Genesis 43

Written and compiled by Gary Kukis

Genesis 43:1–34 **Jacob's Sons Return to Egypt with Benjamin**

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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This document incorporates 2 previous studies done in the book of Genesis. 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 this document.

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 readily available to you.

Preface:

There are many **chapter commentaries** on the book of Genesis. This will be the most extensive examination of Genesis 43, 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.

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www.kukis.org		**Exegetical Studies in Genesis**

Doctrines Covered or Alluded To			
Additional doctrines and links are found in **Definition of Terms** below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			

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 **Charts, Graphics and Short Doctrines**

An Introduction to Genesis 43

Introduction: In Gen. 42, Joseph's ten brothers returned to their father and related what Joseph had said to them. They desired to return with Benjamin so that Joseph would free Simeon, who was held hostage in the Egyptian prison. Jacob, because he loved Benjamin more than he loved Simeon, would not allow this. He had become a cold, selfish, hard-hearted old man and he will not bend on this. He had his grain, he had is favorite son, and Jacob was not going to let any of his sons go back to Egypt with Benjamin.

In chapter 43, we pick up the narrative six months to a year later. Their food will only last for so long. They had no way of knowing how long the famine would last so they brought provisions for probably a year, expecting that the next year would have a normal rainfall. They assumed that it would get them through a bad season and that they would prosper again. They had wealth, but they did not have food (specifically grain). They needed grain to make bread and they needed grain for their animals. In this chapter, they will have to return to Joseph once again. This period of time intervening allows Joseph to think through this situation so that he does not make a hasty decision.

It is important to understand what has gone before.

The Prequel of Genesis 43

Joseph, the son of Jacob, was sold into slavery in Egypt by his brothers. He has risen from the lowly station of a slave to the second highest position in Egypt—prime minister, right below Pharaoh in authority. Pharaoh told Joseph about his dreams he correctly interpreted them to mean that Egypt would enjoy 7 years of prosperity followed by 7 years of devastating famine. Joseph set up a system where grain was set aside for those first 7 yeas so that Egypt would be able to survive the famine. In addition, people from other countries came to Egypt to buy this grain.

In Gen. 42, the sons of Jacob, Joseph's brothers, came down to Egypt to buy grain. They did not recognize Joseph, but he recognized them, and he purposely did not divulge his identify to them. Joseph sold them grain, but accused them of being spies (which allowed him to separate these brothers from all of the other grain buyers; and also allowed him to ask them a great many personal questions about their family—questions that could not have been passed off as mere chit chat between grain buyers and grain seller). Joseph let 9 of the brothers return to Canaan with grain, but he kept back Simeon, and required them to bring their youngest brother, Benjamin the next time. Obviously, Joseph's intent here, besides to put Simeon in jail for a bit, is to see his full brother again (Benjamin would have been about 10 when Joseph was sold into slavery; and Benjamin would have believed that Joseph was killed by a wild animal as their father Jacob did).

When Joseph oversaw the sons of Jacob being loaded up with grain, he also had their silver placed back into their sacks of grain and then sent the 9 brothers back home (I would assume that Simeon's mule had a bag of grain to carry as well). When the brothers all tell their father Jacob all that happened, they add, "So we must return to Egypt with Benjamin." Jacob refused, saying, "Absolutely not!"

In Gen. 43, a year has gone by and the famine is ongoing (this is year two of the 7-year famine— a timeline which Joseph and Pharaoh know and possibly many in Egypt know, but the family of Jacob would not have known that the famine would continue for another 6 years). Jacob realizes that he has no choice but to send Benjamin with his brothers to purchase more grain. Furthermore, he has to make provision for the returned silver which his sons had.

The sons will return to Egypt, and, being met by Joseph's house manager, they explain immediately the circumstances to him. First thing they tell him about is the silver that they found in their bags.

At the end of this chapter, Joseph will provide a sumptuous feast for his brothers, and yet still not reveal who he is to them.

Chapter Outline **Charts, Graphics and Short Doctrines**

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

The Principals of Genesis 43

Characters	Commentary

Chapter Outline **Charts, Graphics and Short Doctrines**

We need to know where this chapter takes place.

The Places of Genesis 43

Place	Description

Chapter Outline **Charts, Graphics and Short Doctrines**

The Patriarchal Timeline for Genesis 43

Legend	
Birth or death	God speaks with Abraham

Historical incidents (most of which are related to Abraham)
Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.
The entire **Abrahamic Timeline** (HTML) (PDF) (WPD). The entire **Patriarchal Timeline** (HTML) (PDF) (WPD). 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.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
2234 B.C.	2097 B.C.			Gen. 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.			Gen. 11:25	Death of Nahor, Abram's uncle
	1969 B.C.		Noah is 950	Gen. 9:28–29	Death of Noah
2164 B.C.	1967 B.C.			Gen. 11:26–27	Abraham (Terah's son) and Lot (Haran's son) born in Ur of the Chaldeans. Abram would be the 43rd 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	Gen. 21:1–7 1Chron. 1:34	Isaac born to Abraham. Isaac would be the 44th generation from Adam. Gen 21:5 Abraham was 100 years old when his son Isaac was born to him.
	1841–1816 B.C.			Gen. 25:12–16 1Chron. 1:29–31	Ishmael's children.
	1834 B.C. 1829 B.C. (Klassen)	2054 B.C.		Gen. 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 Knowledge[1] puts this date at 1872 B.C., based upon Antiquities by Josephus.					
(2029 B.C.)	1830 B.C.	2030 B.C.	Abraham is 137	Gen. 23:1–20	The death of Sarah. She dies in **Kirjatharba**, it is **Hebron**, in the **land of Canaan**. Gen 23:1 Now Sarah lived 127 years; these were all the years of her life. 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.

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

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
(2026 B.C.)				Gen. 24:1–67 Gen. 25:20	Isaac (Abraham's son) and Rebecca. Gen. 25:20 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. 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	Gen. 25:20	Isaac marries Rebecca. Gen. 25:20
	1826 B.C.			Gen. 25:1	Abraham marries Keturah. Smith puts the date at 1860 B.C.; and Treasury of Scriptural Knowledge at 1853 B.C.
				Gen. 25:2–4 1Chron. 1:32–33	Abraham's fathers children by Keturah.
	1817 B.C.		Shem is 600	Gen. 11:11	Death of Shem.
2004 B.C.	1807 B.C.	2006 B.C.	Abraham is 160; Isaac is 60	Gen. 25:19, 21–26	Jacob & Esau born to Isaac. Gen 25:26 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. Therefore, Abraham would be 160 years old.
(1991 B.C.)				Gen. 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	Gen. 25:7–10	Abraham dies. Gen 25:7 This is the length of Abraham's life: 175 years. He is buried in the cave of Machpelah near Mamre, in the field of Nephron (this would be with Sarah).
				Gen. 25:11	God blesses Isaac.
(1943 B.C.)	1788 B.C.			Gen. 25:17	The death of Ishmael. Gen 25:17 This is the length of Ishmael's life: 137 years. He took his last breath and died, and was gathered to his people.
			Eber is 464	Gen. 11:17	Death of Eber.
	1782 B.C.	1978 B.C.		Gen. 25:27–34	Jacob obtains Esau's birthright for a mess of pottage.
	1782 B.C. 1740 B.C. (Klassen)			Gen. 26:1–5	A famine in the land; God renews covenant with Isaac at Gerar.
				Gen. 26:6–10	Rebecca and Isaac in Gerar.
				Gen. 26:11–16	Isaac is blessed by God in Gerar.
	1782 B.C. 1735 B.C. (Klassen)			Gen. 26:17–22	Strife between Isaac and Philistines in and near Gerar.
	1767 B.C.			Gen. 26:34–35	Esau marries two Canaanite women.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	1757–1739 B.C. 1733 B.C. (Klassen)			Gen. 26:23–25	Isaac makes an altar in Beer-sheba.
(1943 B.C.)	1744 B.C.		Ishmael is 137	Gen. 25:17–18	The death of Ishmael.
	1738 B.C. c 1732 B.C. (Klassen)	1977 B.C.		Gen. 26:26–33	Isaac's alliance with Abimelech at Beersheba.
(1929 B.C.)	1737 B.C. 1730 B.C. (Klassen)	1929 B.C.		Gen. 27:1–46	Jacob by deception receives a final blessing from Isaac that was meant for Esau.
				Gen. 28:1–5	Jacob goes to his Uncle Laban's home in Padan-aram for a wife.
		1928 B.C.		Gen. 28:10–22	Jacob's dream; God speaks to Jacob.
				Gen. 28:6–9	Esau marries a daughter of Ishmael.
		1906 B.C. (For descendants)		Gen. 36:1–42	Esau's marriages and descendants.
	1736 B.C. 1730 B.C. (Klassen)	1928 B.C.		Gen. 29:1–14	Jacob in Haran (Charan).
	1736–1729 B.C. 1730–1723 B.C. (Klassen)			Gen. 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.		Gen. 29:21–31	Jacob marries Rachel
(1915 B.C.)	1729–1716 B.C. 1723–1710 B.C. (Klassen)	1921 B.C. 1916 B.C. (Rachel bears Joseph)		Gen. 29:32–34 Gen. 30:1–6 Gen. 29:35 Gen. 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.				Gen.	Joseph is born.
	1711 B.C.			Gen. 36:31–33 1Chron. 1:43–44 Gen. 26:34–39 1Chron. 1:45–50 Gen. 36:40–43 1Chron. 1:51–54	The kings of Edom.
(1909 B.C.)	1716 B.C. 1710 B.C. (Klassen)			Gen. 30:25–43 Gen. 31:1–16	Jacob's final years with Laban.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
				Gen. 31:17–55	Jacob's departure from Laban.
		1908 B.C.		Gen. 32:1–23	Jacob returns to Canaan.
		1906 B.C.		Gen. 32:24–32 Gen. 35:10	Jacob wrestles with the angel.
		1906 B.C.		Gen. 33:1–16	Jacob meets Esau face to face.
	1715 B.C. 1710 B.C. (Klassen)	1906 B.C.		Gen. 33:17–20	The resumption of Jacob's journey.
	1711– 1708 B.C. 1706– 1705 B.C. (Klassen)			Gen. 38:1–5 1Chron. 2:3	Judah fathers 3 sons.
	1700 B.C. 1687 B.C. (Klassen)	1906 B.C.		Gen. 34:1–31	Dinah, daughter of Judah, is defiled.
		1906 B.C.		Gen. 35:1–15	Jacob returns to Bethel.
	1700 B.C. 1710 B.C. (Klassen)	1903 B.C.		Gen. 35:16–19 48:7 35:20–22	Rachel dies when giving birth to Benjamin.
(1898 B.C.)				Gen. 35:27 37:1	The return to Hebron.
	1699 B.C.		Joseph is 17	Gen. 37:2–11	Joseph—his early days and his dreams.
				Gen. 37:12–35	Joseph in Shechem and Dothan.
1897 B.C.		1898 B.C.		Gen. 37:36 39:1	Joseph is sold into slavery, to end up in Egypt.
	c1699– 1690 B.C.	1898 B.C.		Gen. 39:2–6	Joseph enjoys prosperity in Egypt.
	c1695 B.C. 1707 B.C. (Klassen)	1898 B.C.		Gen. 38:6–11	Judah and Tamar.
	1692 B.C.			Gen. 38:12–26	Judah's wife dies.
	1692 B.C. 1691 B.C. (Klassen)			Gen. 38:27–30 1Chron. 2:4	The birth of Pharez, the 41st generation from Adam.
	c1690 B.C. 1689 B.C. (Klassen)	1889 B.C.		Gen. 39:7–19	Joseph flees adultery.
		1889 B.C.		Gen. 39:20–23	Joseph is put into jail; yet prospers in jail.
(1887 B.C.)	1688 B.C.	1887 B.C.		Gen. 40:1–23	Joseph gives the interpretation of the dreams of the baker and the butler.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
1884 B.C.	1687 B.C.		Isaac is 180	Gen. 35:28–29	The death of Isaac. Now the days of Isaac were 180 years. (Gen. 35:28)
(1885 B.C.)	1686 B.C.	1886 B.C.		Gen. 41:1–37	Joseph interprets the Pharaoh's dream.
		1886 B.C.		Gen. 41:38–44	Joseph is made governor.
				Gen. 41:45	Joseph marries Asenath.
1884 B.C.	1686–1679 B.C.	1886 B.C. (Beginning)		Gen. 41:46–49	The 7 years of plenty.
	1685–1683 B.C.			Gen. 41:50–53	Sons are born to Joseph.
	1685–1681 B.C.			Ex. 6:16 Num. 3:17 1Chron. 6:1, 16	The descendants of Levi are born.
	1679–1672 B.C.	1875 B.C.		Gen. 41:54–57	The seven years of famine.
(1876 B.C.)	1678 B.C. 1677 B.C. (Klassen)	1875 B.C.		Gen. 42:1–44:34	Joseph provides his family with food.
		1875 B.C.		Gen. 45:1–15	Joseph reveals himself to his brothers.
		1875 B.C.		Gen. 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 1Chron. 2:5	Birth of Hezron, the 40th generation.
1873 B.C.[2]	1677 B.C.	1875 B.C.		Gen. 46:1–7, 28	Jacob goes to Egypt after God's assurance in Beersheba.
		1875 B.C.	Jacob is 130	Gen. 46:8–27 Ex. 1:1–5	Summary of the 70 who came to Egypt. Compare Gen. 47:8–9 and 46:27 for Jacob's age.
		1875 B.C.		Gen. 46:29–34 47:1–12	The people of Joseph are established in Egypt.
	1676–1675 B.C.			Gen. 47:13–21	Joseph continues as prime minister in Egypt, exercising wise leadership during the famine.
				Gen. 47:22–26	The land of the priests in Egypt.
	1672–1593 B.C.			1Chron. 2:6–8	Zerah, the brother of Pharez, and his descendants.
	1671 B.C. 1660 B.C. (Klassen)			Gen. 48:1–22	Blessings to Manasseh and Ephraim.
	1660 B.C. 1665 B.C. (Klassen)				Birth of Berith to Ephraim.

[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
				Gen. 47:28–31	The last days of Jacob; his charge to Joseph.
		1859 B.C.		Gen. 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	Gen. 49:33	The death of Jacob.
		1859 B.C.		Gen. 50:1–14	The burial of Jacob.
				Gen. 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.
	1623 B.C. 1604 B.C. (Klassen)				The birth of Ram, the 39th generation.
	1615 B.C. 1625 B.C. (Klassen)				The birth of Telah, in the line between Ephraim and Joshua.
				Gen. 50:22–23	Joseph's last days.
	1606 B.C.			Gen. 50:24–25	Joseph's last words.
1805 B.C. (1805 B.C.)		1806 B.C.	Joseph is 110	Gen. 50:26 Ex. 1:6	The death of Joseph. His brothers also die.
	1606–1462 B.C.			Gen. 47:27 Ex. 1:7	The population explosion among the Jews living in Egypt.

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.

Here is what to expect from Genesis 43:

A Synopsis of Genesis 43

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.

Chapter Outline Charts, Graphics and Short Doctrines

The first title is often applicable to the entire chapter (although it may pertain just to the verses which follow it to the next section heading).

Paragraph Divisions of Modern Translations for Genesis 43 (from Dr. Bob Utley)

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)
The Return to Egypt	The Return to Egypt with Benjamin	The Second Journey to Egypt	Joseph's Brothers Return to Egypt with Benjamin	Jacob's Sons Leave Again with Benjamin
43:1-10	43:1-7	43:1-10	43:1-2 43:3-5 43:6 43:7	43:1-10
43:11-15	43:8-14	43:11-15	43:8-10 43:11-14	43:11-14
Joseph Sees Benjamin				The Meeting with Joseph
43:16-25	43:15-25	43:16-25	43:15-17 43:18-22 43:23	43:15-17 43:18-23
43:26-34	42:26-34	43:26-34	43:24-27 43:28 43:29-34	43:24-25 43:26-34

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Chapter Outline Charts, Graphics and Short Doctrines

Like every chapter before of Joseph's writings, Gen. 43 can be organized chiastically.

William Ramey's Chiasmos of Genesis 43:1–34c

A The famine was severe in the land (1-2)
B Israel's release of Benjamin (3-15)
C Joseph sees Benjamin; a meal is prepared (16-17)
D The brothers' fear of retaliation (18)

William Ramey's Chiasmos of Genesis 43:1–34c

E	The brothers' speech to the steward near the house (19-22)
X	The Steward's magnificent response (23)
E'	The brothers are brought into the house and their needs provided (24-25)
D'	The brothers' prostration and greeting (26-28)
C'	Joseph sees Benjamin; Joseph weeps and meal served (29-31)
B'	Joseph's preferential treatment of Benjamin (32-34b)
A'	The brothers feasted and drank freely (34c)

One of the reasons I believe that the book of Genesis was transmitted verbally from generation to generation is, many portions of it are very well organized, like this. Such organization often lends itself to memorization.

From **https://www.inthebeginning.org/chiasmus/examples.html** accessed September 19, 2015. Many times, what happens in the middle of the chiasmos is key or is the most important part of the chapter.

Chapter Outline **Charts, Graphics and Short Doctrines**

Genesis 43 begins with year 2 of the famine, and the family of Jacob recognizes that they will have to return to Egypt for more grain.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:		Kukis moderately literal:
And the famine [was] severe in the land and so he is, as which they completed to eat grain which they had brought from Egypt, and so says unto them their father, "Return; buy a little of food."	Genesis 43:1–2	**The famine was severe in the land. And it was, when they had finished eating the grain which they had bought in Egypt, their father said to them, "Return [and] buy a little food."**

Kukis not-so-literal paraphrase:

The famine was severe over the land. Once they had finished eating all of the grain which they had purchased in Egypt, their father said to them, "Return to Egypt and buy a little more food."

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 translation[3]; 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.

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

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 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 the famine [was] severe in the land and so he is, as which they completed to eat grain which they had brought from Egypt, and so says unto them their father, “Return; buy a little of food.”
Dead Sea Scrolls	.
Targum (trans. Etheridge)	.
Targum (Onkelos)	But the famine prevailed in the land. And it was when they had ended to eat the corn which they had brought from Mizraim, that their father said to them, Return, and buy for us a little corn. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And it was when they had finished eating the corn they had brought from Mizraim, their father said to them, Return and buy us a little corn.
Jerusalem targum	.
Revised Douay-Rheims	In the mean time the famine was heavy upon all the land. And when they had eaten up all the corn, which they had brought out of Egypt, Jacob said to his sons: Go again and buy us a little food.
Jerusalem targum	.
Latin Vulgate	.
Aramaic ESV of Peshitta	The famine was severe in the land. It happened, when they had eaten up the grain which they had brought out of Egypt, their father said to them, "Go again, buy us a little more food."
Peshitta (Syriac)	THE famine was very severe in the land. And when they had finished eating the wheat which they had brought from Egypt, their father Jacob said to them, Go down to Egypt, and buy us a little grain.
Septuagint (Greek)	Joseph's brothers return with Benjamin. Gn.43.1-34 But the famine prevailed in the land. And it came to pass, when they had finished eating the corn which they had brought out of Egypt, that their father said to them, Go again; buy us a little food.
NETS (Greek)	.
Brenton’s Septuagint	.

Significant differences:

Limited Vocabulary Translations:[4]

Bible in Basic English	Now the land was in bitter need of food. And when the grain which they had got in Egypt was all used up, their father said to them, Go again and get us a little food.
Easy English	**Joseph’s brothers return to Egypt** The *famine was very bad in the country called Canaan. Jacob’s family had eaten up the corn that they had brought from Egypt. So Jacob said, ‘Go again to Egypt to buy a little food.’
Easy-to-Read Version	.
Easy-to-Read Version–2006	Jacob Lets Benjamin Go to Egypt The famine was very bad in that country. The people ate all the grain they had brought from Egypt. When that grain was gone, Jacob said to his sons, “Go to Egypt and buy some more grain for us to eat.”
Easy-to-Read Version–2008	.
International Children’s B.	**The Brothers Go Back to Egypt** Still no food grew in the land of Canaan. Jacob’s family had eaten all the grain they had brought from Egypt. So Jacob said to them, “Go to Egypt again. Buy a little more grain for us to eat.”
God’s Word™	Jacob [Israel] Sends Ten Sons Back to Egypt

[4] 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.

	The famine was severe in the land. When they finished eating the grain they had brought from Egypt, Israel said to his sons, “Go back and buy us a little more food.”
Good News Bible (TEV)	Joseph's Brothers Return to Egypt with Benjamin The famine in Canaan got worse, and when the family of Jacob had eaten all the grain which had been brought from Egypt, Jacob said to his sons, “Go back and buy a little food for us.”
The Message	The famine got worse. When they had eaten all the food they had brought back from Egypt, their father said, “Go back and get some more food.”
Names of God Bible	.
NIRV	Joseph’s Brothers Go Down to Egypt Again There still wasn’t enough food anywhere in the land. After a while Jacob’s family had eaten all the grain the brothers had brought from Egypt. So their father said to them, “Go back. Buy us a little more food.”
New Simplified Bible	The famine was extremely bad in the land. 2 When they finished eating the grain they brought from Egypt, Israel said to his sons: »Go back and buy us a little more food.«

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	.
The Living Bible	But there was no relief from the terrible famine throughout the land. When the grain they had brought from Egypt was almost gone, their father said to them, “Go again and buy us a little food.”
New Berkeley Version	.
New Century Version	The Brothers Go Back to Egypt Still no food grew in the land of Canaan. When Jacob’s family had eaten all the grain they had brought from Egypt, Jacob said to them, “Go to Egypt again and buy a little more grain for us to eat.”
New Life Version	The time of no food was hard in the land. When they had eaten all the grain they had brought from Egypt, their father said to them, "Go again and buy us a little food."
New Living Translation	The Brothers Return to Egypt But the famine continued to ravage the land of Canaan. When the grain they had brought from Egypt was almost gone, Jacob said to his sons, “Go back and buy us a little more food.”

Partially literal and partially paraphrased translations:

American English Bible	However, the famine continued in the land. And so, after they had finished eating the grain that they'd brought from Egypt, their father told them: 'Go there to buy us a little food again.'
Beck’s American Translation	.
International Standard V	***Preparing to Return to Egypt*** Meanwhile, the famine remained severe throughout the region. As a result, when Jacob’s family [Lit. *As they*] was beginning to eat the last of the grain that they had brought back from Egypt, their father Jacob [The Heb. lacks *Jacob*] told his sons, “Go back to Egypt and buy us some food.”
New Advent (Knox) Bible	But still the land was famine-stricken and all the food they had brought with them from Egypt was used up. Go back, said Jacob to his sons, and bring us all a mouthful of food.
Today’s NIV	.
Translation for Translators	**Joseph's brothers returned to Egypt with Benjamin, to buy more grain**

The famine in Canaan got worse. Finally, when Jacob and his family had eaten all the grain they had brought from Egypt, Jacob said to them, “Go back to Egypt and buy some more grain for us!”

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible
The famine is grievous on the solid grounds. Is to have been exhausted, that which they are to eat, of that broken apart, that they have brought in from Egypt. Their father was to say: Be turning back, and be buying grain and a little food.

Conservapedia
The famine was severe in the known world [The Hebrew for "in the land," Va-aretz, can easily mean "in the earth." There is no reason to use language that limits the scope of this famine to the immediate region]. And so, when they had finished eating the victuals that they had brought from Egypt, their father (Jacob) said to them, "Return and buy us a little food."

Ferrar-Fenton Bible
But the famine oppressed the country, and it arrived that when all the food they had bought from the Mitzeraim ended, that their father said to them, " Return, and buy us a little food."

God’s Truth (Tyndale)
And the dearth waxed sore in the land. And when they had eaten up that corn which they brought out of the land of Egypt, their father said unto them: go again and buy us a little food.

HCSB
Decision to Return to Egypt
Now the famine in the land was severe. When they had used up the grain they had brought back from Egypt, their father said to them, “Go back and buy us some food.”

Jubilee Bible 2000
.

H. C. Leupold
The Second Journey to Egypt with Benjamin (43:1-34)
But as far as the famine was concerned, it was severe in the land. And it came to pass when they had entirely eaten up the grain which they brought from Egypt, that their father said to them: Buy a bit of food for us again.

Lexham English Bible
Joseph’s Brothers Return to Egypt
Now the famine in the land [was] severe. And it happened [that] as they finished eating the grain which they had brought from Egypt their father said to them, "Return and buy a little food for us."

NIV, ©2011
NIV – UK
.

Tree of Life Version
Judah Pledges for Benjamin
Now the famine was severe in the land. When they finished eating the grain they had brought from Egypt their father said to them, “Go back. Buy us a little food.”.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)
The second journey to Egypt
Now the lack of food was severe in the land, and when they had eaten the grain they brought from Egypt, their father said to them, “Go down again and buy us a little food.”.

The Heritage Bible
.

New American Bible (2002)
Now the famine in the land grew more severe. So when they had used up all the rations they had brought from Egypt, their father said to them, "Go back and procure us a little more food." This chapter and the following one are from the Yahwist source, in which Judah, not Reuben as in the Elohist source, volunteers to go surety for Benjamin.

New American Bible (2011)[5]
*The Second Journey to Egypt.**

[5] Also called the revised edition.

Now the famine in the land grew severe. So when they had used up all the grain they had brought from Egypt, their father said to them, “Go back and buy us a little more food.”

[43:1–34] The second journey to Egypt. Joseph the sage has carefully prepared the brothers for a possible reconciliation. In this chapter and the following one Judah steps forward as the hero, in contrast to chaps. 37 and 42 where Reuben was the hero. Here Judah serves as guarantee for Benjamin.

New Jerusalem Bible — But the famine in the country grew worse, and when they had finished eating the supplies which they had brought from Egypt their father said to them, 'Go back and get us a little food.'

New RSV — .

Revised English Bible — The famine was still severe in the land. When the grain they had brought from Egypt was all used up, their father said to them, “Go again and buy some more grain for us to eat.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible — .

exeGeses companion Bible — **THE BROTHERS OF YOSEPH RETURN TO MISRAYIM**
And the famine is heavy in the land.
And so be it,
when they finish eating the kernels
they brought from Misrayim,
their father says to them, Return,
market for us kernels for a little food.

Hebraic Transliteration — .

Hebrew Names Version — .

JPS (Tanakh—1985) — But the famine in the land was severe. And when they had eaten up the rations which they had brought from Egypt, their father said to them, “Go again and procure some food for us.”

Judaica Press Complete T. Kaplan Translation — .

Joseph's Vindication
The famine became worse in the area. When they had used up all the supplies that they had brought from Egypt, their father said to them, 'Go back and get us a little food.'. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

Natural Israelite Bible — .

Orthodox Jewish Bible — And the ra’av (famine) was kaved (heavy, severe) in the land.
And it came to pass, when they had eaten up the shever (grain) which they had brought out of Mitzrayim, then Avihem said unto them, Shuvu (return)! Buy for us a little ochel.

Restored Names Version — .

The Scriptures 1998 — But the scarcity of food was severe in the land. And it came to be, when they had eaten up the grain which they had brought from Mitsrayim, that their father said to them, “Go back, buy us a little food.”

Expanded/Embellished Bibles:

The Amplified Bible — The Return to Egypt
Now the famine was very severe in the land [of Canaan]. And it happened that when the families of Jacob’s sons had finished eating [all of] the grain which they had brought from Egypt, their father said to them, “Go again, buy us a little food.”

The Expanded Bible — The Brothers Go Back to Egypt

·Still no food grew in the land of Canaan [└The famine was heavy/severe in the land]. When ·Jacob's family [└they] had eaten all the grain they had brought from Egypt, Jacob said to them, "Go to Egypt again and buy a little more ·grain [└food] for us to eat."

The Geneva Bible .

Kretzmann's Commentary **Verses 1-10**

The Preparations for the Journey

And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. Since the land of Canaan had no relief in the next year, but the famine rather grew worse, the store of grain was soon consumed, and the necessity was thereby suggested of their making a second journey to Egypt for the purpose of purchasing food, something to eat, for their households.

NET Bible® *The Second Journey to Egypt*

Now the famine was severe in the land [The disjunctive clause gives supplemental information that is important to the storyline.]. When they finished eating the grain they had brought from Egypt, their father said to them, "Return, buy us a little more food.". 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 quoted elsewhere in this document.

Syndein/Thieme {Joseph Reaps}

And the famine was severe in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father kept on saying unto them, "Go again, buy us a little food." {Judah Faces the True Issue and Therefore Shows Signs of Leadership that Descendent David will Possess}.

The Voice Now the famine raged on across the land. And after Jacob and his sons had eaten up all of the grain they had brought from Egypt, their father *was ready to send them again*.

Jacob: Go *to Egypt* again, and buy us some more food.

Literal, almost word-for-word, renderings:

American KJV .

Brenner's Mechanical Trans. ...and the famine was heavy in the land, and it came to pass, just as they finished eating the barley which they brought from Mitsrayim [Troubles] and their father said to them, turn back, exchange for us a small amount of foodstuff,...

Concordant Literal Version And the famine is heavy in the land. And coming is it, as they finish eating the victuals which they had brought from Egypt, then saying to them is their father, "Return. Purchase for us a little food.

A Conservative Version .

Context Group Version And the famine was intense in the land { or earth }. When they had eaten up the grain which they had brought out of Egypt, their father said to them, Go again, buy us a little food.

Darby Translation And the famine was grievous in the land. And it came to pass, when they had finished eating the grain which they had brought from Egypt, that their father said to them, Go again, buy us a little food.

Emphasized Bible .

English Standard Version .

English Standard V. – UK Joseph's Brothers Return to Egypt

	Now the famine was severe in the land. And when they had eaten the grain that they had brought from Egypt, their father said to them, "Go again, buy us a little food."
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21st Century KJV	.
Modern KJV	.
NASB	The Return to Egypt Now the famine was severe in the land. So it came about when they had finished eating the grain which they had brought from Egypt, that their father said to them, "Go back, buy us a little food."
New European Version	**Jacob's Sons Go to Egypt Again** The famine was severe in the land. It happened, when they had eaten up the grain which they had brought out of Egypt, their father said to them, Go again, buy us a little more food.
New King James Version	Joseph's Brothers Return with Benjamin Now the famine was severe in the land. And it came to pass, when they had eaten up the grain which they had brought from Egypt, that their father said to them, "Go back, buy us a little food."
Owen's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	And the famine was severe in the land. And it came to pass, when they had consumed the corn which they had brought from Egypt, their father said to them, Go again, buy us a little food.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And the famine is severe in the land; and it comes to pass, when they have finished eating the corn which they brought from Egypt, that their father says unto them, "Turn back, buy for us a little food."

The gist of this passage: This is year two of the famine, and the sons of Israel are running out of food. Jacob, their father, proposes that they return to Egypt to buy more grain.

Genesis 43:1

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וַ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
râʿâb (רָעָב) [pronounced *raw-ĢAW^{B}V*]	*famine, hunger; scarcity of grain;* used figuratively for a lack of God's Word	masculine singular noun	Strong's #7458 BDB #944
kâbêd (כָּבֵד) [pronounced *kaw^{b}-VAYD*]	*heavy, overweight, abundant, numerous, dull; hard, difficult, burdensome, grievous; severe; very oppressive, numerous, rich*	masculine singular adjective	Strong's #3515 BDB #458

Genesis 43:1

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: The famine was severe in the land. The famine continues. Joseph and some people in Egypt knew that this would continue for 7 years. The sons of Jacob would not go out and purchase enough grain for 7 years because they were unaware it would continue that long. They purchased a year's worth, expecting/hoping that the next year would bring rain and an end to the famine.

Genesis 43:1 And the famine was severe in the land.

The famine was going to continue for 7 years. We are now beginning year 2 of the famine. The sons of Jacob would have purchased enough grain for one year, hoping that the famine would end after a year. They are not privy to the fact that Joseph predicted a 7 year famine. A year has passed and now there is not enough food for the extended family of Jacob.

Genesis 43:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. 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).			
kaph or k^{e} (כְּ) [pronounced *k^{e}*]	*like, as, according to; about, approximately*	preposition	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כַּאֲשֶׁר) [pronounced *kah-uh-SHER*] means *as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when*. Back in 1Sam. 12:8, I rendered this *for example*.			

Genesis 43:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâlâh (הָלָכ) [pronounced *kaw-LAWH*]	*to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away*	3rd person plural, Piel perfect	Strong's #3615 BDB #477
lâmed (ל) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾâkal (לָכָא) [pronounced *aw-KAHL*]	*to eat; to devour, to consume, to destroy*	Qal infinitive construct	Strong's #398 BDB #37
ʾêth (תֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shêber (רֶבֶש) [pronounced *SHAY-ber*]	*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]*	masculine singular noun	Strong's #7667 & 7668 BDB #991
ʾăsher (רֶשֲא) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81
bôwʾ (אוֹב) [pronounced *boh*]	*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*	3rd person masculine plural, Hiphil imperfect	Strong's #935 BDB #97
Mits^{e}rayim (יַרְצִמ) [pronounced *mits-RAH-yim*]	*double straights;* transliterated *Mizraim;* also *Egypt, Egyptians*	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: And it was, when they had finished eating the grain which they had bought in Egypt,... A time frame is not given here. However, it would make sense for this to be a year later, and they have run out of grain. The sons of Jacob and their families had eaten all of the grain that they purchased.

Genesis 43:2b

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

Genesis 43:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâmar (רַמָא) [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*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
ʾel (לֶא) [pronounced *ehl*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied); with the 3rd person masculine plural suffix	Strong's #413 BDB #39
ʾâb (בָא) [pronounced *aw^{b}v*]	*father,* both as the head of a household, clan or tribe; *ancestor, grandfather; founder, civil leader, military leader; master, teacher*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #1 BDB #3
shûwb (בוש) [pronounced *shoo^{b}v*]	*return, turn, turn back, reminisce, restore something, bring back something, revive, recover something, make restitution*	2nd person masculine plural, Qal imperative	Strong's #7725 BDB #996
shâbar (רַבָש) [pronounced *shaw^{b}-VAHR*]	*purchase, buy [grain]*	2nd person masculine plural, Qal imperative	Strong's #7666 BDB #991
m^{e}ʿaṭ (טַעְמ) [pronounced *m^{e}-ṢAHT*]	*a little, fewness, few*	masculine singular construct	Strong's #4592 BDB #589
ʾôkel (לֶכא) [pronounced *OH-kehl*]	*food, grain, meal; prey, meat; provisions*	masculine singular noun	Strong's #400 BDB #38

Translation: ...their father said to them, "Return [and] buy a little food." Jacob, who seems to have forgotten all that happened previously, despite the fact that Simeon is no longer with them. They know that they can only return with Benjamin, otherwise all of them might be thrown into jail.

Jacob has a great deal of nerve. Even though time has passed, what has occurred has not. Simeon is still incarcerated in Egypt. Simeon has a wife and children, but no one is going to act because Jacob would not allow Benjamin to leave under any circumstances. So every day, they all sit down at a meal with Simeon's wife and children and every day they are reminded where he is. Jacob finds that his family (especially himself and Benjamin) are about to go hungry so he proposes to send his sons back for more grain, as if nothing had happened.

Genesis 43:2 And it happened, when they had eaten up the grain which they had brought out of Egypt, their father said to them, "Go again, buy us a little food."

Jacob, the father, once that grain has been eaten, tells his sons to return to Egypt to buy some more grain.

Jacob probably has not forgotten what the boys said, upon their return—that Benjamin must go back with them—but apparently, he is not going to mention that. He appears willing to take a chance with them; and still unwilling to part with Benjamin.

This is unrealistic, because his sons may return with money to by grain and find themselves all thrown into prison (worst case scenario); or simply not being sold grain (the best case scenario).

