, after thinking about it for three days, he decides to keep one and send the rest back together. Here I am willing to make some educated guesses as to why he changed his mind:

Why did Joseph change his mind?

1. If he sent back one brother, he might die in the trip home, traveling all the way home with very little protection.
2. Jacob might not believe the story of just one son; nine of them telling him the same thing would convince him
3. Would all nine brothers risk their lives to return with Benjamin for their one brother or would they count themselves lucky that they were not the one left behind to die?

Bear in mind, Joseph has a particular goal here—to get Benjamin down to Egypt.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 42:19c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|---|----------------------------|
| bôw' (אוּב) [pronounced boh] | <i>take in, bring [near, against, upon], come in with, carry, cause to come [in], gather, bring to pass</i> | 2 nd person masculine plural, Hiphil imperative | Strong's #935 BDB #97 |
| sheber (שֶׁבֶר) [pronounced SHEH-behr] | <i>corn, grain</i> | masculine singular noun (3) | Strong's #7668 BDB #991 |
| r ^e âbôwn (אוּבָנָה) [pronounced reh-ġaw-BONE] | <i>famine, hunger, lack of food</i> | masculine singular construct | Strong's #7459 BDB #944 |
| bayith (בַּיִת) [pronounced BAH-yith] | <i>house, residence; household, habitation as well as inward</i> | masculine plural noun with the 3 rd person masculine plural suffix | Strong's #1004 BDB #108 |

Translation: ...[and] carry grain for the famine of your households,...

They are further ordered to carry the grain back to their homes, as their households have suffered in this famine. He understands that his brothers have wives and children at this point in their lives.

Genesis 42:19 If you are honest, let one of your brothers be bound in the house of your prison. You go carry grain for the famine of your houses.

Joseph then tells them that one of them would remain behind to insure their return. But the rest could bundle up the grain and take it back home. It is not clear if this represents a change in Joseph's plan or if he did this so that his brothers would feel reassured that he was a reasonable man (and, therefore, bring back his brother).

My guess is, Joseph thought through this plan A (he had 3 days to think about it). If he kept 9 of his brothers in prison, then how does one man bring all of that grain back for his brothers' families? Wouldn't he be subject to robbery along the way? Given that there was famine throughout the land, robbery of grain would have been a real risk.

Therefore, from a practical standpoint, sending back one brother only with so much grain was a bad idea. If anything happened to the one brother, then Joseph has his other 9 brothers in jail; leaving his father, his full brother, and the families of these men to starve back in Canaan. Joseph, by keeping all of his brothers in jail, might endanger the lives of the two people he really wanted to see. Consequently, sending back all of the brothers save one would be the better approach (plan B).

The 10 brothers of Joseph have come to Egypt to buy grain. They will be purchasing grain from their brother Joseph, whom they do not realize is their brother. When they all arrive, Joseph accuses them of being spies for the purpose of being able to question them more thoroughly about their backgrounds (which allows him to find out about his father and about his younger brother).

Joseph, the Prime Minister of Egypt, has accused his brothers of being spies (he knows that they are not; and they do not know who he is). He first was going to put them all in jail, save one, and have that one return home with all of the grain, and with the purpose of bringing Benjamin back. He has since reconsidered and will send 9 brothers back home and keep only one of them in prison, being held until they all return.

| Genesis 42:20a | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'âch (אָח) [pronounced <i>awhk</i>] | <i>brother, half-brother; kinsman or close relative; one who resembles</i> | masculine singular noun with the 2 nd person masculine plural suffix | Strong's #251 BDB #26 |
| qâṭân (קָטָן) [pronounced <i>kaw-TAWN</i>] | <i>small, young, unimportant, insignificant</i> | masculine singular adjective; with the definite article | Strong's #6996 BDB #881 |
| bôw' (בָּאוּ) [pronounced <i>boh</i>] | <i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i> | 2 nd person masculine plural, Hiphil imperfect | Strong's #935 BDB #97 |
| The NET Bible: <i>The imperfect here has an injunctive force.</i> ²⁵ | | | |
| 'el (אֶל) [pronounced <i>ehl</i>] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 1 st person singular suffix | Strong's #413 BDB #39 |

Translation: ...but you will bring your youngest brother [back] to me...

The requirement, not stated in the imperative, is that they bring the youngest brother back to Joseph.

Benjamin, the youngest brother, is Joseph's full brother. Remember that what Joseph does is all about getting Benjamin and later, his father, down to Egypt.

²⁵ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 5, 2016.

Genesis 42:20b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| The NET Bible: <i>After the injunctive imperfect, this imperfect with vav indicates purpose or result.</i> ²⁶ | | | |
| 'âman (אָמַן) [pronounced <i>aw-MAHN</i>] | <i>to be verified, well-founded, firm, stable, of long continuance, perennial, faithful, trustworthy, sure, certain; something that someone can lean upon</i> | 3 rd person masculine plural, Niphal imperfect | Strong's #539 BDB #52 |
| The NET Bible: <i>The Niphal form of the verb has the sense of "to be faithful; to be sure; to be reliable." Joseph will test his brothers to see if their words are true.</i> ²⁷ | | | |
| d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>] | <i>words, sayings, doctrines, commands; things, matters, affairs; reports</i> | masculine plural noun with the 2 nd person masculine plural suffix | Strong's #1697 BDB #182 |

Translation: ...so your words are verified...

Joseph tells them, by bringing their youngest brother to him, this will verify the story they have given him. Joseph knows their back story. However, this is what he tells them is necessary.

Genesis 42:20c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|--|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lô' (לֹא or לוֹא) [pronounced <i>low</i>] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| mûwth (מוֹת) [pronounced <i>mooth</i>] | <i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i> | 3 rd person masculine plural, Qal imperfect | Strong's #4191 BDB #559 |

Translation: ...and so you [all] will not die."

This is quite the fascinating statement. Joseph is letting all but one of his brothers go. They will bring back one younger brother who will verify their stories (which are, of course, true). Now, let's just say for a moment that they are all spies. Well, if they do not return, only one of them will be executed. Is Joseph threatening to hunt them down?

Genesis 42:20a-c But bring your youngest brother to me, and let your words be confirmed, be proved true, and you [all] will not die."

²⁶ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 5, 2016.

²⁷ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 5, 2016.

He requires that the youngest brother (his own brother) be brought on their return trip. So, you see how clever Joseph is? He is not sure if he wants to reveal anything to his older brothers; but this ruse will allow him to see his younger brother, Benjamin. Benjamin is Joseph's only full brother. They are Rachel's only children. Unlike his older brothers, Benjamin has not done anything against Joseph.

| Genesis 42:20d | | | |
|--------------------------------------|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| ʿâsâh (עָשָׂה) [pronounced gaw-SAWH] | <i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i> | 3 rd person masculine plural, Qal imperfect | Strong's #6213 BDB #793 |
| kên (כֵּן) [pronounced kane] | <i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i> | properly, an active participle; used primarily as an adverb | Strong's #3651 BDB #485 |

Translation: [And they did that.](#)

Literally, this says, "And they did that." However, there is going to be considerable discussion that occurs. Does this phrase sum up their response to what Joseph proposes, but then we go back and pick up the details? Or does this indicate that they *intended* to do what Joseph said and agreed to it, not knowing what would happen upon their return to Canaan.

[Genesis 42:20b](#) [And they did so.](#)

The final sentence seems to indicate that they all agree to this. However, what they agree to do, and what happens later are two different things.

Plan A was to keep 9 brothers in jail and send one brother (Reuben) back. Plan B would keep one brother in jail (Simeon); and send 9 brothers back. Joseph makes the logical decision to send 9 brothers back; and then we have the discussion among the brothers. Whether these events followed each other in time is not completely clear (it appears that they did); but this separates Joseph's decision from the guilt that his brothers have been carrying all of these years.

Plan A of keeping 9 brothers in jail was probably Joseph's initial intent—perhaps to give them all a taste of jail. However, logically, Plan B is the most reasonable thing to do, which would make it more likely that the brothers would be able to return home safely with all the grain. In Plan A, one brother returns with a whole lot of grain; and in Plan B, 9 brothers return with a whole lot of grain. It is more likely that they will return home to Canaan safely with Plan B. Under Plan A, one man with so much grain during a time of famine, would be easily overpowered—so Plan A had to be discarded.

What appears to be the scene is, the brothers are before Joseph in a group (possibly still in jail); they have been informed of what Joseph expects them to do, and they begin talking among one another, not knowing that Joseph understands every word that they say.

Genesis 42:18–20 [So Joseph said to them on the third day, "You will do this and live, \[for\] I fear Elohim. If you \[are all\] honest, \[then\] one \[of\] your brothers will remain in the house of your prison, and \[the rest of\] you will go \[and\] carry grain for the famine of your households, but you will bring your youngest brother \[back\] to me so your words are verified and so you \[all\] will not die." And they did that.](#) (Kukis mostly literal translation)

Genesis 42:18–20 So Joseph said to them on the third day, “Do this and live, for I fear God. If you are being honest with me, then one of your brothers will remain in this prison while the rest of you go and carry back grain for your households. However, you will bring your youngest brother back to me, to verify your story, so that you do not all die.” And they agreed to this. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Brothers Still Feel Guilty about Joseph; Joseph Arrests Simeon

And so they say, a man unto his brother, “Truly, guilty we [are] upon our brother; when we saw anguish of his soul in his appeal unto us, and we did not listen. Upon so, unto us the anguish [is] the this.”

Genesis
42:21

So they said, each one to his brother, “Truthfully, we [are] guilty regarding our brother; when we observed the anguish of his soul when he appealed to us [for mercy], we did not listen [to him]. Therefore, this anguish [has come] upon us.”

His brothers discussed their past with one another, in the Hebrew language. “Listen, clearly we are guilty regarding our own brother. We knew the pain and suffering in his soul when he appealed to us for mercy, but we refused to listen to him. Therefore, his pain and suffering has come upon us.”

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|---|
| Masoretic Text (Hebrew) | And so they say, a man unto his brother, “Truly, guilty we [are] upon our brother; when we saw anguish of his soul in his appeal unto us, and we did not listen. Upon so, unto us the anguish [is] the this.” |
| Dead Sea Scrolls | . |
| Targum (Onkelos) | And they said, a man to his brother, We are verily guilty concerning our brother; that we saw the anguish of his soul, when he implored us, and we would not hearken to him: therefore is this distress come upon us. |
| Targum (Pseudo-Jonathan) | And they said, a man to his brother, In truth we are guilty concerning our brother, when we saw the distress of his soul, when he entreated us, and we would not hearken to him; therefore hath this affliction come upon us. |
| Revised Douay-Rheims | And they talked one to another: We deserve to suffer these things, because we have sinned against our brother, seeing the anguished of his soul, when he besought us, and we would not hear: therefore is this affliction come upon us. |
| Latin Vulgate | . |
| Aramaic ESV of Peshitta | They said one to another, "We are certainly guilty concerning our brother, in that we saw the distress of his soul, when he begged us, and we would not listen. Therefore this distress has come upon us." |
| Peshitta (Syriac) | And they said one to another, Truly we are guilty concerning our brother, for we saw the anguish of his soul when he pleaded with us, and we would not listen to him; therefore is this distress come upon us. |
| Septuagint (Greek) | And each said to his brother, Yes, indeed, for we are in fault concerning our brother, when we disregarded the anguish of his soul, when he besought us, and we listened not to him; and therefore has this affliction come upon us. |
| NETS (Greek) | . |
| Brenton's Septuagint | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|---------------------------------|--|
| Bible in Basic English | And they said to one another, Truly, we did wrong to our brother, for we saw his grief of mind, and we did not give ear to his prayers; that is why this trouble has come on us. |
| Easy English | Then they said to each other, 'Truly we are guilty. We saw that our brother Joseph had become very unhappy. He desperately asked us to help him. But we would not listen. So now we are suffering.' |
| Easy-to-Read Version—2006 | The brothers agreed to this. They said to each other, "We are being punished for the bad thing we did to our younger brother Joseph. We saw the trouble he was in. He begged us to save him, but we refused to listen. So now we are in trouble." The ERV includes a portion of v. 20 with the next paragraph. |
| International Children's B. | They said to each other, "We are being punished for what we did to our brother. We saw his trouble. He begged us to save him, but we refused to listen. That is why we are in this trouble now." |
| <i>God's Word</i> TM | . |
| Good News Bible (TEV) | They agreed to this and said to one another, "Yes, now we are suffering the consequences of what we did to our brother; we saw the great trouble he was in when he begged for help, but we would not listen. That is why we are in this trouble now." The GNB includes the latter portion of v. 20 with v. 21. |
| <i>The Message</i> | Then they started talking among themselves. "Now we're paying for what we did to our brother—we saw how terrified he was when he was begging us for mercy. We wouldn't listen to him and now we're the ones in trouble." |
| Names of God Bible NIRV | . |
| | They said to one another, "God is surely punishing us because of our brother. We saw how upset he was when he begged us to let him live. But we wouldn't listen. That's why all this trouble has come to us." |
| New Simplified Bible | . |

Thought-for-thought translations; paraphrases:

| | |
|---|--|
| Common English Bible | So they prepared to do this. The brothers said to each other, "We are clearly guilty for what we did to our brother when we saw his life in danger and when he begged us for mercy, but we didn't listen. That's why we're in this danger now." The CEB includes the latter portion of v. 20 with v. 21. |
| Contemporary English V. | Joseph's brothers agreed and said to one another, "We're being punished because of Joseph. We saw the trouble he was in, but we refused to help him when he begged us. That's why these terrible things are happening." The CEV includes the latter portion of v. 20 with v. 21. |
| The Living Bible | Speaking among themselves, they said, "This has all happened because of what we did to Joseph long ago. We saw his terror and anguish and heard his pleadings, but we wouldn't listen." |
| New Berkeley Version New Century Version | . |
| | The brothers agreed to this. They said to each other, "We are being punished for what we did to our brother. We saw his trouble, and he begged us to save him, but we refused to listen. That is why we are in this trouble now." The NCV includes a portion of v. 20 with v. 21. |
| New Life Version | They said to one another, "For sure we are guilty for what we did to our brother. We saw the suffering of his soul while he begged us. But we would not listen. So this trouble has come to us." |
| New Living Translation | Speaking among themselves, they said, "Clearly we are being punished because of what we did to Joseph long ago. We saw his anguish when he pleaded for his life, but we wouldn't listen. That's why we're in this trouble." |

Partially literal and partially paraphrased translations:

| | |
|---|--|
| American English Bible | Well, each one was saying to his brother: 'Yes, we are to blame when it comes to our brother. We didn't pay attention to the anguish that he was going through, and when he looked to us, we didn't listen to him. That's why this bad thing is happening to us!' |
| Beck's American Translation International Standard V | Joseph's Brothers Mull over Their Predicament "We're all guilty because of what we did to [The Heb. lacks <i>what we did to</i>] our brother!" they told each other. "We kept on watching his suffering while he pleaded with us! We're in this mess because we wouldn't listen!" |
| New Advent (Knox) Bible | And they bowed to his will, saying to one another, It is no more than we deserve, we, who so wronged our brother, and looked on without pity when he pleaded, in anguish, for his life. That is what has brought all this trouble upon us. The Knox Bible includes the end of v. 20 with v. 21. |
| Today's NIV | They said to one another, "Surely we are being punished because of our brother. We saw how distressed he was when he pleaded with us for his life, but we would not listen; that's why this distress has come on us." |
| Translation for Translators | They said to each other, "It is surely because of what we did to our <i>younger</i> brother that ◀we are being punished/God is punishing us ▶! We saw that he [SYN] was very distressed when he pleaded with us not to harm him. But we did not pay any attention to him, and that is why we are having this trouble!" |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|-----------------------|---|
| Awful Scroll Bible | They were to say, each to his brother: Surely we are guilty of our brother, that which we are to have seen the distress of his breath, are to show him pity, even are we to have heard him, that this strait is to have come on us! |
| Conservapedia | They said to one another, "We are indeed guilty in the matter of our brother, because we saw the distress of his soul, when he supplicated us, and we did not listen. So now this distress has come on us." |
| Ferrar-Fenton Bible | But each said to his brother : " We suffer for our sins against our brother, because we saw the anguish of his soul imploring us to have pity on him, and we would not listen. Therefore this distress has come upon us." |
| God's Truth (Tyndale) | Then they said one to another: we have verily sinned against our brother, in that we saw the anguish of his soul when he besought us, and would not hear him: therefore is this trouble come upon us. |
| HCSB | Then they said to each other, "Obviously, we are being punished for what we did to our brother. We saw his deep distress when he pleaded with us, but we would not listen. That is why this trouble has come to us." |
| Jubilee Bible 2000 | . |
| Lexham English Bible | . |
| NIV, ©2011 | . |
| H. C. Leupold | . |
| Tree of Life Version | . |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|---|
| Christian Community (1988) | They did as they were ordered and said among themselves, "Alas! We are guilty because of the way we treated our brother when he pleaded with us for mercy, but we didn't listen. That is why this trouble has come upon us." The CCB treats the end of v. 20 as the beginning of v. 21. |
|----------------------------|---|

| | |
|----------------------------------|---|
| The Heritage Bible | And they said each to his brother, We are truly guilty because of our brother, in that we saw the distress of his soul when he stooped asking for grace from us, and we did not attentively hear; therefore this distress has come upon us. |
| New American Bible (2002) | To one another, however, they said: "Alas, we are being punished because of our brother. We saw the anguish of his heart when he pleaded with us, yet we paid no heed; that is why this anguish has now come upon us." |
| New American Bible (2011) | To one another, however, they said: "Truly we are being punished because of our brother. We saw the anguish of his heart when he pleaded with us, yet we would not listen. That is why this anguish has now come upon us." Gn 37:18–27. |
| New Jerusalem Bible | And they said to one another, 'Clearly, we are being punished for what we did to our brother. We saw his deep misery when he pleaded with us, but we would not listen, and now this misery has come home to us.' |
| New RSV Revised English Bible | . They consented, and among themselves they said, "No doubt we are being punished because of our brother. We saw his distress when he pleaded with us and we refused to listen. That is why this distress has come on us." The end of v. 20 is placed with v. 21 in the REB. |

Jewish/Hebrew Names Bibles:

| | |
|---|--|
| Complete Jewish Bible | They said to each other, "We are in fact guilty concerning our brother. He was in distress and pleaded with us; we saw it and wouldn't listen. That's why this distress has come upon us now." |
| exeGesés companion Bible | And they say man to brother, We are truly guilty concerning our brother, in that we saw the tribulation of his soul when he besought us and we hearkened not; so this tribulation comes on us. |
| Hebraic Roots Bible JPS (Tanakh—1985) Judaica Press Complete T. Kaplan Translation | . . . <p>They agreed to this, but they said to one another, 'We deserve to be punished because of what we did to our brother. We saw him suffering when he pleaded with us, but we would not listen. That's why this great misfortune has come upon us now.' The Kaplan translation places the final portion of v. 20 with this paragraph.</p> |
| Orthodox Jewish Bible | And they said one to another, Surely we are ashemim (guilty ones) because of achinu (our brother), in that we saw the tzoros of his nefesh, when he besought us, and we would not hear; therefore is this tzoros come upon us. |
| <i>The Scriptures</i> 1998 | . |

Expanded/Embellished Bibles:

| | |
|--|---|
| <i>The Amplified Bible</i> | And they said to one another, "Truly we are guilty regarding our brother [Joseph], because we saw the distress <i>and</i> anguish of his soul when he pleaded with us [to let him go], yet we would not listen [to his cry]; so this distress and anguish has come on us." |
| The Expanded Bible | The brothers agreed to this. They said to each other, "[^L Alas,] We are being punished [or guilty] for what we did to our brother. We saw his trouble [the distress of his soul], and he begged us to save him [pleaded with us], but we refused to [^L did not] listen. That is why we are in this trouble [distress] now." The Expanded Bible places the final portion of v. 20 with this paragraph. |
| The Geneva Bible Kretzmann's Commentary | . Verses 21-24 Simeon Kept Back in Egypt |

And they said one to another, we are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. More than twenty years after their crime their consciences cause them to confess that they were indeed weighed down with guilt on account of their brother, whose deep anguish and heartrending cries had at that time made no impression on them.

| | |
|----------------|--|
| NET Bible® | They said to one other [<i>Heb</i> “a man to his neighbor.”], “Surely we’re being punished [Or “we are guilty”; the Hebrew word can also refer to the effect of being guilty, i.e., “we are being punished for guilt.”] because of our brother, because we saw how distressed he was [<i>Heb</i> “the distress of his soul.”] when he cried to us for mercy, but we refused to listen. That is why this distress ⁴⁶ has come on us!” |
| Syndein/Thieme | {Brothers Finally Rebound their Sin Against Joseph after 17 years} And they kept on saying one to another, "We . . . {are} verily guilty concerning our brother {referring to Joseph}, in that we saw the anguish of his soul {while imprisoned in the well}, when he cried out himself to us, and we would not hear and obey {shama'}. Therefore is this distress come upon us." {Note: This is referring back to Chapter 37:25 and surrounding verses. They still do not know that their persecutor was Joseph. They just are comparing their false imprisonment with what they did to their brother unfairly and now we have a picture of them rebounding that sin to God.} |
| The Voice | Joseph’s Brothers (to each other): Now at last, we are paying the penalty for what we did to our brother. We saw his anguish when he pleaded with us, but we wouldn’t listen. Now that very anguish has come to us. |

Literal, almost word-for-word, renderings:

| | |
|--|--|
| Benner’s Mechanical Trans. | ...and they said each to his brother, nevertheless we are guilty about our brother because we saw the trouble of his being in his beseeching to us and we did not hear, therefore this trouble came to us,... |
| Concordant Literal Version | And saying are they, each man to his brother, "Nevertheless, guilty are we on account of our brother when we saw the distress of his soul, when he supplicated us and we did not hearken. Therefore comes on us all this distress. |
| Context Group Version | And they said one to another, We are truly wicked concerning our brother, in that we saw the distress of his life { soul }, when he pled with us for generosity, and we would not hear; therefore is this distress come on us. |
| Darby Translation <i>Emphasized Bible</i> | . And they said each man unto his brother—Verily guilty, we are, respecting our brother, in that we saw the distress of his soul when he appealed unto us for favour and we hearkened not,—therefore, hath come in unto us this distress. |
| English Standard Version | Then they said to one another, "In truth we are guilty concerning our brother, in that we saw the distress of his soul, when he begged us and we did not listen. That is why this distress has come upon us." |
| Evidence Bible | . |
| Green’s Literal Translation | . |
| H. C. Leupold | . |
| Jack Ballinger’s translation | . |
| Modern English Version | . |
| Modern KJV | . |
| NASB | . |
| New European Version | . |
| New King James Version | And they did so. Then they said to one another, “We are truly guilty concerning our brother, for we saw the anguish of his soul when he pleaded with us, and we would not hear; therefore this distress has come upon us.” The NKJV places the final portion of v. 20 with this paragraph. |

Owen's Translation .
 Benner's Mechanical Trans. .
 Stuart Wolf .
 Third Millennium Bible .
 Updated Bible Version 2.11 .
 A Voice in the Wilderness .
 Webster's Bible Translation *And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.*
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT *And they say one unto another, "Verily we are guilty concerning our brother, because we saw the distress of his soul, in his making supplication unto us, and we did not hearken: therefore has this distress come upon us."*

The gist of this passage: The brothers all had guilty consciences concerning what they had done to Joseph.

| Genesis 42:21a | | | |
|----------------------------------|---|---|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אמר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 rd person masculine plural, Qal imperfect | Strong's #559 BDB #55 |
| 'îysh (איש) [pronounced eesh] | <i>a man, a husband; anyone; a certain one; each, each one, everyone</i> | masculine singular noun (sometimes found where we would use a plural) | Strong's #376 BDB #35 |
| 'el (אל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| 'âch (אח) [pronounced awhk] | <i>brother, half-brother; kinsman or close relative; one who resembles</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #251 BDB #26 |

Translation: *So they said, each one to his brother,...*

So the brothers begin to discuss this proposal. As we will see, they are speaking to one another in their native tongues, therefore, thinking that they could speak freely before Joseph.

| Genesis 42:21b | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'ābāl (אָבַל) [pronounced uhb-AWL] | <i>truly, indeed, verily, surely</i> ; this adverb has corrective power, as in: <i>but, however, howbeit; on the contrary, contrariwise, nay rather (negative)</i> | adverb | Strong's #61 BDB #6 |
| 'āshēm (אָשָׁם) [pronounced aw-SHAME] | <i>guilty; obliged to offer a guilt offering; one who offers a sacrifice for a trespass; faulty, at fault</i> | masculine plural adjective | Strong's #818 BDB #79 |
| 'ānach ^e nūw (אָנַחְנוּ) [pronounced uh-NAHKH-noo] | <i>we</i> ; (sometimes a verb is implied) | 1 st person plural pronoun | Strong's #587 BDB #59 |
| 'al (עַל) [pronounced gah/] | <i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| 'āch (אָח) [pronounced awhk] | <i>brother, half-brother; kinsman or close relative; one who resembles</i> | masculine singular noun with the 1 st person plural suffix | Strong's #251 BDB #26 |

Translation: "Truthfully, we [are] guilty regarding our brother;..."

Again, these brothers are speaking; one saying one thing; another saying another thing. One makes the statement, we are guilty regarding our brother, referring to Joseph.

My educated guess is, this took Joseph by surprise. I don't think that he was trying to poke or prod them for this response; it just came out (probably, in part, because they are in Egypt). This tells him that it is on the forefront of their minds.

| Genesis 42:21c | | | |
|--------------------------------------|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'āsher (אֲשֶׁר) [pronounced uh-SHER] | <i>that, which, when, who, whom; where; in that, in which, in what</i> | relative pronoun; sometimes the verb <i>to be</i> is implied | Strong's #834 BDB #81 |
| rā'āh (רָאָה) [pronounced raw-AWH] | <i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i> | 1 st person plural, Qal perfect | Strong's #7200 BDB #906 |

| Genesis 42:21c | | | |
|--|---|--|-----------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| tsârâh (צָרָה) [pronounced tzaw-RAW] | <i>anguish, adversity, affliction, travail, trouble, distress; a female enemy</i> | feminine singular construct | Strong's #6869 BDB #865 |
| nephesh (נֶפֶשׁ) [pronounced NEH-fesh] | <i>soul, life, living being; breath; mind; desire, volition; will</i> | feminine singular noun with the 3 rd person masculine singular suffix | Strong's #5315 BDB #659 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| chânan (חָנַן) [pronounced khaw-NAHN] | <i>to petition for grace, to make a request for grace, to make an appeal for grace, to entreat for mercy, to make a request as an inferior for something from a superior, to ask for gracious treatment</i> | Hithpael infinitive construct | Strong's #2603, #2589 BDB #335 |
| The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb. | | | |
| 'el (אֵל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied); with the 1 st person plural suffix | Strong's #413 BDB #39 |

Translation: ...when we observed the anguish of his soul when he appealed to us [for mercy],...

This is an interesting verb. Rather than use the word *we heard*, they used the verb *we saw, we observed*. Joseph was actually in the pit, but this perhaps suggests to us that Joseph was pleading with them while they were carrying him toward the pit.

This was apparently a much more dramatic situation that we may have originally realized. These brothers are thinking about what they did 20 years later.

| Genesis 42:21d | | | |
|--|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lô' (לֹא or לוֹא) [pronounced low] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |

Genesis 42:21d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|-------------------------------------|--|---|-----------------------------|
| shâma' (שמע) [pronounced shaw-MAHÇ] | <i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i> | 1 st person plural, Qal perfect; pausal form | Strong's #8085 BDB #1033 |

Translation: ...we did not listen [to him].

Joseph appealed to them, and they refused to listen to him.

Realize that they are all discussing thing, not realizing that Joseph is right there with them; and not realizing that the prime minister who is there (Joseph) understands every word that they say.

This is somewhat ironic, that, they would not listen to Joseph; and now they are speaking, not realizing that Joseph is listening carefully to them.

Genesis 42:21e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|------------------------------|--|--------------------------|----------------------------|
| 'al (עַל) [pronounced gah/] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5921 BDB #752 |
| kên (כֵּן) [pronounced kane] | <i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i> | adverb | Strong's #3651 BDB #485 |

Together, 'al kên (עַל כֵּן) mean *so, upon the ground of such conditions, therefore, consequently, on this account, on account, for this reason*. Literally, these words would be translated *upon so, upon therefore, upon then*.

| | | | |
|------------------------------|--|---|--------------------------|
| bôw' (אוּב) [pronounced boh] | <i>to come in, to come, to go in, to go, to enter, to advance; to attain</i> | 3 rd person feminine singular, Qal imperfect | Strong's #935 BDB #97 |
|------------------------------|--|---|--------------------------|

The BDB meanings are: *to enter, come in; to come; to come with; to come upon, fall or light upon, attack (enemy); to come to pass; to attain to; to be enumerated; to go*.

| | | | |
|--------------------------------------|---|--|----------------------------|
| 'el (עַל) [pronounced eh/] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied); with the 1 st person plural suffix | Strong's #413 BDB #39 |
| tsârâh (צָרָה) [pronounced tzaw-RAW] | <i>anguish, adversity, affliction, travail, trouble, distress; a female enemy</i> | feminine singular noun with the definite article | Strong's #6869 BDB #865 |

The NET Bible: *The repetition of the Hebrew noun translated distress draws attention to the fact that they regard their present distress as appropriate punishment for their refusal to ignore their brother when he was in distress.*²⁸

²⁸ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 5, 2016.

Genesis 42:21e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|-------------------------------|---|--|---|
| zō'th (זֹת) [pronounced zoth] | <i>here, this, this one; thus; possibly another</i> | feminine of singular zeh; demonstrative pronoun, adverb; with the definite article | Strong's #2063 (& 2088, 2090) BDB #260 |

Translation: Therefore, this anguish [has come] upon us.”

One of the brothers concludes, “Look, this is the problem. We ignored the anguish of Joseph’s soul and now this same anguish has come upon us.”

They did not recognize Joseph for several reasons, but he did bring back thoughts of what they had done to him. This is their subconscious minds operating. Their subconscious minds picked up enough information from talking to Joseph (through an interpreter) that, although they did not recognize him, they began to all think about him and the wrong that they had done.

This very much suggests that what they did to Joseph has stayed with them for all of these years. Personally, I can relate to this, as I have done things in my past which I don’t much care for. Now, I know that God has forgiven me and I know that I am not going to face retribution or punishment for these things in the future; but that does not remove some shame or guilt from having done these things.

Genesis 42:21 And they said one to another, “We are truly guilty concerning our brother, in that we saw the anguish of his soul when he begged us, and we would not hear. Therefore this distress has come upon us.”

They begin to discuss what has happened in their past. They speak of Joseph’s anguish after he had been thrown into the pit. Recall that he was 17 years old, and not only had his brothers all turned against him, but they were going to sell him into slavery (at first, they were going to kill him). No doubt, Joseph was very upset at the time and that his brothers could hear his pleading voice from the pit. The brothers conclude that all of this is happening because of what they did to Joseph, 20+ years ago.

This is a common thing which occurs among those in the human race. You commit some great, heinous act in your past, and then you believe that there are negative results that happen as a result of that act, even though it is something which you have done years ago.

As a common sense application—it is okay to look back in your life and to recognize great mistakes that you have made. We have all made such mistakes. However, that is not the same as believing that you are being punished for something that you did 10 or 20 years ago. Once you name a sin, God forgives it, despite its heinous level. God does not look at you, think about those lousy things you did 20 years ago and say, “I am still mad about those sins; so let Me make your life miserable some more!”

On the other hand, you can commit sins whose after affects can follow you for the rest of your life. You can have a child out of wedlock (or sire a child outside of marriage). That is a normal result which will be there for your entire life—he or she is not punishment for what you did, but they are a result which will impact your life forever. And having an abortion because a child is inconvenient—that will also impact your life forever.

There are many crimes you can commit, for which you may do jail time, and that will follow you around all of your life. You may be completely reformed, but having a prison record is going to impact your entire life. These are natural consequences; they are not God continuing to punish you for what you have done.

All of these brothers participated in this act. Placing their youngest brother into slavery was one of the most heinous things that they have done—and these brothers did some pretty heinous stuff (Genesis 34)! Now, here

they are in Egypt, in an Egyptian jail, and they think of their youngest brother Joseph, whom they sent to Egypt as a slave and whom they have pretty much give up for dead.

It is clear that this act is seen by the brothers as the worst thing that they have ever done. Over 20 years later, they still feel guilty. Furthermore, remember, they have been lying to their father all of this time about the fate of Joseph. We have already discussed that Judah may have even cut ties with his family for two decades because of this (the events of Genesis 38 were the result of that separation).

Furthermore, we have only studied a few things which the sons of Jacob have done. We do not know about their entire lives. But, what we do know is, they have done some very bad things in their lives. These are the patriarchs of nation Israel, but they are not great people. They have not led great and exemplary lives. We generally do not study these chapters in the Bible and think, I really need to be more like Reuben (or Simeon or Levi).

One reason that I have faith in my own salvation, which is based upon what Jesus did for me on the cross, is the Bible has many examples of believers with whom I identify. I wish that I could tell you that I personally identify with Joseph (or with Abraham), but I don't. I am far more like his 10 brothers, with their sordid and sometimes pathetic lives.

At first, it appears that Joseph was going to send Reuben back home, and leave his 9 brothers in jail. All of them are in jail right at this moment; and Joseph is probably questioning them 1 or 2 at a time, but, at the same time, Joseph hears what they are saying while in jail (obviously Joseph knows their language; but they do not realize that Joseph knows their language). Therefore, the brothers speak freely among themselves.

Genesis 42:21 So they said, each one to his brother, "Truthfully, we [are] guilty regarding our brother; when we observed the anguish of his soul when he appealed to us [for mercy], we did not listen [to him]. Therefore, this anguish [has come] upon us." (Kukis mostly literal translation)

Genesis 42:21 His brothers discussed their past with one another, in the Hebrew language. "Listen, clearly we are guilty regarding our own brother. We knew the pain and suffering in his soul when he appealed to us for mercy, but we refused to listen to him. Therefore, his pain and suffering has come upon us." (Kukis paraphrase)

Because the Divine Author of Genesis is God the Holy Spirit, there are certain brothers that He is concerned with: Reuben, Simeon, Levi, Judah and Joseph. There is actually a reason why these brothers in particular are mentioned by name.

And so answers Reuben them, to say, "Did I not say unto you, to say, 'You [all] will not sin against the lad;' and you [all] would not listen and now his blood, behold, is required."

Genesis
42:22

Then Reuben answered them, saying, "Did I not say to you, 'You [all] should not sin against the lad'? But you [all] would not listen [to me] and now his blood—listen [to me]—is required."

Then Reuben spoke [to their concerns] saying, "Did I not tell you not to sin against the lad? But you would not listen to me, and now, behold, his blood is required of us."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so answers Reuben them, to say, "Did I not say unto you, to say, 'You [all] will not sin against the lad;' and you [all] would not listen and now his blood, behold, is required."

Dead Sea Scrolls

| | |
|--------------------------|---|
| Targum (Onkelos) | And Reuben answered them, saying, Did not I tell you, saying, Do not sin against the youth? but you, would not hearken. Thus, behold, his blood is required. |
| Targum (Pseudo-Jonathan) | And Reuben answered them and said, Did I not tell you, saying, Do not sin against the youth? But you would not listen to me; and thus, behold, his blood is required of us. |
| Revised Douay-Rheims | And Ruben one of them, said: Did not I say to you: Do not sin against the boy: and you would not hear me? Behold his blood is required. |
| Latin Vulgate | . |
| Aramaic ESV of Peshitta | Reuben answered them, saying, "Did not I tell you, saying, 'Do not sin against the child,' and you would not listen? Therefore also, behold, his blood is required." |
| Peshitta (Syriac) | And Reuben answered and said to them, Did I not tell you, Do not sin against the boy; but you did not listen? So now his blood is required. |
| Septuagint (Greek) | And Ruben answered them, saying, Did I not speak to you, saying, Hurt not the boy, and you heard me not? and, behold, his blood is required. |
| NETS (Greek) | . |
| Brenton's Septuagint | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|-----------------------------|--|
| Bible in Basic English | And Reuben said to them, Did I not say to you, Do the child no wrong? but you gave no attention; so now, punishment has come on us for his blood. |
| Easy English | Reuben answered them, 'I told you not to do bad things to the boy, Joseph. But you did not want to listen. Now God is punishing us because we killed him.' |
| Easy-to-Read Version–2006 | . |
| International Children's B. | Then Reuben said to them, "I told you not to harm the boy. But you refused to listen to me. So now we are being punished for what we did to him." |
| God's Word™ | Reuben said to them, "Didn't I tell you not to sin against the boy? But you wouldn't listen. Now we must pay for this bloodshed." |
| Good News Bible (TEV) | Reuben said, "I told you not to harm the boy, but you wouldn't listen. And now we are being paid back for his death." |
| The Message | Reuben broke in. "Didn't I tell you, 'Don't hurt the boy'? But no, you wouldn't listen. And now we're paying for his murder." |
| Names of God Bible | . |
| NIRV | . |
| New Simplified Bible | . |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | Reuben responded to them, "Didn't I tell you, 'Don't do anything wrong to the boy'? But you wouldn't listen. So now this is payback for his death." |
| Contemporary English V. | Reuben spoke up, "Didn't I tell you not to harm the boy? But you wouldn't listen, and now we have to pay the price for killing him." |
| The Living Bible | "Didn't I tell you not to do it?" Reuben asked. "But you wouldn't listen. And now we are going to die because we murdered him." |
| New Berkeley Version | . |
| New Century Version | Then Reuben said to them, "I told you not to harm the boy, but you refused to listen to me. So now we are being punished for what we did to him." |
| New Life Version | . |
| New Living Translation | "Didn't I tell you not to sin against the boy?" Reuben asked. "But you wouldn't listen. And now we have to answer for his blood!" |

Partially literal and partially paraphrased translations:

| | |
|---|--|
| American English Bible | Then ReuBen said: 'Didn't I tell you not to harm the boy? But you wouldn't listen to me! Now look... his blood is [being avenged]!' |
| Beck's American Translation International Standard V | . Didn't I tell you!" Reuben replied. "Don't wrong the kid! I said, but would you listen? No! Now it's payback time!" |
| New Advent (Knox) Bible | And Ruben said to the rest, I pleaded with you not to do the boy such wrong, and you would not listen to me; we are being punished, now, for his murder. |
| Today's NIV Translation for Translators | . Reuben said to them, "I told you not to harm the boy [RHQ], but you did not pay attention to what I said! Now we are being <paid back/punished> for killing him [MTY]!" |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|-----------------------|---|
| Awful Scroll Bible | Reuben was to respond, to the intent: Have I said, to the intent: We were to be kept clean of the boy - are you to have listened? - His blood is to have been required! |
| Conservapedia | Reuben said in answer, "Didn't I tell you that you must not sin against the boy? Why didn't you listen? And furthermore, his blood is now required." A clear reference to Cain's cynical question about being a "brother's keeper," and God's answer. |
| Ferrar-Fenton Bible | Then Reuben answered them, and said, " Did I not speak to you and say, ' Let us not sin against the lad,' and you would not listen to me ? And now his blood is sought for! " |
| God's Truth (Tyndale) | Ruben answered them saying: said I not unto you that you should not sin against the lad? but you would not hear. And now verily see, his blood is required. |
| HCSB | . |
| Jubilee Bible 2000 | . |
| Lexham English Bible | Then Reuben answered them, saying, "Did I not say to you, do not sin against the boy? But you did not listen, and now, behold, his blood has been sought." |
| NIV, ©2011 | . |
| H. C. Leupold | . |
| Tree of Life Version | . |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|--|
| Christian Community (1988) | Reuben answered them, "Didn't I tell you not to sin against the boy. But you did not listen and now we are brought to account for his blood." |
| The Heritage Bible | And Reuben answered them, saying, Did I not say to you, saying, Do not sin against the youth; and you did not attentively hear? And, also behold, his blood will tread seeking judgment. Gen 4:10; 9:4-6 |
| New American Bible (2002) | . |
| New American Bible (2011) | . |
| New Jerusalem Bible | Reuben retorted to them, 'Did I not tell you not to wrong the boy? But you would not listen. Now comes the accounting.' |
| New RSV | Then Reuben answered them, 'Did I not tell you not to wrong the boy? But you would not listen. So now there comes a reckoning for his blood.' |
| Revised English Bible | Reuben said, "Did I not warn you not to do wrong to the boy? But you would not listen, and now his blood is on our heads, and we must pay." |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|--|
| Complete Jewish Bible | Re'uven answered them, "Didn't I tell you, 'Don't wrong the boy'? But you wouldn't hear of it. Now comes the reckoning for his blood!" |
| exeGesés companion Bible | And Reu Ben answers them, saying, Said I not to you, saying, Sin not against the child! |

- and you hearkened not?
and behold, also his blood is required.

Hebraic Roots Bible
JPS (Tanakh—1985)

.
Then Reuben spoke up and said to them, "Did I not tell you, 'Do no wrong to the boy'? But you paid no heed. Now comes the reckoning for his blood."

Judaica Press Complete T.
Kaplan Translation

.
Reuben interrupted them. 'Didn't I tell you not to commit a crime against the boy?' he said. 'You wouldn't listen. Now a [divine] accounting is being demanded for his blood [See Genesis 9:5.]!'

Orthodox Jewish Bible

And Reuben answered them, saying, Spoke I not unto you, saying, Do not sin against the yeled; and ye would not hear? Therefore, hinei, the accounting for his dahm is required [of us (see Mt 27:25 OJBC)].

The Scriptures 1998

Expanded/Embellished Bibles:

The Amplified Bible

Reuben answered them, "Did I not tell you, 'Do not sin against the boy'; and you would not listen? Now the accounting for his blood is required [of us for we are guilty of his death]."

The Expanded Bible

Then Reuben said to them, "I told [Did I not tell...?] you not to harm [wrong; sin against] the boy [child], but you refused to [did not] listen to me. So now we are being punished for what we did to him [there is a reckoning for his blood]."

The Geneva Bible
Kretzmann's Commentary

.
And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? Therefore, behold, also his blood is required. Reuben was by no means innocent in the matter of Joseph, and his present reminder was not in the sense of a reproach by which he meant to clear himself. But he declared their present plight to come from the avenging justice of God, who thus demanded the freedom and the blood of their brother at their hands. All these expressions showed that the brothers were deeply repentant for their sin, for they willingly bowed themselves under the punishment of the Lord.

NET Bible®

Reuben said to them, "Didn't I say to you, 'Don't sin against the boy,' but you wouldn't listen? So now we must pay for shedding his blood [*Heb* "and also his blood, look, it is required." God requires compensation, as it were, from those who shed innocent blood (see Gen 9:6). In other words, God exacts punishment for the crime of murder.]!"

Syndein/Thieme

{All Reuben can Add is 'I Told You So' - Accomplishes Nothing}
And Reuben {oldest, noble but unstable} kept on answering them, saying, "Did I not speak to you, saying, Do not keep on sinning against the boy? And you would not hear and obey? Therefore, behold, also his {brother left behind now} blood is 'divinely required {darash}'."

{Note: Reuben said 'I told you so!'. But so what! He did nothing about it so, his stature is not improved at all. "I told you so" is an indication of disorientation to the grace of God.}

The Voice

Reuben: Didn't I tell you not to harm the boy? But you wouldn't listen. Now we will all pay for *spilling* his blood!

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.

...and Re'uven ^[See a son] answered them saying, did I not say to you saying, you will not err in the boy and you did not hear and also look, his blood is required,...

Concordant Literal Version

And answering them is Reuben, saying, "Did not I speak to you, saying, 'You must not sin against the boy'? And not hearken did you. And, moreover, behold! His blood is required.

| | |
|------------------------------|---|
| Context Group Version | And Reuben answered them, saying, Didn't I speak to you {pl}, saying, Don't disgrace the child; and you {pl} would not hear? Therefore also, look, his blood is required. |
| Darby Translation | And Reuben answered them, saying, Did I not speak to you, saying, Do not sin against the lad? But ye did not hearken; and now behold, his blood also is required. |
| Emphasized Bible | And Reuben responded to them, saying—Spake I not unto you saying, Do not sin against the child! And ye hearkened not? His very blood, therefore lo! it is required. |
| English Standard Version | . |
| Evidence Bible | . |
| Green's Literal Translation | And Reuben replied to them, saying, Did I not speak to you, saying, Do not sin against the youth, and you did not listen? And, behold, his blood is also required. |
| H. C. Leupold | . |
| Jack Ballinger's translation | . |
| Modern English Version | . |
| Modern KJV | . |
| NASB | Reuben answered them, saying, "Did I not tell you, 'Do not sin against the boy'; and you would not listen? Now comes the reckoning for his blood." |
| New European Version | . |
| New King James Version | . |
| Owen's Translation | . |
| Benner's Mechanical Trans. | . |
| Stuart Wolf | . |
| Third Millennium Bible | . |
| Updated Bible Version 2.11 | . |
| A Voice in the Wilderness | . |
| Webster's Bible Translation | And Reuben answered them, saying, Did I not speak to you, saying, Do not sin against the young man; and ye would not hear? therefore behold also his blood is required. |
| World English Bible | Reuben answered them, saying, "Didn't I tell you, saying, 'Don't sin against the child,' and you wouldn't listen? Therefore also, behold, his blood is required." |
| Young's Literal Translation | . |
| Young's Updated LT | And Reuben answers them, saying, "Spake I not unto you, saying, Sin not against the lad? and you [all] hearkened not; and his blood also, lo, it is required." |

The gist of this passage: Reuben tells his brothers, "I warned you not to do this."

| Genesis 42:22a | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| ʿânâh (אָנָה) [pronounced gaw-NAWH] | <i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i> | 3 rd person masculine singular, Qal imperfect | Strong's #6030 BDB #772 |
| R ^o ûwbên (רְאוּבֵן) [pronounced roo-BANE] | <i>behold a son; transliterated Reuben</i> | masculine singular proper noun | Strong's #7205 BDB #910 |
| ʾêth (אֵת) [pronounced ayth] | <i>them; untranslated mark of a direct object; occasionally to them, toward them</i> | sign of the direct object affixed to a 3 rd person masculine plural suffix | Strong's #853 BDB #84 |

Translation: Then Reuben answered them,...

There are specific brothers that this narrative will center on. Reuben is the oldest and he should have stopped what had happened. Simeon is the next oldest, and he should have acted as backup if Reuben's judgment was off. Then we skip a brother and come down to Judah. It is these brothers who are particularly pertinent to this narrative, both here and later on.

What Reuben does here is an *I told you so*. These are fairly worthless most of the time (unless I say it, of course).

| Genesis 42:22b | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| lâmed (ל) [pronounced <i>l</i> '] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| 'âmar (אמר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | Qal infinitive construct | Strong's #559 BDB #55 |
| hă (ה) [pronounced <i>heh</i>] | interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> . | | Strong's #none BDB #209 |
| Hă (ה) [pronounced <i>heh</i>] usually an interrogative particle; but can act as indirect interrogation and be translated <i>if, whether [or not]</i> . | | | |
| lô' (לא or אול) [pronounced <i>low</i>] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| Hă lô' together expect an affirmative answer and can be translated <i>is not?</i> Let me suggest, this might be understood to mean, <i>is it not true that?</i> Or, <i>isn't this the case that?</i> Or, <i>is it not obvious that?</i> These two words together present a question with an obvious, self-evident answer. This combination is found in Genesis 4:11 20:5 Job 1:10 Num. 23:26 1Kings 1:11. | | | |
| 'el (אל) [pronounced <i>ehl</i>] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 2 nd person masculine plural suffix | Strong's #413 BDB #39 |

Translation: ...saying, "Did I not say to you,..."

Reuben points out, "Did I not say this to you all?" No doubt, he did.

| Genesis 42:22c | | | |
|--|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| 'âmar (אמר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | Qal infinitive construct | Strong's #559 BDB #55 |
| 'al (אל) [pronounced a] | <i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i> | adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done | Strong's #408 BDB #39 |
| châṭâ' (חטא) [pronounced khaw-TAW] | <i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i> | 2 nd person masculine plural, Qal imperfect | Strong's #2398 BDB #306 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| yeled (יָלֵד) [pronounced YEH-led] | <i>child, one born; son, boy, youth</i> | masculine singular noun | Strong's #3206 BDB #409 |

Translation: ...'You [all] should not sin against the lad'?

I took some liberties here and left out the words *to say*, which would precede this phrase.

What Reuben said was, "You will not sin against the boy." Now, this may be exactly what he said, or what he remembers saying. In any case, what we recall him suggesting is, that Joseph not be killed but sold into slavery instead.

In any case, this was not up for a vote. As the oldest brother, Reuben could have made the decision. He is standing in for their father, Jacob. All he had to do was say, "Look, we are not going to harm a hair on Joseph's head, and I don't care what any of you think about that;" but he did not.

| Genesis 42:22d | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lô' (לא or לוּל) [pronounced low] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |

Genesis 42:22d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|--|-----------------------------|
| shâma' (שָׁמַע) [pronounced shaw- MAHG] | <i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i> | 2 nd person masculine plural, Qal perfect | Strong's #8085 BDB #1033 |

Translation: But you [all] would not listen [to me]...

"I told you what we should have done, but you refused to listen to me!" As the oldest brother, Reuben could have taken a stronger stand, not allowing his brothers to do what they did.

As we recall, it was not Reuben who asserted his authority as the oldest, but it was Reuben who suggested that they put Joseph in the empty well and it was Judah who suggested that they sell Joseph rather than kill him; but Reuben did not take the proper stand and forbid the killing of Joseph. He did intend to later rescue Joseph from the well. He just had not gotten around to it by the time the Ishmaelite trading caravan discovered Joseph and sold him. However, what they did to Joseph has weighed heavily on their respective consciences for all these years.

Genesis 42:22e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|------------------------|----------------------------|
| w ^e (or v ^e) (וּ, וְ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| gam (גַּם) [pronounced gahm] | <i>also, furthermore, in addition to, even, moreover</i> | adverb | Strong's #1571 BDB #168 |

Together, the wâw conjunction and the gam particle might mean *and also, together with, along with, joined with, and, furthermore, and furthermore*.

| | | | |
|---|---|---|---|
| dâm (דָּם) [pronounced dawm] | <i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #1818 BDB #196 |
| hinnêh (הִנֵּה) [pronounced hin-NAY] | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i> | interjection, exclamatory particle, demonstrative particle | Strong's #2009 (and #518, 2006) BDB #243 |

This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, *he observed [that]; he saw; suddenly, unexpectedly, dramatically*. This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.

| | | | |
|---|---|-------------------|----------------------------|
| dârash (דָּרַשׁ) [pronounced daw-RASH] | <i>allowing oneself to be enquired of, consulted (only of God); sought, sought out; required (of blood)</i> | Niphal participle | Strong's #1875 BDB #205 |
|---|---|-------------------|----------------------------|

Genesis 42:22e

Hebrew/Pronunciation

Common English Meanings

Notes/Morphology

BDB and Strong's #

In the participle, Owens translates this *a reckoning*.

Translation: ...and now his blood—listen [to me]—is required.”

Reuben is agreeing with the previous speaker. What they have done to Joseph is now coming back and falling upon them. “Joseph’s blood is now required of us,” is Reuben’s point. They think that they have made an enemy of this prime minister, not ever having any idea what was going on.

His last sentence is stilted because he is upset. He begins with *waw* conjunction and the adverb *gam* (גַּם) [pronounced *gam*] and it is from an unused root which means *to gather*. It means *in addition to, also, moreover*. This is followed by the masculine singular Hebrew word for blood with a 3rd masculine suffix (meaning *his*). He ends with the Niphal participle of *dârash* (שָׁדַשׁ) [pronounced *daw-RASH*], which means, in the passive, *required, sought*. The participle acts as a verbal adjective with continuous action. *So moreover, observe, his blood is being required*—would be pretty close to a literal, word-for-word translation. Reuben has told the brothers that he and they will pay for what they have done to Joseph; the implication being is that it is time to pay the piper now. This shows some understanding of God and how things work. No one gets away with anything—even in these days. We bear a responsibility for everything that we do.

Genesis 42:22 And Reuben answered them, saying, “Did I not speak to you saying, ‘Do not sin against the youth?’ And you would not hear. Therefore, behold, also his blood is required.”

More literally, this reads: **Then Reuben answered them, saying, “Did I not say to you, ‘You [all] should not sin against the lad’? But you [all] would not listen [to me] and now his blood—listen [to me]—is required.”**

As you can see, the actual Hebrew is more stilted and less free flowing. Reuben is apparently quite upset while saying this.

Reuben reminds them that he was against killing Joseph, and said that they should not sin against him. However, as you may recall, Reuben suggested that he be sold into slavery. He may have opposed what was being done in the first place, but he eventually found the “happy medium” of selling Joseph into slavery rather than killing him. Reuben had intended to free Joseph later, but his brothers apparently negotiated the sale before Reuben could do that. Joseph would have been aware of all this.

The problem is, Reuben is the oldest brother. He could have required anything, because he stood in the place of their father, Jacob, when Jacob was absent. However, Reuben tried to find a way to save Joseph, but without coming out and clearly saying, “Look, he is our brother and we cannot do this to him!” A leader has to lead; and sometimes, this involves taking an unpopular position.

By way of application, sometimes there is not a happy middle ground between two different positions (in this case it was between killing Joseph or letting him go). A true leader would have recognized that. Letting Joseph be sold into slavery was the expedient thing to do, but it was not the right thing to do.

Interestingly enough, this is why there has been such an impasse in our political system in the United States as of late. The far left of the Democrat party no longer has anything in common with the founding of our country. So, whatever values our founders had, have been completely rejected by the ruling faction of the Democratic party (which is almost every Democrat in Washington D.C.). Their intention is to subvert and undermine the Constitution of these United States. If you believe in the values which underlie our founding, then it is quite difficult to find middle ground with a movement which rejects these same values.

For instance, pretty much anything in the Constitution can be changed, but that requires a large majority of people to agree to it (and building such consensus is difficult and pretty much impossible for changes that the left wants to impose). Therefore, rather than change things constitutionally, they do an end run around the Constitution by passing legislation and/or putting in far-left judges who will agree to any far-left idea (declaring the anti-Constitutional legislation as Constitutional); or they impose their own far-left opinions from the Supreme Court, when they have a liberal/progressive majority (the Supreme Court, was *never* designed to make laws). In fact, our Supreme Court was designed originally to act like umpires in a baseball game, to call balls and strikes. They were not designed in the Constitution to make up new rules to the game mid-game (which is what a corrupt court has been doing for the past 100 years).

For instance—whatever your opinion is on abortion, an amendment to the Constitution could be passed in order to legalize abortion (it was understood for many years to be wrong). However, it would be impossible to get enough people to agree to legalized abortion in order to pass such an amendment. So then, instead, the courts decide that there is a fundamental right to privacy in the Constitution, leading a left-leaning court to the logical conclusion that, a woman has right to have an abortion. That is doing an end-run around the Constitution—which does recognize specific rights of its citizens which protects citizens from a corrupt government—but which does not give anyone the right to end the life of the fetus/child in the womb. That “right” is nowhere to be found in the Constitution. When the Supreme Court invents a right out of whole cloth, that is problematic because it was never the Court’s job to do that.

I have gone out on a tangent here, somehow beginning with Reuben trying to find common ground where no common ground exists.

In any case, the brothers are still feeling quite guilty for having sold Joseph into slavery, and they are discussing this, 20+ years after the fact; and Joseph hears and understands every word that they say.

Genesis 42:22 Then Reuben answered them, saying, “Did I not say to you, ‘You [all] should not sin against the lad’? But you [all] would not listen [to me] and now his blood—listen [to me]—is required.” (Kukis mostly literal translation)

Genesis 42:22 Then Reuben spoke [to their concerns] saying, “Did I not tell you not to sin against the lad? But you would not listen to me, and now, behold, his blood is required of us.” (Kukis paraphrase)

And they have not known that hearing Joseph for the interpreter [is] between them. And so he turns away from them and so he wept and so he returns unto them; and so he spoke unto them and so he takes from with them Simeon; and so he binds him to their [two] eyes.

Genesis
42:23–24

They did not know that Joseph heard [and understood them] for [there was] an interpreter between them. He turned away from them and wept. Then he returned to them and he spoke to them; and then he took Simeon from with them and he ties him [up] before them.

They did not realize that Joseph understood what they were saying because he spoke previously only through an interpreter. Joseph turned away from them and wept. Then he returned and spoke to them, taking Simeon from their midst and tying him up in front of them.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And they have not known that hearing Joseph for the interpreter [is] between them. And so he turns away from them and so he wept and so he returns unto them; and

so he spoke unto them and so he takes from with them Simeon; and so he binds him to their [two] eyes.

Dead Sea Scrolls
Targum (Onkelos)

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But they knew not that Joseph heard; for there was an interpreter between them. And he turned himself away from them, and wept. And he returned and spake to them, and took Shemeon from them, and bound him before their eyes.

Targum (Pseudo-Jonathan)

But they knew not that Joseph understood (heard) the holy language; for Menasheh was interpreter [Meturgeman] between them. [Jerusalem. But they knew not that Joseph heard in the holy language; for as an interpeter Menasheh stood between them.] And he withdrew from them and wept, and returned and, spake with them. And from them he took Shimeon, who had counselled them to kill him, and bound him before them.

Revised Douay-Rheims

And they knew not that Joseph understood, because he spoke to them by an interpreter. And he turned himself away a little while, and wept: and returning he spoke to them.

Latin Vulgate
Aramaic ESV of Peshitta

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They did not know that Yoseph understood them; for there was an interpreter between them. He turned himself away from them, and wept. Then he returned to them, and spoke to them, and took Simeon from among them, and bound him before their eyes.

Peshitta (Syriac)

And they did not know that Joseph understood them; for he spoke to them by an interpreter. And he turned aside from them and wept; and he returned to them again, and conversed with them, and took Simeon from them, and bound him before their eyes.

Septuagint (Greek)

But they knew not that Joseph understood them; for there was an interpreter between them. And Joseph turned away from them, and wept; and again he came to them, and spoke to them; and he took Symeon from them, and bound him before their eyes.

NETS (Greek)
Brenton's Septuagint

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

They were not conscious that the sense of their words was clear to Joseph, for he had been talking to them through one who had knowledge of their language. And turning away from them, he was overcome with weeping; then he went on talking to them again and took Simeon and put chains on him before their eyes.

Easy English

The brothers did not know that Joseph understood them. There was an interpreter between them and Joseph.

Then Joseph turned away from them and he cried. Then he came back to them and he spoke to them. He took Simeon away from them. They watched Joseph put Simeon in chains.

Easy-to-Read Version—2006

Joseph was using an interpreter to talk to his brothers, so the brothers did not know that he understood their language. He heard and understood everything they said, and that made him want to cry. So he turned away and left the room. When he came back, he took one of the brothers, Simeon, and tied him up while the others watched.

International Children's B.

When Joseph talked to his brothers, he used an interpreter. So they did not know that Joseph understood what they were saying. Then Joseph left them and cried. After a short time he went back and spoke to them. He took Simeon and tied him up while the other brothers watched.

God's Word™

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|-----------------------|--|
| Good News Bible (TEV) | Joseph understood what they said, but they did not know it, because they had been speaking to him through an interpreter. Joseph left them and began to cry. When he was able to speak again, he came back, picked out Simeon, and had him tied up in front of them. |
| <i>The Message</i> | Joseph had been using an interpreter, so they didn't know that Joseph was understanding every word. Joseph turned away from them and cried. When he was able to speak again, he took Simeon and had him tied up, making a prisoner of him while they all watched. |
| Names of God Bible | They didn't know that Joseph could understand them, because he was speaking through an interpreter. He stepped away from them to cry. When he could speak to them again, he came back. Then he picked Simeon and had him arrested right in front of their eyes. |
| NIRV | They didn't realize that Joseph could understand what they were saying. He was using someone else to explain their words to him in the Egyptian language. Joseph turned away from his brothers and began to weep. Then he came back and spoke to them again. He had Simeon taken and tied up right there in front of them. |
| New Simplified Bible | . |

Thought-for-thought translations; paraphrases:

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|-------------------------|---|
| Common English Bible | They didn't know that Joseph was listening to them because they were using an interpreter. He stepped away from them and wept. When he returned, he spoke with them again. Then he took Simeon from them and tied him up in front of them. |
| Contemporary English V. | They did not know that Joseph could understand them, since he was speaking through an interpreter. Joseph turned away from them and cried, but soon he turned back and spoke to them again. Then he had Simeon tied up and taken away while they watched. |
| The Living Bible | Of course they didn't know that Joseph understood them as he was standing there, for he had been speaking to them through an interpreter. Now he left the room and found a place where he could weep. Returning, he selected Simeon from among them and had him bound before their eyes |
| New Berkeley Version | . |
| New Century Version | When Joseph talked to his brothers, he used an interpreter, so they did not know that Joseph understood what they were saying. Then Joseph left them and cried. After a short time he went back and spoke to them. He took Simeon and tied him up while the other brothers watched |
| New Life Version | They did not know that Joseph understood them. For there was a man between them to tell the meaning of each other's language. Joseph went away from them and cried. Then he returned to speak with them. And he took Simeon from them and put chains on him in front of his brothers. |
| New Living Translation | Of course, they didn't know that Joseph understood them, for he had been speaking to them through an interpreter. Now he turned away from them and began to weep. When he regained his composure, he spoke to them again. Then he chose Simeon from among them and had him tied up right before their eyes. |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|---|
| American English Bible | However, they didn't realize that Joseph was standing right there in front of them, because an interpreter stood between them. Well at that, Joseph left them and started crying. Then he returned and spoke to them, and he took Simeon and had him bound before their eyes. |
| Beck's American Translation | . |

International Standard V ²³Meanwhile, they had no idea that Joseph could understand them, since he was talking to them through an interpreter. ²⁴He turned away from them and began to weep.

Joseph Arrests Simeon

When he returned, he spoke with them, but then he took Simeon away from them and had him placed under arrest [Lit. *him bound*] right in front of them. Verse numbering is included because the ISV begins a new section in the middle of v. 24.

New Advent (Knox) Bible All this Joseph understood, although they did not suspect it (he always spoke to them through an interpreter); 24 so that he withdrew from them for a little, and gave himself up to tears. Then he went back and spoke to them, 25 taking Simeon, and fastening chains upon him, there in their presence. Meanwhile, he had bidden his servants fill their sacks with corn, enclosing in each sack the money its owner had paid, and providing them with victuals for their journey as well. All this was done. V. 25 is included for context.

Today's NIV
Translation for Translators .
While they were talking with Joseph, they were speaking through ◀an interpreter/someone who knew their language and the Egyptian language▶, but when they said these things among themselves, they were speaking in their own language, and they did not know that Joseph could understand their language, and that he could understand what they were saying. 24 Because of what they said, Joseph realized that they admitted that what they had done to him many years previously was wrong. But he knew that he could not keep from crying, and he did not want them to see him crying, so he left them and went outside the room and began to cry. But then he returned to them and talked to them again. Then he took Simeon, and while they were watching, he told his servants to tie him up. He left Simeon in the prison and told the others that they could go.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Have they known, that Joseph is hearing, and it is being interpreted? He was to turn around and was to weep, and was to turn back. He was to lead away, even was to take away Simeon, and was to bind him before their eyes.

Conservapedia They did not realize that Joseph could hear them, because he used a translator to communicate with them. He turned his back on them, and was weeping. Then he returned to them, and communicated with them. He arrested Simeon and put him in bonds in front of them.

Ferrar-Fenton Bible And they did not know that Joseph understood them, for he used an interpreter with them. But he withdrew from them and wept. Then he returned to them and spoke, and selected Simeon from them and fettered him before their eyes.

God's Truth (Tyndale) .
HCSB .
Jubilee Bible 2000 .
Lexham English Bible .
NIV, ©2011 He turned away from them and began to weep, but then came back and spoke to them again. He had Simeon taken from them and bound before their eyes.

H. C. Leupold
Tree of Life Version .
They did not know that Joseph was listening, since there was an interpreter between them. He turned away from them and wept. When he turned back to them and spoke to them, he took Simeon from them and tied him up before their eyes.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Now they did not know that Joseph understood them as there was an in terpreter between them. As for Joseph, he withdrew and wept. When he came back, he

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| | spoke to them and took Simeon and had him bound and put in prison while they looked on. |
| The Heritage Bible | And they did not know by seeing that Joseph heard them intelligently, because the interpreter was between them. And he turned around from them, and wept; and turned back to them, and spoke to them, and took Simeon from them, and bound him before their eyes. |
| New American Bible (2002) | . |
| New American Bible (2011) | They did not know, of course, that Joseph understood what they said, since he spoke with them through an interpreter. But turning away from them, he wept. When he was able to speak to them again, he took Simeon from among them and bound him before their eyes. |
| New Jerusalem Bible | They did not know that Joseph understood, because there was an interpreter between them. He turned away from them and wept. When he was able to speak to them again, he chose Simeon out of their number and had him bound while they looked on. |
| New RSV | . |
| Revised English Bible | They did not know that Joseph understood, since he had used an interpreter. Joseph turned away from them and wept. Then he went back to speak to them, and took Simeon from among them and had him bound before their eyes. |

Jewish/Hebrew Names Bibles:

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| Complete Jewish Bible | They had no idea that Yosef understood them, since an interpreter was translating for them. Yosef turned away from them and wept; then he returned and spoke to them. He took Shim'on from among them and put him in prison before their eyes. |
| exeGesés companion Bible | . |
| Israeli Authorized Version | And they knew not that Yosef understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Shimon, and bound him before their eyes. |
| JPS (Tanakh—1985) | . |
| Judaica Press Complete T. Kaplan Translation | Meanwhile, they did not realize that Joseph was listening, since they [had spoken to him] through a translator. Joseph left them and wept. When he returned, he spoke to them sternly again. He had Simeon [Some say that it was Simeon who threw Joseph into the pit (Bereshith Rabbah 84). It was for this reason that Simeon was later singled out for special punishment by Joseph (Genesis 42:24). According to others, it was Reuben who gently lowered Joseph into the pit (Josephus, Antiquities 2:3:2).] taken from them and placed in chains before their eyes. |
| Orthodox Jewish Bible | And they had no da'as that Yosef understood them; for he spoke unto them by the melitz (go-between, interpreter). And he turned himself away from them, and wept; and returned to them again, and spoke with them, and took from them Shimon, and bound him before their eyes. |
| <i>The Scriptures</i> 1998 | . |

Expanded/Embellished Bibles:

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|----------------------------|--|
| <i>The Amplified Bible</i> | They did not know that Joseph understood [their conversation], because he spoke to them through an interpreter. He turned away from his brothers and [left the room and] wept; then he returned and talked with them, and took Simeon from them and bound him in front of them [to be kept as a hostage in Egypt]. |
| The Expanded Bible | When Joseph talked to his brothers, he used an interpreter [or intermediary], so they did not know that Joseph understood what they were saying. Then Joseph left |

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|--|---|
| The Geneva Bible Kretzmann's Commentary | them and cried. After a short time he went back and spoke to them. He took Simeon and tied [bound] him up while the other brothers watched [before their eyes]. |
| NET Bible® | . And they knew not that Joseph understood them; for he spake unto them by an interpreter, who was between him and his brothers and communicated all his commands to them in their own tongue, since Joseph purposely feigned ignorance of their language. And he turned himself about from them, and wept at this evidence of their complete change of heart; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. He spared Reuben, either because he did not want to harm the right of the firstborn, or because Reuben was less guilty than some of the rest. His object had been attained, he had the information which he sought. (Now they did not know that Joseph could understand them [“was listening.” The brothers were not aware that Joseph could understand them as they spoke the preceding words in their native language.], for he was speaking through an interpreter.) 42:24 He turned away from them and wept. When he turned around and spoke to them again [Heb “and he turned to them and spoke to them.”], he had Simeon taken from them and tied up before their eyes. |
| Syndein/Thieme | And they did not comprehend/know {yada'} that Joseph heard and understood {shama'} {them} . . . for he {Joseph} spoke to them by an interpreter. {Joseph Still Loves and Forgives His Brothers} And he {Joseph} caused himself to turn about from them {left the room}, and kept on crying {from happiness this time} and kept on returning to them again, and communicated categorically {dabar} with them, and kept on taking from them Simeon, and kept on binding him before their eyes. {Note: Joseph is now 37 years old and it has been 20 years since his brothers sold him into slavery. But Joseph has mental attitude love in his soul. He loves his brothers and is very happy to hear that they regret what they did to him.}. |
| The Voice | Now Joseph's brothers were speaking to each other in their own language and had no idea that Joseph understood what they were saying, since he had been speaking with them through an interpreter. But their words moved him, so he withdrew from them and cried. When he had composed himself, he came back and spoke to them again. He selected Simeon to remain behind and had him bound in ropes right in front of them. |

Literal, almost word-for-word, renderings:

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| Benner's Mechanical Trans. | ...and they did not know that Yoseph ^[Adding] was listening given that the interpreter was between them, and he went around from upon them and he wept and he turned back to them and he spoke to them and he took from them Shimon ^[Heard] and he tied him up to their eyes,... |
| Concordant Literal Version | Yet they do not know that Joseph is hearing, for the translator is between them. And around is Joseph going, away from them, and is weeping. And returning is he to them, and is speaking to them. And taking is he from them Simeon and is binding him before their eyes. |
| Context Group Version | And they didn't know that Joseph understood them; for there was an interpreter between them. And he turned himself about from them, and wept; and he returned to them, and spoke to them, and took Simeon from among them, and bound him before their eyes. |
| Darby Translation <i>Emphasized Bible</i> | . But, they, knew not that Joseph was hearkening,—for, the interpreter, was between them. So he turned away from them, and wept,—then came back unto them and spake unto them, and took away from them Simeon, and bound him prisoner before their eyes. |
| English Standard Version | . |

Evidence Bible .
 Green’s Literal Translation .
 H. C. Leupold .
 Jack Ballinger’s translation .
 Modern English Version They did not know that Joseph understood them, for he spoke to them through an interpreter.
 He turned himself away from them and wept, but then turned back to them again and spoke with them. Then he took Simeon from them and bound him before their eyes.
 Modern KJV .
 NASB They did not know, however, that Joseph understood, for there was an interpreter between them. He turned away from them and wept. But when he returned to them and spoke to them, he took Simeon from them and bound him before their eyes.
 New European Version .
 New King James Version .
 Owen’s Translation .
 Benner’s Mechanical Trans. .
 Stuart Wolf .
 Third Millennium Bible .
 Updated Bible Version 2.11 .
 A Voice in the Wilderness .
 Webster’s Bible Translation .
 World English Bible .
 Young’s Literal Translation .
 Young’s Updated LT And they have not known that Joseph understands, for the interpreter is between them; and he turns round from them, and weeps, and turns back unto them, and speaks unto them, and takes from them Simeon, and binds him before their eyes.

The gist of this passage: The brothers do not realize that Joseph understands them, as he had always spoken through an interpreter. Joseph is moved, so that he goes away from them to weep. When he returns, he takes Simeon as his prisoner.

| Genesis 42:23 | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong’s # |
| w ^e (or v ^e) (ו, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as | simple wâw conjunction | No Strong’s # BDB #251 |
| The NET Bible: <i>The disjunctive clause provides supplemental information that is important to the story.</i> ²⁹ | | | |
| hêm (הם) [pronounced haym] | they, those; themselves; these [with the definite article] | 3 rd person masculine plural personal pronoun; sometimes the verb to be is implied | Strong’s #1992 BDB #241 |
| lô’ (לֹא or אֵין) [pronounced low] | not, no | negates the word or action that follows; the absolute negation | Strong’s #3808 BDB #518 |

²⁹ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 6, 2016.

Genesis 42:23

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|------------------------------------|
| yâda' (יָדָעַ) [pronounced yaw-DAHÇ] | <i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i> | 3 rd person plural, Qal perfect | Strong's #3045 BDB #393 |
| kîy (כִּי) [pronounced kee] | <i>when, that, for, because</i> | explanatory conjunction; preposition | Strong's #3588 BDB #471 |
| shâma' (שָׁמַעַ) [pronounced shaw-MAHÇ] | <i>hearing, listening; one who listens [hears]; one paying attention; to listening [and agreeing]</i> | Qal active participle | Strong's #8085 BDB #1033 |
| Yôwçêph (יוֹצֵיֵף) [pronounced yoh-SAYF] | <i>he adds, he increases; transliterated Joseph</i> | proper masculine noun | Strong's #3130 BDB #415 |
| lûwts (לוֹצֵץ) [pronounced loots] | <i>mocker, derider; interpreter, acting as an interpreter (language); interpreter (participle); ambassador (figuratively)</i> | Hiphil participle with the definite article | Strong's #3887 & #3945 BDB #539 |
| bêyn (בֵּינַי) [pronounced bane] | <i>in the midst of, between, among; when found twice, it means between</i> | preposition with the 3 rd person masculine plural suffix | Strong's #996 BDB #107 |

The NET Bible: Heb "for [there was] an interpreter between them." On the meaning of the word here translated "interpreter" see HALOT 590 s.v. נִלְוֵץ and M. A. Canney, "The Hebrew melis (Prov IX 12; Gen XLII 2-3)," *AJSL* 40 (1923/24): 135-37.³⁰

Translation: They did not know that Joseph heard [and understood them] for [there was] an interpreter between them.

The brothers had some quick conversations among one another concerning what they had done to Joseph. They, of course, do not know that he is Joseph, nor do they realize that he understands every word that they say. He put an interpreter between them, and everything that they said was translated for him. Everything Joseph said would have been in the Egyptian language of that time. They would not have understood Joseph and assumed that he could not understand them.

While they chatted amongst one another, the interpreter apparently said nothing. However, Joseph understood their every word.

The brothers are discussing Joseph in their native Hebrew language and what they did to Joseph. They do not know this is Joseph in their midst, nor do they realize that he understands every word that they are saying. All this time Joseph would speak Egyptian to an interpreter and the interpreter would speak Hebrew to the sons of Jacob. It is possible that he learned from this conversation what was said while he was in the pit and they were some distance away discussing what they should do.

³⁰ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 6, 2016.

Genesis 42:23 And they did not know that Joseph understood, for the interpreter was between them.

All this time, Joseph has been speaking Egyptian, utilizing an interpreter to speak Hebrew to them. They spoke Hebrew, which the interpreter understood and translated for Joseph. Even though the interpreter probably knew that Joseph spoke Hebrew (it was not necessarily called *Hebrew* at that time), he simply did as he was ordered to do. There will be several instances where underlings will do exactly as Joseph asks, even though his orders may not seem to be very logical.

It appears that this interpreter is also Joseph's head of the house (when the brothers return, they will immediately begin talking to him and explaining to him their situation). So, Joseph's interpreter apparently occupies the position that Joseph did in Potiphar's house. Interestingly enough, it is probably Joseph who taught the interpreter the language that he and his brothers spoke.

Anyway, the brothers are talking among themselves—probably in more detail than we read here—not realizing that Joseph is listening and that he understands everything that they are saying.

| Genesis 42:24a | | | |
|--|--|---|-----------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| çâbab (בָּבַב) [pronounced saw ^b -VAH ^b V] | <i>to turn oneself, to turn back, to turn around; to approach; to be brought to; to bestow upon; to go [march, walk] around; to go over [a place], to go around; to circle about; to surround, to encompass; to recline; to be turned, to be changed; to be the cause of</i> | 3 rd person masculine singular, Qal imperfect | Strong's #5437 BDB #685 |
| min (מִן) [pronounced mihn] | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| 'al (עַל) [pronounced gah] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity; with the 3 rd person plural suffix | Strong's #5920, #5921 BDB #752 |
| Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> . | | | |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| bâkâh (בָּכָה) [pronounced baw-KAW] | <i>to weep [for] (in grief, humiliation, or joy), to weep [bitterly], to weep upon [i.e., to embrace and weep], to cry [for], to bewail</i> | 3 rd person masculine singular, Qal imperfect | Strong's #1058 BDB #113 |

Translation: He turned away from them and wept.

Because of the discussion that they had and because his brothers still felt very guilty for what they had done to him, Joseph turned away and wept.

Even though Reuben was ineffectual, Joseph remembers what he said, and was even moved by that. The guilt of the other brothers, even though it would not take away his enslavement, Joseph appreciated to the point of tears.

There is likely a private room that Joseph is able to quickly retire to, and this is probably where he went.

Genesis 42:24a And he turned from them, and wept.

The conversation between his brothers causes Joseph to become tearful. His brothers voice regret over what they had done to him. So Joseph either turns away from them or leaves the room, becoming emotional over what they have said about their own actions. It is clear that his brothers feel guilty for what they have done. What they did to Joseph occurred over 20 years ago, and yet it is still at the forefront of their minds. They realize even to this day just how bad their actions were.

Also, being in an Egyptian prison would also have contributed to this particular memory coming up—but, bear in mind that, for over 20 years, they have had to consciously remember to lie to their father about what happened to Joseph, and to see the pain that this caused him.

Joseph is quite moved that his brothers feel this bad about what they did to him. So Joseph quickly exits, goes around a corner, or moves away from where they can see and hear him, and he weeps.

| Genesis 42:24b | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| shûwb (שב) [pronounced shoo ^b v] | <i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i> | 3 rd person masculine singular, Qal imperfect | Strong's #7725 BDB #996 |
| 'el (אל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix | Strong's #413 BDB #39 |

Translation: Then he returned to them...

After weeping in private, Joseph returns. No doubt he composed himself and washed his face.

| Genesis 42:24c | | | |
|--|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| dâbar (דָּבַר) [pronounced daw ^b -VAHR] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 3 rd person masculine singular, Piel imperfect | Strong's #1696 BDB #180 |
| 'el (אֶל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix | Strong's #413 BDB #39 |

Translation: ...and he spoke to them;...

Joseph speaks to them, likely telling them what he intends to do and whom he intends to take from them.

| Genesis 42:24d | | | |
|---|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| lâqach (לָקַח) [pronounced law-KAHKH] | <i>to take, to take away, to take in marriage; to seize</i> | 3 rd person masculine singular, Qal imperfect | Strong's #3947 BDB #542 |
| min (מִן) [pronounced mihn] | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| 'êth (אֶת) [pronounced ayth] | <i>with, at, near, by, among, directly from</i> | preposition (which is identical to the sign of the direct object); with the 3 rd person masculine plural suffix | Strong's #854 BDB #85 |
| Together, min 'êth mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i> . A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested. | | | |
| 'êth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |

Genesis 42:24d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|-----------------------|-----------------------------|
| Shim ^e ôwn (שמׁוֹן) [pronounced <i>shim^e-GOHN</i>] | <i>hearing, one who hears and is transliterated Simeon</i> | masculine proper noun | Strong's #8095 BDB #1035 |

The NET Bible: *Heb* “took Simeon.” This was probably done at Joseph’s command, however; the grand vizier of Egypt would not have personally seized a prisoner.³¹

Translation: ...and then he took Simeon from with them...

It appears that this is Joseph’s decision who to take. He did not take Reuben, the firstborn, because, even though Reuben was ineffectual as the leader, he was still against selling Joseph into slavery. So Joseph took the next oldest brother.

It is a Jewish tradition that Simeon grabbed Joseph first, in order to place him into the pit. Although we do not know this to be true, it would make sense for Joseph to take into custody that man who laid hands on him first. It would also make sense for Simeon, as the second oldest brother, to lay hands on Joseph first. Reuben appears to have refused to do this.

The first question might be why did Joseph take Simeon? Logically, one would expect him to take Reuben, the eldest, as hostage (he knows who the eldest brother is, whether this is revealed or not). However, he could understand his brothers discussing in Hebrew and he realized that Reuben had stood up for him (he may or may not have known this before). He knew by Simeon's voice and his cruel nature that Simeon was one of the instigators of Joseph's entrapment. Simeon, originally called for the murder of Joseph—or, very likely, Joseph heard his voice as the most vociferous of the ten, so he kept Simeon. As the second-oldest, Simeon should have also stuck up for Joseph, but he did not. Therefore, he would be the one to stay in jail for the next year or so.

Furthermore, Joseph may have thought it better to separate Simeon and Levi, as they tended to work each other up and become violent (Genesis 34). Although Reuben's attempt to rescue Joseph was half-hearted, it did not go unnoticed by Joseph, who let Reuben return with his brothers, yet kept Simeon as a hostage.

When Joseph began to speak with his brothers, he was probably uncertain as to what he should do and what he felt. After all this time, seeing that they had carried this guilt around and seeing that they were sorry for what they had done, and just seeing his family again after all of these years, Joseph had to excuse himself and cry because he was overcome with emotion. When he returns to them, with a flair for the dramatics, he ties Simeon up and allows the others to leave.

Genesis 42:24e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|--|---------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| ’âçar (אָצַר) [pronounced <i>aw-SAWHR</i>] | <i>to bind, to tie [up, together, to]; to imprison, to make captive; to restrain</i> | 3 rd person masculine singular, Qal imperfect | Strong's #631 BDB #63 |

³¹ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 6, 2016.

Genesis 42:24e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|---|-------------------------------------|
| 'êth (אֵת) [pronounced <i>ayth</i>] | <i>him, it; he;</i> untranslated mark of a direct object; occasionally <i>to him, toward him</i> | sign of the direct object affixed to a 3 rd person masculine singular suffix | Strong's #853 BDB #84 |
| The NET Bible: <i>This was probably done at Joseph's command, however; the grand vizier of Egypt would not have personally bound a prisoner.</i> ³² | | | |
| lâmed (ל) [pronounced <i>le</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| 'êynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>] | <i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i> | feminine plural construct with the 3 rd person masculine plural suffix | Strong's #5869 (and #5871) BDB #744 |
| The lâmed preposition + 'ayin mean, literally <i>to [for] their eyes; before their eyes</i> . The sense is <i>before them, in the sight of them, in view of them</i> . | | | |

Translation: ...and he ties him [up] before them.

This is interesting. They have all been kept in jail for 3 days. Rather than simply putting Simeon in jail, he appears to be tied up or restrained. It is possible that 2 or 3 big jailers stepped up from nowhere and took Simeon.

By taking Simeon prisoner before them, Joseph is making it clear that he will let them go.

It is likely that Joseph had determined all of this ahead of time and that whoever took and bound Simeon did not do so randomly. They did not simply grab the first man and go with him. They specifically chose Simeon.

As mentioned before, there are several men that this narrative and previous narratives concern themselves: Reuben, Simeon, Levi, Judah and Joseph. These men are important because the first 4 are Jacob's first 4 sons; and Joseph appears to be the only son who takes his religious heritage seriously.

Genesis 42:24 And he turned from them, and wept. And he returned to them again and talked with them, and took Simeon from them and bound him before their eyes.

Simeon is taken and bound, to assure them that he be released when they return with the youngest brother.

Now, why Simeon? Reuben put up some fight in order to save Joseph from his fate. Simeon, apparently, did not. Given his temperament, Simeon probably was for the worst possible outcome for Joseph. When listening to his brothers, no doubt Joseph heard Simeon's voice over the others, saying, "I say we should just kill the little dreamer."

Also, Simeon is the second oldest, Joseph logically holds him accountable. He goes to jail, to be held until the youngest brother is produced. Although this is not found in the narrative, it is very likely that Simeon was one of the louder voices when it came to killing Joseph (from 22+ years ago). Since Reuben tried to get the brothers to back off regarding their desire to kill Joseph, Simeon, the next brother, would have been the most authoritative voice for killing him.

³² From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 6, 2016 (edited).

When it comes to the motivations of Joseph, I am reading between the lines and trying to provide a reasonable explanation for why Joseph does what he does. I believe that I am accurate in my assessment of his actions, but these are still just educated guesses on my part.

Genesis 42:23–24 They did not know that Joseph heard [and understood them] for [there was] an interpreter between them. He turned away from them and wept. Then he returned to them and he spoke to them; and then he took Simeon from with them and he ties him [up] before them. (Kukis mostly literal translation)

Genesis 42:23–24 They did not realize that Joseph understood what they were saying because he spoke previously only through an interpreter. Joseph turned away from them and wept. Then he returned and spoke to them, taking Simeon from their midst and tying him up in front of them. (Kukis paraphrase)

I was torn between placing vv. 25 and 26 together, or keeping them separate. In many translations, the latter half of v. 25 is placed with v. 26. However, in a couple of places, there is a paragraph break and even a section break between these two verses (and when I first studied Genesis, I placed a section break between the two verses).

In Gen.42:1–4, the sons of Jacob discuss and prepare for a trip to Egypt in order to purchase grain for their hungry families. In Genesis 42:5–8, the brothers are in Egypt standing before Joseph, the prime minister of Egypt—and we are informed at that point that Joseph recognizes his brothers, but they do not recognize him. In vv. 9–20, the brothers are accused by Joseph as being spies, and in vv. 21–24, they discuss among themselves their bad behavior towards their young brother Joseph—things which they did over two decades previous, believing this to be the ultimate reason for their troubles. We are told that Joseph hears and understands them and that he moves out of their sight to cry (so thrice in this narrative, we are told something that only Joseph would have known, suggesting that he is the ultimate author of this narrative). In v. 25, the mules of the 10 brothers are loaded up, and the 9 brothers who are returning are given additional provisions (which would have kept them from going back into their bags).

In vv. 26–38, the brothers will return to Canaan, and then they will discover that each man has the silver in his sack that he had taken with them to buy the grain in the first place. At the beginning and end of this chapter, we have conversations recorded which took place in Canaan between Jacob, the patriarch, and his sons. In the middle, we have conversations taking place between Joseph and these same brothers, with additional information inserted known only to Joseph.

This seamless narrative continues, in which we will follow the brothers back to their homes in Canaan. Joseph obviously is not among them (he appears to have been the one recording this narrative). Joseph will later find out what happened, and he places this into his narrative just where it belongs in time. This is known as 3rd person omniscient. The 1st and 2nd person is not used; and the writer of the narrative appears to know all that happened, even though there is no one person taking part in all of these narrative sections (if we only knew what Joseph could see, that would be limited omniscience, if memory serves). Obviously, none of the other brothers were with Joseph during his experiences in Egypt; and Joseph is not with his brothers on the trip home. However, we as readers seem to follow the narrative along, as if we are along for the trip; flies on the tent ceiling, as it were.

From a literary standpoint, what we have here is quite remarkable, as we find ourselves sometimes with the brothers and sometimes with Joseph; and there appears to be no loss of continuity. We move from one place to the other seamlessly, according to the time of the events, as in any modern novel. These events are so well integrated that we forget that Joseph would have had to have combined his own experience with those told to him by his brothers (perhaps a year or more later) in order to develop the narrative that we read here.³³

Writing and thinking about this has led me to a slightly different approach to the authorship (a unique take, I believe), but I will save that for near the end of the book of Genesis.

³³ Or, in the alternative, if the author was one of the brothers, then they would have had to have interviewed Joseph to gain access to all of the personal details included in this lengthy narrative.

So, we are in Egypt now, with Joseph and his brothers; soon we will be on the trail with 9 of Joseph's brothers; and after that, we will be in Canaan where Joseph's brothers tell their father what happened to them in Egypt.

And so commanded Joseph and so they filled their bags [with] grain and to return their silver [coins], a man unto his sack and to give unto them provision for the way. And so he does to them then.

Genesis
42:25

So Joseph gave the command and they [Joseph's servants] filled up their [Joseph's brothers] bags [with] grain and [also] to return [to] each man's sack their silver; and to give them provisions for the journey. Therefore, [this] was done for them.

So Joseph gave the command, and Joseph's servants filled up his brothers' bags with grain and also with their silver. They were also instructed to give them provisions for the journey. Therefore, all of this was done for them.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | And so commanded Joseph and so they filled their bags [with] grain and to return their silver [coins], a man unto his sack and to give unto them provision for the way. And so he does to them then. |
| Dead Sea Scrolls | . |
| Targum (Onkelos) | And Joseph commanded to fill their vessels with corn, and return their money (that of each) man in his sack, and give them food in the way. And he did so by them. |
| Targum (Pseudo-Jonathan) | And Joseph commanded his servant to fill their vehicles with corn, and to return each man's money in his sack, and to give them provisions for the way. And he did so for them. |
| Revised Douay-Rheims | And taking Simeon, and binding him in their presence, he commanded his servants to fill their sacks with wheat, and to put every man's money again in their sacks, and to give them besides provisions for the way: and they did so. |
| Latin Vulgate | . |
| Aramaic ESV of Peshitta | Then Yoseph gave a command to fill their bags with grain, and to restore every man's money into his sack, and to give them food for the way. So it was done to them. |
| Peshitta (Syriac) | Then Joseph commanded the servants to fill their sacks with wheat, and to restore every mans money into his sack, and to give them provisions for the journey; and they did so for them. |
| Septuagint (Greek) | And Joseph gave orders to fill their vessels with corn, and to return their money to each into his sack, and to give them provision for the way; and it was so done to them. |
| NETS (Greek) | . |
| Brenton's Septuagint | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|------------------------|---|
| Bible in Basic English | Then Joseph gave orders for their bags to be made full of grain, and for every man's money to be put back into his bag, and for food to be given them for the journey: which was done. |
| Easy English | Joseph gave orders to fill the brothers' sacks with corn. He gave orders to put each man's money in his sack. And he ordered people to give food to them for their journey home. So people did all that for the brothers. |

| | |
|-----------------------------|---|
| Easy-to-Read Version—2006 | Joseph told the servants to fill the bags with grain. The brothers had given Joseph the money for the grain, but he didn't keep the money. He put the money in their bags of grain. Then he gave them what they would need for their trip back home. |
| International Children's B. | Joseph told his servants to fill his brothers' bags with grain. They were to put the money the brothers had paid for the grain back in their bags. They were to give them things they would need for their trip back home. And the servants did this. |
| <i>God's Word™</i> | . |
| Good News Bible (TEV) | Joseph's Brothers Return to Canaan Joseph gave orders to fill his brothers' packs with grain, to put each man's money back in his sack, and to give them food for the trip. This was done. |
| <i>The Message</i> | . |
| Names of God Bible | . |
| NIRV | . |
| New Simplified Bible | . |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | Then Joseph gave orders to fill their bags with grain, to put back each man's silver into his own sack, and to give them provisions for their trip, and it was done. |
| Contemporary English V. | . |
| The Living Bible | Joseph then ordered his servants to fill the men's sacks with grain, but also gave secret instructions to put each brother's payment at the top of his sack! He also gave them provisions for their journey. |
| New Berkeley Version | . |
| New Century Version | Joseph told his servants to fill his brothers' bags with grain and to put the money the brothers had paid for the grain back in their bags. The servants were also to give them what they would need for their trip back home. And the servants did this. |
| New Life Version | Then Joseph had their bags filled with grain. He had each man's money returned to his bag, to buy what was needed as they traveled. So this was done for them. |
| New Living Translation | Joseph then ordered his servants to fill the men's sacks with grain, but he also gave secret instructions to return each brother's payment at the top of his sack. He also gave them supplies for their journey home. |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|--|
| American English Bible | And thereafter, Joseph gave orders to fill their [sacks] with grain, and to return the money to each one's sack, before giving them permission to leave. The rest of v. 25 is placed with v. 26. |
| Beck's American Translation | . |
| International Standard V | After this, Joseph gave orders to fill up their sacks with grain, to return each man's money to his own sack, and to supply each of them with provisions for their return journey. All of this was done for them. |
| New Advent (Knox) Bible | . |
| Today's NIV | . |
| Translation for Translators | Joseph told his servants to fill the men's sacks with grain, but he also told them to put the money that each one had paid for the grain in the top of his sack. He also told them to give them food to eat along the way. The rest of v. 25 is placed with v. 26. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|--------------------|--|
| Awful Scroll Bible | Joseph was to lay charge, that they were to fill their receptacles with grain, and to turn back, each their silver to their sack, and to give them provisions for their journey. Even so they were to prepare. |
|--------------------|--|

| | |
|--|--|
| Conservapedia | Then Joseph instructed his staff to fill their sacks with cereal, and to return every man's silver to his sack, and to give them provision for the road; this is how he treated them. |
| Ferrar-Fenton Bible God's Truth (Tyndale) | . They were not aware that Joseph understood them, for he spoke unto them by an interpreter. And he turned from them and wept, and then turned to them again and communed with them, and took out Simeon from among them and bound him before their eyes, and commanded to fill their sacks with corn, and to put every mans money in his sack, and to give them victual to spend by the way. And so it was done to them. Vv. 23–24 are included for context. |
| HCSB | Joseph then gave orders to fill their containers with grain, return each man's money to his sack, and give them provisions for their journey. This order was carried out. |
| Jubilee Bible 2000 H. C. Leupold | . And Joseph gave orders and they filled the receptacles with grain and they restored each man's money to his sack and gave them provisions for their journey. Thus was done for them. |
| Lexham English Bible NIV, ©2011 Tree of Life Version | . . . |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------------|--|
| Christian Community (1988) | . |
| The Heritage Bible | . |
| New American Bible (2002) | . |
| New American Bible (2011) | Then Joseph gave orders to have their containers filled with grain, their money replaced in each one's sack, and provisions given them for their journey. After this had been done for them, they loaded their donkeys with the grain and departed. V. 26 is included for context. |
| New Jerusalem Bible | Joseph gave the order to fill their panniers with grain, to put back each man's money in his sack, and to give them provisions for the journey. This was done for them. |
| New RSV Revised English Bible | . . |

Jewish/Hebrew Names Bibles:

| | |
|---|---|
| exeGesés companion Bible | Then Yoseph misvahs to fill their instruments with grain and to restore the silver of every man into his saq and to give them hunt for the way: - and thus he works to them. |
| Hebraic Roots Bible JPS (Tanakh—1985) Judaica Press Complete T. Kaplan Translation | . . . Joseph gave orders that when their bags were filled with grain, each one's money should also be placed in his sack. They were also to be given provisions for the journey. This was done. |
| Orthodox Jewish Bible | Then Yosef commanded to fill their kelim with grain, and to restore every man's kesef into his sack, and to give them provision for the derech; and thus did he unto them. |
| <i>The Scriptures</i> 1998 | . |

Expanded/Embellished Bibles:

| | |
|--|---|
| <i>The Amplified Bible</i> | Then Joseph gave orders [privately] that their bags be filled with grain, and that every man's money [used to pay for the grain] be put back in his sack, and that provisions be given to them for the journey. And so this was done for them. |
| The Expanded Bible | Joseph told his servants [gave the command/order] to fill his brothers' bags with grain and to put the money the brothers had paid for the grain [their silver] back in their bags. The servants [They] were also to give them what they would need [provisions] for their trip back home. And the servants [they] did this. |
| The Geneva Bible Kretzmann's Commentary | Verses 25-34 The Return to Canaan Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way; and thus did he unto them. Since it was not advisable, at this time, for him to reveal the reasons for acting thus, Joseph resorted to this secret measure, his object being to keep his brothers in a state of bewilderment and fear for the present. Provisions for the way he sent along, lest they be obliged to open their sacks very soon. |
| NET Bible® | Then Joseph gave orders to fill [Heb "and they filled."] The clause appears to be elliptical; one expects "Joseph gave orders to fill...and they filled." See GKC 386 §120.f.] their bags with grain, to return each man's money to his sack, and to give them provisions for the journey. His orders were carried out [Heb "and he did for them so." Joseph would appear to be the subject of the singular verb. If the text is retained, the statement seems to be a summary of the preceding, more detailed statement. However, some read the verb as plural, "and they did for them so." In this case the statement indicates that Joseph's subordinates carried out his orders. Another alternative is to read the singular verb as passive (with unspecified subject), "and this was done for them so" (cf. NEB, NIV, NRSV).] |
| Syndein/Thieme | {Verses 25:28: Grace. Joseph Secretly Gives His Brothers Their Money Back} Then Joseph kept on intensively ordering them to fill their sacks with grain . . . (and to cause the restoration of every man's money into his sack, giving them provision for the way). And thus he {Joseph} kept on manufacturing/doing {'asah}. |
| The Voice | . |

Literal, almost word-for-word, renderings:

| | |
|------------------------------|--|
| Benner's Mechanical Trans. | ...and Yoseph ^[Adding] directed and they filled their instruments of grain and returned their silver, each to his sack and gave to them provisions for the road and he did to them so,... |
| | Footnote: - Most translations have "with grain" but the word "with" is not in the Hebrew text. Either this word is missing from the text or the word grain is in the construct state - instruments of grain. |
| Concordant Literal Version | And instruction is Joseph giving, when they are filling their vessels with cereals, to return his money to each man in his sack. And to give them provisions for the way. And done is it to them so. |
| Context Group Version | . |
| Darby Translation | . |
| <i>Emphasized Bible</i> | . |
| English Standard Version | And Joseph gave orders to fill their bags with grain, and to replace every man's money in his sack, and to give them provisions for the journey. This was done for them. |
| Evidence Bible | . |
| Green's Literal Translation | . |
| H. C. Leupold | . |
| Jack Ballinger's translation | . |
| Modern English Version | . |

Modern KJV
 NASB
 New European Version
 New King James Version

The Brothers Return to Canaan

Then Joseph gave a command to fill their sacks with grain, to restore every man's money to his sack, and to give them provisions for the journey. Thus he did for them.