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Jacob does not say, "Okay, we need to determine what we will do about the Benjamin thing." However, one of his sons speaks up:

And so says unto him Judah, to say, "Solemnly affirming, he solemnly affirmed in us, the man, to say, 'You [all] will not see my face unless your brother [is] with you [all].' If you are sending our brother with us we should go down and we should buy for you food. If you are not sending [him] we will not go down for the man said unto us, 'You will not see my face unless your brother [is] with you.' "	Genesis 43:3–5	**Then Judah spoke to him, saying, "The man solemnly affirmed with us, saying, 'You [all] will not see my face unless your brother [is] with you [all].' [So,] if you are sending our brother with us, [then] we will go down and we will buy food for you. [However,] if you are not sending [him], [then] we will not go down, for the man said to us, 'You will not see my face unless your brother [is] with you.' "**

Then Judah appealed to his father, saying, "This man, the prime minister, solemnly affirmed to us, saying, 'You will not see my face unless you are accompanied by your youngest brother.' So, if you are going to send our brother with us, then we will go down to Egypt and purchase food for you. However, if you are not sending him, then we will not go down, for the man said to us, 'You will not see my face unless you bring your brother with you.' "

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says unto him Judah, to say, "Solemnly affirming, he solemnly affirmed in us, the man, to say, 'You [all] will not see my face unless your brother [is] with you [all].' If you are sending our brother with us we should go down and we should buy for you food. If you are not sending [him] we will not go down for the man said unto us, 'You will not see my face unless your brother [is] with you.' "
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And Jehuda spake to him, saying, The man attesting attested to us, saying, You shall not see my face unless your brother be with you. If thou wilt send our brother with us, we will go down and buy thee corn; but if thou wilt not send, we will not go down: for the man told us, You shall not see my face unless your brother be with you.
Targum (Pseudo-Jonathan)	And Jehuda spake to him, saying, The man attesting attested to us saying, You shall not see the sight of my face unless your youngest brother be with you. If thou wilt send our brother with us, we will go down and buy corn for thee; but if thou wilt not send (him), we will not go down; for the man told us, You shall not see the sight of my face unless your brother be with you.
Revised Douay-Rheims	Juda answered: The man declared unto us with the attestation of an oath, saying: You shall not see my face, unless you bring your youngest brother with you. If

	therefore you will send him with us, we will set out together, and will buy necessaries for you. But if you will not, we will not go: for the man, as we have often said, declared unto us, saying: You shall not see my face without your youngest brother.
Latin Vulgate	.
Plain English Aramaic Bible	.
Aramaic ESV of Peshitta	Yudah spoke to him, saying, "The man solemnly warned us, saying, 'You shall not see my face, unless your brother is with you.' If you'll send our brother with us, we'll go down and buy you food, but if you'll not send him, we'll not go down, for the man said to us, 'You shall not see my face, unless your brother is with you.'"
Peshitta (Syriac)	And Judah said to him, The man did solemnly charge us, saying, You shall not see my face except your brother is with you. 4 If you will send our brother with us, we will go down and buy grain for ourselves; 5 But if you will not send him, we will not go down; for the man said to us, You shall not see my face except your brother is with you.
Septuagint (Greek)	And Judas spoke to him, saying, The man, the lord of the country, positively testified to us, saying, Ye shall not see my face, unless your younger brother be with you. If, then, you send our brother with us, we will go down, and buy you food; but if you send not our brother with us, we will not go: for the man spoke to us, saying, Ye shall not see my face, unless your younger brother be with you.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	Judah said to Jacob, 'The man warned us often. He said that we would not see him again unless we brought our brother with us. If you will send our brother with us, we will go down to Egypt. We will go there in order to buy food. If you will not send our brother, then we will not go down. The man told us this plainly. He said that we would not see him again unless our brother was with us.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2008	.
Easy-to-Read Version–2006	But Judah said to Jacob, "But the governor of that country warned us. He said, 'If you don't bring your brother back to me, I will refuse to talk to you.' If you send Benjamin with us, we will go down and buy grain. But if you refuse to send Benjamin, we will not go. The man warned us to not come back without him."
Easy-to-Read Version–2008	.
International Children's B.	But Judah said to Jacob, "The governor of that country strongly warned us. He said, 'Bring your brother back with you. If you don't, you will not be allowed to see me.' If you will send Benjamin with us, we will go down and buy food for you. But if you refuse to send Benjamin, we will not go. The governor of that country warned us. He said we would not see him if we didn't bring Benjamin with us."
God's Word™	.
Good News Bible (TEV)	.
The Message	But Judah said, "The man warned us most emphatically, 'You won't so much as see my face if you don't have your brother with you.' If you're ready to release our brother to go with us, we'll go down and get you food. But if you're not ready, we aren't going. What would be the use? The man told us, 'You won't so much as see my face if you don't have your brother with you.'"
Names of God Bible	.
NIRV	.

New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	Judah said to him, “The man was absolutely serious when he said, ‘You may not see me again without your brother with you.’ If you agree to send our brother with us, then we will go down and buy you food. But if you don’t agree to send him, then we can’t go down because the man said to us, ‘You may not see me again without your brother with you.’”
Contemporary English V.	Judah replied, "The governor strictly warned us that we would not be allowed to see him unless we brought our youngest brother with us. If you let us take Benjamin along, we will go and buy grain. But we won't go without him!"
The Living Bible	But Judah told him, “The man wasn’t fooling one bit when he said, ‘Don’t ever come back again unless your brother is with you.’ We cannot go unless you let Benjamin go with us.”
New Berkeley Version	.
New Century Version	But Judah said to Jacob, “The governor of that country strongly warned us, ‘If you don’t bring your brother back with you, you will not be allowed to see me.’ If you will send Benjamin with us, we will go down and buy food for you. But if you refuse to send Benjamin, we will not go. The governor of that country warned us that we would not see him if we didn’t bring Benjamin with us.”
New Life Version	But Judah told him, "The man said to us with sharp words, 'You will not see my face unless your brother is with you.' If you send our brother with us, we will go to Egypt and buy you food. But if you do not send him, we will not go. For the man said, 'You will not see my face unless your brother is with you.' "
New Living Translation	But Judah said, “The man was serious when he warned us, ‘You won’t see my face again unless your brother is with you.’ If you send Benjamin with us, we will go down and buy more food. But if you don’t let Benjamin go, we won’t go either. Remember, the man said, ‘You won’t see my face again unless your brother is with you.’”

Partially literal and partially paraphrased translations:

American English Bible	But Judah said to him: 'That man who's the lord of the country absolutely warned us, *You won't see my face again unless you have your younger brother with you*. So if you'll send our brother with us, we'll go and buy you food. But if you won't send our brother with us, we won't go.'.
Beck’s American Translation	.
International Standard V	But Judah reminded him, “The man distinctly warned us: ‘You’ll never see my face unless your brother comes with you.’ So if you send our brother with us, we’ll go down and buy some food. But if you don’t send him, we’re not going, because the man told us, ‘You’ll never see my face unless your brother is with you.’”
Revised Knox Bible	Why, answered Juda, this man we told you of warned us with a solemn oath he would not give us audience, unless our youngest brother came back with us. If you will send him in our company, we will all go together, and buy what you need; not otherwise. How often must we tell you that the man gave us solemn warning, You shall have no audience without this youngest brother of yours?
New Advent (Knox) Bible	.
Today’s NIV	.
Translation for Translators	But Judah said to him, “The man who sold us the grain warned us sternly, ‘I will not let you see me [SYN] again if you come and your younger brother is not with you.’ So, if you will send our younger brother with us, we will go down to Egypt and buy some grain for you. But if you will not send him, we will not go down there, because that man said to us, ‘I will not let you see me again if your younger brother is not with you.’ ”

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	Then Judah spoke to him, and said, "The man-in-charge told us positively [The Hebrew says, "to testify he testified," another example of repetition for emphasis.], 'You will not be allowed to see me unless your brother is with you. If you will send our brother with us, we can go down and buy food for you. But if you don't send him, there's no use in our going down. The man told us, 'You will not be allowed to see me unless your brother is with you.'"
Ferrar-Fenton Bible	When Judah replied to him saying, " The man swore to us, asseverating, 1 You shall never see my face, unless your brother is with you.' If you are wise enough to send our brother with us, we will return and buy food for you to eat. But if you will not send, we will not go down ; for the man said to us, ' You shall not see my face unless your brother is with you.' "
God's Truth (Tyndale)	Then said Juda unto him: the man did testify unto us saying: look that you see not my face except your brother be with you. Therefore if you will send our brother with us, we will go and buy the food. But if you will not send him, we will not go: for the man said unto us: look that you see not my face, except your brother be with you.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	But Judah said to him: The man strictly admonished us, saying, Ye shall not appear before me except your brother be with you. So if thou art sending our brother along with us, we shall go down and buy food for thee. But if thou art not sending him, we shall not go down. For the man said to us, Ye shall not appear before me except your brother be with you. (1)
Lexham English Bible	Then Judah said to him, "The man solemnly admonished us, saying, 'You shall not see my face unless your brother [is] with you.' {If you will send} our brother with us, we will go down and buy food for you, but {if you will not send} [him], we will not go down, for the man said to us, 'You shall not see my face unless your brother [is] with you.'"
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	But Judah said to him, "The man warned us firmly saying, 'You won't see my face unless your brother is with you.' If you send our brother with us, we will go down and buy grain for you for food. But if you won't send him, we won't go down, because the man said to us, 'You won't see my face unless your brother is with you.'"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Judah spoke to him, saying, The man protesting, protested to us, saying, You shall not see my face unless your brother is with you. If you are sending our brother with us, we will descend, and buy food for you; And if you are not sending *him,* we will not descend, because the man said to us, You shall not see my face unless your brother is with you.
New American Bible (2002)	But Judah replied: "The man strictly warned us, 'You shall not appear in my presence unless your brother is with you.' If you are willing to let our brother go with us, we will go down to procure food for you. But if you are not willing, we will not go down, because the man told us, 'You shall not appear in my presence unless your brother is with you.'"
New American Bible (2011)	.
New Jerusalem Bible	'But', Judah replied, 'the man expressly warned us, "You will not be admitted to my presence unless your brother is with you." If you are ready to send our brother with us, we will go down and get food for you. But if you are not ready to send him, we

	will not go down, in view of the man's warning, "You will not be admitted to my presence unless your brother is with you." '
New RSV	.
Revised English Bible	Judah replied, “But the man warned us that we must not go into his presence unless our brother was with us. If you let our brother go with us, we will go down and buy you food. But if you will not let him, we cannot go, for the man declared, ‘You shall not come into my presence unless your brother is with you.’”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Y’hudah said to him, “The man expressly warned us, ‘You will not see my face unless your brother is with you.’ If you will send our brother with us, we will go down and buy you food; but if you will not send him, we will not go down; for the man said to us, ‘You will not see my face unless your brother is with you.’”
exeGeses companion Bible	And Yah Hudah says to him, saying, In witnessing, the man witnessed to us, saying, You see not my face, unless your brother is with you. If you send our brother with us, we descend and market kernels for food for you: but if you send him not, we descend not: for the man says to us, You see not my face, unless your brother is with you.
Hebraic Roots Bible	.
JPS (Tanakh—1985)	But Judah said to him, “The man warned us, ‘Do not let me see your faces unless your brother is with you.’ If you will let our brother go with us, we will go down and procure food for you; but if you will not let him go, we will not go down, for the man said to us, ‘Do not let me see your faces unless your brother is with you.’ ”
Judaica Press Complete T.	.
Kaplan Translation	Judah tried to reason with him. He said, 'The man warned us, 'Do not appear before me unless your brother is with you.' If you consent to send our brother with us, we will go and get you food. But if you will not send [him], we cannot go. The man told us, 'Do not appear before me unless your brother is with you.' '
Orthodox Jewish Bible	And Yehudah spoke unto him, saying, The ish did solemnly warn us, saying, Ye shall not see my face, unless achichem be with you. If thou wilt send achinu (our brother) with us, we will go down and buy thee ochel; But if thou wilt not send him, we will not go down; for the ish said unto us, Ye shall not see my face, unless achichem be with you.
The Scriptures 1998	But Yehudah spoke to him, saying, “The man vehemently warned us, saying, ‘You do not see my face unless your brother is with you.’ ” “If you let our brother go with us, we go down and buy you food. “But if you do not let him go, we do not go down, because the man said to us, ‘You do not see my face unless your brother is with you.’ ”

Expanded/Embellished Bibles:

The Amplified Bible	But Judah said to him, “The man [representing Pharaoh] solemnly and sternly warned us, saying, ‘You will not see my face [again] unless your brother is with you.’ If you will send our brother with us, we will go down [to Egypt] and buy you food. But if you will not send him, we will not go down there; for the man said to us, ‘You will not see my face unless your brother is with you.’”
The Expanded Bible	But Judah said to Jacob, “The ·governor of that country [man] strongly warned us, ‘·If you don’t bring your brother back with you, you will not be allowed to see me [ᴸYou may not see my face unless your brother is with you].’ If you will send

·Benjamin [└our brother] with us, we will go down and buy food for you. But if you ·refuse to send Benjamin [└are not sending], we will not go. The ·governor of that country [└man] ·warned [└said to] us that ·we would not see him if we didn't bring Benjamin with us [└you will not see my face unless your brother is with you]."

The Geneva Bible .

Kretzmann's Commentary And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face except your brother be with you. There was a reason for the solemn testifying of Joseph, since he was so anxious to see his full brother, the only other son of his mother Rachel. Judah here steps to the front, Reuben having already failed, and Levi having lost the confidence of his father on account of the affair at Shechem. Judah's attitude is gentle, but firm, and shows an unselfish devotion. If thou wilt send our brother with us, we will go down and buy thee food; but if thou wilt not send him, we will not go down; for the man said unto us, Ye shall not see my face except your brother be with you. That was the alternative and the condition, and Judah was not in a position to change it.

NET Bible® But Judah said to him, "The man solemnly warned us, 'You will not see my face [The idiom "see my face" means "have an audience with me."] unless your brother is with you.' If you send [*Heb* "if there is you sending," that is, "if you send."] our brother with us, we'll go down and buy food for you. But if you will not send him, we won't go down there because the man said to us, 'You will not see my face unless your brother is with you.'"

Syndein/Thieme And Judah kept on speaking unto him, saying, "The man {referring to Joseph} protesting . . . he did protest/'did solemnly protest' {`uwd `uwd - doubling is very strong} unto us, saying, "You shall not see my face {come in my presence}, except/unless your brother be with you. If you will send our brother with us, we will go down and buy you food. But if you will not send him, we will not go down. For the man kept on saying unto us, You shall not see my face, except your brother be with you."

The Voice But Judah cautioned him.
Judah: The man *who rules Egypt* clearly warned us, *Father,* that he will not agree to see us again unless our brother Benjamin accompanies us. If you will send Benjamin along with us, then we will go down and buy the food. But if you won't allow him to go, we will not go either because the man *clearly* told us, "You will not see my face unless your brother is with you."

Literal, almost word-for-word, renderings:

Concordant Literal Version And speaking to him is Judah, saying, "The man testified, yea, testified to us, saying, `You shall not see my face, if your small brother fails to be with you! Should you, forsooth, send our brother with us, down will we go and purchase food for you. Yet should you not be sending our brother with us, we will not go down, for the man said to us, `You shall not see my face if your small brother fails to be with you!

Context Group Version And Judah spoke to him, saying, The man did solemnly warn us, saying, You {pl} shall not see my face, unless your {pl} brother be with you {pl}. If you will send our brother with us, we will go down and buy you food: but if you will not send him, we will not go down; for the man said to us, You {pl} shall not see my face, unless your {pl} brother be with you {pl}

Darby Translation .

Emphasized Bible .

English Standard Version .

English Standard V. – UK .

Evidence Bible .

Green's Literal Translation .

H. C. Leupold .

Jack Ballinger's translation	.
Modern English Version	Judah spoke to him, saying, "The man solemnly warned us, saying, 'You will not see my face unless your brother is with you.' If you will send our brother with us, we will go down and buy food for you. But if you will not send him, we will not go down. For the man said to us, 'You will not see my face unless your brother is with you.' "
Modern KJV	.
NASB	.
New European Version	.
New King James Version	.
Owen's Translation	.
Brenner'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 Judah speaks unto him, saying, "The man protesting protested to us, saying, You [all] do not see my face without your brother being with you; if you are sending our brother with us, we go down, and buy for you food, and if you are not sending—we do not go down, for the man said unto us, You [all] do not see my face without your brother being with you."

The gist of this passage: Judah speaks up, reminding his father that the prime minister told them that they would not be able to see his face unless their youngest brother was with them.

Genesis 43:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâmar (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*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
ʾel (אֶל) [pronounced *ehl*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied); with the 3rd person masculine singular suffix	Strong's #413 BDB #39
Yehûwdâh (יְהוּדָה) [pronounced *yeh-hoo-DAW*]	possibly means *to praise, to be praised;* and is transliterated *Judah*	masculine proper noun/location	Strong's #3063 BDB #397
lâmed (ל) [pronounced *le*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510

Genesis 43:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâmar (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*	Qal infinitive construct	Strong's #559 BDB #55
gûwd (דוּע) [pronounced *ģood*]	*to take as a witness, to call [someone] to witness; to bear witness, to testify, to solemnly affirm; to solemnly admonish [or, enjoin]*	Hiphil infinitive construct	Strong's #5749 BDB #729
The infinitive absolute can act as a noun, a verb or an adverb. It takes the part of a noun, but with another verb (which may or may not be in the same stem), and it intensifies the verb's meaning, where it functions either as a complement of affirmation, and therefore translated *surely* or *indeed;* or it may act as a complement of condition, and therefore be translated *at all, freely* or *indeed*.[6] It's primary use when found before its verb is to strengthen or emphasize.			
gûwd (דוּע) [pronounced *ģood*]	*to take as a witness, to call [someone] to witness; to bear witness, to testify, to solemnly affirm; to solemnly admonish [or, enjoin]*	3rd person masculine singular, Hiphil imperfect	Strong's #5749 BDB #729
The NET Bible: *The infinitive absolute with the finite verb stresses the point. The primary meaning of the verb is "to witness; to testify." It alludes to Joseph's oath, which was tantamount to a threat or warning.*[7]			
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity with the 3rd person masculine plural suffix	No Strong's # BDB #88
ʾîysh (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); with the definite article	Strong's #376 BDB #35

Translation: Then Judah spoke to him, saying, "The man solemnly affirmed with us,... Specific sons will be the focus of the narrative of Joseph. Clearly, Joseph was not here, he was not a fly on the ceiling, and it makes sense that certain brothers told him what happened, and then he incorporated it into his overall narrative. What is nice, apart from Gen. 38, this narrative is quite smooth. This great arc narrative is presented very artfully in the 3rd person omniscient format. While I am not an expert on ancient literature, my guess is, this is one of the earliest examples of 3rd person omniscient literature which integrated various events not observed by a single person.

Judah will make a very logical argument. He repeats a verb here, which, by itself means *to solemnly affirm*.

Note that some slang goes back quite a ways; here Joseph is called *the man*, terminology used today of one in authority (although it is used in derision today). Since they do not know who Joseph is and they do not know what his specific rank is, they refer to him as *the man*, a term here of fear and respect.

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[6] Paraphrased from *The Complete Word Study Old Testament;* Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.

[7] From **https://bible.org/netbible/index.htm?gen43.htm** (footnote); accessed August 21, 2016.

This is one of the few times that we will see the brothers distinguished. Reuben and Judah have stood out in this ordeal, both of them revealing some maturity and nobility. They had been biding their time; they desired to retrieve Simeon, but could not unless Benjamin went with them.

Genesis 43:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾâmar (רַמָא) [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*	Qal infinitive construct	Strong's #559 BDB #55
lôʾ (אֹל or אוֹל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râʾâh (הָאָר) [pronounced *raw-AWH*]	*to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know*	2nd person masculine plural, Qal imperfect	Strong's #7200 BDB #906
pânîym (מיִנָפ) [pronounced *paw-NEEM*]	*face, faces, countenance; presence; person; surface*	masculine plural construct (plural acts like English singular) with the 1st person singular suffix	Strong's #6440 BDB #815
When found by itself, pânîym, without a preposition preceding it and with a personal possessive pronoun, can be used for doing or saying something to someone, in front of someone or in their presence.			
bil^{e}tîy (יִתְלִב) pronounced *bill*^{e}*-TEE*]	*besides that, unless that, unless*	conjunction	Strong's #1115 BDB #116
Bil^{e}tîy actually has several applications: ❶ an adverb of negation (*not*); ❷ as a preposition/adverb which means *without, besides except;* ❸ as a conjunction which means *besides that, unless that, unless*.			
ʾâch (חָא) [pronounced *awhk*]	*brother, half-brother; kinsman* or *close relative; one who resembles*	masculine singular noun with the 2nd person masculine plural suffix	Strong's #251 BDB #26
ʾêth (תֵא) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object) with the 2nd person masculine plural suffix	Strong's #854 BDB #85

Translation: ...saying, 'You [all] will not see my face unless your brother [is] with you [all].' The prime minister tells the brothers, "You will not see my face unless your youngest brother is with you." According to the prime minister, that is required in order for him to believe that they are not spies.

Now, in order to buy grain, they must go through Joseph, the prime minister, as he was over the entire distribution process. If Joseph refused a meeting with them, they would not be able to purchase any grain.

Genesis 43:3 And Judah spoke to him, saying, "The man solemnly protested to us, saying, 'You will not see my face unless your brother is with you.'

A year has passed and this is new—that Judah speaks up. Recall that the key brothers in the final chapters of Genesis are Reuben, Simeon, Levi, Judah and Joseph. Even though the other brothers are here, in attendance—even occasionally speaking—their names are never recorded when it comes to speaking or acting.

What seems to have come out of nowhere is, Judah is behaving like the oldest brother. He has to deal with the world as it is, not as they would want it to be. Judah speaks up this time, and reminds his father Jacob what the prime minister told them. They had to bring back their youngest brother to verify all that they told him. They told the prime minister that they were 10 brothers with one brother gone and the other brother at home. In order for him to believe this story (and not to think that these are simply 10 spies from a neighboring country), the brothers were to return with their youngest brother in tow.

Now, we know that the prime minister is Joseph; however, he has not yet revealed this to his older brothers. In fact, it appears that he may not reveal himself for who he is to them; but that he does want to see his younger, full brother and his father (and hence, the whole business with the accusations that Joseph actually knows to be false).

Joseph, in his position, deals with hundreds of hungry people coming to Egypt to purchase grain. He needed to set his brothers apart from the rest of those buying grain, so he accuses them of being spies and throws them all in jail. Now, they are separated from everyone else. When Joseph questions them, he has the excuse to ask for personal information. Joseph then allows 9 of his brothers out of jail, to take grain back to their families. And, as we studied, Joseph will require that his brothers return, but with their youngest brother with them—and this would allow Joseph to see his younger and full brother. All the while, his brothers do not know who he is.

Judah, having no idea about the Prime Minister's actual motivation, firmly continues to make his case to his father:

Genesis 43:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced *eem*]	*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)	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אִם) 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).			
Gesenius writes: *Its primary power I regard as demonstrative, lo! Behold!* [8]			
yêsh (יֵשׁ) [pronounced *yaysh*]	*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*	substantive with a 2nd person masculine singular suffix; the verb *to be* may be implied	Strong's #3426 BDB #441

[8] *Gesenius Hebrew Chaldee Lexicon to the Old Testament,* Baker Books; ©1979; p. 55.

Genesis 43:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The substantive yêsh often acts as a substantive plus the absolute status quo verb *to be;* e.g., *[if] there be* (1Sam. 20:8), *there is* (Esther 3:8), *there shall be* (Jer. 31:6). However, this acts not as a mere copula [pronounced *KOP-ye-la*], 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—*or is there, or does there exist*. We often render this *there is,* even though *there is* no verb.			
shâlach (חָלַשׁ) [pronounced *shaw-LAKH*]	*sending [off, away], dismissing, giving over, casting out, letting go, setting free, shooting forth* [branches], *shooting* [an arrow]	Piel participle	Strong's #7971 BDB #1018
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾâch (אָח) [pronounced *awhk*]	*brother, half-brother; kinsman* or *close relative; one who resembles*	masculine singular noun with the 1st person plural suffix	Strong's #251 BDB #26
ʾêth (אֵת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object) with the 1st person plural suffix	Strong's #854 BDB #85

Translation: [So,] if you are sending our brother with us,... Jacob, then makes this a clear and simple binary choice. One approach is to agree to send Benjamin.

Genesis 43:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yârad (יָרַד) [pronounced *yaw-RAHD*]	*to descend, to come down, to go down*	1st person plural, Qal imperfect; with the cohortative hê	Strong's #3381 BDB #432
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.			
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
shâbar (שָׁבַר) [pronounced *shaw^{b}-VAHR*]	*to purchase, to buy [grain]*	1st person plural, Qal imperfect; with the cohortative hê	Strong's #7666 BDB #991
lâmed (לְ) [pronounced *l^{e}*]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition with the 2nd person masculine singular suffix	No Strong's # BDB #510

Genesis 43:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾôkel (אֹכֶל) [pronounced *OH-kehl*]	*food, grain, meal; prey, meat; provisions*	masculine singular noun	Strong's #400 BDB #38

Translation: ...[then] we will go down and we will buy food for you. If Benjamin is sent with them, then Judah says, "Then we will go down to Egypt and we will purchase food for you."

Genesis 43:4 If you will send our brother with us, we will go down and buy you food.

"Therefore, send Benjamin with us, and we can buy the food." Judah calmly puts his foot down. In fact, he personalizes this by saying to his father, "We will go down to buy food for you." But he makes certain that his father understands: "Of course we will return to purchase more grain—but Benjamin must go with us." Judah fully understands that there is no choice here. They cannot simply return as 9 brothers and expect to purchase grain with a problem. Judah reasonably expects that the prime minister may throw them all in jail and possibly even execute them for being spies. With that very real scenario facing them on their return to Egypt, Judah tells his father that they will return to Egypt, but only if Benjamin goes along with them.

Genesis 43:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced *eem*]	*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)	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אִם) 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).			
Gesenius writes: *Its primary power I regard as demonstrative, lo! Behold!* [9]			
ʾêyin (אַיִן) [pronounced *AYH-yin*]	*in the condition of being not = without, nothing, no, not; there is no [none, no one, not]*	substantive of negative; 2nd person masculine singular suffix	Strong's #369 BDB #34
Together, ʾîm lôʾ (אִם לֹא) [pronounced *eem low*] act as an emphatic affirmative and they mean *if not, surely, unless*. I am not sure how similar this is.			
shâlach (שָׁלַח) [pronounced *shaw-LAKH*]	*sending [off, away], dismissing, giving over, casting out, letting go, setting free, shooting forth* [branches], *shooting* [an arrow]	Piel participle	Strong's #7971 BDB #1018

[9] *Gesenius Hebrew Chaldee Lexicon to the Old Testament,* Baker Books; ©1979; p. 55.

Genesis 43:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lôˀ (אוֹל or אֹל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yârad (דַרְיָ) [pronounced *yaw-RAHD*]	*to descend, to come down, to go down*	1st person plural, Qal imperfect	Strong's #3381 BDB #432

Translation: [However,] if you are not sending [him], [then] we will not go down,... The alternate approach is not to send Benjamin with them. "If you don't send him with us, then we are not going to go down to Egypt."

Genesis 43:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (יְכִ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾîysh (שִׁיא) [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
ʾâmar (רַמָא) [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*	3rd person masculine singular, Qal perfect	Strong's #559 BDB #55
ʾel (לֶא) [pronounced *ehl*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied); with the 1st person plural suffix	Strong's #413 BDB #39
lôˀ (אוֹל or אֹל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râʾâh (הָאָר) [pronounced *raw-AWH*]	*to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know*	2nd person masculine plural, Qal imperfect	Strong's #7200 BDB #906
pânîym (מִינְפ) [pronounced *paw-NEEM*]	*face, faces, countenance; presence; person; surface*	masculine plural construct (plural acts like English singular) with the 1st person singular suffix	Strong's #6440 BDB #815
When found by itself, pânîym, without a preposition preceding it and with a personal possessive pronoun, can be used for doing or saying something to someone, in front of someone or in their presence.			

Genesis 43:5b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
bil^{e}tîy (יִתְלְבִּ) pronounced *bill^{e}-TEE*]	*besides that, unless that, unless*	conjunction	Strong's #1115 BDB #116
Bil^{e}tîy actually has several applications: ❶ an adverb of negation (*not*); ❷ as a preposition/adverb which means *without, besides except;* ❸ as a conjunction which means *besides that, unless that, unless*.			
ʾâch (אָח) [pronounced *awhk*]	*brother, half-brother; kinsman* or *close relative; one who resembles*	masculine singular noun with the 2nd person masculine plural suffix	Strong's #251 BDB #26
ʾêth (אֵת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object) with the 2nd person masculine plural suffix	Strong's #854 BDB #85

Translation: ...for the man said to us, 'You will not see my face unless your brother [is] with you.' " Judah repeats what the prime minister said to him; it is hard to argue with what Judah is saying. His approach is clear and logical.

Jacob is rather hard-headed and this will have to be said to him several times before he realizes that he has not alternative but for the family to starve or for him to send Benjamin down to Egypt with his brothers.

It is a simple binary choice: send Benjamin with them in order to buy grain; or the brothers simply will not go because the prime minister will not see them.

Genesis 43:5 But if you will not send him, we will not go down. For the man said to us, 'You will not see my face unless your brother is with you.' "

The *man* is Joseph, the prime minister of Egypt. The brothers do have a healthy fear of him. He could call for their imprisonment or execution with a snap of his fingers. So they know that they must do as he has requested.

Judah stands firm. "We are not going down to Egypt to buy grain unless you send Benjamin to go with us. He has promised not to even see us unless our brother is there; and if he does not see us, then we cannot buy grain." He reminds his father Jacob (and his other brothers) what the prime minister said.

Judah added something which was not said in Gen. 42: "The man said to us, 'You will not see my face unless your brother is with you.' " Did Joseph tell them this? Joseph actually said, "[I]f you are honest men, let one of your brothers remain confined where you are in custody, and let the rest go and carry grain for the famine of your households, and bring your youngest brother to me. So your words will be verified, and you shall not die." (Gen. 42:19–20a). Let me suggest that Judah felt it was not prudent to reveal to Jacob that the prime minister has essentially threatened all of them with death. Jacob is upset enough already; adding this tidbit of information to the mix would not help. Judah knows that it is necessary for them to return with Benjamin; but he also knows his father and what he can and cannot say.

———————————

And so says Israel, “For why did you act with evil against me to tell to the man if still to you [all] a brother?”	Genesis 43:6	**Then Israel said, “Why did you do evil toward me to tell this [lit., *the*] man whether [or not] you [all] still had a brother?”**

Then Israel said, “Why did you do this evil toward me to tell this man whether or not you had another brother?”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Israel, “For why did you act with evil against me to tell to the man if still to you [all] a brother?”
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And Israel said, Why did you do me this evil, in showing the man that you have a brother?
Targum (Pseudo-Jonathan)	And Israel said, Why did you do me evil in showing the man that you had yet a brother?
Revised Douay-Rheims	Israel said to them: You have done this for my misery in that you told him you had also another brother.
Latin Vulgate	.
Plain English Aramaic Bible	.
Aramaic ESV of Peshitta	Yisrael said, "Why did you treat me so badly, telling the man that you had another brother?"
Peshitta (Syriac)	Then their father Israel said to them, Why did you cause me this displeasure, as to tell the man whether you had another brother?
Septuagint (Greek)	And Israel said, Why did you harm me, inasmuch as you told the man that you had a brother?
NETS (Greek)	.
Brenton’s Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	Israel said, ‘Why did you tell him that you had another brother? You did an evil thing to me when you said that.’
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Israel said, “Why did you tell him you had another brother? Why did you do such a bad thing to me?”
International Children’s B.	Jacob, also called Israel, said, “Why did you tell the man you had another brother? You have caused me a lot of trouble.”
God’s Word™	Israel asked, “Why have you made trouble for me by telling the man you had another brother?”
Good News Bible (TEV)	.
The Message	Israel said, “Why are you making my life so difficult! Why did you ever tell the man you had another brother?”
Names of God Bible	.
NIRV	Israel asked, “Why did you bring this trouble to me? Why did you tell the man you had another brother?”
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	Israel said, “Why have you caused me such pain by telling the man you had another brother?”
Contemporary English V.	Jacob asked, "Why did you cause me so much trouble by telling the governor you had another brother?"
The Living Bible	“Why did you ever tell him you had another brother?” Israel moaned. “Why did you have to treat me like that?”
New Berkeley Version	.
New Century Version	Israel said, “Why did you tell the man you had another brother? You have caused me a lot of trouble.”
New Life Version	.
New Living Translation	“Why were you so cruel to me?” Jacob moaned. “Why did you tell him you had another brother?”

Partially literal and partially paraphrased translations:

American English Bible	Then IsraEl asked: 'Why did you do so much harm to me by telling the man that you had a brother?'
Beck’s American Translation	.
International Standard V	Israel replied, “Why did you make all this trouble by telling the man that you have another brother?”
New Advent (Knox) Bible	This was great unkindness you did me, Israel said, to tell him you had a brother at all.
Today’s NIV	.
Translation for Translators	Jacob asked, “Why did you cause me to have this trouble by telling the man that you had a younger brother?”

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Isra-el was to say: Yous are to have fractured me, in that yous are to tell the man, that there is another brother.
Conservapedia	So Israel said, "How could you have done me so ill a turn as to tell the man that you had still another brother?"
Ferrar-Fenton Bible	Israel, however, answered, " Why did you wrong me by telling the man that there was another brother to you ? "
God’s Truth (Tyndale)	And Israel said: wherefore dealt you so cruelly with me, as to tell the man that you had yet another brother?
HCSB	“Why did you cause me so much trouble?” Israel asked. “Why did you tell the man that you had another brother?”
Jubilee Bible 2000	.
Lexham English Bible	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Israel said, Why did you do evil to me by causing *it* to stand out boldly to the man about your brother?
New American Bible (2002)	.
New American Bible (2011)	Israel demanded, “Why did you bring this trouble on me by telling the man that you had another brother?”

New Jerusalem Bible	Then Israel said, 'Why did you bring this misery on me by telling the man you had another brother?'
New RSV	.
Revised English Bible	Israel said, “Why have you treated me so badly by telling the man that you had another brother?”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Isra’el said, “Why did you bring such trouble my way by telling the man you had another brother?”
exeGeses companion Bible	And Yisra El says, Why vilify you me, as to tell the man whether you had yet a brother?
Hebraic Roots Bible	.
JPS (Tanakh—1985)	And Israel said, “Why did you serve me so ill as to tell the man that you had another brother?”
Judaica Press Complete T.	.
Kaplan Translation	Israel said, 'Why did you do such a terrible thing to me, telling the man that you had another brother?'
Orthodox Jewish Bible	And Yisroel said, Why dealt ye so ill with me, as to tell the ish whether ye had yet another ach (brother)?
The Scriptures 1998	And Yisra’ĕl said, “Why did you do evil to me to inform the man that you still had another brother?”

Expanded/Embellished Bibles:

The Amplified Bible	.
The Expanded Bible	Israel [[C]another name for Jacob; 32:28] said, “Why did you tell the man you had another brother? You have ·caused me a lot of trouble [wronged/harmed me].”
The Geneva Bible	.
Kretzmann’s Commentary	And Israel said, Wherefore dealt ye so ill with me as to tell the man whether ye had yet a brother? Some of the petulance of old age appears here, though it is by no means excluded that Jacob occasionally suspected his sons of knowing more about the disappearance of Joseph than they cared to tell.
NET Bible®	Israel said, “Why did you bring this trouble on me by telling [The infinitive construct here explains how they brought trouble on Jacob.] the man you had one more brother?”
Syndein/Thieme	And Israel {Jacob} kept on saying, "Why have you dealt so ill/evilly with me, as to tell the man whether you had yet a brother?" {Note: Jacob says 'why didn't you lie to the man and not tell him you had a brother??' Human viewpoint response. Another reason - use human viewpoint techniques to get through life - lying here (see Chapter 42:36 for more reasons for Jacob's misery). Jacob would lie, cheat and steal to get through life. The 'chiseler' - Jacob means 'chiseler' - meant at this point in his life, he still used human viewpoint thinking and chiseled everyone!}
The Voice	**Jacob:** Why did you do this to me? Why did you tell this man you had another brother?

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and Yisra'el [He turns El] said, why did you make me dysfunctional, telling to the man you had another brother,...
Concordant Literal Version	.
Context Group Version	And Israel said, Why did you {pl} deal so ill with me, as to tell the man whether you {pl} had yet a brother?

Darby Translation	.
Emphasized Bible	.
English Standard Version	Israel said, "Why did you treat me so badly as to tell the man that you had another brother?"
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	And Israel said, Why did you do evil to me to tell the man you still *had* a brother?
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	.
New European Version	.
New King James Version	And Israel said, "Why did you deal so wrongfully with me as to tell the man whether you had still *another* brother?"
Owen's Translation	.
Brenner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	And Israel said, Why did you + deal so ill with me, as to tell the man whether you + had yet a brother?
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And Israel says, "Why did you [all] evil to me, by declaring to the man that you [all] had yet a brother?"

The gist of this passage: Jacob asks why this evil was done to him specifically, to tell the prime minister of Egypt that there was yet another brother.

Genesis 43:6

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâmar (רַמָא) [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*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yis^{e}râʾêl (לֵאָרְשִׂי) [pronounced *yis-raw-ALE*]	*God prevails; contender; soldier of God;* transliterated *Israel*	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Genesis 43:6

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: *The name Israel means "God fights" (although some interpret the meaning as "he fights [with] God"). See Gen 32:28.*[10] The NIV Study Bible understands his name to mean, *he struggles with God.*[11] See Gen. 32:22–30.			
lâmed (ל) [pronounced *l*^{e}]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
mâh (מָה) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh together literally mean *for why*. They can be rendered *why, for what reason, to what purpose, for what purpose,* indicating an interrogatory sentence. BDB also offers the rendering *lest*. Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering *on account of [that] which, because that*.			
râʿaʿ (עָרַע) [pronounced *raw-ĢAHĢ*]	*to make evil, to do evil, to do ill, to cause to do evil, to cause something injurious to be done, to do harm*	3rd person masculine singular, Hiphil perfect	Strong's #7489 BDB #949
The NET Bible: *The verb may even have a moral connotation here, "Why did you do evil to me?"* [12]			
lâmed (ל) [pronounced *l*^{e}]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
nâgad (דַּגָּנ) [pronounced *naw-GAHD*]	*to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that*	Hiphil infinitive construct	Strong's #5046 BDB #616
lâmed (ל) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾîysh (שִׁיא) [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
hă (הֲ) [pronounced *heh*]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb *to be* may be implied. This can be used in an indirect interrogation and translated *whether*.		Strong's #none BDB #209
Hă (הֲ) [pronounced *heh*] usually an interrogative particle; but can act as indirect interrogation and be translated *if, whether [or not]*.			