Owen's Translation
 Benner's Mechanical Trans.
 Stuart Wolf
 Third Millennium Bible
 Updated Bible Version 2.11
 A Voice in the Wilderness
 Webster's Bible Translation
 World English Bible

Then Joseph gave a command to fill their bags with grain, and to restore each man's money into his sack, and to give them food for the way. So it was done to them.

Young's Literal Translation
 Young's Updated LT

And Joseph commands, and they fill their vessels with corn, also to put back the money of each unto his sack, and to give to them provision for the way; and one does to them so.

The gist of this passage:

Joseph gave the command to not only fill the sacks of the brothers with grain, but to put their silver back in there as well. He also gave them provisions for the trip.

Genesis 42:25a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|----------------------------|
| wa (or va) (וַ) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| tsâvâh (צַוָּה) [pronounced <i>tsaw-VAW</i>] | <i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge [command, order]; to instruct [as in, giving an order]</i> | 3 rd person masculine singular, Piel imperfect, 3 rd person masculine singular suffix | Strong's #6680 BDB #845 |
| Yôwçêph (יוֹצֵף) [pronounced <i>yoh-SAYF</i>] | <i>he adds, he increases; transliterated Joseph</i> | proper masculine noun | Strong's #3130 BDB #415 |

Translation: So Joseph gave the command...

Joseph then has a series of instructions which he has given to his own servants, who would have been numerous.

Genesis 42:25b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|------------------|---------------------------|
| wa (or va) (וַ) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |

| Genesis 42:25b | | | |
|-------------------------------------|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| mâlê' (מָלֵא) [pronounced maw-LAY] | to fill, to make full; to be filled, to be full, to fulfill; to be accomplished, to be ended; to consecrate; to fill [the hand] | 3 rd person masculine plural, Qal imperfect | Strong's #4390 BDB #569 |
| 'êth (אֶת) [pronounced ayth] | untranslated generally; occasionally to, toward | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| k'elîy (כֶּלִּי) [pronounced k'lee] | manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables | masculine plural noun with the 3 rd person masculine plural suffix | Strong's #3627 BDB #479 |
| bar (בָּר) [pronounced bahr] | field, open field, country; corn, corn separated from its chaff | masculine singular noun ³ | Strong's #1250 BDB #135 |

Translation: ...and they [Joseph's servants] filled up their [Joseph's brothers] bags [with] grain...

Joseph's servants filled up the bags of Joseph's brothers with grain. The word used here for *bag* is a many-use word of anything which has been made or manufactured.

| Genesis 42:25c | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, וְ) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as | simple wâw conjunction | No Strong's # BDB #251 |
| lâmed (ל) [pronounced l ^e] | to, for, towards, in regards to | directional/relational preposition | No Strong's # BDB #510 |
| shûwb (שׁוּב) [pronounced shoo ^b v] | to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return | Hiphil infinitive construct | Strong's #7725 BDB #996 |
| keçeph (כֶּסֶף) [pronounced KEH-sef] | silver, money; silver [as a metal, ornament, color]; shekels, talents | masculine singular noun with a 3 rd person masculine plural suffix | Strong's #3701 BDB #494 |
| 'îysh (אִישׁ) [pronounced eesh] | a man, a husband; anyone; a certain one; each, each one, everyone | masculine singular noun (sometimes found where we would use a plural) | Strong's #376 BDB #35 |
| 'el (אֶל) [pronounced eh] | unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |

Genesis 42:25c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|------------------------------|--|---|----------------------------|
| saq (שַׂק) [pronounced sahk] | a [corn] sack, sackcloth [worn by mourners], thick cloth [especially made of hair] | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #8242 BDB #974 |

Translation: ...and [also] to return [to] each man's sack their silver;...

Joseph also required that the money used to buy this grain be returned to his brothers. Each person's silver was also placed into this bag of grain.

We may understand that Joseph is not simply gracing out his brothers, by giving them the grain and their money back; he does this with a purpose. He knows that this famine will continue for another 6 years. He needs to make certain that his brothers have enough money to come back to Egypt to buy grain the following year.³⁴

The brothers are going to be quite shaken by events, so, they are not going to check their bags to make certain that they received the correct amount of grain. So, even though their silver is in their bags, no one is going to check their bags upon leaving.

We have two different kinds of containers here. K^elîy (כֵּלִי) [pronounced keh-EE] means something which was man-made, as far as I can figure out, and is translated variously as *article, utensil, vessel, sack*. This is what the grain (or corn) was kept in. The other is saq (שַׂק) [pronounced sak] which is an open-weave sack which would not hold water, that they kept the food for their donkeys in.

Having not gone to Egypt before, the sons of Jacob had no idea that they would be so well taken care of. The money was placed in their sacks with the grain surreptitiously, but their trip provisions were given to them outright. Joseph desires to see his full brother and his father. It is his discretion how much he charges for the grain and he chose to give the grain to them free. They do not know this and will not find out until they arrive home.

Genesis 42:25d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|------------------------------------|----------------------------|
| w ^e (or v ^e) (וּ, or וּ) [pronounced weh] | and, even, then; namely; when; since, that; though; as well as | simple wâw conjunction | No Strong's # BDB #251 |
| lâmed (ל) [pronounced l ^e] | to, for, towards, in regards to | directional/relational preposition | No Strong's # BDB #510 |
| nâthan (נָתַן) [pronounced naw-THAHN] | to give, to grant, to place, to put, to set; to make | Qal infinitive construct | Strong's #5414 BDB #678 |
| tseydah (צֵדָה) [pronounced TSAY-dah] | provisions [taken on a journey] | feminine singular noun | Strong's #6720 BDB #845 |
| lâmed (ל) [pronounced l ^e] | to, for, towards, in regards to | directional/relational preposition | No Strong's # BDB #510 |

³⁴ One of the great blessings I have had, going through the book of Genesis again (this is, more or less, my 4th time through this book), is to explore more fully Joseph's motivations. They are never stated outright; but I believe that there is enough information for us to peer into his thinking and determine why he behaves as he does toward his brothers. I don't think I have seen this aspect of Joseph's life fully examined before. Even though this is speculation, I believe it is accurate speculation.

Genesis 42:25d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|----------------------------|
| derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e] | <i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i> | masculine singular noun with the definite article | Strong's #1870 BDB #202 |

Translation: ...and to give them provisions for the journey.

Joseph's servants also made certain that his brothers had provisions for their trip. Joseph has a great many servants, and they would have been instructed to make certain that the brothers had food to eat along the way home.

Do you see how Joseph is a type of Christ here? He provides logistical grace for his brothers (provisions for their journey); and he makes certain that they have enough money to return in the next year of famine (which would be the next year). He has seen to their needs, in the present and in the future.

Genesis 42:25e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|--|----------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| ʿâsâh (עָשָׂה) [pronounced gaw-SAWH] | <i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i> | 3 rd person masculine singular, Qal imperfect | Strong's #6213 BDB #793 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition with the 3 rd person masculine plural suffix | No Strong's # BDB #510 |
| kên (כֵּן) [pronounced kane] | <i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i> | properly, an active participle; used primarily as an adverb | Strong's #3651 BDB #485 |

Translation: Therefore, [this] was done for them.

Essentially, what we found in the previous portion of v. 25 is a series of orders given by Joseph. This final phrase tells us that these orders were carried out.

Many translations read, *after this was done for them, then...* and v. 26 is added.

Genesis 42:25 Then Joseph commanded their sacks to be filled with grain, and returned their silver, each into his sack, and to give them provision for the way. And so he did to them.

Joseph does give them the grain that they had come for. He also surreptitiously returns their money to them. They do not know this at this time. Joseph also sees to it that they have food to get them through the trip (which would keep them out of their sacks of grain).

Joseph has servants who take care of all these things, and they appear to obey his orders implicitly, despite how unusual they are.

Genesis 42:25 So Joseph gave the command and they [Joseph's servants] filled up their [Joseph's brothers] bags [with] grain and [also] to return [to] each man's sack their silver; and to give them provisions for the journey. Therefore, [this] was done for them. (Kukis mostly literal translation)

Genesis 42:25 So Joseph gave the command, and Joseph's servants filled up his brothers' bags with grain and also with their silver. They were also instructed to give them provisions for the journey. Therefore, all of this was done for them. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Brothers Tell Their Father Jacob What Happened

| | | |
|---|--------------------------|---|
| <p>And so they lifted up their grain upon their asses and so they departed from there.</p> | <p>Genesis 42:26</p> | <p>Joseph's servants [lit., <i>they</i>] lifted up the grain [and placed it] upon the [lit., <i>their</i>] asses, and Joseph's brothers [lit., <i>they</i>] departed from there.</p> |
|---|--------------------------|---|

Joseph's servants lifted up the grain onto the donkeys, and Joseph's brothers then departed from Egypt.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|---|
| Masoretic Text (Hebrew) | And so they lifted up their grain upon their asses and so they departed from there. |
| Dead Sea Scrolls | . |
| Targum (Onkelos) | And they laid their corn upon their asses, and went thence. |
| Targum (Pseudo-Jonathan) | And they laid their corn upon their asses and went thence. |
| Revised Douay-Rheims | But they having loaded their asses with the corn, went their way. |
| Latin Vulgate | . |
| Aramaic ESV of Peshitta | They loaded their donkeys with their grain, and departed from there. |
| Peshitta (Syriac) | And they loaded their asses with their wheat, and departed thence. |
| Septuagint (Greek) | Joseph's brothers return home. Gn.42.26-38 And having put the corn on the asses, they departed thence. |
| NETS (Greek) | . |
| Brenton's Septuagint | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|--|---|
| Bible in Basic English | Then they put the bags of grain on their asses and went away. |
| Easy English | The brothers then loaded their *donkeys with the corn and they left for home. |
| Easy-to-Read Version–2006 | . |
| International Children's B. <i>God's Word</i> TM | So the brothers put the grain on their donkeys and left. Joseph gave orders to fill their bags with grain. He put each man's money back into his sack and gave them supplies for their trip. After their bags were filled, they loaded their grain on their donkeys and left. V. 25 is included for context. |

| | |
|-----------------------|---|
| Good News Bible (TEV) | The brothers loaded their donkeys with the grain they had bought, and then they left. |
| <i>The Message</i> | They loaded their food supplies on their donkeys and set off. |
| Names of God Bible | . |
| NIRV | . |
| New Simplified Bible | . |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|--|
| Common English Bible | They loaded their grain onto their donkeys, and they set out. |
| Contemporary English V. | Joseph gave orders for his brothers' grain sacks to be filled with grain and for their money to be put in their sacks. He also gave orders for them to be given food for their journey home. After this was done, they each loaded the grain on their donkeys and left. V. 25 is included for context. |
| The Living Bible | So they loaded up their donkeys with the grain and started for home. |
| New Berkeley Version | . |
| New Century Version | . |
| New Life Version | . |
| New Living Translation | So the brothers loaded their donkeys with the grain and headed for home. |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|--|
| American English Bible | And that's what happened the grain was loaded on their burros, and then they left. A portion of v. 25 was placed here for context. |
| Beck's American Translation | . |
| International Standard V | <i>Joseph's Brothers Leave for Canaan</i> Then they each mounted up, their donkeys having been loaded with grain, and left from there. |
| New Advent (Knox) Bible | ^{25b} All this was done, ²⁶ and now they loaded their asses with the corn, and were on their homeward journey, ²⁷ when one of them opened his sack, to feed his beast at a halting-place. And there, in the mouth of the sack, he found his money. Vv. 25b and 27 are included for context. |
| Today's NIV | . |
| Translation for Translators | After they did those things for his older brothers, his older brothers loaded the sacks of grain on their donkeys and left. A portion of v. 25 was placed here for context. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|-----------------------|---|
| Awful Scroll Bible | They were to bear up on their donkeys, that broken apart, even were they to depart. |
| Conservapedia | . |
| Ferrar-Fenton Bible | Joseph afterwards commanded and their waggons were loaded with corn ; but he caused their money to be returned into the load of each. Then he gave them leave to go, — and showed politeness to them. They also loaded corn upon their asses, and set out. V. 25 is included for context. |
| God's Truth (Tyndale) | . |
| HCSB | . |
| Jubilee Bible 2000 | And they laded their asses with the wheat and departed from there. |
| Lexham English Bible | Then they loaded their grain upon their donkeys and went [away] from there. |
| NIV, ©2011 | Joseph gave orders to fill their bags with grain, to put each man's silver back in his sack, and to give them provisions for their journey. After this was done for them, they loaded their grain on their donkeys and left. V. 25 is included for context. |
| H. C. Leupold | . |
| Tree of Life Version | . |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|--|
| Christian Community (1988) | Joseph ordered their sacks to be filled with wheat and their money replaced in the sack of each one and provisions be given them for the journey. All this was done; they loaded the grain on their donkeys and set off. V. 25 is included for context. |
| The Heritage Bible | And they lifted the grain on to their donkeys, and walked from there. |
| New American Bible (2002) | Then Joseph gave orders to have their containers filled with grain, their money replaced in each one's sack, and provisions given them for their journey. After this had been done for them, they loaded their donkeys with the rations and departed. V. 25 is included for context. |
| New American Bible (2011) | . |
| New Jerusalem Bible | Then they loaded their supplies on their donkeys and went away. |
| New RSV | . |
| Revised English Bible | He gave orders to fill their bags with grain, to put each man's silver back into his sack again, and to give them provisions for the journey. After this had been done, they loaded their grain on their donkeys and set off. V. 25 is included for context. |

Jewish/Hebrew Names Bibles:

| | |
|--|---|
| Complete Jewish Bible | Next he ordered that their containers be filled with grain, that every man's money be put back in his pack and that they be given provisions for the journey. When these things had been done for them, they loaded their grain on their donkeys and departed. V. 25 is included for context. |
| Complete Jewish Bible | . |
| exeGesés companion Bible | And they load their he burros with the kernels and go from there:... |
| Hebraic Roots Bible | . |
| JPS (Tanakh—1985) | So they loaded their asses with the rations and departed from there. |
| Judaica Press Complete T. Kaplan Translation | [The brothers] then loaded the food they bought on their donkeys, and they departed. |
| Orthodox Jewish Bible | And they loaded their chamorim with the grain, and departed from there. |
| <i>The Scriptures</i> 1998 | . |

Expanded/Embellished Bibles:

| | |
|----------------------------|--|
| <i>The Amplified Bible</i> | . |
| The Expanded Bible | So the brothers put [lifted] the grain on their donkeys and left. |
| The Geneva Bible | . |
| Kretzmann's Commentary | And they laded their asses with the corn, and departed thence. The grain which they had brought for their needs made a big load, and they had a journey of several days. |
| NET Bible® | So they loaded their grain on their donkeys and left [<i>Heb</i> "and they went from there."]. |
| Syndein/Thieme | And they kept on loading their asses/'animals of burden' with the grain, and kept on departing. |
| The Voice | Then they loaded up their donkeys with the grain and left <i>for Canaan</i> . |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|--|
| Benner's Mechanical Trans. | ...and they lifted up their barley upon their donkeys and they walked from there,... |
| Concordant Literal Version | And up are they lifting their victuals on their asses, and going are they thence. |
| Context Group Version | . |
| Darby Translation | . |

| | |
|------------------------------------|--|
| <i>Emphasized Bible</i> | . |
| English Standard Version | . |
| Evidence Bible | . |
| Green's Literal Translation | . |
| H. C. Leupold | . |
| Jack Ballinger's translation | . |
| Modern English Version | Joseph's Brothers Return Home They loaded their donkeys with the grain and departed from there. |
| Modern KJV | . |
| NASB | . |
| New European Version | Jacob's Sons Return to Canaan They loaded their donkeys with their grain, and departed from there. |
| New King James Version | . |
| Owen's Translation | . |
| Benner's Mechanical Trans. | . |
| Stuart Wolf | . |
| Third Millennium Bible | And they laded their asses with the corn and departed thence. |
| Updated Bible Version 2.11 | . |
| A Voice in the Wilderness | . |
| Webster's Bible Translation | And they loaded their asses with the corn, and departed thence. |
| World English Bible | . |
| <i>Young's Literal Translation</i> | . |
| Young's Updated LT | And they lift up their corn upon their asses, and go from there. |

The gist of this passage: Joseph's servants loaded up the donkeys of the brothers, and the brothers left Egypt for Canaan (see below).

| Genesis 42:26a | | | |
|--|---|---|-----------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| nâsâ' (נָסְאוּ) [pronounced <i>naw-SAW</i>] | <i>to lift up, to bear, to carry</i> | 3 rd person masculine plural, Qal imperfect | Strong's #5375 BDB #669 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| sheber (רֶבֶשׁ) [pronounced <i>SHEH-behr</i>] | <i>corn, grain</i> | masculine singular noun (3) with the 3 rd person masculine plural suffix | Strong's #7668 BDB #991 |
| 'al (עַל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5920, #5921 BDB #752 |
| chāmôwr (חֲמֹר) [pronounced <i>khuh-MOHR</i>] | <i>ass, male donkey, he-ass, burrow</i> | masculine plural noun with the 3 rd person masculine plural suffix | Strong's #2543 BDB #331 |

Translation: Joseph's servants [lit., *they*] lifted up the grain [and placed it] upon the [lit., *their*] asses,...

As before, we have the 3rd person masculine plural of a verb used twice in this verse, but apparently referring to different sets of people. Joseph's servants would have filled up the bags of Joseph's brothers (because they added in the silver as well) and then they would have loaded the bags onto the donkeys.

Probably, Joseph's servants loaded up the donkeys with the bags of grain, to which had been added the silver that they brought. I base this on the previous verse, which reads: *And Joseph gave orders to fill their bags with grain, and to replace every man's money in his sack, and to give them provisions for the journey. This was done for them.* (ESV) Obviously, it is Joseph's servants and not his brothers, who filled the bags with grain and with their silver. I carry that into this verse, although, certainly, the bags could have been set in front of the brothers, and they themselves loaded them onto their donkeys.

| Genesis 42:26b | | | |
|--|--|--|-------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>] | <i>to go, to come, to depart, to walk; to advance</i> | 3 rd person masculine plural, Qal imperfect | Strong's #1980 (and #3212) BDB #229 |
| min (מִן) [pronounced <i>mihn</i>] | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| shâm (שָׁמָּה) [pronounced <i>shawm</i>] | <i>there; at that time, then; therein, in that thing</i> | adverb of place | Strong's #8033 BDB #1027 |

Translation: ...and Joseph's brothers [lit., they] departed from there.

From there, Joseph's brothers departed, minus Simeon, who remained incarcerated behind. No doubt, his donkey still had provisions on it loaded for his family.

Again, we have an unclear subject for the verb; but, logically, those who depart are Joseph's brothers.

The brothers brought the sacks; the sacks were filled by the granary workers, who also slipped their money back into the sacks; then the sons put the sacks on their donkeys. This and previous verses tell us that some traveling was done by camel and some was done by donkey during those days.

Genesis 42:26 And they loaded their asses with grain, and departed from there.

Joseph's brothers are in Egypt; they have received bags of grain which they purchased from Joseph; and now they load up their donkeys with the grain. I have no idea how much grain a pack animal can carry—perhaps 4 or 6 bags each, where these bags have been designed to be carried long distances on pack animals.

The sacks of grain are delivered to the brothers; and they load these on their asses, and leave.

There are some details left out. Obviously, the servants of Joseph loaded up these sacks with grain and, under Joseph's direction, placed the men's silver back into each bag. Probably, the sacks were then delivered to the brothers, and they placed them onto their pack animals. The idea is, the brothers would have no idea that their bags carried their silver as well as their grain.

Genesis 42:26 And they loaded their asses with grain, and departed from there.

The format here is quite extraordinary, even though most everyone who reads this takes it for granted. The narrative is presented in the 3rd person omniscient. That means, even though the writer (Joseph) is present and in the midst of much of the action, there are periods of time when Joseph is not involved in the events taking place—yet the narrative moves to different places with different people, as if there is a movie camera from above on them.

This reminds me of a remarkable Alfred Hitchcock movie (*Family Plot*) where the first 5 or 10 minutes is a single uncut camera shot, and it follows one person for awhile, until he intersects with another person, and the camera then follows this new person. That is what is occurring here.

How Joseph knew about these events which follow is easy to reason out; but never presented as a part of the narrative. That is, sometime in the future, the brothers would tell Joseph all that occurred, and then Joseph would have included this information in his narrative. It is done in such a way that, we never think about how the entire narrative was actually pulled together. We just read it and understand it. The nuts and bolts of how the narrative was constructed is never a part of the narrative. This is why this is such a revolutionary narrative. I do not know what is the earliest example of a 3rd person, omniscient narrative in historical literature, but this has to be among the earliest and certainly the most famous one from this era.

Let's relate this to the Angelic Conflict. Angels are among us and they observe us (we cannot see them). Angels, even though their ability to locomote is much different from ours (Genesis 28:10-19), are still singular creatures. So, they can only be in one place at one time (Job 1:6–12). We do not know how far they can see, hear and perceive from one position, but I suspect that there are clear limitations to their perceptive abilities. We also do not know how fast they can travel from point A to point B. Can an angel simultaneously keep tabs on a set of events taking place in Washington D.C. and in Los Angeles, California? We do not know. Is their moving from one place to the next somewhat like our changing channels via a remote? We may reasonably sort out that angels are not omniscient but that they are probably far more perceptive than we are.

Since angels learn from mankind, God may be directing them to watch Joseph; and then to watch his brothers, and to think about what they are seeing. We do not know how often this occurs or how often God says, "Now, I want you to all follow the brothers home;" but we know on at least one occasion, God spoke to Satan, and said, "Have you observed my servant Job?" (Job 1:8) This would suggest that there are historically significant events and people that God occasionally tells His angels (fallen and elect) to observe and consider.

Human drama is quite remarkable, and can you imagine being in the midst of the many thousands of remarkable events which have taken place in history? Angels can. They have been there. They are watching the most incredible drama ever witnessed—The History of God and Man—on the big stage, as it were. They have viewed the truly pivotal events of history—the events that result in eternal consequences and they learn God's relation to man during these events (from which, they learn God's character). Let me add that, many things that we think were pivotal historical events probably were not.

Many of us have watched 2 or 3 movies at a sitting or have binge watched a series over the period of a few days—this appears to be what angels do—except that we are the series which the angels are watching, which began when God restored the earth and created man and this very big stage production continues on til today. Angels presumably can be wherever they want to be during the production of human history—that is, they can follow out any family or group of families, series of events, or whatever.

No doubt, you have seen an historic film or series and have wondered, *I wonder what really happened?* Some of us will even buy a book or two, if the subject really captures our interest, and read further into the events that we watched. Angels get to do that 24/7 (apart from whatever convocations take place in the 3rd heaven). Angels see these events take place in real time, without the gloss and liberal filter of Hollywood.

Just like us, angels have volition. Unlike us, elect angels have never sinned. This option is apparently always open to them; but I would assume that they have seen enough in the actions of man and in the actions of fallen angels not to make that mistake. It appears that angels all made their choices, for or against God, long before

we came onto the scene. Satan appears to have been the first to turn against God; and that many other angels followed suit (a third of the angels followed Satan—Revelation 12:4).

A profound difference between angels and man is, there is no salvation for angels revealed in Scripture. Once they sin, that appears to condemn them. We, on the other hand, are born into sin, but with the promise of eternal redemption in Jesus Christ. We may commit millions of sins; and we may even be removed from this life by God by the sin unto death; but, if we have believed in Jesus Christ, we remain eternally saved.

Another significant difference between man and angels, is, we men are all related. We may be far, far distant cousins, but we all come from the same Adam and Eve. Adam's sin is passed down to every single person **through their father**. Angels were created singularly. Now, God probably said, "Angels be" and suddenly, there were 100 billion angels (or, however many), but they are not related to one another. Jesus informed us that, after our deaths, we will be like the angels, who neither give or take in marriage (Matthew 22:30).

The only time that angels take part in anything that is similar to giving and taking in marriage is in Genesis 6, where they intermarry with mankind and are able to raise up children through their human wives. However, none of those offspring appear to have believed in the Revealed God, as the earth was filled with their violence before the great flood came.

I believe that there is something in our relationship as men that allows the Lord to die for our sins and to carry upon His soul the penalty for the sins that we have committed, as He became true humanity. I do not know that there is a similar way for Him to do this for the angels. I am only guessing here, and I have not worked out any of the details, point by point; but I think that all of this is interrelated. That is, the fact that we can be redeemed by the blood of Jesus Christ is because we are human and He became one of us, and died for our sins. The Lord can appear as an angel, taking on the form of an angel—but this is not the same as becoming an angel. Our Lord became a real man.

Ultimately, why has God created billions of unrelated creatures (angels) and billions of related creatures (mankind), I could not tell you. We are created, at least in part, to resolve the Angelic Conflict. That we all have free will is clear, because we have all sinned against God; and a third of the angels have sinned against God. But why God created angels in the first place is quite the mystery (apart from the creative nature of God; a characteristic that we ourselves have).

I have gone pretty far afield; let's return to the narrative.

Genesis 42:26 And they loaded their asses with grain, and departed from there.

Preparing the Grain for Transport (a graphic); from **Divine Seasons**; accessed January 18, 2017.

They are in Egypt; Joseph's servants have loaded up their donkeys; and now 9 brothers will return to Canaan with enough food for the families for the next year. The brothers are given some additional provisions, so that they will not need to get into their bags of grain. Simeon is in prison; in order to be released, youngest brother Benjamin must be brought to Egypt.



Most of the time, the events of these trips are not recorded. However, there will be something of great significance occur on their return to Canaan.

Genesis 42:26 **Joseph's servants** [lit., *they*] **lifted up the grain** [and placed it] upon the [lit., *their*] **asses, and Joseph's brothers** [lit., *they*] **departed from there.** (Kukis mostly literal translation)

Genesis 42:26 Joseph's servants lifted up the grain onto the donkeys, and Joseph's brothers then departed from Egypt. (Kukis paraphrase)

10 sons of Jacob have gone to Egypt to purchase grain. Because they are accused of being spies, one of them, Simeon, is kept in an Egypt prison. He will be released from prison as soon as his brothers return, bringing with them Benjamin, in order to *prove* their story to the prime minister there, who has accused them of being spies.

The brothers went to Egypt to buy grain (much grain was set aside during the 7 years of plenty); and they were allowed to purchase this grain. It was sacked and placed on their donkeys for the return trip home.

Along the trip, this happens:

And so opens one his [grain] sack to give provender to his ass in the lodging place; and so he sees his silver and, behold, he [is] in a mouth of his [grain] sack. And so he says unto his brothers, "Has been returned my silver and also behold, in my sack!" And so goes out their heart and so they are trembling a man unto his brother, to say, "What [is] this? [What has] done Elohim to us?"

Genesis
42:27–28

One [of them] opened up his [own] sack to give feed to his ass at the lodging place; and he then saw the silver; he finds that [lit., *behold*] it [is] in the mouth of his [grain] sack. So he said to his brothers, "My silver has been returned and look, [it is] in my sack!" And their hearts gushed out and they are trembling, each man [speaking] to his brother, saying, "What [is] this? [What has] Elohim done to us?"

One of the brothers opened up his sack in order to feed his donkey while at the lodging place. It was then that he saw his silver returned to him when he opened up the sack. So he said to his brothers, "My silver has been returned to me, and look, it is right here in my sack!" Their hearts were distressed and they were trembling, as each man spoke to his brother, saying, "What has happened? Why has God doing this to us?"

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he says unto his brothers, "Has been returned my silver and also behold, in my sack!" And so goes out their heart and so they are trembling a man unto his brother, to say, "What [is] this? [What has] done Elohim to us?" And so opens one his [grain] sack to give provender to his ass in the lodging place; and so he sees his silver and, behold, he [is] in a mouth of his [grain] sack.

Dead Sea Scrolls
Targum (Onkelos)

And one opened his sack to give provender to his ass at the house of lodging [Beth mebatha], and saw his money, and, behold, it was in the mouth of his package; and he said to his brothers, My money is returned, and, behold, it is in my package. And the knowledge of their hearts failed, and they were each of them confounded, saying, What is this which the Lord hath done to us?

Targum (Pseudo-Jonathan)

Levi, who had been left without Shimeon his companion, opened his sack to give food to his ass at the place of lodging, and saw his money: behold, it was in the mouth of his pannier. And he said to his brothers, My money is returned, behold, it is in my pannier. And knowledge failed from their hearts, and each wondered with his brother, saying, What is this which the Lord hath done, and not for sin of ours?

Revised Douay-Rheims

And one of them opening his sack, to give his beast provender in the inn, saw the money in the sack's mouth; And said to his brethren: My money is given me again,

behold it is in the sack. And they were astonished, and troubled, and said to one another: What is this that God has done unto us?

Latin Vulgate

Aramaic ESV of Peshitta

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As one of them opened his sack to give his donkey food in the lodging place, he saw his money. Behold, it was in the mouth of his sack. He said to his brothers, "My money is restored! Behold, it is in my sack!" Their hearts failed them, and they turned trembling one to another, saying, "What is this that God has done to us?"

Peshitta (Syriac)

And as one of them opened his sack to give his ass provender in the inn, he saw his money in the mouth of his sack. And he said to his brothers, My money has been returned; and, lo, it is in the mouth of my sack; and their hearts failed them, and they were amazed, staring at one another, saying, What is this that God has done to us?

Septuagint (Greek)

And one having opened his sack to give his asses fodder, at the place where they rested, saw also his bundle of money, for it was on the mouth of his sack. And he said to his brethren, My money has been restored to me, and behold this is in my sack. And their heart was wonder-struck, and they were troubled, saying one to another, What is this that God has done to us?

NETS (Greek)

Brenton's Septuagint

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Easy English

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The brothers stopped at a place where people could lodge on the way. One brother opened his sack in order to feed his *donkey. Then he saw his money at the top of the sack. He said to his brothers, 'Someone has given my money back. Here it is in the top of my sack.'

Then the brothers were very afraid and they trembled because of fear. They said, 'God has punished us!'

Easy-to-Read Version–2006

So the brothers put the grain on their donkeys and left. That night the brothers stopped at a place to spend the night. One of the brothers opened his sack to get some grain for his donkey. And there in the sack, he saw his money! He said to the other brothers, "Look! Here is the money I paid for the grain. Someone put the money back in my sack." The brothers were very afraid. They said to one another, "What is God doing to us?" V. 26 is included for context.

International Children's B.

God's Word™

Good News Bible (TEV)

The Message

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When they stopped for the night, one of them opened his sack to get food for his donkey; there at the mouth of his bag was his money. He called out to his brothers, "My money has been returned; it's right here in my bag!" They were puzzled—and frightened. "What's God doing to us?"

Names of God Bible

At the place where they stopped for the night, one of them opened his sack to feed his donkey. His money was right inside his sack. He said to his brothers, "My money has been put back! It's right here in my sack!"

They wanted to die. They trembled and turned to each other and asked, "What has **Elohim** done to us?"

NIRV

When night came, they stopped. One of them opened his sack to get feed for his donkey. He saw his money in the top of his sack. "My money has been given back," he said to his brothers. "Here it is in my sack."

They had a sinking feeling in their hearts. They began to tremble. They turned to one another and said, "What has God done to us?"

New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible When they stopped to spend the night, one of them opened his sack to feed his donkey, and he saw his silver at the top of his sack. He said to his brothers, "My silver's been returned. It's right here in my sack." Their hearts stopped. Terrified, they said to each other, "What has God done to us?"

Contemporary English V. When they stopped for the night, one of them opened his sack to get some grain for his donkey, and right away he saw his moneybag. "Here's my money!" he told his brothers. "Right here in my sack." They were trembling with fear as they stared at one another and asked themselves, "What has God done to us?"

The Living Bible But when they stopped for the night and one of them opened his sack to get some grain to feed the donkeys, there was his money in the mouth of the sack! "Look," he exclaimed to his brothers, "my money is here in my sack." They were filled with terror. Trembling, they exclaimed to each other. "What is this that God has done to us?"

New Berkeley Version
New Century Version .

When they stopped for the night, one of the brothers opened his sack to get food for his donkey. Then he saw his money in the top of the sack. He said to the other brothers, "The money I paid for the grain has been put back. Here it is in my sack!" The brothers were very frightened. They said to each other, "What has God done to us?"

New Life Version When one of them opened his bag to give his donkey food at the place where they were staying the night, he saw his money. It was there at the top of his bag. He said to his brothers, "My money has been returned! It is inside my bag!" Then their hearts became full of fear. They turned to each other, shaking in fear, saying, "What is this that God has done to us?"

New Living Translation .

Partially literal and partially paraphrased translations:

American English Bible Well, when they stopped somewhere to rest, one of them opened his sack to feed the burros, and that's when he saw his bundle of money lying in the top of his sack. So he said to his brothers: 'They've returned my money. Look, its all here in my sack!'
Well, they were all dumbfounded and sick at heart. And they asked each other: 'What has God done to us?'

Beck's American Translation .
International Standard V

Later on, one of them opened up his sack to give his donkey some fodder after they had stopped at the place where they intended to lodge for the night. There, in the mouth of his sack, was all of his money! He reported to his brothers, "My money has been returned! It's right here in my sack!"
Trembling with mounting consternation, each of them asked one another, "What is God doing to us?"

Revised Knox Bible All this was done, and now they loaded their asses with the corn, and were on their homeward journey, when one of them opened his sack, to feed his beast at a halting-place. And there, in the mouth of the sack, he found his money. Look, he said to his brethren, my money has been restored to me; here it is, in the sack. And their minds misgave them; they said to one another in bewilderment, What is this God has done to us? A portion of v. 25 and all of v. 26 are included for context.

Today's NIV
Translation for Translators .

Joseph's brothers returned home, frightened because the money they paid was in their sacks

At the place where they stopped to sleep that night, one of them opened his sack to get some grain for his donkey. He was amazed to see his money in the top of the sack. He exclaimed to his brothers, "Someone has returned my money! Here it is in my sack!" They started shaking with fear, and said to each other, "What is this that God has done to us?"

Mostly literal renderings (with some occasional paraphrasing):

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| Awful Scroll Bible | As one was to open his sack, to give to his donkey fodder, in the place of their lodging, he was to perceive his silver, as he is to spread out its mouth. He was to say to his brothers: My silver is to have been turned back. Behold it in its spreading out. The <i>sensibility</i> of their hearts were to go out. They were to tremble, to the intent, each to his brother: He of mighty one is to have prepared this! |
| Conservapedia | Then, as one of them was opening his sack to give some provender to his donkey in the lodging place, he was shocked to find his silver in the mouth of his sack. He said to his brothers, "My silver has been returned! Look, it's right here in my sack!" Their hearts failed them, and they trembled. They said to one another, "What is God doing to us?" |
| Ferrar-Fenton Bible | But one of them opened a sack of his, to give fodder to his ass in the inn, and saw his money, which was placed openly in its mouth. Then he said to his brothers, " He has caused my money to be returned, and here it is in my bag ; " and their hearts stopped ; and they trembled each at his brother, exclaiming; " What is this that God has done to us ? " |
| God's Truth (Tyndale) | And as one of them opened his sack, for to give his ass provender in the Inn, he spied his money in his sacks mouth. And he said unto his brethren: my money is restored me again, and is even in my sacks mouth. Then their hearts failed them, and were astonished and said one to another: how comes it that God deals thus with us. |
| HCSB | The Brothers Return Home At the place where they lodged for the night, one of them opened his sack to get feed for his donkey, and he saw his money there at the top of the bag. He said to his brothers, "My money has been returned! It's here in my bag." Their hearts sank. Trembling, they turned to one another and said, "What is this that God has done to us?" |
| Jubilee Bible 2000 Lexham English Bible | . And one [of them later] opened his sack to give fodder to his donkey at the lodging place and saw his money--behold, it [was] in the mouth of his sack. And he said to his brothers, "My money was returned and moreover, behold, [it is] in my sack!" Then {their hearts failed them} and each of them trembled [and] said, "What [is] this God has done to us?" |
| NIV, ©2011 | At the place where they stopped for the night one of them opened his sack to get feed for his donkey, and he saw his silver in the mouth of his sack. "My silver has been returned," he said to his brothers. "Here it is in my sack." Their hearts sank and they turned to each other trembling and said, "What is this that God has done to us?" |
| H. C. Leupold Tree of Life Version | . . |

Catholic Bibles (those having the imprimatur):

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|----------------------------|--|
| Christian Community (1988) | But in the evening one of them emptied his sack to feed his donkey at the lodging place, and he saw his money at the mouth of the sack, so he said, "My money has been put back: here it is in my sack;" Their hearts failed them and they trembled and turned to each other and said, "What is this that God has done to us!" |
|----------------------------|--|

| | |
|---------------------------|---|
| The Heritage Bible | . |
| New American Bible (2002) | . |
| New American Bible (2002) | At the night encampment, when one of them opened his bag to give his donkey some fodder, he was surprised to see his money in the mouth of his bag. "My money has been returned!" he cried out to his brothers. "Here it is in my bag!" At that their hearts sank. Trembling, they asked one another, "What is this that God has done to us?" These two verses are from the Yahwist source, whereas the rest of the chapter is from the Elohist source, in which the men find the money in their sacks (not "bags" - a different Hebrew word) only when they arrive home (⇒ Genesis 42:35); cf ⇒ Genesis 43:21. ³⁵ |
| New Jerusalem Bible | But when they camped for the night, one of them opened his sack to give his donkey some fodder and saw his money -- there it was in the mouth of his sack. He said to his brothers, 'My money has been put back; here it is, in my sack!' Their hearts sank, and they looked at one another in panic, saying, 'What is this that God has done to us?' |
| New RSV | When one of them opened his sack to give his donkey fodder at the lodging-place, he saw his money at the top of the sack. He said to his brothers, 'My money has been put back; here it is in my sack!' At this they lost heart and turned trembling to one another, saying, 'What is this that God has done to us?' |
| Revised English Bible | When they stopped for the night, one of them opened his sack to give feed to his donkey, and there at the top was the silver. He said to his brothers, "My silver has been returned; here it is in my pack." Bewildered and trembling, they asked one another, "What is this that God has done to us?" |

Jewish/Hebrew Names Bibles:

| | |
|---|---|
| Complete Jewish Bible | But at camp that night, as one of them opened his pack to give fodder to his donkey, he noticed his money — there it was, just inside his pack. He said to his brothers, "My money has been restored — there it is, right in my pack!" At that, their hearts sank; they turned, trembling, to one another and said, "What is this that God has done to us?" |
| exeGesés companion Bible | ...and as one of them opens his saq to give his he burro provender in the lodge, he sees his silver; for behold, it is in the mouth of his sack: and he says to his brothers, My silver is restored; and behold, even in my sack! And their hearts fail them and they tremble, saying man to brother, What is this that Elohim works to us? |
| Hebraic Roots Bible JPS (Tanakh—1985) | . |
| Judaica Press Complete T. Kaplan Translation | As one of them was opening his sack to give feed to his ass at the night encampment, he saw his money right there at the mouth of his bag. 28And he said to his brothers, "My money has been returned! It is here in my bag!" Their hearts sank; and, trembling, they turned to one another, saying, "What is this that God has done to us?" . When they came to the place where they spent the night, one of them [Levi (Targum Yonathan; Bereshith Rabbah 91; Rashi).] opened his sack to feed his donkey. He saw his money right there at the top of his pack. 'My money has been returned!' he exclaimed to his brothers. 'It's in my pack!' |

³⁵ I include this footnote, even though I believe that there is no such thing as a *Yahwist* and an *Elohist* source. This footnote has been removed from its 2011 edition.

Their hearts sank. 'What is this that God has done to us?' they asked each other with trembling voices.

Orthodox Jewish Bible And as one of them opened his sack to get feed for his chamor in the malon (inn), he saw his kesef; for, hinei, it was in the mouth of his sack.
And he said unto his achim, My kesef is restored; and, hinei, it is even in my sack; and their lev failed them, and they shook with fear, saying one to another, What is this that Elohim hath done unto us?

The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible

When they stopped for the night [at the lodging place], one of the brothers opened his sack to get food [fodder] for his donkey. Then he saw his money [silver] in the top of the sack. He said to the other brothers, "The money I paid for the grain [My money/silver] has been put back. Here it is in [the mouth of] my sack!"
The brothers were very frightened [lost heart and trembled]. They said to each other, "What has God done to us?"

The Geneva Bible .

Kretzmann's Commentary

And as one of them opened his sack to give his ass provender in the inn, at the place where they encamped for the night, probably in one of the shed-like buildings which are found along the caravan roads, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, my money is restored; and, lo, it is even in my sack; and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us? In their great consternation over this unexplainable happening they hastily conclude that it was another way in which God was visiting their transgression upon them.

NET Bible®

When one of them opened his sack to get feed for his donkey at their resting place [*Heb* "at the lodging place."], he saw his money in the mouth of his sack. He said to his brothers, "My money was returned! Here it is in my sack!" They were dismayed; they turned trembling one to another [*Heb* "and they trembled, a man to his neighbor."] and said, "What in the world has God done to us [*Heb* "What is this God has done to us?" The demonstrative pronoun ("this") adds emphasis to the question.]?"

Syndein/Thieme

And one of them kept on opening his sack to give his ass/animal provisions/feed in the inn, he kept on seeing his money for, behold, it was in the extremity/mouth of his sack. And he kept on saying unto his brethren, "My money has been caused to be restored. Look! it is even in my sack. And 'they were greatly surprised'/'their hearts skipped a beat' {idiom: literally 'their heart departed from their bodies'}, and they kept on being afraid, saying one to another, "What has 'Elohiym/Godhead manufactured/done {'asah}'?"

{Note: The brothers were shocked and did not know what had happened. They were frightened by an act of grace! They are assuming the worst - as believers without doctrine tend to do! They think that they will be accused on not paying for the grain - and will either be arrested as thieves or will not be able to return for more food later!}

The Voice

Later, when they arrived where they would stay the night, one of them opened up his sack to give his donkey some fodder, and he saw his money lying at the top of the sack.

One of the Brothers: Someone put my money back into the sack! Here it is, *right on top!*

When they heard this, their hearts sank. They looked at one another and trembled.

The brothers of Joseph are in the dark. What does this mean? Is this some sort of trick? Has someone planted the money there only to later claim it or the grain has been stolen? Are the Egyptians even now bearing down on them? Is this part of the test? Should they go back and tell the gruff Egyptian governor what has happened? And if they do, will he believe them? What happens to Simeon? They have a thousand thoughts, but their most profound thought occurs next.

Joseph's Brothers (nervously to each other): What is God doing to us?