[10] From **https://bible.org/netbible/index.htm?gen35.htm** (footnote) accessed January 2, 2015.

[11] *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 46 (footnote).

[12] From **https://bible.org/netbible/index.htm?gen43.htm** (footnote); accessed August 21, 2016.

Genesis 43:6			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʿôwd (דּוע) [pronounced *ǵohd*]	*still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet*	adverb	Strong's #5750 BDB #728
In Gen. 43:6, this appears to be an adjective that means, *another, an additional*.			
lâmed (ל) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition with the 2nd person masculine plural suffix	No Strong's # BDB #510
ʾâch (אָח) [pronounced *awhk*]	*brother, half-brother; kinsman* or *close relative; one who resembles*	masculine singular noun	Strong's #251 BDB #26

Translation: Then Israel said, "Why did you do evil toward me to tell this [lit., *the*] man whether [or not] you [all] still had a brother?" Here I am surprised at the use of the name *Israel* instead of *Jacob*. Since that is his God-given name, one would expect it to be used when he is doing or saying something of spiritual significance. However, here, Jacob is whining. It is clear what the alternatives are and no matter what is discussed, the alternatives will remain the same. Even if his sons were wrong, which they weren't, the past cannot be changed. What he will say to them will not be by way of a valuable lesson in their lives; a reiteration of what they should have learned from what they had done—it will just be Jacob trying to place blame. There is no one more egotistical than someone who thinks that everything that others do concerns them, and that they are the victim of everyone else's actions.

This is unusual, because usually, when Jacob is called *Israel,* it is revealing perhaps a smidgeon of goodness in this man. Here, he takes what his sons did very personally, as if they were thinking, "How can we screw up dad's life even more? Oh, I know, we will tell Pharaoh about our younger brother at home." Obviously, that was not the thinking of these men.

With all of the sons of Israel speaking at once, without necessarily any prodding from the prime minister (although he may have prodded), the sons of Israel let it be known that they had two other brothers.

Given the verse that follows, it appears that Joseph did ask them questions which led them to telling him about their two other brothers. Since Joseph is one of those brothers, he was going to ask questions to get information about his younger brother, himself (whom they say is dead), and his father.

When the brothers of Joseph sold him into slavery, It did not full enter into their consciousness just how much this would impact their father Jacob. They simply did not think things through.

So there is no misunderstanding, Jacob is wrong in two areas: (1) he is trying to place blame where there is none (what comes to mind is frivolous lawsuits); and, (2) he turns things around so that he sees what was done was an intentional slight against him. This is short-sighted and egotistical.

Genesis 43:6 And Israel [= Jacob] said, "Why have you dealt ill with me, to tell the man whether you had yet a brother?"

Jacob asks them, "Why did you tell them you had a younger brother? How could you do that to me?" Jacob continues to see everything through the prism of his own life. To Jacob, he cannot understand why his sons would

have told the prime minister about Benjamin and he takes this *slip-up* quite personally, as if this was their plan, to make his life miserable.

There are some people who relate each and every detail of that which goes on around them only as it relates to them. Jacob has become one of those kinds of people. Somehow, he thinks that his sons had ill motivation *towards him,* which caused them to reveal that they had a younger brother at home, thus putting Benjamin—Jacob's favorite son—into danger. Jacob's thinking was, "There was no reason for you to mention Benjamin." He seems either unable or unwilling to understand what really happened, which his sons have fully explained to him.

Since we studied those chapters, we know that it was apparent that Jacob's sons were panicked and began saying anything at all which might mollify the prime minister with his accusations. Saying that they are all brothers from the same father explained why 10 young men showed up to buy grain (his suspicions would have been that these are 10 generals who are casing Egypt for an attack[13]).

———————————

Translations are always fascinating. In vv. 3–5, almost all of the translators agreed, nearly word-for-word. However, even though the meaning of this next verse is preserved throughout, the translations tended to be quite different, offering a multitude of different words, yet all meaning about the same thing.

And so they say, "Interrogating he interrogated the man to us and to our family, to say, 'Is still your father alive? Is there to you [all] a brother?' And so we made known to him upon a mouth of the words the these. Knowing how could we know that he says, 'Bring down your brother'?"	Genesis 43:7	**So they said, "He carefully [and thoroughly] interrogated each one concerning ourselves and our family, asking, 'Is your father still alive? Do you have a brother?' So we made known to him according to these words. How could we have known [for certain] that he would say, 'Bring your brother down [to me]'?"**

So they said, "He carefully and thoroughly interrogated each one of us about our own lives and about our family, asking questions like, "Is your father still alive? Do you have any other brothers?' So we answered honestly the questions that he asked. How could we have possibly known he would say, 'Now bring your brother down to me'?".

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they say, "Interrogating he interrogated the man to us and to our family, to say, 'Is still your father alive? Is there to you [all] a brother?' And so we made known to him upon a mouth of the words the these. Knowing how could we know that he says, 'Bring down your brother'?"
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And they said, The man asking asked us concerning our family ["Our generation."], saying, Is your father yet alive ? Have you a brother? And we showed him according to the word of these things: knowing could we know that be would say, Bring your brother to me?
Targum (Pseudo-Jonathan)	And they said, The man demanding demanded (to know) about us, and about our family, saying Is your father yet living? Have you a brother? And we informed him

[13] Obviously, Joseph did not really have those suspicions, as these are his brothers. However, the brothers would have understood the logic in Joseph's accusations.

	according to the word of these things. Could we know that be would say, Bring your brother down?
Revised Douay-Rheims	But they answered: The man asked us in order concerning our kindred: if our father lived: if we had a brother: and we answered him regularly, according to what he demanded: Bring hither your brother with you?
Latin Vulgate	.
Aramaic ESV of Peshitta	They said, "The man asked directly concerning ourselves, and concerning our relatives, saying, 'Is your father still alive? Have you another brother?' We just answered his questions. Is there any way we could know that he would say, 'Bring your brother down?'"
Peshitta (Syriac)	And they said, The man asked us straitly about ourselves and our kindred, saying, Is your father still alive? Have you another brother? And we told him simply because of these words; could we have known in advance that he would say to us that we should bring our brother down?
Septuagint (Greek)	And they said, The man closely questioned us about our family also, saying, Does your father yet live, and have you a brother? and we answered him according to this question: did we know that he would say to us, Bring your brother?
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they said, The man put a number of questions to us about ourselves and our family, saying, Is your father still living? have you another brother? And we had to give him answers; how were we to have any idea that he would say, Come back with your brother?
Easy English	The brothers replied, 'The man asked us many questions about ourselves and our family. He asked us whether our father was still alive. He asked us whether we had any other brother. We only told him what he asked. We did not know that he would ask us to bring our brother down with us.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
Easy-to-Read Version–2006	The brothers answered, "He asked lots of questions. He wanted to know all about us and about our family. He asked us, 'Is your father still alive? Do you have another brother at home?' We only answered his questions. We didn't know he would ask us to bring our brother to him!"
Easy-to-Read Version–2006	.
International Children's B.	The brothers answered, "He questioned us carefully about ourselves and our family. He asked us, 'Is your father still alive? Do you have another brother?' We just answered his questions. How could we know he would ask us to bring our other brother to him?"
God's Word™	.
Good News Bible (TEV)	.
The Message	They said, "The man pressed us hard, asking pointed questions about our family: 'Is your father alive? Do you have another brother?' So we answered his questions. How did we know that he'd say, 'Bring your brother here'?"
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	They said, “The man asked us pointedly about our family: ‘Is your father still alive? Do you have a brother?’ So we told him just what we’ve said. How were we to know he’d say, ‘Bring your brother down here’?”
Contemporary English V.	They answered, "He asked a lot of questions about us and our family. He wanted to know if you were still alive and if we had any more brothers. All we could do was answer his questions. How could we know he would tell us to bring along our brother?"
The Living Bible	“But the man specifically asked us about our family,” they told him. “He wanted to know whether our father was still living and he asked us if we had another brother, so we told him. How could we know that he was going to say, ‘Bring me your brother’?”
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	“The man kept asking us questions about our family,” they replied. “He asked, ‘Is your father still alive? Do you have another brother?’ So we answered his questions. How could we know he would say, ‘Bring your brother down here’?”

Partially literal and partially paraphrased translations:

American English Bible	And they replied: 'The man asked a lot of questions about our family. He asked, *Is your father still alive? and, Do you have you a brother?* All we did was answer his questions! How could we know that he would tell us to bring our brother?'
Beck’s American Translation	.
International Standard V	“The man specifically asked about us and our relatives,” they responded. “He asked us, ‘Is your father still alive?’ and ‘Do you have another brother?’ So we answered his questions. How could we have known that he would tell us to bring our brother back with us?”
New Advent (Knox) Bible	Why, they answered, the man asked news of all our family in turn, whether our father was still alive, and whether we had any brother besides; we told him no more than he asked, and how were we to know he would demand to have our brother brought into his presence?
Today’s NIV	.
Translation for Translators	One of them replied, “The man asked about us and about our family. He said, ‘Is your father still living? Do you have another brother?’ We had to answer his questions. We could not know that he would say, ‘The next time that you come down here, bring your brother with you!’/How could we know that he would say, ‘The next time that you come down here, bring your brother with you!’ ” [RHQ]

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They were to say: The man is to have enquired, an enquiring of our offsprings, to the intent: Is you all's father alive? Persist to yous other brothers? We were to tell the concerns to him by mouth. Were we to know a knowing, that he was to say: Be bringing down, a bringing down of you all's brother?
Conservapedia	And they said, "The man asked us specifically about our status, and our kindred. He asked, 'Is your father still alive? Do you have another brother?' So we answered the questions that he asked of us. How were we supposed to know that he would say, 'Bring your brother down'?"
Ferrar-Fenton Bible	And they responded, "The man demanded of us about our birth-place, asking, 'Have you a father living? Have you a brother ? ' and we told him straightforwardly about those things. How could we know he would say ' Bring your brother down with you' ? "

God's Truth (Tyndale)	And they said: The man asked us of our kindred saying: is your father yet alive? have you not another brother? And we told him according to these words. How could we know that he would bid us bring our brother down with us?
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	The man closely questioned us about our family, saying: Is your father still alive? Have you a brother? and so we told him the facts of the case. Could we know in any way that he would say: Bring your brother down?
Lexham English Bible	And they said, "The man asked explicitly about us and about our family, saying, 'Is your father still alive? Do you have a brother?' And we answered him according to these words. How could we know that he would say, 'Bring down your brother'?"
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	They said, "The man questioned particularly about us and about our relatives saying, 'Is your father still alive? Do you have a brother?' So we spoke to him on the basis of these words. How could we possibly know that he would say, 'Bring your brother down'"?

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	They replied, "The man questioned us carefully about ourselves and our kinsfolk saying: 'Is your father still alive? Have you another brother?' And so we answered these questions. Could we have known that he would tell us to bring our brother?"
The Heritage Bible	And they said, Asking, the man asked about us, and about our family, saying, Is your father yet alive? Is there to you a brother? And we caused it to stand out boldly to him by the mouth of these words. Could we, knowing, know by seeing that he would say, Cause your brother to descend?
New American Bible (2002)	They answered: "The man kept asking about ourselves and our family: 'Is your father still living? Do you have another brother?' We had to answer his questions. How could we know that he would say, 'Bring your brother down here'?"
New American Bible (2011)	.
New Jerusalem Bible	They replied, 'He kept questioning us about ourselves and our family, asking, "Is your father still alive?" and, "Have you another brother?" That is why we told him. How could we know he was going to say, "Bring your brother down here"?'
New RSV	They replied, 'The man questioned us carefully about ourselves and our kindred, saying, "Is your father still alive? Have you another brother?" What we told him was in answer to these questions. Could we in any way know that he would say, "Bring your brother down"?'
Revised English Bible	They answered, "The man questioned us closely about ourselves and our family: 'Is your father still alive?' he asked, 'Have you a brother?' and we answered his questions. How were we to know he would tell us to bring our brother down?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They answered, "The man kept questioning us about ourselves and about our kinsmen. He asked, 'Is your father still alive?' 'Do you have another brother?' and we answered according to the literal meaning of his questions. How were we to know he would say, 'Bring your brother down'?"
exeGeses companion Bible	And they say, In asking, the man asked us of our state and of our kindred, saying, Is your father yet alive? Have you a brother? and we tell him according to the mouth of these words:

	in knowing, how know we that he says, Descend your brother?
Hebraic Roots Bible	.
JPS (Tanakh—1985)	They replied, “But the man kept asking about us and our family, saying, ‘Is your father still living? Have you another brother?’ And we answered him accordingly. How were we to know that he would say, ‘Bring your brother here’?”
Judaica Press Complete T. Kaplan Translation	. [The brothers] replied, 'The man kept asking about us and our family. He asked, 'Is your father still alive? Do you have another brother?' We simply answered his questions. How were we to know that he would demand that we bring our brother there?'
Orthodox Jewish Bible	And they said, The ish asked in detail about us and about our moledet (kindred), saying, Is Avichem yet alive? Have ye another ach? And we declared to him according to these words of [his inquiry]; could we certainly know that he would say, Bring down achichem?
The Scriptures 1998	And they said, “The man kept asking about us and our relatives, saying, ‘Is your father still alive? Have you another brother?’ And we informed him according to these words. How could we know that he would say, ‘Bring your brother down’?”

Expanded/Embellished Bibles:

The Amplified Bible	And they said, “The man asked us straightforward questions about ourselves and our relatives. He said, ‘Is your father still alive? Have you another brother?’ And we answered him accordingly. How could we possibly know that he would say, ‘Bring your brother down [here to Egypt]’?”
The Expanded Bible	The brothers answered, “He questioned us ·carefully [or specifically] about ourselves and our family. He asked us, ‘Is your father still alive? Do you have another brother?’ We just answered his questions. How could we know he would ask us to bring our other brother to him?”
The Geneva Bible	.
Kretzmann’s Commentary	And they said, The man asked us straitly of our state, he asked again and again, he was very inquisitive and insistent, and of our kindred, saying, Is your father yet alive? Have ye another brother? And we told him according to the tenor of these words, they answered him as best they could and exactly. Could we certainly know that he would say, Bring your brother down? The account of the preceding Chapter is thus supplemented.
NET Bible®	They replied, “The man questioned us [The word “us” has been supplied in the translation for stylistic reasons.] thoroughly about ourselves and our family, saying, ‘Is your father still alive? Do you have another brother?’ So we answered him in this way [*Heb* “and we told to him according to these words.”]. How could we possibly know that he would say, ‘Bring your brother down’?”
Syndein/Thieme	And they kept on saying, "Directly interrogating . . . the man interrogated {sha'al sha'al - very strong doubled} about our state, and of our kindred, saying, Is your father yet alive? Have you another brother? And we told him according to the tenor of these words Knowing . . . could we know {yada` yada` doubled - very strong and excited at this point} that he would say, Bring your brother down?"
The Voice	**Joseph’s Brothers:** The man questioned us about every detail of ourselves and our relatives. He asked if our father was still alive and if we had another brother. What we told him was only in answer to all of his questions. How could we in any way know he would tell us to bring our brother down there?

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and they said, the man greatly inquired about us and about our kindred saying, is your father yet alive and is there to you a brother, and we told to him upon the mouth of these words, could we know that he would say, bring down your brother,...
Concordant Literal Version	And saying are they, "In his asking, the man asked concerning us and concerning our kindred, saying, `Still is your father living? Forsooth, have you a brother?' And we told him, at his bidding these matters of which he asked. Did we know, yea, know that he would say to us, `Bring down your brother'?
Context Group Version	And they said, The man asked concerning ourselves, and concerning our family, saying, Is your {pl} father yet alive? Have you {pl} [another] brother? and we told him according to the tenor of these words: could we in any wise know that he would say, Bring your {pl} brother down?
Darby Translation	And they said, The man asked very closely after us, and after our kindred, saying, Is your father yet alive? have ye a brother? And we told him according to the tenor of these words. Could we at all know that he would say, Bring your brother down?
Emphasized Bible	.
English Standard Version	They replied, "The man questioned us carefully about ourselves and our kindred, saying, 'Is your father still alive? Do you have another brother?' What we told him was in answer to these questions. Could we in any way know that he would say, 'Bring your brother down'?"
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	And they said, The man keenly asked about us and about our kindred, saying, Is your father still alive? *Is* there a brother to you? And we said to him on the mouth of these words. Could we know certainly that he would say, Bring down your brother?
Jack Ballinger's translation	But they said, "The man questioned particularly about us and our relatives, saying, 'Is your father still alive? Have you another brother?' So we answered his questions. Could we possibly know that he would say, 'Bring your brother down'?"
Modern English Version	And they said, "The man asked us directly about ourselves and our family, saying, 'Is your father still alive? Do you have another brother?' So we answered his questions. How could we even know that he would say, 'Bring your brother down'?"
Modern KJV	.
NASB	But they said, "The man questioned particularly about us and our relatives, saying, 'Is your father still alive? Have you another brother?' So we answered his questions. Could we possibly know that he would say, 'Bring your brother down'?"
New European Version	They said, The man asked directly concerning ourselves, and concerning our relatives, saying, 'Is your father still alive? Have you another brother?' We just answered his questions. Is there any way we could know that he would say, 'Bring your brother down?'
New King James Version	But they said, "The man asked us pointedly about ourselves and our family, saying, 'Is your father still alive? Have you another brother?' And we told him according to these words. Could we possibly have known that he would say, 'Bring your brother down'?"
Owen's Translation	.
Brenner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	And they said, "The man asked us strictly about our state, and about our kindred, saying, `Is your father yet alive? Have ye another brother?' And we told him according to the tenor of these words. Could we certainly know that he would say, `Bring your brother down'?"
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	And they said, The man asked us strictly concerning our state, and our kindred, saying, Is your father yet alive? have ye *another* brother? and we told him according

	to the tenor of these words: Could we certainly know that he would say, Bring your brother down?
World English Bible	They said, "The man asked directly concerning ourselves, and concerning our relatives, saying, 'Is your father still alive? Have you another brother?' We just answered his questions. Is there any way we could know that he would say, 'Bring your brother down?'"
Young's Literal Translation	.
Young's Updated LT	And they say, "The man asked diligently concerning us, and concerning our kindred, saying, Is your father yet alive? Have you [all] a brother? And we declare to him according to the tenor of these things; do we certainly know that he will say, Bring down your brother?"

The gist of this passage: The sons of Jacob object to his question, saying they simply answered the questions offered to them, adding, "How did we know he would require us to bring our brother down to him?"

Genesis 43:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâmar (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*	3rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
shâʾal (שָׁאַל) [pronounced *shaw-AHL*]	*to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute*	Qal infinitive absolute	Strong's #7592 BDB #981
shâʾal (שָׁאַל) [pronounced *shaw-AHL*]	*to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute*	3rd person masculine singular, Qal perfect	Strong's #7592 BDB #981
The NET Bible: *The infinitive absolute with the perfect verbal form emphasizes that Joseph questioned them thoroughly*.[14]			
ʾîysh (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); with the definite article	Strong's #376 BDB #35
lâmed (ל) [pronounced *l*^{e}]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition; with the 1st person plural suffix	No Strong's # BDB #510

[14] From https://bible.org/netbible/index.htm?gen43.htm (footnote); accessed August 21, 2016.

Genesis 43:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ 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, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
môwl^{e}deth (תֶּדֶלוֹמ) [pronounced *mohl^{e}-DETH*]	*birth, origin, native; kindred, family; progeny, [female] offspring, children; circumstances of birth*	feminine singular noun with the 1st person plural suffix	Strong's #4138 BDB #409

Translation: So they said, "He carefully [and thoroughly] interrogated each one concerning ourselves and our family,... Again, the response is from all of the sons of Jacob, meaning that 2 or 3 or 4 of them answer Jacob's ridiculous objection. So the phrasing here sounds like it is one person, but these are the comments from several brothers.

Joseph, when he accused them of being spies, did not do a pretend job of interrogating them. We would not have gotten that impression from the narrative itself, but what Jacob's sons here say, indicates that Joseph did a very thorough job interrogating his brothers. Now, he did it (1) to make it sound like a real interrogation and (2) to elicit information about his younger brother Benjamin.

What is said here suggests that Joseph took these men to separate areas and interrogated them, getting a good idea about them and their truthfulness. Given the narrative and the text here, it sounds as if Jacob's sons were all honest in their answers.

Genesis 43:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced *l^{e}*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾâmar (רַמָא) [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*	Qal infinitive construct	Strong's #559 BDB #55
hă (הֲ) [pronounced *heh*]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb *to be* may be implied. This can be used in an indirect interrogation and translated *whether*.		Strong's #none BDB #209
ʿôwd (דוֹע) [pronounced *ģohd*]	*still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet*	adverb	Strong's #5750 BDB #728

Genesis 43:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâb (אָב) [pronounced *aw^{b}v*]	*father,* both as the head of a household, clan or tribe; *ancestor, grandfather; founder, civil leader, military leader; master, teacher*	masculine singular noun with the 2nd person masculine plural, singular suffix	Strong's #1 BDB #3
chay (חַי) [pronounced *KHAH-ee*]	*living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]*	adjective	Strong's #2416 BDB #311

Translation: ...asking, 'Is your father still alive? No doubt, Joseph asked most or all of the brothers this question; as obviously, he would want to know about his father and how his father is doing.

Although in chapter 42 we do not have the specific question, *is your father still alive*, this would have been a question that Joseph would have asked. Apparently in Gen. 42:12, Joseph inquired about the family, having been told that they were the sons of one man. The reason we know this is not this passage (because here Judah could be lying) but in Gen. 44:19, Judah reminds Joseph that he, Joseph, inquired about the family. Judah will know enough at that point not to try to snow Joseph. So they volunteer information about their father and about Benjamin. They weren't wrong in doing so; there is no real blame to lay on anyone here. And they were absolutely right when they said, *how could we have known that he would say, 'Bring down your brother*.'?" They did not know who Joseph was, they had assumed that their explanation as to the number would be reasonably explained by the fact that they are all brothers, sons of the same man. As brothers, they undertook certain responsibilities together.

When it comes to a careful interrogation, particularly of several people, innocent people need to tell the entire truth, so that there are not glaring contradictions in the stories of these brothers. You may recall that Joseph appeared to carefully interrogate his brothers, as if they might be spies from another country looking to plunder Egypt. Obviously, we know that Joseph had no such suspicions, but when voicing such a possibility, he could not pursue questioned using halfway, unprofessional measures.

Genesis 43:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (הֲ) [pronounced *heh*]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb *to be* may be implied. This can be used in an indirect interrogation and translated *whether*.		Strong's #none BDB #209
yêsh (יֵשׁ) [pronounced *yaysh*]	*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*	substantive with a 2nd person masculine singular suffix; the verb *to be* may be implied	Strong's #3426 BDB #441

Genesis 43:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The substantive yêsh often acts as a substantive plus the absolute status quo verb *to be;* e.g., *[if] there be* (1Sam. 20:8), *there is* (Esther 3:8), *there shall be* (Jer. 31:6). However, this acts not as a mere copula [pronounced *KOP-ye-la*], 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—*or is there, or does there exist*. We often render this *there is,* even though *there is* no verb.			
lâmed (לְ) [pronounced *l^e*]	*to, for, towards, in regards to*	directional/relational preposition with the 2nd person masculine plural suffix	No Strong's # BDB #510
ʾâch (אָח) [pronounced *awhk*]	*brother, half-brother; kinsman* or *close relative; one who resembles*	masculine singular noun	Strong's #251 BDB #26

Translation: Do you have a brother?' There were 10 brothers. What they say here suggests that no one just volunteered information about their family, but that Joseph asked them, and they responded honestly. So, whoever was asked this question said *yes* and told of the two brothers.

> The NET Bible: *The report given here concerning Joseph's interrogation does not exactly match the previous account where they supplied the information to clear themselves (see 42:13). This section may reflect how they remembered the impact of his interrogation, whether he asked the specific questions or not. That may be twisting the truth to protect themselves, not wanting to admit that they volunteered the information. (They admitted as much in 42:31, but now they seem to be qualifying that comment.) On the other hand, when speaking to Joseph later (see 44:19), Judah claims that Joseph asked for the information about their family, making it possible that 42:13 leaves out some of the details of their first encounter*.[15]

We must also bear in mind that Joseph appeared to have interviewed several brothers independently, as a prime minister would do of people he suspects of being spies.

When it says *we told him upon the mouth of these words*, it is idiomatic for *this is what in essence we told him*. or *these are the words with which we spoke to him*.

Genesis 43:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
nâgad (דַּגָּן) [pronounced *naw-GAHD*]	*to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that*	1st person plural, Hiphil imperfect	Strong's #5046 BDB #616

[15] From **https://bible.org/netbible/index.htm?gen43.htm** (footnote); accessed August 21, 2016.

Genesis 43:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine singular suffix	No Strong's # BDB #510
ʿal (עַל) [pronounced *ģahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of relative proximity	Strong's #5921 BDB #752
d^{e}bârîym (דִּבְרֵי) [pronounced *daw*^{b}*-vawr-EEM*]	*words, sayings, doctrines, commands; things, matters, affairs; reports*	masculine plural noun with the definite article	Strong's #1697 BDB #182
ʾêlleh (הֵאֵלֶּה) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

The phrase *the words the these* can either refer to what will immediately follow this phrase (see Gen. 2:4 6:9 11:10), or it refers back to what has come before (see Gen. 9:19 10:20, 29, 31). Obviously, since a quotation does not follow, then this refers back to what precedes this. Given the addition of the kaph preposition, Goliath is making the same announcement as he has made before (from 1Sam. 17:23).

Translation: So we made known to him according to these words. What they have told their father is what they have said. "When we were asked these questions, we gave simple honest responses.

Genesis 43:7e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (הֲ) [pronounced *heh*]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb *to be* may be implied. This can be used in an indirect interrogation and translated *whether*.		Strong's #none BDB #209
yâdaʿ (עַדָי) [pronounced *yaw-DAHĢ*]	*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]*	Qal infinitive absolute	Strong's #3045 BDB #393
yâdaʿ (עַדְיִ) [pronounced *yaw-DAHĢ*]	*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]*	1st person plural, Qal imperfect	Strong's #3045 BDB #393

Genesis 43:7e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: *The infinitive absolute emphasizes the imperfect verbal form, which here is a historic future (that is, future from the perspective of a past time).*[16]			
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾâmar (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*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
The NET Bible: *Once again the imperfect verbal form is used as a historic future (that is, future from the perspective of past time).*[17]			
yârad (יָרַד) [pronounced *yaw-RAHD*]	*cause to go [or, come] down, make come down, bring down, lead down*	2nd person masculine singular, Hiphil imperative	Strong's #3381 BDB #432
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾâch (אָח) [pronounced *awhk*]	*brother, half-brother; kinsman* or *close relative; one who resembles*	masculine singular noun with the 2nd person masculine plural suffix	Strong's #251 BDB #26

Translation: How could we have known [for certain] that he would say, 'Bring your brother down [to me]'?" The repetition of the verb simply suggests that there is no way they would have known that the prime minister would suddenly say, "Okay, now bring your young living brother to me."

One moment, they are giving simple, honest replies; the next moment, the Prime Minister tells them, "Bring your youngest brother to see me, to prove the veracity of your testimonies."

Genesis 43:7 And they said, "The man asked us strictly of our state and of our kindred, saying, 'Is your father still alive? Have you yet another brother?' And we told him according to the tenor of these words. Could we certainly know that he would say, 'Bring your brother down'?"

This verse suggests that there was much more conversation which occurred than was recorded. Although what Judah said was not exactly right; this does not appear to be an embellishment of their story. Joseph would have asked the brothers a great many questions. It would have appeared to them that he was trying to trip them up in their story; but he was simply eliciting information about the rest of the family. Joseph did want to see Benjamin and his father Jacob again. At that point, he was still unsure about revealing himself to his other brothers.

Joseph will ask them again about their father in this chapter upon their return. Furthermore, this would make sense that, when Joseph questioned them, that he would have turned the focus toward his brother and father (obviously, the brothers still do not suspect who Joseph really is).

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[16] From **https://bible.org/netbible/index.htm?gen43.htm** (footnote); accessed August 21, 2016.

[17] From **https://bible.org/netbible/index.htm?gen43.htm** (footnote); accessed August 21, 2016.

Summarizing Genesis 42:1–43:7: A year has passed since Gen. 42. The sons of Jacob had gone to Egypt to buy grain because of the famine and were accused of being spies by the prime minister there (the prime minister there is Joseph, their brother, whom they do not recognize). The prime minister throws all of them in jail; and then three days later, says that 9 of them can return to Canaan, but he will keep one of them (Simeon) imprisoned until they return with the remaining brother.

When the brothers return home and convey all of this to their father Jacob, they also discover that all of them have the silver that they left with in their bags of grain. This was the silver that was supposed to have been given to Joseph to purchase the grain. So, not only are they accused of being spies, but now it appears that they have taken the grain without paying for it (or it appears as if they somehow took their silver back).

As a result of all this, Jacob had refused to let them return with Benjamin. They have enough grain for a year, and Jacob requires that they just leave things as they are. They have grain and Simeon is sitting in an Egyptian prison. Jacob, the patriarch, would not give his okay for Benjamin to return with the brothers in order to fetch Simeon from jail. He just did not want to take the chance.

What they did not expect was, the famine continues. A year later, there is still a famine in the land. The grain which Jacob's sons purchased lasted a year, and now they were hungry once again.

In Gen. 43:1–7, because the famine has continued into year two, the brothers will have to return to Egypt, and that Benjamin must go with them this time. Judah, the 4th son, has stepped up as the leader among his brothers, and he is attempting to convince his father that there is no other choice but to send Benjamin along with them.

Although we cover this back-and-forth conversation in about ten verses, it makes seem as if this took place in about 10 minutes. However, clearly this conversation was much more involved and clearly took place over a period of a few weeks (we will get this from v. 10).

And so says Judah unto Israel, his father, "Send the boy with me and let us rise up and let us go and we will live and not die, both us and you and our little ones. I, [even] I am a pledge for him; from my hand you will require him. If not I bring him unto you and I place him to your faces and I have sinned to you all the days. For otherwise, we linger for now we have returned here two times."	Genesis 43:8–10	**So Judah said to Israel, his father, "Send the boy with me and let us rise up and we will go, so that we live and not die, both us, you and our little ones. I will [surely] be a pledge for him; you will require him from my hand. If I do not bring him to you and place him before you, then I have sinned regarding you in perpetuity. In the alternative, we linger, for by now, we could have returned here two times."**

So Judah said to Israel, his father, "Send the boy with me so that we may rise up and go, so that our entire family may live rather than die. Let me be the pledge for Benjamin; you will require him from me. If I do not bring him back to you, then I will have sinned against you in perpetuity. However, we continue to linger during which time, we could have gone there and come back a couple of times."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Judah unto Israel, his father, "Send the boy with me and we will rise up and we will go and we will live and not die, both us and you and our little ones. I, [even] I am a pledge for him; from my hand you will require him. If not I bring him

	unto you and I place him to your faces and I have sinned to you all the days. For otherwise, we linger for now we have returned here two times."
Dead Sea Scrolls	.
Targum of Onkelos	And Jehuda said to Israel his father, Send the youth with me, and let us arise and go, that we may live and not die, we, and thou, and our little ones. I will be the pledge for him; of my hand shalt thou require him; if I do not bring him back to thee, and set him before thee, let mine be the sin with thee all the days. For except we had delayed in this, we might now have returned twice.
Targum (Pseudo-Jonathan)	And Jehuda said to Israel his father, Send the youth with me, that we may arise and go; and that we may live and not die, both we, and you, and our little ones. I will be surety for him: of my hand shalt thou require him. If I bring him not to thee again, and set him before thee, the guilt be upon me before thee all days. [JERUSALEM. I will be afar off from the salutation of my father all days.] For unless we had thus delayed, we should already have returned these two times.
Revised Douay-Rheims	And Juda said to his father: Send the boy with me, that we may set forward, and may live: lest both we and our children perish. I take the boy upon me, require him at my hand: unless I bring him again, and restore him to you, I will be guilty of sin against you for ever. If delay had not been made, we had been here again the second time.
Latin Vulgate	.
Aramaic ESV of Peshitta	Yudah said to Yisrael, his father, "Send the boy with me, and we'll get up and go, so that we may live, and not die, both we, and you, and also our little ones. I'll be collateral for him. From my hand will you require him. If I do not bring him to you, and set him before you, then let me bear the blame forever, for if we had not delayed, surely we would have returned a second time by now.".
Peshitta (Syriac)	And Judah said to Israel his father, Send the lad with us, and we will arise and go; that we may live, and not die, both we, and you, and also our little ones. And I will be surety for him; of my hands shall you require him; if I do not bring him back to you, and set him before you, then I shall be guilty before my father forever; For if we had not delayed, perhaps we would have now returned a second time.
Septuagint (Greek)	And Judas said to his father Israel, Send the boy with me, and we will arise and go, that we may live and not die, both we and you, and our store. And I engage for him; at my hand do you require him; if I bring him not to you, and place him before you, I shall be guilty toward you for ever. For if we had not tarried, we should now have returned twice.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Judah said to Israel, his father, Send the boy with me, and let us be up and going, so that we and you and our little ones may not come to destruction. Put him into my care and make me responsible for him: if I do not give him safely back to you, let mine be the sin for ever. Truly, if we had not let the time go by, we might have come back again by now.
Easy English	Judah said to his father Israel, 'Send the boy in my care. Then we will get ready and we will go. Then we shall live. If we do not go, we shall all die. That includes you and all our young children. I promise that the boy will be safe. I will be responsible for him. I will be guilty for always, if I do not bring him back to you safely. If we had not waited, we could have gone there. And we could have come back. We could have done it twice.'
Easy-to-Read Version–2001	.

Easy-to-Read Version–2006	Then Judah said to his father Israel, “Let Benjamin go with me. I will take care of him. We have to go to Egypt to get food. If we don’t go, we will all die—including our children. I will make sure he is safe. I will be responsible for him. If I don’t bring him back to you, you can blame me forever. If you had let us go before, we could have already made two trips for food.”
God’s Word™	.
Good News Bible (TEV)	Judah said to his father, “Send the boy with me, and we will leave at once. Then none of us will starve to death. I will pledge my own life, and you can hold me responsible for him. If I do not bring him back to you safe and sound, I will always bear the blame. If we had not waited so long, we could have been there and back twice by now.”
The Message	Judah pushed his father Israel. “Let the boy go; I’ll take charge of him. Let us go and be on our way—if we don’t get going, we’re all going to starve to death—we and you and our children, too! I’ll take full responsibility for his safety; it’s my life on the line for his. If I don’t bring him back safe and sound, I’m the guilty one; I’ll take all the blame. If we had gone ahead in the first place instead of procrastinating like this, we could have been there and back twice over.”
Names of God Bible	.
NIRV	Judah spoke to Israel his father. “Send the boy along with me,” he said. “We’ll go right away. Then we and you and our children will live and not die. I myself promise to keep Benjamin safe. You can blame me if I don’t bring him back to you. I’ll set him right here in front of you. If I don’t, you can put the blame on me for the rest of my life. As it is, we’ve already waited too long. We could have made the trip to Egypt and back twice by now.”
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	Then Judah said to his father, "Let Benjamin go with me, and we will leave right away, so that none of us will starve to death. I promise to bring him back safely, and if I don't, you can blame me as long as I live. If we had not wasted all this time, we could already have been there and back twice."
The Living Bible	Judah said to his father, “Send the lad with me and we will be on our way; otherwise we will all die of starvation—and not only we, but you and all our little ones. I guarantee his safety. If I don’t bring him back to you, then let me bear the blame forever. For we could have gone and returned by this time if you had let him come.”
New Berkeley Version	.
New Century Version	Then Judah said to his father Jacob, “Send Benjamin with me, and we will go at once so that we, you, and our children may live and not die. I will guarantee you that he will be safe, and I will be personally responsible for him. If I don’t bring him back to you, you can blame me all my life. If we had not wasted all this time, we could have already made two trips.”
New Life Version	.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	Then Judah said to his father, IsraEl: 'Send the boy with me and we'll go, so we don't all [starve] to death! 9 I'll be responsible for him, and you can hold me to blame if anything happens to him. If I don't return him and stand him before you, I will be guilty before you through the age. 10 Why, if we hadn't waited, we would already have gone there a second time!'
Beck’s American Translation	.

International Standard V	"Send the young man with me," Judah told his father Israel, "and we'll get up and go so we can survive and not die—and that includes all of us, you and our families [Lit *our defenseless ones;* i.e. their wives and children]. I'll even offer myself to guarantee that I'll be responsible for him. If I don't bring him back and present him to you, I'll personally bear the consequences forever. After all, if we hadn't delayed, we could have been there and back [Lit. *have returned*] twice by now!"
Revised Knox Bible	Let the boy go with me, Juda said to his father; let us go and find something to support life with, or we shall all die, and our children with us. I take the boy under my charge and make myself answerable for his safety; never forgive me if I do not bring him back and restore him to you. If there had not been this delay, we might have gone to Egypt and been back again by now.
Today's NIV	.
Translation for Translators	Then Judah said to his father Jacob, "Send the boy with me, and we will go immediately, in order that we and you and our children may get grain and not die from hunger. I myself will guarantee that he will return. You can require me to do what I am promising [IDI]. If I do not bring him back to you safely, you can say forever that I am to blame/it was my fault *that he did not return to you* . If we had not wasted so much time/waited so long , by now we could have gone there and returned two times!"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Judah was to say to Isra-el, his father: Be sending the boy, we were to rise up and were to depart, even were we to live - were we to die and our children? I was to be surety for him, of my hand was you to require him - am I to have not brought him in, and am to have placed him turned before you? - I am to have been cleared that day. If for we have not delayed, we are to have turned back by this time.
Conservapedia	Judah said to his father Israel, "Send the lad with me, and we will get up and go. It's life or death for us, and you, and our own little children [Now Judah accepts responsibility.]. I will be his security. You can require him from my hand. If I don't bring him back to you, and set him before you, then I will take the blame for that all my days. Because if we hadn't dallied, we could have gone and come back twice."
Ferrar-Fenton Bible	Then Judah exclaimed to Israel, " Send the lad with me, and I will come up, and return him alive : and if not kill me, myself, as well as my children ! I pledge myself for him ! From my hand seek him if I do not bring him back to you ! then banish me from your face, for I shall have sinned against you all my days. If you had not hesitated, we should already have returned before now.".
God's Truth (Tyndale)	Then said Juda unto Israel his father: Send the lad with me, and we will rise and go, that we may live and not die: both we, you and also our children. I will be surety for him, and of my hands require him. If I bring him not to you and set him before your eyes, then let me bear the blame for ever. For except we had made this tarrying: by this we had been there twice and come again.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	But Judah in particular said to Israel, his father: Let the lad go along with me, and let us be up and going, that we may keep alive and not die, both we, and thou, and our families. I personally will go bond for him. Demand him at my hand. If I do not bring him back to thee and set him before thy face, I shall count as guilty before thee forever. For if we had not procrastinated so long, surely by this time we could have returned at least twice.
Lexham English Bible	Then Judah said to his father Israel, "Send the boy with me, and let us arise and go, so that we will live and not die--you, we, and our children. I myself will be surety for him. You may seek him from my hand. If I do not bring him back to you and present

	him before you, then I will stand guilty before you forever. Surely if we had not hesitated by this [time] we would have returned twice."
NIV, ©2011	Then Judah said to Israel his father, “Send the boy along with me and we will go at once, so that we and you and our children may live and not die. I myself will guarantee his safety; you can hold me personally responsible for him. If I do not bring him back to you and set him here before you, I will bear the blame before you all my life. As it is, if we had not delayed, we could have gone and returned twice.”
NIV – UK	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Judah said to Israel, his father, Send the youth with me, and we will rise up, and walk so that we may live, and not die, both we, and you, and also our little ones. I will be security for him; you may search him out from my hand; if I do not bring him to you, and place him before your face, then let it be sin upon me all days, Because if we had not hesitated, surely now we would have returned this second stroke.
New American Bible (2002)	Then Judah urged his father Israel: "Let the boy go with me, that we may be off and on our way if you and we and our children are to keep from starving to death. I myself will stand surety for him. You can hold me responsible for him. If I fail to bring him back, to set him in your presence, you can hold it against me forever. Had we not dilly-dallied, we could have been there and back twice by now!"
New American Bible (2011)	Then Judah urged his father Israel: “Let the boy go with me, that we may be off and on our way if you and we and our children are to keep from starving to death [Gn 42:37.]. I myself will serve as a guarantee for him. You can hold me responsible for him. If I fail to bring him back and set him before you, I will bear the blame before you forever [Gn 44:32.]. Had we not delayed, we could have been there and back twice by now!”
New Jerusalem Bible	Judah then said to his father Israel, 'Send the boy with me, and let us be off and go, if we are to survive and not die, we, you, and our dependants. I will go surety for him, and you can hold me responsible for him. If I do not bring him back to you and produce him before you, let me bear the blame all my life. Indeed, if we had not wasted so much time we should have been there and back twice by now!'
New RSV	.
Revised English Bible	Judah said to Israel his father, “Send the boy with me; then we can start at once, and save everyone's life, ours, yours, and those of our children. I shall go surety for him, and you may hold me responsible. If I do not bring him back and restore him to you, you can blame me for it all my life. If we had not wasted all this time, we could have made the journey twice by now.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Y’hudah said to Isra’el his father, “Send the boy with me; and we will make preparations and leave; so that we may stay alive and not die, both we and you, and also our little ones. I myself will guarantee his safety; you can hold me responsible. If I fail to bring him to you and present him to your face, let me bear the blame forever. Except for our lengthy delay, we would have been there again by now.”
exeGeses companion Bible	And Yah Hudah says to Yisra El his father, Send the lad with me and we rise and go; so that we live and not die - both we and you and also our toddlers. I - I pledge for him; you require him from my hand

	if I bring him not to you and set him facing you - then I have sinned against you all days: for had we not lingered, by this time we had returned this second time.
Hebraic Roots Bible	.
JPS (Tanakh—1985)	Then Judah said to his father Israel, “Send the boy in my care, and let us be on our way, that we may live and not die—you and we and our children. I myself will be surety for him; you may hold me responsible: if I do not bring him back to you and set him before you, I shall stand guilty before you forever. For we could have been there and back twice if we had not dawdled.”
Judaica Press Complete T. Kaplan Translation	. 'Send the boy with me,' said Judah to his father Israel. 'Let us set out and get going. Let's live and not die - we, you, and also our children. I myself will be responsible for him. You can demand him from my own hand. If I do not bring him back and have him stand before you, I will have sinned for all time. But if we had not waited so long, we could have been there and back twice by now!'
Orthodox Jewish Bible	And Yehudah said unto Yisroel Aviv, Send na’ar with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my yad shalt thou require an accounting for him; if I bring him not back unto thee, and set him before thee, then let me bear the blame kol hayamim; For if we had not delayed, surely now we had returned zeh pa’amayim (this second time).
The Scriptures 1998	And Yehudah said to Yisra’ĕl his father, “Send the boy with me, and let us arise and go, and live and not die, both we and you and also our little ones. “I myself shall stand guaranty for him – from my hand you are to require him. If I do not bring him back to you and set him before you, then let me bear the blame forever. “For if we had not delayed, truly by now we could have returned this second time.”

Expanded/Embellished Bibles:

The Amplified Bible	Judah said to Israel his father, “Send the young man with me and we will get up and go [buy food], so that we may live and not die [of starvation], we as well as you and our little ones. I will be security (a guarantee) for him; you may hold me [personally] responsible for him. If I do not bring him [back] to you and place him [safely] before you, then let me bear the blame before you forever. For if we had not delayed like this, surely by now we would have returned the second time.”
The Expanded Bible	Then Judah said to his father ·Jacob [└Israel; 32:28], “Send ·Benjamin [└the lad/child] with me, and we will ·go at once [└rise up and go] so that we, you, and our ·children [little ones] may live and not die. I will ·guarantee you that he will be safe [└be a guarantee for him], and I will be personally ·responsible [accountable] for him. If I don’t bring him back to you, ·you can blame me [└I will be condemned before you] all my life. If we had not ·wasted all this time [been delayed], we could have already ·made two trips [returned twice].”
The Geneva Bible	.
Kretzmann’s Commentary	And Judah said unto Israel, his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. Judah follows up the somewhat timid apology of his brothers with a bold stroke, which was intended to overcome the objections of his father by its suddenness and daring I will be surety for him: of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then let me bear the blame forever. As his forefather did here, thus did the great descendant of Judah, our Lord Jesus Christ, become surety for us, by offering Himself for us into the very mouth of death. For except we had lingered, surely now we had returned this second time. The delay occasioned by

the father's stubborn hesitation was threatening them all with starvation. There was need for quick, energetic action, and only so could they expect a joyful and speedy return.

NET Bible® Then Judah said to his father Israel, “Send the boy with me and we will go immediately. Then we will live and not die – we and you and our little ones. I myself pledge security [The pronoun before the first person verbal form draws attention to the subject and emphasizes Judah’s willingness to be personally responsible for the boy.] for him; you may hold me liable. If I do not bring him back to you and place him here before you, I will bear the blame before you all my life [It is not clear how this would work out if Benjamin did not come back. But Judah is offering his life for Benjamin’s if Benjamin does not return.]. But if we had not delayed, we could have traveled there and back [*Heb* “we could have returned.”] twice by now!”

Syndein/Thieme {Judah Stays with the True Issue and Takes Real Responsibility - No False Issues Like - "Kill My Sons' of Reuben}
And Judah kept on saying unto Israel {Jacob} his father, "Send the lad with me, and we will arise {quwm - verb has strong mental/soulish intent meaning} and go {yalak - verb has action connotations} . . . that we may live, and not die. Both we, and you, and also our little ones {their entire family}. I {Judah} will be a guarantee/surety for him {Judah will take the responsibility for Benjamin's safety}. Of my hand shall you require him {an idiom of a personal guarantee} if I bring him not unto you, and set him before you, then let me bear the blame forever. For except we ourselves had lingered, surely now we had returned this second time."

The Voice **Judah** (*to Israel, his father*)**:** Send the boy with me, and let’s be on our way. It’s the only way we’re going to live *through this famine* and not die *of hunger*—you, us, and all of our little ones. I will guarantee his safety. You can hold me personally responsible if I don’t bring him back to you in one piece. *If anything happens to him, I am perfectly willing* to bear the blame forever. Had we not waited this long already, we could have made the journey twice now *and have enough food*.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and Yehudah [Praised] said to Yisra'el [He turns El] his father, send the young man with me and we will rise and we will walk and we will live and we will not die, also us, also you, also our children, I will barter him, from my hand you will search him out, if I do not bring him to you and I set him to your face then I will err to you all the days, for if we lingered, given that we now turned back this second time,...

Concordant Literal Version And saying is Judah to Israel, his father, "Send the youth with me, and we will rise and go, and live and not die, both we, and you and our tots. I will be surety for him. From my hand shall you seek him. Should I not bring him to you and put him before you, then I sin against you all my days. For, were we not obliged to dally, by now we had returned this twice.

Context Group Version .

Darby Translation .

Emphasized Bible .

English Standard Version .

English Standard V. – UK And Judah said to Israel his father, “Send the boy with me, and we will arise and go, that we may live and not die, both we and you and also our little ones. I will be a pledge of his safety. From my hand you shall require him. If I do not bring him back to you and set him before you, then let me bear the blame for ever. If we had not delayed, we would now have returned twice.”

Evidence Bible .

Green’s Literal Translation .

Jack Ballinger’s translation .

Modern English Version	And Judah said to Israel his father, "Send the boy with me, and we will arise and go, so that we may live and not die, both we and you, and also our little ones. I will be a surety for him. You may hold me personally responsible for him. If I fail to bring him back to you and set him before you, then let me bear the blame forever. For if we had not delayed, we could have returned twice."
Modern KJV	.
NASB	.
New European Version	Judah said to Israel, his father, Send the boy with me, and we'll get up and go, so that we may live, and not die, both we, and you, and also our little ones. I'll be collateral for him. From my hand will you require him. If I don't bring him to you, and set him before you, then let me bear the blame forever, for if we hadn't delayed, surely we would have returned a second time by now.
New King James Version	Then Judah said to Israel his father, "Send the lad with me, and we will arise and go, that we may live and not die, both we and you and also our little ones. I myself will be surety for him; from my hand you shall require him. If I do not bring him back to you and set him before you, then let me bear the blame forever. For if we had not lingered, surely by now we would have returned this second time."
Owen's Translation	.
Brenner'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 Judah says unto Israel his father, "Send the youth with me, and we arise, and go, and live, and do not die, both we, and thou, and our infants. I—I am surety for him, from my hand you will require him; if I have not brought him in unto you, and set him before you—then I have sinned against you all the days; for if we had not lingered, surely now we had returned these two times."

The gist of this passage: Judah takes responsibility to his father, saying to send Benjamin with him down to Egypt, because without the grain from Egypt, everyone would starve, including all of their little ones. He tells Jacob to hold him responsible.

Genesis 43:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâmar (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*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yehûwdâh (יְהוּדָה) [pronounced *yehoo-DAW*]	possibly means *to praise, to be praised;* and is transliterated *Judah*	masculine proper noun/location	Strong's #3063 BDB #397

Genesis 43:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾel (לֶא) [pronounced *ehl*]	*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
Yis^{e}râʾêl (לֵאַרְשִׂי) [pronounced *yis-raw-ALE*]	*God prevails; contender; soldier of God;* transliterated *Israel*	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
ʾâb (בָּא) [pronounced *aw^{b}v*]	*father,* both as the head of a household, clan or tribe; *ancestor, grandfather; founder, civil leader, military leader; master, teacher*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #1 BDB #3

Translation: So Judah said to Israel, his father,... You may be wondering why Reuben is not speaking up at this point. This is almost exactly what Reuben said a few months earlier. Reuben is pissed off at his father and possibly has not spoken to him for the past several months. He understood the situation—he was there, he and his brothers did nothing wrong—and he was highly frustrated with his father. This is normal when you have a viewpoint which is absolutely right and you know that it is right and still the person who needs to know it flatly denies reality. Reuben had laid it on the line, his father was a hard-headed jerk, so it is possible that Reuben ceased to communicate with him.

We do not know if this is the case, but Judah appears to take his place in a leadership position.

So Judah makes a logical appeal to his father.

Usually, when Jacob is called Israel, there is some improvement or something about him more related to God; but he is being hardheaded at this point. The reason that he is being called Israel here is, his sons are beginning to act with more responsibility and logic, thinking more about the whole of the family (which God intends to preserve).

Preview of coming attractions, Jacob will make the right decision and let Judah take the responsibility for his youngest brother Benjamin. And going down to Egypt is absolutely necessary.

Genesis 43:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (חַלָשׁ) [pronounced *shaw-LAKH*]	*send, send for [forth, away], dismiss, deploy, put forth, stretch out, reach out*	2nd person masculine singular, Qal imperative	Strong's #7971 BDB #1018
naʿar (רַעַנ) [pronounced *NAH-ġahr*]	*boy, youth, young man; personal attendant; slave-boy*	masculine singular noun with the definite article	Strong's #5288 & #5289 BDB #654

Genesis 43:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object) with the 1st person singular suffix	Strong's #854 BDB #85

Translation: ..."Send the boy with me... Judah tells his father to send the boy with him. We do not know Benjamin's age, but he has to be no less than 20 years old at this time, because of the 20 year time period of Gen. 38, discussed there in greater detail.

Judah is being more forceful here; he is thinking more about the entire family; and he will present an argument that will be hard to refute.

Genesis 43:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וֽ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
qûwm (קוּם) [pronounced *koom*]	*to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow*	1st person plural, Qal imperfect with the cohortative hê	Strong's #6965 BDB #877
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.			
w^{e} (or v^{e}) (וְ or וֽ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
hâlak^{e} (הָלַךְ) [pronounced *haw-LAHK^{e}*]	*to go, to come, to depart, to walk; to advance*	1st person plural, Qal imperfect with the cohortative hê	Strong's #1980 (and #3212) BDB #229
The NET Bible: *Net Bible: ...and we will go immediately. Heb "and we will rise up and we will go." The first verb is adverbial and gives the expression the sense of "we will go immediately."* [18]			

Translation: ...and let us rise up and we will go,... The verb *to rise up* simply means that they will embark on a course of action. It is not that everyone is laying on the ground and now it is time to stand up and get moving. Some of them may be standing, some might be sitting. However, Judah recognizes that all the brothers must go to Egypt and they must take youngest brother Benjamin with them.

[18] From **https://bible.org/netbible/index.htm?gen43.htm** (footnote); accessed August 21, 2016.

Genesis 43:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
châyâh(חָיָה) [pronounced *khaw-YAW*]	*to live, to have life, to revive, to recover health, to be healed, to be refreshed*	1st person plural, Qal imperfect	Strong's #2421 & #2425 BDB #310
The NET Bible: *After the preceding cohortatives, the prefixed verbal form (either imperfect or cohortative) with the prefixed conjunction here indicates purpose or result*.[19]			
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
lôˀ (אֹל or אוֹל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mûwth (תּוּמ) [pronounced *mooth*]	*to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]*	1st person plural, Qal imperfect	Strong's #4191 BDB #559
gam (גַּם) [pronounced *gahm*]	*also, furthermore, in addition to, as well; even, moreover*	adverb	Strong's #1571 BDB #168
ˀănach^{e}nûw (וְנַחֲנָא) [pronounced *uh-NAHKH-noo*]	*we;* (sometimes a verb is implied)	1st person plural pronoun	Strong's #587 BDB #59
gam (גַּם) [pronounced *gahm*]	*both...and, furthermore...as well as, also...also, that...so; either...or* (but not used disjunctively)	when gam is repeated	Strong's #1571 BDB #168
ˀattâh (אַתָּה) [pronounced *aht-TAW*]	*you* (often, the verb *to be* is implied)	2nd person masculine singular, personal pronoun	Strong's #859 BDB #61
gam (גַּם) [pronounced *gahm*]	*both...and, furthermore...as well as, also...also, that...so; either...or* (but not used disjunctively)	when gam is repeated	Strong's #1571 BDB #168
ţaph (טַף) [pronounced *tahf*]	*children, little children, little ones, young boys; young people up to the age of 20; families*	masculine singular (collective) noun with the 1st person plural suffix	Strong's #2945 BDB #381

Translation: ...so that we live and not die, both us, you and our little ones. The simple purpose is to keep the entire family alive. Even though Jacob expresses concern for the life of his son Benjamin, every child's life in their compound is at risk.

[19] From https://bible.org/netbible/index.htm?gen43.htm (footnote); accessed August 21, 2016.

I need to fix the translation *both...and*..., as there are 3 things here.

Genesis 43:8 And Judah said to Israel his father, "Send the boy with me, and we will arise and go, so that we may live and not die, both we and you, also our little ones.

Judah continues to act as the leader, the point man, the one in charge. His reasoning is quite simple: without grain, all of them will die—including Jacob and Benjamin. Therefore, there is no other possible option. Jacob must send the youngest brother along with them as proof that they are all brothers.

You may be thinking, *how does this constitute proof? If these were 10 spies, could they not show up with any additional person and pass him off as the youngest brother?* Here is the thing: everyone realizes that the prime minister is intelligent and fair. So, if the 9 brothers show up with some random 10th man in tow, Joseph could simply take that man alone and bring him to Simeon, requiring 10th man to be silent. If this is his brother, Simeon would call out his name immediately. My point being, there would be ways to verify the identity of a 10th man to show up with the brothers. Therefore, they must show up with the true Benjamin.

Furthermore, up to this point in time, they have been truthful with Joseph, the Prime Minister (they do not appear to be completely truthful with their father). Any misstep would result in the Prime Minister doubting everything that they had told him; and that could result in all of them being executed.

Obviously, we know that they are not spies and that their story is true; and they know this. It would make no sense to return to Egypt without Benjamin. Doing anything else would risk everyone's life—and, on top of that, they would not return with the much needed grain.

Genesis 43:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾânôkîy (יִכְנָא) [pronounced *awn-oh-KEE*]	*I, me;* (sometimes a verb is implied)	1st person singular personal pronoun	Strong's #595 BDB #59
ʿârab (בַרָע) [pronounced *ġaw-RAH^{B}V*]	*to mix, to mingle, to intermingle; to take on a pledge, to give in pledge, to exchange; to be sweet, to be pleasing*	1st person singular, Qal imperfect with the 3rd person masculine singular suffix	Strong's #6148 & #6149 (& #6147) BDB #786–787
min (וִמ) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
yâd (דָי) [pronounced *yawd*]	generally translated *hand*	feminine singular noun with the 1st person singular suffix	Strong's #3027 BDB #388
Yâd as a construct and the min preposition are literally rendered *from a hand of;* together, they can also mean *out of the hand of; out of the power of; from the power of*.			
bâqash (שַקָב) [pronounced *baw-KAHSH*]	*to seek, to search, to desire, to strive after, to attempt to get, to require, to demand, to ask, to seek with desire and diligence*	2nd person masculine singular, Piel imperfect with the rd person masculine singular suffix	Strong's #1245 BDB #134

Translation: I will [surely] be a pledge for him; you will require him from my hand. Judah's first words were the personal pronoun in the singular: ʾânôkîy (יִכְנָא) [pronounced *awn-oh-KEE*]; occasionally, the accent is on the second syllable] and the 1st person singular, 3rd person masculine suffix, Qal imperfect of ʿârab (בַרָע) [pronounced *ǵaw-RAH^{B}V*] and it means *to make a pledge, to give a pledge, to give something as security*. Judah, seeing that his father is listening to reason now, continues to speak. Judah understands his father's reticence and is saying whatever he possibly can to persuade his father. He knows that it is working because Jacob has finally stopped talking and is listening.

It is unclear to me that this is a great offer, apart from Judah saying, “Look, this is all on me. If there is a problem, I am to blame.” It is not clear exactly what he is offering besides that, however.

Genesis 43:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced *eem*]	*if, though; lo, behold; oh that, if only; when, since, though when* (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
lôʾ (אל or אוּל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
Together, ʾîm lôʾ (אִם אל) [pronounced *eem low*] act as an emphatic affirmative and they mean *if not, surely, unless*.			
bôwʾ (אוֹב) [pronounced *boh*]	*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*	1st person singular, Hiphil perfect with the 3rd person masculine singular suffix	Strong's #935 BDB #97
ʾel (לֶא) [pronounced *ehl*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied) with the 2nd person masculine singular suffix	Strong's #413 BDB #39
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
yâtsag (גַצָי) [pronounced *yaw-TSAHG*]	*to make to stand, to set, to station, to place, to leave, to establish, to let stay*	1st person singular, Hiphil perfect with the 3rd person masculine singular suffix	Strong's #3322 BDB #426
lâmed (ל) [pronounced *l^{e}*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
pânîym (מיִנְפ) [pronounced *paw-NEEM*]	*face, faces countenance; presence*	masculine plural noun (plural acts like English singular); with the 2nd person masculine singular suffix	Strong's #6440 BDB #815

Genesis 43:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, they literally translate to, *to your faces*. However, they properly mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.			

Translation: If I do not bring him to you and place him before you,... The worst case scenario is, Judah does not bring Benjamin back. Judah is setting up a result if he cannot deliver on his promise.

Genesis 43:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
châṯâʾ (אָטָח) [pronounced *khaw-TAW*]	*to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression*	1st person singular, Qal perfect	Strong's #2398 BDB #306
lâmed (ל) [pronounced *l^{e}*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition with the 2nd person masculine singular suffix	No Strong's # BDB #510
kôl (לכ) [pronounced *kohl*]	with a plural noun, it is rendered *all of; any of*	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (מִימָי) [pronounced *yaw-MEEM*]	*days, time of life, lifetime; a specific time period, a year*	masculine plural noun with the definite article	Strong's #3117 BDB #398
Together, kôl + yâmîym are literally rendered *all the days;* together, they can also mean *in all time, all the time, perpetually, forever, always; henceforth, from hereon in*.			

Translation: ...then I have sinned regarding you in perpetuity. If this has happened, then I have sinned against you forever, is what Judah is saying. As we will find out, unlike many people *who take responsibility,* Judah really will assume full responsibility for the well-being of Benjamin.

Genesis 43:9 I will be surety for him. You will require him of my hand. If I do not bring him to you and set him before you, I will be a sinner against you all the days.

Judah also takes full and complete responsibility for the welfare of Benjamin, his younger half brother. Judah places his life before his father for the safety of Benjamin. He assumes full personal responsibility for Benjamin.

At the same time, Judah does not make the ridiculous offer, "And you may kill my 3 sons if I don't come through."

Genesis 43:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lûwlêy (לוּלֵי) [pronounced *loo-LAY*]	*otherwise, except that, if not (for), unless*	preposition	Strong's #3884 BDB #530
I have translated these together as, *in the alternative* in Gen. 43:10.			
mâhahh (הָמָה) [pronounced *maw-HAH*]	*to delay, to linger, to tarry, to wait; to refuse, to turn back*	1st person plural, Hithpalpel imperfect	Strong's #4102 BDB #554
Gesenius has an alternate spelling for this verb.			

Translation: In the alternative, we linger,... I will have to see how others translated these first two words.

In the alternative, they can continue to sit there and argue with one another, while everyone starts. That is the alternative that Judah presents to his taking action, taking responsibility and moving ahead.

Genesis 43:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʿattâh (עַתָּה) [pronounced *ģaht-TAWH*]	*now, at this time, already*	adverb of time	Strong's #6258 BDB #773
shûwb (שׁוּב) [pronounced *shoo^{b}v*]	*to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution*	1st person plural, Qal perfect	Strong's #7725 BDB #996
zeh (זֶה) [pronounced *zeh*]	*here, this, this one; thus;* possibly *another*	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
paʿam (פַּעַם) [pronounced *PAH-ģahm*]	*two times, two beats, two feet, two occurrences, two steps;* the connotation is the passage of time	feminine dual noun; pausal form	Strong's #6471 BDB #821

Translation: ...for by now, we could have returned here two times." We do not know how long this has been under discussion, or whether Judah is speaking as to how they should have properly done this.

This statement gives us a better understanding of the time frame involved here. This indicates that easily, a full year has passed. Just enough food was purchased to get them through a growing season.

Although it cannot be seen in my translation or in almost any other translation, this verse has seven or eight *ands* in it. When there are no *ands*, one is moved immediately past all the inconsequential to the important climax. However, here, each phrase is important, said slowly, so that Jacob gets the full impact of the argument. This verse should read, *and Judah said to Israel, his father, send the lad with me and we will get up and we will go and we will live and so we will not die; also we and you and our households*. Each phrase and each action is important in order to make the points to Jacob.

If Judah is speaking hyperbolically, then he is saying, "Look, in all this time we have been discussing this, we could have gone there and back twice. But now, we just sit around starving." This would be the sense, if they had been discussing this for a week or so.

Another way to look at this is, the Prime Minister of Egypt gave them a clear directive: return to Egypt with their youngest brother, Benjamin. Since that happened, the brothers could have gone and returned from Egypt twice.

Genesis 43:10 For unless we had lingered, surely now we would have returned the second time."

Judah is saying, "We have argued this point for such a long time, that we could have been there and back already." *The second time* simply refers to this would have been their second trip to Egypt for grain.

No doubt you have been in a discussion like this with your son, telling him to clean up his room. "In all this time we have been talking about it, you could have been done by now." So, this argument, which appears to us to be taking place over a period of 10 minutes, actually continued over a period of a week or three.

We don't know how many times the brothers talked with their father Jacob; we do not know all that was said. We do know roughly what Jacob and Judah said to one another; and that is what is recorded here. And we know by this comment that they discussed this for over a lengthy period of time.

And so says unto them Israel their father, "If so then this you make: you [all] take from the choice fruits of the land in your bags and carry down to the man a present—a little balsam and a little honey, spice and gum, pistachio nuts and almonds. And silver double take in your hand and the silver is returned in a mouth of your bags you will return in your hand perhaps a mistake he; and your brother take. And so you [all] rise up [and] you [all] return unto the man. And so ʾEl Shaddai will give to you [all] compassions to faces of the man and he will send to you [all] your brother [the] other and Benjamin. And I as which [even] I am bereaved I am bereaved."	Genesis 43:11–14	**Israel, their father, said to them, "If [it is] so then prepare this: bring from the choice fruits of the land with your gear and carry down to the man a present—a little balsam and a little honey, spice and gum, pistachio nuts and almonds. Double up on the silver that you take, so that the silver [is] returned in your bags, you will return [*it*] [lit., *in your hand*] supposing it [was] a mistake. And take you brother and [now] rise up [and] return to the man. And may ʾEl Shaddai give [all of] you compassion before [this] man, so that he [He?] will send your other brother and Benjamin [both]. And according to what manner I am bereaved, I am bereaved."**

Israel, their father, said to them, "If these are the only choices, then prepare this for the prime minister: put some of the choice fruits of the land with your gear, and carry with you a present for him, a little balsam and a little honey, spice and gum, pistachio nuts and almonds. Also, double up on the silver that you take, so that you may take back the silver that was returned in your bags, supposing that had been a mistake. Also, you may take your brother. So, rise up and return to the prime minister. Also, may ʾEl Shaddai give [all of] you compassion before this man, so that he will send back both Simeon and Benjamin. And, if I am bereaved, then I am bereaved."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says unto them Israel their father, “If so then this you make: you [all] take from the choice fruits of the land in your bags and carry down to the man a present—a little balsam and a little honey, spice and gum, pistachio nuts and almonds. And silver double take in your hand and the silver is returned in a mouth of your bags you will return in your hand perhaps a mistake he; and your brother take. And so you [all] rise up [and] you [all] return unto the man. And so ʾEl Shaddai will give to you [all] compassions to faces of the man and he will send to you [all] your brother [the] other and Benjamin. And I as which [even] I am bereaved I am bereaved.”
Dead Sea Scrolls	.
Targum of Onkelos	And Israel their father said to them, If then it is to be, do this: take of what is praiseworthy[18] in the land in your vessels, and carry down to the man an offering; a little gum, and a little honey, storax and ladanum, nuts and almonds; and silver, two for one take in your hands, even the. silver which was returned in the mouth of your bags take back in your hands; perhaps it was an oversight. And take your brother, and arise, return to the man; and God the Almighty give you favour before the man, that he may release to you your other brother and Benjamin. And I, when desolated, shall be desolate!
Targum (Pseudo-Jonathan)	And Israel their father said to them, If it must be so, do this: Take of the praiseworthy things of the land, and put them in your vessels, and carry down the man a present, a little gum [Seraph Ketaph, liquid gum.” Lachrymea arborum, sive herbarum] and a little honey, wax and ladanum [Letom, Arab., Landanon, gum of the cistus.”], the oil of nuts, and the oil of almonds, and money two upon one [JERUSALEM. Double] take in your hands, even the money that was returned in the mouth of your baggage, take back in your hands; perhaps it was done in error. And take Benjamin your brother, and arise, return to the man, and God the Almighty give you mercies before the man, that he may release to you your other brother, and Benjamin: and I, behold, I am now certified by the Holy Spirit that if I am bereaved of Joseph, I shall also be bereaved of Shimeon and of Benjamin. [Jerusalem And I, behold, if I be not bereaved of my son Joseph, so shall I not add to be bereaved of Shimeon and of Benjamin.]
Revised Douay-Rheims	Then Israel said to them: If it must needs be so, do what you will: take of the best fruits of the land in your vessels, and carry down presents to the man, a little balm, and honey, and storax, myrrh, turpentine, and almonds. And take with you double money, and carry back what you found in your sacks, lest perhaps it was done by mistake. And take also your brother, and go to the man. And may my almighty God make him favourable to you; and send back with you your brother, whom he keeps, and this Benjamin: and as for me I shall be desolate without children.
Latin Vulgate	.
Aramaic ESV of Peshitta	Their father, Yisrael, said to them, "If it must be so, then do this. Take from the choice fruits of the land in your bags, and carry down a present for the man, a little balm, a little honey, spices and myrrh, nuts, and almonds; and take double money in your hand, and take back the money that was returned in the mouth of your sacks. Perhaps it was an oversight. Take your brother also, get up, and return to the man. May El Shaddai give you mercy before the man, that he may release to you your other brother and Benjamin. If I am bereaved of my children, I am bereaved."
Peshitta (Syriac)	And their father Israel said to them, If it must be so now, then do this: take some of the best fruits of the land in your sacks, and carry down the man a present, a little balm, and a little honey, gum, and myrrh, pistachio nuts, and almonds; And take

double money with you; and the money that was brought back in the mouth of your sacks, take it again with you; perhaps it was an oversight; Take also your brother, and arise, and go again to the man; And may God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin with you. And as for me, if I am bereaved of my children, I am bereaved.

Septuagint (Greek) And Israel, their father, said to them, If it be so, do this; take of the fruits of the earth in your vessels, and carry down to the man presents of gum and honey, and frankincense, and stacte, and turpentine, and walnuts. And take double money in your hands, and the money that was returned in your sacks, carry back with you, lest perhaps, it is a mistake. And take your brother; and arise, go down to the man. And my God give you favour in the sight of the man, and send away your other brother, and Benjamin, for I accordingly as I have been bereaved, am bereaved.

NETS (Greek) .

Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Then their father Israel said to them, If it has to be so, then do this: take of the best fruits of the land in your vessels to give the man, perfumes and honey and spices and nuts: And take twice as much money with you; that is to say, take back the money which was put in your bags, for it may have been an error; And take your brother and go back to the man: And may God, the Ruler of all, give you mercy before the man, so that he may give you back your other brother and Benjamin. If my children are to be taken from me; there is no help for it.

Easy English Then their father, Israel said this to the brothers: 'Take in your bags some very good things that grow in Canaan. Take a present to the man. Take for him a little *balm, a little honey, *gum, *myrrh, *almonds and other nuts. Take a double amount of money with you. Take back the money that was in the sacks. Perhaps someone put it there by mistake. Take your brother too. Go. Go back to the man. Let God *Almighty be *merciful to you when you see the man. Then the man will send back your other brother and Benjamin. If I lose my children, then I lose my children.'

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 Then their father Israel said, "If it is really true, take Benjamin with you. But take some gifts to the governor. Take some of the things we have been able to gather in our land. Take him some honey, pistachio nuts, almonds, spices, and myrrh. Take twice as much money with you this time. Take the money that was given back to you after you paid last time. Maybe the governor made a mistake. Take Benjamin, and go back to the man. I pray that God All-Powerful will help you when you stand before the governor. I pray that he will let Benjamin, and also Simeon, come back safely. If not, I will again be sad from losing my children."

God's Word™ .

Good News Bible (TEV) Their father said to them, "If that is how it has to be, then take the best products of the land in your packs as a present for the governor: a little resin, a little honey, spices, pistachio nuts, and almonds. Take with you also twice as much money, because you must take back the money that was returned in the top of your sacks. Maybe it was a mistake. Take your brother and return at once. May Almighty God cause the man to have pity on you, so that he will give Benjamin and your other brother back to you. As for me, if I must lose my children, I must lose them."

International Children's B. Then their father Jacob said to them, "If it has to be that way, then do this: Take some of the best foods in our land in your packs. Give them to the man as a gift: some balm, some honey, spices, myrrh, pistachio nuts and almonds. Take twice as much money with you this time. Take back the money that was returned to you in

your sacks last time. Maybe it was a mistake. And take Benjamin with you. Now leave and go to the man. I pray that God All-Powerful will cause the governor to be merciful to you. I pray that he will allow Simeon and Benjamin to come back with you. If I am robbed of my children, then I am robbed of them!"

The Message Their father Israel gave in. "If it has to be, it has to be. But do this: stuff your packs with the finest products from the land you can find and take them to the man as gifts—some balm and honey, some spices and perfumes, some pistachios and almonds. And take plenty of money—pay back double what was returned to your sacks; that might have been a mistake. Take your brother and get going. Go back to the man. And may The Strong God give you grace in that man's eyes so that he'll send back your other brother along with Benjamin. For me, nothing's left; I've lost everything."

Names of God Bible Then their father Israel said to them, "If that's the way it has to be, then take the man a gift. Put some of the best products of the land in your bags. Take a little balm, a little honey, gum, myrrh, pistachio nuts, and almonds. Take twice as much money with you. You must return the money that was put back in your sacks. Maybe it was a mistake. Take your brother, and go back to the man. May ***El Shadday*** make him merciful to you so that he will send your other brother and Benjamin home with you. If I lose my children, I lose my children."

NIRV Then their father Israel spoke to them. He said, "If that's the way it has to be, then do what I tell you. Put some of the best things from our land in your bags. Take them down to the man as a gift. Take some lotion and a little honey. Take some spices and myrrh. Take some pistachio nuts and almonds. Take twice the amount of money with you. You have to give back the money that was put in your sacks. Maybe it was a mistake. Also take your brother. Go back to the man at once. May the Mighty God cause him to show you mercy. May the man let your other brother and Benjamin come back with you. And if I lose my sons, I lose them."

New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible Their father Israel said to them, "If it has to be, then do this. Take in your bags some of the land's choice produce, and bring it down to the man as a gift: a little medicinal resin, a little honey, gum, resin, pistachios, and almonds. Take twice as much silver with you, and take back the silver returned in the top of your sacks. It might have been a mistake. And take your brother, get ready, and go back to the man. May God Almighty make the man compassionate toward you so that he may send back our other brother and Benjamin with you. But me, if I'm left childless, then I'm left childless."