Literal, almost word-for-word, renderings:

| | |
|------------------------------|---|
| Benner's Mechanical Trans. | ...and one opened his sack to give provender to his donkey in the place of lodging and he saw his silver and look, he was in the mouth of his bag, and he said to his brothers, my silver was returned and also look in my bag, and their heart went out and they trembled, each to his brother saying, what is this Elohiym ^[Powers] did to us,... |
| Concordant Literal Version | And opening is one his sack to give provender to his ass in the lodging, and seeing is he his money pouch, and behold! It is in the mouth of his bag!" And saying is he to his brothers, "Restored is my money, and, moreover, it is in my bag!" And forth is faring their heart and trembling are they, each man saying to his brother, "What is this that the Elohim does to us?" |
| Context Group Version | . |
| Darby Translation | . |
| <i>Emphasized Bible</i> | And the first opened his sack to give fodder to his ass at the inn,—and beheld his silver, yea there, it was in the mouth of his sack! So he said unto his brethren My silver hath been returned, yea verily, there it is in my sack! Then went forth their heart and they turned trembling—each man unto his brother saying. Wharf is this that God hath done to us? |
| English Standard V.—UK | And as one of them opened his sack to give his donkey fodder at the lodging place, he saw his money in the mouth of his sack. He said to his brothers, "My money has been put back; here it is in the mouth of my sack!" At this their hearts failed them, and they turned trembling to one another, saying, "What is this that God has done to us?" |
| Evidence Bible | . |
| Green's Literal Translation | . |
| H. C. Leupold | . |
| Jack Ballinger's translation | . |
| Modern English Version | As one of them opened his sack to give his donkey feed in the lodging place, he saw his money. It was in the mouth of his sack. And he said to his brothers, "My money has been returned. Here it is in my sack!" Then their hearts sank, and they were afraid, saying to one another, "What is this that God has done to us?" |
| Modern KJV | . |
| NASB | As one of them opened his sack to give his donkey fodder at the lodging place, he saw his money; and behold, it was in the mouth of his sack. Then he said to his brothers, "My money has been returned, and behold, it is even in my sack." And their hearts sank, and they turned trembling to one another, saying, "What is this that God has done to us?" |
| New European Version | . |
| New King James Version | But as one of them opened his sack to give his donkey feed at the encampment, he saw his money; and there it was, in the mouth of his sack. So he said to his brothers, "My money has been restored, and there it is, in my sack!" Then their hearts failed them and they were afraid, saying to one another, "What is this that God has done to us?" |
| Owen's Translation | . |
| Benner's Mechanical Trans. | . |

Stuart Wolf
Third Millennium Bible

And as one of them opened his sack to give his ass provender at the inn, he espied his money; for behold, it was in the mouth of his sack. And he said unto his brethren, "My money is restored; and lo, it is even in my sack." And their heart failed them and they were afraid, saying one to another, "What is this that God hath done unto us?"

Updated Bible Version 2.11
A Voice in the Wilderness
Webster's Bible Translation
World English Bible
Young's Literal Translation
Young's Updated LT

And the one opens his sack to give provender to his ass at a lodging-place, and he sees his money, and lo, it is in the mouth of his bag. And he says unto his brothers, "My money has been put back, and also, lo, in my bag:" and their heart goes out, and they tremble, one to another saying, "What is this God has done to us!"

The gist of this passage:

When they make their first stop for the trip, one of the brothers opens up his sack to use the grain to feed his donkey, and he is surprised to find his silver in there. When he tells his brothers, their hearts sink.

| Genesis 42:27a | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| pâthâh (פָּתַח) [pronounced paw-THAW] | <i>to spread out, to open; to be open; to be open and ingenuous in mind [like children and young people]</i> | 3 rd person masculine singular, Qal imperfect | Strong's #6601 BDB #834 |
| 'echâd (אֶחָד) [pronounced eh-KHAWD] | <i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i> | numeral adjective with the definite article | Strong's #259 BDB #25 |
| The NET Bible: <i>Heb "and the one." The article indicates that the individual is vivid in the mind of the narrator, yet it is not important to identify him by name.</i> ³⁶ | | | |
| 'êth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| saq (שַׂק) [pronounced sahk] | <i>a [corn] sack, sackcloth [worn by mourners], thick cloth [especially made of hair]</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #8242 BDB #974 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| nâthan (נָתַן) [pronounced naw-THAHN] | <i>to give, to grant, to place, to put, to set; to make</i> | Qal infinitive construct | Strong's #5414 BDB #678 |

³⁶ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 7, 2016.

| Genesis 42:27a | | | |
|--|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| miç ^e phôw' (מִצֵּה) [pronounced mis ^e -POH] | <i>fodder, feed, provender, animal food</i> | masculine singular noun | Strong's #4554 BDB #704 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| chămôwr (חֲמֹר) [pronounced khuh-MOHR] | <i>ass, male donkey, he-ass, burrow</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #2543 BDB #331 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| mâlôwn (מִלֹּון) [pronounced maw-LOHN] | <i>inn, lodging place, camp</i> | masculine singular noun with the definite article | Strong's #4411 BDB #533 |

Translation: One [of them] opened up his [own] sack to give feed to his ass at the lodging place;...

At times in this narrative, a brother's name will be given; and, many other times, individuals will not be named. This is one of the times that, they all stop at a campsite (or possibly a lodge). One of them is going to feed his donkey, so opens up his sack to take out some grain.

| Genesis 42:27b | | | |
|--------------------------------------|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| râ'âh (רָאָה) [pronounced raw-AWH] | <i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i> | 3 rd person masculine singular, Qal imperfect | Strong's #7200 BDB #906 |
| 'êth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| keçeph (כֶּסֶף) [pronounced KEH-sef] | <i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i> | masculine singular noun with a 3 rd person masculine singular suffix | Strong's #3701 BDB #494 |

Translation: ...and he then saw the silver;...

At the top of the bag, apparently (or near the top) is the silver, the money he had taken to Egypt to pay for this grain.

Genesis 42:27c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|---|---|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>] | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i> | interjection, exclamatory particle, demonstrative particle | Strong's #2009 (and #518, 2006) BDB #243 |
| <p>This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]; he saw; suddenly, unexpectedly, dramatically</i>. This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.</p> | | | |
| <p>The NET Bible: <i>Heb "and look, it [was] in the mouth of his sack." By the use of the particle הִנֵּה (hinneh, "look"), the narrator invites the reader to look through the eyes of the character and thereby draws attention to the money.</i>³⁷ It is almost as if the narrator is encouraging the reader to look for himself into the sack.</p> | | | |
| hûw' (אוּה) [pronounced <i>hoo</i>] | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i> | 3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931 BDB #214 |
| b ^e (ב) [pronounced <i>b^{eh}</i>] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| peh (פֶּה) [pronounced <i>peh</i>] | <i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i> | masculine singular construct | Strong's #6310 BDB #804 |
| 'am ^e tachath (אֲחַתְּחַת) [pronounced <i>ahm-TAHKH-ahth</i>] | <i>bag, sack; flexible container for grain</i> | feminine singular noun with the 3 rd person masculine singular suffix | Strong's #572 BDB #607 |

Translation: ...he finds that [lit., *behold*] it [is] in the mouth of his [grain] sack.

He sees the silver at the mouth or opening of the sack.

The brothers travel for some time and stop at a lodging place. They had their donkeys cared for back in Egypt but it was time to see to their needs again. Joseph is not there so he does not know which brother discovered this and by the time he sees them again, it is likely that most of them have forgotten. The next few verses were likely received via interview by Joseph of his brothers and father when they later returned to Egypt.

Genesis 42:27 And as one of them opened his sack to give his ass fodder in the inn, he saw his silver. For, behold, it was in the mouth of the sack.

³⁷ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 7, 2016.

The word *behold* is no longer a part of modern vocabulary. Rarely do you hear a public speaker punctuate his talks with the words *behold! Lo!* (unless he is teaching from the pulpit). And very few pastors use that vocabulary any more. Many times, the word *behold* can be replaced with the phrase *and he saw*. Several translations take a similar approach:

Genesis 42:27 That night the brothers stopped at a place to spend the night. One of the brothers opened his sack to get some grain for his donkey. And there in the sack, he saw his money! (ERV)

Genesis 42:27 And as one of them opened his sack to give his donkey fodder at the lodging place, he saw his silver, for there it was in the mouth of his sack! (The Scriptures 1998+)

One of the problems with the King James Version is, it is filled with words like *behold*, *ye* and *thou*. It is not quite to the point of being irrelevant to us (like the Latin Bible was to those who adhered to the Catholic church over a period of hundreds of years, but did not read Latin and therefore did not understand a word of what was said during church); but some of our churches and pastors make the mistake of depending upon the KJV today. At this time, there are many outstanding translations in modern English (such as, the New KJV, the NASB or the ESV)—translation which are both accurate and readable.

There is even an evil movement known to some as the **King James Version-only** movement. Rather than simply recognize that the KJV was an excellent translation which served man for centuries, they are unable to let go of this translation, despite its shortcomings. It is, to be sure, an excellent translation and a literary masterpiece; but, in this day and age, it is outdated, and acts, to some degree, as a hindrance to evangelism, as young people are exposed to the obscure language, and it does not reach them. The Word of God has been translated into many languages, and the purpose is to be able to communicate it to those who speak that language. People no longer speak the King James English; and so the King James Bible does not speak to them. They must be reached with a more modern vocabulary.

This is why there are a limited number of Shakespear productions each year. Fewer and fewer people understand the language that he wrote in (old English, proper English). As time continues, reading Shakespear's plays and performing them decreases. So it is to the KJV Bible.

There is this myth going around (please allow me this additional tangent), that the Bible was written in one obscure language; it was translated into another language; and that was translated into another language; and the Bibles which we have are 3rd, 4th or even 5th generation translations. This is completely untrue and an argument always advanced by people who do not like the Bible, but know very little about it (most of what they *know* about the Bible is simply untrue—yet, they have their opinions, nevertheless). The KJV was translated directly from the original languages (Greek, Hebrew and Aramaic), from very ancient manuscripts. Worst case scenario today is, some modern translations come primarily from the KJV rather than from the original languages. That is, some translations have taken the KJV and have simply modernized it. However, many modern translations go back to the original languages and translate from there (this is what I do³⁸). My point is, we do not have a series of people whispering a sentence to one person, who then conveys that sentence to the next person, and so on, until the original sentence is far removed from the final telling of it. The Old Testament is in Hebrew (with a small portion being in Aramaic); the New Testament is in Greek; and we translate from ancient manuscripts written in those languages into English. Tens of thousands of people have devoted their lives to developing lexicons, determining the correct reading for every passage, and writing translations throughout human history. There is no more important book in human history; and so people with specific spiritual gifts do everything possible so that an accurate translation of the Bible is available in every written language (this is an ongoing process in the history of man).

So there is no misunderstanding, we do not have the original manuscript of any book of the Bible; nor do we even have an autograph of any book of the Bible (an autograph is a completely accurate copy of the original

³⁸ The translation which I have used throughout most of Genesis has been the Modern KJV, which is simply an updating of the KJV done by a man named Jay P. Green, Sr., who is perhaps the single most prolific Bible translator of our day. He has done at least 3 translations that I am aware of: the MKJV, the KJV3, and the Literal Translation of the Holy Bible.

manuscript). But, what we do have is a plethora of ancient manuscripts in the original and in other ancient languages, going back thousands of years. There are 26,000 partial and full manuscripts of the New Testament in the original Greek (this number may include Latin, Aramaic, and other ancient language manuscripts); and some of the partial manuscripts go back as far as the 1st century A.D. We can, by determining the age of these various manuscripts, compare them in order to determine what the Bible originally said. At worst, we occasionally come up with a verse or a passage which is questionable (two come to mind for the New Testament: the end of Mark is suspect; and the narrative of Jesus and the prostitute where Jesus writes in the sand, is questionable).

In the places, where this or that verse might be questioned or the meaning of this or that word is difficult to ascertain; there is no place where this affects a serious doctrine or concept. The traditions of the orthodox faith of Christianity are never called into question by a difficult or questionable passage. Despite what you have heard or read, the virgin birth of our Lord Jesus Christ is unquestionably the view of the Bible. His death for our sins, His resurrection and ascension—these are all fundamental doctrines and there is no manuscript anywhere which brings any of these doctrines into question. These doctrines are found throughout the Old and New Testaments. There are no translations out there which contradict the fundamentals of the faith.

Let me footnote that—the Jehovah's Witnesses have their own translation of the Bible where certain favorite passages of theirs are mistranslated, based upon faulty notions about the Greek language; and they will use their translation to *prove* that Jesus is not God. Without going into detail, they mistranslate John 1—and yet, other passages with the exact same construction in the Greek are not similarly translated by the JW's. So, with the exception of their bible, you can take any one of 90 or so English translations and derive from any of them the major doctrines of the faith. If you want to delve into this particular topic, please see **Jehovah Witnesses/Jesus, the God-Man** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Are there any problems at all with the existing manuscripts that we work from? There are a few. I have spent the last 20 years translating and commenting on various books of the Old Testament. The book of Samuel, for instance, is supposed to be one of the most poorly preserved manuscripts. In translating that entire book (2 books in the English), I came across one passage where the accepted manuscripts got an important word wrong. If memory serves, we find the word *Ark* where we should have the word *ephod* instead (these words are very similar in the Hebrew). Understanding what these two things are and how they are used makes it clear that the *ephod* was called for and not the *Ark*. Now, I went through the entire book of Samuel *word-by-word*, and this was the biggest problem in the entire book. There were many other minor problems and discrepancies, but none which actually affected the meaning of a passage which would then affect an important doctrine or concept.

On the other hand, there are some modern translations which mistranslate a passage, and this can cause no end difficulty (and these are *mistranslations*; the problem is *not* with the ancient manuscripts). An excellent example of this is Deut. 22:28–29. Here are some very *bad* translations of this passage:

| | |
|---------------------|---|
| <i>The Message</i> | When a man comes upon a virgin who has never been engaged and grabs and rapes her and they are found out, the man who raped her has to give her father fifty pieces of silver. He has to marry her because he took advantage of her. And he can never divorce her. |
| New Century Version | If a man meets a virgin who is not engaged to be married and forces her to have sexual relations with him and people find out about it, the man must pay the girl's father about one and one-fourth pounds of silver. He must also marry the girl, because he has dishonored her, and he may never divorce her for as long as he lives. |
| The Voice | If a man meets a girl who's a virgin and who isn't engaged to someone else, and he forces himself on her, when what he's done is discovered, he must pay 20 ounces of silver to her father as a bride price, and she will become his wife. He can't ever divorce her after this because he's dishonored her. |

These translations make it sound as if, a guy can go out and rape a woman, and if he is caught, all he has to do is marry her and give her father some money. As one might expect, this passage shows up on many anti-Bible sites, and cited as proof that men could essentially do whatever they wanted to do with women (in ancient *Bible times*) and get away with it.

Here is a better translation:

Kukis not so literal

If a man finds a young, virgin woman and he takes her (manipulating her) and he lies with her, but they are discovered, then this man will give the woman's father 50 silver coins and she will become his wife because he has violated her. He will not be allowed to divorce her ever.

There is no force here in this passage, although there may be some manipulation or seduction used by the man. There are a couple of important points to be made here: (1) In the ancient world, single, virginal women did not just wander off by themselves. Their family kept a close eye on them, as it was a tradition for the father of a bride to collect the bloodied bed sheets from wedding night to prove that he delivered a virginal daughter to her husband. (2) Women who were not virgins rarely married. I understand that this does not make any sense to you; but think of it like this: what are the chances that a woman with 7 children by 7 different men is going to find the love of her life if it is not one of those men? She may still be attractive and vivacious, but after some conversation with an interested suitor, when he finds out that she has 7 kids, he is likely going to run in the other direction. So, to us in our culture, an unmarried woman with 7 children by 7 different men is analogous to a young woman in the ancient Jewish culture who is no longer a virgin. When a man married a woman who turned out not to be a virgin, he could divorce her immediately upon finding that out.

My point in all of this is, the situation described did happen, but it was very rare. In the event that a man did come upon a single woman, a virgin, away from her family (which is a very rare circumstance, indeed) and he seduces her and they are found out, then he must marry the woman and pay a reasonable dowry to her father, for he delivered to this young man a virgin. There are passages in this same context which actually deal with rape; but these two verses are not about rape.

There is an additional way in which this passage is misinterpreted: people make it seem as though the woman has no choice in the matter. That is *not* what this passage says. Not only does the woman have a say in the matter, but her father does as well. There is nothing in this passage that indicates that, it is the woman and her father who are required to accept these options. No. It is the man who seduces her—if this is what the woman wants and the father allows, then he must fulfill these conditions of marriage. All of the constraints and restrictions are upon the man; there are none placed upon the woman.

For more information on this passage, see the exegetical study of this in **Deuteronomy 22** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Continuing on this tangent:

You may be surprised to learn that, we have more confidence in the text of the Bible—which is based upon handwritten manuscripts from 1000 or even 2000 years ago (which were copied and recopied many times)—than we have in the writings of Shakespear, whose writings were produced *after* the invention of the printing press.

John Lea, in The Greatest Book in the World offers fantastic insight into whether or not scepticism regarding New Testament evidence could impact William Shakespeare's body of literary works, he begins with the words: 'In an article in the North American Review, a writer had made some interesting comparisons between the writings of Shakespeare and the Scriptures, which show that much greater care must have been bestowed upon the biblical manuscripts than upon other writings, even when there was so much more opportunity of preserving the correct text by means of printed copies than when all the copies had to be made by hand. He said: "It seems strange that the text of Shakespeare, which has been in existence less than two hundred years, should be so far more uncertain and corrupt than that of the New Testament, now over eighteen centuries old, during nearly fifteen of which it existed only in manuscript...With perhaps a dozen or twenty exceptions, the text of every verse in the New Testament may be said to be so far settled by general consent of scholars, that any dispute as to its readings must relate rather to the interpretation of the words than to any doubts respecting the words themselves. But in every one of Shakespeare's thirty-seven plays there are probably a hundred readings still in dispute, a large portion of which materially affects the meaning of the passages in

which they occur."³⁹ In other words, when you read a book in the Bible, it is far more of an accurate reading than any book that Shakespear is said to have written.

For many centuries, the translation of the Old Testament was based upon less than a half-dozen well-authenticated manuscripts which had been preserved in the original languages. These manuscripts have been the basis for nearly every translation made up until the 1960's. However, in the late 1940's, there was an amazing discovery made—the Dead Sea Scrolls were found (near the Dead Sea, quite obviously). These manuscripts (essentially, an ancient library) were dated approximately 100 B.C., thus becoming the oldest known manuscripts for the Old Testament (the complete Old Testament was not found, but large portions of some books were found, in both Greek and Hebrew). I believe that these are the only existing manuscripts from the Old Testament which predate the Lord Jesus Christ. These manuscripts had survived because they were in the dry desert air of Judæa. This discovery gave testimony as to the great accuracy of the text of the Old Testament, which had been preserved by hand for a dozen or more centuries. A full millennium had elapsed between the writing of the Dead Sea Scrolls and the oldest Old Testament manuscript which we had possession of. Yet, there are very few differences between these various sets of manuscripts.

Here is an oft-cited example which testifies to the accuracy of the Hebrew text: in Isaiah 53, there are 166 words and the Dead Sea Scrolls has 17 letters which are called into question (that is, there are 17 letters which are different in the Dead Sea Scrolls as opposed to the accepted text previously used). 10 of these letters accounted for a different spelling of the words of the text, which did not affect the sense of the text. 4 of the different letters simply reflect stylistic changes, and also do not affect the meaning of the text. The biggest problem are 3 Hebrew letters which make up the word *light*, which is added to v. 11. Now, between the manuscripts which we depend upon and the Dead Sea Scrolls, over 1000 years had elapsed, and the biggest problem in this very significant chapter is a singular missing word.⁴⁰ Here is how this verse is impacted:

Isaiah 53:11 [Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.](#) (ESV)

Isaiah 53:11 [After the suffering of his soul, he will see the light and be satisfied. My righteous servant will justify many by the knowledge of himself; and he will bear their iniquities.](#) (WEB)

If you read carefully, you will observe that there are more differences in the choice of words by the two translations than the word *light* makes to the passage.

My point in all of this is, modern translations are based upon very accurate ancient manuscripts; and further, we have a large number of excellent modern-English translations available to us now. Many of the modern translations are based upon the original text of ancient manuscripts which we have (and virtually anyone can gain access to these ancient texts (I have at least 15 ancient manuscripts available in my e-sword alone and I have my Hebrew Bible in front of me and my Greek NT within arm's reach of me right at this moment).

Other people have given a lifetime to the very tedious work of comparing dozens and even hundreds of manuscripts, to come up with what they believe to be the best reading in the original languages. Consequently, the KJV is replaceable. The Word of God is *alive and powerful* not because the KJV was just a literary masterpiece, but because the Bible is the Word of God. Pulling quotations from *Today's English Version* or from God's Word™ or from *World English Bible* can be every bit as effective as quoting from the KJV. In fact, when dealing with today's English speaker, these other translations are generally better choices to use to reach the unbeliever (the Shakespearian text of the KJV can sometimes be difficult to understand or off-putting). And, when accuracy and a literal translation is called for, we have the NKJV, the NASB, the ESV, the MEV, all of which are good, solid, readable translations which are reasonably accurate. And, if you do not mind the plethora of notes and commentary, the NET Bible is very readable and reasonably accurate as well.

³⁹ From [The New Testament Versus Shakespear](#); accessed January 10, 2017. The quotation obviously came from the 1900's.

⁴⁰ From Norman Geisler and William Nix; *A General Introduction to the Bible*; Chicago; Moody Press, ©1968, p. 263.

Most churches which have abandoned the KJV have opted instead, for the most part, the NASB or the NIV Bible. Both of these are excellent translations, the former being slightly more accurate than the latter.

Unfortunately, the NKJV, which I believe to be one of the most excellent translations available today, is not used as often as it could be—and perhaps it is because it has the stigma of having KJV in its name. However, there is little difference between the NKJV, the NASB and the MEV. In any given passage, if you were told to identify which of those translations was used, you would have a 33% chance of guessing the correct translation, because they simply do not vary much from one another.

Below is a list of available English translations—most of which are available online or in Bible programs (like [e-sword](#), which is a free Bible computer program).

You will note that many translations fall into more than one category. Unless otherwise indicated, these translations/versions are not in any particular order within a category.

Classifying Various Bible Translations

| Classification | Bible Translations |
|--|--|
| Ultra Literal Translations: | Young's Literal Translation, Benner's Mechanical Translation, the exeGeses companion Bible |
| Literal, almost word-for-word translations: | Best (in terms of readability): NKJV, NASB, MEV, ESV (these translations are the most readable of the literal translation group) Good: WEB, NEV, KJV, CLV, CGV, Emphasized Bible, Green's Literal translation, KJV3, MKJV, Updated Bible Version, Webster's Bible translation; a Voice in the Wilderness; the Amplified Bible, the Expanded Bible, Kretzmann's Commentary (which is the KJV along with additional explanatory text); the Amplified Bible. |
| Expanded/Embellished Bibles: | The Amplified Bible, the Expanded Bible, Kretzmann's Commentary (which is the KJV along with additional explanatory text); the NET Bible; The Voice; Translation for Translators. |
| I would also classify the ExB and the NET Bible as "Mostly literal renderings (with some occasional paraphrasing);" however, the additional text often moves them closer to the "literal translations," as both Bibles contain many footnotes/textnotes which read <i>literally</i> ... The Voice is <i>very</i> readable, which adds some additional explanatory text (<i>italicized</i> , with very few additional notes). | |
| Jewish/Hebrew Names Bibles: | The Complete Jewish Bible; exeGesis Companion Bible; Hebraic Roots Bible; JPS (Tanakh—1985); Kaplan Translation (I think he has only done the Pentateuch); the Orthodox Jewish Bible; The Scriptures 1998. |
| These are not books necessarily approved by some Jewish group, but translations which use the Jewish transliteration for names (The Scriptures 1998), or keep a format compatible with the original Hebrew (ECB), or are done by a Jewish organization (The 1985 Tanakh). Some of these might even be <i>Christian</i> Bibles (The Complete Jewish Bible—called <i>complete</i> because it contains the Old and New Testaments). | |
| Catholic Bibles (those having the imprimatur): | The Christian Community Bible (1988); the New American Bible (2002); New American Bible (2011); New Jerusalem Bible; New RSV; Revised English Bible; the Catholic edition of TEV (the Good News Bible); the CEV. |

Both versions of the NAB are quite good. I think that the REB is a great reading Bible—its choice of words is often unique and interesting.

Classifying Various Bible Translations

| Classification | Bible Translations |
|--|--|
| <p>Whereas, there are still some great problems with the Catholic Church (none of which can I imagine ever going away); their view on the Word of God has changed dramatically since the Middle Ages. At one time, the Catholic Church persecuted believers who tried to translate the Bible into a modern language (some were executed). They did everything possible to keep the Word of God out of the hands of the believer. Their church services were held in Latin for people who did not speak Latin. However, today, the Catholic Church gives its stamp of approval to many excellent translations. Many times, the associated commentary is not bad either. Just remember to ignore the apocrypha.</p> | |
| <p>Since dividing up the Bible translations using most of these basic categories, I have been surprised how close Jewish and Catholic translations tend to be. You might think that a Jewish translation tends to favor some form of Judaism and that a Catholic translation seems to conform to and promote Catholic doctrine, but that is <i>not</i> the case. Whereas that is occasionally the case with some footnotes which are added; it is almost never the case with the actual text of Scripture. Apart from the Jewish Bibles occasionally making use of some specifically Jewish words and names, you would be hard-pressed in a blind test to differentiate between a Jewish Bible and a Catholic Bible.</p> | |
| <p>Mostly literal renderings (with some occasional paraphrasing):</p> | <p>The Awful Scroll Bible; the Conservapedia translation; Ferrar-Fenton’s Bible translation; God’s Truth (Tyndale); HCSB; the Heritage Bible; the Jubilee Bible 2000; H. C. Leupold’s translation; the Lexham English Bible; the NIV; the Tree of Life Version; the Urim-Thummim Version; the WikiBible.</p> |
| <p>Partially literal and partially paraphrased translations:</p> | <p>American English Bible; Beck’s American Translation; International Standard Version; New Advent (Knox) Bible (there is an updated version); Today’s NIV; Translation for Translators; The Voice.</p> |
| <p>Thought-for-thought translations; paraphrases:</p> | <p>Common English Bible; Contemporary English Version; The Living Bible; the New Berkeley Version; the New Century Version; the New Life Version; The Message; the Good News Bible (TEV); the New Living Translation.</p> |
| <p>Nearly always a different point of view/vocabulary:</p> | <p>The Knox Bible (and the Revised Knox Bible); the American English Bible; the Urim-Thummim Version; The Message; God’s Truth (Tyndale); Contemporary English Version; the New Living Translation; the Bible in Basic English; the Voice.</p> |
| <p>I do not mean that these have an incorrect point of view, but that they are almost always translated differently in some respect, which is sometimes quite helpful in understanding a verse (assuming, of course, that their take is accurate).</p> | |
| <p>Limited Vocabulary Translations:</p> | <p>Bible in Basic English; the Easy English translation; the Easy-to-Read Version–2006; the International Children’s Bible (this appears to be a slightly simplified version of the NCV); God’s Word™; the Good News Bible (TEV); The Message; the Names of God Bible (which is almost equivalent to God’s Word™); the New International Readers’ Version; the New Simplified Bible, the New Life Bible, the Contemporary English Version.</p> |
| <p>For a simple reading Bible, I prefer God’s Word™, ICB, NCV, and the NIRV from those Bibles above (in case you wanted a Bible for a young son or daughter; or wanted a Bible that you could use to read to a young son or daughter).</p> | |

Classifying Various Bible Translations

| Classification | Bible Translations |
|--|---|
| Great Reading Bibles | The ISV; the ESV; the MEV, the NKJV; the New International Readers' Bible; the New Living Translation; the Revised English Bible. |
| Good Reading Bibles | Beck's American Translation; Common English Bible; Contemporary English Version; The Living Bible; the Message; the New Century Version; the Good News Bible (TEV); God's Word™; the Easy-to-Read Version—2006 ⁴¹ ; the International Children's Bible (which is almost exactly the same as the NCV); God's Word™ (which is almost the same as the Names of God Bible ⁴²); the Complete Jewish Bible; JPS (Tanakh—1985) ⁴³ ; the Voice; |
| I think that the best approach is a good reading Bible, which is also an accurate translation. | |
| Painful to Read: | The Awful Scroll Bible; Benner's Mechanical Translation; Concordant Literal Version, Exegesis Companion Bible; the Expanded Bible; the King James Version (for some; not for all); the Orthodox Jewish Bible; Rotherham's Emphasized Bible; Young's Literal Translation. |
| Outdated | American Standard Version; King James Version; Revised Standard Version. |
| Translations which often present an original or fresh view. | Revised English Bible; the Knox Bible (and Revised Knox Bible); the International Standard Version. |
| Translations which do not appear to offer anything different. | American Revised Version 2005; Bond Slave Version; A Conservative Version; King James 2000 Version; KJ3; Modern KJV; Modern Literal Version; Natural Israelite Bible; the Niobi Bible; the Restored Holy Bible; Restored Names Version; 21 st Century KJV; and the Word of Yahweh. |

What I mean by this is, rarely do I list any of these translations, even though I often read them when working on a passage, as they rarely offer anything new beyond the literal, often word-for-word translations—using the same vocabulary and sentence structure as the more common NKJV, NASB, ESV and MEV. The way that a thought is expressed or the vocabulary is not new or different from those listed in the 2nd category above.

These are not hard-and-fast classifications. From time to time, I change them (particularly when it comes to their degree of literalness). It is not unusual for one verse may be very literally translated, and then the next verse is more free-form in some of these translations/versions. Or, there may be a verse which has a lot of additional text added; but the next verse is translated almost literally, with no added text.

My guess is, you probably had no idea that there were so many different English Bible translations. Most of these can be found online or available to e-sword (which is an excellent and free Bible computer program).

Since my work is primarily with the Old Testament, these categories and comments apply to the Old Testament, for the most part. There are many excellent New Testament only translations which I have ignored in this chart.

⁴¹ The 2002 Easy-to-read-Bible has some serious deficiencies; I don't think that there is any difference between the 2006 and 2008 versions. As far as I know, the 2002 version is only available with old versions of e-Sword.

⁴² In the Names of God Bible, the names of God are bolded and italicized; and the Names of God Bible has *Elohim* rather than *God*.

⁴³ This is Old Testament only.

On occasion, there are some serious differences in the text of various Bibles. In those situations, it is good to have a pastor-teacher or commentator familiar with the passage to sort it out. And, so there is no misunderstanding, nearly every believer in the Church Age needs to be under the authority of his right pastor-teacher. About the only exception to this would be the pastor-teacher of a local church. I am a commentator, and I am in church for nearly every service (Bobby teaches 4 lessons/week at Berachah Church and rarely do I miss even a single class in a month).

Chapter Outline

Charts, Graphics and Short Doctrines

Forgive the tangents; back to our text in the next verse.

The sons of Jacob had to travel to Egypt in order to buy grain for the first year of famine which struck that part of the world. When they encountered the prime minister of Egypt, he accused them of being spies and he kept one of the brothers (Simeon) there in Egypt, in jail, requiring the other brothers to return with their youngest brother Benjamin.

What the sons of Jacob did not know is, the prime minister was their younger brother Joseph, whom they had sold into slavery over 20 years previous. Unbeknownst to them, Joseph also ordered that the silver that they brought with them to purchase grain be surreptitiously returned to them, placed into their sacks of grain by his servants.

On the way back, the brothers stop at a lodging place (called an *inn* here); and one of them opens up his sack, because he is going to feed his donkey from the grain. He discovers that his silver payment is in the sack of grain.

| Genesis 42:28a | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אמר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| 'el (אל) [pronounced <i>ehl</i>] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| 'achîym (אחים) [pronounced <i>awhk-EEM</i>] | <i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #251 BDB #26 |
| shûwb (שב) [pronounced <i>shoo^bv</i>] | <i>to be brought back; to be restored, to be returned</i> | 3 rd person masculine singular, Hophal imperfect | Strong's #7725 BDB #996 |
| keçeph (כסף) [pronounced <i>KEH-sef</i>] | <i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i> | masculine singular noun with a 1 st person singular suffix | Strong's #3701 BDB #494 |

Translation: So he said to his brothers, "My silver has been returned..."

The brother who found the silver exclaims, “My silver has been returned to me!”

| Genesis 42:28b | | | |
|---|---|--|---|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, וַ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| gam (גַּם) [pronounced <i>gahm</i>] | <i>also, furthermore, in addition to, even, moreover</i> | adverb | Strong's #1571 BDB #168 |
| Together, the wâw conjunction and the gam particle might mean <i>and also, together with, along with, joined with, and, furthermore, and furthermore</i> . | | | |
| hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>] | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i> | interjection, exclamatory particle, demonstrative particle | Strong's #2009 (and #518, 2006) BDB #243 |
| This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]; he saw; suddenly, unexpectedly, dramatically</i> . This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative. | | | |
| b ^e (בְּ) [pronounced <i>b^{eh}</i>] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| 'am ^{et} tachath (אֲמֵתַחַת) [pronounced <i>ahm-TAHKH-ahth</i>] | <i>bag, sack; flexible container for grain</i> | feminine singular noun with the 1 st person singular suffix | Strong's #572 BDB #607 |

Translation: ...and look, [it is] in my sack!”

“Look at this,” he exclaims, “the silver is in my sack!”

| Genesis 42:28c | | | |
|---|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (וַ) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>] | <i>to go out, to come out, to come [go] forth; to rise; to flow, to gush up [out]; [of money:] to be expended, laid out, spent; promulgated; outgoing [end of a time period]</i> | 3 rd person masculine singular, Qal imperfect | Strong's #3318 BDB #422 |

| Genesis 42:28c | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| lêb (לֵב) [pronounced lay ^b v] | <i>heart, inner man, mind, will, thinking; midst</i> | masculine singular noun with the 3 rd person masculine plural suffix | Strong's #3820 BDB #524 |

Translation: And their hearts gushed out...

I struggled to find the right translation for this verb. The idea is, they were very disturbed by what has just happened.

The NET Bible: *Heb “and their heart went out.” Since this expression is used only here, the exact meaning is unclear. The following statement suggests that it may refer to a sudden loss of emotional strength, so “They were dismayed” adequately conveys the meaning (cf. NRSV); NIV has “Their hearts sank.”*⁴⁴

Genesis 42:28a And he said to his brothers, “My silver has been put back. And, also look in my sack.” And their hearts failed,...

When it says *their hearts failed them*, the verb is the Qal imperfect of *yâtsâ'* (יָצָא) [pronounced yaw-TZAWH] and it means *to go out*, but it is used in a variety of ways. So literally, it means that *their hearts went out* or *their hearts went forth*. It is a figure of speech similar to our figurative use of the phrase *I almost had a heart attack*. It threw their thinking and emotions into a turmoil. Bullinger calls this *hyperbole* and says that it is beautifully rendered by *their hearts failed them*. They were already discussing the guilt which they all felt from what they had done to Joseph 22 years ago, and they had been waiting for the other shoe to drop, so to speak—and it just did.

No one can explain why there is silver in this bag of grain. No explanation makes sense. Between the 9 brothers, none of them can think far enough outside of the box to explain this.

Since they do not know who this prime minister is, other than a high ranking official who has imprisoned their brother and who believes that they are spies, they are totally confused when they find this money is in their brother's sack. It never occurs to them that it was returned to them out of kindness. This discovery sends them into a panic. It is bad enough that Joseph (the prime minister) thinks that they are spies (so they think); it is even worse that it now looks as though they have stolen back their money (that is, they are concerned that is how it will appear to Joseph).

No doubt, the brothers are confused and fearful.

| Genesis 42:28d | | | |
|---------------------------------------|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| chârad (חָרַד) [pronounced chaw-RAHD] | <i>to tremble, to be terrified, to be frightened; to come trembling, to hasten; to be anxiously careful</i> | 3 rd person masculine plural, Qal imperfect | Strong's #2729 BDB #353 |

⁴⁴ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 7, 2016.

Translation: ...and they are trembling,...

All of the brothers are upset at this point. When they are physically trembling or not, is likely, but not necessary. Their thinking had been disturbed.

| Genesis 42:28e | | | |
|------------------------------------|---|---|--|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| ʾîysh (אִישׁ) [pronounced eesh] | <i>a man, a husband; anyone; a certain one; each, each one, everyone</i> | masculine singular noun (sometimes found where we would use a plural) | Strong's #376 BDB #35 |
| ʾel (אֶל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| ʾâch (אָח) [pronounced awhk] | <i>brother, half-brother; kinsman or close relative; one who resembles</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #251 BDB #26 |
| lâmed (ל) [pronounced lʰ] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| ʾâmar (אָמַר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | Qal infinitive construct | Strong's #559 BDB #55 |
| mâh (מַה) [pronounced maw] | <i>what, how, why</i> | interrogative; exclamatory particle | Strong's #4100 BDB #552 |
| zeh (זֶה) [pronounced zeh] | <i>here, this, this one; thus; possibly another</i> | masculine singular demonstrative adjective | Strong's #2088, 2090 (& 2063) BDB #260 |

These two particles combine to mean, *what [is] this?*

Translation: ...each man [speaking] to his brother, saying, “What [is] this?”

The brothers speak among themselves. “What has just happened? What is this?”

| Genesis 42:28f | | | |
|---------------------------------|---|---|--------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| ʾîysh (אִישׁ) [pronounced eesh] | <i>a man, a husband; anyone; a certain one; each, each one, everyone</i> | masculine singular noun (sometimes found where we would use a plural) | Strong's #376 BDB #35 |
| ʾel (אֶל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |

| Genesis 42:28f | | | |
|---|---|---|--|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'âch (אָח) [pronounced <i>awhk</i>] | <i>brother, half-brother; kinsman or close relative; one who resembles</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #251 BDB #26 |
| lâmed (ל) [pronounced <i>l'</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| 'âmar (אָמַר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | Qal infinitive construct | Strong's #559 BDB #55 |
| mâh (מַה) [pronounced <i>maw</i>] | <i>what, how, why</i> | interrogative; exclamatory particle | Strong's #4100 BDB #552 |
| zeh (זֶה) [pronounced <i>zeh</i>] | <i>here, this, this one; thus; possibly another</i> | masculine singular demonstrative adjective | Strong's #2088, 2090 (& 2063) BDB #260 |
| These two particles combine to mean, <i>what [is] this?</i> | | | |
| 'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>] | <i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i> | 3 rd person masculine singular, Qal perfect | Strong's #6213 BDB #793 |
| 'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>] | <i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural noun | Strong's #430 BDB #43 |
| lâmed (ל) [pronounced <i>l'</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 1 st person plural suffix | No Strong's # BDB #510 |

Translation: [What has] Elohim done to us?"

And, this is one of the few times that these brothers make reference to God. "What has God done to us?" they ask one another.

The most obvious explanation—that Joseph's servants simply put the silver back into their sacks—is unthinkable because that would make no sense.

Genesis 42:28 And he said to his brothers, "My silver has been put back. And, also look in my sack." And their hearts failed, and they each were afraid, saying to one another, "What is this God has done to us?"

The brothers are quite concerned at this time. They brought the money to pay for the grain, they gave it over and got the grain in return; but somehow, this brother still has his silver. And this concerns them. Will the prime minister think that they have stolen from him?

This is one of the very few times that the brothers appear to consider God—but in an odd way. *What has God done to us*, they ask one another. They have just been accused of being spies, one of their own is in an Egyptian

jail, cooling his heels, and now, money that ought to have been paid to the Egyptians was still on their person. Immediately they think that there was some kind of mistake and that the prime minister will believe that they have stolen some of their silver back from him—that in addition to the accusation that they are spies.

“What is this that God has done to us?” They are worried about what God might do to them to punish them now for what they had done to Joseph. They cannot grasp why there is silver in one of these bags of grain—so they have assumed the worst, that God is somehow setting them up for something.

Genesis 42:27–28 One [of them] opened up his [own] sack to give feed to his ass at the lodging place; and he then saw the silver; he finds that [lit., *behold*] it [is] in the mouth of his [grain] sack. So he said to his brothers, “My silver has been returned and look, [it is] in my sack!” And their hearts gushed out and they are trembling, each man [speaking] to his brother, saying, “What [is] this? [What has] Elohim done to us?” (Kukis mostly literal translation)

Genesis 42:27–28 One of the brothers opened up his sack in order to feed his donkey while at the lodging place. It was then that he saw his silver returned to him when he opened up the sack. So he said to his brothers, “My silver has been returned to me, and look, it is right here in my sack!” Their hearts were distressed and they were trembling, as each man spoke to his brother, saying, “What has happened? Why has God doing this to us?” (Kukis paraphrase)

And so they come unto Jacob their father land-ward of Canaan; and so they make known to him all that befell them, to say, “Spoke the man, an adonai of the land, with us roughly and so he gives us as ones spying the land. And so we say unto him, ‘Honest we [are]; we are not spies. Two-teen we [are] brothers, sons of our father, the one [is] no more and the youngest the day [is] with our father in a land of Canaan.’

Genesis
42:29–32

So they came to Jacob their father in the land of Canaan and they made known to him all that befell them, saying, “The man, the adonai of the land, spoke roughly with us, and he designated us as ones spying out the land. So we said to him, ‘We [are] honest [men], we are not spies. We [are] twelve brothers, sons of one [lit., *our*] father. One [of them is] no more and the youngest [is] with our father today in the land of Canaan.’

So they came to Jacob their father in the land of Canaan, and they told him all that happened to them, saying, “The lord of the land spoke roughly with us, and he determined that we were spies in his land. So we said to him, ‘We are honest men, we are not spies. We are twelve brothers in all, although one brother is dead and the youngest has remained with our father in the land of Canaan.’

Young’s Updated LT

Ancient texts:

Masoretic Text (Hebrew)

And so they come unto Jacob their father land-ward of Canaan; and so they make known to him all that befell them, to say, “Spoke the man, an adonai of the land, with us roughly and so he gives us as ones spying the land. And so we say unto him, ‘Honest we [are]; we are not spies. Two-teen we [are] brothers, sons of our father, the one [is] no more and the youngest the day [is] with our father in a land of Canaan.’

Dead Sea Scrolls
Targum (Onkelos)

And they came to Jakob their father in the land of Kanaan, and showed him all that had happened to them, saying, The man, the lord of the country, spoke hardly with us, and dealt with us as spies of the land. And we told him, We are true men, not

spies: we are twelve brothers, sons of one father: one is not, and the youngest is today with our father in the land of Kenaan.

| | |
|--------------------------|---|
| Targum (Pseudo-Jonathan) | And they came to Jakob their father in the land of Kenaan, and related to him all that had befallen them, saying, The man the lord of the land spake with us harshly, and treated us as spies of the country: but we said to him, We are faithful men, not spies. We are twelve brothers, sons of our father; of one, we know not what was his end, and the youngest is tojday with our father in the land of Kenaan. |
| Revised Douay-Rheims | And they came to Jacob their father in the land of Chanaan, and they told him all things that had befallen them, saying: The lord of the land spoke roughly to us, and took us to be spies of the country. And we answered him: We are peaceable men, and we mean no plot. We are twelve brethren born of one father: one is not living, the youngest is with our father in the land of Chanaan. |
| Latin Vulgate | . |
| Aramaic ESV of Peshitta | They came to Ya'aqub their father, to the land of Canaan, and told him all that had happened to them, saying, "The man, Mar-Yah of the land, spoke roughly with us, and took us for spies of the country. We said to him, 'We are honest men. We are no spies. We are twelve brothers, sons of our father; one is no more, and the youngest is this day with our father in the land of Canaan.' |
| Peshitta (Syriac) | And they came to Jacob their father to the land of Canaan, and told him all that had befallen them, saying, The man who is the lord of the land spoke roughly to us, and took us for spies of the land. But we said to him, We are pious men; we are not spies; We are twelve brothers, sons of our father; and one is dead, and the youngest is this day with our father in the land of Canaan. |
| Septuagint (Greek) | And they came to their father, Jacob, into the land of Chanaan, and reported to him all that had happened to them, saying, The man, the lord of the land, spoke harsh words to us, and put us in prison as spies of the land. And we said to him, We are men of peace, we are not spies. We are twelve brethren, sons of our father; one is not, and the youngest is with his father to-day in the land of Chanaan. |
| NETS (Greek) | . |
| Brenton's Septuagint | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|---------------------------|--|
| Bible in Basic English | So when they came to Jacob their father, in the land of Canaan, they gave him an account of all their experiences, saying, The man who is the ruler of the country was rough with us and put us in prison, saying that we had come with a secret evil purpose. And we said to him, We are true men, we have no evil designs; We are twelve brothers, sons of our father; one is dead, and the youngest is now with our father in the land of Canaan. |
| Easy English | They came back to Jacob, their father, in the country called Canaan. They told him everything that had happened. They said this. 'The man, the *lord of that country, spoke severely to us. He thought that we were exploring the country as *spies. We told him, "We are honest men. We are not *spies. We are 12 brothers, sons of one father. One brother is dead. The youngest brother is today with our father in the country called Canaan." |
| Easy-to-Read Version–2006 | The Brothers Report to Jacob The brothers went back to their father Jacob in the land of Canaan. They told him about everything that had happened. They said, "The governor of that country spoke rudely to us. He thought that we were spies! We told him, 'We are honest men, not spies. There are twelve of us brothers, all from the same father. But one of our brothers is no longer living, and the youngest is still at home with our father in Canaan.' |

International Children's B.

The Brothers Return to Jacob

The brothers went to their father Jacob in the land of Canaan. They told him everything that had happened. They said, "The master of that land spoke unkindly to us. He accused us of spying on his country. But we told him that we were honest men, not spies. We told him that we were 10 of 12 brothers—sons of one father. We said that 1 of our brothers was gone. And we said that our youngest brother was with our father in Canaan.

God's Word™

Good News Bible (TEV)

When they came to their father Jacob in Canaan, they told him all that had happened to them: "The governor of Egypt spoke harshly to us and accused us of spying against his country. 'We are not spies,' we answered, 'we are honest men. We were twelve brothers in all, sons of the same father. One brother is dead, and the youngest is still in Canaan with our father.'

The Message

Names of God Bible

Jacob's [Israel's] Sons Report to Him

When they came to their father Jacob in Canaan, they told him all that had happened to them. They said, "The governor of that land spoke harshly to us and treated us like spies. But we said to him, 'We're honest men, not spies. We were 12 brothers, sons of the same father. One is no longer with us. The youngest brother stayed with our father in Canaan.'

NIRV

New Simplified Bible

Thought-for-thought translations; paraphrases:

Common English Bible

When they got back to their father Jacob in the land of Canaan, they described to him everything that had happened to them: "The man, the country's governor, spoke to us with a harsh tone and accused us of being spies in the country. We told him, 'We're honest men, not spies. We are twelve brothers, all our father's sons. One of us is gone, but the youngest is right now with our father in the land of Canaan.'

Contemporary English V.

When they returned to the land of Canaan, they told their father Jacob everything that had happened to them: The governor of Egypt was rude and treated us like spies. But we told him, "We're honest men, not spies. We come from a family of twelve brothers. The youngest is still with our father in Canaan, and the other is dead."

The Living Bible

New Berkeley Version

New Century Version

The Brothers Return to Jacob

The brothers went to their father Jacob in the land of Canaan and told him everything that had happened. They said, "The master of that land spoke unkindly to us. He accused us of spying on his country, but we told him that we were honest men, not spies. We told him that we were ten of twelve brothers—sons of one father. We said that one of our brothers was gone and that our youngest brother was with our father in Canaan.

New Life Version

When they came to their father Jacob in the land of Canaan, they told him all that had happened to them. They said, "The man who is ruler of the land spoke sharp words to us. He thought that we had gone there to find the weak places in the country. But we said to him, 'We do not lie. We are not working against you in secret. We are twelve brothers, the sons of our father. One is no more. And the youngest is now with our father in the land of Canaan.'

New Living Translation

Partially literal and partially paraphrased translations:

| | |
|---|---|
| American English Bible | And when they got back to their father Jacob (in the land of Canaan), they told him everything that had happened to them, saying: 'This man who is the lord of the land spoke harshly to us and had us put in jail as spies. But we told him that we are peaceful men... we aren't spies. We said that we are twelve brothers, the sons of our father. One [of us] is no more, and the youngest is with our father today in the land of Canaan.' |
| Beck's American Translation International Standard V | <p><i>Jacob Learns What Happened in Egypt</i></p> <p>As soon as they had returned to their father Jacob in the land of Canaan, they told him everything that had happened to them. "The man who was in charge [Lit. <i>was lord</i>; and so in v. 33] of the land spoke harshly to us," they said. "He accused us of being spies [Lit. <i>spies of the land</i>]! But we told him, 'No! We're honest men! We're not spies! Our father has twelve sons, but one of us isn't alive anymore, and our youngest brother is with our father today back home in [Lit. <i>today in the land of</i>] Canaan.'</p> |
| New Advent (Knox) Bible | When they came back to their father Jacob, in Canaan, they told him of all that had happened; how the regent of the country had spoken to them roughly, taking them for spies, and how they had answered, Ours is an errand of peace, we have no mischievous intent; there were twelve of us, all born of one father; one is no longer alive, and the youngest is with our father in Canaan. |
| Today's NIV Translation for Translators | When they returned to their father in Canaan land, they told him all that had happened to them. One of them said, "The man who governs the whole land of Egypt talked very harshly to us. He acted toward us as though we were spying on his country. But we told him, 'We are honest men! We are not spies. Originally there were twelve of us who were brothers, the sons of one father. One has died [EUP], and our youngest brother is with our father in Canaan.' |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|----------------------------|--|
| Awful Scroll Bible | They were to come to Jacob, their father, on the solid grounds of Canaan, and were to tell of that befalling them, to the intent" The man, the lord of those solid grounds, is to have spoken obdurately to us, and was to put us as spying on those solid grounds. We were to say: We are just - are we to spy? - We are ten and two brothers, sons of our father - is there to be the other one? - The youngest, today is with our father, on the solid grounds of Canaan. |
| Conservapedia | They came back to their father Jacob in the land of Canaan, and told him everything that had happened to them. They said, The man having lordship of the country spoke obstinately to us, and said that we were spying on his country. We told him, 'We are established men; we are not spying. We are twelve brothers, the sons of one father. One of us is dead, and the youngest is with our father today in the land of Canaan.'" |
| Ferrar-Fenton Bible | They went, however, to Jacob in the land of Canaan and reported to him all these proceedings, saying, " The man who is master of the country spoke to us harshly, and took us for spies upon the land. But we said to him, ' We are honest, and are not spies ; we are twelve brothers, sons of our father — one is not, and the youngest is now with our father in the land of Canaan.' |
| God's Truth (Tyndale) | And they came unto Jacob, their father, unto the land of Canaan and told him all that had befallen them, saying, The man, who is the lord of the land, spoke roughly to us and took us for spies of the country. And we said unto him, We are men of the truth; we have never been spies. We are twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. |
| HCSB Jubilee Bible 2000 | . |

| | |
|----------------------|---|
| Lexham English Bible | And when they came to Jacob their father in the land of Canaan they told him everything [that] had happened to them, saying, "The man, the lord of the land, spoke harshly to us and treated us as [if we were] spying out the land. But we said to him, 'We [are] honest; we are not spies. We [are] twelve brothers, the sons of our father. One is no more and the youngest [is] with our father now in the land of Canaan.' |
| NIV, ©2011 | . |
| H. C. Leupold | . |
| Tree of Life Version | . |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|---|
| Christian Community (1988) | When they came back to Jacob in the land of Canaan, they told him about all their adventures: "The man who is governor of the country spoke harshly to us and treated us as spies, but we said: 'We are honest men, not spies. We were twelve brothers, sons of the same father; one is no more and the youngest is with our father in the land of Canaan.' |
| The Heritage Bible | And they came to Jacob, their father, to the land of Canaan, and caused all that happened to them to stand out boldly to him, saying, The man, the lord of the land, spoke hard to us, and gave us out as walking as spies in the land. And we said to him, We are honest men! We do not walk as spies! We are twelve brothers, sons of our father; one is not, and the youngest is today with our father in the land of Canaan. |
| New American Bible (2002) | When they got back to their father Jacob in the land of Canaan, they told him all that had happened to them. "The man who is lord of the country," they said, "spoke to us sternly and put us in custody as if we were spying on the land. But we said to him: 'We are honest men; we have never been spies. There were twelve of us brothers, sons of the same father; but one is gone, and the youngest one is at present with our father in the land of Canaan.' |
| New American Bible (2011) | . |
| New Jerusalem Bible | Returning to their father Jacob in Canaan, they gave him a full report of what had happened to them, 'The man who is lord of the country spoke harshly to us, accusing us of spying on the country. We told him, "We are honest men, we are not spies. We were twelve brothers, sons of the same father. One of us is no more, and the youngest is at present with our father in Canaan." |
| New RSV | . |
| Revised English Bible | When they came to their father Jacob in Canaan, they gave him an account of all that had happened to them. They said: "The man who is lord of the country spoke harshly to us and made out that we were spies. But we said to him, 'We are honest men, we are not spies. There were twelve of us, all brothers, sons of the same father. One has disappeared, and the youngest is with our father in Canaan.' |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|--|
| Complete Jewish Bible | They returned to Ya'akov their father in the land of Kena'an and told him all that had happened to them. "The man, the lord of the land, spoke harshly with us. He took us for spies in his country. We said to him, 'We are upright men, we're not spies; we are twelve brothers, sons of our father; one is gone, and the youngest stayed with our father in the land of Kena'an.' |
| exeGesés companion Bible | And they come to Yaaqov their father to the land of Kenaan and tell him all that befell them; saying, The man, the adoni of the land, words sternly to us |

and gives us as spies of the land.
 And we say to him,
 We are upright; we are no spies:
 we are twelve brothers, sons of our father;
 one is not and the youngest is this day with our father
 in the land of Kenaan.

Israeli Authorized Version

And they came unto Yaakov their father unto the land of Kenaan, and told him all that befell unto them; saying, The man, who is YY of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We are true men; we are no spies: We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Kenaan.

JPS (Tanakh—1985)

When they came to their father Jacob in the land of Canaan, they told him all that had befallen them, saying, "The man who is lord of the land spoke harshly to us and accused us of spying on the land. We said to him, 'We are honest men; we have never been spies! There were twelve of us brothers, sons by the same father; but one is no more, and the youngest is now with our father in the land of Canaan.'

Judaica Press Complete T.
Kaplan Translation

.
 When they came to their father Jacob in the land of Canaan, they told him about all that had happened to them. 'The man who was the lord of the land spoke to us harshly,' they said, 'and he charged us with spying on the land. We said to him, 'We are honorable men. We have never been spies. We are twelve brothers, all of the same father. One of us has been lost, and the youngest is now with our father in Canaan.'

Orthodox Jewish Bible

And they came unto Ya'akov Avihem in Eretz Kena'an, and told him all that befell unto them; saying,
 The ish, who is adonei HaAretz, spoke roughly to us, and took us for meragelim HaAretz.
 And we said unto him, We are truthful ones; we are no meragelim;
 We are Shneym Asar Achim, Bnei Avinu; one is not, and the katon is today with Avinu in Eretz Kena'an.

The Scriptures 1998

Expanded/Embellished Bibles:

The Amplified Bible

The Return to Canaan

When they came to Jacob their father in the land of Canaan, they told him everything that had happened to them, saying, "The man who is the lord of the land spoke harshly to us, and took us for spies of the land. But we told him, 'We are honest men; we are not spies. We are twelve brothers, sons of our father; one is no longer alive, and the youngest is with our father today in the land of Canaan.'

The Expanded Bible

The Brothers Return to Jacob

The brothers went to their father Jacob in the land of Canaan and told him everything that had happened. They said, "The master of that land spoke ·unkindly [harshly] to us. He accused us of spying on his country, but we told him that we were honest men, not spies. We told him that we ·were ten of twelve [·are twelve] brothers—sons of one father. We said that one of our brothers was ·gone [·no more] and that our ·youngest [smallest] brother was with our father in Canaan.

The Geneva Bible
Kretzmann's Commentary
NET Bible®

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 .
 They returned to their father Jacob in the land of Canaan and told him all the things that had happened to them, saying, "The man, the lord of the land, spoke harshly to us and treated us [*Heb* "made us."] as if we were [The words "if we were" have been supplied in the translation for stylistic reasons.] spying on the land. But we said to him, 'We are honest men; we are not spies! We are from a family of twelve

brothers; we are the sons of one father [Heb “twelve [were] we, brothers, sons of our father [are] we.”]. One is no longer alive [*Heb* “the one is not.”], and the youngest is with our father at this time⁶⁷ in the land of Canaan.’

Syndein/Thieme

And they kept on coming to Jacob their father unto the land of Canaan, and kept on causing to be proclaimed unto him all that befell unto them saying, "The man . . . {who is} lord {’adown} of the land, intensively communicated categorically roughly {dabar} to us, and kept on taking us for spies of the country! And we kept on saying unto him, "We . . . {are} true men! We . . . {are} not spies! We . . . {are} twelve brothers, sons of our father . . . one is not, and the youngest is this day with our father in the land of Canaan.

The Voice

When they *finally* arrived in the land of Canaan at their father Jacob’s house, they told him everything that had happened.

Joseph’s Brothers: The man, the lord of the land, was very tough with us and accused us of spying on Egypt. But we told him, “We are honest men. We are not spies. We are twelve brothers, all sons of one father. One is no longer with us, and the youngest is with our father in Canaan right now.”.

Literal, almost word-for-word, renderings:

Benner’s Mechanical Trans. ...and they came to Ya’aqov ^[He restrains] their father, unto the land of Kena’an ^[Lowered] and they told him all the meeting saying, and the man, the lord of the land, spoke to us hard and he gave us like spies of the land,...

Footnote: - The Hebrew word for "lord" is written in the plural, possibly in reference to the great power (often emphasised by plurality) that Yoseph holds. Also in verse 33.

...and we said to him, we are bases, we do not exist as spies, we are twelve brothers, sons of our father, the one is not with us and the small one is today with our father in the land of Kena’an ^[Lowered],...

Concordant Literal Version

And coming are they to Jacob, their father, to the land of Canaan, and are telling him all that had befallen them, saying, The man, the lord of the land, spoke to us obstinately, and gave us over in ward as spies of the land. And we said to him, ‘Established are we. Not come have we to spy. Twelve are we, brothers, sons of our father. One is not, and the small is today with our father in the land of Canaan.

Context Group Version

And they came to Jacob their father to the land of Canaan, and told him all that had befallen them, saying, The man, the lord of the land { or earth }, spoke roughly with us, and took us for spies of the country. And we said to him, We are honest men; we are not spies: we are twelve brothers, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

Darby Translation
Emphasized Bible

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So they came in unto Jacob their father to the land of Canaan,—and told him all that had befallen them saying: The man that is lord of the land spake unto us harsh things,—and then delivered us up. as spies of the land. And we said unto him Honest men, are, we,—we are not spies! Twelve brethren, are, we, sons of our father,—the one, is not, and the youngest is this day with our father in the land of Canaan.

English Standard Version

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Evidence Bible

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Green’s Literal Translation

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H. C. Leupold

.

Jack Ballinger’s translation

.

Modern English Version

They came to Jacob their father in the land of Canaan and told him all that had happened to them, saying, “The man, the lord of the land, spoke harshly to us and took us for spies of the country. And we said to him, ‘We are honest men. We are

not spies. We are twelve brothers, *all* sons of our father. One is no longer living, and the youngest is with our father today in the land of Canaan.'

Modern KJV
NASB

Simeon Is Held Hostage

When they came to their father Jacob in the land of Canaan, they told him all that had happened to them, saying, "The man, the lord of the land, spoke harshly with us, and took us for spies of the country. But we said to him, 'We are honest men; we are not spies. We are twelve brothers, sons of our father; one is no longer alive, and the youngest is with our father today in the land of Canaan.'

New European Version
New King James Version

Then they went to Jacob their father in the land of Canaan and told him all that had happened to them, saying: "The man *who is* lord of the land spoke roughly to us, and took us for spies of the country. But we said to him, 'We are honest men; we are not spies. We are twelve brothers, sons of our father; one is no *more*, and the youngest is with our father this day in the land of Canaan.'

Owen's Translation
Benner's Mechanical Trans.
Stuart Wolf
Third Millennium Bible
Updated Bible Version 2.11
A Voice in the Wilderness
Webster's Bible Translation
World English Bible
Young's Literal Translation
Young's Updated LT

And they come in unto Jacob their father, to the land of Canaan, and they declare to him all the things meeting them, saying, "The man, the lord of the land, has spoken with us sharp things, and makes us as spies of the land. And we say unto him, 'We are right men, we have not been spies, we are twelve brothers, sons of our father, the one is not, and the young one is to-day with our father in the land of Canaan.'

The gist of this passage:

The brothers arrive home in Canaan and tell their father about how they were greeted and accused of being spies; and they told him that they were honest men, brothers, the sons of one man in Canaan.

| Genesis 42:29a | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| bôw' (אוּב) [pronounced boh] | <i>to come in, to come, to go in, to go, to enter, to advance; to attain</i> | 3 rd person masculine plural, Qal imperfect | Strong's #935 BDB #97 |
| 'el (אל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| Ya'ăqôb (יַעֲקֹב) [pronounced yah-ăuh-KOH ^{BV}] | <i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i> | masculine proper noun | Strong's #3290 BDB #784 |

| Genesis 42:29a | | | |
|---|---|--|-------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'âb (אָב) [pronounced aw ^b v] | <i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i> | masculine singular noun with the 3 rd masculine plural suffix | Strong's #1 BDB #3 |
| 'erets (אֶרֶץ) [pronounced EH-rets] | <i>earthward (all or a portion thereof), on [toward, upon] the earth [ground]; on [upon, toward] the land [territory, country, continent; ground, soil]</i> | feminine singular noun with the directional hê; construct form | Strong's #776 BDB #75 |
| K ^e na'an (כְּנַעַן) [pronounced k ^e NAH- <i>gahn</i>] | which possibly means <i>merchant</i> and is transliterated <i>Canaan</i> | masculine proper noun; territory; pausal form | Strong's #3667 BDB #488 |

Translation: So they came to Jacob their father in the land of Canaan...

There is a minor difficulty in the Hebrew, where I would have expected to them to come to Jacob *in the land of Canaan*, but it means *on, upon, toward the land of Canaan*. I do not know if I appreciate the difference here.

In any case, the remaining nine sons arrived at home, but certainly taken back by the discovery of the silver in the one brother's bag.

| Genesis 42:29b | | | |
|--|---|--|-------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| nâgad (נָגַד) [pronounced naw-GAHD] | <i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i> | 3 rd person masculine plural Hiphil imperfect | Strong's #5046 BDB #616 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 3 rd person masculine singular suffix | No Strong's # BDB #510 |
| 'êth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| kôl (כֹּל) [pronounced kohl] | <i>the whole, all of, the entirety of, all; can also be rendered any of</i> | masculine singular construct followed by a definite article | Strong's #3605 BDB #481 |

Genesis 42:29b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|-------------------------------------|---|---|----------------------------|
| qârâh (קָרָה) [pronounced kaw-RAWH] | <i>the encounters, the meetings; the things which happen, what has befallen [him, them]</i> | feminine plural, Qal active participle with the definite article | Strong's #7136 BDB #899 |
| 'êth (אֵת) [pronounced ayth] | <i>them; untranslated mark of a direct object; occasionally to them, toward them</i> | sign of the direct object affixed to a 3 rd person masculine plural suffix | Strong's #853 BDB #84 |

Translation: ...and they made known to him all that befell them,...

They told their father all that occurred while they were in Egypt; obviously including why Simeon is not with them.

Genesis 42:29c–30a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|--|---------------------------------|
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| 'âmar (אָמַר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | Qal infinitive construct | Strong's #559 BDB #55 |
| dâbar (דָּבַר) [pronounced daw ^b -VAHR] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 3 rd person masculine singular, Piel perfect | Strong's #1696 BDB #180 |
| 'îysh (אִישׁ) [pronounced eesh] | <i>a man, a husband; anyone; a certain one; each, each one, everyone</i> | masculine singular noun (sometimes found where we would use a plural); with the definite article | Strong's #376 BDB #35 |
| 'ădônây (אֲדֹנָי) [pronounced uh-doh-NAY] | <i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai</i> | masculine plural construct | Strong's #113 & #136 BDB #10 |

There are actually 3 forms of this word: 'ădônây (אֲדֹנָי) [pronounced uh-doh-NAY]; 'ădônay (אֲדֹנַי) [pronounced uh-doh-NAY]; and 'ădônîy (אֲדֹנֵי) [pronounced uh-doh-NEE].

Genesis 42:29c–30a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|--|----------------------------|
| <p>This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (יִם) [pronounced <i>eem</i>], an older form of the <i>pluralis excellentiæ</i> (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).</p> | | | |
| <p>There are points of grammar which speak to the options above, but not so that we may unequivocally choose between the three. (1) When we find 'ădônay (אֲדֹנָי) [pronounced <i>uh-doh-NAH</i>] (note the difference of the vowel ending), it always means <i>my lords</i>. (2) Jehovah calls Himself 'ădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>] in Job 28:28 Isaiah 8:7; however, many of the Job manuscripts read <i>Y^ehowah</i> and 8 ancient Isaiah manuscripts read <i>Y^ehowah</i> instead. This suggests, that either ancient Scribes were confused about this form of <i>Adonai</i> or that they simply substituted <i>Adonai</i> for <i>Y^ehowah</i>, which was not an abnormal practice (in oral readings, the ancient Tetragrammaton was not spoken, but <i>Lord</i> was said instead). And even if <i>every</i> manuscript read <i>Adonai</i>, then we may also reasonably conclude that one member of the Trinity is addressing another member of the Trinity (although the idea of God saying <i>my Lord</i> would be theologically confusing, even if addressing another member of the Trinity; although Jesus did refer to God the Father as <i>our Father</i>).</p> | | | |
| 'erets (אֶרֶץ) [pronounced <i>EH-rets</i>] | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | masculine singular noun with the definite article | Strong's #776 BDB #75 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | <i>with, at, near, by, among, directly from</i> | preposition (which is identical to the sign of the direct object); with the 1 st person plural suffix | Strong's #854 BDB #85 |
| qâsheh (קָשֶׁה) [pronounced <i>kaw-SHEH</i>] | <i>hard, severe, difficult, fierce, intense, vehement, stiff, harsh, hardened, stubborn; heavy; powerful, strong</i> | feminine plural adjective/noun | Strong's #7186 BDB #904 |

Translation: ...saying, "The man, the adonai of the land, spoke roughly with us,..."

Again, as the conversations with Joseph in Egypt, the various sons are saying various things. They have to set up the entire situation.

Them pointing this out suggests that Joseph did not simply sound different (as in speaking a foreign language), but that he sounded hardened or intense or fierce (other meanings of this adjective).

Genesis 42:30b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|------------------|---------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |

Genesis 42:30b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|----------------------------|
| nâthan (נָתַן) [pronounced <i>naw-THAHN</i>] | <i>to give, to grant, to place, to put, to set; to make</i> | 3 rd person masculine singular, Qal imperfect | Strong's #5414 BDB #678 |
| All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.</i> | | | |
| 'êth (אֶת) [pronounced <i>ayth</i>] | <i>us; untranslated mark of a direct object; occasionally to us, toward us</i> | sign of the direct object affixed to a 1 st person plural suffix | Strong's #853 BDB #84 |
| kaph or k ^e (כ) [pronounced <i>k^e</i>] | <i>like, as, just as; according to, after; about, approximately</i> | preposition of comparison, resemblance or approximation | No Strong's # BDB #453 |
| râgal (לָגַל) [pronounced <i>raw-GAHL</i>] | <i>spies, explorers; those who move about by foot; secret messengers; slanderers</i> | masculine plural, Piel participle | Strong's #7270 BDB #920 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'erets (אֶרֶץ) [pronounced <i>EH-rets</i>] | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | masculine singular noun with the definite article | Strong's #776 BDB #75 |

Translation: ...and he designated us as ones spying out the land.

The brothers tell Jacob that the prime minister believed them to be spies in the land.

We have an interesting and widely used Hebrew word here: the 3rd person masculine singular, Qal imperfect of nâthan (נָתַן) [pronounced *naw-THAN*] is used. It means generally *to give, to put, to set, to make*. It has a wide variety of applications, being translated in almost as many ways as it is found in the Old Testament. It has been translated *apply, appoint, ascribe, charge, commit, direct, deliver up, distribute, grant, perform, ordain, offer, render, recompense, requite*, etc. Here it would be permissible to translate this *he made us out to be spies, he charged us with being spies, he ascribed us as spies*.

Genesis 42:29–30 And they came to Jacob their father, to the land of Canaan, and told him all that happened to them, saying, “The man, the lord of the land, spoke roughly to us, and took us for spies of the country.

The brothers are quite concerned. Simeon is in an Egyptian jail and the Prime Minister will not let him go. They received their grain, but somehow, some of the silver they bought it with is back in one of their sacks. They have to ease into revealing all these things to their father. Apart from having the grain, nothing which happened was good.

Furthermore, there is the requirement that Benjamin be brought back—that is going to be the most difficult bit of information to convey. They have not told their father this—yet.

It is very like that all the brothers are speaking, each one adding this or that little tidbit of information. Normally, the oldest brother would speak and inform their father of all that had happened; and then the other brothers would, after he is finished, add anything else that Reuben left out. However, I don't believe that to be the case here. At some point, Reuben lost his leadership status—probably back when he tried to find the compromise position between killing Joseph and not killing him.

So, when they come in to their father, *they* told him what happened. Reuben ought to be their spokesman, but he is not. You may think, *well, this is just normal human psychology; there are 9 brothers and they all have something to say.* Later, there will be another situation which affects the family, and a spokesman and leader from the brothers will emerge. He will do all of the talking.

However, at this time, many of the brothers speak. They tell their father how they met the man in charge of the grain, who is also prime minister of the land, and he seemed to have a negative attitude towards them from the beginning. Furthermore, he believed them to be spies.

| Genesis 42:31a | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אמר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 1 st person plural, Qal imperfect | Strong's #559 BDB #55 |
| 'el (אל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix | Strong's #413 BDB #39 |
| kên (כן) [pronounced kayn] | <i>right, just, honest, true, veritable (adjective); right, just, honest; correct; true, veritable; true!, right!, correct! (in assent)</i> | masculine plural adjective | Strong's #3651 BDB #467 |
| 'ănach ^e nûw (אנחנו) [pronounced uh-NAHKH-noo] | <i>we; (sometimes a verb is implied)</i> | 1 st person plural pronoun | Strong's #587 BDB #59 |

Translation: So we said to him, 'We [are] honest [men],...

Then the sons begin telling Jacob what they told the prime minister. "We told him, 'we are honest men;...'"

| Genesis 42:31b | | | |
|---------------------------------|-------------------------|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| lô' (לא or לו) [pronounced low] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |

Genesis 42:31b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|-------------------------------------|--|--|----------------------------|
| hâyâh (הָיָה) [pronounced haw-YAW] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 1 st person plural, Qal perfect | Strong's #1961 BDB #224 |
| râgal (לָגַר) [pronounced raw-GAHL] | <i>spies, explorers; those who move about by foot; secret messengers; slanderers</i> | masculine plural, Piel participle | Strong's #7270 BDB #920 |

Translation: ...we are not spies.

They said that they were not spies (which, of course, Joseph knows). Joseph accused them of this, in order to bring his younger brother and possibly father into Egypt.

As before, they are all speaking almost all at once in their emotional upheaval. This is naturally a repeat of what we have heard before. When they proclaimed *we are not spies*, we have the negative and the Qal perfect, meaning we are not now and have never been spies. It is a flat out denial.

Genesis 42:31 And we said to him, 'We are honest, we are not spies.

When speaking to the prime minister, they all spoke as well. Reuben was not their spokesman then either. He lacked the skills and the recognized authority to speak on behalf of his brothers.

One brother says, "We told him that we are honest men." Another brother chimes in, "We explained to him that we are not spies." Most of the time when we find these conversations where *the brothers said*, we may understand that 2 or more of the brothers are speaking. Even though what they say may be presented as an extended quote of two or more verses, that no doubt represents the words of several brothers.

Genesis 42:32a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|---------------------------------------|-----------------------------|
| sh ^h nêym (שְׁנַיִם) [pronounced sh ^h -NĀM] | <i>two, two of, a pair of, a duo of; both of</i> | dual numeral construct | Strong's #8147 BDB #1040 |
| ‘âsâr (עָשָׂר) [pronounced ‘jaw-SAWR] | <i>ten; –teen [resulting in numbers 11–19]</i> | masculine/feminine singular noun | Strong's #6240 BDB #797 |
| ’ănach ^h nûw (אֲנַחְנוּ) [pronounced uh-NAHKH-noo] | <i>we; (sometimes a verb is implied)</i> | 1 st person plural pronoun | Strong's #587 BDB #59 |
| ’achîym (אֲחֵי) [pronounced awhk-EEM] | <i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i> | masculine plural noun | Strong's #251 BDB #26 |
| bânîym (בָּנִים) [pronounced baw-NEEM] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural construct | Strong's #1121 BDB #119 |

Genesis 42:32a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--|--------------------|
| 'āb (אָב) [pronounced aw ^b v] | <i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i> | masculine singular noun with the 1 st plural suffix | Strong's #1 BDB #3 |

Translation: We [are] twelve brothers, sons of one [lit., our] father.

The sons gave the prime minister background information. “Look, we are just 12 brothers; our background is no more complex than that.”

Genesis 42:32b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--------------------------------------|---|---|-----------------------|
| 'echād (אֶחָד) [pronounced eh-KHAWD] | <i>one, first, certain, only; each, every</i> ; but it can also mean a <i>composite unity</i> ; possibly <i>particular; anyone; same</i> | numeral adjective with the definite article | Strong's #259 BDB #25 |
| 'ēyn (אֵין) [pronounced ān] | <i>nothing, not, [is] not; not present, not ready</i> ; expresses non-existence, absence or non-possession; <i>[there is] no [none, not one, no one, not]</i> | particle of negation; substantive of negation with the 3 rd person masculine singular suffix | Strong's #369 BDB #34 |

This is exactly quoted.

Translation: One [of them is] no more...

The one brother who is no more is Joseph, of course; the man that they told this to.

Genesis 42:32c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|-------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wāw conjunction | No Strong's # BDB #251 |
| qāṭān (קָטָן) [pronounced kaw-TAWN] | <i>small, young, unimportant, insignificant</i> | masculine singular adjective; with the definite article | Strong's #6996 BDB #881 |
| yōwm (יוֹם) [pronounced yohm] | <i>day; time; today or this day</i> (with a definite article); possibly <i>immediately</i> | masculine singular noun with the definite article | Strong's #3117 BDB #398 |
| 'ēth (אֶת) [pronounced ayth] | <i>with, at, near, by, among, directly from</i> | preposition (which is identical to the sign of the direct object) | Strong's #854 BDB #85 |

| Genesis 42:32c | | | |
|---|---|--|-------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'āb (אָב) [pronounced aw ^b v] | <i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i> | masculine singular noun with the 1 st plural suffix | Strong's #1 BDB #3 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| 'erets (אֶרֶץ) [pronounced EH-rets] | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | masculine singular construct | Strong's #776 BDB #75 |
| K ^e na'an (כְּנָעַן) [pronounced k ^e NAH- <i>gahn</i>] | which possibly means <i>merchant</i> and is transliterated <i>Canaan</i> | masculine proper noun; territory; pausal form | Strong's #3667 BDB #488 |

Translation: ...and the youngest [is] with our father today in the land of Canaan.'

The youngest brother is Benjamin, Joseph's full brother, that Jacob kept with him in Canaan.

Genesis 42:32 We are twelve brothers, sons of our father. One is not, and the youngest is this day with our father in the land of Canaan.'

The brothers inform their father about how they gave Joseph their entire background story. They tell Jacob about the things that they said. They put their trip and meeting with the prime minister into a context. One of them had said to the prime minister, "We are 12 brothers;" and then another tells the prime minister about Joseph: "One is not." A third then added, "Our youngest brother, Benjamin, is at home with his father in Canaan."

The brothers seem to be working up to the requirement that the prime minister wants them to return with Benjamin. Obviously, they cannot lead with that. They have to put that little tidbit of information into an overall context, because they know that particular requirement is going to be a very hard sell. They know that their father will not agree to this unless he understands all that happened to them.

Genesis 42:29–32 So they came to Jacob their father in the land of Canaan and they made known to him all that befell them, saying, "The man, the adonai of the land, spoke roughly with us, and he designated us as ones spying out the land. So we said to him, 'We [are] honest [men], we are not spies. We [are] twelve brothers, sons of one [lit., our] father. One [of them is] no more and the youngest [is] with our father today in the land of Canaan.'" (Kukis mostly literal translation)

Genesis 42:29–32 So they came to Jacob their father in the land of Canaan, and they told him all that happened to them, saying, "The lord of the land spoke roughly with us, and he determined that we were spies in his land. So we said to him, 'We are honest men, we are not spies. We are twelve brothers in all, although one brother is dead and the youngest has remained with our father in the land of Canaan.'" (Kukis paraphrase)

And so he says unto us, the man, adonai of the land, 'In this I will know that honest you [all are]: your brother, the one, leave with me; and a famine of your houses, you [all] take and you [all] go and you [all] bring your brother the youngest unto me and I will know that not spies you [are]; that honest [men] you [are]. Your brother I will give to you [all] and [in] the land you [all] will travel about [and trade].'

Genesis
42:33–34

The man, the adonai of the land, said to us, 'In this I will know that you [all] are honest: leave one brother with me, and [for] the famine of your houses, take [the grain] and go. Then you bring your youngest brother to me and I will know that you [all are] not spies [and] that you [all are] honest [men]. [Then] I will give your [captive] brother to you and you [all] will [be able to] travel about in the land [and trade freely].'

The lord of the land said to us, 'This is how I will know that you are all honest: you will leave one brother with me, and you will return home with grain for the famine of your land. Then you will bring back your youngest brother to me, and by that, I will know that you are not spies but honest men. Then I will restore your captive brother to you and you will be able to travel freely throughout Egypt and engage in commerce.'

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he says unto us, the man, adonai of the land, 'In this I will know that honest you [all are]: your brother, the one, leave with me; and a famine of your houses, you [all] take and you [all] go and you [all] bring your brother the youngest unto me and I will know that not spies you [are]; that honest [men] you [are]. Your brother I will give to you [all] and [in] the land you [all] will travel about [and trade].'

Dead Sea Scrolls
Targum (Onkelos)

.
And the man, the lord of the country, said to us, By this I shall know that you are true men. Leave one of your brethren with me, and take the corn which is needed in your house, and go, and bring your youngest brother to me, and I shall know that you are not spies: and when you (will be proved to) be true men, I will give up your brother to you., and you shall trade in the land.

Targum (Pseudo-Jonathan)

And the man, the lord of the land said to us, By this I shall know that you are true. Leave me one of your brothers with me, and what is needed by the hunger of your houses take, and go, and bring your youngest brother to me, and I shall know that you are not spies, but faithful. I will (then) restore your brother to you, and you shall transact business in the land.

Revised Douay-Rheims

And he said to us: Hereby shall I know that you are peaceable men: Leave one of your brethren with me, and take ye necessary provision for your houses, and go your ways. And bring your youngest brother to me, that I may know you are not spies: and you may receive this man again, that is kept in prison: and afterwards may have leave to buy what you will.

Latin Vulgate
Aramaic ESV of Peshitta

.
The man, Mar-Yah of the land, said to us, 'By this I will know that you are honest men: leave one of your brothers with me, and take grain for the famine of your houses, and go your way. Bring your youngest brother to me. Then I will know that you are not spies, but that you are honest men. So I will deliver your brother to you, and you shall trade in the land.'"

Peshitta (Syriac)

And the man, the lord of the land, said to us, By this shall I know that you are pious men; leave one of your brothers here with me, and take wheat for the famished who are in your households, and go your way; And bring your youngest brother to me; then shall I know that you are not spies, but that you are pious men; so I will deliver your brother to you, and you shall trade in the land.

Septuagint (Greek) And the man, the lord of the land, said to us, Herein shall I know that you are peaceable; leave one brother here with me, and having taken the corn you have purchased for your family, depart. And bring to me your younger brother; then I shall know that you are not spies, but that you are men of peace: and I will restore you your brother, and you shall trade in the land.

NETS (Greek)

Brenton's Septuagint

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And the ruler of the land said, In this way I may be certain that you are true men; let one of you be kept here with me, while you go and take grain for the needs of your families; And come back to me with your youngest brother: then I will be certain that you are true men, and I will give your brother back to you and let you do trade in the land.

Easy English

Easy-to-Read Version–2006

“Then the governor of that country said to us, ‘Here is a way to prove that you are honest men: Leave one of your brothers here with me. Take your grain back to your families. Bring your youngest brother to me. Then I will know if you are honest men or if you were sent from an army to destroy us. If you are telling the truth, I will give your brother back to you. I will give him to you, and you will be free to buy grain in our country.’”

International Children's B.

“Then the master of the land said to us, ‘Here is a way I can know you are honest men: Leave 1 of your brothers with me. Take back grain to feed your hungry families, and go. And bring your youngest brother to me. Then I will know that you are not spies but honest men. And I will give you back your brother whom you leave with me. And you can move about freely in our land.’”

God's Word™

Good News Bible (TEV)

The Message

“But the master of the country said, ‘Leave one of your brothers with me, take food for your starving families, and go. Bring your youngest brother back to me, proving that you're honest men and not spies. And then I'll give your brother back to you and you'll be free to come and go in this country.’”

Names of God Bible

NIRV

New Simplified Bible

Thought-for-thought translations; paraphrases:

Common English Bible The man, the country's governor, told us, ‘This is how I will know you are honest men: Leave one of your brothers with me, take grain for those in your households who are hungry, and go. But bring back your youngest brother to me. Then I will know that you are not spies but honest men. I will give your brother back to you, and you may travel throughout the country.’”

Contemporary English V.

The Living Bible

Then the man told us, ‘This is the way I will find out if you are what you claim to be. Leave one of your brothers here with me and take grain for your families and go on home, but bring your youngest brother back to me. Then I shall know whether you are spies or honest men; if you prove to be what you say, then I will give you back your brother and you can come as often as you like to purchase grain.’”

New Berkeley Version

New Century Version

New Life Version Then the man who is ruler of the land said to us, 'I will know that you are telling the truth by this test. Leave one of your brothers with me. Take grain for your hungry families and go. But bring your youngest brother to me, so I will know you are not spies, but honest men telling the truth. Then I will return your brother to you. And then you may trade in the land.' "

New Living Translation .

Partially literal and partially paraphrased translations:

American English Bible However, this man who is the lord of the land said to us, *Here's how I will know that you are peaceful: Leave one of your brothers here with me and take the grain you bought, then return to your family and bring your younger brother to me so I will know that you aren't spies, but men of peace. Then you can have your brother back and you can trade in this land.*

Beck's American Translation .

International Standard V But the man who was in charge of the land responded, 'I'm going to test your honesty. Leave one of your brothers with me, take some grain for the famine that's afflicting your households, and leave. But bring your youngest brother back to me so I can be sure that you're honest men, and not spies. Then I'll return your brother to you, and you'll be allowed to trade anywhere in the land.'"

Revised Knox Bible

And then, the test of their honesty he had proposed; that they should go home with what they needed, leaving one of them behind; that he should remain a prisoner, until they cleared themselves of suspicion by coming back with their youngest brother; then they should be restored, and they should be free to buy as they would.

Today's NIV

Translation for Translators

.
The man who is the governor of the land did not believe us, so he said to us, 'This is how I will know if you are truly honest men: Leave one of your brothers here with me. Then the rest of you can take some grain for your families that are starving from hunger and go. 34 But when you return, bring your youngest brother to me, in order that I will know that you are not spies, but instead, that you are honest men. Then I will release your brother for you. And then you can buy whatever you want in this country.' "

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

The man, the lord of those solid grounds, was to say: By this I was to know that yous are just: be leaving one of your brothers with me, and be taking that because of the famine, to you all's house, and be departing, even be bringing you all's youngest brother, and I was to know, if yous are to be spying or are to be just. Even was I to give yous you all's brother, and yous were to go about on these solid grounds.

Conservapedia

"So the man in charge of the country told us, "By this means I will know that you are established men: leave one of your brothers here with me, and take food to relieve the famine in your households, and go away. And bring your youngest brother to me, and I will know that you are not spying, but are established men. Then I will deliver your brother, and you can be merchants in this country.'" That last part is an "interpolation" on the part of Jacob's sons; Joseph actually said nothing about granting them any sort of merchant's visa.

Ferrar-Fenton Bible

But the man, who is master of the country, said ' By this I will discover if you are honest; I will select one of your brothers to remain with me ; but take for your starving families, and go. But you shall bring me your youngest brother, that I may be convinced you are not spies, when I will return the brother I have selected from you, and you may trade in the country.' "

God's Truth (Tyndale) And the lord of the country said unto us: hereby shall I know if you mean truly: leave one of your brethren here with me, and take food necessary for your households and get you away, and bring your youngest brother unto me. And thereby shall I know that you are no spies, but mean truly: So will I deliver you your brother again, and you shall occupy in the land.

HCSB

Jubilee Bible 2000

Lexham English Bible

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H. C. Leupold

And the man, the lord of the land, said to us: By this I shall know whether ye are honest—leave one of your brothers with me and take what meets the need of your households and go; and ye shall bring your youngest brother to me; so shall I know that ye are not spies but are honest men; so shall I give your brother back to you, and ye may go about in the land.

Tree of Life Version

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

The Heritage Bible

And the man, the lord of the land, said to us, By this I shall know by seeing that you are honest men; deposit one of your brothers with me, and take for the famine of your houses, and walk; And bring your youngest brother to me, and I will know by seeing that you do not walk as spies; if you are honest I will give your brother to you, and you shall trade in the land.

New American Bible (2002)

New American Bible (2002)

Then the man who is lord of the country said to us: 'This is how I shall know if you are honest men: leave one of your brothers with me, while the rest of you go home with rations for your starving families. When you come back to me with your youngest brother, and I know that you are honest men and not spies, I will restore your brother to you, and you may move about freely in the land.'

New Jerusalem Bible

But the man who is lord of the country said to us, "This is how I shall know whether you are honest: leave one of your brothers with me. Take supplies for your starving families and be gone, but bring me back your youngest brother and then I shall know that you are not spies but honest men. Then I shall give your brother back to you and you will be free to move about the country."

New RSV

Revised English Bible

Then the man, the lord of the country, said to us, 'This is how I shall discover if you are honest men: leave one of your brothers with me, take food for your starving households and go; bring your youngest brother to me, and I shall know that you are honest men and not spies. Then I shall restore your brother to you, and you can move around the country freely.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

But the man, the lord of the land, said to us, 'Here is how I will know that you are upright men: leave one of your brothers with me, take grain to relieve the famine in your homes, and go on your way; but bring your youngest brother to me. By this I will know that you aren't spies, but are upright men; then I will return your brother to you; and you will do business in the land.'

exeGesés companion Bible

And the man, the adoni of the land, says to us, Hereby know I that you are upright; leave one of your brothers with me and take for the famine of your households, and go: and bring your youngest brother to me:

then I know that you are no spies,
but that you are upright:
I give you your brother
and you merchandise in the land.

Hebraic Roots Bible
JPS (Tanakh—1985)
Judaica Press Complete T.
Kaplan Translation

‘The man who was the lord of the land said to us, ‘I have a way of knowing if you are honorable. Leave one of your brothers with me, take [what you need] for your hungry families, and go. Bring your youngest brother back to me, and then I will know that you are honorable men, and not spies. I will give your brother back to you, and you will be able to do business in [our] land.’ ’

Orthodox Jewish Bible

And the ish, adonei HaAretz, said unto us, Hereby shall I know that ye are truthful ones; leave one of your achim here with me, and that which is needful for the ra’avon bateichem (famine of your houses), take and be gone; And bring achichem hakaton unto me; then shall I know that ye are not meragelim, but that ye are truthful ones: so will I restore you achichem, and ye shall freely trade in the land.

The Scriptures 1998

“And the man, the master of the land, said to us, ‘By this I know that you are trustworthy: Leave one of your brothers here with me, and take food for the scarcity of food of your households, and go. ‘And bring your youngest brother to me, then I know that you are not spies, but that you are trustworthy – I give your brother to you, and you move about in the land.’ ”

Expanded/Embellished Bibles:

The Amplified Bible

And the man, the lord of the country, said to us, ‘By this [test] I will know that you are honest men: leave one of your brothers here with me and take grain for your starving households and go. Bring your youngest brother to me; then I will know that you are not spies, but that you are honest men. Then I will return your [imprisoned] brother [back] to you, and you may trade and do business in the land.’ ”

The Expanded Bible

“Then the master of the land said to us, ‘Here is a way I can know you are honest men: Leave one of your brothers with me, and take grain to feed your hungry [because of the famine for your] families, and go. And bring your youngest [smallest] brother to me so I will know you are not spies but honest men. Then I will give you back your brother whom you leave with me, and you can move about freely [or trade] in our land.’ ”

The Geneva Bible
Kretzmann’s Commentary

And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men: leave one of your brethren here with me, and take food for the famine of your households, and be gone; and bring your youngest brother unto me; then shall I know that ye are no spies, but that ye are true men; so will I deliver you your brother, and ye shall traffic in the land, have the right to trade, to buy and sell in the country. Thus the brethren gave their father a complete account of the strange happenings which had befallen them on their journey; and yet, there was missing a frank confession of their great sin. What they had confessed to one another they did not yet dare to tell their father. It was necessary to employ still sterner measures to reach that point.

NET Bible®

“Then the man, the lord of the land, said to us, ‘This is how I will find out if you are honest men. Leave one of your brothers with me, and take grain [The word “grain” is not in the Hebrew text, but has been supplied in the translation for stylistic reasons.] for your hungry households and go. But bring your youngest brother back to me so I will know that you are honest men and not spies [Heb “that you are not

| | |
|----------------|---|
| | spies, that you are honest men.”]. Then I will give your brother back to you and you may move about freely in the land.” |
| Syndein/Thieme | And the man, the lord {‘adown} of the country, kept on saying unto us, Hereby I shall keep on knowing that you . . . {are} true {men}. Leave one of your brothers here with me, and take food for the famine of your house, and be gone. And cause the bringing of your youngest brother unto me. Then I shall keep on knowing that you . . . {are} not spies, but that you . . . {are} true {men}. So will I keep on delivering you your brother, and you shall ‘move back and forth for trade’ {cachar} in the land.” |
| The Voice | Joseph’s Brothers: And then the man, the lord of the land, told us, “Here is how I will know if you really are honest men: leave one of your brothers with me, take grain back to your families suffering because of the famine, and go your way. <i>All of you must return and</i> bring your youngest brother to me, and then I will know you aren’t spies but honest men. At that point, I will release your brother to you, and you may go about Egypt <i>freely</i> and buy as you wish.” |

Literal, almost word-for-word, renderings:

| | |
|------------------------------|---|
| Benner’s Mechanical Trans. | ...and the man, the lord of this land, said to us, I will know that you are bases, make one of your brothers rest with me, the one, and to the famine of your house, take and walk, and bring your small brother to me and I will know that you are not spies given that you are bases, I will give to you your brother and you will trade with the land,... |
| Concordant Literal Version | And saying to us is the man, the lord of the land, ‘By this shall I know that you are established. Your brothers, one leave be with me. And the victuals you have purchased for the famine of your households, take and go. And bring your small brother to me, then I will know that you are not spies, for established are you. Your brother will I give back to you, and in the land shall you be merchants. |
| Context Group Version | And the man, the lord of the land { or earth }, said to us, Hereby shall I know that you {pl} are honest men: leave one of your {pl} brothers with me, and take [grain for] the famine of your {pl} houses, and go your {pl} way; and bring your {pl} youngest brother to me: then I shall know that you {pl} are not spies, but that you {pl} are honest men: so I will deliver you {pl} your {pl} brother, and you {pl} shall trade in the land { or earth }. |
| Darby Translation | . |
| <i>Emphasized Bible</i> | . |
| English Standard Version | . |
| Evidence Bible | . |
| Green’s Literal Translation | . |
| H. C. Leupold | . |
| Jack Ballinger’s translation | . |
| Modern English Version | . |
| Modern KJV | . |
| NASB | The man, the lord of the land, said to us, ‘By this I will know that you are honest men: leave one of your brothers with me and take <i>grain for</i> the famine of your households, and go. But bring your youngest brother to me that I may know that you are not spies, but honest men. I will give your brother to you, and you may trade in the land.” |
| New European Version | . |
| New King James Version | Then the man, the lord of the country, said to us, ‘By this I will know that you are honest <i>men</i> : Leave one of your brothers here with me, take <i>food for</i> the famine of your households, and be gone. And bring your youngest brother to me; so I shall know that you are not spies, but <i>that you are</i> honest men. I will grant your brother to you, and you may trade in the land.” |
| Owen’s Translation | . |

Benner's Mechanical Trans. .
 Stuart Wolf .
 Third Millennium Bible

And the man, the lord of the country, said unto us, `Hereby shall I know that ye are true men: Leave one of your brethren here with me, and take food for the famine of your households, and be gone; and bring your youngest brother unto me. Then shall I know that ye are not spies, but that ye are true men; so will I deliver you your brother, and ye shall traffic in the land."