Contemporary English V. Their father said: If Benjamin must go with you, take the governor a gift of some of the best things from our own country, such as perfume, honey, spices, pistachio nuts, and almonds. Also take along twice the amount of money for the grain, because there must have been some mistake when the money was put back in your sacks. Take Benjamin with you and leave right away. When you go in to see the governor, I pray that God All-Powerful will be good to you and that the governor will let your other brother and Benjamin come back home with you. If I must lose my children, I suppose I must.

The Living Bible So their father Israel finally said to them, "If it can't be avoided, then at least do this. Load your donkeys with the best products of the land. Take them to the man as gifts—balm, honey, spices, myrrh, pistachio nuts, and almonds. Take double money so that you can pay back what was in the mouths of your sacks, as it was probably someone's mistake, and take your brother and go. May God Almighty give you mercy before the man, so that he will release Simeon and return Benjamin. And if I must bear the anguish of their deaths, then so be it."

New Berkeley Version .

New Century Version Then their father Jacob said to them, “If it has to be that way, then do this: Take some of the best foods in our land in your packs. Give them to the man as a gift: some balm, some honey, spices, myrrh, pistachio nuts, and almonds. Take twice as much money with you this time, and take back the money that was returned to you in your sacks last time. Maybe it was a mistake. And take Benjamin with you. Now leave and go to the man. I pray that God Almighty will cause the governor to be merciful to you and that he will allow Simeon and Benjamin to come back with you. If I am robbed of my children, then I am robbed of them!”

New Life Version Then their father Israel said to them, "If it must be so, then do this: take some of the best things of the land in your bags. Carry them to the man as a gift. Give him perfume and honey and spices and special things to eat. Take twice as much money with you to take the place of the money that was returned in your bags. It may be that it was a mistake. Take your brother also. Get up, and return to the man. May the All-powerful God give you such favor with the man that he may let your other brother and Benjamin return. If my children are taken from me, I am filled with sorrow."

New Living Translation So their father, Jacob, finally said to them, “If it can’t be avoided, then at least do this. Pack your bags with the best products of this land. Take them down to the man as gifts—balm, honey, gum, aromatic resin, pistachio nuts, and almonds. Also take double the money that was put back in your sacks, as it was probably someone’s mistake. Then take your brother, and go back to the man. May God Almighty give you mercy as you go before the man, so that he will release Simeon and let Benjamin return. But if I must lose my children, so be it.”

Partially literal and partially paraphrased translations:

American English Bible And their father IsraEl said to them, 'If that's the case, then do this: Take along the fruit of the land in your sacks. Carry gifts of gum, honey, frankincense, oil of myrrh, turpentine, and walnuts to the man. Also, carry twice as much money – in addition to the money that was put back in your sacks – just in case that was a mistake. Then take your brother along and go down to the man. May my God allow you to find favor in the eyes of that man, so he sends you home with your other brother and BenJamin. For I've been saddened, and I'm very sad now.'

Beck’s American Translation .

International Standard V ***Jacob Gives Instructions for the Trip***
“If that’s the way it has to be,” their father Israel replied, “then do this: take some of the best produce of the land in your containers and take them to the man as a gift—some resin ointment, some honey, fragrant resins, myrrh, pistachios, and almonds. Also take twice as much money with you so you can return the money that had been replaced in the mouth of your sacks. Maybe it was an accountinge mistake on his part. And be sure to take your brother, too. So get up, return to the man, and may God Almighty cause the man to show compassion toward you. May he send all of you back, including your other brother and Benjamin. Now as for me, if I lose my children, I lose them.”.

Revised Knox Bible And their father Israel said to them, Since it must be so, have your way. Only, take gifts with you in your packs, the most precious this land yields, a little balm, and honey, and storax and myrrh, and mastic, and almonds. Take a double amount of money with you and restore what you found in your sacks; it may have been an oversight. And so go back to the man, taking your brother with you. May the almighty God I serve secure you his favour, so that he will send back that brother of yours who is now his hostage, and Benjamin as well. Meanwhile, I shall be like a man bereft of children.

Today’s NIV .

Translation for Translators — Then their father Jacob said to them, “If there is no other way, do this: Put in your sacks some of the best things that are grown in this land, and take them down to the man as a gift. Take some balm/perfume and honey and spices and myrrh/ointment, some pistachio nuts, and almonds. Take twice as much money as you took the previous time, because you must return the silver that someone put in the tops of your sacks. Perhaps it was a mistake that it was put in your sacks. Take your younger brother and go back to that man. I will pray that God Almighty will cause that man to act mercifully toward you, so that he will let your other brother, as well as Benjamin, come back here with you. But as for me, if my sons are taken from me, then I will not have my sons!”

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia — Their father Israel told them, "If you must, then do this: take some fruit from the pruned trees in the land in your vessels, and bring the man a present of a little balm, and a little honey, and perfume, and labdanum, and pistachio nuts, and almonds. And take twice as much silver in your hand, and take back also the silver that was returned to you in the mouths of your sacks; there must have been some mistake. And take your brother, and get up and return to the man. May God Who Suffices give you compassion in front of the man, so that he will release to you your other brother, and Benjamin. If I am bereaved, then I am bereaved." Jacob accepts the necessity when Judah makes an honest and responsible proposal.

Ferrar-Fenton Bible — Therefore Israel their father said to him, " If it must be, do this ; take some of the productions of this country in your waggons, and go down to the man with a present; — some balsam, and honey, perfumes, and myrrh, nuts and almonds. Also take double money in your hands, and the money that was returned in the mouth of your bags, return with your own hands to him again. Take your brother also, and arise, go back to the man, and may the Almighty God give you mercy before the man, and send your brother back with Benjamin . For if I am to be bereaved, I shall be bereaved."

God’s Truth (Tyndale) — Then their father Israel said unto them: if it must needs be so now: then do thus, take of the best fruits of the land in your vessels, and bring the man a present, a courtesy balm, and a courtesy of honey, spices and myrrh, dates and almonds. And take as much money more with you. And the money that was brought again in your sacks, take it again with you, peradventure it was some oversight.
Take also your brother with you, and arise and go again to the man. And God almighty give you mercy in the sight of the man and send you your other brother and also Ben Jamin, and I will be as a man robbed of his children.

HCSB — Then their father Israel said to them, “If it must be so, then do this: Put some of the best products of the land in your packs and take them down to the man as a gift—some balsam and some honey, aromatic gum and resin, pistachios and almonds. Take twice as much money with you. Return the money that was returned to you in the top of your bags. Perhaps it was a mistake. Take your brother also, and go back at once to the man. May God Almighty cause the man to be merciful to you so that he will release your other brother and Benjamin to you. As for me, if I am deprived of my sons, then I am deprived.”

Jubilee Bible 2000 — .

H. C. Leupold — And Israel, their father, said to them: If that be the case, then do this: take of the choice fruits of the land in your receptacles and take a present down for the man, a little balm, and a little honey, gum, laudanum, pistachio nuts and almonds; and take some more money along, and also the money that was restored in the opening of your sacks, take it back with you; perhaps there was some mistake. Then take your brother, start out and return to the man. And may God Almighty grant you to

find favour before the man and restore to you your other brother and Benjamin. But as for me, as I was childless, so have I become childless again.

Lexham English Bible .

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NIV – UK .

Tree of Life Version Then their father Israel said to them, “If it must be so, then do this: take some of the best products of the land in your bags, and bring an offering down to the man—a little balsam and a little honey, gum and myrrh, pistachios and almonds. Also take in your hand a double portion of silver, and bring back in your hand the silver that had been returned in the mouth of your sacks. Perhaps it was a mistake. Take your brother too—now, get up, go back to the man! May El Shaddai grant you mercy before the man, so that he may release your other brother to you, along with Benjamin. As for me, if I am bereaved, I am bereaved.”

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Israel their father said to them, “If it must be so, then do this: take some choice products of the land in your bags and a gift for the man—some balm, a little honey, gum, myrrh, pistachio nuts and almonds. Take double the money with you and you will repay what was put in your sacks; it may have been a mistake. Take your brother and go back to the man. May God Almighty grant you mercy in his presence, so that he will allow you to bring back your other brother and Benjamin. As for myself if I am be reaved of my children, then be reaved I shall have to be.”

The Heritage Bible .

New American Bible (2002) Their father Israel then told them: "If it must be so, then do this: Put some of the land's best products in your baggage and take them down to the man as gifts: some balm and honey, gum and resin, and pistachios and almonds. Also take extra money along, for you must return the amount that was put back in the mouths of your bags; it may have been a mistake. Take your brother, too, and be off on your way back to the man. May God Almighty dispose the man to be merciful toward you, so that he may let your other brother go, as well as Benjamin. As for me, if I am to suffer bereavement, I shall suffer it."

New American Bible (2011) Israel their father then told them: “If it must be so, then do this: Put some of the land’s best products in your baggage and take them down to the man as gifts: some balm and honey, gum and resin, and pistachios and almonds [Gn 45:23.]. Also take double the money along, for you must return the amount that was put back in the mouths of your bags; it may have been a mistake. Take your brother, too, and be off on your way back to the man. May God Almighty grant you mercy in the presence of the man, so that he may let your other brother go, as well as Benjamin. As for me, if I am to suffer bereavement, I shall suffer it.”

New Jerusalem Bible Then their father Israel said to them, 'If it must be so, then do this: take some of the country's best products in your baggage and take them to the man as a gift: some balsam, some honey, gum tragacanth, resin, pistachio nuts and almonds. Take double the amount of money with you and return the money put back in the mouths of your sacks; it may have been a mistake. Take your brother, and go back to the man. May El Shaddai move the man to be kind to you, and allow you to bring back your other brother and Benjamin. As for me, if I must be bereaved, bereaved I must be.'

New RSV Then their father Israel said to them, ‘If it must be so, then do this: take some of the choice fruits of the land in your bags, and carry them down as a present to the man—a little balm and a little honey, gum, resin, pistachio nuts, and almonds. Take double the money with you. Carry back with you the money that was returned in the top of your sacks; perhaps it was an oversight. Take your brother also, and be on your way again to the man; may God Almighty* grant you mercy before the man,

so that he may send back your other brother and Benjamin. As for me, if I am bereaved of my children, I am bereaved.'

Revised English Bible — Their father Israel said to them, "If it must be so, then do this: in your baggage take, as a gift for the man, some of the produce for which our country is famous: a little balm and honey, with gum tragacanth, myrrh, pistachio nuts, and almonds. Take double the amount of silver with you and give back what was returned to you in your packs; perhaps there was some mistake. Take your brother with you and go straight back to the man. May God Almighty make him kindly disposed to you, and may he send back the one whom you left behind, and Benjamin too. As for me, if I am bereaved, I am bereaved."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible — Their father Isra'el answered them, "If that's how it is, do this: take in your containers some of the land's best products, and bring the man a gift — some healing resin, a little honey, aromatic gum, opium, pistachio nuts and almonds. Take twice the amount of money with you; and return the money that came back with you in your packs — it could have been an oversight. Yes, and take your brother too; and get ready; and go again to the man. May El Shaddai give you favor in the man's sight, so that he will release to you your other brother as well as Binyamin. As for me, if I must lose my children, lose them I will."

exeGeses companion Bible — And their father Yisra El says to them,
If so, now work this;
take of the best pluckings in the land
in your instruments
and descend an offering to the man
- a little balm and a little honey, spices and myrrh,
pistachios and almonds:
and take double silver in your hand;
and the silver that was returned
in the mouth of your sacks,
return it in your hand;
perahaps it was an error:
also take your brother and rise, return to the man:
and El Shadday give you mercies
at the face of the man,
that he send away your other brother and Ben Yamin.
- in bereaving, I am bereaved.

Hebraic Roots Bible — .

JPS (Tanakh—1985) — Then their father Israel said to them, "If it must be so, do this: take some of the choice products of the land in your baggage, and carry them down as a gift for the man—some balm and some honey, gum, ladanum, pistachio nuts, and almonds. And take with you double the money, carrying back with you the money that was replaced in the mouths of your bags; perhaps it was a mistake. Take your brother too; and go back at once to the man. And may El Shaddai dispose the man to mercy toward you, that he may release to you your other brother, as well as Benjamin. As for me, if I am to be bereaved, I shall be bereaved."

Judaica Press Complete T. Kaplan Translation — . Their father Israel said to them, 'If that's the way it must be, this is what you must do. Take some of the land's famous products in your baggage, a little balsam, a little honey, and some gum, resin [Tragacanth and Labdanum, see notes on Genesis 37:25.], pistachio nuts and almonds. Take along twice as much money, so that you will be able to return the money that was put at the tops of your packs - it might have been an oversight. And your brother - take him. Go and return to the

man. May God Almighty grant that the man have pity on you and let you go along with your other brother and Benjamin. If I must lose my children, then I will lose them.'

Orthodox Jewish Bible
And Yisroel Avihem said unto them, If it must be so now, do this; take of mizimerat HaAretz (the best fruits of the land) in your kelim (vessels), and carry down to the ish a minchah (present), a little balm, and a little devash (honey), nekhot (spices), loht (myrrh), batenim (pistachio nuts), and shekedim (almonds):
And take kesef mishneh (double money) in your yad; and the kesef that was returned in the mouth of your sacks, carry it back in your yad; perhaps it was mishgeh (mistake);
Take also achichem, and arise, shuvu (return) unto the ish;
And El Shaddai give you rachamim before the ish, that he may send away achichem acher (your other brother), and Binyamin. If I be bereaved of my children, I am bereaved.

The Scriptures 1998
.

Expanded/Embellished Bibles:

The Amplified Bible
Then their father Israel said to them, "If it must be so, then do this; take some of the choicest products of the land in your sacks, and carry it as a present [of tribute] to the man [representing Pharaoh], a little balm and a little honey, aromatic spices or gum, resin, pistachio nuts, and almonds. Take double the [amount of] money with you, and take back the money that was returned in the opening of your sacks; perhaps it was an oversight. Take your brother [Benjamin] also, and get up, and go to the man; and may God Almighty grant you compassion and favor before the man, so that he will release to you your other brother [Simeon] and Benjamin. And as for me, if I am bereaved of my children [Joseph, Simeon, and Benjamin], I am bereaved."

The Expanded Bible
Then their father ·Jacob [└Israel; 32:28] said to them, "If it has to be that way, then do this: Take some of the best ·foods [products] in our land in your packs. Give them to the man as a gift: some balm, some honey, ·spices [or gum], ·myrrh [or resin], pistachio nuts, and almonds. Take twice as much ·money [silver] ·with you this time [└in your hands], and take back the ·money [silver] that was returned to you in [└the mouth of] your sacks last time. Maybe it was a ·mistake [└error; oversight]. And take ·Benjamin [└your brother] with you. Now ·leave and go [└rise up and return] to the man. I pray that God Almighty will cause the ·governor [└man] to be ·merciful to [compassionate toward] you and that he will allow ·Simeon [└your other brother] and Benjamin to come back with you. If I am ·robbed of my children [bereaved], then I am ·robbed of them [bereaved]!"

The Geneva Bible
.

Kretzmann's Commentary
Verses 11-14
Jacob Permits Benjamin to go
And their father Israel said unto them, if it must be so now, do this: take of the best fruits in the land in your vessels, literally, the song of the country, that for which the country is known and praised everywhere, of this they were to take in their packs: and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds. The balm of Gilead, for which Canaan was famed, the honey of grapes, that is, must, boiled down, the white resinous tragacanth-gum, the nuts which at that time were obtained in Southern Canaan, and the fruits of the almond-tree made very acceptable presents. And take double money in your hand, second money in addition to that which they felt they still owed the Egyptian ruler; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight. The shrewdness of Jacob wanted to provide for every emergency. Take also your brother, and arise, go again unto the

man; and God Almighty give you mercy before the man, that he may send away your other brother (Simeon) and Benjamin. He places the matter entirely into the hands of God, trusting, in simple confidence, that the Lord will stretch out over his sons the hand of His almighty protection and keep especially Benjamin from all harm. If I be bereaved of my children, I am bereaved, That was not a word of hopeless despair, but of trusting resignation: Jacob was willing to take also that upon himself, if the Lord willed it, that he would be childless. Thus the believers at all times commit their ways to the Lord and put their full trust in Him.

NET Bible® Then their father Israel said to them, “If it must be so, then do this: Take some of the best products of the land in your bags, and take a gift down to the man – a little balm and a little honey, spices and myrrh, pistachios and almonds. Take double the money with you [*Heb* “in your hand.”]; you must take back [*Heb* “take back in your hand.” The imperfect verbal form probably has an injunctive or obligatory force here, since Jacob is instructing his sons.] the money that was returned in the mouths of your sacks – perhaps it was an oversight. Take your brother too, and go right away [*Heb* “arise, return,” meaning “get up and go back,” or “go back immediately.”] to the man. May the sovereign God grant you mercy before the man so that he may release your other brother and Benjamin! As for me, if I lose my children I lose them.”

Syndein/Thieme {Human Viewpoint - Bribe Him}
And their father, Israel {Jacob} kept on saying unto them, "If it must be so now, do {'asah} this. Take of the best production/fruits in the land in your vessels, and carry down the man {Prime Minister of Egypt - actually Joseph} a present - a little balm {medicine}, and a little honey, spices, and myrrh, nuts, and almonds."
{Human Viewpoint - Rely on Man - Explain it to Him}
"And take double money in your hand {to repay the first amount 'mistakenly' taken with them they think plus for the new food} and the money that was brought again in the mouth of your sacks, carry it again in your hand. It {not leaving the money the first time} was an oversight."
{Human Viewpoint - Give Him what He Asked}
"Take also your brother, and arise, go again unto the man."
{Human Viewpoint - LAST Resort - Rely on God - NOT Faith Rest - God is First in Faith Rest - Finally - Fatalism - Additional Misery}
And God Almighty {'El Shadday} give you mercy/compassion {racham} before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved {shakol shakol - very strong fatalism - "If nothing else works - then 'God help us' " attitude - wrong attitude - God should always be FIRST in a believer's life}.

The Voice **Jacob:** *All right*. If that’s the way it has to be. But do this: take some of the best products our land has *to offer;* carry them in your bags and present them to the man as a gift—a little balm and honey, some gum and resin, some pistachio nuts and almonds. *This time,* take double the money with you. Carry back the money that was returned in the top of your sacks. Perhaps it was an oversight on their part. Take your brother, be on your way again, and go see the man. And may the All-Powerful God grant you mercy from this man, so that he sends back your other brother and Benjamin. As for me, if I am to suffer the loss of my children, then what am I to do?.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and Yisra'el [He turns El], their father, said to them, if it is so then this do, take from the choice fruit of the land in your instruments and bring down to the man a donation of a small amount of balm and a small amount of honey, spice and myrrh, pistachio and almond, and take double the silver in your hand and the returned silver in the

	mouth of your bag you will return in your hand, possibly he is an oversight, and take your brother and rise and turn back to the man, and the mighty one of Shaddai [My breasts] will give to you bowels to the face of the man and he will send to you your other brother and Binyamin [Son of the right hand] and just as I was childless,... The word "i-did-Be.childless" is written twice, probably a scribal error.
Concordant Literal Version	And saying to them is Israel, their father, "If so, indeed, do this: Take from the pruned fruit trees of the land in your vessels, and take down to the man a present offering, a little balm and a little honey, perfume and labdanum, pistachio nuts and almonds. And money, duplicated, take in your hand, and the money that was restored in the mouth of your bags, restore by your hand. Perhaps it was an error. And your brother take, and rise and return to the man. And the El-Who-Suffices give you compassion before the man, so that he lets your other brother and Benjamin go! And I, as I am bereaved, am I bereaved!"
Context Group Version	And their father Israel said to them, If it is so now, do this: take of the choice fruits of the land { or earth } in your {pl} vessels, and carry down to the man a tribute, a little balm, and a little honey, spicery and myrrh, nuts, and almonds; and take double money in your {pl} hand; and the money that was returned in the mouth of your {pl} sacks carry again in your {pl} hand; perhaps it was an oversight: take also your {pl} brother, and arise, go again to the man: and God Almighty give you {pl} generosity before the man, that he may release to you {pl} your {pl} other brother and Benjamin. And if I be bereaved of my children, I am bereaved.
Darby Translation	And their father Israel said to them, If it is then so, do this: take of the best fruits in the land in your vessels, and carry down the man a gift: a little balsam and a little honey, tragacanth and ladanum, pistacia-nuts and almonds. And take other money in your hand, and the money that was returned to you in the mouth of your sacks, carry back in your hand: perhaps it is an oversight. And take your brother, and arise, go again to the man. And the Almighty God give you mercy before the man, that he may send away your other brother and Benjamin! And I, if I be bereaved of children, am bereaved.
Emphasized Bible	Then Israel their father said unto them—If so, then do this,—Take of the song of the land in your vessels, and carry down to the man a present,—A little balsam and a little honey, tragacanth gum and cistus gum, pistachio nuts, and almonds. And double silver, take in your hand,—also the silver that was put back in the mouth of your sacks, carry ye back in your hand, peradventure it was an error, Your brother also, take ye,—and arise go again unto the man. And, God Almighty, give you compassion before the man, so shall he send with you, your other brother, and Benjamin. But, as for me, when I am bereaved, I am bereaved!
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	Then their father Israel said to them, "I*f it must be so,* then do this: take some of the best products of the land in your bags, and carry down to the man as a present, a little balm and a little honey, aromatic gum and myrrh, pistachio nuts and almonds. Take double the money in your hand, and take back in your hand the money that was returned in the mouth of your sacks; perhaps it was a mistake. Take your brother also, and arise, return to the man; and may God Almighty grant you compassion in the sight of the man, so that he will release to you your other brother and Benjamin. And as for me, if I am bereaved of my children, I am bereaved."
New European Version	.

New King James Version	And their father Israel said to them, "*If it must be so,* then do this: Take some of the best fruits of the land in your vessels and carry down a present for the man—a little balm and a little honey, spices and myrrh, pistachio nuts and almonds. Take double money in your hand, and take back in your hand the money that was returned in the mouth of your sacks; perhaps it was an oversight. Take your brother also, and arise, go back to the man. And may God Almighty give you mercy before the man, that he may release your other brother and Benjamin. If I am bereaved, I am bereaved!"
Owen's Translation	.
Brenner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	And their father Israel said unto them, "If it must be so now, do this: Take of the best fruits in the land in your vessels, and carry down the man a present, a little balm and a little honey, spices and myrrh, nuts and almonds. And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand. Perhaps it was an oversight. Take also your brother, and arise, go again unto the man; and God Almighty give you mercy before the man, that he may send away your other brother and Benjamin. If I am bereaved of my children, I am bereaved!"
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 Israel their father says unto them, "If so, now, this do: take of the praised thing of the land in your vessels, and take down to the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds; and double money take in your hand, even the money which is brought back in the mouth of your bags, you [all] take back in your hand, it may be it is an oversight. And take your brother, and rise, turn back unto the man; and God Almighty give to you mercies before the man, so that he has sent to you your other brother and Benjamin; and I, when I am bereaved—I am bereaved."

The gist of this passage: Jacob gives his okay to this trip, to take Benjamin with him. He also suggests that they bring presents to the Prime Minister as well as double the money, in case it was returned as a mistake.

Genesis 43:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâmar (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*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
ʾel (אֶל) [pronounced *ehl*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied) with the 3rd person plural suffix	Strong's #413 BDB #39

Genesis 43:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâb (בָּא) [pronounced *aw^{b}v*]	*father,* both as the head of a household, clan or tribe; *ancestor, grandfather; founder, civil leader, military leader; master, teacher*	masculine singular noun with the 3rd person masculine plural suffix	Strong's #1 BDB #3
ʾîm (אִם) [pronounced *eem*]	*if, though; lo, behold; oh that, if only; when, since, though when* (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
kên (כֵּן) [pronounced *kane*]	*so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted*	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
These words might mean something together. Owens and the KJV have *if it must be so;*			
ʾêphôw (וּפֹא) [pronounced *ay-FOH*]	*then, here, now; so; (who) then, (what) then (with interrogative); then (with imperative - i.e. know then); if...then (with adverb)*	enclitic, demonstrative particle	Strong's #645 BDB #66
zôʾth (זֹאת) [pronounced *zoth*]	*here, this, this one; thus;* possibly *another*	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
ʿâsâh (עָשָׂה) [pronounced *ģaw-SAWH*]	*do, make, construct, fashion, form, prepare, manufacture*	2nd person masculine plural, Qal imperative	Strong's #6213 BDB #793

Translation: Israel, their father, said to them, "If [it is] so then prepare this:... Jacob is called Israel here because he is going to give some wise directives. He is making a set of good decisions and directives.

He cannot argue with Judah's logic that, if they do not go down to Egypt, they will all starve. Jacob, as we have seen over the years, has many flaws. However, he was willing to listen to Judah's argument, and then to accept the logic of it.

Genesis 43:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâqach (לַקַּח) [pronounced *law-KAHKH*]	*take, seize, take away, take in marriage; send for, fetch, bring, receive*	2nd person masculine plural, Qal imperative	Strong's #3947 BDB #542
min (מִן) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577

Genesis 43:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zim^{e}râh (זִמְרָה) [pronounced *zihm-RAW*]	*best fruits, choice products*	feminine singular construct	Strong's #2173 BDB #275
This word is only found in this verse, so its meaning is uncertain.			
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular noun with the definite article	Strong's #776 BDB #75
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
k^{e}lîy (כְּלִי) [pronounced *k^{e}lee*]	*manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables*	masculine plural noun with the 3rd person masculine plural suffix	Strong's #3627 BDB #479

Translation: ...bring from the choice fruits of the land with your gear... There are a number of things that his sons need to take along with them. The translation is *choice fruits* here, but we are not certain of what it actually means. It is certainly a gift available in Israel but not necessarily in Egypt.

Genesis 43:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
yârad (יָרַד) [pronounced *yaw-RAHD*]	*cause to go [or, come] down, make come down, bring down, lead down*	2nd person masculine plural, Hiphil imperative	Strong's #3381 BDB #432
lâmed (לְ) [pronounced *l^{e}*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾîysh (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); with the definite article	Strong's #376 BDB #35
min^{e}châh (מִנְחָה) [pronounced *min-HAWH*]	*tribute offering, gift, present; sacrifice, bloodless offering;* [a general term for] *offering*	feminine singular noun	Strong's #4503 BDB #585

Translation: ...and carry down to the man a present... The sons are to carry down to the prime minister a present, and Jacob tells them exactly what ought to be taken to him. This present would be specific, to the prime minister alone (and to his household).

Genesis 43:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m^{e}ʿaṭ (מְעַט) [pronounced *m^{e}-ĢAHT*]	*a little, fewness, few*	masculine singular construct	Strong's #4592 BDB #589
ts^{e}rîy (יְרִצ) [pronounced *tsehr-EE*]	*balsam, a kind of balsam [as merchandise]; medicament; a salve, a resin, gum of mastic-tree*	masculine singular noun	Strong's #6875 BDB #863
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
m^{e}ʿaṭ (מְעַט) [pronounced *m^{e}-ĢAHT*]	*a little, fewness, few*	masculine singular construct	Strong's #4592 BDB #589
d^{e}bash (שְבַד) [pronounced *d^{eb}-VAHSH*]	*honey*	masculine singular noun	Strong's #1706 BDB #185

Barnes suggests that this word is also used for a grape product, wherein grapes are boiled down to the consistency of molasses and used as an article of food (I guess it is kind of like an unsweetened jam). At the time that he wrote, he said that ⅔^{rds} of the grapes in Syria were used to make this food, which is called, by the Arabs *dibs*. You will note that the spelling is similar enough to consider these words equivalent.

Translation: ...—a little balsam and a little honey,... It is likely that these items are only to be found in Israel. Most translate these two items as balsam and honey (possibly a grape concoction[20]).

Genesis 43:11e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
n^{e}kôʾth (תאֹכְנ) [pronounced *nehk-OATH*]	*spice; gum, tragacanth gum*	feminine singular noun	Strong's #5219 BDB #644
From Navigating the Bible: *Nekhoth in Hebrew. See Genesis 43:11. The Targum renders it as sh'af, a kind of wax or gum (Rashi; cf. Bereshith Rabbah 91). On the basis of Semitic cognates, it is usually identified with tragacanth, the aromatic sap of a species of Astragalus, a short prickly shrub of the family Papilionaceae (cf. Septuagint). Others say that it comes from the member of the carob family (Lekach Tov; Ibn Janach; Radak, Sherashim). Rashi says that nekhoth is a generic word for spices.*[21]			
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
lôṭ (טֹל) [pronounced *loht*]	*myrrh (an aromatic gum exuded by the leaves of the rock rose)*	masculine singular noun	Strong's #3910 BDB #538

[20] Grape jelly?

[21] From **http://bible.ort.org/books/** (commentary); accessed August 22, 2016.

Genesis 43:11e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
From Navigating the Bible: *Lot in Hebrew. See Genesis 43:11. On the basis of Semitic cognates, it is usually identified as labdanum or laudanum, a soft, dark resin derived from various bushes known as rockroses, of the genus cistus. It is used for making perfume. The Midrash defines it as mastic (Bereshith Rabbah 91), the resin of the mastic tree, Pistacia lenticus, a member of the pistachio family (cf. Septuagint). The Targum renders it letum, a species mentioned in the Mishnah (Shevi'ith 7:6), and identified as a chestnut (Rambam ad loc.; Ibn Janach) or pine extract (Ibn Janach; cf. Radak, Sherashim). Rashi identifies it as aristolocia, the birthwort. (See Otzar Maasoth, p. 95).*[22]			

Translation: ...spice and gum,... We have two kinds of aromatic spices here.

Genesis 43:11f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôṭ^{e}nîm (בֹּטְנִים) [pronounced *BOHT-neem*]	*pistachio nuts; nuts*	masculine plural noun	Strong's #992 BDB #106
This appears to be that odd *o* in the Hebrew, which is looks like the long *â* in the Hebrew.			
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
sh^{e}qîdîym (שְׁקִדִים) [pronounced *sheh-kihd-EEM*]	*almonds; almond trees*	masculine plural noun	Strong's #8247 BDB #1052

Translation: ...pistachio nuts and almonds. And the boys are to take him two kinds of nuts, which is a great gift, in my opinion.

Jacob now reveals that he has a bit of sense—he intends to show his respect by bringing Joseph things which they likely do not have much of in Egypt. It does not sound like a lot to us, but their diet was very limited to the area around them and what could be grown. They did not have the incredible system of canning and preserving foods or the marvelous industry of trucking that we do. The occasional caravan of Ishmaelites was their trucking industry for all intents and purposes. So they had very little variety compared to what we have today. Jacob is revealing some thoughtfulness and some foresight, two characteristics which we might be surprised that he had.

In case you have always wondered, myrrh is an aromatic gum, apparently used as a perfume (as in Psalm 45:8) and as an anointing oil (Ex. 30:23–25). Most agree that it comes from a small tree known as *Commiphora myrrha*, a tree whose branches and trunk exude a gum with a wonderful fragrance. It is claimed that by this time myrrh had not yet been introduced from Africa yet. A quick examination of the Hebrew reveals that this is not the usual word for myrrh (this particular word is found only here and in Gen. 37:25). This is likely lodanum. For those who are concerned at this point, the two Genesis references are the word lôṭ (לֹט) [pronounced *lote*] and the other Old Testament references are the word môr or môwr (מֹר or רוֹמ) [pronounced *more*].

Trade between various countries for these luxury items had been going on for some time. We have found Egyptian glass beads and African ivory carvings from circa this time period as far east as the Austrian Alps. Egypt

[22] From **http://bible.ort.org/books/** (commentary); accessed August 22, 2016.

even imported silk from all the way from China (historians guess that this came overland by way of India). Egypt desired a number of things that it would not cultivate for another thousand years, such as nuts, tomatoes, oranges and lemons. The Egyptians did already have bees and beekeepers and honey was a staple of their diet. However, what Jacob offered was a wild honey from the land of Canaan, which would be a delicacy for the Egyptians. Such a honey has a sharp smoky taste (as I have read[23] in Barthel's *What the Bible Really Says*) and it was imported to Egypt from as far away as Syria (and, later, Greece).

Genesis 43:11 And their father Israel said to them, "If it be so now, do this. Take of the best fruits of the land in your vessels, and bring a present down to the man, a little balm, and a little honey, spices, and myrrh, nuts, and almonds.

There are some things in Canaan which are still available. It is not enough to live on, but these are things not found in Egypt—so Jacob wisely suggests that a gift basket be taken to the Prime Minister (it will be much larger than a gift basket). Whereas, Jacob seemed almost irrational at first; here, he is thinking clearly, and making an excellent suggestion.

Genesis 43:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
keçeph (כֶּסֶף) [pronounced *KEH-sef*]	*silver, money; silver [as a metal, ornament, color]; shekels, talents*	masculine singular noun	Strong's #3701 BDB #494
mish^{e}neh (מִשְׁנֶה) [pronounced *mish^{e}-NEH*]	*double, copy, second*	masculine singular noun	Strong's #4932 BDB #1041
lâqach (לָקַח) [pronounced *law-KAHKH*]	*take, seize, take away, take in marriage; send for, fetch, bring, receive*	2nd person masculine plural, Qal imperative	Strong's #3947 BDB #542
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced *yawd*]	generally translated *hand*	feminine singular noun with the 2nd person masculine plural suffix	Strong's #3027 BDB #388

Translation: Double up on the silver that you take,... I took some liberties with the translation here. *Double* is a masculine singular noun which describes the amount of silver that they should bring. I translated it as a verb. I also left out the word *hand,* which can be understood in the translation.

The idea is, they will take silver to pay for the new grain and to pay for the grain they already took and then that amount of silver again for a new order of grain.

[23] He did not provide any samples

Genesis 43:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
keçeph (כֶּסֶף) [pronounced *KEH-sef*]	*silver, money; silver [as a metal, ornament, color]; shekels, talents*	masculine singular noun with the definite article	Strong's #3701 BDB #494
shûwb (בּוֹשׁ) [pronounced *shoo^{b}v*]	*that which is brought back; the thing restored, being returned*	Hophal participle with the definite article	Strong's #7725 BDB #996
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
peh (פֶּה) [pronounced *peh*]	*mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end*	masculine singular construct	Strong's #6310 BDB #804
ʾam^{e}tachath (תַּחַתְּמַא) [pronounced *ahm-TAHKH-ahth*]	*bag, sack; flexible container for grain*	feminine plural noun with the 2nd person masculine plural suffix	Strong's #572 BDB #607

Translation: ...so that the silver [is] returned in your bags,... Doubling up on the silver allows them to return the silver which is in their bags.

Notice how this could have been played? Jacob could have had his sons carry silver in two places. One place to buy new grain, and another *just in case they noticed* that they did not get the silver for the first grain. How many people would have possibly played it this way? Jacob wants to make certain that there is no mistaking their honesty and forthrightness.

Now, we have studied Jacob and his family for some time, and they are not all that moral and they seem to be plunging more deeply into the norms and standards of Canaanite society. Why do they seem particularly straight here? *They fear Joseph and Joseph has power over them!* When someone has that kind of power, essentially over life and death, you are going to play it straight with such a person. You are going to show them deference, you are going to do exactly as they ask, and you will be honest with them. Joseph is like God to them. They do not think of him as God—that is not my point. They are demonstrating behavior which shows fear/respect.

Genesis 43:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûwb (בּוּשׁ) [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*	2nd person masculine plural, Hiphil imperfect	Strong's #7725 BDB #996
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
yâd (יָדְ) [pronounced *yawd*]	generally translated *hand*	feminine singular noun with the 2nd person masculine plural suffix	Strong's #3027 BDB #388
This combination of the bêyth preposition and *hand* literally means *in a hand of, in [the] hand of;* and can be rendered *into the hand [s] of; by the hand of; in [under] the power [control] of, in the possession of; by the power of; with; through, by, by means of; before, in the sight of*.			
ʾûwlay (אוּלַי) [pronounced *oo-LAHY*]	*perhaps, unless, suppose; if peradventure*	adverb/conjunction	Strong's #194 BDB #19
mish^{e}geh (מִשְׁגֶּה) [pronounced *mihsh-GEH*]	*oversight, mistake*	masculine singular noun	Strong's #4870 BDB #993
hûwʾ (הוּא) [pronounced *hoo*]	*he, it; him, himself* as a demonstrative pronoun: *that, this (one); same*	3rd person masculine singular, personal pronoun; sometimes the verb *to be,* is implied	Strong's #1931 BDB #214

Translation: ...you will return [*it*] [lit., *in your hand*] supposing it [was] a mistake. Jacob tells them that they will return the silver in their hand, indicating that they will carry it and give it to Joseph. Now, they are not going to ride all the way to Egypt carrying the silver in their hands; but, at some point, they will bring that silver to Joseph, carrying it in their hands. For the trip, it is under their control, in their possession.

They still have no idea why the money was in their sacks; that has been a matter of concern to them. They don't know if Joseph will accuse them of stealing it when he finds that it is missing. Jacob has the take twice the money that it cost them the first time for grain and to also return the money which was put back in their sacks. He is doing and thinking of everything he possibly can to make this trip less stressful. Primarily, he does not want to lose Benjamin.