Updated Bible Version 2.11 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT

"And the man, the lord of the land, says unto us, By this I know that you [all] are right men—one of your brothers leave with me, and for the famine of your houses take you [all] and go, and bring your young brother unto me, and I know that you [all] are not spies, but you [all] are right men; your brother I give to you, and you [all] trade with the land."

The gist of this passage:

The brothers continue to tell their father what happened—the lord of the land said, in order to know that they are honest, they need to bring their youngest brother to them, and, in the meantime, they would leave one brother there in Egypt, and take food back for their starving families.

| Genesis 42:33a | | | |
|--|--|--|---------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore, consequently; because | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אמר) [pronounced aw-MAHR] | to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| 'el (אל) [pronounced eh] | unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to | directional preposition (respect or deference may be implied); with the 1 st person plural suffix | Strong's #413 BDB #39 |
| 'iysh (איש) [pronounced eesh] | a man, a husband; anyone; a certain one; each, each one, everyone | masculine singular noun (sometimes found where we would use a plural); with the definite article | Strong's #376 BDB #35 |
| 'ădônây (אדני) [pronounced uh-doh-NAY] | Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai | masculine plural construct | Strong's #113 & #136 BDB #10 |

There are actually 3 forms of this word: 'ădônây (אדני) [pronounced uh-doh-NAY]; 'ădônay (אדני) [pronounced uh-doh-NAY]; and 'ădônîy (אדני) [pronounced uh-doh-NEE].

Genesis 42:33a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|---|--------------------------|
| <p>This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (יִם) [pronounced <i>eem</i>], an older form of the <i>pluralis excellentiæ</i> (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).</p> <p>There are points of grammar which speak to the options above, but not so that we may unequivocally choose between the three. (1) When we find 'ădônay (אֲדֹנָי) [pronounced <i>uh-doh-NAH</i>] (note the difference of the vowel ending), it always means <i>my lords</i>. (2) Jehovah calls Himself 'ădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>] in Job 28:28 Isaiah 8:7; however, many of the Job manuscripts read <i>Y^ehowah</i> and 8 ancient Isaiah manuscripts read <i>Y^ehowah</i> instead. This suggests, that either ancient Scribes were confused about this form of <i>Adonai</i> or that they simply substituted <i>Adonai</i> for <i>Y^ehowah</i>, which was not an abnormal practice (in oral readings, the ancient Tetragrammaton was not spoken, but <i>Lord</i> was said instead). And even if <i>every</i> manuscript read <i>Adonai</i>, then we may also reasonably conclude that one member of the Trinity is addressing another member of the Trinity (although the idea of God saying <i>my Lord</i> would be theologically confusing, even if addressing another member of the Trinity; although Jesus did refer to God the Father as <i>our Father</i>).</p> | | | |
| 'erets (אֶרֶץ) [pronounced <i>EH-rets</i>] | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | masculine singular noun with the definite article | Strong's #776 BDB #75 |

Translation: [The man, the adonai of the land, said to us,...](#)

The sons of Jacob, minus Simeon, are telling Jacob what occurred. The man, the adonai (lord) of the land is Joseph, although none of them know it. They now explain how it is that they have returned with grain and one less brother. What follows is a quotation of what the prime minister of Egypt had said to them.

They naturally have to explain why Simeon is not with them. This will lead them to their big request—they will tell their father that they need to return to Egypt with Benjamin.

Genesis 42:33b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|---|
| b ^e (ב) [pronounced <i>b^{eh}</i>] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| zô'th (זֹאת) [pronounced <i>zoth</i>] | <i>here, this, this one; thus; possibly another</i> | feminine of singular zeh; demonstrative pronoun, adverb | Strong's #2063 (& 2088, 2090) BDB #260 |

Together, these words mean *by this, hereby*; and possibly, *in this [place], here, with this, on these conditions, herewith, thus provided, by this, through this, for this cause, in this manner, on this one.*

Genesis 42:33b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|---|----------------------------|
| yâda' (יָדָע) [pronounced yaw-DAHG'] | <i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i> | 1 st person singular, Qal imperfect | Strong's #3045 BDB #393 |
| The NET Bible: <i>After the imperative, the cohortative with prefixed vav indicates purpose/result.</i> ⁴⁵ | | | |
| kîy (כִּי) [pronounced kee] | <i>when, that, for, because</i> | explanatory conjunction; preposition | Strong's #3588 BDB #471 |
| kên (כֵּן) [pronounced kayn] | <i>right, just, honest, true, veritable (adjective); right, just, honest; correct; true, veritable; true!, right!, correct! (in assent)</i> | masculine plural adjective | Strong's #3651 BDB #467 |
| 'attem (אַתֶּם) [pronounced aht-TEM] | <i>you all, you guys, you (often, the verb to be is implied)</i> | 2 nd person masculine plural, personal pronoun | Strong's #859 BDB #61 |

Translation: ...'In this I will know that you [all] are honest:...

The prime minister proposed a solution to his suspicions that they were spies. If they followed his directions, it would be clear to him that they were honest men.

Genesis 42:33c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--------------------------------------|--|--|-------------------------------------|
| 'âch (אָח) [pronounced awhk] | <i>brother, half-brother; kinsman or close relative; one who resembles</i> | masculine singular noun with the 2 nd person masculine plural, suffix | Strong's #251 BDB #26 |
| 'echâd (אֶחָד) [pronounced eh-KHAWD] | <i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i> | numeral adjective with the definite article | Strong's #259 BDB #25 |
| nûwach (נָוַח) [pronounced NOO-ahkh] | <i>set down; leave, depart from, abandon; permit to rest, allow to rest, permission to rest</i> | 2 nd person masculine plural, Hiphil imperative | Strong's #5117 (and #3240) BDB #628 |

Translation: ...leave one brother with me,...

They were to leave one brother with him. Now, this was not some kind of choice that they had. When the prime minister said this, they were all incarcerated. He could have kept all of them in jail. So this was not a request. The one brother, Simeon, would remain in an Egyptian jail no matter what.

⁴⁵ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 7, 2016.

The NET Bible: *Joseph's brothers soften the news considerably, making it sound like Simeon was a guest of Joseph (Leave one of your brothers with me) instead of being bound in prison. They do not mention the threat of death and do not at this time speak of the money in the one sack.*⁴⁶

This is a salient point—it sounds as if Simeon was simply left behind, to hang out, or whatever, with the prime minister of Egypt. They do not let on that he is a prisoner taken into custody before their eyes.

| Genesis 42:33d | | | |
|---|--|---|-------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| r ^e câbôwn (אוֹבְדָן) [pronounced <i>reh-gaw-BONE</i>] | <i>famine, hunger, lack of food</i> | masculine singular construct | Strong's #7459 BDB #944 |
| bayith (בַּיִת) [pronounced <i>BAH-yith</i>] | <i>house, residence; household, habitation as well as inward</i> | masculine plural noun with the 2 nd person masculine plural suffix | Strong's #1004 BDB #108 |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i>] | <i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i> | 2 nd person masculine plural, Qal imperative | Strong's #3947 BDB #542 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>] | <i>go, come, depart, walk; advance</i> | 2 nd person masculine plural, Qal imperative; pausal form | Strong's #1980 (and #3212) BDB #229 |

Translation: ...and [for] the famine of your houses, take [the grain] and go.

If the brothers were telling the truth to the prime minister of Egypt, then they were suffering from famine; and he ordered them to take the grain for their families and go.

Genesis 42:33 And the man, the lord of the country, said to us, 'By this I will know that you are honest. Leave one, your brother, with me, and take food for the famine of your households, and go.

They explain to their father Jacob that were allowed to leave and they were given food to take, as they had requested. However, the one brother, Simeon, was left behind, at the order of the prime minister. This explains how they have returned—with the grain, but with one less brother.

Interestingly enough, none of them added the fact that the prime minister placed all of them in jail and was originally going to release just one of them to return home (this fact would have made Jacob far more reticent to send Benjamin to Egypt).

Finally, the brothers present the very difficult requirement of the prime minister:

⁴⁶ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 7, 2016.

Genesis 42:34a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| bôw' (בו) [pronounced <i>boh</i>] | <i>take in, bring [near, against, upon], come in with, carry, cause to come [in], gather, bring to pass</i> | 2 nd person masculine plural, Hiphil imperative | Strong's #935 BDB #97 |
| 'âch (אח) [pronounced <i>awhk</i>] | <i>brother, half-brother; kinsman or close relative; one who resembles</i> | masculine singular noun with the 2 nd person masculine plural suffix | Strong's #251 BDB #26 |
| qâṭân (קטן) [pronounced <i>kaw-TAWN</i>] | <i>small, young, unimportant, insignificant</i> | masculine singular adjective; with the definite article | Strong's #6996 BDB #881 |
| 'el (אל) [pronounced <i>ehl</i>] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied); with the 1 st person singular suffix | Strong's #413 BDB #39 |

Translation: Then you bring your youngest brother to me...

In order to free Simeon, they would have to bring their youngest brother to the prime minister, *to prove* that they have been telling him the truth.

Jacob has already noticed the absence of Simeon; about which he was not too concerned. However, he has a new favorite son: Benjamin, the youngest, the son of his right woman Rachel who has died. Jacob is abnormally devoted to Benjamin. Furthermore, although the loss of his son Joseph could have been a cause for Jacob to grow, by his own free will, into an embittered, self-centered and selfish old man. Some people who are in authority must have their way because that is their place in life and they have taken responsibility for this position. Others in authority have assumed no responsibility; only authority, which is asserted for their own needs and desires.

Genesis 42:34b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| yâda' (יָדָעַ) [pronounced <i>yaw-DAHG</i>] | <i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i> | 1 st person singular, Qal imperfect with the cohortative hê | Strong's #3045 BDB #393 |

The cohortative expresses volition. In the English, we often render this with *let* or *may*; in the plural, this can be *let us*. The cohortative is designed for the 1st person, it can express a wish or a desire or purpose or an intent. It is found in conditional statements. Generally there is the hê suffix to indicate this.

Genesis 42:34b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|--|----------------------------|
| kîy (כי) [pronounced <i>kee</i>] | <i>when, that, for, because</i> | explanatory conjunction; preposition | Strong's #3588 BDB #471 |
| lô' (לֹא or לוֹל) [pronounced <i>low</i>] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| râgal (רָגַל) [pronounced <i>raw-GAHL</i>] | <i>spies, explorers; those who move about by foot; secret messengers; slanderers</i> | masculine plural, Piel participle | Strong's #7270 BDB #920 |
| 'attem (אַתֶּם) [pronounced <i>ahT-TEM</i>] | <i>you all, you guys, you (often, the verb to be is implied)</i> | 2 nd person masculine plural, personal pronoun | Strong's #859 BDB #61 |

Translation: ...and I will know that you [all are] not spies...

When they return with the youngest brother, he will know that they are not spies.

Joseph, of course, only wants to see his brother Benjamin. He has determined that this will be the way to do it.

Genesis 42:34c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|----------------------------|
| kîy (כי) [pronounced <i>kee</i>] | <i>when, that, for, because</i> | explanatory conjunction; preposition | Strong's #3588 BDB #471 |
| kên (כֵּן) [pronounced <i>kayn</i>] | <i>right, just, honest, true, veritable (adjective); right, just, honest; correct; true, veritable; true!, right!, correct! (in assent)</i> | masculine plural adjective | Strong's #3651 BDB #467 |
| 'attem (אַתֶּם) [pronounced <i>ahT-TEM</i>] | <i>you all, you guys, you (often, the verb to be is implied)</i> | 2 nd person masculine plural, personal pronoun | Strong's #859 BDB #61 |

Translation: ...[and] that you [all are] honest [men].

When they return with Benjamin, then the prime minister will know that they are honest men.

Genesis 42:34a-c And bring your youngest brother to me. Then I will know that you are not spies, but that you are honest.

The prime minister has required them to bring their youngest brother back, to show that what they have said is not a story. Returning with Benjamin will prove to the prime minister that they are not spies, but that they could be believed.

| Genesis 42:34d | | | |
|--|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'êth (אֵת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'âch (אָח) [pronounced awchk] | <i>brother, half-brother; kinsman or close relative; one who resembles</i> | masculine singular noun with the 2 nd person masculine plural suffix | Strong's #251 BDB #26 |
| nâthan (נָתַן) [pronounced naw-THAHN] | <i>to give, to grant, to place, to put, to set; to make</i> | 1 st person singular, Qal imperfect | Strong's #5414 BDB #678 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 2 nd person masculine plural suffix | No Strong's # BDB #510 |

Translation: [Then] I will give your [captive] brother to you...

At that time, he will return their captive brother to them. I have added the word *captive*, but the brothers do not present Simeon that way. They have soft-pedaled his situation.

The word for *give* is our friend *nâthan*. See how much differently the word can be taken by a different context?

| Genesis 42:34e | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, וְ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֵת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'erets (אֶרֶץ) [pronounced EH-rets] | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | masculine singular noun with the definite article | Strong's #776 BDB #75 |
| çâchar (סָחַר) [pronounced saw-KHAHR] | <i>to go around, to go about, to travel [about, in]; to trade; to engage in trading</i> | 3 rd person masculine plural, Qal imperfect | Strong's #5503 BDB #695 |

Translation: ...and you [all] will [be able to] travel about in the land [and trade freely].'

Because they are honest men, they will be able to go throughout all Egypt and trade freely. They will be able to freely engage in commerce throughout his land.

However, Joseph did not say this exactly. We have had situations where the brothers are all talking—we don't know which one, and we don't know when one stops and another starts up. Let me suggest that one overly-enthusiastic brother says this at the end—"Once we get this little detail taken care of, then we can travel freely

about the land of Egypt and trade.” Perhaps this is a detail not included earlier; and perhaps this is an over exaggeration of their future status in Egypt.

No doubt, the sons want to make the situation sound normal and worry-free. “Look, all we have to do is bring Benjamin there for the prime minister to meet, and then he will give us the keys to the city.”

Genesis 42:34 And bring your youngest brother to me. Then I will know that you are not spies, but that you are honest. And I will deliver you your brother [Simeon], and you will trade in the land.’ ”

If they return to Egypt with Benjamin, then the prime minister would allow them to trade in the land. Now, this final thing about trading in the land is not something which Joseph directly said, but it could be inferred, to some extent, by what he has said. In fact, it appears to be somewhat of an exaggeration. If Joseph actually said this, it was not recorded (we may reasonably assume that with most conversations recorded in Scripture, every last word is not recorded). And, perhaps there is no great meaning to be taken from this final statement apart from, *they could return to Egypt to buy grain*. No doubt, the idea was list the benefits of taking Benjamin to Egypt. (1) The prime minister would believe what they had told him. (2) Simeon would be released and (3) they could continue to buy grain for their families.

So, this narrative continues—and, again, what we are reading about is taking place out of Joseph’s sight. He is in Egypt and unable to observe any of this conversation between his brothers and Jacob, even though he is the probable author of this narrative. What happens between Jacob and his sons is what moves this narrative forward, and again, we seamlessly move from events in which Joseph was a participant to events that he did not observe, just as if the narrator followed along, as if from above, looking down from above, watching and taking notes. I am working on an alternative wrinkle on the writing of the final portion of Genesis, which I will reveal at a later time.

At the very beginning of Genesis 42, the narrator started with the conversation between Jacob and his sons, in the first year of the famine where they are all hungry and Jacob tells them, “Egypt has grain” (Genesis 42:1–4). We follow them on this trip to Egypt (Genesis 42:5), where they meet (but don’t recognize) Joseph their brother (Genesis 42:6–25). In this portion of the narrative, there are several plot points known only to Joseph (Joseph turning aside to weep; Joseph ordering his servants to return their silver to them). Eventually, the narrator follows the 9 remaining brothers back home (Genesis 42:26–28) where they meet with their father and tell him what happened (Genesis 42:29–34). No single person was in each one of these portions of narrative; no single person was both a witness of all these events as well as privy to the things which Joseph did when interacting with his brothers. Yet the narrative is seamless. The narrative moves effortlessly from one section to the next, without regard to who the actual narrator is. The nature of this narrative is, in fact, so seamless, that very few people ever stop and ask themselves, *just who exactly is writing this narrative?* There are things which Joseph alone knows; but there are large portions of this narrative when Joseph is nowhere around.

Genesis 42:33–34 The man, the adonai of the land, said to us, ‘In this I will know that you [all] are honest: leave one brother with me, and [for] the famine of your houses, take [the grain] and go. Then you bring your youngest brother to me and I will know that you [all are] not spies [and] that you [all are] honest [men]. [Then] I will give your [captive] brother to you and you [all] will [be able to] travel about in the land [and trade freely].’ (Kukis mostly literal translation)

Genesis 42:33–34 The lord of the land said to us, ‘This is how I will know that you are all honest: you will leave one brother with me, and you will return home with grain for the famine of your land. Then you will bring back your youngest brother to me, and by that, I will know that you are not spies but honest men. Then I will restore your captive brother to you and you will be able to travel freely throughout Egypt and engage in commerce.’ (Kukis paraphrase)

The Brothers Discover Their Money Stashed Away with the Grain

Jacob's sons have returned from Egypt to Canaan. They have relayed to their father what happened to them in Egypt. The prime minister there was mean to them, accused them of being spies, and kept one brother behind in jail. He requires that they return with their youngest brother in order to prove their story of being 11 brothers.

Apparently, while unloading their sacks of grain, to place the grain into dry storage, and after telling their father what happened to them in Egypt, the brothers make a discovery which they do not understand and cannot logically explain to themselves or to their father Jacob.

And so he is, they empty their sacks and behold a man a pouch of his silver in his sack; and so they and their father see pouches of their silver. And so they are fearful.

Genesis
42:35

And so it is, [that] they empty their sacks and each [man] sees a pouch of his silver in his sack; in fact, they and their father see the pouches of their silver. Consequently, they are [all] fearful.

It then happened, as each man emptied out his sack of grain that they discovered a pouch containing the silver that they originally took with them. The entire family sees these pouches of silver and, as a result, they are all fearful.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|---|
| Masoretic Text (Hebrew) | And so he is, they empty their sacks and behold a man a pouch of his silver in his sack; and so they and their father see pouches of their silver. And so they are fearful. |
| Dead Sea Scrolls | . |
| Targum (Onkelos) | And it was, as they emptied their sacks, behold, each man's money was bound up in his sack; and when they and their father saw the envelopes of their money, they were afraid. |
| Targum (Pseudo-Jonathan) | And it was as they emptied their baggages, behold, every man's bundle of money was in his baggage; and they and their father saw the bundles of money, and they were afraid on account of Shimeon whom they had left there. |
| Revised Douay-Rheims | When they had told this, they poured out their corn and every man found his money tied in the mouth of his sack: and all being astonished together,... |
| Latin Vulgate | . |
| Aramaic ESV of Peshitta | It happened as they emptied their sacks, that behold, every man's bundle of money was in his sack. When they and their father saw their bundles of money, they were afraid. |
| Peshitta (Syriac) | And it came to pass as they emptied their sacks, behold, every mans bag of money was in his sack; and when both they and their father saw the bags of money, they were afraid. |
| Septuagint (Greek) | And it came to pass as they were emptying their sacks, there was each man's bundle of money in his sack; and they and their father saw their bundles of money, and they were afraid. |
| NETS (Greek) | . |
| Brenton's Septuagint | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|-----------------------------|--|
| Bible in Basic English | And when they took the grain out of their bags, it was seen that every man's parcel of money was in his bag; and when they and their father saw the money, they were full of fear. |
| Easy English | The brothers emptied their sacks. Then they discovered that each man's money was in his sack. The brothers and their father were all afraid when they found the money. |
| Easy-to-Read Version–2006 | . |
| International Children's B. | . |
| God's Word™ | . |
| Good News Bible (TEV) | Then when they emptied out their sacks, every one of them found his bag of money; and when they saw the money, they and their father Jacob were afraid. |
| <i>The Message</i> | As they were emptying their food sacks, each man came on his purse of money. On seeing their money, they and their father were upset. |
| Names of God Bible | . |
| NIRV | They began emptying their sacks. There in each man's sack was his bag of money! When they and their father saw the money bags, they were scared to death. |
| New Simplified Bible | . |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | When they opened their sacks, each man found a pouch of his silver in his sack. When they and their father saw their pouches of silver, they were afraid. |
| Contemporary English V. | . |
| The Living Bible | As they emptied out the sacks, there at the top of each was the money paid for the grain! Terror gripped them, as it did their father. |
| New Berkeley Version | . |
| New Century Version | . |
| New Life Version | . |
| New Living Translation | . |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|---|
| American English Bible | 'But as we were emptying our sacks, each man found his bundle of money in his sack.' So they [showed] their father their bundles of money, and they were all frightened. |
| Beck's American Translation | . |
| International Standard V | Later on, as they went about unloading their sacks, each man's bundle of money was found in each man's sack. When they and their father saw their bundles of money, they were greatly distressed. |
| New Advent (Knox) Bible | When they had finished their story, they began unloading the corn, and were filled with dismay at finding the money each had paid enclosed there in his sack. |
| Today's NIV | . |
| Translation for Translators | As they were emptying their sacks, they were surprised that in each man's sack was his pouch of money! When they and their father saw all the pouches of money, they were frightened. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|--------------------|--|
| Awful Scroll Bible | Each of us are to empty our sacks, and each one's bundle of silver is in his sack! Their father was to perceive the bundles of silver, and was to be afraid. |
| Conservapedia | . |

| | |
|-----------------------|---|
| Ferrar-Fenton Bible | When, however, they were emptying their loads, then each found his money in his cargo, and they were in fear at the finding of the money ; both they and their father were afraid,... |
| God's Truth (Tyndale) | And as they emptied their sacks, behold: every mans bundle of money was in his sack. And when both they and their father saw the bundles of money, they were afraid. |
| HCSB | . |
| Jubilee Bible 2000 | . |
| Lexham English Bible | And it happened [that when] they emptied their sacks, behold, each one's pouch of money [was] in his sack. And when they and their father saw the pouches of their money, they were greatly distressed. |
| NIV, ©2011 | As they were emptying their sacks, there in each man's sack was his pouch of silver! When they and their father saw the money pouches, they were frightened. |
| H. C. Leupold | . |
| Tree of Life Version | . |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|--|
| Christian Community (1988) | Now, when they emptied their sacks, each one found his money bag in his sack. When they saw this, they were afraid and their father as well. |
| The Heritage Bible | . |
| New American Bible (2002) | . |
| New American Bible (2011) | When they were emptying their sacks, there in each one's sack was his moneybag! At the sight of their moneybags, they and their father were afraid. |
| New Jerusalem Bible | As they emptied their sacks, each discovered his bag of money in his sack. On seeing their bags of money they were afraid, and so was their father. |
| New RSV | As they were emptying their sacks, there in each one's sack was his bag of money. When they and their father saw their bundles of money, they were dismayed. |
| Revised English Bible | . |

Jewish/Hebrew Names Bibles:

| | |
|--|---|
| Complete Jewish Bible | Next, as they emptied their packs, there was each man's bag of money in his pack; and when they and their father saw their bags of money, they became afraid. |
| exeGesés companion Bible | And so be it, they pour out their saqs, and behold, the silver of the bundles of every man is in his saq: and when they and their father see the bundles of silver, they awe. |
| Hebraic Roots Bible | . |
| JPS (Tanakh—1985) | As they were emptying their sacks, there, in each one's sack, was his money-bag! When they and their father saw their money-bags, they were dismayed. |
| Judaica Press Complete T. Kaplan Translation | . |
| Orthodox Jewish Bible | They began emptying their sacks, and each one's money was [found to be] in his sack. [The brothers] and their father saw the money-bags and they were afraid. |
| <i>The Scriptures</i> 1998 | And it came to pass as they emptied their sacks, that, hinei, every man's pouch of kesef was in his sack; and when both they and Avihem saw the pouches of kesef, they were afraid. |
| | . |

Expanded/Embellished Bibles:

| | |
|--|--|
| The Amplified Bible | Now when they emptied their sacks, every man's bundle of money [paid to buy grain] was in his sack. When they and their father saw the bundles of money, they were afraid. |
| The Expanded Bible | As the brothers emptied their sacks, each of them found his money [saw his bundle of money/silver] in his sack. When they and their father saw it, they were afraid. |
| The Geneva Bible Kretzmann's Commentary | . Verses 35-38 Jacob's Grief And it came to pass, as they emptied their sacks, that, behold, every man's bundle of money was in his sack; and when both they and their father saw the bundles of money, the little sacks of silver with which they thought they had paid their grain, they were afraid. Surely the ruler of Egypt would now regard them as thieves. This fear was to have a wholesome effect, for it was intended to soften the hard hearts still more, just as the Lord even after conversion exhibits our sinfulness to us, in order that our knowledge of His grace may be all the sweeter. |
| NET Bible® Syndein/Thieme | . And it came to pass as they caused the emptying of their sacks, that, behold, every man's bundle of money . . . {was} in his sack. And when both they and their father kept on seeing the bundles of money, they kept on being afraid. |
| The Voice | Now as all the brothers went to empty their sacks, each found his bag of money inside. And when they and their father saw the money there, they were very frightened. |

Literal, almost word-for-word, renderings:

| | |
|------------------------------|---|
| Benner's Mechanical Trans. | ...and it came to pass they were emptying their sacks and look, each bundle of his silver was in him and they saw the bundles of their silver, they and their father and they feared... |
| Concordant Literal Version | And coming is it, at their emptying their sacks, behold! Each man's money pouch is in his sack. And seeing are they and their father the pouches with their money, and are fearful. |
| Context Group Version | . |
| Darby Translation | . |
| Emphasized Bible | . |
| English Standard Version | As they emptied their sacks, behold, every man's bundle of money was in his sack. And when they and their father saw their bundles of money, they were afraid. |
| Evidence Bible | . |
| Green's Literal Translation | . |
| H. C. Leupold | . |
| Jack Ballinger's translation | . |
| Modern English Version | . |
| Modern KJV | . |
| NASB | Now it came about as they were emptying their sacks, that behold, every man's bundle of money was in his sack; and when they and their father saw their bundles of money, they were dismayed. |
| New European Version | It happened as they emptied their sacks, that behold, each man's bundle of money was in his sack. When they and their father saw their bundles of money, they were afraid. |
| New King James Version | . |
| Owen's Translation | . |
| Benner's Mechanical Trans. | . |
| Stuart Wolf | . |
| Third Millennium Bible | . |
| Updated Bible Version 2.11 | . |

A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT

And it comes to pass, they are emptying their sacks, and lo, the bundle of each man's silver is in his sack, and they see their bundles of silver, they and their father, and are afraid.

The gist of this passage: The brothers all open up their sacks and find the silver that they took to buy grain still in the sacks. They become afraid.

Genesis 42:35a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|----------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הָיָה) [pronounced haw-YAW] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person masculine singular, Qal imperfect | Strong's #1961 BDB #224 |
| Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject). | | | |
| hêm (הֵם) [pronounced haym] | <i>they, those; themselves; these [with the definite article]</i> | 3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied | Strong's #1992 BDB #241 |
| rûwq (רוּק) [pronounced rouk] | <i>emptying, making empty, making hungry; pouring [out, down]; emptying out</i> | masculine plural, Hiphil participle | Strong's #7324 BDB #937 |
| saq (שַׂק) [pronounced sahk] | <i>a [corn] sack, sackcloth [worn by mourners], thick cloth [especially made of hair]</i> | masculine plural noun with the 3 rd person masculine plural suffix | Strong's #8242 BDB #974 |

Translation: And so it is, [that] they empty their sacks...

On their trip back, one man opened up his sack and discovered his silver in it. He was going to use the grain to feed his animals. Now, they all empty their sacks of grain.

Genesis 42:35b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---------------------------------|---|------------------|---------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |

| Genesis 42:35b | | | |
|---|---|---|---|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| râ'âh (רָאָה) [pronounced raw-AWH] | <i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i> | 3 rd person masculine plural, Qal imperfect | Strong's #7200 BDB #906 |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| hinnêh (הִנֵּה) [pronounced hin-NAY] | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i> | interjection, exclamatory particle, demonstrative particle | Strong's #2009 (and #518, 2006) BDB #243 |
| When this is a part of the narrative, but not a part of what a person is saying, the intent of this word appears to be something which is observed by those in the narrative. Understood in this way, this might be reasonably translated <i>I see, he sees</i> . | | | |
| îysh (אִישׁ) [pronounced eesh] | <i>a man, a husband; anyone; a certain one; each, each one, everyone</i> | masculine singular noun (sometimes found where we would use a plural) | Strong's #376 BDB #35 |
| ts ^e rôwr (צֶרֶד) [pronounced tzer-OHR] | <i>bundle, parcel, pouch, bag (as packed); pebble</i> | masculine proper construct | Strong's #6872 BDB #866 |
| keçeph (כֶּסֶף) [pronounced KEH-sef] | <i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i> | masculine singular noun with a 3 rd person masculine singular suffix | Strong's #3701 BDB #494 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| saq (שַׂק) [pronounced sahk] | <i>a [corn] sack, sackcloth [worn by mourners], thick cloth [especially made of hair]</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #8242 BDB #974 |

Translation: ...and each [man] sees a pouch of his silver in his sack;...

See the explanation for this translation in the Hebrew exegesis table above.

Each man discovered a pouch of silver in his bag. This was the silver that he had taken originally to buy the grain with.

| Genesis 42:35c | | | |
|---------------------------------|---|------------------|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |

| Genesis 42:35c | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| râ'âh (רָאָה) [pronounced raw-AWH] | <i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i> | 3 rd person masculine plural, Qal imperfect | Strong's #7200 BDB #906 |
| 'êth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| ts ^e rôwr (צֶרֶד) [pronounced tzer-OHR] | <i>bundle, parcel, pouch, bag (as packed); pebble</i> | masculine plural construct | Strong's #6872 BDB #866 |
| keçeph (כֶּסֶף) [pronounced KEH-sef] | <i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i> | masculine plural noun with a 3 rd person masculine plural suffix | Strong's #3701 BDB #494 |
| hêm (הֵם) [pronounced haym] | <i>they, those; themselves; these [with the definite article]</i> | 3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied | Strong's #1992 BDB #241 |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'âb (אָב) [pronounced aw ^b v] | <i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i> | masculine singular noun with the 3 rd person masculine plural suffix | Strong's #1 BDB #3 |

Translation: ...in fact, they and their father see the pouches of their silver.

This apparently began as a family thing, where each member of the family emptied out his sack, and each one of them discovered the silver which he had taken to buy the grain in the first place. The father, Jacob, observes this as well.

| Genesis 42:35d | | | |
|-------------------------------------|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (וּ) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| yârê' (אָרְיָ) [pronounced yaw-RAY] | <i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i> | 3 rd person masculine plural, Qal imperfect | Strong's #3372 BDB #431 |

Translation: Consequently, they are [all] fearful.

As a result, all of them become fearful. They were supposed to go home, fetch Benjamin and return, to show the prime minister that they are honest men; and now, they have left his country with the grain that they purchased and the money that they took with them in the first place.

When the fodder was taken out for the donkeys, only one discovered money in his sack. Apparently the more substandard grain or a different type of grain was kept in his sack specifically for their donkeys (like I know anything about donkeys). It is at this time when they all discovered that they have money in their sacks and they become particularly worried. They do not know what it was there and they do not know what the mean official in Egypt will think if he discovers that they have not paid for this grain.

Genesis 42:35 And it happened they emptied their sacks, behold, every man's bundle of silver was in his sack. And when they and their father saw the bundles of silver, they were afraid.

A part of their conversation with their father is, one of the brothers opened his sack at a resting area along the way and he had discovered that his silver was in there, along with the purchased grain. This was such an inexplicable fact that no one said, "Hey, let's check all of our sacks." But, once they are home, they have to place the grain in a very dry containers in order to preserve it. That is when they discover that every man has his silver—the silver that they took with them to purchase this grain—in his sack of grain.

We do not know exactly what they used to carry their grain—perhaps they had some sort of a saddle arrangement with the bags of grain balanced on both sides and on the back of each mule. Based upon the wording in this passage (the phrase *his sack*) and another in Genesis 44, it appears that each man had one very large bag of grain secured tightly to each mule. When that bag was opened to pour out the grain into a container for each home, inside was another bag or container or pouch inside of the larger bag which contained the silver which they took with them to purchase the grain.

Now that they are home and they all began to open their sacks of grain; and it turns out the every man has a sack of grain that still has the silver in it. They did not check their sacks when the first silver was found, at one of their stops along the way home, because that simply did not occur to them. No one said, "Maybe they forgot to take all of our silver." That would have made no sense. But, now that they are all home and they have to arrange for the dry storage of this grain, each brother discovers silver in one of his bags (I have assumed that each man had perhaps 4 or 6 sacks of grain, all borne by their donkey or donkeys).

Did all of the families have a central dry storage area? Did each of the families have a dry storage area? If the first is true, they all discover the silver at the same time in the same place; if the latter is the case, each man returns to his part of Jacob's compound, and discovers this silver individually. In any case, they make this discovery, they are all quite disconcerted by it.

What appears to be the situation is, the brothers laid out the case for bringing Benjamin back with them to Egypt. Whether they had a family meeting about this or whether they simply were saying these things to their father as they unloaded the grain for storage in a central location, we don't know.

It appears that their father met them as they returned and that they all went to wherever the grain would be stored. The brothers then told their father what happened as they began to unload the grain. When they had come to a point at which their father seems to have been called upon to make a decision, they begin to find their silver in their bags of grain.⁴⁷

It appears that, after they tell Jacob what happened and after they discover their silver, that their father weighs in, telling them what he thinks. Whether Jacob is responding almost immediately or whether some time has passed (a few hours), we do not know. It would seem that all of this would take place at their return. So if they returned and it is daytime, then it seems logical that what we are reading all took place in the space of half a day.

⁴⁷ There are other scenarios which are also in agreement with the text.

Genesis 42:35 And so it is, [that] they empty their sacks and each [man] sees a pouch of his silver in his sack; in fact, they and their father see the pouches of their silver. Consequently, they are [all] fearful. (Kukis mostly literal translation)

Genesis 42:35 It then happened, as each man emptied out his sack of grain that they discovered a pouch containing the silver that they originally took with them. The entire family sees these pouches of silver and, as a result, they are all fearful. (Kukis paraphrase)

And so says unto them Jacob their father, “You [all] have bereaved me [of my children]: Joseph he [is] no longer; Simeon he [is] no longer; and Benjamin you [all] will take—upon me was all this [lit., *all of them*].”

Genesis
42:36

So Jacob their father said to them, “You [all] have bereaved me [of my children]. Joseph [is] no longer; Simeon [is] no longer; and you [all] [want to] take Benjamin—all this [grief and suffering] is upon me!”

So Jacob their father said to them, “Listen, you have all bereaved me of my sons. Joseph is gone and Simeon is not here—and yet, you want to take Benjamin to Egypt? You have brought great grief and suffering upon me!”

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|---|
| Masoretic Text (Hebrew) | And so says unto them Jacob their father, “You [all] have bereaved me [of my children]: Joseph he [is] no longer; Simeon he [is] no longer; and Benjamin you [all] will take—upon me was all this [lit., <i>all of them</i>].” |
| Dead Sea Scrolls | . |
| Targum (Onkelos) | And Jakob their father said to them, Me have you made desolate; Joseph is not, and Simeon is not (here), and Benjamin you would take away; upon me are all these! |
| Targum (Pseudo-Jonathan) | And Jakob their father said to them, Me have you bereaved! Of Joseph you said, An evil beast hath devoured him; of Simeon you have said, The king of the land hath bound him; and Benjamin you seek to take away: upon me is the anguish of all of them. [JERUSALEM. And Jakob their father said to them Me have you bereaved of Joseph. From the hour that I sent him to you I have not known what was his end; and Benjamin you are seeking to take. Yet by me are to arise the twelve tribes.] |
| Revised Douay-Rheims | Their father Jacob said: You have made me to be without children: Joseph is not living, Simeon is kept in bonds, and Benjamin you will take away: all these evils are fallen upon me. |
| Latin Vulgate | . |
| Aramaic ESV of Peshitta | Ya'aqub, their father, said to them, "You have bereaved me of my children! Yoseph is no more, Simeon is no more, and you want to take Benjamin away. All these things are against me." |
| Peshitta (Syriac) | And Jacob their father said to them, You have bereaved me of my children: Joseph is dead, and Simeon is missing, and now you will take Benjamin away; all these things are against me. |
| Septuagint (Greek) | And their father Jacob said to them, Ye have bereaved me. Joseph is not, Symeon is not, and will you take Benjamin? all these things have come upon me. |
| NETS (Greek) | . |
| Brenton's Septuagint | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|---|---|
| Bible in Basic English | And Jacob their father said to them, You have taken my children from me: Joseph is gone and Simeon is gone, and now you would take Benjamin away; all these things have come on me. |
| Easy English | Jacob, their father, said this to them: 'You have taken my children from me. Joseph is not here. Simeon is not here. Now you want to take Benjamin away too.' |
| Easy-to-Read Version—2006 | Jacob said to them, "Do you want me to lose all of my children? Joseph is gone. Simeon is gone, and now you want to take Benjamin away too!" |
| International Children's B. God's Word™ | . Their father Jacob said to them, "You're going to make me lose all my children! Joseph is no longer with us, Simeon is no longer with us, and now you want to take Benjamin. Everything's against me!" |
| Good News Bible (TEV) | Their father said to them, "Do you want to make me lose all my children? Joseph is gone; Simeon is gone; and now you want to take away Benjamin. I am the one who suffers!" |
| <i>The Message</i> | Their father said to them, "You're taking everything I've got! Joseph's gone, Simeon's gone, and now you want to take Benjamin. If you have your way, I'll be left with nothing." |
| Names of God Bible NIRV | . Their father Jacob said to them, "You have taken my children away from me. Joseph is gone. Simeon is gone. Now you want to take Benjamin. Everything is going against me!" |
| New Simplified Bible | Their father Jacob said to them: »You are going to make me lose all my children! Joseph is no longer with us. Simeon is no longer with us. Now you want to take Benjamin. Everything is against me!« |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|--|
| Common English Bible | Their father Jacob said to them, "You've taken my children from me. Joseph's gone. Simeon's gone. And you are taking Benjamin. All this can't really be happening to me!" |
| Contemporary English V. | When the brothers started emptying their sacks of grain, they found their moneybags in them. They were frightened, and so was their father Jacob, who said, "You have already taken my sons Joseph and Simeon from me. And now you want to take away Benjamin! Everything is against me." V. 35 is included for context. |
| The Living Bible | Then Jacob exclaimed, "You have bereaved me of my children—Joseph didn't come back, Simeon is gone, and now you want to take Benjamin too! Everything has been against me." |
| New Berkeley Version | . |
| New Century Version | . |
| New Life Version | . |
| New Living Translation | Jacob exclaimed, "You are robbing me of my children! Joseph is gone! Simeon is gone! And now you want to take Benjamin, too. Everything is going against me!" |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|--|
| American English Bible | Then their father (Jacob) said to them: 'Now you've made me very sad, for JoSepH is no more and neither is SimeOn. So, are you going to take BenJamin away also? [Why have] all these [bad] things have come upon me?' |
| Beck's American Translation | . |

| | |
|---|--|
| International Standard V | Their father Jacob told them, "You're causing me to lose my children! Joseph is gone. Now Simeon is gone, and you're planning to take Benjamin, too. Everything's going against me!" |
| Revised Knox Bible | When they had finished their story, they began unloading the corn, and were filled with dismay at finding the money each had paid enclosed there in his sack. As for their father Jacob, he told them, You have made a childless man of me; Joseph is dead, Simeon a prisoner, and you would rob me of Benjamin too; it is I who have to bear all this trouble. V. 35 is included for context. |
| Today's NIV Translation for Translators | . |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------------|---|
| Awful Scroll Bible | Jacob, their father, was to say: I am to have been bereaved of Joseph and Simeon - even was Benjamin to be taken away from me? |
| Conservapedia | Their father Jacob told them, "You have bereaved me of my children. Joseph is dead, and now Simeon is dead, and you want to take Benjamin away from me. Why should I take all the chances?" |
| Ferrar-Fenton Bible | ...and Jacob their father said to them, " I am bereaved ! Joseph is not, and Simeon is not, and you would take from me all there are ! " . |
| God's Truth (Tyndale) | And Jacob their father said unto them: Me have you robbed of my children: Joseph is away, and Simeon is away, and you will take Ben Jamin away. All these things fall upon me. |
| HCSB | . |
| Jubilee Bible 2000 | . |
| H. C. Leupold | And Jacob, their father, said to them: Me have ye made childless—Joseph is no more; Simeon is no more; and ye would take Benjamin also? on me are all these things fallen. |
| Lexham English Bible NIV, ©2011 | . Their father Jacob said to them, "You have deprived me of my children. Joseph is no more and Simeon is no more, and now you want to take Benjamin. Everything is against me!" |
| Tree of Life Version | Then their father Jacob said to them, "You've made me childless! Joseph is no more. Now Simeon is gone, and next you'll take Benjamin! Everything is against me!" |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|--|
| Christian Community (1988) | Jacob their father said to them, "You are taking my children from me. Joseph has gone; Simeon has gone and now you are taking Benjamin. I have all this to bear!" |
| The Heritage Bible | . |
| New American Bible (2002) | . |
| New American Bible (2011) | Their father Jacob said to them: "Must you make me childless? Joseph is no more, Simeon is no more, and now you would take Benjamin away! All these things have happened to me!" |
| New Jerusalem Bible | Then their father Jacob said to them, 'You are robbing me of my children; Joseph is no more; Simeon is no more; and now you want to take Benjamin. I bear the brunt of all this!' |
| New RSV | And their father Jacob said to them, 'I am the one you have bereaved of children: Joseph is no more, and Simeon is no more, and now you would take Benjamin. All this has happened to me!' |
| Revised English Bible | Their father Jacob said to them, "You have robbed me of my children. Joseph is lost; Simeon is lost; and now you would take Benjamin. Everything is against me." |

Jewish/Hebrew Names Bibles:

| | |
|---|--|
| Complete Jewish Bible | Ya'akov their father said to them, "You have robbed me of my children! Yosef is gone, Shim'on is gone, now you're taking Binyamin away — it all falls on me!" |
| exeGesés companion Bible | And Yaaqov their father says to them, You bereave me: Yoseph is not; and Shimon is not: and take you Ben Yamin away: all these are against me. |
| Hebraic Roots Bible JPS (Tanakh—1985) | . Their father Jacob said to them, "It is always me that you bereave: Joseph is no more and Simeon is no more, and now you would take away Benjamin. These things always happen to me!" |
| Judaica Press Complete T. Kaplan Translation | . Their father Jacob said to them, 'You're making me lose my children! Joseph is gone! Simeon is gone! And now you want to take Benjamin! Everything is happening to me!' |
| Orthodox Jewish Bible | And Ya'akov Avihem said unto them, Me have ye bereaved of my children; Yosef is not, and Shimon is not, and ye will take Binyamin away; all these things are against me. |
| <i>The Scriptures</i> 1998 | And Ya'aqob their father said to them, "You have bereaved me – Yosëph is no more, and Shim'on is no more, and you would take Binyamin! All this is against me." |

Expanded/Embellished Bibles:

| | |
|--|--|
| <i>The Amplified Bible</i> | Jacob their father said to them, "You have bereaved me [by causing the loss] of my children. Joseph is no more, and Simeon is no more, and you would take Benjamin [from me]. All these things are [working] against me." |
| The Expanded Bible | Their father Jacob said to them, "You are robbing [bereaving] me of all my children. Joseph is gone [no more], Simeon is gone [no more], and now you want to take Benjamin away, too. Everything is against me." |
| The Geneva Bible Kretzmann's Commentary | . And Jacob, their father, said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away; all these-things are against me. The renewed grief over the disappearance of Joseph, the apparent loss of Simeon, and now the anguish concerning Benjamin caused Jacob to cry out in bitterness that he was being made childless, that he was losing his children, one after another. |
| NET Bible® | Their father Jacob said to them, "You are making me childless! Joseph is gone [<i>Heb</i> "is not."]. Simeon is gone [<i>Heb</i> "is not."]. And now you want to take [The nuance of the imperfect verbal form is desiderative here.] Benjamin! Everything is against me." |
| Syndein/Thieme | {Jacob's Reaping for Showing Favoritism and was Miserable for Many Reasons} And Jacob their father kept on saying unto them, "Me . . . 'have you bereaved of my children! {Reason 1 - Operation patsy - take all that you do wrong and blame it on someone else - that will make you miserable} Joseph . . . {is} dead! {idiom: literally 'not'} Simeon . . . {is} dead! {idiom: literally 'not' - Jacob is counting him dead already. Second reason for Jacob's misery - thinking the worst - pessimism}, And you will keep on taking Benjamin away! {with Joseph 'dead' now the youngest - Benjamin - is Jacob's favorite - a Parent who has a favorite child is not a good parent - 3rd reason for misery for Jacob - poor parenting} All these things are against me {sin of self-pity - 4th reason for misery for Jacob and all believers}. {Note: Jacob is in reversionism here. First of all is operation - patsy. He is not taking personal responsibility. He is saying all of this is 'happening to me!' You are doing |

this to me!!! Next, he is not relying on the Lord and is participating in the mental attitude sin of 'self-pity'. He is permitting his emotions to rule his intellect - when you do this, your 'emotions become the enemy of God'. His divine viewpoint cannot work through you if your emotions are in control!}

The Voice

Jacob (*to his sons*): You have robbed me of my children: Joseph is gone, and Simeon is gone, and now you want to take Benjamin. Everything *and everyone* is against me!

Literal, almost word-for-word, renderings:

| | |
|------------------------------------|--|
| Benner's Mechanical Trans. | ...and Ya'aqov ^[He restrains] , their father, said to them, you will make me be childless, Yoseph ^[Adding] is not and Shimon ^[Heard] is not and you will take Binyamin ^[Son of the right hand] , upon me all of them exist,... |
| Concordant Literal Version | And saying to them is Jacob, their father, "Me you bereave! Joseph is not, and Simeon is not, and Benjamin you will take! On me come all these things. |
| Context Group Version | And Jacob their father said to them, You {pl} have bereaved me of my children: Joseph is not, and Simeon is not, and you {pl} will take Benjamin away: all these things are against me. |
| Darby Translation | . |
| <i>Emphasized Bible</i> | . |
| English Standard Version | And Jacob their father said to them, "You have bereaved me of my children: Joseph is no more, and Simeon is no more, and now you would take Benjamin. All this has come against me." |
| Evidence Bible | . |
| Green's Literal Translation | And their father Jacob said to them, You have bereaved me. Joseph <i>is</i> not, and Simeon <i>is</i> not, and you will take Benjamin? All of these are against me. |
| H. C. Leupold | . |
| Jack Ballinger's translation | . |
| Modern English Version | . |
| Modern KJV | . |
| NASB | . |
| New European Version | . |
| New King James Version | . |
| Owen's Translation | . |
| Benner's Mechanical Trans. | . |
| Stuart Wolf | . |
| Third Millennium Bible | . |
| Updated Bible Version 2.11 | . |
| A Voice in the Wilderness | . |
| Webster's Bible Translation | . |
| Word of Yahweh | And Jacob their father said unto them, Me have ye bereaved <i>of my children</i> : Joseph <i>is</i> not, and Simeon <i>is</i> not, and ye will take Benjamin <i>away</i> : all these things are against me. |
| <i>Young's Literal Translation</i> | . |
| Young's Updated LT | And Jacob their father says unto them, "Me you [all] have bereaved; Joseph is not, and Simeon is not, and Benjamin you [all] take—against me have been all these." |
| The gist of this passage: | Jacob takes all of this personally, pointing out that Joseph and Simeon are not more and that they want to take Benjamin away from him now. |

| Genesis 42:36a | | | |
|--|--|--|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אמר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| 'el (אל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied); with the 3 rd person masculine plural suffix | Strong's #413 BDB #39 |
| Ya'ăqôb (בְּקֵי) [pronounced yah-ġuh-KOH ^b V] | <i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i> | masculine proper noun | Strong's #3290 BDB #784 |
| 'âb (אב) [pronounced aw ^b V] | <i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i> | masculine singular noun with the 3 rd masculine plural suffix | Strong's #1 BDB #3 |
| 'êth (אֶת) [pronounced ayth] | <i>me; untranslated mark of a direct object; occasionally to me, toward me</i> | sign of the direct object affixed to a 1 st person singular suffix | Strong's #853 BDB #84 |
| shâkal (שָׁקַל) [pronounced shaw-KAHL] | <i>to bereave, to make childless, to cause barrenness; to make abort, to cause an abortion, to miscarry; used of a sword which causes the death of young men</i> | 2 nd person masculine plural, Piel perfect | Strong's #7921 BDB #1013 |

Translation: So Jacob their father said to them, "You [all] have bereaved me [of my children]."

Jacob takes all of what has happened as a personal affront, as if they have acted against him. With respect to Joseph, this was how they actually acted.

| Genesis 42:36b | | | |
|--|---|-----------------------|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| Yôwçêph (יוֹצֵף) [pronounced yoh-SAYF] | <i>he adds, he increases; transliterated Joseph</i> | proper masculine noun | Strong's #3130 BDB #415 |

Genesis 42:36b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|----------------------------|---|---|--------------------------|
| 'êyn (אין) [pronounced ān] | <i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i> | particle of negation; substantive of negation with the 3 rd person masculine singular suffix | Strong's #369 BDB #34 |

Translation: Joseph [is] no longer;...

It is quite difficult for me to translate this. I will be interested in how others have done it. However, the meaning of these two words (plus a suffix) are fairly easy to understand: *Joseph is no longer.*

Again, even though Joseph is the prime minister whom the brothers have all met, none of them realize that.

Genesis 42:36c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|-----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| Shim ^e ôwn (שמעון) [pronounced shim ^e -GOHN] | <i>hearing, one who hears and is transliterated Simeon</i> | masculine proper noun | Strong's #8095 BDB #1035 |
| 'êyn (אין) [pronounced ān] | <i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i> | particle of negation; substantive of negation with the 3 rd person masculine singular suffix | Strong's #369 BDB #34 |

Translation: ...Simeon [is] no longer;...

Jacob treats the absence of Simeon like the absence of Joseph. However, they all know where Simeon is and they all know how to remedy that situation.

Genesis 42:36d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (את) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Bin ^e yâmin (בן ימין) [pronounced bin-yaw-MIN] | transliterated <i>Benjamin</i> , it means <i>son of [my] right hand</i> | masculine proper noun | Strong's #1144 BDB #122 |

Genesis 42:36d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--|----------------------------|
| lâqach (לָקַח) [pronounced law- KAHKH] | <i>to take, to take away, to take in marriage; to seize</i> | 2 nd person masculine plural, Qal imperfect pausal form | Strong's #3947 BDB #542 |

Translation: ...and you [all] [want to] take Benjamin...

Jacob sees it this way—two of his sons are now gone, and his other sons want to take Benjamin from them.

Does Jacob distrust his own children? Does he suspect something is not on the up and up? It is possible; you have 10 brothers all trying to hold to the same lie over a period of 20 years. Surely someone has said something that does not quite jive with all of their stories. Remember the end of v. 34—they claim that the Egyptian Prime Minister told them, “Bring Benjamin and then you may trade freely throughout the land.” Insofar as we know, Joseph did not say that. Do you see how, if one enthusiastic voice has added information that is not really true, that this may have occurred on several occasions over these past 20 years?

Jacob is not going to want to cut loose of Benjamin unless everyone's life is in danger from starvation.

Genesis 42:36e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|--|-----------------------------------|
| ‘al (עַל) [pronounced gah] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity with the 1 st person singular suffix | Strong's #5920, #5921 BDB #752 |
| hâyâh (הָיָה) [pronounced haw-YAW] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person masculine plural, Qal perfect | Strong's #1961 BDB #224 |
| kôl (כֹּל) [pronounced koh]; also kol (כֹּל) [pronounced kol] | <i>all, all things, the whole, totality, the entirety, everything</i> | masculine singular noun with the 3 rd person feminine plural suffix | Strong's #3605 BDB #481 |

Translation: ...—all this [grief and suffering] is upon me!”

Jacob sees all of this as a personal attack upon him.

It is a sad thing. Jacob, before his temporary loss of Joseph, was finally showing some signs of spiritual growth (apart from his favoritism) and the loss of his favorite son could have catapulted him into spiritual maturity. However, he allowed it to turn him into the bitter selfish old man that he was. Simeon is not dead; he is being held hostage. Benjamin was to be taken as proof of their heritage. God has clearly promised to Jacob that He would prosper his line and that his seed would be as the sand of the sea. So what is Jacob's problem? He is self-pitying, self-absorbed and bitter. His soul is filled with mental attitude sins. He certainly should have grieved for the loss of his son Joseph; but that occurred two decades previous. No matter how much you love someone, people all die and we will all spend time without the people that we love. It is a fact of life. Grief is normal and we should grieve; however, given a reasonable period of time, we, as the living, must continue living. We have to let go. Even had Joseph died, Jacob would see him again in heaven. Jacob can think about no one but himself and he acts as though his brothers have killed off three of his sons (one of whom, Simeon, he doesn't even care that much for; he just threw in his name for emphasis).

Genesis 42:36 And Jacob their father said to them, “You have bereaved me. Joseph is not, and Simeon is not, and [now] you will take Benjamin. All these things are against me.”

What the brothers had just experienced was quite harrowing. Their lives had been in danger; they could have all been locked up in an Egyptian prison forever more; yet, Jacob manages to take all that happened and make it all about himself.

Jacob, throughout his life, has been a very self-centered man. He took all of this experience as being some set of events designed to be against him. He saw everything in life as how it relates to him.

I have known people like this. They relate to the world only in terms of how they feel; and if someone does not recognize their feelings or anticipate their feelings, they resent it. They may be dealing with some personal matter in their minds, and you don't know this, and you cheerfully say, “Hello,” and they give you this angry look, as in, “What the hell is your problem?” The problem is, they are so self-absorbed that they believe everyone else ought to be thinking about their problems and emotions as well. They cannot imagine or acknowledge a reality entirely separate from them. Every occurrence in life of which they are aware somehow relates directly to them.

Of course, now and again, for each of us, our world appears to come crashing down upon us, and we are lost in a self-absorption that may last a few days or even a week or more. Perhaps we have been to the doctors and fear that we have cancer. However, for the believer in Jesus Christ, God is with us in all circumstances, and He has a plan for our lives in all circumstances, and that plan is not getting everyone around you to focus in on you and to commiserate with you. We have been bought with a price; and God has left us alive on this earth to glorify Him. So, even for the believer in an unusually difficult set of circumstances, the difficulties that we face are not to change our focus or purpose in life. Being sick or being in a very difficult circumstance in your life does not change God's plan for your life. That is, your general focus should not be on you—we focus on the Lord Jesus Christ through the doctrine which we have built up in our souls.

Jacob, on the other hand, sees nearly everything through the prism of, *how does this affect me?* Or, *why is this happening to me?* If this is how you respond to every change of life, then you are self-absorbed, and that is not the design that God has for your life.

Jacob blames his sons for being bereaved. He is, in part, right, although he does not really appreciate why. Joseph is dead (or so they believe) because of what his other sons did. They all know what they did; Jacob does not. However, Simeon's imprisonment was not really the fault of his sons—there is nothing that they could have done to prevent that; and this was certainly not some plot by Jacob's sons to make him feel bad.

Jacob looks at his sons—who are perplexed about the silver—and says to them, “I lack two sons because of you (all)—and now, you want to take Benjamin with you so that I will lose him as well?” And then Jacob says, with great emotion, “All of this is upon [or, *against*] me!” Whatever happens in life, in Jacob's mind, it all comes around back to him and it is all done to give him grief.

Do you see how Jacob thinks? Throughout his life, he has attempted to manipulate the people around him in order to get the things which he believed were rightfully his. But now, as he has become older, and he has less and less control in the circumstances of his life; and everything seems to be turning against him (this is how he sees his life). Jacob has gone from being a self-centered manipulator to a man who engages in self-pity for much of his life.

Genesis 42:36 So Jacob their father said to them, “You [all] have bereaved me [of my children]. Joseph [is] no longer; Simeon [is] no longer; and you [all] [want to] take Benjamin—all this [grief and suffering] is upon me!” (Kukis mostly literal translation)

Genesis 42:36 So Jacob their father said to them, “Listen, you have all bereaved me of my sons. Joseph is gone and Simeon is not here—and yet, you want to take Benjamin to Egypt? You have brought great grief and suffering upon me!” (Kukis paraphrase)

The oldest son, Reuben, speaks up, thinking that he has the solution to this problem. As usual, Reuben has a half-baked idea which is unhelpful:

And so says Reuben unto his father, to say, “Two of my sons you will put to death if I do not bring him back unto you. Give him under my hand and I, [even] I, will bring him back unto you.”

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Reuben then spoke to his father, saying, “You will put my two sons to death if I don’t bring him back to you. Put him under my control and I, [even] I, will bring him back to you.”

Reuben then spoke to his father, saying, “If I do not bring him back to you, you may put my two sons to death. Give him to me and I certainly will return him to you.”

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|---|
| Masoretic Text (Hebrew) | And so says Reuben unto his father, to say, “Two of my sons you will put to death if I do not bring him back unto you. Give him under my hand and I, [even] I, will bring him back unto you.” |
| Dead Sea Scrolls | . |
| Targum (Onkelos) | And Reuben spake with his father, saying, Thou shalt put my two children to death if I do not bring him back to thee. Deliver him into my hand, and I will return him to thee. |
| Targum (Pseudo-Jonathan) | And Reuben spake to his father, saying Slay my two sons with a curse [Be-schalmatha] if I do not bring him to thee. Give him into my hand, and I will restore him to thee. |
| Revised Douay-Rheims | And Ruben answered him: Kill my two sons if I bring him not again to you: deliver him unto my hand, and I will restore him to you. |
| Latin Vulgate | . |
| Aramaic ESV of Peshitta | Reuben spoke to his father, saying, "Kill my two sons, if I do not bring him to you. Entrust him to my care, and I will bring him to you again." |
| Peshitta (Syriac) | Then Reuben said to his father, Put to death my two sons if I do not bring him back to you; intrust him to me, and I will bring him back to you. |
| Septuagint (Greek) | And Ruben spoke to his father, saying, Slay my two sons, if I bring him not to you; give him into my hand, and I will bring him back to you. |
| NETS (Greek) | . |
| Brenton’s Septuagint | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|--|--|
| Bible in Basic English | And Reuben said, Put my two sons to death if I do not come back to you with him; let him be in my care and I will give him safely back to you. |
| Easy English | . |
| Easy-to-Read Version–2006 | . |
| International Children’s B. <i>God’s Word</i> TM | . |
| Good News Bible (TEV) | . |
| <i>The Message</i> | Reuben spoke up: “I’ll put my two sons in your hands as hostages. If I don’t bring Benjamin back, you can kill them. Trust me with Benjamin; I’ll bring him back.” |
| Names of God Bible | . |

NIRV
New Simplified Bible .
So Reuben said to his father: »You may put my two sons to death if I do not bring him back to you. Let me take care of him. I will bring him back to you.«

Thought-for-thought translations; paraphrases:

Common English Bible Reuben said to his father, "You may put both of my sons to death if I don't bring him back to you. Make him my responsibility, and I will make sure he returns to you."
Contemporary English V. .
The Living Bible .
New Berkeley Version .
New Century Version .
New Life Version .
New Living Translation Then Reuben said to his father, "You may kill my two sons if I don't bring Benjamin back to you. I'll be responsible for him, and I promise to bring him back."

Partially literal and partially paraphrased translations:

American English Bible Then ReuBen said to his father: 'You can kill my two sons if I don't bring him back to you. Give him to me, and I'll bring him back!'
Beck's American Translation .
International Standard V "Feel free to put my own two sons to death," Reuben responded to his father, "if I don't bring him back to you. Trust me—I'll bring him back to you."
Revised Knox Bible Whereupon Ruben answered, Kill my own two sons in requital of it, if I do not restore Benjamin to you in safety; give me charge of him, and I will bring him back.
Today's NIV .
Translation for Translators Reuben said to his father, "I will *go to Egypt and* bring Benjamin back to you. Let me take care of him. If I do not bring Benjamin back to you, you may kill both of my sons."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Reuben was to say to his father, to the intent: You was to kill my two sons, even was I to bring him, and was to give him into your hand, even was I to bring him back to you!
Conservapedia .
Ferrar-Fenton Bible Then Reuben replied to his father, saying, " Kill my two sons, if I do not bring them back to you ! — I now place them in your hands as a pledge that I will them return to you ! "
God's Truth (Tyndale) Ruben answered his father saying: Slay my two sons, if I bring him not to you again. Deliver him therefore to my hand, and I will bring him to you again:
HCSB .
Jubilee Bible 2000 .
Lexham English Bible Then Reuben said to his father, "You may kill my two sons if I do not bring him back to you. Put him in my hand and I myself will return him to you."
NIV, ©2011 .
H. C. Leupold .
Tree of Life Version Then Reuben spoke to his father, saying, "You can put my two sons to death if I don't bring him back to you. Put him in my hand and I—I will return him to you."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Then Reuben said to his father, "You may have the lives of my two sons if I do not bring him back to you. Entrust him to me and I shall see that he comes back."

| | |
|---------------------------|---|
| The Heritage Bible | And Reuben said to his father, saying, My two sons, put them to death, if I do not bring him to you; give him into my hand, and I will return him to you. |
| New American Bible (2002) | . |
| New American Bible (2011) | . |
| New Jerusalem Bible | . |
| New RSV | . |
| Revised English Bible | . |

Jewish/Hebrew Names Bibles:

| | |
|--|--|
| Complete Jewish Bible | . |
| exeGesés companion Bible | And Reu Ben says to his father, saying, Deathify my two sons, if I return him not to you: give him into my hand and I return him to you. |
| Hebraic Roots Bible | . |
| JPS (Tanakh—1985) | . |
| Judaica Press Complete T. Kaplan Translation | Reuben tried to reason with his father. 'If I do not bring [Benjamin] back to you,' he said, 'you can put my two sons [Chanokh and Palu (Genesis 46:9). Reuben actually had four sons.] to death. Let him be my responsibility, and I will bring him back to you.' |
| Orthodox Jewish Bible | And Reuven spoke unto Aviv, saying, Slay my two banim, if I bring him not to thee; entrust him into my yad, and I will bring him to thee again. |
| <i>The Scriptures</i> 1998 | . |

Expanded/Embellished Bibles:

| | |
|----------------------------|---|
| <i>The Amplified Bible</i> | . |
| The Expanded Bible | Then Reuben said to his father, "You may put my two sons to death if I don't bring Benjamin back to you. ·Trust him to my care [Put him in my hands], and I will bring him back to you." |
| The Geneva Bible | . |
| Kretzmann's Commentary | And Reuben spake unto his father, saying, Slay my two sons if I bring him not to thee. He thus offered his dearest and best as hostages, as a guarantee for the safe return of Benjamin. Deliver him into my hand, and I will bring him to thee again. |
| NET Bible® | Then Reuben said to his father, "You may [The nuance of the imperfect verbal form is permissive here.] put my two sons to death if I do not bring him back to you. Put him in my care [<i>Heb</i> "my hand."] and I will bring him back to you." |
| Syndein/Thieme | {Noble but Stupid Offer - Two Wrongs do not make a Right} And Reuben kept on speaking to his father, saying, "Slay my two sons {noble of Reuben but stupid to say to their Grandfather!}, if I do not cause the deliverance of him {Benjamin}. Give him {Benjamin} into my hand, and I will cause him to be returned to you again." {Note: Instability never sees the situation clearly (See Chapter 49:4 - Reuben is unstable as water). This is a lot of 'sincere' talk but lacks any reality. Two wrongs do not make a right.} |
| The Voice | Reuben: <i>Father</i> , you may kill my own two sons if I do not bring Benjamin back to you. Put him in my care, and I promise to bring him back to you. |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|--|
| Benner's Mechanical Trans. | ...and Re'uven ^[See a son] said to his father saying, you will kill my two sons if I will not bring him to you, give him upon my hand and I will return him to you,... |
|----------------------------|--|

| | |
|------------------------------------|---|
| Concordant Literal Version | And speaking is Reuben to his father, saying, "Two of my sons put to death should I not bring him back to you. Give him into my hand, and I will restore him to you. |
| Context Group Version | . |
| Darby Translation | . |
| <i>Emphasized Bible</i> | . |
| English Standard Version | Then Reuben said to his father, "Kill my two sons if I do not bring him back to you. Put him in my hands, and I will bring him back to you." |
| Evidence Bible | . |
| Green's Literal Translation | And Reuben spoke to his father, saying, You may kill my two sons if I do not bring him to you. Give him into my hand, and I will return him to you. |
| H. C. Leupold | . |
| Jack Ballinger's translation | . |
| Modern English Version | . |
| Modern KJV | . |
| NASB | . |
| New European Version | . |
| New King James Version | . |
| Owen's Translation | . |
| Benner's Mechanical Trans. | . |
| Stuart Wolf | . |
| Third Millennium Bible | . |
| Updated Bible Version 2.11 | . |
| A Voice in the Wilderness | . |
| Webster's Bible Translation | And Reuben spoke to his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. |
| World English Bible | Reuben spoke to his father, saying, "Kill my two sons, if I don't bring him to you. Entrust him to my care, and I will bring him to you again." |
| <i>Young's Literal Translation</i> | . |
| Young's Updated LT | And Reuben speaks unto his father, saying, "My two sons you will put to death, if I bring him not in unto you; give him into my hand, and I—I bring him back unto you." |
| The gist of this passage: | Reuben offers up his two sons as hostages if he does not bring Simeon and Benjamin both back safely. |

Genesis 42:37a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| R ^o ûwbên (וּבֶן־רֹ) [pronounced <i>roo-BANE</i>] | <i>behold a son; transliterated Reuben</i> | masculine singular proper noun | Strong's #7205 BDB #910 |

Genesis 42:37a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|--------------------------|
| 'el (אל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied); with the 3 rd person masculine plural suffix | Strong's #413 BDB #39 |
| 'āb (אב) [pronounced aw ^b v] | <i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i> | masculine singular noun with the 3 rd masculine singular suffix | Strong's #1 BDB #3 |

Translation: Reuben then spoke to his father,...

As mentioned previously, specific brothers will be named throughout: Joseph and Benjamin, the youngest; the eldest who should have been the clear leader, Reuben; and then Simeon.

Reuben speaks to his father on this matter.

Genesis 42:37b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|---|-----------------------------|
| lāmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| 'amar (אמר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | Qal infinitive construct | Strong's #559 BDB #55 |
| 'ēth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| sh ^e nēy (שְׁנַיִם) [pronounced sh ^e n-Ā] | <i>two, two of, a pair of, a duo of; both of</i> | dual numeral construct | Strong's #8147 BDB #1040 |
| bānīym (בָּנִים) [pronounced baw-NEEM] | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural noun with the 1 st person singular suffix | Strong's #1121 BDB #119 |
| mūwth (מוֹת) [pronounced mooth] | <i>to kill, to cause to die, to put to death, to execute</i> | 2 nd person masculine singular, Hiphil imperfect | Strong's #4191 BDB #559 |
| 'im (אִם) [pronounced eem] | <i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i> | primarily an hypothetical particle | Strong's #518 BDB #49 |

Genesis 42:37b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|----------------------------|
| The particle ׀ִם (אֵם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage). | | | |
| לֹא (אל or אול) [pronounced <i>low</i>] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| Together, ׀ִם לֹא (אֵם אֵל) [pronounced <i>eem low</i>] act as an emphatic affirmative and they mean <i>if not, surely, unless</i> . | | | |
| בֹּוֹ (אוב) [pronounced <i>boh</i>] | <i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i> | 1 st person singular, Hiphil imperfect; with the 3 rd person masculine singular suffix | Strong's #935 BDB #97 |
| ׀ֵל (אל) [pronounced <i>ehl</i>] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 2 nd person masculine singular suffix | Strong's #413 BDB #39 |

Translation: ...saying, “You will put my two sons to death if I don’t bring him back to you.

“Listen, father,” he says, “You may execute my two sons if I don’t bring Benjamin back to you.”

Now, how realistic is it to make an offer like this to the grandfather of these two boys? Jacob must be looking at him thinking, “Now that is the stupidest guarantee I have ever heard.”

The other problem with this oath is, Reuben already had the chance to save Joseph, but he did not. Jacob is not aware of this; but Joseph would have been entrusted to Reuben nevertheless. As the oldest brother, Reuben was responsible for all of his younger siblings.

Genesis 42:37c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|----------------------------|
| נָתַן (נתן) [pronounced <i>naw-THAHN</i>] | <i>give, grant, place, put, set; make; deliver [over, up]; yield</i> | 2 nd person masculine singular, Qal imperative with the cohortative hê | Strong's #5414 BDB #678 |
| The cohortative expresses volition. In the English, we often render this with <i>let</i> or <i>may</i> ; in the plural, this can be <i>let us</i> . The cohortative is designed for the 1 st person, it can express a wish or a desire or purpose or an intent. It is found in conditional statements. Generally there is the hê suffix to indicate this. | | | |
| ׀ֵת (אֵת) [pronounced <i>ayth</i>] | <i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i> | sign of the direct object affixed to a 3 rd person masculine singular suffix | Strong's #853 BDB #84 |

| Genesis 42:37c | | | |
|-------------------------------------|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'al (עַל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i> | preposition of relative proximity | Strong's #5921 BDB #752 |
| yâd (יָד) [pronounced <i>yawd</i>] | <i>hand; figuratively for strength, power, control; responsibility</i> | feminine singular noun with the 1 st person singular suffix | Strong's #3027 BDB #388 |

Translation: Put him under my control...

The words *give him under my hand* means to *put him under my control*. It is not specifically control here that is the gist of this phrase, but responsibility. "He will be my responsibility completely."

| Genesis 42:37d | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>] | <i>I, me; in answer to a question, it means I am, it is I</i> | 1 st person singular, personal pronoun | Strong's #589 BDB #58 |
| shûwb (שׁוּב) [pronounced <i>shoo^bv</i>] | <i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i> | 1 st person singular, Hiphil imperfect with the 3 rd person masculine singular suffix | Strong's #7725 BDB #996 |
| 'el (עַל) [pronounced <i>ehl</i>] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 2 nd person masculine singular suffix | Strong's #413 BDB #39 |

Translation: ...and I, [even] I, will bring him back to you."

Reuben emphasizes that he will definitely bring Benjamin back to Jacob, his father.

Reuben finally shows the kind of responsibility and forthrightness that he should have shown twenty years previous. He does not say *we*; he does not share this responsibility; and the consequences will cause him and not his other brothers to suffer. This is one of the few times that we see Reuben, as the oldest brother, behaving

as the oldest brother should behave. He is direct and he assumes responsibility. He must square off against his self-centered father.

Unfortunately, his actual offer—the death of his own two sons—is a confused offer to the grandfather of those two boys.

Genesis 42:37 And Reuben spoke to his father, saying, “Kill my two sons if I do not bring him [Benjamin] to you. Deliver him into my hand, and I will bring him to you again.”

Reuben finally takes a clear leadership position, and says that he will take Benjamin there and return with both Benjamin (and, presumably, Simeon). If not, his father could kill his two sons. This is certainly melodramatic and not really well thought out.

That is, this is a pretty odd thing to offer up. “If I don’t return with your sons, you may kill mine”? Reuben offers up two of his sons, and these are the sons of the firstborn, the grandsons of Jacob. This is really not a great or realistic offer. Reuben never grows into his leadership position—he never seems to develop any wisdom—therefore, he essentially relinquishes the leadership position which ought to be his.

It is one thing to be a leader by position, which is what Reuben is. It is quite another to be a leader by one’s wisdom and forethought. Reuben never developed into the leader his birth order gives him. He thinks that he has the solution; but he does not. He presents a stupid, half-baked idea. We are made aware of this incident, in Scripture, to explain further why Reuben would not be in the line of Messiah.

Genesis 42:37 Reuben then spoke to his father, saying, “You will put my two sons to death if I don’t bring him back to you. Put him under my control and I, [even] I, will bring him back to you.” (Kukis mostly literal translation)

Genesis 42:37 Reuben then spoke to his father, saying, “If I do not bring him back to you, you may put my two sons to death. Give him to me and I certainly will return him to you.” (Kukis paraphrase)

Jacob will have no part of Reuben’s solution to their problem:

And so he says, “Will not go down my son with you for his brother was killed and he to his alone is remaining. And befalls him harm in the road which you [all] will go in him, and you [all] have brought down my gray hair in grief Sheol-ward.”

Genesis
42:38

But he said, “My son will not go down with you for his brother was killed and he alone remains [with me]. Harm will come upon him on the journey which you [all] will go with him; and you [all] will bring down my gray hair in grief to the grave.”

But he said, “My son will not go down with you, for his brother was killed and Benjamin alone remains with me. I know that harm will come to him along the journey that you will take with him; and, as a result, my gray hair will be taken by grief into the grave.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he says, “Will not go down my son with you for his brother was killed and he to his alone is remaining. And befalls him harm in the road which you [all] will go in him, and you [all] have brought down my gray hair in grief Sheol-ward.”

Dead Sea Scrolls

| | |
|--------------------------|---|
| Targum (Onkelos) | But he said, My son shall not go down with you; for his brother is dead, and he alone remains; and if death should befall him in the way in which you will go, you will bring down my grey hairs with mourning unto Sheol. |
| Targum (Pseudo-Jonathan) | But be said, My son shall not go down with you; for his brother is dead, and he alone remains of his mother; and if death should befall him in the way that you go, you will bring down my age with mourning to the grave. But the famine was strong in the land. [JERUSALEM. Death.] |
| Revised Douay-Rheims | But he said: My son shall not go down with you: his brother is dead, and he is left alone: if any mischief befall him in the land to which you go, you will bring down my gray hairs with sorrow to hell. |
| Latin Vulgate | . |
| Aramaic ESV of Peshitta | He said, "My son shall not go down with you; for his brother is dead, and he only is left. If harm happens to him along the way in which you go, then you will bring down my grey hairs with sorrow to Sheol." |
| Peshitta (Syriac) | And he said, My son shall not go down with you; for his brother is dead, and he alone is left to his mother: if misfortune should befall him by the way in which you go, then you shall bring down my gray hairs with sorrow to Sheol. |
| Septuagint (Greek) | But he said, My son shall not go down with you, because his brother is dead, and he only has been left; and <i>suppose</i> it shall come to pass that he is afflicted by the way by which you go, then you shall bring down my old age with sorrow to Hades. |
| NETS (Greek) | . |
| Brenton's Septuagint | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|-----------------------------|--|
| Bible in Basic English | And he said, I will not let my son go down with you; for his brother is dead and he is all I have: if evil overtakes him on the journey, then through you will my grey head go down to the underworld in sorrow. |
| Easy English | But Jacob replied, 'My son shall not go down with you. His brother is dead. He is the only one that remains. Something might hurt him on the journey that you are making to Egypt. That would kill me because it would make me so very sad. I am an old man with grey hair.' |
| Easy-to-Read Version—2006 | But Jacob said, "I will not let Benjamin go with you. His brother is dead, and he is the only son left from my wife Rachel. It would kill me if anything happened to him during the trip to Egypt. You would send me to the grave a very sad, old man." |
| International Children's B. | But Jacob said, "I will not allow Benjamin to go with you. His brother is dead. He is the only son left from my wife Rachel. I am afraid something terrible might happen to him during the trip to Egypt. Then I would be sad until the day I die." |
| God's Word™ | Jacob replied, "My son will not go with you. His brother is dead, and he's the only one left. If any harm comes to him on the trip you're taking, the grief would drive this gray-haired old man to his grave!" |
| Good News Bible (TEV) | But Jacob said, "My son cannot go with you; his brother is dead, and he is the only one left. Something might happen to him on the way. I am an old man, and the sorrow you would cause me would kill me." |
| The Message | But Jacob refused. "My son will not go down with you. His brother is dead and he is all I have left. If something bad happens to him on the road, you'll put my gray, sorrowing head in the grave." |
| Names of God Bible NIRV | . But Jacob said, "My son will not go down there with you. His brother is dead. He's the only one left here with me. Suppose he's harmed on the journey you are taking. Then I would die as a sad old man." |

New Simplified Bible Jacob replied: »My son will not go with you. His brother is dead, and he is the only one left. If any harm comes to him on the trip you are taking, the grief would drive this gray-haired old man to his grave!«

Thought-for-thought translations; paraphrases:

Common English Bible But Jacob said to him, "My son won't go down with you because his brother's dead and he's been left all alone. If anything were to happen to him on the trip you are taking, you would send me—old as I am—to my grave in grief."

Contemporary English V. But Jacob said, "I won't let my son Benjamin go down to Egypt with the rest of you. His brother is already dead, and he is the only son I have left. I am an old man, and if anything happens to him on the way, I'll die from sorrow, and all of you will be to blame."

The Living Bible But Jacob replied, "My son shall not go down with you, for his brother Joseph is dead and he alone is left of his mother's children. If anything should happen to him, I would die."

New Berkeley Version
New Century Version

.
But Jacob said, "I will not allow Benjamin to go with you. His brother is dead, and he is the only son left from my wife Rachel. I am afraid something terrible might happen to him during the trip to Egypt. Then I would be sad until the day I die."

New Life Version But Jacob said, "My son will not go with you. For his brother is dead, and only he is left. If something were to happen to him during your traveling, you would bring my white hair down to the grave in sorrow."

New Living Translation But Jacob replied, "My son will not go down with you. His brother Joseph is dead, and he is all I have left. If anything should happen to him on your journey, you would send this grieving, white-haired man to his grave."

Partially literal and partially paraphrased translations:

American English Bible But [Jacob] said: 'I won't allow my son to go with you, because his brother is already dead, and he's the only one left. What if something happens to him on the way? This would bring such sorrow upon me in my old age that it would lead me to my grave.'

Beck's American Translation
International Standard V

.
But Jacob replied, "My son isn't going back with you, since his brother is dead and he's the only one left. If something should harm him as you travel, then it'll be death for me and my sad, gray hair [Lit. then you'll send me and my gray hair to Sheol; i.e. to the realm of the dead]!

New Advent (Knox) Bible No, said he, I will not let this son of mine go with you; his brother is dead, and he is all I have left; if any harm should befall him in the country of your travels, you would send an old man sorrowing to the grave.

Today's NIV
Translation for Translators

.
But Jacob said, "No, I will not let my son go down there with you. His *older* brother is dead, and he is the only *one of my wife Rachel's* sons who is left! If something harms him while you are traveling, you would cause me, a gray-haired old man, to die because of sorrow."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible He was to say: Was my son to go down? - His brother is to have died, and he is to have remained. Is harm to have encountered him on the way you were to go? - You are to have brought down my hoary head to damnation!

| | |
|-----------------------|---|
| Conservapedia | And he said, "My son is not going down with you. His brother is dead, and he is the only one left to me. If anything happens to him in the road that you travel, then you will bring my gray hairs down in affliction to the Unseen Place." Literally, Sheol. |
| Ferrar-Fenton Bible | But he answered, " My son shall not go down with you, for his brother is dead, and he alone remains, and an accident might happen to him in the journey that you are going : — and you would bring down my grey hairs with sorrow to the grave." |
| God's Truth (Tyndale) | And he said: my son shall not go down with you. For his brother is dead, and he is left alone. Moreover some misfortune might happen upon him by the way which you go. And so should you bring my gray head with sorrow unto the grave. |
| HCSB | . |
| Jubilee Bible 2000 | . |
| Lexham English Bible | . |
| NIV, ©2011 | . |
| H. C. Leupold | But he said: My son shall not go down with you; for his brother is dead and he alone is left. Should a mishap befall him on the way which you go, ye shall bring down my gray hair with sorrow to the afterworld. |
| Tree of Life Version | . |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|--|
| Christian Community (1988) | But Jacob said, "My son will not go with you, for his brother is dead and he alone is left. If he were to meet with some misfortune on the way, you would send my gray head to the land of Shadows in sorrow." |
| The Heritage Bible | And he said, My son shall not descend with you, because his brother is dead, and he is left separate; if he meets hurt in the way which you shall walk, you would cause my old age to go down grieving into the world of the dead. Note Gen 37:35. |
| New American Bible (2002) | But Jacob replied: "My son shall not go down with you. Now that his full brother is dead, he is the only one left. If some disaster should befall him on the journey you must make, you would send my white head down to the nether world in grief." |
| New American Bible (2011) | . |
| New Jerusalem Bible | But he replied, 'My son is not going down with you, for now his brother is dead he is the only one left. If any harm came to him on the journey you are undertaking, you would send my white head down to Sheol with grief!' |
| New RSV | . |
| Revised English Bible | . |

Jewish/Hebrew Names Bibles:

| | |
|--|---|
| Complete Jewish Bible | But he replied, "My son will not go down with you. His brother is dead, and he alone is left. If anything were to happen to him while traveling with you, you would bring my gray hair down to Sh'ol with grief." |
| exeGesés companion Bible | And he says, My son descends not with you; for his brother is dead and he alone survives: if mischief confronts him by the way you go, then you descend my grayness with grief to sheol. |
| Hebraic Roots Bible | . |
| JPS (Tanakh—1985) | But he said, "My son must not go down with you, for his brother is dead and he alone is left. If he meets with disaster on the journey you are taking, you will send my white head down to Sheol in grief." |
| Judaica Press Complete T. Kaplan Translation | . |
| | 'My son will not go with you!' replied Jacob. 'His brother is dead, and he is all I have left. Something may happen to him along the way, and you will bring my white head down to the grave in misery!' |

Orthodox Jewish Bible And he said, Beni (my son) shall not go down with you; for achiv is dead, and he is left alone; if ason (harm, evil) befall him on the derech in which ye go, then shall ye bring down my gray hair in yagon (sorrow) to Sheol.

The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible But Jacob said, "My son shall not go down [to Egypt] with you; for his brother is dead, and he alone is left [of Rachel's children]. If any harm or accident should happen to him on the journey you are taking, then you will bring my gray hair down to Sheol (the place of the dead) in sorrow."

The Expanded Bible But Jacob said, "I will not allow Benjamin to go [My son will not go down] with you. His brother is dead, and he is the only son left from my wife Rachel [alone is left]. I am afraid something terrible [disastrous; tragic] might happen to him during the trip to Egypt. Then I would be sad until the day I die [you would bring my gray hair down to Sheol in anguish]."

The Geneva Bible
Kretzmann's Commentary .

And he said, My son shall not go down with you; for his brother is dead, and he is left alone; if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave, to the realm of the dead. That was Jacob's decision at that time, and his sons could not get him to change his mind. Thus the Lord visits His children with manifold sorrows, but His chastisement always reveals His goodness.

NET Bible® But Jacob [*Heb* "he"; the referent (Jacob) has been specified in the translation for clarity.] replied, "My son will not go down there with you, for his brother is dead and he alone is left. If an accident happens to him on the journey you have to make, then you will bring down my gray hair in sorrow to the grave [*Heb* "to Sheol," the dwelling place of the dead]."

Syndein/Thieme {Emotional Jacob will Not be Appeased!}
And he {Jacob} kept on saying, "My son {Benjamin} shall not keep on going down with you. For his brother {Joseph is Benjamin's full brother} is dead, and he is left alone {no other full brothers}. If harm befalls him on the way in which you keep on going, then 'I will feel worse than I do now' {self-righteous self-pitying egocentric carnal old man - and this is an idiom: literally 'you shall cause the falling out of all my gray hairs with sorrow 'to the grave/Hades/sh@'owl'}.

The Voice **Jacob:** *Absolutely not*; I can't let my son go with you. His brother Joseph is already dead, and he's all I have left of Rachel. If I put him in your care and any harm should come to him on that journey, the sorrow would kill me. *I can't allow* you to condemn this old, gray head to the grave.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and he said, my son will not go down with you given that his brother died and he remains by himself and harm will meet him in the road which you walk in and you will bring down my gray head in sorrow unto the underworld,...

Concordant Literal Version And saying is he, "Not go down with you shall my son, for his brother is dead, and he alone remains. And meets him a mishap in the way in which you will go, then down will you bring my gray hairs with affliction to the unseen.

Context Group Version And he said, My son shall not go down with you {pl}; for his brother is dead, and he only is left: if harm befall him by the way in which you {pl} go, then you {pl} will bring down my gray hairs with sorrow to the Place of Death { or grave, Heb. "Sheol" }.

Darby Translation .

Emphasized Bible

And he said, My son shall not go down with you,—For, his brother, is dead and, he alone, is left, and as surely as there befell him any mischief by the way wherein ye go, so surely shall ye bring down my grey hairs with sorrow unto hades.

English Standard Version

But he said, "My son shall not go down with you, for his brother is dead, and he is the only one left. If harm should happen to him on the journey that you are to make, you would bring down my gray hairs with sorrow to Sheol."

Evidence Bible

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Green's Literal Translation

.

H. C. Leupold

.

Jack Ballinger's translation

.

Modern English Version

.

Modern KJV

.

NASB

.

New European Version

.

New King James Version

But he said, "My son shall not go down with you, for his brother is dead, and he is left alone. If any calamity should befall him along the way in which you go, then you would bring down my gray hair with sorrow to the grave."

Owen's Translation

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Benner's Mechanical Trans.

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Stuart Wolf

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Third Millennium Bible

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Updated Bible Version 2.11

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A Voice in the Wilderness

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Webster's Bible Translation

And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief shall befall him by the way in which ye go, then will ye bring down my gray hairs with sorrow to the grave.

World English Bible

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Young's Literal Translation

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Young's Updated LT

And he says, "My son does not go down with you, for his brother is dead, and he by himself is left; when mischief has met him in the way in which you [all] go, then you [all] have brought down my grey hairs in sorrow to sheol."

The gist of this passage:

Jacob refuses to send Benjamin to Egypt with his older brothers.

| Genesis 42:38a | | | |
|-------------------------------------|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore, consequently; because | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced aw-MAHR] | to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| lô' (אֵל or אֹל) [pronounced low] | not, no | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| yârad (יָרַד) [pronounced yaw-RAHD] | to descend, to come down, to go down | 3 rd person masculine singular, Qal imperfect | Strong's #3381 BDB #432 |

| Genesis 42:38a | | | |
|----------------------------|--------------------------------|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| bên (בן) [pronounced bane] | son, descendant | masculine singular noun with the 1 st person singular suffix | Strong's #1121 BDB #119 |
| ‘îm (עם) [pronounced ġeem] | with, at, by, near; like; from | preposition of nearness and vicinity with the 2 nd person plural suffix | Strong's #5973 BDB #767 |

Translation: But he said, “My son will not go down with you...”

Jacob tells his sons that, what they propose is out of the question. Benjamin is not going to return with them to Egypt.

Based upon what his sons are telling Jacob, what he is doing here is irrational. If Pharaoh wanted to kill Jacob's sons, he had them all in prison (save one) and he could have executed them there.

Genesis 42:38a And he [Jacob] said, “My son will not go down with you.

Jacob has listened to all that these boys have said, and he clearly delineates what is not going to happen. Reuben's offer is not one that makes any sense to Jacob.

Benjamin, his youngest and favorite son, is not going to go to Egypt. “Benjamin is not going with you,” he says. Then Jacob explains why:

| Genesis 42:38b | | | |
|---------------------------------|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| kîy (כי) [pronounced kee] | when, that, for, because | explanatory conjunction; preposition | Strong's #3588 BDB #471 |
| ’âch (אח) [pronounced awhk] | brother, half-brother; kinsman or close relative; one who resembles | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #251 BDB #26 |
| mûwth (מוֹת) [pronounced mooth] | to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct] | 3 rd person masculine singular, Qal perfect | Strong's #4191 BDB #559 |

Translation: ...for his brother was killed...

Jacob believes that Joseph was killed; his sons simply believe that they will never see him again.

Jacob is giving the reason why he will not let Benjamin go down to Egypt.

Jacob is responsible for seventy starving people in the midst of a famine. He will need to establish regular trade with Egypt in order to save all of his family. He has become a stupid, short-sighted, selfish old man who thinks of no one but himself. He had all the potential for spiritual greatness when he began his old age but he lost that potential. The mental attitude sin of self-pity has ruined his spiritual life and his testimony. This oldest book—the

Bible—applies to us today. We can all take a lesson from Jacob's self-pitying bitterness; we need to confess these sins to God—continuously if need be—and take in His Word and trust Him. There will always be things which occur in our lives which would cause us to be upset and bitter. The adversity that we face in life should not be internalized. We have the option of standing up to adversity and the mental attitude sins that we might subject ourselves to. This Jacob, unfortunately, chose not to do.

Genesis 42:38c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| hûw' (אוה) [pronounced <i>hoo</i>] | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i> | 3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931 BDB #214 |
| lâmed (ל) [pronounced <i>l'</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| bad (בד) [pronounced <i>bahd</i>] | <i>separation, by itself, alone</i> | masculine singular noun | Strong's #905 BDB #94 |
| Together, the lâmed preposition and bad (בד) mean <i>in a state of separation, by itself, alone, only; apart</i> . | | | |
| This may possibly be translated <i>besides, as well as</i> in 1Kings 4:23. | | | |
| The NET Bible: <i>The expression he alone is left meant that (so far as Jacob knew) Benjamin was the only surviving child of his mother Rachel.</i> ⁴⁸ | | | |
| shâ'ar (שאַר) [pronounced <i>shaw-AHR</i>] | <i>remaining, being left over</i> | Niphal participle | Strong's #7604 BDB #983 |

Translation: ...and he alone remains [with me].

The only son who remains alive is Benjamin of Jacob's two sons by Rachel, the woman he greatly loved. The old wounds of losing Joseph have been re-opened with Jacob.

Genesis 42:38d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|------------------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's # BDB #251 |
| qârâ' (אָרַק) [pronounced <i>kaw-RAW</i>] | <i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i> | 3 rd person masculine singular, Qal perfect, with the 3 rd person masculine singular suffix | Strong's #7122 & #7125 BDB #896 |
| 'âçôwn (אָוֹן) [pronounced <i>aw-SOWN</i>] | <i>mischievous, evil, harm, hurt</i> | masculine singular noun | Strong's #611 BDB #62 |

⁴⁸ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 9, 2016.

| Genesis 42:38d | | | |
|---|---|--|-------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e] | <i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i> | masculine singular noun with the definite article | Strong's #1870 BDB #202 |
| 'āsher (אֲשֶׁר) [pronounced uh-SHER] | <i>that, which, when, who, whom; where; in that, in which, in what</i> | relative pronoun; sometimes the verb <i>to be</i> is implied | Strong's #834 BDB #81 |
| hālak ^e (הָלַךְ) [pronounced haw-LAHK ^e] | <i>to go, to come, to depart, to walk; to advance</i> | 2 nd person masculine plural, Qal imperfect | Strong's #1980 (and #3212) BDB #229 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity with the 3 rd person masculine singular suffix | No Strong's # BDB #88 |

Translation: Harm will come upon him on the journey which you [all] will go with him;...

Joseph is certain that harm will come to Benjamin if he goes with them. Maybe not by Pharaoh, but along the journey.

| Genesis 42:38e | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, וְ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wāw conjunction | No Strong's # BDB #251 |
| yârad (דָּרַי) [pronounced yaw-RAHD] | <i>to cause to go down, to cause to come down, to bring down, to lead down</i> | 3 rd person masculine plural, Hiphil perfect | Strong's #3381 BDB #432 |
| 'êth (אֵת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| sêybâh (הַבֵּישׁ) [pronounced say ^b -VAW] | <i>age, old age, gray hair</i> | feminine singular noun with the 1 st person singular suffix | Strong's #7872 BDB #966 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| yâgôwn (אֲוִי) [pronounced yaw-GOHN] | <i>grief, sorrow, anguish</i> | masculine singular noun | Strong's #3015 BDB #387 |

Genesis 42:38e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|--|----------------------------|
| Sh ^o ôl (שְׁאוֹל) [pronounced Sh ^o o] | <i>Hades, hell; underworld, grave; [properly] a hollowed out place; transliterated Sheol</i> | proper singular feminine noun; with the directional hê | Strong's #7585 BDB #982 |

Sheol is the underworld, for the unseen world of souls which have passed away and it is a reference to the underworld for both believers and unbelievers

The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the *âh* (ה) ending. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: ...and you [all] will bring down my gray hair in grief to the grave.”

The NET Bible: *The expression bring down my gray hair is figurative, using a part for the whole – they would put Jacob in the grave. But the gray head signifies a long life of worry and trouble.*⁴⁹

Genesis 42:38 And he [Jacob] said, “My son will not go down with you. For his brother is dead, and he is left alone. And if mischief should happen to him by the way you go, then you will bring down my gray hairs with sorrow to the grave.”

Jacob refuses. He does not want to entrust his favorite son to any of boy’s older siblings ever again. All of the older sons were responsible to watch over their youngest brother (apart from Benjamin), Joseph; and they failed to do this.

The actual truth of what happened to Joseph, Jacob still does not know (in fact, the Bible is silent on whether Jacob ever knew what really happened). His sons were not simply neglectful—their actions were heinous and motivated by jealousy and hatred.

You would bring my gray hairs to Sheol contains a couple metonymies; his sons would not physically carry his gray hairs to the grave, but he means that by their actions and intentions, they would cause his death. Jacob is not speaking literally of his gray hairs, but they figuratively stand for him in his old age. Sheol stands for his death. This phrase is a colorful, expressive euphemism for causing his death.