Jacob then suggests that silver being returned was a mistake or an oversight. However, he does not try to take advantage of that. There is no doubt some kind of inventory system in place, which both considers the grain on hand and a ledger of that which was given for the grain. There is every likelihood that Joseph realizes that the silver did not get put with the Pharaoh.

Genesis 43:12 And take double silver in your hand, and the silver that was brought again in the mouth of your sacks, carry it again in your hand. Perhaps it was an oversight.

They are also to take with them twice the silver necessary, because the silver had been slipped into their bags of grain and returned to them. So they are taking enough silver to pay for the first batch of grain that they brought home; and additional silver to pay for the next batch of grain. They are leaving nothing to chance. The idea is to have an unimpeachable story that the prime minister cannot suspect is dishonest in any way.

Genesis 43:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾâch (אָח) [pronounced *awhk*]	*brother, half-brother; kinsman* or *close relative; one who resembles*	masculine singular noun with the 2nd person masculine plural suffix	Strong's #251 BDB #26
lâqach (לָקַח) [pronounced *law-KAHKH*]	*take, seize, take away, take in marriage; send for, fetch, bring, receive*	2nd person masculine plural, Qal imperative	Strong's #3947 BDB #542

Translation: And take you brother... Here, Jacob relents, willing to allow Benjamin to travel with them. This is the only way that they are able to come into the presence of the prime minister of Egypt.

This indicates faith on Jacob's part. He is willing to part with his son here; but, bear in mind, whatever happens, starvation for them and their animals was certain unless Jacob did this.

Genesis 43:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
qûwm (קוּם) [pronounced *koom*]	*stand, rise up, arise, get up*	2nd person masculine plural, Qal imperative	Strong's #6965 BDB #877
shûwb (שׁוּב) [pronounced *shoo^{b}v*]	*return, turn, turn back, reminisce, restore something, bring back something, revive, recover something, make restitution*	2nd person masculine plural, Qal imperative	Strong's #7725 BDB #996
ʾel (אֶל) [pronounced *ehl*]	*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
ʾîysh (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); with the definite article	Strong's #376 BDB #35

Genesis 43:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: *"The man" refers to the Egyptian official, whom the reader or hearer of the narrative knows is Joseph. In this context both the sons and Jacob refer to him simply as "the man" (see vv. 3-7).*[24]			

Translation: ...and [now] rise up [and] return to the man. Jacob gives orders for them to rise up and move out. Again, the verb *rise up* does not mean that everyone is laying on the ground discussing things, or even sitting on chairs around a table. It is a word which denotes purpose and intention.

They do not know what Joseph's title is; they do not know who he is, other than a high ranking official; so they continually refer to him as *the man*. Here, Jacob finally gives in to the inevitable. He will not see any of his sons again unless Benjamin goes with them.

Genesis 43:13 Take also your brother, and arise, go again to the man.

Jacob also agrees to allow Benjamin to go with them. There really is no other choice.

All of this hesitation on the part of Jacob is based upon his loss of Joseph. Joseph was his favorite son, and Joseph was lost to him because, in Jacob's mind, his older brothers did not look out for him. Jacob did not know the half of it! He had no idea that his sons had conspired against Joseph to kill him or to sell him into slavery; and that bringing back his cloak stained with blood was just a lie.

Genesis 43:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾÊl (אֵל) [pronounced *ALE*]	*God, god, mighty one, strong, hero;* transliterated *El*	masculine singular noun	Strong's #410 BDB #42
Shadday (שַׁדַּי) [pronounced *shahd-DAH-ee*]	*the many-breasted one;* and is generally translated *Almighty, the Almighty One; Omnipotent [One]*	proper noun	Strong's #7706 BDB #994
Together, these two nouns are often transliterated *ʾEl Shaddai*.			
nâthan (נָתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set; to make*	3rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced *l^{e}*]	*to, for, towards, in regards to*	directional/relational preposition with the 2nd person masculine plural suffix	No Strong's # BDB #510

[24] From **https://bible.org/netbible/index.htm?gen43.htm** (footnote); accessed August 22, 2016.

Genesis 43:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rachămîym (מִיַמֲחַר) [pronounced *rah-khuh-MEEM*]	*tender affections; pity, grace, favor; compassion, mercies;* literally, *bowels, inner parts*	masculine plural noun	Strong's #7356 BDB #933
lâmed (ל) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
pânîym (מִינָפ) [pronounced *paw-NEEM*]	*face, faces, countenance; presence*	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the *edge* of a sword]. L^{e}pânîym (מִינָפְל) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.			
ʾîysh (שִיא) [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

Translation: And may ʾEl Shaddai give [all of] you compassion before [this] man,... There are few times that Jacob speaks of God; but here, it is significant. This is somewhat of a prayer, even though no one is on their knees.

This title refers to God the Omnipotent. Joseph, the Prime Minister, may have great authority over their lives and over Egypt; but their God has greater power.

This was probably included with Gen. 17 as well.

The NET Bible on ʾEl Shaddai

The name אֵל שַׁדַּי (ʾel shadday, "El Shaddai") has often been translated "God Almighty," primarily because Jerome translated it omnipotens ("all powerful") in the Latin Vulgate. There has been much debate over the meaning of the name. For discussion see W. F. Albright, "The Names Shaddai and Abram," JBL 54 (1935): 173-210; R. Gordis, "The Biblical Root sdy-sd," JTS 41 (1940): 34-43; and especially T. N. D. Mettinger, In Search of God, 69-72. Shaddai/El Shaddai is the sovereign king of the world who grants, blesses, and judges. In the Book of Genesis he blesses the patriarchs with fertility and promises numerous descendants. Outside Genesis he both blesses/protects and takes away life/happiness. The patriarchs knew God primarily as El Shaddai (Exod 6:3). While the origin and meaning of this name are uncertain (see discussion below) its significance is clear. The name is used in contexts where God appears as the source of fertility and life. In Gen 17:1-8 he appeared to Abram, introduced himself as El Shaddai, and announced his intention to make the patriarch fruitful. In the role of El Shaddai God repeated these words (now elevated to the status of a decree) to Jacob (35:11). Earlier Isaac had pronounced a blessing on Jacob in which he asked El Shaddai to make Jacob fruitful (28:3). Jacob later prayed that his sons would be treated with mercy when they returned to Egypt with Benjamin (43:14). The fertility theme is not as apparent here, though one must remember that Jacob viewed Benjamin as the sole remaining son of the favored and once-barren Rachel (see 29:31; 30:22-24; 35:16-18). It is quite natural that he would appeal to El Shaddai to preserve Benjamin's life, for it was El Shaddai's miraculous power which made it possible for Rachel to give him sons in the first place. In 48:3 Jacob, prior to blessing Joseph's sons, told him how El Shaddai appeared to him at Bethel (see Gen 28) and promised

The NET Bible on ʾEl Shaddai

to make him fruitful. When blessing Joseph on his deathbed Jacob referred to Shaddai (we should probably read "El Shaddai," along with a few Hebrew mss, the Samaritan Pentateuch, the LXX, and Syriac) as the one who provides abundant blessings, including "blessings of the breast and womb" (49:25). (The direct association of the name with "breasts" suggests the name might mean "the one of the breast" [i.e., the one who gives fertility], but the juxtaposition is probably better explained as wordplay. Note the wordplay involving the name and the root שׁ דַּדָ, shadad, "destroy"] in Isa 13:6 and in Joel 1:15.) Outside Genesis the name Shaddai (minus the element "El" ["God"]) is normally used when God is viewed as the sovereign king who blesses/protects or curses/brings judgment. The name appears in the introduction to two of Balaam's oracles (Num 24:4, 16) of blessing upon Israel. Naomi employs the name when accusing the Lord of treating her bitterly by taking the lives of her husband and sons (Ruth 1:20-21). In Ps 68:14; Isa 13:6; and Joel 1:15 Shaddai judges his enemies through warfare, while Ps 91:1 depicts him as the protector of his people. (In Ezek 1:24 and 10:5 the sound of the cherubs' wings is compared to Shaddai's powerful voice. The reference may be to the mighty divine warrior's battle cry which accompanies his angry judgment.) Finally, the name occurs 31 times in the Book of Job. Job and his "friends" assume that Shaddai is the sovereign king of the world (11:7; 37:23a) who is the source of life (33:4b) and is responsible for maintaining justice (8:3; 34:10-12; 37:23b). He provides abundant blessings, including children (22:17-18; 29:4-6), but he can also discipline, punish, and destroy (5:17; 6:4; 21:20; 23:16). It is not surprising to see the name so often in this book, where the theme of God's justice is primary and even called into question (24:1; 27:2). The most likely proposal is that the name means "God, the one of the mountain" (an Akkadian cognate means "mountain," to which the Hebrew שׁ דַ, shad, "breast"] is probably related). For a discussion of proposed derivations see T. N. D. Mettinger, In Search of God, 70-71. The name may originally have depicted God as the sovereign judge who, in Canaanite style, ruled from a sacred mountain. Isa 14:13 and Ezek 28:14, 16 associate such a mountain with God, while Ps 48:2 refers to Zion as "Zaphon," the Canaanite Olympus from which the high god El ruled. (In Isa 14 the Canaanite god El may be in view. Note that Isaiah pictures pagan kings as taunting the king of Babylon, suggesting that pagan mythology may provide the background for the language and imagery.)

From **https://bible.org/netbible/index.htm?gen17.htm** (footnote); accessed August 22, 2016.

Chapter Outline **Charts, Graphics and Short Doctrines**

Genesis 43:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
shâlach (חַלָשׁ) [pronounced *shaw-LAKH*]	*to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth* [branches], *to shoot* [an arrow]	3rd person masculine singular, Piel perfect	Strong's #7971 BDB #1018

The NET Bible: *Heb "release to you." After the jussive this perfect verbal form with prefixed vav (וְ) probably indicates logical consequence, as well as temporal sequence.*[25]

[25] From **https://bible.org/netbible/index.htm?gen43.htm** (footnote); accessed August 22, 2016.

Genesis 43:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (לְ) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition with the 2nd person masculine plural suffix	No Strong's # BDB #510
ʾêth (אֶת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾâch (אָח) [pronounced *awhk*]	*brother, half-brother; kinsman* or *close relative; one who resembles*	masculine singular noun with the 2nd person masculine plural suffix	Strong's #251 BDB #26
ʾachêr (אַחֵר) [pronounced *ah-KHEHR*]	*another, following, next; other* as well as *foreign, alien, strange*	adjective/substantive	Strong's #312 BDB #29
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Bin^{e}yâmin (וְמִינְבִ) [pronounced *bin-yaw-MIN*]	transliterated *Benjamin,* it means *son of [my] right hand*	masculine proper noun	Strong's #1144 BDB #122

Translation: ...so that he [He?] will send your other brother and Benjamin [both]. It is questionable whether Jacob is referring to God here or to the prime minister. Perhaps both are in view?

> The NET Bible: *Several Jewish commentators suggest that the expression your other brother refers to Joseph. This would mean that Jacob prophesied unwittingly. However, it is much more likely that Simeon is the referent of the phrase "your other brother" (see Gen 42:24).*[26]

Genesis 43:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾânîy (יְנֹא) [pronounced *aw-NEE*]	*I, me;* in answer to a question, it means *I am, it is I*	1st person singular, personal pronoun	Strong's #589 BDB #58
kaph or k^{e} (כְ) [pronounced *k*^{e}]	*like, as, according to; about, approximately*	preposition	No Strong's # BDB #453

[26] From **https://bible.org/netbible/index.htm?gen43.htm** (footnote); accessed August 22, 2016.

Genesis 43:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כַּאֲשֶׁר) [pronounced *kah-uh-SHER*] means *as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when*. Back in 1Sam. 12:8, I rendered this *for example*.			
shâkal (שָׁכַל) [pronounced *shaw-KAHL*]	*to be bereaved [of children], to be childless*	1st person singular, Qal perfect	Strong's #7921 BDB #1013
shâkal (שָׁכַל) [pronounced *shaw-KAHL*]	*to be bereaved [of children], to be childless*	1st person singular, Qal perfect	Strong's #7921 BDB #1013
The NET Bible: *Heb "if I am bereaved I am bereaved." With this fatalistic sounding statement Jacob resolves himself to the possibility of losing both Benjamin and Simeon*.[27]			

Translation: And according to what manner I am bereaved, I am bereaved." Jacob, at this point, where he is basically helpless and at the mercy of the prime minister of Egypt (and under God) gives up and allows for this.

I found it quite difficult to translate the doubled verb, but most translations add the word *if* in here; *if I am bereaved, then I am bereaved*. The idea being, it is out of his hands at this point. His only help now is God. A full-throated exercise of faith is not quite found here, but his ability to recognize that there is only one choice to be made. Jacob is making the intelligent choice and doing everything possible to make certain that his sons are accepted and not harmed.

This is perhaps the most sensible that Jacob has been for a long time. He places his faith once again in God, trusting that God is in control and that if it is God's plan for him to lose his children, then so be it. Jacob has been put into a helpless situation and finally begins to think straight because of that. We have several ways that we may choose God's plan—we can learn from God's Word and the mistakes of others or we can be like Jacob, get pushed up against the wall and because there are no other human options, he has no choice but to trust in God. This is not the best that God has for us, but it is better than nothing. As Thieme put it, "As a last resort, maybe God will help."

Genesis 43:14 And God Almighty give you mercy before the man [the Egyptian prime minister], so that he may send away your other brother and Benjamin. If I am bereaved, I am bereaved."

Jacob seems to offer a prayer here, for God to give them grace before the man (this is before Joseph, the Prime Minister, whom no one knows that it is Joseph). He prays that the Egyptian Prime Minister return Benjamin to them.

Then Jacob goes with que sera sera view, ***whatever will be, will be***. There is nothing wrong with this point of view, as long as it is encased in true doctrinal principles. When something is completely outside of your hands, as this appears to be, then you just let whatever happens happen and trust God, as you cannot stop it. However, what Jacob should have realized and said is, God has promised him great things, as the son of Abraham and Isaac.

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[27] From **https://bible.org/netbible/index.htm?gen43.htm** (footnote); accessed August 22, 2016.

And God said to him, "I am God Almighty: be fruitful and multiply. A nation and a company of nations shall come from you, and kings shall come from your own body. The land that I gave to Abraham and Isaac I will give to you, and I will give the land to your offspring after you." Gen 35:11–12 (ESV) There is no *que sera sera* going on here. Although this does not specifically promise anything about Benjamin, God has promised Jacob about his offspring and their future. Therefore, Jacob can rest assured that God has all of this under control; and that Jacob has a relationship with God based upon Abraham and Isaac's relationships with God.

It is quite obvious that Jacob's concern for Benjamin is based upon his assumed loss of Joseph and his blaming his other sons for that loss. He does not know that Joseph is alive; he does not know that God has watched over all of his sons, despite their good and bad behavior.

Even though Jacob is not fully embracing God's promises, he still allows for his youngest son to go to Egypt, as there is no other option.

———————————

And so take the men the present the this and double silver they took in their hand—and Benjamin. And so they rise up and so they go down [to] Egypt. And so they stand to faces of Joseph.	Genesis 43:15	**The men took this present, and they took double the silver in their hand, and [they took] Benjamin. They rose up and went down to Egypt; then they stood before Joseph.**

The men took this present along with double the silver—and they took Benjamin as well. They rose up in the morning and went down to Egypt, and then stood before Joseph once again.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so take the men the present the this and double silver they took in their hand—and Benjamin. And so they rise up and so they go down [to] Egypt. And so they stand to faces of Joseph.
Dead Sea Scrolls	.
Targum of Onkelos	And the men took that offering, and the money two for one took they in their hands; and they took Benjamin, and arose, and went down into Mizraim, and stood before Joseph.
Targum (Pseudo-Jonathan)	The men took the present, and the money two for one in their hands, and they took Benjamin, and went down to Mizraim, and stood before Joseph.
Revised Douay-Rheims	So the men took the presents, and double money, and Benjamin: and went down into Egypt, and stood before Joseph.
Latin Vulgate	.
Aramaic ESV of Peshitta	The men took that present, and they took double money in their hand, and Benjamin; and got up, went down to Egypt, and stood before Yoseph.
Peshitta (Syriac)	So the men took the present, and they took double money with them, and Benjamin; and rose up and went down to Egypt and stood before Joseph.
Septuagint (Greek)	And the men having taken these presents, and the double money, took in their hands also Benjamin; and they rose up and went down to Egypt, and stood before Joseph.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So they took what their father said for the man, and twice as much money in their hands, and Benjamin, and went on their journey to Egypt, and came before Joseph.
Easy English	So the men took the present. They took a double amount of money with them. They also took Benjamin. They got ready and they went down to Egypt. They stood in front of Joseph.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	So the brothers took the gifts to give to the governor. And the brothers took twice as much money with them as they took the first time. This time Benjamin went with the brothers to Egypt.
International Children's B.	So the brothers took the gifts. They also took twice as much money as they had taken the first time. And they took Benjamin. They hurried down to Egypt and stood before Joseph.
Good News Bible (TEV)	.
The Message	The men took the gifts, double the money, and Benjamin. They lost no time in getting to Egypt and meeting Joseph.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	So the men took this gift. They took twice as much silver with them, together with Benjamin. They left, traveled down to Egypt, and received an audience with Joseph.
Contemporary English V.	.
The Living Bible	.
New Berkeley Version	.
New Century Version	So the brothers took the gifts. They also took twice as much money as they had taken the first time, and they took Benjamin. They hurried down to Egypt and stood before Joseph.
New Life Version	.
New Living Translation	So the men packed Jacob's gifts and double the money and headed off with Benjamin. They finally arrived in Egypt and presented themselves to Joseph.

Partially literal and partially paraphrased translations:

American English Bible	So the men loaded up their gifts and took twice as much money, as well as BenJamin, and headed down to Egypt, where they stood before JoSeph.
Beck's American Translation	.
International Standard V	So the men took their gift and twice as much money, got up, took Benjamin with them, and set out for Egypt. Eventually they appeared before Joseph.
New Advent (Knox) Bible	With such gifts, and a double amount of money, they took Benjamin down into Egypt, and presented themselves before Joseph.
Today's NIV	.
Translation for Translators	So the men took the gifts that Jacob said that they should take, and twice the amount of money that the grain would cost, and they also took Benjamin. They went down quickly to Egypt, and they stood in front of Joseph.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The men were taking that gift, and they are to have taken double the silver in their hand, and Benjamin. Even were they rising up and going down to Egypt, and were to stand turned before Joseph.

Conservapedia	.
Ferrar-Fenton Bible	**Joseph's Brothers' Second Journey to Egypt; and they Dine with him** Consequently the men took the present, and took double money in their hands and Benjamin, and arose and went to Mitzeraim and appeared before Joseph.
God's Truth (Tyndale)	Thus took they the present and twice so much more money with them, and Ben Jamin. And rose up, went down to Egypt, and presented themselves to Joseph.
HCSB	The Return to Egypt The men took this gift, double the amount of money, and Benjamin. They made their way down to Egypt and stood before Joseph.
Jubilee Bible 2000	.
H. C. Leupold	And the men took such a gift, and twice as much money, did they take along with them, and Benjamin. Then they started out and went down to Egypt and stood in Joseph's presence.
Lexham English Bible	.
NIV, ©2011	So the men took the gifts and double the amount of silver, and Benjamin also. They hurried down to Egypt and presented themselves to Joseph.
Tree of Life Version	The Brothers Return With Benjamin Then the men took this offering. They also took the double portion of silver in their hand, as well as Benjamin. So they got up and went down to Egypt, and stood before Joseph.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The men took the gift and the double amount of money as well. And, taking Benjamin, they set off and went down to Egypt and were admitted to the presence of Joseph.
The Heritage Bible	And the men took that present, and they took double silver in their hand, and Benjamin; and rose up, and descended to Egypt, and stood before the face of Joseph.
New American Bible (2002)	.
New American Bible (2011)	So the men took those gifts and double the money and Benjamin. They made their way down to Egypt and presented themselves before Joseph.
New Jerusalem Bible	.
New RSV	.
Revised English Bible	So they took the gift and double the amount of silver, and accompanied by Benjamin they started at once for Egypt, where they presented themselves to Joseph.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The men took that gift, and they took twice the money with them, and Binyamin; then they prepared, went down to Egypt and stood before Yosef.
exeGeses companion Bible	And the men take this offering and they take double silver in their hand and Ben Yamin; and rise and descend to Misrayim and stand at the face of Yoseph.
Hebraic Roots Bible	.
JPS (Tanakh—1985)	So the men took that gift, and they took with them double the money, as well as Benjamin. They made their way down to Egypt, where they presented themselves to Joseph.
Judaica Press Complete T.	.

Kaplan Translation — The brothers [Literally, 'men.'] took the gift and also brought along twice as much money [as was needed]. They set out with Benjamin and went to Egypt. [Once again] they stood before Joseph.

Orthodox Jewish Bible — And the anashim took that minchah, and they took mishneh kesef (double money) in their yad and Binyamin; and rose up, and went down to Mitzrayim, and stood before Yosef.

The Scriptures 1998 — .

Expanded/Embellished Bibles:

The Amplified Bible — Then the men took the present, and they took double the [amount of] money with them, and Benjamin; then they left and went down to Egypt and stood before Joseph.

The Expanded Bible — So the ·brothers [ᴸmen] took the ·gifts [or tribute]. They also took twice ·as much money as they had taken the first time [ᴸthe money/silver in their hand], and they took Benjamin. They ·hurried [ᴸrose up and went] down to Egypt and stood before Joseph.

The Geneva Bible — .

Kretzmann's Commentary — **Verses 15-25**
The Brothers before Joseph
And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. The journey is thus again disposed of in just a few words.

NET Bible® — So the men took these gifts, and they took double the money with them, along with Benjamin. Then they hurried down to Egypt [Heb "they arose and went down to Egypt." The first verb has an adverbial function and emphasizes that they departed right away.] and stood before Joseph.

Syndein/Thieme — {Brother's Go to Egypt Armed with Human Viewpoint}
And the men took that present, and they took double money in their hand, and Benjamin and rose up, and went down to Egypt, and stood before Joseph.

The Voice — So the brothers packed up the presents, and they took double the money and *their brother* Benjamin with them. Then they set off on their way down to Egypt, and they came before Joseph.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. — ...and the men took this donation and double the silver they took in their hand and Binyamin [Son of the right hand], and they rose and they went down unto Mitsrayim [Troubles] and they stood to the face of Yoseph [Adding],...
Footnote: - The phrase "and~they(m)~will~Go.down 'Mitsrayim [Troubles]'" should read "and Mitsrayim went down." However, the context implies the sons went down to Mitsrayim therefore, the suffix "unto" or the prefix "to" is missing from the word Mitsrayim which would then read "and they went down unto Mitsrayim."

Concordant Literal Version — And taking are the mortals this present offering and duplicate money take they in their hand, and Benjamin. And rising and going down are they to Egypt. And standing are they before Joseph.

Context Group Version — And the men took that tribute, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

Darby Translation — And the men took that gift, and took double money in their hand, and Benjamin, and rose up, and went down to Egypt, and came before Joseph.

Emphasized Bible — .

English Standard Version — So the men took this present, and they took double the money with them, and Benjamin. They arose and went down to Egypt and stood before Joseph.

English Standard V. – UK — .

Green's Literal Translation	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	.
New European Version	.
New King James Version	.
Owen's Translation	.
Brenner'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	The men took that present, and they took double money in their hand, and Benjamin; and got up, went down to Egypt, and stood before Joseph.
Young's Literal Translation	And the men take this present, double money also they have taken in their hand, and Benjamin; and they rise, and go down to Egypt, and stand before Joseph.

The gist of this passage: The brothers take the present, double the cash, and Benjamin, and go down to Egypt and stand before Joseph.

Genesis 43:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced *law-KAHKH*]	*to take, to take away, to take in marriage; to seize*	3rd person masculine plural, Qal imperfect	Strong's #3947 BDB #542
ʾănâshîym (אֲנָשִׁים) [pronounced *uh-NAW-sheem*]; also spelled ʾîyshîym (אִישִׁים) [pronounced *ee-SHEEM*]	*men; inhabitants, citizens; companions; soldiers, followers*	masculine plural noun	Strong's #376 BDB #35
I do not know what this is not preceded by the lâmed preposition (*to, for*).			
ʾêth (אֶת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
min^{e}châh (מִנְחָה) [pronounced *min-HAWH*]	*tribute offering, gift, present; sacrifice, bloodless offering;* [a general term for] *offering*	feminine singular noun with the definite article	Strong's #4503 BDB #585
zôʾth (זֹאת) [pronounced *zoth*]	*here, this, this one; thus;* possibly *another*	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260

Translation: The men took this present,... Jacob has given them their marching orders. They take the present, which is many personal items available primarily or exclusively in Canaan for the prime minister of Egypt.

Genesis 43:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
mish^{e}neh (מִשְׁנֶה) [pronounced *mish^{e}-NEH*]	*double, copy, second*	masculine singular noun	Strong's #4932 BDB #1041
keçeph (כֶּסֶף) [pronounced *KEH-sef*]	*silver, money; silver [as a metal, ornament, color]; shekels, talents*	masculine singular noun	Strong's #3701 BDB #494
lâqach (לָקַח) [pronounced *law-KAHKH*]	*to take, to take away, to take in marriage; to seize*	3rd person masculine plural, Qal perfect	Strong's #3947 BDB #542
We know that what they are taking is the doubling of the silver, or this verb would have been preceded by a wâw conjunction, but it is not.			
b^{e} (בְ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced *yawd*]	generally translated *hand*	feminine singular noun with the 2nd person masculine plural suffix	Strong's #3027 BDB #388
This combination of the bêyth preposition and *hand* literally means *in a hand of, in [the] hand of;* and can be rendered *into the hand [s] of; by the hand of; in [under] the power [control] of, in the possession of; by the power of; with; through, by, by means of; before, in the sight of*.			

Translation: ...and they took double the silver in their hand,... They double up on the silver, so that they are not perceived to be dishonest.

Genesis 43:15c

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

Genesis 43:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Interestingly enough, we have the sign of the direct object preceding *Benjamin* here, as it does *this present;* it is not used before *double the silver,* although that is reasonably included with *this present*.			

Translation: ...and [they took] Benjamin. Most importantly, they take their youngest brother, which Jacob agreed to. Joseph, the Prime Minister, required this of them.

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I am considering breaking v. 15 into two sections.

And so take the men the present the this and double silver they took in their hand—and Benjamin. And so they rise up and so they go down [to] Egypt. And so they stand to faces of Joseph.	Genesis 43:15	**The men took this present, and they took double the silver in their hand, and [they took] Benjamin. They rose up and went down to Egypt; then they stood before Joseph.**

The men took this present along with double the silver—and they took Benjamin as well. They rose up in the morning and went down to Egypt, and then stood before Joseph once again.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so take the men the present the this and double silver they took in their hand—and Benjamin. And so they rise up and so they go down [to] Egypt. And so they stand to faces of Joseph.
Dead Sea Scrolls	.
Targum of Onkelos	And the men took that offering, and the money two for one took they in their hands; and they took Benjamin, and arose, and went down into Mizraim, and stood before Joseph.
Targum (Pseudo-Jonathan)	The men took the present, and the money two for one in their hands, and they took Benjamin, and went down to Mizraim, and stood before Joseph.
Revised Douay-Rheims	So the men took the presents, and double money, and Benjamin: and went down into Egypt, and stood before Joseph.
Latin Vulgate	.
Aramaic ESV of Peshitta	The men took that present, and they took double money in their hand, and Benjamin; and got up, went down to Egypt, and stood before Yoseph.
Peshitta (Syriac)	So the men took the present, and they took double money with them, and Benjamin; and rose up and went down to Egypt and stood before Joseph.
Septuagint (Greek)	And the men having taken these presents, and the double money, took in their hands also Benjamin; and they rose up and went down to Egypt, and stood before Joseph.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So they took what their father said for the man, and twice as much money in their hands, and Benjamin, and went on their journey to Egypt, and came before Joseph.
Easy English	So the men took the present. They took a double amount of money with them. They also took Benjamin. They got ready and they went down to Egypt. They stood in front of Joseph.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	So the brothers took the gifts to give to the governor. And the brothers took twice as much money with them as they took the first time. This time Benjamin went with the brothers to Egypt.
International Children's B.	So the brothers took the gifts. They also took twice as much money as they had taken the first time. And they took Benjamin. They hurried down to Egypt and stood before Joseph.
Good News Bible (TEV)	.
The Message	The men took the gifts, double the money, and Benjamin. They lost no time in getting to Egypt and meeting Joseph.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	So the men took this gift. They took twice as much silver with them, together with Benjamin. They left, traveled down to Egypt, and received an audience with Joseph.
Contemporary English V.	.
The Living Bible	.
New Berkeley Version	.
New Century Version	So the brothers took the gifts. They also took twice as much money as they had taken the first time, and they took Benjamin. They hurried down to Egypt and stood before Joseph.
New Life Version	.
New Living Translation	So the men packed Jacob's gifts and double the money and headed off with Benjamin. They finally arrived in Egypt and presented themselves to Joseph.

Partially literal and partially paraphrased translations:

American English Bible	So the men loaded up their gifts and took twice as much money, as well as BenJamin, and headed down to Egypt, where they stood before JoSeph.
Beck's American Translation	.
International Standard V	So the men took their gift and twice as much money, got up, took Benjamin with them, and set out for Egypt. Eventually they appeared before Joseph.
New Advent (Knox) Bible	With such gifts, and a double amount of money, they took Benjamin down into Egypt, and presented themselves before Joseph.
Today's NIV	.
Translation for Translators	So the men took the gifts that Jacob said that they should take, and twice the amount of money that the grain would cost, and they also took Benjamin. They went down quickly to Egypt, and they stood in front of Joseph.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The men were taking that gift, and they are to have taken double the silver in their hand, and Benjamin. Even were they rising up and going down to Egypt, and were to stand turned before Joseph.
Conservapedia	.
Ferrar-Fenton Bible	Joseph's Brothers' Second Journey to Egypt; and they Dine with him

	Consequently the men took the present, and took double money in their hands and Benjamin, and arose and went to Mitzeraim and appeared before Joseph.
God's Truth (Tyndale)	Thus took they the present and twice so much more money with them, and Ben Jamin. And rose up, went down to Egypt, and presented themselves to Joseph.
HCSB	The Return to Egypt The men took this gift, double the amount of money, and Benjamin. They made their way down to Egypt and stood before Joseph.
Jubilee Bible 2000	.
H. C. Leupold	And the men took such a gift, and twice as much money, did they take along with them, and Benjamin. Then they started out and went down to Egypt and stood in Joseph's presence.
Lexham English Bible	.
NIV, ©2011	So the men took the gifts and double the amount of silver, and Benjamin also. They hurried down to Egypt and presented themselves to Joseph.
Tree of Life Version	The Brothers Return With Benjamin Then the men took this offering. They also took the double portion of silver in their hand, as well as Benjamin. So they got up and went down to Egypt, and stood before Joseph.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The men took the gift and the double amount of money as well. And, taking Benjamin, they set off and went down to Egypt and were admitted to the presence of Joseph.
The Heritage Bible	And the men took that present, and they took double silver in their hand, and Benjamin; and rose up, and descended to Egypt, and stood before the face of Joseph.
New American Bible (2002)	.
New American Bible (2011)	So the men took those gifts and double the money and Benjamin. They made their way down to Egypt and presented themselves before Joseph.
New Jerusalem Bible	.
New RSV	.
Revised English Bible	So they took the gift and double the amount of silver, and accompanied by Benjamin they started at once for Egypt, where they presented themselves to Joseph.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The men took that gift, and they took twice the money with them, and Binyamin; then they prepared, went down to Egypt and stood before Yosef.
exeGeses companion Bible	And the men take this offering and they take double silver in their hand and Ben Yamin; and rise and descend to Misrayim and stand at the face of Yoseph.
Hebraic Roots Bible	.
JPS (Tanakh—1985)	So the men took that gift, and they took with them double the money, as well as Benjamin. They made their way down to Egypt, where they presented themselves to Joseph.
Judaica Press Complete T.	.
Kaplan Translation	The brothers [Literally, 'men.'] took the gift and also brought along twice as much money [as was needed]. They set out with Benjamin and went to Egypt. [Once again] they stood before Joseph.

Orthodox Jewish Bible — And the anashim took that minchah, and they took mishneh kesef (double money) in their yad and Binyamin; and rose up, and went down to Mitzrayim, and stood before Yosef.

The Scriptures 1998 — .

Expanded/Embellished Bibles:

The Amplified Bible — Then the men took the present, and they took double the [amount of] money with them, and Benjamin; then they left and went down to Egypt and stood before Joseph.

The Expanded Bible — So the ·brothers [ᴸmen] took the ·gifts [or tribute]. They also took twice ·as much money as they had taken the first time [ᴸthe money/silver in their hand], and they took Benjamin. They ·hurried [ᴸrose up and went] down to Egypt and stood before Joseph.

The Geneva Bible — .

Kretzmann's Commentary — **Verses 15-25**
The Brothers before Joseph
And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. The journey is thus again disposed of in just a few words.

NET Bible® — So the men took these gifts, and they took double the money with them, along with Benjamin. Then they hurried down to Egypt [Heb "they arose and went down to Egypt." The first verb has an adverbial function and emphasizes that they departed right away.] and stood before Joseph.

Syndein/Thieme — {Brother's Go to Egypt Armed with Human Viewpoint}
And the men took that present, and they took double money in their hand, and Benjamin and rose up, and went down to Egypt, and stood before Joseph.

The Voice — So the brothers packed up the presents, and they took double the money and *their brother* Benjamin with them. Then they set off on their way down to Egypt, and they came before Joseph.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. — ...and the men took this donation and double the silver they took in their hand and Binyamin [Son of the right hand], and they rose and they went down unto Mitsrayim [Troubles] and they stood to the face of Yoseph [Adding],...
Footnote: - The phrase "and~they(m)~will~Go.down 'Mitsrayim [Troubles]'" should read "and Mitsrayim went down." However, the context implies the sons went down to Mitsrayim therefore, the suffix "unto" or the prefix "to" is missing from the word Mitsrayim which would then read "and they went down unto Mitsrayim."

Concordant Literal Version — And taking are the mortals this present offering and duplicate money take they in their hand, and Benjamin. And rising and going down are they to Egypt. And standing are they before Joseph.

Context Group Version — And the men took that tribute, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

Darby Translation — And the men took that gift, and took double money in their hand, and Benjamin, and rose up, and went down to Egypt, and came before Joseph.

Emphasized Bible — .

English Standard Version — So the men took this present, and they took double the money with them, and Benjamin. They arose and went down to Egypt and stood before Joseph.

English Standard V. – UK — .

Green's Literal Translation — .

Jack Ballinger's translation — .

Modern English Version — .

Modern KJV	.
NASB	.
New European Version	.
New King James Version	.
Owen's Translation	.
Brenner'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	The men took that present, and they took double money in their hand, and Benjamin; and got up, went down to Egypt, and stood before Joseph.
Young's Literal Translation	And the men take this present, double money also they have taken in their hand, and Benjamin; and they rise, and go down to Egypt, and stand before Joseph.

The gist of this passage: The brothers take the present, double the cash, and Benjamin, and go down to Egypt and stand before Joseph.

Genesis 43:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
qûwm (קוּם) [pronounced *koom*]	*to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow*	3rd person masculine plural, Qal imperfect	Strong's #6965 BDB #877

Translation: They rose up... They have a purpose and a destination, so they move out.

Genesis 43:15e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
yârad (יָרַד) [pronounced *yaw-RAHD*]	*to descend, to come down, to go down*	3rd person masculine plural, Qal imperfect	Strong's #3381 BDB #432
Mits^{e}rayim (מִצְרַיִם) [pronounced *mits-RAH-yim*]	*double straights;* transliterated *Mizraim;* also *Egypt, Egyptians*	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...and went down to Egypt;... Their destination is Egypt, and that is where they go.

Genesis 43:15f			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
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
ʿâmad (דַּמָע) [pronounced *ģaw-MAHD*]	*to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease*	3rd person masculine plural, Qal imperfect	Strong's #5975 BDB #763
lâmed (ל) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
pânîym (מִינָפ) [pronounced *paw-NEEM*]	*face, faces, countenance; presence*	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the *edge* of a sword]. L^{e}pânîym (מִינָפְל) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.			
Yôwçêph (ףֵסוי) [pronounced *yoh-SAYF*]	*he adds, he increases;* transliterated *Joseph*	proper masculine noun	Strong's #3130 BDB #415

Translation: ...then they stood before Joseph. Now they stand before Joseph, their second-youngest brother, not knowing who he is.

The repetition of *ands* here means that the sons of Jacob are quite apprehensive and worried and they take this process step by step, avoiding in their minds that they may all be imprisoned, enslaved or executed upon their return to Egypt.

Genesis 43:15 And the men took that present, and they took double silver in their hand, and Benjamin. And they rose up and went down to Egypt, and stood before Joseph.

All of Jacob's sons, including Benjamin, rise up and go to Egypt, and then stand before Joseph.

Again, the narrative moves ahead seamlessly. In one verse, the brothers are discussing this matter with their father; and a few verses later, they are standing before Joseph, along with younger brother Benjamin.

I believe that Joseph is the author of all of this, and that he wisely chose to record this material in chronological order, and viewing all of the action as if a fly on the ceiling. However, in Joseph's life, the things which take place in Egypt all occurred to him chronologically; and information about what happened in between times with his family in Canaan was told to him much later in time (perhaps in Gen. 48 or 49). But, rather than record this information when his brothers and father tell him about these events, he weaves their accounts into a logical and chronological narrative, where we are sometimes with Joseph and sometimes with his brothers, but all taking place as if we were a bird flying overhead and making observations as these events took place.

This is known in literature as 3rd person, omniscient, defined in this way: *Third person omniscient is a method of storytelling in which the narrator knows the thoughts and feelings of all of the characters in the story, as opposed to third person limited, which adheres closely to one character's perspective.*[28] If we only remained with Joseph

[28] From **https://www.thebalance.com/third-person-omniscient-point-of-view-1277125** accessed November 21, 2016.

and only saw the things that he saw, then this would have been a 3rd person, limited point of view (3rd person means that Joseph speaks of himself in the 3rd person as opposed to saying, “And my brothers came to me from Canaan and I beheld them bowing before me.”)

What we are actually getting is, God’s perspective (despite Joseph being the likely human author). I will, in the near future, offer up a slight wrinkle to this theory—which I don’t believe you have ever heard before.

When the second year of the famine began, the family of Jacob began to run out of grain, and it became apparently that they needed to return to Egypt. The prime minister of Egypt required that they return with their youngest brother in tow, to prove that they were not all spies.

The year previous, Jacob would not even consider sending his young son, Benjamin, with his brothers to Egypt. Now that hunger begins to set in, and after Judah takes a clear leadership position, Jacob recognizes that he has no other choice but to send Benjamin to Egypt with his older brothers. If grain cannot be purchased, then the entire family starves.

Jacob tells them to take a present, made up of foodstuffs primarily available in Canaan. He also told them to take the silver that was returned to them along with additional silver, to pay for the grain.

Genesis 43:15 And the men took that present, and they took double silver in their hand, and Benjamin. And they rose up and went down to Egypt, and stood before Joseph.

The narrative continues seamlessly, following the brothers back home, overseeing their arguments with their father Jacob, and then following them back to Egypt where they go to speak to Joseph—the probable author of this narrative, who was not actually present with his brothers when they talked and argued with their father about bringing Benjamin down to Egypt.

Several translations connect the final phrase of the previous verse with the first phrase of this verse. The CEV reads: When they stood in front of Joseph, he saw Benjamin and told the servant in charge of his house, "Take these men to my house. Slaughter an animal and cook it, so they can eat with me at noon."

And so sees Joseph with them Benjamin and so he says to which over his house, “Bring the men the house-ward and slaughter an animal and make ready, for with me will eat the men in the noon.”	Genesis 43:16	**Joseph saw Benjamin with them and said to [the one] who [is] over his household: “Bring the men into the house and slaughter an animal. Prepare [a feast], for the men will eat with me at noon.”**

Joseph saw that Benjamin was with them, so he said to his lead household servant, saying, “Bring these men into my house and slaughter and prepare an animal for our meal. They will dine with me at noon.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so sees Joseph with them Benjamin and so he says to which over his house, “Bring the men the house-ward and slaughter an animal and make ready, for with me will eat the men in the noon.”
Dead Sea Scrolls	.
Targum of Onkelos	And Joseph saw Benjamin with them; and he said to him who was appointed over his house, Bring the men into the house, and kill a killing[19] and prepare; for the men shall eat with me at dinner.

Targum (Pseudo-Jonathan)	And Joseph saw Benjamin with them: and he said to Menasheh whom he had made superintendent over his house, Bring the men into the house, and unloose the house of slaughter, and take out the sinew that shrank, and prepare meat before them; for the man shall eat with me at the time of the noonjday meal.
Revised Douay-Rheims	And when he had seen them, and Benjamin with them, he commanded the steward of his house, saying: Bring in the men into the house, and kill victims, and prepare a feast: because they shall eat with me at noon.
Latin Vulgate	.
Aramaic ESV of Peshitta	When Yoseph saw Benjamin with them, he said to the steward of his house, "Bring the men into the house, and butcher an animal, and make ready; for the men will dine with me at noon."
Peshitta (Syriac)	And when Joseph saw Benjamin with them, he said to the steward of his house, Bring these men into the house, and kill a sheep, and make ready; for these men shall dine with me at noon.
Septuagint (Greek)	And Joseph saw them and his brother Benjamin, born of the same mother; and he said to the steward of his household, Bring the men into the house, and slay beasts and make ready, for the men are to eat bread with me at noon.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when Joseph saw Benjamin, he said to his chief servant, Take these men into my house, and make ready a meal, for they will take food with me in the middle of the day.
Easy English	.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	The Brothers at Joseph's House When Joseph saw Benjamin with them, he said to his servant, "Bring these men into my house. Kill an animal and cook it. They will eat with me at noon today."
International Children's B.	In Egypt Joseph saw Benjamin with them. Joseph said to the servant in charge of his house, "Bring those men into my house. Kill an animal and prepare a meal. Those men will eat with me today at noon."
Good News Bible (TEV)	.
The Message	When Joseph saw that they had Benjamin with them, he told his house steward, "Take these men into the house and make them at home. Butcher an animal and prepare a meal; these men are going to eat with me at noon."
Names of God Bible	The Banquet at Joseph's House When Joseph saw Benjamin with them, he said to the man in charge of his house, "Take these men to my house. Butcher an animal, and prepare a meal, because they are going to eat with me at noon."
NIRV	When Joseph saw Benjamin with them, he spoke to the manager of his house. "Take these men to my house," he said. "Kill an animal and prepare a meal. I want them to eat with me at noon."
New Simplified Bible	He saw Benjamin and told the servant in charge of his house: »Take these men to my house. Slaughter an animal and cook it, so they can eat with me at noon.«

Thought-for-thought translations; paraphrases:

Common English Bible	When Joseph saw Benjamin with them, he said to the manager of his household, "Bring the men to the house and slaughter an animal and prepare it because the men will have dinner with me at noon."

Contemporary English V.	The brothers took the gifts, twice the amount of money, and Benjamin. Then they hurried off to Egypt. When they stood in front of Joseph, he saw Benjamin and told the servant in charge of his house, "Take these men to my house. Slaughter an animal and cook it, so they can eat with me at noon." V. 15 is included for context.
The Living Bible	When Joseph saw that Benjamin was with them, he said to the manager of his household, “These men will eat with me this noon. Take them home and prepare a big feast.”
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	When Joseph saw Benjamin with them, he said to the manager of his household, “These men will eat with me this noon. Take them inside the palace. Then go slaughter an animal, and prepare a big feast.”

Partially literal and partially paraphrased translations:

American English Bible	Well, when JoSeph saw them and his brother BenJamin (who was born to the same mother), he told his house manager: 'Bring the men into [my] house, then butcher some animals and prepare them, because these men are to eat bread with me at noon.'
Beck’s American Translation	.
International Standard V	Joseph Sees Benjamin As soon as Joseph noticed that Benjamin had come with them, he ordered his palace manager, “Bring the men into the palace [Lit. *house,* and so through v. 26]. Slaughter an animal and prepare it, because these men will be dining with me for lunch [Or *me at midday;* i.e. *at noon*].”
New Advent (Knox) Bible	As soon as he saw them, and Benjamin in their company, he said to his steward, Take these men home, and kill victims, and make a feast; they will eat with me at noon.
Today’s NIV	.
Translation for Translators	When Joseph saw Benjamin with them, he said to the man who was in charge of/supervised things in his house, “Take these men to my house. Slaughter an animal and prepare a meal, because I want them to eat with me at noon.” *And he told them in what order they were to be seated*.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to see Ben-jamin with them, and was to say to he of his house: Be bringing the men into the house, and you is to slaughter a slaughtering, and be making it ready, for the men were to eat here at noon.
Conservapedia	Joseph saw Benjamin with them. He said to his household steward, "Bring these men to the house, and slaughter some livestock, and prepare a meal. These men will dine with me at noon."
Ferrar-Fenton Bible	And Joseph saw Benjamin with them, and said to the chief of his house, " Invite those men to my house, and prepare a dinner, for those men shall eat with me at noon."
God’s Truth (Tyndale)	When Joseph saw Ben Jamin with them, he said to the ruler of his house: bring these men home, and slay and make ready: for they shall dine with me at noon. And the man did as Joseph bade, and brought them in to Josephs house.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	And Joseph saw Benjamin with them and he said to the man who was over his house: Bring the men down to the house, slay a beast and prepare it; for the men are to eat with me at noon.

Lexham English Bible	When Joseph saw Benjamin with them he said to the one who [was] over his household, "Bring the men into the house and slaughter and prepare [an animal], for the men shall eat with me at noon."
NIV, ©2011	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Joseph saw Benjamin with them, and he said to the one over his house, Bring these men into the house, and slaughter meat, and set it up, because the men shall eat with me at noon.
New American Bible (2002)	When Joseph saw Benjamin with them, he told his head steward, "Take these men into the house, and have an animal slaughtered and prepared, for they are to dine with me at noon."
New American Bible (2011)	When Joseph saw them and Benjamin, he told his steward, “Take the men into the house, and have an animal slaughtered and prepared, for they are to dine with me at noon.”
New Jerusalem Bible	When Joseph saw Benjamin with them he said to his chamberlain, 'Take these men into the house. Slaughter a beast and prepare it, for these men are to eat with me at midday.'
New RSV	.
Revised English Bible	When Joseph saw Benjamin with them, he said to his steward, “Bring these men indoors; then kill a beast and prepare a meal, for they are to eat with me at midday.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When Yosef saw Binyamin with them, he said to his household manager, “Take the men inside the house, kill the animals and prepare the meat. These men will dine with me at noon.”
exeGeses companion Bible	And when Yoseph sees Ben Yamin with them, he says to the one over his house, Bring these men home and slaughter a slaughter and prepare; for these men eat with me at noon.
Hebraic Roots Bible	.
JPS (Tanakh—1985)	.
Judaica Press Complete T.	.
Kaplan Translation	When Joseph saw Benjamin with them, he said to the overseer of his household, 'Bring these men to the palace. Butcher an animal and prepare it. These men will be eating lunch with me.'
Orthodox Jewish Bible	And when Yosef saw Binyamin with them, he said to the ish over Bais Yosef, Bring these anashim home, and slaughter the tevach, and make ready; for these anashim shall dine with me at tzahorayim (noon).
The Scriptures 1998	.

Expanded/Embellished Bibles:

The Amplified Bible	Joseph Sees Benjamin When Joseph saw Benjamin with them, he said to the steward of his house, “Bring the men into the house, and kill an animal and make [a meal] ready; for the men will dine with me at noon.”

The Expanded Bible	When Joseph saw Benjamin with them, he said to the ·servant in charge of [[L]one over] his house, "Bring those men into my house. ·Kill [Slaughter] an animal and prepare a meal. Those men will eat with me today at noon."
The Geneva Bible	.
Kretzmann's Commentary	And when Joseph saw Benjamin with them, he said to the ruler of his house, to his chief steward, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. The presence of Benjamin in the midst of his brothers was to Joseph proof positive that they had practiced no treachery upon him, and so the order that they should dine with him at noon was a special favor.
NET Bible®	.
Syndein/Thieme	{Joseph Sees His Full Brother (Rest are Half Brothers)} And when Joseph saw Benjamin with them, he kept on saying to the ruler of his house {steward}, Bring these men home, and slaying . . . you will slay {animals for a feast}, and make ready. For these men shall dine with me at noon.
The Voice	When Joseph saw Benjamin with them, he spoke to his steward of his household. **Joseph:** Bring the men into the house. Slaughter *an animal,* and prepare a feast. These men are to dine with me at noon today.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and Yoseph [Adding] saw them with Binyamin [Son of the right hand] and he said to who was upon his house, bring the men unto the house and butcher a slaughtering and fix it given that the men will eat with me in noontime,...
Concordant Literal Version	And seeing them is Joseph, and Benjamin, his brother, his mother's son, and saying is he to him who is over his household, "Bring the mortals to the house, and slaughter a slaughter and make ready, for with me shall the mortals eat bread at noon.
Context Group Version	And when Joseph saw Benjamin with them, he said to the steward of his house, Bring the men into the house, and kill [an animal], and make ready; for the men shall dine with me at noon.
Darby Translation	.
Emphasized Bible	.
English Standard Version	.
English Standard V. – UK	.
Brenner's Mechanical Trans.	.
Green's Literal Translation	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	Joseph Sees Benjamin When Joseph saw Benjamin with them, he said to his house steward, "Bring the men into the house, and slay an animal and make ready; for the men are to dine with me at noon."
New European Version	.
New King James Version	.
Owen's Translation	.
Stuart Wolf	.
Third Millennium Bible	And when Joseph saw Benjamin with them, he said to the ruler of his house, "Bring these men home, and slay a beast and make ready; for these men shall dine with me at noon."
Updated Bible Version 2.11	.
A Voice in the Wilderness	.

Webster's Bible Translation	And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready: for *these* men shall dine with me at noon.
World English Bible	When Joseph saw Benjamin with them, he said to the steward of his house, "Bring the men into the house, and butcher an animal, and prepare; for the men will dine with me at noon."
Young's Literal Translation	.
Young's Updated LT	And Joseph sees Benjamin with them, and says to him who is over his house, "Bring the men into the house, and slaughter an animal, and make ready, for with me do the men eat at noon."

The gist of this passage: Joseph observed that Benjamin was among his brothers, so he said to the head of his house, "Bring these men to my house and then slaughter an animal for us to eat at noon."

Genesis 43:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced *raw-AWH*]	*to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know*	3rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
Yôwçêph (יוֹסֵף) [pronounced *yoh-SAYF*]	*he adds, he increases;* transliterated *Joseph*	proper masculine noun	Strong's #3130 BDB #415
'êth (אֵת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object) with the 3rd person masculine plural suffix	Strong's #854 BDB #85
'êth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Bin^{e}yâmin (וּמֵיְנִב) [pronounced *bin-yaw-MIN*]	transliterated *Benjamin,* it means *son of [my] right hand*	masculine proper noun	Strong's #1144 BDB #122

Translation: Joseph saw Benjamin with them... Very likely, given the famine, security is tight in Egypt, particularly around the granaries. No doubt, Joseph chose to position himself at the granary closest to Canaan, realizing that his family would come that way to him.

Therefore, the approach of a caravan would be noted long before they can be seen, with this information passed along to Joseph. By the description, Joseph no doubt assumes that these are his brothers. He watches out his window to see them coming and he spots Benjamin, the 12th brother, with them.

Genesis 43:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâmar (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*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (לְ) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81
Literally, this means *for which, to which, for that, regarding which, regarding whom,* etc. Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Gen. 43:16 47:24). Translators render this *to that which, as, according to what* in Gen. 27:8. This may be possible translated *because*.			
ʿal (עַל) [pronounced *ģahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of relative proximity	Strong's #5921 BDB #752
bayith (בַּיִת) [pronounced *BAH-yith*]	*house, residence; household, habitation* as well as *inward*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #1004 BDB #108
bôwʾ (בּוֹא) [pronounced *boh*]	*take in, bring [near, against, upon], come in with, carry, cause to come [in], gather, bring to pass*	2nd person masculine singular, Hiphil imperative	Strong's #935 BDB #97
ʾîysh (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); with the definite article	Strong's #376 BDB #35
bayith (בַּיִת) [pronounced *BAH-yith*]	*house, residence; household, habitation* as well as *inward*	masculine singular noun with the definite article; with the directional hê	Strong's #1004 BDB #108
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 said to [the one] who [is] over his household: "Bring the men into the house... The designation of Joseph's primary household servant is different than I would have expected. However, that appears to be the man to whom Joseph is speaking. He is instructed to bring the men into his home.

Genesis 43:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ţâbach (טָבַח) [pronounced *taw^{b}-VAHKH*]	*kill or slaughter [cattle], butcher [animals]; kill or slay [men];* used figuratively *slaughter ruthlessly and without compassion*	2nd person masculine singular, Qal imperative	Strong's #2873 BDB #370
ţebach (טֶבַח) [pronounced *teh-BAKH*]	*a slaughter [of animals], a slaughtering, butchery*	masculine singular noun	Strong's #2874 BDB #370

Translation: ...and slaughter an animal. A meal was to be prepared. Therefore, an animal was to be slaughtered. If Joseph is more specific, then we are not told that. I would assume that Joseph knew that he could depend upon his servant to gauge the diners and choose an animal the proper size to dine upon.

Genesis 43:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
kûwn (וּכ) [pronounced *koon*]	*erect (to stand up perpendicular), set up, establish, prepare, strengthen, be stabilized; make ready, prepare' provide; furnish; arrange, order*	2nd person masculine singular, Hiphil imperative	Strong's #3559 BDB #465
kîy (יִכ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾêth (אֵת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object) with the 1st person singular suffix	Strong's #854 BDB #85
ʾâkal (לָכַא) [pronounced *aw-KAHL*]	*to eat; to dine; to devour, to consume, to destroy*	3rd person masculine plural, Qal imperfect	Strong's #398 BDB #37
ʾănâshîym (מִישָׁנֲא) [pronounced *uh-NAW-sheem*]; also spelled ʾîyshîym (מִישִׁיא) [pronounced *ee-SHEEM*]	*men; inhabitants, citizens; companions; soldiers, followers*	masculine plural noun with the definite article	Strong's #376 BDB #35
b^{e} (בְ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88

Genesis 43:16d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
tsâhºrayim (צָהֳרַיִם) [pronounced *TZAW-ho-rah-YIHM*]	*midday, noon, noonday;* metaphorically for *very great happiness* (Job 11:17 Psalm 37:6)	masculine dual noun with the definite article	Strong's #6672 BDB #843

Translation: Prepare [a feast], for the men will eat with me at noon." His servant is to prepare a feast for them, to be consumed at noon.

The noun for *noon, midday* is interesting because, in the singular, it means *light, daylight; window*.

Joseph began his stay in Egypt as being the one over the household of Potiphar and now he has a servant over his house. This servant would oversee the details and might be minimally involved. Joseph has not yet spoken directly to his brothers and they have only heard him bark out a few orders in Egyptian. They are probably standing in his office (or palace; his place of business) with Joseph in front of them speaking in Egyptian to his head servant. Or, he may have a separate house, and this would therefore be at his personal home.

Whereas we have evidence that there were poulterer's shops in Egypt, there were no butcher shops as far as can be found in ancient Egyptian history. When a large beast was to be slaughtered, this was done in the courtyard of the home. Their diet staples would have included poultry (not chicken), fish and vegetables, and we have market places for all these, but we have no market places for the meat of quadrupeds. Either there was not a demand or the meat was so expensive that people only slaughtered their own and only for times of great feasts. We find the slaughter of animals for food on a great many monuments, indicating that this was a particularly special occasion when cattle was served.

Genesis 43:16 And when Joseph saw Benjamin with them, he said to the ruler of his house, "Bring the men into the house, and kill an animal and make ready. For the men will dine with me at noon."

Joseph apparently did not speak directly to his brothers, but arranged for them to come to his house for a full meal at noon.

Today, because of refrigeration, and the wonderful system of food delivery that we enjoy, we can have meat with any meal that we choose. In the ancient world, this was a rare event, often reserved for company and special large feasts. Religious feasts would have been great events, as the meat of the animal sacrificed to God would have been consumed by the offerer and his family.

Just as Joseph had once been over the household of Potiphar, he has a man over his household. Because of some things which happen in this chapter, this man appears to also act as Joseph's interpreter throughout.

Having foreigners come to a personal feast was not at all common; however, Jacob's sons would not have known this. They will be somewhat suspicious, nonetheless. They do recognize that it is an anomaly, but they do not quite get the degree that it is.

Some translations placed these verses together; some separated them into different paragraphs. Most placed v. 17 in the same paragraph as v. 16.

And so does the man as which said Joseph. And so brings in the man the men into a house of Joseph. And so are afraid the men for they were brought into a house of Joseph. And so they say, "Upon a word of the silver, the replaced in our sacks in the first we are being brought in—to roll himself against us and to fall upon us and to take us for slaves and our asses."	Genesis 43:17–18	**And the man did that which Joseph said, and so he [lit., *the man*] brings the men into Joseph's house. The men were afraid because they were brought into Joseph's house. They said, "[It is] because of the silver, [which was] replaced in our sacks at the beginning [that] we are being brought in. [Perhaps the man plans] to [steam] roll over us, to fall upon us, to take us as slaves and to take our asses."**

Joseph's servant did as Joseph required and brought the men into his house. The sons of Jacob were afraid because of being brought into Joseph's house. They said, "Perhaps this is about the silver, which we found in our sacks from our first trip. Perhaps the man plans to steam roll over us, to fall upon us, to make us into slave and to take our asses from us."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so does the man as which said Joseph. And so brings in the man the men into a house of Joseph. And so are afraid the men for they were brought into a house of Joseph. And so they say, "Upon a word of the silver, the replaced in our sacks in the first we are being brought in—to roll himself against us and to fall upon us and to take us for slaves and our asses."
Dead Sea Scrolls	.
Targum of Onkelos	And the man did as Joseph had said; and the man brought the men into Joseph's house. And the men were afraid because they were brought into the, house of Joseph; and said, It is on account of the money that was returned in our baggage at first, that we are brought in, that he might domineer over us [Sam. Vers. "lord it over us."], and find occasion against us, and take possession of us as slaves, and seize upon our asses.
Targum (Pseudo-Jonathan)	And the man did as Joseph had said, and the man brought the men into Joseph's house. The men feared when they were brought into Joseph's house, and said, For the money that was returned in our sacks at the first are we brought in, that be may find occasion against us and condemn us, and sell us for slaves, and take our asses.
Revised Douay-Rheims	He did as he was commanded, and brought the men into the house. And they being much afraid, said there one to another: Because of the money, which we carried back the first time in our sacks, we are brought in: that he may bring upon us a false accusation, and by violence make slaves of us and our asses.
Latin Vulgate	.
Aramaic ESV of Peshitta	The man did as Yoseph commanded, and the man brought the men to Yoseph's house. The men were afraid, because they were brought to Yoseph's house; and they said, "Because of the money that was returned in our sacks at the first time, we're brought in; that he may seek occasion against us, attack us, and seize us as slaves, along with our donkeys."
Peshitta (Syriac)	And the servant did as Joseph had told him; and brought the men into Josephs house. And they were afraid, when they brought them into Josephs house; and they said, It is because of the money that was returned in our sacks at the first time that we are brought in; so that he may seek occasion against us, and conspire against us, that they may make us slaves, and take away our asses.
Septuagint (Greek)	And the man did as Joseph said; and he brought the men into the house of Joseph. And the men, when they perceived that they were brought into the house of Joseph, said, We are brought in because of the money that was returned in our sacks at the

	first; even in order to inform against us, and lay it to our charge; to take us for servants, and our asses.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the servant did as Joseph said, and took the men into Joseph's house. Now the men were full of fear because they had been taken into Joseph's house and they said, It is because of the money which was put back in our bags the first time; he is looking for something against us, so that he may come down on us and take us and our asses for his use.
Easy English	The *steward did as Joseph ordered. The *steward brought the brothers into Joseph's house. The brothers said, 'He has brought us here because of the money that was in our sacks. He will accuse us. He will put us in chains. He will make us slaves and he will take our *donkeys from us.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	The servant did as he was told. He brought the men into Joseph's house. The brothers were afraid when they were taken to Joseph's house and said, "We have been brought here because of the money that was put back in our sacks the last time. They will use this as proof against us and steal our donkeys and make us slaves.".
International Children's B.	The servant did as Joseph told him. He brought the men to Joseph's house. The brothers were afraid when they were brought to Joseph's house. They thought, "We were brought here because of the money that was put in our sacks on the first trip. He wants to attack us, make us slaves and take our donkeys."
Good News Bible (TEV)	.
The Message	The steward did what Joseph had said and took them inside. But they became anxious when they were brought into Joseph's home, thinking, "It's the money; he thinks we ran off with the money on our first trip down here. And now he's got us where he wants us—he's going to turn us into slaves and confiscate our donkeys."
Names of God Bible	So the man did as Joseph said and took them to Joseph's house. The men were frightened, because they had been brought to Joseph's house. They thought, "We've been brought here because of the money that was put back into our sacks the first time. They're going to attack us, overpower us, take our donkeys, and make us slaves."
NIRV	The manager did what Joseph told him to do. He took the men to Joseph's house. They were frightened when they were taken to Joseph's house. They thought, "We were brought here because of the money that was put back in our sacks the first time. He wants to attack us and overpower us. Then he can hold us as slaves and take our donkeys."
New Simplified Bible	The servant did as he was told. He took the brothers to Joseph's house. On the way they were worried and started talking: »We are being taken there because of the money that was put back in our sacks last time. He will arrest us and take our donkeys. He will make us his slaves!«

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	The servant did as he was told and took the brothers to Joseph's house. But on the way they got worried and started thinking, "We are being taken there because of the

	money that was put back in our sacks last time. He will arrest us, make us his slaves, and take our donkeys."
The Living Bible	So the man did as he was told and took them to Joseph's palace. They were badly frightened when they saw where they were being taken. "It's because of the money returned to us in our sacks," they said. "He wants to pretend we stole it and seize us as slaves, with our donkeys." The Living Bible is one of the few translations which separated v. 18 into separate paragraphs.
New Berkeley Version	.
New Century Version	The servant did as Joseph told him and brought the men to Joseph's house. The brothers were afraid when they were brought to Joseph's house and thought, "We were brought here because of the money that was put in our sacks on the first trip. He wants to attack us, make us slaves, and take our donkeys."
New Life Version	So the man did what Joseph said, and brought the men to Joseph's house. The men were afraid because they were brought to Joseph's house. They said, "We are being brought in because of the money that was returned in our bags the first time we came. He is looking for something against us. He will come down on us and take us for servants with our donkeys."
New Living Translation	So the man did as Joseph told him and took them into Joseph's palace. The brothers were terrified when they saw that they were being taken into Joseph's house. "It's because of the money someone put in our sacks last time we were here," they said. "He plans to pretend that we stole it. Then he will seize us, make us slaves, and take our donkeys."

Partially literal and partially paraphrased translations:

American English Bible	So the man did just as JoSeph said, and he brought them into JoSeph's house. Well, when they realized that they had been taken to the house of JoSeph, they said: 'We've been brought here because of the money that was returned to our sacks the first time. [This is being done] so witnesses can be called and we can be charged [with a crime]… then they will confiscate our burros and take us as slaves!'
Beck's American Translation	.
International Standard V	So the man did what Joseph had ordered, and brought the men to Joseph's palace. The men were terrified as they were being taken to Joseph's palace. "It's because of that money that was returned to our sacks the first time we were brought to him," they reasoned. "He's seeking an excuse to attack us, enslave us, and confiscate our donkeys!".
Revised Knox Bible	The steward did as he was bidden, taking them all to Joseph's house, where they stood dismayed; We have been brought in here because of the money, they said to one another, the money we took home in our sacks. He means to trump a charge against us, and to hold us here in pawn, and our beasts along with us.
Today's NIV	.
Translation for Translators	The man did as Joseph said. And he took them to Joseph's house. But they were afraid because he was taking them to Joseph's house. They were thinking, "He is taking us here because of the silver that was put in our sacks the first time that we came here. While we are eating, he will have his servants attack us and seize us and cause us to become his slaves, and also take our donkeys."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The man was to effect as Joseph directed. The man was to bring the men into Joseph's house. The men were afraid, that they are to have been brought into Joseph's house, and were to say: Concerning the silver being turned back into our sacks, at the first, we are being brought in, for him to roll us up and fall on us, and to take us away for his servants, also our donkeys.

Conservapedia	The man followed Joseph's orders, and brought the men into Joseph's house The men were afraid, because they had been brought into the house of Joseph. They said, "It's on account of that silver that wwas returned in our sacks the first time that we have been brought here. He's going to find an excuse to arrest us, make us his slaves, and confiscate our donkeys." The conscience of those who have done wrong is never clear; such persons always "borrow trouble."
Ferrar-Fenton Bible	The man therefore did as Joseph ordered, and he brought the men to Joseph's house. But the men were afraid at being brought to Joseph's house, and said "It is on account of the money which was returned to our bags last time that we are brought, to have an excuse against us, and to fall upon us and to take us for his slaves, with our asses."
God's Truth (Tyndale)	And the man did as Joseph bade, and brought them in to Josephs house. When they were brought to Josephs house, they were afraid and said: because of the money that came in our sacks mouths at the first time, are we brought, to pick a quarrel with us and to lay some thing to our charge to bring us in bondage and our asses also.
HCSB	The man did as Joseph had said and brought them to Joseph's house. But the men were afraid because they were taken to Joseph's house. They said, "We have been brought here because of the money that was returned in our bags the first time. They intend to overpower us, seize us, make us slaves, and take our donkeys."
Jubilee Bible 2000	.
H. C. Leupold	And the man did as Joseph had said, and the man brought these men to Joseph's house. And the men were afraid because they were brought to Joseph's house and they said: It is because of the matter of the money that came back to our sacks the first time that we are being brought, that one may roll himself upon us and cast himself upon us and take us for slaves and our asses.
Lexham English Bible	.
NIV, ©2011	.
Tree of Life Version	So the man did as Joseph said, and the man brought the men into Joseph's house. But the men were afraid, because they had been brought into Joseph's house. They said, "It's because of the silver that was returned to our sacks the first time that we are being brought in—to pounce on us and fall on us and take us as slaves, along with our donkeys."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The steward did as Joseph directed and brought the men to Joseph's house. They were afraid and said to each other, "It's because of the money that was placed in our sacks the last time, that we are brought in. He wants to attack and overpower us and have us as slaves and take our donkeys."
The Heritage Bible	And the man did as Joseph said, and the man brought the men into Joseph's house. And the men were afraid, because they were brought into the house of Joseph; and they said, We are brought in over the word about the silver that was returned in our sacks at the beginning, that he may roll this against us, and fall on us, and take us for slaves and our donkeys.
New American Bible (2002)	.
New American Bible (2011)	Doing as Joseph had ordered, the steward conducted the men to Joseph's house. But they became apprehensive when they were led to his house. "It must be," they thought, "on account of the money put back in our bags the first time, that we are taken inside—in order to attack us and take our donkeys and seize us as slaves."
New Jerusalem Bible	The man did as Joseph had ordered, and took the men to Joseph's house. The men were afraid at being taken to Joseph's house and said, 'We are being taken

	there because of the money replaced in our sacks the first time. They will set on us; they will fall on us and make slaves of us, and take our donkeys too.'
New RSV	.
Revised English Bible	He brought the men into Joseph's house as he had been ordered. They were afraid because they had been brought there; they thought, “We have been brought in here because of that affair of the silver which was replaced in our packs the first time. He means to make some charge against us, to inflict punishment on us, seize our donkeys, and make us his slaves.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The man did as Yosef ordered and brought the men into Yosef’s house. Upon being ushered inside Yosef’s house, the men became fearful. They said, “It’s because of the money that was returned in our packs the first time that we have been brought inside — so that he can use it as an excuse to attack us, take us as slaves and seize our donkeys too.”
exeGeses companion Bible	And the man works as Yoseph says; and the man brings the men into the house of Yoseph: and the men awe, because they are brought into the house of Yoseph; and they say, Because of the word of the silver that was returned in our sacks at the beginning they bring us in - to roll against us and fall on us and take us for servants and our he burros.
Hebraic Roots Bible	.
JPS (Tanakh—1985)	The man did as Joseph said, and he brought the men into Joseph’s house. But the men were frightened at being brought into Joseph’s house. “It must be,” they thought, “because of the money replaced in our bags the first time that we have been brought inside, as a pretext to attack us and seize us as slaves, with our pack animals.”
Judaica Press Complete T. Kaplan Translation	. The man did as Joseph said, and he escorted the brothers to Joseph's palace. When the men [realized that] they were being brought to Joseph's palace, they were terrified. They said, 'We are being brought here because of the money that was put back in our packs the last time. We will be framed and convicted. Our donkeys can be confiscated, and we can even be taken as slaves.' From context. Literally, 'take us for slaves along with our donkeys.' They might have been as concerned for their animals as themselves (cf. Moreh Nevukhim 3:40), since even if they could escape, without animals to transport the grain, their families would die of starvation (Ramban; MeAm Lo'ez/The Torah Anthology 3:412.)
Orthodox Jewish Bible	And the ish did as Yosef said; and the ish brought the anashim to the house of Yosef. And the anashim were afraid, because they were brought into Bais Yosef; and they said, Because of the kesef that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and seize us for avadim, and chamoreinu (our donkeys).
The Scriptures 1998	.

Expanded/Embellished Bibles:

The Amplified Bible The men were afraid, because they were brought to Joseph's house; and [expecting the worst] they said, "It is because of the money that was returned in our sacks the first time [we came] that we are being brought in, so that he may find a reason to accuse us and assail us, and take us as slaves, and seize our donkeys."

The Expanded Bible The ·servant [[L]man] did as Joseph told him and brought the men to Joseph's house. The ·brothers [[L]men] were afraid when they were brought to Joseph's house and thought, "We were brought here because of the money that was ·put [returned; replaced] in our sacks on the first trip. He wants to ·attack [[L]fall on] us, make us slaves, and take our donkeys."

The Geneva Bible .

Kretzmann's Commentary And the man did as Joseph bade; and the man brought the men in to Joseph's house. The strangers from Canaan were simply bidden to follow. And the men were afraid because they were brought in to Joseph's house; their former treatment caused them to suspect that they might again be thrown into prison. And they said, Because of the money that was returned in our sacks at the first time are we brought in, the punishment of a thief, if he was unable to make good the loss, consisted in his being sold as a slave; that he may seek occasion against us, and fall upon us, suddenly surprise and overcome them, and take us for bondmen, and our asses. This they wanted to avoid, if possible, since in the matter of the money, at any rate, they felt guiltless.

NET Bible® The man did just as Joseph said; he [*Heb* "the man." This has been replaced in the translation by the pronoun "he" for stylistic reasons.] brought the men into Joseph's house. This verse is a summary statement. The next verses delineate intermediate steps (see v. 24) in the process.

But the men were afraid when they were brought to Joseph's house. They said, "We are being brought in because of [*Heb* "over the matter of."] the money that was returned in our sacks last time [*Heb* "in the beginning," that is, at the end of their first visit.]. He wants to capture us, make us slaves, and take [The word "take" has been supplied in the translation for stylistic reasons.] our donkeys!"

Syndein/Thieme .

The Voice The man did as Joseph told him, and he brought the men to Joseph's house. The brothers became very concerned when they realized where they were being taken.

Joseph's Brothers: It must be because of the money that was put back into our sacks the last time *we were here*. He's looking for an opportunity to arrest us, make us slaves, and take our donkeys.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and the man did just as Yoseph [Adding] said and the man brought the men unto the house of Yoseph [Adding], and the men feared given that they were brought down unto the house of Yoseph [Adding] and they said, upon the matter of the returned silver in our bags the first time we were bringing we are being brought to roll upon us and to fall upon us and to take us for servants, and our donkeys,...

Footnote: - The RMT for "they~did~make.be~Come House 'Yoseph [Adding]'" should read "and they were brought down house of Yoseph." The word house appears to be missing the suffix "unto" or the prefix "to" so that it would read "and they were brought down unto the house of Yoseph." The phrase "and~to~>~Take At~us to~the~Servant~s" can be translated as "and to take us to the servants" or "and take us for servants."

Concordant Literal Version And doing is the man as Joseph says. And bringing is the man the mortals to Joseph's house. And fearful are the mortals, for they are brought to Joseph's house. And saying are they, "On account of the matter of the money returned in our bags at the start are we being brought, to roll himself upon us, and to fall upon us, to take us for servants, and our asses.

Context Group Version	.
Darby Translation	And the man did as Joseph had said; and the man brought the men into Joseph's house. And the men were afraid because they were brought into Joseph's house, and said, Because of the money that was returned to us in our sacks at the beginning are we brought in, that he may turn against us, and fall upon us and take us for bondmen, and our asses.
Emphasized Bible	.
English Standard Version	.
English Standard V. – UK	The man did as Joseph told him and brought the men to Joseph's house. And the men were afraid because they were brought to Joseph's house, and they said, “It is because of the money, which was replaced in our sacks the first time, that we are brought in, so that he may assault us and fall upon us to make us servants and seize our donkeys.”
Green’s Literal Translation	.
Jack Ballinger’s translation	.
Modern English Version	The man did as Joseph ordered, so the man brought the men into Joseph’s house. The men were afraid because they were brought into Joseph’s house. They said, “We have been brought in because of the money that was returned in our sacks the first time, so that he may seek occasion against us and fall upon us and take us for slaves with our donkeys.”
Modern KJV	.
NASB	.
New European Version	The man did as Joseph commanded, and the man brought the men to Joseph’s house. The men were afraid, because they were brought to Joseph’s house; and they said, Because of the money that was returned in our sacks at the first time, we’re brought in; that he may seek occasion against us, attack us, and seize us as slaves, along with our donkeys.
New King James Version	.
Owen's Translation	.
Brenner’s Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	And the man did as Joseph bade, and the man brought the men into Joseph's house. And the men were afraid because they were brought into Joseph's house; and they said, "Because of the money that was returned in our sacks the first time are we brought in, that he may seek occasion against us and fall upon us, and take us for bondmen, and also our asses."
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 does as Joseph has said, and the man brings in the men into the house of Joseph, and the men are afraid because they have been brought into the house of Joseph, and they say, “For the matter of the money which was put back in our bags at the commencement are we brought in—to roll himself upon us, and to throw himself on us, and to take us for servants—our asses also.”