Jacob is adamant. He will not allow his son Benjamin to return with them. So, they do not go back and Simeon is left in jail in Egypt. Jacob pretty much ignores Reuben’s offer to allow his two sons to be killed.

At some point, when they run out of grain, what Jacob says here will no longer make sense. If everyone related to him starves to death, this will not preserve the life of Benjamin. That will be what the family faces a year in the future. The grain that they purchased gets them through a single year (they have no idea that they are facing a 7 year famine)—they purchase enough grain to get them to the next growing season.

Genesis 42:38 But he said, “My son will not go down with you for his brother was killed and he alone remains [with me]. Harm will come upon him on the journey which you [all] will go with him; and you [all] will bring down my gray hair in grief to the grave.” (Kukis mostly literal translation)

⁴⁹ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 9, 2016.

Genesis 42:38 But he said, "My son will not go down with you, for his brother was killed and Benjamin alone remains with me. I know that harm will come to him along the journey that you will take with him; and, as a result, my gray hair will be taken by grief into the grave." (Kukis paraphrase)

| | | |
|-----------------------|---------------------------------|-----------------------------------|
| Chapter Outline | | Charts, Graphics, Short Doctrines |
| Beginning of Document | Doctrines Covered or Alluded to | Chapters of the Bible Alluded to |
| Definition of Terms | Introduction and Text | Addendum |
| www.kukis.org | | Exegetical Studies in Genesis |

A Set of Summary Doctrines and Commentary

An Abbreviated Exegesis of Genesis 42:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God*, we have the word *Elohim*, which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y^ehowah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there. In fact, the Masoretes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord*, and elsewhere we may read *Jehovah* in the same translation.

Joseph's Brothers Go to Egypt

In this chapter, there is going to be something which is quite odd, that may not have happened before in the book of Genesis. Most chapters of Genesis can be recounted by one person as having been there and experienced everything that took place and could speak about it.

Most of this chapter could have been told from Joseph's point of view, but not all of it. Obviously, he was not in Canaan when Jacob needed his sons to go and get grain. At the end of this chapter, as the brothers go back to Canaan, they make a stop. Again, this is not something that Joseph could have observed. Someone else had to observe it. Nevertheless, the narrative moves seamlessly from one scene to the next, without any hint of a new point of view, even though that is certainly the case.

We call this point of view, third person omniscient. Everything in the story is presented, but no one person is there for every incident.

With Judah and Tamar, maybe there was a little fudging, but after these events took place, Tamar would have known all about them and Judah would have known all about them.

Genesis 42:1 And when Ya'aqob [= Jacob] saw that there was grain in Mitsrayim [= Egypt], Ya'aqob said to his sons, "Why do you look at each other?"

Jacob and his eleven sons live in Canaan, where they are facing a famine. Jacob finds out that Egypt has grain for sale. His sons are just hanging around the compound doing nothing (as they have very few crops growing).

Genesis 42:2 And he said, "See, I have heard that there is grain in Mitsrayim. Go down to that place and buy for us there, and let us live and not die."

Jacob sends his sons to Egypt to purchase grain. This was the difference between life and death.

Genesis 42:3 And Yosëph's ten brothers went down to buy grain in Mitsrayim.

Ten brothers go to Egypt to buy grain.

Genesis 42:4 But Ya'aqob did not send Yosëph's brother Binyamin [= Benjamin] with his brothers, for he said, "Lest some harm come to him."

Jacob did not trust to send Benjamin with his brothers, since he believes that Joseph died under their watch.

Genesis 42:5 And the sons of Yisra'ël [= Israel] went to buy grain among those who journeyed, for the scarcity of food was in the land of Kena'an [= Canaan].

The sons of Israel go to buy grain in Egypt, as it is scarce in Canaan.

Genesis 42:6 And Yosëph [= Joseph] was the governor over the land, he was the one who sold to all the people of the land. And Yosëph's brothers came and bowed down before him with their faces to the earth.

Joseph was the #2 man in Egypt, and the one in charge of selling the grain gathered in Egypt during the prosperous years. Joseph's brothers come and bow down before him.

Genesis 42:7 And Yosëph saw his brothers and recognised them, but he acted as a stranger to them and spoke to them harshly, and said to them, "Where do you come from?" And they said, "From the land of Kena'an to buy food."

Joseph knows that these are his brothers. He speaks harshly to them. He speaks in such a way that they would not recognize his voice.

Genesis 42:8 So Yosëph recognised his brothers, but they did not recognise him.

They do not recognize him because he is dressed and groomed like an Egyptian. He is speaking with whatever language the Egyptians use then, and an aid translated between him and his brothers.

Genesis 42:9 And Yosëph remembered the dreams which he had dreamed about them, and said to them, "You are spies! You have come to see the nakedness of the land!"

Joseph had a dream some 13 or more years ago about his brothers bowing down before him.

Apparently by this time, Joseph has formulated a plan. He would love to see his younger brother Benjamin.

Genesis 42:10 And they said to him, "No, my master, but your servants have come to buy food."

The ten sons of Jacob recognize the authority of Joseph, although they do not know that he is Joseph.

Genesis 42:11 "We are all one man's sons, we are trustworthy, your servants are not spies."

They try to explain that they simply want to purchase food; and that they are not there to spy out the land.

Genesis 42:12 But he said to them, "No, but you have come to see the nakedness of the land."

Joseph says, "No, you are here to find the weaknesses of this land."

Genesis 42:13 And they said, "Your servants are twelve brothers, the sons of one man in the land of Kena'an. And see, the youngest is with our father today, and one is no more."

One of the brothers just blurts out the entire truth to him.

Genesis 42:14 And Yosëph said to them, "It is as I spoke to you, saying, 'You are spies!'

Joseph appears unmoved by what they are saying.

Genesis 42:15 "By this you shall be proven: By the life of Pharaoh, you do not leave this place unless your youngest brother comes here.

When Joseph says, "You will not leave this place..." he means to throw them all into prison.

Genesis 42:16 "Send one of you, and let him bring your brother, while you are kept in prison. So let your words be proven to see whether there is any truth in you, or else, by the life of Pharaoh, you are spies!"

"Here's the deal," Joseph says, "all of you will go to prison and one can leave to bring back the youngest brother to prove the truth of what you are saying."

Genesis 42:17 And he put them all together in prison for three days.

Joseph then puts all of them in jail. He allows them to talk to one another.

Genesis 42:18 Now Yosëph said to them the third day, "Do this and live, for I fear Elohim [= God]:...

Joseph thinks on this for three days, and all the brothers in jail are thinking about this. "If you want to live, this is what you need to do. By the way, I believe in your God." It is interesting that he shares this with his brothers.

Genesis 42:19 "If you are trustworthy, let one of your brothers be confined to your prison house, and you, go, bring grain for the scarcity of food of your houses.

"Only one of the brothers needs to stay here in jail and the others can go back bring the grain back."

Genesis 42:20 "And bring your youngest brother to me, and let your words be confirmed, and you do not die." And so they did.

"But you must return here and bring your youngest brother back here to confirm your words."

The brothers agree to this.

Genesis 42:21 And they said to each other, "Truly, we are guilty concerning our brother, for we saw the distress of his life when he pleaded with us, yet we did not listen, that is why this distress has come upon us."

The brothers talk with one another. Joseph spoke through an interpreter, but he knew everything that was being said.

Genesis 42:22 And Re'ubēn answered them, saying, "Did I not speak to you, saying, 'Do not sin against the boy,' and you would not listen? And see, his blood is now required of us."

It revealed here that Reuben tried to set Joseph free, but he was outvoted (which should not have mattered, as he was the oldest).

Genesis 42:23 And they did not know that Yosēph understood them, for he spoke to them through an interpreter.

As the brothers speak together, they assumed that Joseph and the others there do not understand them. But what they had to say was very interesting to Joseph.

Genesis 42:24 And he turned himself away from them and wept, but came back to them and spoke to them. And he took Shim'on from them and bound him before their eyes.

Because of what was said, Joseph became very emotional to the point of tears. Because Reuben stood up for him but Simeon did not, Joseph took Simeon as the sacrificial lamb, as it were.

Genesis 42:25 And Yosēph commanded and they filled their sacks with grain, also to put back every man's silver to his sack, and to give them food for the journey. And thus it was done for them.

Joseph commanded that all of their sacks be filled with grain and that their money be put back into them. Food was given to the brothers, so that they would not rummage through their sacks to eat from the grain.

Joseph put the money into their sacks because he wanted them to return. If this was all of their money, then they could not return.

Genesis 42:26 So they loaded their donkeys with the grain and went from there.

They loaded up the donkeys and went off, leaving Simeon behind.

Genesis 42:27 And as one of them opened his sack to give his donkey fodder at the lodging place, he saw his silver, for there it was in the mouth of his sack!

By the time they got to a lodging place, one of them opened up his sack and there was the silver that he had brought, the purchase price of the grain.

Genesis 42:28 And he said to his brothers, "My silver has been returned, and there it is, in my sack!" And their hearts sank and they were afraid, saying to each other, "What is this that Elohim has done to us?"

The one brother told the others about this, and the brothers said to one another, "What is this that God has done to us?"

Genesis 42:29–30 So they came to Ya'aqob their father in the land of Kena'an and reported to him all that befell them, saying, "The man, the master of the land, spoke to us harshly, and took us for spies of the land.

The brothers told their father what had taken place, that the royal person that they met took them to be spies of the land.

Genesis 42:31 "But we said to him, 'We are trustworthy, we are not spies.

"We insisted that we were innocent in this regard."

Genesis 42:32 We are twelve brothers, sons of our father. One is no more, and the youngest is today with our father in the land of Kena'an.'

“Well, we told him the story of our family, and now we must bring Benjamin back to confirm what we told him.”

Genesis 42:33 “And the man, the master of the land, said to us, ‘By this I know that you are trustworthy: Leave one of your brothers here with me, and take food for the scarcity of food of your households, and go.

They say that the master of the land kept Simeon there and take the food back.

Genesis 42:34 And bring your youngest brother to me, then I know that you are not spies, but that you are trustworthy – I give your brother to you, and you move about in the land.’ ”

And he told us, “Next time, bring your youngest brother. Then I will believe you.”

Genesis 42:35 And it came to be as they emptied their sacks, that look, the bundle of each man’s silver was in his sack! And when they and their father saw the bundles of silver, they were afraid.

When they emptied out the grain from their sacks, every brother found that the grain and the silver was there.

Why did Joseph have their silver put back in their sacks? Joseph knew that this famine would continue for seven years and he certainly did not know anything about their family finances. This way, they had enough money to return (if the family was lacking in the funds for a second trip).

Genesis 42:36 And Ya’aqob their father said to them, “You have bereaved me – Yosēph is no more, and Shim’on is no more, and you would take Binyamin! All this is against me.”

Jacob, their father, does a little bit of whining. “You want to take Benjamin. You are all against me!”

I want you to remember that Jacob, even at this advanced age, is not a likeable person. Everything is about him and what he wants. I point this out because, after Jacob moves to Egypt with his family, the Egyptians will have an entirely different view of him. There is a reason for this.

Genesis 42:37 So Re’ubēn spoke to his father, saying, “Take the lives of my two sons if I do not bring him back to you. Put him in my hands, and I myself bring him back to you.”

Reuben says, “Listen, pops, you can take the two lives of my two sons if I do not return to you with Benjamin.”

Genesis 42:38 But he said, “My son is not going down with you, for his brother is dead, and he is left alone. If any harm should come to him along the way in which you go, then you would bring down my grey hair with sorrow to She’ol.”

Jacob tells them, “No way. You are not going back there with Benjamin.”

We know that this famine is going to continue for six more years. Jacob and his sons do not know this.

The idea here is, there are things which we find in this chapter which are extremely important.

Why Genesis 42 is in the Word of God

1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

What We Learn from Genesis 42

1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

B. H. Carroll Summarizes Genesis 42 (along with a portion of Genesis)

Genesis 42:1-45:28

JOSEPH IN EGYPT

Genesis 42-45

The history of Joseph in Egypt is exquisitely charming in style, the most beautiful story of any language, and so plain that anybody can understand it. There are no critical questions to discuss, but I will emphasize some points.

Stephen, in Acts, says that this famine extended over Egypt and Canaan; other references indicate that it was much more extensive. Anyhow, it came to Jacob at Hebron, and he sent his ten sons to buy wheat. Corn in the Old Testament does not mean Indian corn, or maize, which was not known until the discovery of America. Many other things were not known until that time. The world had no sugar, molasses, coffee, tobacco, or potatoes. When Sir Walter Raleigh first carried Irish potatoes to England, they ate the tops like salad, not knowing the roots were good. So Jacob sends his sons to Egypt to bring back a caravan load of corn, and Joseph recognizes them. As they did not recognize him, he affected to consider them as spies. But he had a purpose in view. His heart was very kind and generous to them, but he wanted to impress some very solemn lessons on them. He put them in ward for three days. On the third day he took them out and said that by leaving one of their brethren as a hostage they could take corn home to their father, and if they had told the truth and were not spies, when they returned they must bring the youngest brother, about whom they had spoken.

Now follows this language, which I have often made the occasion of a sermon: "And they said one to another, We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; but ye would not hear? therefore also, behold, his blood is required." The point is that they were convicted of the sin of having sold Joseph into Egypt. Joseph had not said anything to them about it. The crime had been committed a long time back) and they had never shown any compunction of conscience. A circumstance comes up in a strange land, and all at once every one of them is convicted of sin. The use I make of that in preaching is this: I begin at the first of Genesis and go through the entire Bible, making a digest of every case of conviction of sin mentioned. I write that case out, stating what the sin was, how long after the sin before conviction came, and the causes of conviction. The object of the study is to prepare me to preach to the unconverted. If you cannot convict people of sin, they do not want a Saviour. Their own consciences convicted these men. A sinner becomes apprehensive; he flees when nobody pursues. He will construe any sudden judgment as a punishment for that sin. Unless you know that about human nature, you won't know how to deal with conviction. That was exactly the effect that Joseph wanted to bring about, but not by open accusation or denunciation. He wanted to treat them in such a way that they would get into a tight place and their consciences would do the rest. Other remarkable cases of conviction are where Nathan convicted David; Jonah the Ninevites; and the cases on the day of Pentecost. After studying the Bible through, I go to my experience to find the first thing that made me feel that I was a sinner, and the other times I have felt conviction of sin. From my own experience I learn how to deal with others in their experience. That I regard as the most

B. H. Carroll Summarizes Genesis 42 (along with a portion of Genesis)

important thought in this lesson.

Before these boys get home, they find the money paid for the wheat in their sacks. See how that conviction creeps out again: "Behold, my money is returned, and their hearts went out, and they turned trembling one to another, saying, What is this that God has done unto us?" When they got home they had to explain to their father the absence of Simeon, the return of their money, and that they must take Benjamin with them on their return. Jacob said, "Me have you bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." I used to treat that this way: that in our pessimism we are apt to construe things against us that ultimately prove good for us. I illustrate it by: "All things work together for good to them that love God." But from the translation: "On me are all these things," you get an entirely different and very suggestive sermon. Jacob hints that they had killed Simeon, or disposed of him some way like they had Joseph. The thought is this: no man can commit a sin that terminates in himself. It always breaks some other heart. If a boy steals, it hurts his mother worse than it hurts him. If a man commits a murder, his wife may say, "On me is this thing." If he is a drunkard, on her and her children are all those things. In the social order no human being is independent of others, but bound by indissoluble ties of blood and society; nor stands by himself, and cannot sin by himself. Preaching on that subject once, I drew a picture of a North Carolina boy who went away from home and left his widowed mother in sorrow. While traveling he took a religious furlough; played cards, drank whiskey, became dissipated, finally had delirium tremens, spent all his money, got into debt, lost his reputation, and determined to commit suicide. I drew a picture of him standing on the brow of a precipice, ready to jump. I called attention to a cord around him which went back, and I followed that cord back to North Carolina, and found it knotted around his mother's heart. When he jumped it tore her heart also. "On me are all these things."

We come to the generous proposition of Reuben: "My two eons shalt thou slay if I bring him not to thee." Since Reuben was not guilty of selling Joseph, it was very generous on his part. But his father could not trust Reuben: "My son shall not go down with you; for his brother is dead, and he only is left: if harm befall him by the way in which ye go, then will ye bring down my gray hairs with sorrow to the grave [Sheol]." But Jacob did not take into account the pressure of the famine. We stand against many things, sometimes, to which after awhile we yield. Judah now proposes to become a surety for the lad: "My life and everything I have is in thy hands, if I don't bring this boy back." That has often been used as a representation of Christ's becoming surety for this people. Jacob most reluctantly gives his consent, and with his usual wisdom takes every precaution to guard against trouble: "Take of the choice fruits of the land in your vessels, and carry down the man a present, a little balm, a little honey, spicery and myrrh, nuts and almonds." He has done all that he could; now he is going to pray: "And God Almighty give you mercy before the man, that he may release unto you your other brother and Benjamin."

From *An Interpretation of the English Bible*, by Dr. B.H. Carroll; from e-sword; Genesis 42:1-45:28. Updated.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 21, entitled *The Sons of Jacob arrive in Egypt to Buy Corn - Joseph Recognizes his Brothers - Imprisonment of Simeon - The Sons of Jacob come a second time, bringing Benjamin with them - Joseph tries his Brethren - He makes himself known to them - Jacob and his family prepare to descend into Egypt (GENESIS 42-45)*.

Edersheim Summarizes Genesis 42

WE are now approaching a decisive period in the history of the house of Israel. Yet once again everything seems to happen quite naturally, while in reality everything is supernatural. The same causes which led to a

Edersheim Summarizes Genesis 42

diminution of rain in the Abyssinian mountains, and with it of the waters of the Nile, brought drought and famine to Palestine. It is quite in character that, in such straits, the wild, lawless sons of Jacob should have stood helplessly despondent, while the energies of their father were correspondingly roused. "Why do ye look one upon another? . . . I have heard that there is corn in Egypt: get you down thither, and buy for us from thence." The ten sons of Jacob now departed on this errand. But Benjamin, who had taken the place of Joseph in his father's heart, was not sent with them, perhaps from real fear of "mischief" by the way, possibly because his father did not quite trust the honest intentions of his sons. The next scene presents to us the Hebrew strangers among a motley crowd of natives and foreigners, who had come for corn; while Joseph, in all the state of the highest Egyptian official, superintends the sale. In true Eastern fashion the sons of Jacob make lowest obeisance before "the governor over the land." Of course they could not have recognized in him, who looked, dressed, and spoke as an Egyptian noble, the lad who, more than twenty years before, had, in "the anguish of his soul," "besought" them not to sell him into slavery. The same transformation had not taken place in them, and Joseph at once knew the well-remembered features of his brethren. But what a change in their relative positions! As he saw them bending lowly before him, his former dreams came vividly back to him. Surely, one even much less devout than Joseph would, in that moment, have felt that a Divine Hand had guided the past for a Divine purpose. Personal resentment or pique could not have entered into his mind at such a time. If, therefore, as some have thought, severity towards his brethren partially determined his conduct, this must have been quite a subordinate motive. At any rate, it is impossible to suppose that he cherished any longer feelings of anger, when shortly afterwards, on their expression of deep penitence, "he turned himself about from them and wept." But we prefer regarding Joseph's conduct as consistent throughout. The appearance of his brothers before him seemed to imply that God had not meant to separate him from his family, nor yet that he should return to them, but that they should come to him, and that he had been sent before to keep them alive. But for such a re-union of the family it was manifestly needful, that their hearts and minds should have undergone an entire change from that unscrupulous envy which had prompted them to sell him into slavery. This must be ascertained before he made himself known to them. Moreover, its reality must be tested by the severest trial to which their altered feelings could be subjected.

Thus viewing it, we can understand the whole conduct of Joseph. Of course, his first object would be to separate the sons of Jacob from the crowd of other purchasers, so as to deal specially with them, without, however, awakening their suspicions; his next to ascertain the state of matters at home. Then he would make them taste undeserved sorrow by the exercise of an arbitrary power, against which they would be helpless - even as Joseph had been in their hands. Thus they might see their past sin in their present sorrow. All these objects were attained by one and the same means. Joseph charged them with being spies, who, on pretense of buying corn, had come to find out the defenseless portions of the land. The accusation was not unreasonable in the then state of Egypt, nor uncommon in Eastern countries. It was not only that this afforded a pretext for dealing separately with them, but their answer to the charge would inform Joseph about the circumstances of his family. For, naturally, they would not only protest their innocence, but show the inherent improbability of such an imputation. Here no argument could be more telling than that they were "all one man's sons," since no one would risk the lives of all his children in so dangerous a business. But this was not enough for Joseph. By reiterating the charge, he led them to enter into further details, from which he learned that both his father and Benjamin were alive. Still their reference to himself as one "who is not," seemed to imply persistence in their former deceit, and must have strengthened his doubts as to their state of mind. But now experience of violence would show them not only their past guilt, but that, however God might seem to delay, He was the avenger of all wrong. More than that, if Benjamin were placed relatively to them in the same circumstances of favoritism as Joseph had been; and if, instead of envying and hating him, they were prepared, even when exposed through him to shame and danger, not only to stand by him, but to suffer in his stead, then they had repented in the truest sense, and their state of mind was the opposite of what it had been twenty years ago.* Proceeding on this plan, Joseph first imprisoned all the ten, proposing to release one of their number to fetch Benjamin, in order to test, as he said, the truthfulness of their statements.

* This is substantially the view taken by Luther, and presented in his usual quaint and forcible language.

This excessive harshness was probably intended to strike terror into their hearts; and, at the end of three days,

Edersheim Summarizes Genesis 42

he so far relented as to retain only one of their number as a hostage; at the same time encouraging them both by the statement that, in so doing, his motive was "fear of God," and by the assurance that, once satisfied of their innocence, he cherished no evil design against them. The reference to "fear of God" on the part of an Egyptian, and this apparent shrinking from needless rigor, must have cut them to the heart, as it brought out in contrast their own implacable conduct towards Joseph. Simeon was chosen to remain behind as hostage, because he was the next oldest to Reuben, who was not detained, since he had endeavored to save the life of Joseph. This also must have contributed to remind them of their former wrong; and, for the first time, they avow to one another their bitter guilt in the past, and how God was now visiting it. So poignant were their feelings that, in the presence of Joseph, they spoke of it, in their own Hebrew, ignorant that Joseph, who had conversed with them through an interpreter, understood their words. Joseph was obliged hastily to withdraw, so as not to betray himself; but he wavered not in his purpose. Simeon was bound before their eyes, and the rest were dismissed; but each with ample provender for the journey, besides the corn they had bought, and with the purchase-money secretly restored to them.

The terror with which the unexpected turn of events had inspired them was deepened when, at their first night's quarters, one of them discovered the money in his sack. But, as before, the impression was wholesome. They traced in this also the avenging hand of God: "What is this that God hath done unto us?"

The narrative which, on their return, they had to tell their father was sufficiently sad. But the discovery they now made, that the money which they had paid had been secretly put back into each man's sack, seemed to imply some deep design of mischief, and filled Jacob and his sons with fresh fears. If the condition of their again appearing before the ruler of Egypt was, that they must bring Benjamin with them, then he, who had already lost two sons, would refuse to expose to such a risk his darling, the last remaining pledge of his Rachel. Reuben, indeed, volunteered the strange guarantee of his own two sons: "Slay my two sons, if I bring him not to thee." But this language was little calculated to reassure the heart of Jacob. For a time it seemed as if Jacob's former sorrow was to be increased by the loss of Simeon, and as if Joseph and his family were never again to meet.

From http://philologos.org/_eb-bhot/vol_1/ch21.htm accessed September 9, 2016.

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GENESIS

CHAPTER 42

DESIGNED BY PETER HUI

Joseph's Brothers Go to Egypt

Joseph's brothers went to Egypt to buy grain because of a famine in Canaan. They did not recognize Joseph, who was now the governor of Egypt. They were accused of being spies and were imprisoned. After three days, they were released and returned to Canaan with silver. However, they found their silver in their sacks, and Joseph accused them of robbing him. He demanded that they bring Benjamin back to Egypt, or he would kill them.

Jacob saw there was grain in Egypt...

Why... LOOK AT THERE'S GRAIN GO BUY FOR US TO

JACOB **EACH OTHER?** **IN EGYPT** **GRAIN** **LIVE & NOT DIE** **SONS**

His ten sons went to Egypt except Benjamin... Something might happen to him...

Now Joseph was the governor of the land.

JOSEPH recognised them... Where are you FROM?

From Canaan To buy food

They didn't recognise him.

JOSEPH PRETENDED "STRANGER"

He remembered his dreams

You are SPIES Come to SEE Our unprotected LAND

NO Come to SEE Our unprotected LAND

As I have SAID You are SPIES You shall be TESTED

BROTHERS

They came to buy food. They were honest men. They were 12 brothers. They were living in Canaan. They were the youngest with their father. One of them was the youngest.

IMPRISONED 3 DAYS

THIRD DAY Do this and live

If you are honest men Let one be imprisoned The rest may go But bring the youngest

We are... Guilty Saw Joseph's Distress Yet ignored Him Therefore this distress Has come Upon us

HE UNDERSTOOD THEM FOR HE SPOKE THROUGH AN

He wept, returned... Then took and bound...

JOSEPH **INTERPRETER** **SIMEON**

The Brothers Return to Canaan

One of them opened to get feed for his donkey... What has God done to us?

My silver has been returned! It's in my sack!

Fill sacks with grain Return their silver Provide provisions

They told Jacob everything... Then they found their money in the sacks...

You're robbing me of my children! Everything is against me!

Kill both my sons If I don't bring Benjamin back Put him in my hands... I'll bring him back to you

He won't go with you His brother is dead He's left alone If anything happens... You'll send me to the grave in sorrow

JACOB **JACOB**

Genesis 42 in a Graphic Nutshell (a graphic); from Pinterest; accessed August 11, 2017.

Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

**CONTAINING THE INTERVAL OF THREE THOUSAND EIGHT HUNDRED AND THIRTY-THREE YEARS.
FROM THE CREATION TO THE DEATH OF ISAAC.**

CHAPTER 6.

HOW JOSEPH WHEN HE WAS BECOME FAMOUS IN EGYPT, HAD HIS BRETHREN IN SUBJECTION.

1. JOSEPH was now grown up to thirty years of age, and enjoyed great honors from the king, who called him Psothom Phanech, out of regard to his prodigious degree of wisdom; for that name denotes the revealer of secrets. He also married a wife of very high quality; for he married the daughter of Petephres,⁽⁴⁾ one of the priests of Heliopolis; she was a virgin, and her name was Asenath. By her he had children before the scarcity came on; Manasseh, the elder, which signifies forgetful, because his present happiness made him forget his former misfortunes; and Ephraim, the younger, which signifies restored, because he was restored to the freedom of his forefathers. Now after Egypt had happily passed over seven years, according to Joseph's interpretation of the dreams, the famine came upon them in the eighth year; and because this misfortune fell upon them when they had no sense of it beforehand,⁽⁵⁾ they were all sorely afflicted by it, and came running to the king's gates; and he called upon Joseph, who sold the corn to them, being become confessedly a savior to the whole multitude of the Egyptians. Nor did he open this market of corn for the people of that country only, but strangers had liberty to buy also; Joseph being willing that all men, who are naturally akin to one another, should have assistance from those that lived in happiness.

2. Now Jacob also, when he understood that foreigners might come, sent all his sons into Egypt to buy corn, for the land of Canaan was grievously afflicted with the famine; and this great misery touched the whole continent. He only retained Benjamin, who was born to him by Rachel, and was of the same mother with Joseph. These sons of Jacob then came into Egypt, and applied themselves to Joseph, wanting to buy corn; for nothing of this kind was done without his approbation, since even then only was the honor that was paid the king himself advantageous to the persons that paid it, when they took care to honor Joseph also. Now when he well knew his brethren, they thought nothing of him; for he was but a youth when he left them, and was now come to an age so much greater, that the lineaments of his face were changed, and he was not known by them: besides this, the greatness of the dignity wherein he appeared, suffered them not so much as to suspect it was he. He now made trial what sentiments they had about affairs of the greatest consequence; for he refused to sell them corn, and said they were come as spies of the king's affairs; and that they came from several countries, and joined themselves together, and pretended that they were of kin, it not being possible that a private man should breed up so many sons, and those of so great beauty of countenance as they were, such an education of so many children being not easily obtained by kings themselves. Now this he did in order to discover what concerned his father, and what happened to him after his own departure from him, and as desiring to know what was become of Benjamin his brother; for he was afraid that they had ventured on the like wicked enterprise against him that they had done to himself, and had taken him off also.

3. Now these brethren of his were under distraction and terror, and thought that very great danger hung over them; yet not at all reflecting upon their brother Joseph, and standing firm under the accusations laid against them, they made their defense by Reubel, the eldest of them, who now became their spokesman: "We come not hither," said he, "with any unjust design, nor in order to bring any harm to the king's affairs; we only want to be preserved, as supposing your humanity might be a refuge for us from the miseries which our country labors under, we having heard that you proposed to sell corn, not only to your own countrymen, but to strangers also, and that you determined to allow that corn, in order to preserve all that want it; but that we are brethren,

Josephus' History of this Time Period

and of the same common blood, the peculiar lineaments of our faces, and those not so much different from one another, plainly show. Our father's name is Jacob, an Hebrew man, who had twelve of us for his sons by four wives; which twelve of us, while we were all alive, were a happy family; but when one of our brethren, whose name was Joseph, died, our affairs changed for the worse, for our father could not forbear to make a long lamentation for him; and we are in affliction, both by the calamity of the death of our brother, and the miserable state of our aged father. We are now, therefore, come to buy corn, having intrusted the care of our father, and the provision for our family, to Benjamin, our youngest brother; and if thou sendest to our house, thou mayst learn whether we are guilty of the least falsehood in what we say."

4. And thus did Reubel endeavor to persuade Joseph to have a better opinion of them. But when he had learned from them that Jacob was alive, and that his brother was not destroyed by them, he for the present put them in prison, as intending to examine more into their affairs when he should be at leisure. But on the third day he brought them out, and said to them, "Since you constantly affirm that you are not come to do any harm to the king's affairs; that you are brethren, and the sons of the father whom you named; you will satisfy me of the truth of what you say, if you leave one of your company with me, who shall suffer no injury here; and if, when ye have carried corn to your father, you will come to me again, and bring your brother, whom you say you left there, along with you, for this shall be by me esteemed an assurance of the truth of what you have told me." Hereupon they were in greater grief than before; they wept, and perpetually deplored one among another the calamity of Joseph; and said, "They were fallen into this misery as a punishment inflicted by God for what evil contrivances they had against him." And Reubel was large in his reproaches of them for their too late repentance, whence no profit arose to Joseph; and earnestly exhorted them to bear with patience whatever they suffered, since it was done by God in way of punishment, on his account. Thus they spake to one another, not imagining that Joseph understood their language. A general sadness also seized on them at Reubel's words, and a repentance for what they had done; and they condemned the wickedness they had perpetrated, for which they judged they were justly punished by God. Now when Joseph saw that they were in this distress, he was so affected at it that he fell into tears, and not being willing that they should take notice of him, he retired; and after a while came to them again, and taking Symeon⁽⁶⁾ in order to his being a pledge for his brethren's return, he bid them take the corn they had bought, and go their way. He also commanded his steward privily to put the money which they had brought with them for the purchase of corn into their sacks, and to dismiss them therewith; who did what he was commanded to do.

5. Now when Jacob's sons were come into the land of Canaan, they told their father what had happened to them in Egypt, and that they were taken to have come thither as spies upon the king; and how they said they were brethren, and had left their eleventh brother with their father, but were not believed; and how they had left Symeon with the governor, until Benjamin should go thither, and be a testimonial of the truth of what they had said: and they begged of their father to fear nothing, but to send the lad along with them. But Jacob was not pleased with any thing his sons had done; and he took the detention of Symeon heinously, and thence thought it a foolish thing to give up Benjamin also. Neither did he yield to Reubel's persuasion, though he begged it of him, and gave leave that the grandfather might, in way of requital, kill his own sons, in case any harm came to Benjamin in the journey. So they were distressed, and knew not what to do; nay, there was another accident that still disturbed them more, - the money that was found hidden in their sacks of corn. Yet when the corn they had brought failed them, and when the famine still afflicted them, and necessity forced them, Jacob did⁽⁷⁾ [not] still resolve to send Benjamin with his brethren, although there was no returning into Egypt unless they came with what they had promised. Now the misery growing every day worse, and his sons begging it of him, he had no other course to take in his present circumstances. And Judas, who was of a bold temper on other occasions, spake his mind very freely to him: "That it did not become him to be afraid on account of his son, nor to suspect the worst, as he did; for nothing could be done to his son but by the appointment of God, which must also for certain come to pass, though he were at home with him; that he ought not to condemn them to such manifest destruction; nor deprive them of that plenty of food they might have from Pharaoh, by his unreasonable fear about his son Benjamin, but ought to take care of the preservation of Symeon, lest, by attempting to hinder Benjamin's journey, Symeon should perish. He exhorted him to trust God for him; and said he would either bring his son back to him safe, or, together with his, lose his own life." So that Jacob was at length persuaded, and

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delivered Benjamin to them, with the price of the corn doubled; he also sent presents to Joseph of the fruits of the land of Canaan, balsam and rosin, as also turpentine and honey.⁽⁸⁾ Now their father shed many tears at the departure of his sons, as well as themselves. His concern was, that he might receive them back again safe after their journey; and their concern was, that they might find their father well, and no way afflicted with grief for them. And this lamentation lasted a whole day; so that the old man was at last tired with grief, and staid behind; but they went on their way for Egypt, endeavoring to mitigate their grief for their present misfortunes, with the hopes of better success hereafter.

⁽⁴⁾ This Potiphar, or, as Josephus, Petephres, who was now a priest of On, or Heliopolis, is the same name in Josephus, and perhaps in Moses also, with him who is before called head cook or captain of the guard, and to whom Joseph was sold. See Genesis 37:36; 39:1, with 41:50. They are also affirmed to be one and the same person in the Testament of Joseph, sect. 18, for he is there said to have married the daughter of his master and mistress. Nor is this a notion peculiar to that Testament, but, as Dr. Bernard confesses, note on Antiq. B. II. ch. 4. sect. 1, common to Josephus, to the Septuagint interpreters, and to other learned Jews of old time.

⁽⁵⁾ This entire ignorance of the Egyptians of these years of famine before they came, told us before, as well as here, ch. 5. sect. 7, by Josephus, seems to me almost incredible. It is in no other copy that I know of.

⁽⁶⁾ The reason why Symeon might be selected out of the rest for Joseph's prisoner, is plain in the Testament of Symeon, viz. that he was one of the bitterest of all Joseph's brethren against him, sect. 2; which appears also in part by the Testament of Zabulon, sect. 3.

⁽⁷⁾ The coherence seems to me to show that the negative particle is here wanting, which I have supplied in brackets, and I wonder none have hitherto suspected that it ought to be supplied.

⁽⁸⁾ Of the precious balsam of Judea, and the turpentine, see the note on Antiq. B. VIII. ch. 6. sect. 6.

From: <http://www.sacred-texts.com/jud/josephus/ant-2.htm> accessed February 7, 2017. Josephus *Antiquities of the Jews*; Book 2, Chapter 6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 42

| A Reasonably Literal Translation | A Reasonably Literal Paraphrase |
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| Jacob sends ten sons to Egypt to buy grain | |
| Jacob learned that there [was] grain in Egypt, so he [lit., <i>Jacob</i>] said to his sons, "Why are you [all] looking at one another?" | When Jacob found out that there was grain for sale in Egypt, he said to his sons, "Why are you all just sitting around looking at each other?" |
| Then he said, "Listen, I have heard that there [is] grain [down] in Egypt. Go down there and buy [grain] for us from there so that we will live and not die." | Then he said, "Listen, I have heard that there is grain down there in Egypt. I want you all to go down there and buy grain for us so that we will live and not die of starvation." |
| So Joseph's ten brothers went down to buy grain from Egypt. And Jacob did not send Benjamin, Joseph's brother, [along] with his brothers, for he said, "Lest he meet [with] harm." | So Joseph's ten brothers went down to purchase grain from Egypt, but Jacob did not send Benjamin, Joseph's eleventh brother, worried that he might be harmed. |
| Therefore, the sons of Israel went to purchase [grain] in the midst of those going [as well], for the famine was in the land of Canaan. | Therefore, the sons of Israel went to purchase [grain] along with many others who went, as the famine was great in the land of Canaan. |
| The brothers speak to Joseph about buying grain and he accuses them of being spies | |

| A Complete Translation of Genesis 42 | |
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| A Reasonably Literal Translation | A Reasonably Literal Paraphrase |
| Now Joseph [was] the governor over the land [and] he [was] the one selling [grain] to all the people of the land. So Joseph's brothers came in and bowed to him, [their] faces toward the ground. | Now Joseph was the governor over the land and he was the one in charge of selling grain to all the people of the land. And Joseph's brothers came in before him and bowed to him, their faces to the ground. |
| So Joseph saw his brothers and he recognized them, but he made himself foreign to them. He spoke harshly with them and said to them, "From where have you [all] come?" | Joseph saw his brothers and he recognized them, but he made himself seem Egyptian to them. He spoke with a strong Egyptian accent, asking them, "From where have you come?" |
| They answered, "From the land of Canaan to buy food." | They answered, "We have come from the land of Canaan in order to buy food from you." |
| Joseph recognized his brothers but they did not recognize him. | Joseph recognized his brothers but they did not recognize him. |
| Joseph then remembers the dream which he dreamed about them, and so he said to them, "You [are] spies; you [all] have come into Egypt to observe the exposed land." | Joseph then remembered the dream that he had about his brothers, and therefore, he said to them, "You are all spies. You have come into this land to examine it." |
| They answered him, "No, my adonai, your servants have come [to you] to buy grain. We [are] all the sons of one man; we [are] honest [men]; your servants are not spies." | They answered him, "No, my lord, your servants have come here only to buy grain from you. We are all the sons of one man; we are honest men; your servants are not spies." |
| But he said to them, "No; for you have come to see the layout [lit., <i>nakedness</i>] of the land." | But he said to them, "That is not true. You are spies; you have come to get a look at the layout of the land." |
| And they said, "Your servants [are] twelve; we [are] brothers; [we are] the sons of one man in the land of Canaan; and, listen, the youngest [is] with our father [this] day; and one [son is] not [alive]." | And they said, "You servants are twelve; we are all brothers; we are the sons of one man who lives in the land of Canaan. Also, the youngest is with his father this day and one son is no longer alive." |
| So Joseph said to them, "It [will be] as I have spoken to you, saying, 'You [are] spies.' In this, you will be tested, [by] the life of Pharaoh, if you [all] go from here unless your youngest brother come here. | So Joseph told them, "It is going to be like this, based upon the fact that I am sure that you are spies: you will be tested in this way, by the life of Pharaoh: you all will not leave here unless your youngest brother come here to confirm your story. |
| Send one [man] from you [all] and he will bring your brother; and you [all] will remain imprisoned, until [lit., <i>and</i>] your words are tested, whether truth is with you [all]; and, if not, [by] the life of Pharaoh, you [are all] spies." | One man will be sent from all of you and you will remain in prison until your words have been tested, and proven true or false. If you have not told me the truth, then, by the life of Pharaoh, you are spies, and you will be executed." |
| So he then transferred them to prison [for] three days. | So he then transferred them from there to the prison for three days. |
| So Joseph said to them on the third day, "You will do this and live, [for] I fear Elohim. | So Joseph said to them on the third day, "Do this and live, for I fear God. |

| A Complete Translation of Genesis 42 | |
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| A Reasonably Literal Translation | A Reasonably Literal Paraphrase |
| If you [are all] honest, [then] one [of] your brothers will remain in the house of your prison, and [the rest of] you will go [and] carry grain for the famine of your households, but you will bring your youngest brother [back] to me so your words are verified and so you [all] will not die.” | If you are being honest with me, then one of your brothers will remain in this prison while the rest of you go and carry back grain for your households. However, you will bring your youngest brother back to me, to verify your story, so that you do not all die.” |
| And they did that. | And they agreed to this. |
| Nine brothers leave with purchased grain; Simeon remains behind | |
| So they said, each one to his brother, “Truthfully, we [are] guilty regarding our brother; when we observed the anguish of his soul when he appealed to us [for mercy], we did not listen [to him]. Therefore, this anguish [has come] upon us.” | His brothers discussed their past with one another, in the Hebrew language. “Listen, clearly we are guilty regarding our own brother. We knew the pain and suffering in his soul when he appealed to us for mercy, but we refused to listen to him. Therefore, his pain and suffering has come upon us.” |
| Then Reuben answered them, saying, “Did I not say to you, ‘You [all] should not sin against the lad’? But you [all] would not listen [to me] and now his blood—listen [to me]—is required.” | Then Reuben spoke [to their concerns] saying, “Did I not tell you not to sin against the lad? But you would not listen to me, and now, behold, his blood is required of us.” |
| They did not know that Joseph heard [and understood them] for [there was] an interpreter between them. He turned away from them and wept. | They did not realize that Joseph understood what they were saying because he spoke previously only through an interpreter. Joseph turned away from them and wept. |
| Then he returned to them and he spoke to them; and then he took Simeon from with them and he ties him [up] before them. | Then he returned and spoke to them, taking Simeon from their midst and tying him up in front of them. |
| So Joseph gave the command and they [Joseph’s servants] filled up their [Joseph’s brothers] bags [with] grain and [also] to return [to] each man’s sack their silver; and to give them provisions for the journey. Therefore, [this] was done for them. | So Joseph gave the command, and Joseph’s servants filled up his brothers’ bags with grain and also with their silver. They were also instructed to give them provisions for the journey. Therefore, all of this was done for them. |
| On the way back home, one of the brothers discovers the silver in his grain sack | |
| Joseph’s servants [lit., <i>they</i>] lifted up the grain [and placed it] upon the [lit., <i>their</i>] asses, and Joseph’s brothers [lit., <i>they</i>] departed from there. | Joseph’s servants lifted up the grain onto the donkeys, and Joseph’s brothers then departed from Egypt. |
| One [of them] opened up his [own] sack to give feed to his ass at the lodging place; and he then saw the silver; he finds that [lit., <i>behold</i>] it [is] in the mouth of his [grain] sack. | One of the brothers opened up his sack in order to feed his donkey while at the lodging place. It was then that he saw his silver returned to him when he opened up the sack. |
| So he said to his brothers, “My silver has been returned and look, [it is] in my sack!” | So he said to his brothers, “My silver has been returned to me, and look, it is right here in my sack!” |

| A Complete Translation of Genesis 42 | |
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| A Reasonably Literal Translation | A Reasonably Literal Paraphrase |
| And their hearts gushed out and they are trembling, each man [speaking] to his brother, saying, “What [is] this? [What has] Elohim done to us?” | Their hearts were distressed and they were trembling, as each man spoke to his brother, saying, “What has happened? Why has God doing this to us?” |
| The sons of Jacob return and tell him what happened | |
| So they came to Jacob their father in the land of Canaan and they made known to him all that befell them, saying, “The man, the adonai of the land, spoke roughly with us, and he designated us as ones spying out the land. | So they came to Jacob their father in the land of Canaan, and they told him all that happened to them, saying, “The lord of the land spoke roughly with us, and he determined that we were spies in his land. |
| So we said to him, ‘We [are] honest [men], we are not spies. We [are] twelve brothers, sons of one [lit., <i>our</i>] father. One [of them is] no more and the youngest [is] with our father today in the land of Canaan.’ | So we said to him, ‘We are honest men, we are not spies. We are twelve brothers in all, although one brother is dead and the youngest has remained with our father in the land of Canaan.’ |
| The man, the adonai of the land, said to us, ‘In this I will know that you [all] are honest: leave one brother with me, and [for] the famine of your houses, take [the grain] and go. Then you bring your youngest brother to me and I will know that you [all are] not spies [and] that you [all are] honest [men]. | The lord of the land said to us, ‘This is how I will know that you are all honest: you will leave one brother with me, and you will return home with grain for the famine of your land. Then you will bring back your youngest brother to me, and by that, I will know that you are not spies but honest men. |
| [Then] I will give your [captive] brother to you and you [all] will [be able to] travel about in the land [and trade freely].’ | Then I will restore your captive brother to you and you will be able to travel freely throughout Egypt and engage in commerce.’ |
| Jacob’s sons all discover that their silver is in their bags, along with the grain | |
| And so it is, [that] they empty their sacks and each [man] sees a pouch of his silver in his sack; in fact, they and their father see the pouches of their silver. Consequently, they are [all] fearful. | It then happened, as each man emptied out his sack of grain that they discovered a pouch containing the silver that they originally took with them. The entire family sees these pouches of silver and, as a result, they are all fearful. |
| So Jacob their father said to them, “You [all] have bereaved me [of my children]. Joseph [is] no longer; Simeon [is] no longer; and you [all] [want to] take Benjamin—all this [grief and suffering] is upon me!” | So Jacob their father said to them, “Listen, you have all bereaved me of my sons. Joseph is gone and Simeon is not here—and yet, you want to take Benjamin to Egypt? You have brought great grief and suffering upon me!” |
| Reuben then spoke to his father, saying, “You will put my two sons to death if I don’t bring him back to you. Put him under my control and I, [even] I, will bring him back to you.” | Reuben then spoke to his father, saying, “If I do not bring him back to you, you may put my two sons to death. Give him to me and I certainly will return him to you.” |
| But he said, “My son will not go down with you for his brother was killed and he alone remains [with me]. Harm will come upon him on the journey which you [all] will go with him; and you [all] will bring down my gray hair in grief to the grave.” | But he said, “My son will not go down with you, for his brother was killed and Benjamin alone remains with me. I know that harm will come to him along the journey that you will take with him; and, as a result, my gray hair will be taken by grief into the grave.” |

Doctrinal Teachers* Who Have Taught Genesis 42

| | Series | Lesson (s) | Passage |
|-------------------|---|------------|-----------------|
| R. B. Thieme, Jr. | 1963 Dispensations (#201) | #34 | Genesis 42:1–38 |
| Ken Reed | https://www.lakeeriebiblechurch.org/exegesis/ | | Genesis 38–50 |
| Dr. Robert Dean | https://deanbible.org/old-testament-menuitem/genesis-menuitem | | Genesis 1–50 |
| Bill Wenstrom | https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124 | | Genesis 1–50 |
| Jack M. Ballinger | http://www.versebyverse.org/classnotes/Genesis/genesisindex.html | | Genesis 1–49 |
| Ron Snider | http://www.makarios-bible-church.org/oldtest.html | | Genesis 1–50 |

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand the context of a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage, word-by-word whenever necessary).