The gist of this passage: Joseph’s man brings the brothers into his home, but they are concerned, thinking that they might be made slaves and their possessions taken from them.

Genesis 43:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced *ģaw-SAWH*]	*to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish*	3rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
ʾîysh (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); with the definite article	Strong's #376 BDB #35
kaph or k^{e} (כְּ) [pronounced *k^{e}*]	*like, as, according to; about, approximately*	preposition	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כַּאֲשֶׁר) [pronounced *kah-uh-SHER*] means *as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when*. Back in 1Sam. 12:8, I rendered this *for example*.			
ʾâmar (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*	3rd person masculine singular, Qal perfect	Strong's #559 BDB #55
Yôwçêph (יוֹסֵף) [pronounced *yoh-SAYF*]	*he adds, he increases;* transliterated *Joseph*	proper masculine noun	Strong's #3130 BDB #415

Translation: And the man did that which Joseph said,... Joseph has a home servant, who oversees all that goes on in his house. Joseph has given him orders concerning the sons of Jacob.

Genesis 43:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
bôwʾ (אוֹב) [pronounced *boh*]	*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*	3rd person masculine singular, Hiphil imperfect	Strong's #935 BDB #97

Genesis 43:17b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾîysh (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); with the definite article	Strong's #376 BDB #35
ʾêth (אֶת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾănâshîym (מִישָׁנֶא) [pronounced *uh-NAW-sheem*]; also spelled ʾîyshîym (מִישִׁיא) [pronounced *ee-SHEEM*]	*men; inhabitants, citizens; companions; soldiers, followers*	masculine plural noun with the definite article	Strong's #376 BDB #35
bayith (תַיִב) [pronounced *BAH-yith*]	*house, residence; household, habitation* as well as *inward*	masculine singular noun construct form; with the directional hê	Strong's #1004 BDB #108
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*.			
Yôwçêph (ףֵסוֹי) [pronounced *yoh-SAYF*]	*he adds, he increases;* transliterated *Joseph*	proper masculine noun	Strong's #3130 BDB #415

Translation: ...and so he [lit., *the man*] brings the men into Joseph's house. Joseph's servant brings all of his brothers into his house.

The man sees to several tasks and one of them was to bring Joseph's brothers to his personal house. This had them worried because they were aware that some houses of high ranking officials also had adjunct prisons (as the one Joseph was incarcerated in).

Genesis 43:17 And the man did as Joseph said. And the man brought the men into Joseph's house.

I would assume that Joseph had a very nice house, as he was second-in-command in Egypt, and he had been in that position for nearly 9 years now (7 years of plenty + 2 years of famine).

He would have had a large staff; and it is unclear how many would have lived onsite and how many would have had their own homes to retire to. His house was apparently large enough to hold a large group of people to dine—and we would assume that this is something that Joseph did from time to time given his position as prime minister. However, entertaining foreign grain-buyers would have not been a common occurrence.

Genesis 43:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
yârêʾ (אִרְיָ) [pronounced *yaw-RAY*]	*to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect*	3rd person masculine plural, Qal imperfect	Strong's #3372 BDB #431
ʾănâshîym (מִישֲנָא) [pronounced *uh-NAW-sheem*]; also spelled ʾîyshîym (מִישִיא) [pronounced *ee-SHEEM*]	*men; inhabitants, citizens; companions; soldiers, followers*	masculine plural noun with the definite article	Strong's #376 BDB #35
kîy (יִכ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bôwʾ (אוֹב) [pronounced *boh*]	*to be brought, brought in; to be introduced, be put*	3rd person plural, Hophal perfect	Strong's #935 BDB #97
bayith (תַיִב) [pronounced *BAH-yith*]	*house, residence; household, habitation* as well as *inward*	masculine singular construct	Strong's #1004 BDB #108
Yôwçêph (ֵסוֹי) [pronounced *yoh-SAYF*]	*he adds, he increases;* transliterated *Joseph*	proper masculine noun	Strong's #3130 BDB #415

Translation: The men were afraid because they were brought into Joseph's house. Jacob's sons are all disconcerted by this. Why is the prime minister inviting them into his house? They obviously have no idea who he is, but being invited to come into his home causes Jacob's sons to become very nervous.

Genesis 43:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâmar (רַמָא) [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*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
ʿal (לַע) [pronounced *ģahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
dâbâr (רָבָד) [pronounced *daw^{b}-VAWR*]	*word, saying, doctrine, thing, matter, command*	masculine singular construct	Strong's #1697 BDB #182

Genesis 43:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, ʿal dâbâr (עַל דָּבַר) [pronounced *ġahl-daw^{b}-VAWR*] mean *because of, because of [that], for the sake of, for the cause of [that]*.			
keçeph (כֶּסֶף) [pronounced *KEH-sef*]	*silver, money; silver [as a metal, ornament, color]; shekels, talents*	masculine singular noun with the definite article	Strong's #3701 BDB #494
shûwb (בּוּשׁ) [pronounced *shoo^{b}v*]	*the returning, the turning, the turning back, the reminiscent, the restoration of something, the bringing back something, the revival, the recovering of something, the making of restitution*	Qal participle with the definite article	Strong's #7725 BDB #996
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾam^{e}tachath (תַּחַתְּמַא) [pronounced *ahm-TAHKH-ahth*]	*bag, sack; flexible container for grain*	feminine plural noun with the 1st person plural suffix	Strong's #572 BDB #607
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
t^{e}chillâh (תְּחִלָּת) [pronounced *t^{e}-khil-LAW*]	*beginning, first, in the beginning; previously, prior to; at the commencement of*	feminine singular noun with the definite article	Strong's #8462 BDB #321
ʾănach^{e}nûw (וּנְחַנָא) [pronounced *uh-NAHKH-noo*]	*we;* (sometimes a verb is implied)	1st person plural pronoun	Strong's #587 BDB #59
bôwʾ (אוֹב) [pronounced *boh*]	*those being brought [in], the ones being introduced, those being put [placed]*	masculine plural, Hophal participle	Strong's #935 BDB #97

Translation: They said, "[It is] because of the silver, [which was] replaced in our sacks at the beginning [that] we are being brought in. The brothers discuss what is going on. "Is this about the silver that we first found in our bags?" Like many multi-person conversations, one person proposes this theory; another comments on that, and another after that.

Does Joseph's head-of-house understand what they are saying? Someone hears them and understands what they are discussing (or they confess their concerns after the fact with Joseph later).

Genesis 43:18c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
lâmed (לְ) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
gâlal (גַּלָּ) [pronounced *gaw-LAHL*]	*to roll oneself [away, down, together]*	Hithpoel infinitive construct	Strong's #1556 BDB #164
ʿal (עַל) [pronounced *ģahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity with the 1st person plural suffix	Strong's #5921 BDB #752

Translation: [Perhaps the man plans] to [steam] roll over us,... The verb found here is somewhat confusing. I do not find any meanings so far which really apply here; but there must be a meaning which fits with this context.

Here, for the verb, we have these translations: *to seek occasion against us* (MEV, NEV, TMB); *may find reason to accuse us* (The Amplified Bible); *He means to make some charge against us* (REB); *They intend to overpower us* (HCSB). It appears that either pretext or opportunity is a part of them being set up (in their discussion of this situation).

Genesis 43:18d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
lâmed (לְ) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
nâphal (לַפָּנ) [pronounced *naw-FAHL*]	*to prostrate oneself; to rush upon, to attack*	Hithpael infinitive construct	Strong's #5307 BDB #656
The NET Bible: *Heb "to roll himself upon us and to cause himself to fall upon us." The infinitives here indicate the purpose (as viewed by the brothers) for their being brought to Joseph's house*.[29]			
ʿal (עַל) [pronounced *ģahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity with the 1st person plural suffix	Strong's #5921 BDB #752

Translation: ...to fall upon us,... Each phrase could be uttered by a different brother. "Maybe he is going to fall upon us?" Obviously, this would not be Joseph alone, but soldiers who are under him.

Whereas the previous verb was quite difficult to translate, this is a much more common verb. These brothers are very paranoid about what is happening.

[29] From **https://bible.org/netbible/index.htm?gen43.htm** (footnote); accessed August 23, 2016.

Genesis 43:18e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
lâmed (לְ) [pronounced *l^{e}*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
lâqach (לָקַח) [pronounced *law-KAHKH*]	*to take, to take away, to take in marriage; to seize*	Qal infinitive construct	Strong's #3947 BDB #542
ʾêth (אֶת) [pronounced *ayth*]	*us;* untranslated mark of a direct object; occasionally *to us, toward us*	sign of the direct object affixed to a 1st person plural suffix	Strong's #853 BDB #84
lâmed (לְ) [pronounced *l^{e}*]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510
ʿ^{e}bâdîym (עֲבָדִים) [pronounced *ģe^{b}-vaw-DEEM*]	*slaves, servants; underlings; subjects; slavery, bondage, servitude;* this can mean *military men, soldiers* in the plural	masculine plural noun	Strong's #5650 BDB #713

Translation: ...to take us as slaves... Jacob's sons are concerned that the Prime Minister might force them into slavery.

Genesis 43:18f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chămôwr (חֲמוֹר) [pronounced *khuh-MOHR*]	*ass, male donkey, he-ass, burrow*	masculine plural noun	Strong's #2543 BDB #331

Translation: ...and to take our asses." Others are concerned that the prime minister will take their wealth, which is essentially their animals.

On the one hand, you may be thinking, *don't be ridiculous; Joseph as Prime Minister has more than any man needs!* And this is no doubt true, even from the perspective of these brothers. But, then, how is he so wealthy? Perhaps by enslaving groups of men from time to time?

So the brothers are way outside the comfort level, and they are thinking the worst that might happen to them.

They are all apprehensive about what has occurred. Joseph has not said anything directly to them, even through the interpreter. He has not bothered to listen to their explanation or to what they have brought for him. They showed up, Joseph has given several commands to those under him, and now they find themselves being led to his house. They are discussing these things among themselves. One thinks that they will be taken as slaves; another says this is because of the money; another says that at Joseph's home, he has a royal guard capable of overpowering them.

An interesting question is, *why does God the Holy Spirit include this in the narrative?*

Genesis 43:18 And the men were afraid, because they were brought into Joseph's house. And they said, "Because of the silver that was returned in our sacks at the first time we are brought in, to throw himself on us, and fall upon us, and take us for bondmen, and our asses."

Joseph's brothers are worried about what he might do. They do not know that he is Joseph, their brother; but because the silver was found in their bags, they were worried that Joseph would harm them—thinking that they had taken it from him. They seem to think that, having been hauled into his house may actually set them up to be overpowered.

The brothers are quite worried and quite suspicious at this point; not knowing what to make of such an invitation (which invitation they quite obviously cannot refuse). They consider some pretty wild options, such as thinking that this prime minister might fall upon them (that is, attack them) and then enslave them all.

Quite obviously, had Joseph wanted to fall on these men and enslave them, he could have done that at any time. He could have commanded a large enough force to make resistance futile. The brothers are just not thinking clearly; but the meal invitation was hard to figure out. This prime minister seemed to be a very hard man; what was he doing?

And so they went up unto the man who [is] over a house of Joseph and so they speak unto him [at] a door of the house. And so they say, "Please, my adonai, coming down we have come down in the first to buy food. And so he is that we had come unto the inn and so we open our sacks and behold silver of [each] man [was] in a mouth of his sack our silver in his weight; and so we return him in our hand. And silver [the] other [is] in our hand to buy food. We do not know who placed our silver into our sacks."	Genesis 43:19–22	**They went up to the man who [is] Joseph's house and speak to him at the door of the house, saying [lit., *and so they say*], "Please, my adonai, we came down [here] in the beginning to buy food. And it was, when we came to the inn, that we opened our sacks and saw the silver of [each] man in the mouth of the sack, our silver in [its complete] weight. Therefore, we brought it and are returning it. And we have additional silver to buy food. We do not know who placed the silver into our sacks [in the first place]."**

The sons of Jacob walked up to the man who is over Joseph's house and they speak to him and the door of the house, saying, "Please, my lord, we originally came down here to buy food. It just so happened that, when we came to the inn, that we opened our sacks and saw each man's silver in the mouth of his sack—all of the silver that we brought in the first place. Therefore, we brought it with us to return; and we have additional silver to purchase food. We do not know who placed the silver into our sacks in the first place."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they went up unto the man who [is] over a house of Joseph and so they speak unto him [at] a door of the house. And so they say, “Please, my adonai, coming down we have come down in the first to buy food. And so he is that we had come unto the inn and so we open our sacks and behold silver of [each] man [was] in a mouth of his sack our silver in his weight; and so we return him in our hand. And silver [the] other [is] in our hand to buy food. We do not know who placed our silver into our sacks.”
Dead Sea Scrolls	.
Targum of Onkelos	And they drew near the man who was set over Joseph's house, and spake with him at the gate of the house, and said, We entreat my lord (to hear us). Descending we came down at first to buy corn. And it was while we were at the resting place, we opened our baggage, and, behold, a man's silver was in the mouth of the bag; the silver in its weight. But we have returned it in our hand. And other silver have we brought in our hand to buy corn. We knew not who put the silver in our baggage.
Targum (Pseudo-Jonathan)	And they drew near the man who bad been appointed intendant over Joseph's house, and spake with him at the gate of the house. And they said, We entreat you, my lord: we indeed came down at first to buy corn. But it was when we had come to our place of lodging, that we opened our sacks, and, behold, the money of a man was in the mouth of his sack: but we have brought it back in our hand. And other money have we brought down in hand to buy corn. We know not who put the money in our sacks.
Revised Douay-Rheims	Wherefore going up to the steward of the house, at the door, They said: Sir, we desire you to hear us: We came down once before to buy food: And when we had bought, and come to the inn, we opened our sacks, and found our money in the mouths of the sacks: which we have now brought again in the same weight. And we have brought other money besides, to buy what we want: we cannot tell who put it in our bags.
Latin Vulgate	.
Aramaic ESV of Peshitta	They came near to the steward of Yoseph's house, and they spoke to him at the door of the house, and said, "Oh, my lord, we indeed came down the first time to buy food. When we came to the lodging place, we opened our sacks, and behold, every man's money was in the mouth of his sack, our money in full weight. We have brought it back in our hand. We have brought down other money in our hand to buy food. We do not know who put our money in our sacks."
Peshitta (Syriac)	So they came near to the steward of Josephs house and spoke with him at the door of the house, And said, We beseech you, O our lord, we truly came down at the first time to buy grain; And it came to pass when we came to the inn that we opened our sacks, and, behold, every mans money was in the mouth of his sack, our money in full weight; and we have brought it back again with us. And we have brought other money down with us to buy grain: we did not know who put our money in our sacks
Septuagint (Greek)	And having approached the man who was over the house of Joseph, they spoke to him in the porch of the house, saying, We pray *you,* Sir; we came down at first to buy food. And it came to pass, when we came to unlade, and opened our sacks, *there was* also this money of each in his sack; we have now brought back our money by weight in our hands. And we have brought other money with us to buy food; we know not who put the money into our sacks.
NETS (Greek)	.
Brenton’s Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So they went up to Joseph's chief servant at the door of the house, And said, O my lord, we only came down the first time to get food; And when we came to our night's resting-place, on opening our bags we saw that every man's money was in the mouth of his bag, all our money in full weight: and we have it with us to give it back; As well as more money, with which to get food: we have no idea who put our money in our bags.
Easy English	.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	So the brothers went to the servant in charge of Joseph's house. They said, "Sir, I promise this is the truth. The last time we came, we came to buy food. On the way home, we opened our sacks and found our money in every sack. We don't know how it got there, but we brought that money with us to give it back to you. And we have brought more money to pay for the food that we want to buy this time."
God's Word™	.
Good News Bible (TEV)	As they were being brought to the house, they were afraid and thought, "We are being brought here because of the money that was returned in our sacks the first time. They will suddenly attack us, take our donkeys, and make us his slaves." So at the door of the house, they said to the servant in charge, "If you please, sir, we came here once before to buy food. When we set up camp on the way home, we opened our sacks, and each man found his money in the top of his sack—every bit of it. We have brought it back to you. We have also brought some more money with us to buy more food. We do not know who put our money back in our sacks."
International Children's B.	So the brothers went to the servant in charge of Joseph's house. They spoke to him at the door of the house. They said, "Sir, we came here once before to buy food. While we were going home, we stopped for the night and opened our sacks. Each of us found all his money in his sack. We brought that money with us to give it back to you. And we have brought more money. It is to pay for the food we want to buy this time. We don't know who put that money in our sacks."
The Message	So they went up to Joseph's house steward and talked to him in the doorway. They said, "Listen, master. We came down here one other time to buy food. On our way home, the first night out we opened our bags and found our money at the mouth of the bag—the exact amount we'd paid. We've brought it all back and have plenty more to buy more food with. We have no idea who put the money in our bags."
Names of God Bible	.
NIRV	So they went up to Joseph's manager. They spoke to him at the entrance to the house. "Please, sir," they said. "We came down here the first time to buy food. We opened our sacks at the place where we stopped for the night. Each of us found in our sacks the exact amount of the money we had paid. So we've brought it back with us. We've also brought more money with us to buy food. We don't know who put our money in our sacks."
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	They approached the man who was Joseph's household manager and spoke to him at the house's entrance: "Please, Master, we came down the first time just to buy food, but when we stopped to spend the night and opened our sacks, there was the exact amount of each man's silver at the top of his sack. We've brought it back with us, and we've brought down with us additional silver to buy food. We don't know who put our silver in our sacks."
Contemporary English V.	So when they arrived at Joseph's house, they said to the servant in charge, "Sir, we came to Egypt once before to buy grain. But when we stopped for the night, we each found in our grain sacks the exact amount we had paid. We have brought that

money back, together with enough money to buy more grain. We don't know who put the money in our sacks."

The Living Bible — As they arrived at the entrance to the palace, they went over to Joseph's household manager, and said to him, "O sir, after our first trip to Egypt to buy food, as we were returning home, we stopped for the night and opened our sacks, and the money was there that we had paid for the grain. Here it is; we have brought it back again, along with additional money to buy more grain. We have no idea how the money got into our sacks."

New Berkeley Version — .

New Century Version — So the brothers went to the servant in charge of Joseph's house and spoke to him at the door of the house. They said, "Master, we came here once before to buy food. While we were going home, we stopped for the night and when we opened our sacks each of us found all his money in his sack. We brought that money with us to give it back to you. And we have brought more money to pay for the food we want to buy this time. We don't know who put that money in our sacks."

New Life Version — .

New Living Translation — A Feast at Joseph's Palace

The brothers approached the manager of Joseph's household and spoke to him at the entrance to the palace. "Sir," they said, "we came to Egypt once before to buy food. But as we were returning home, we stopped for the night and opened our sacks. Then we discovered that each man's money—the exact amount paid—was in the top of his sack! Here it is; we have brought it back with us. We also have additional money to buy more food. We have no idea who put our money in our sacks."

Partially literal and partially paraphrased translations:

American English Bible — So they went up to the man who was in charge of JoSeph's house and spoke to him out on the porch. They said, 'We are begging you, sir… we just came the first time to buy food. But as we were unloading and opening our sacks, [we found] this money in each sack. We have the full amount of money in our hands [and we wish] to return it. And we've brought more money along to buy food with… we don't know who put the money in our sacks!'

Beck's American Translation — .

International Standard V — So they approached Joseph's palace manager and talked with him at the palace entrance. "Your Excellency," they said, "The first time we came here to buy food, when we arrived at our overnight lodging place, we opened our sacks and discovered each man's money was still in the mouth of his sack. All of our money was there! We've brought it back with us in full. We've also brought along some more money to buy supplies, but we don't know who put our money back into our sacks."

Revised Knox Bible — So, in the very doorway of the house, they approached the steward, Pray, sir, listen, they said. We came here some while since, to buy food, and buy it we did; but when we reached our halting-place we found the money lying in the mouths of our sacks. And now we have brought back the same amount, over and above the sum that is to defray our fresh needs; we cannot guess who it was put the money back in our purses.

Today's NIV — .

Translation for Translators — **Joseph made a feast for his brothers, but they still did not recognize him**

They went with the man who was in charge of things in Joseph's house. When they arrived at the entrance of the house, one of them said to him, "Please, sir, listen to me. We came down here previously and bought some grain. But at the place where we stopped for the night as we were returning home, we opened our sacks. We were astonished to see that in the top of each of our sacks was the exact amount

of silver that we had paid for the grain! So we have brought it back with us. We have also brought more silver with us to buy more grain. We do not know who put the silver in our sacks."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They drew near to the man of Joseph's house, and were to speak to him, at the entrance way of the house. They were to say: Excuse us please my lord, we are to have come down a coming down at the first, to buy grain and food, and we are to have come in to the lodging place, even we were to open our sacks, each one's silver is in the mouth of his sack, in its weight, even were we to turn it back, in our hand. Other money we are to have brought down, in our hand, to buy grain and food - are we to have known, the silver is to have been placed in our sacks?
Conservapedia	They came close to Joseph's house steward, and spoke to him at the portal of the house. They said, "O my lord, we came down to start with to buy food [They are speaking to the steward, not to Joseph himself.]. And it so happened that when we came to the lodge, we opened our sacks, and--what do you think!--we each of us found our silver in the mouths of our sacks, the full weight of our silver. We now would like to restore it to you personally. We brought other silver down in our hands to buy food, and we don't know who placed our silver in our bags."
Ferrar-Fenton Bible	Therefore they approached the steward of Joseph's house, and spoke with him in the verandah of the house, and said, " By the Ever-living we came down for the purpose of buying food ; but when we returned to the inn and opened our bags, there was our money in the mouth of our bags, in full amount. But we have returned with it in our hands. We have also brought other money with us to buy food. We knew not that our money was there in our loads."
God's Truth (Tyndale)	Therefore came they to the man that was the ruler over Josephs house, and communed with him at the door and said: Sir, we came hither at the first time to buy food, and as we came to an inn and opened our sacks: behold, every mans money was in his sack with full weight: But we have brought it again with us, and other money have we brought also in our hands, to buy food, but we cannot tell who put our money in our sacks.
HCSB	They said, "Sir, we really did come down here the first time only to buy food. When we came to the place where we lodged for the night and opened our bags of grain, each one's money was at the top of his bag! It was the full amount of our money, and we have brought it back with us. We have brought additional money with us to buy food. We don't know who put our money in the bags."
Jubilee Bible 2000	.
H. C. Leupold	And they approached the man who was over Joseph's house and they spoke with him at the door of the house, saying: Oh please, dear sir, we merely came down the first time to purchase grain. And it happened when we came to the lodgingplace and opened our sacks, that, lo, each man's money was found in the mouth of his sack, our money in full weight; and we brought it back with us. And other money have we brought down with us to buy food. We do not know who placed our money in our sacks.
Lexham English Bible	.
NIV, ©2011	.
Tree of Life Version	So they approached the man who was over Joseph's house and spoke to him at the entrance of the house. "I beg your pardon, my lord!" they said. "We indeed came down on the previous occasion to buy grain for food. When we came to the lodge and opened our sacks, behold, there was each man's money at the opening of the sack, the full amount of our money. So we've returned it in our hand. Moreover, we've brought down other money in our hand to buy grain for food. We didn't know who put our money into our sacks."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And they came near to the man over Joseph's house, and they spoke with him at the door of the house, And said, Oh my lord, we descending, descended at the beginning to buy food; And it was, when we came to the encampment, and opened our sacks, behold, every man's silver was in the mouth of his sack, our silver in *full* weight; and we return it in our hand. And we have caused other silver to descend in our hands to buy food; we do not know by seeing who put our silver in our sacks.
New American Bible (2002)	So they went up to Joseph's head steward and talked to him at the entrance of the house. "If you please, sir," they said, "we came down here once before to procure food. But when we arrived at a night's encampment and opened our bags, there was each man's money in the mouth of his bag - our money in the full amount! We have now brought it back. We have brought other money to procure food with. We do not know who put the first money in our bags."
New American Bible (2011)	So they went up to Joseph's steward and talked to him at the entrance of the house. "If you please, sir," they said, "we came down here once before to buy food [Gn 42:3.]. But when we arrived at a night's encampment and opened our bags, there was each man's money in the mouth of his bag—our money in the full amount! We have now brought it back [Gn 42:27–28.]. We have brought other money to buy food. We do not know who put our money in our bags."
New Jerusalem Bible	So they went up to Joseph's chamberlain and spoke to him at the entrance to the house. 'By your leave, sir,' they said, 'we came down once before to get supplies, and when we reached camp and opened our sacks, there was each man's money in the mouth of his sack, to the full. But we have brought it back with us, and we have brought more money with us for the supplies. We do not know who put our money in our sacks.'
New RSV	.
Revised English Bible	So they approached Joseph's steward and spoke to him at the door of the house. "Please listen, my lord," they said. "After our first visit to buy food, when we reached the place where we were to spend the night, we opened our packs and each of us found his silver, the full amount of it, at the top of his pack. We have brought it back with us, and we have more silver to buy food. We do not know who put the silver in our packs."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Upon being ushered inside Yosef's house, the men became fearful. They said, "It's because of the money that was returned in our packs the first time that we have been brought inside — so that he can use it as an excuse to attack us, take us as slaves and seize our donkeys too." So they approached the manager of Yosef's household and spoke to him at the entrance of the house: "Please, my lord, the first time we indeed came down to buy food; but when we got to camp, we opened our packs, and there inside our packs was each man's money, the full amount. We have brought it back with us; moreover, we have brought down other money to buy food. We have no idea who put our money in our packs."
exeGeses companion Bible	And they come near to the man of the house of Yoseph and they word with him at the portal of the house, and say, O adoni, in descending, we descended at the beginning to market for kernels for food: and so be it, when we came to the lodge, we opened our sacks, and behold,

the silver of every man is in the mouth of his sack
- our silver in full weight;
and we return it in our hand:
and we descend other silver in our hands
to market for kernels for food:
we perceive not who put our silver in our sacks.

Hebraic Roots Bible .

JPS (Tanakh—1985) So they went up to Joseph's house steward and spoke to him at the entrance of the house. "If you please, my lord," they said, "we came down once before to procure food. But when we arrived at the night encampment and opened our bags, there was each one's money in the mouth of his bag, our money in full. So we have brought it back with us. And we have brought down with us other money to procure food. We do not know who put the money in our bags."

Judaica Press Complete T. .

Kaplan Translation When they were at the door of Joseph's palace, they went over to the overseer and spoke to him. 'If you please, sir,' they said, 'we originally came down to buy food. Then, when we came to the place where we spent the night, we opened our packs, and each man's money was at the top of the pack. It was our own money, in its exact weight. We have brought it back with us. We have also brought along other money to buy food. We have no idea who put the money back in our packs!'

Orthodox Jewish Bible And they came near to the ish over Bais Yosef, and they spoke with him at the petach habayit,
And said, O adoni, we came indeed down at the first time to buy ochel:
And it came to pass, when we came to the malon, that we opened our sacks, and, hinei, kesef ish (every man's money) was in the mouth of his sack, our kesef in full weight; and we have brought it back again in our yad.
And kesef acher (other money) have we brought down in our hands to buy ochel; we cannot tell who put our kesef in our sacks.

The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible So they approached the steward of Joseph's house, and talked with him at the entrance of the house, and said, "Oh, my lord, we indeed came down here the first time to buy food; and when we arrived at the inn [after leaving here], we opened our sacks and there was each man's money [with which he had paid for grain], in full, returned in the mouth of his sack. So we have brought it back [this time]. We have also brought down with us additional money to buy food; we do not know who put our money [back] in our sacks [last time]."

The Expanded Bible The ·brothers [└men] were afraid when they were brought to Joseph's house and thought, "We were brought here because of the money that was ·put [returned; replaced] in our sacks on the first trip. He wants to ·attack [└fall on] us, make us slaves, and take our donkeys." So the brothers went to the ·servant in charge of [└one over] Joseph's house and spoke to him at the ·door [entrance] of the house. They said, "·Master [Lord], we came here ·once before [the first time] to buy food. While we were going home, ·we stopped for the night and [└at the lodging place] when we opened our sacks each of us found all his ·money [silver in its weight] in his sack [42:26–28]. We brought that ·money [silver] ·with us to give it [└in our hands] back to you. And we have brought ·more [additional] money to pay for the food we want to buy this time. We don't know who put that money in our sacks."

The Geneva Bible .

Kretzmann's Commentary And they came near to the steward of Joseph's house, and they communed with him at the door of the house, before they ever consented to enter, and said, O sir, we came indeed down at the first time to buy food; and it came to pass, when we

came to the inn, to the place where they camped for the night, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight. They summarize the two discoveries at the opening of the sacks, and prevent any accusation by declaring that their silver, in rings or pieces, had been there in full weight; and we have brought it again in our hand. And other money have we brought down in our hands to buy food; we can not tell who put our money in our sacks. Thus the brothers, with hearts full of fear, protested their innocence.

NET Bible® So they approached the man who was in charge of Joseph's household and spoke to him at the entrance to the house. They said, "My lord, we did indeed come down the first time [*Heb* "in the beginning" (see the note on the phrase "last time" in v. 18).] to buy food. But when we came to the place where we spent the night, we opened our sacks and each of us found his money – the full amount [*Heb* "in its weight."] – in the mouth of his sack. So we have returned it [*Heb* "brought it back in our hand."]. We have brought additional money with us to buy food. We do not know who put the money in our sacks!"

Syndein/Thieme {Brother's are Nervous So Talk to Steward}
And they came near to the steward of Joseph's house, and they communicated categorically {dabar a serious conversation} with him at the door of the house, And kept on saying, 'O sir/lord {'adown}, we came indeed down at the first time to buy food. And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight {all of it was there!} and we have brought it again in our hand. And other money have we brought down in our hands to buy food. We cannot tell who put our money in our sacks."

The Voice They went up to the steward of the house as he was standing at the door.
Joseph's Brothers: My lord, we came down to Egypt the first time to buy food, but *on our return to Canaan* when we came to our lodging place, we opened our sacks and *were surprised to* find each one's money in the top of his sack. All our money was returned *apparently,* so we have brought it back with us. We also brought additional money to buy *more* food. We don't know who put our money back into our sacks *the last time we were here*.

Literal, almost word-for-word, renderings:

Concordant Literal Version And close are they coming to the man who is over Joseph's household, and speaking are they to him at the portal of the house. And saying are they, "O! my lord. Down, yea, down came we at the start to purchase food. And it came that we come to the lodging and opened our bags, and, behold! The money of each man was in the mouth of his bag, our money by its weight, yet we will restore it with our hands. And other money have we brought down in our hand to purchase food. Not know do we who placed our money in our bags.

Context Group Version .

Darby Translation And they came up to the man that was over Joseph's house, and they spoke to him at the door of the house, and said, Ah! my lord, we came indeed down at the first to buy food. And it came to pass when we came to the inn, that we opened our sacks, and behold, [every] man's money was in the mouth of his sack, our money according to its weight; and we have brought it again in our hand. And other money have we brought down in our hand to buy food. We do not know who put our money in our sacks.

Emphasized Bible .

English Standard Version .

English Standard V. – UK .

Brenner's Mechanical Trans. .

Green's Literal Translation .

Jack Ballinger's translation	.
Modern English Version	The Feast With Joseph They approached the steward of Joseph's house, and they spoke with him at the entrance of the house. They said, "My lord, we indeed came down the first time to buy food. When we came to the lodging place, we opened our sacks and realized every man's money was in the mouth of his sack, our money in full weight. So we have brought it again with us. We have also brought additional money with us to buy food. We cannot tell who put our money in our sacks."
Modern KJV	.
NASB	.
New European Version	.
New King James Version	When they drew near to the steward of Joseph's house, they talked with him at the door of the house, and said, "O sir, we indeed came down the first time to buy food; but it happened, when we came to the encampment, that we opened our sacks, and there, *each* man's money was in the mouth of his sack, our money in full weight; so we have brought it back in our hand. And we have brought down other money in our hands to buy food. We do not know who put our money in our sacks."
Owen's Translation	.
Brenner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	And they came near to the steward of Joseph's house, and they communed with him at the door of the house and said, "O sir, we came indeed down the first time to buy food. And it came to pass, when we came to the inn, that we opened our sacks, and behold, every man's money was in the mouth of his sack, our money in full weight; and we have brought it again in our hand. And other money have we brought down in our hands to buy food. We cannot tell who put our money in our sacks."
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 nigh unto the man who is over the house of Joseph, and speak unto him at the opening of the house, and say, "O, my lord, we really come down at the commencement to buy food; and it comes to pass, when we have come in unto the lodging-place, and open our bags, that lo, each one's money is in the mouth of his bag, our money in its weight, and we bring it back in our hand; and other money have we brought down in our hand to buy food; we have not known who put our money in our bags."

The gist of this passage: The sons of Jacob speak to the man in charge of Joseph's house, and they explain themselves and the situation that they are in.

Genesis 43:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
nâgash (נָגַשׁ) [pronounced *naw-GASH*]	*to come near, to draw near, to approach, to come hither*	3rd person masculine plural, Qal imperfect	Strong's #5066 BDB #620

Genesis 43:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾel (אֶל) [pronounced *ehl*]	*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
ʾîysh (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); with the definite article	Strong's #376 BDB #35
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81
ʿal (עַל) [pronounced *ģahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
bayith (בַּיִת) [pronounced *BAH-yith*]	*house, residence; household, habitation* as well as *inward*	masculine singular construct	Strong's #1004 BDB #108
Yôwçêph (יוֹסֵף) [pronounced *yoh-SAYF*]	*he adds, he increases;* transliterated *Joseph*	proper masculine noun	Strong's #3130 BDB #415

Translation: They went up to the man who [is] Joseph's house... We might call such a man here, *the chief butler*. He is in control of the entire household. He is the man in charge. Joseph does not deal with the day to day affairs, except on occasion.

Genesis 43:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
dâbar (דִּבֶּר) [pronounced *daw^{b}-VAHR*]	*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*	3rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
ʾel (אֶל) [pronounced *ehl*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied) with the 3rd person masculine singular suffix	Strong's #413 BDB #39

Genesis 43:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pethach (חַתֶּפ) [pronounced *PEH-thahkh*]	*opening, doorway, entrance, gate* [for a tent, house, or city]; metaphorically, *gate [of hope, of the mouth]*	masculine singular construct	Strong's #6607 BDB #835
bayith (תַיִב) [pronounced *BAH-yith*]	*house, residence; household, habitation* as well as *inward*	masculine singular noun with the definite article; pausal form	Strong's #1004 BDB #108

Translation: ...and speak to him at the door of the house,... The sons of Jacob come up to the door of the house and speak to the head of Joseph's house. Joseph does not answer his own front door.

This tells us that the man in charge of Joseph's house could speak their language.

Genesis 43:19 And they came near to the man over Joseph's house, and they talked with him at the door of the house,...

The head of Joseph's house is bringing the brothers to Joseph's house for a meal; and the brothers are quietly talking over, "What's the deal? Are we being set up?" They appear to decide, "We had better tell him everything; we had better come clean before anything happens."

The brothers have not spoken to Joseph; they are simply aware that they have been invited to a meal at noon with the prime minister. When the man over Joseph's house brings them to the front door, they decided to come clean immediately, and tell Joseph's servant what had happened. There seems to be a level of comfort there with this man, that he is the right person to talk to.

This suggests that the man over Joseph's house was probably also doing the translating for them.[30] This man would seem to be a neutral third party to the brothers; and he was a man who understood their language. So they just immediately tell him everything. They do not want it to appear as if they are holding anything back.

The Prime Minister seemed to them all to be a rather mean, unforgiving person. The man over his house seemed to be the right person to give their story to.

Genesis 43:20

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâmar (רַמָא) [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*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

[30] It is certainly possible that they spoke to this man in charge of Joseph's household through a translator.

Genesis 43:20

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bîy (בִּי) [pronounced *bee*]	*please, I pray, excuse me [please];* this is used to introduce an entreaty or a request	particle of entreaty	Strong's #994 BDB #106
ʾădônîy (אֲדֹנָי) [pronounced *uh-doh-NEE*]	*my Lord, my Master, my Sovereign; my lord [master];* can be used to refer to *a possessor, an owner;* transliterated *Adoni, adoni*	masculine singular noun with the 1st person singular suffix	Strong's #113 & #136 BDB #10
The difference between this spelling and those which end in *–ay* or *–ây* 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).			
yârad (יָרַד) [pronounced *yaw-RAHD*]	*to descend, to come down, to go down*	Qal infinitive absolute	Strong's #3381 BDB #432
The NET Bible: *The infinitive absolute is used for emphasis before the finite verbal form.*[31]			
yârad (יָרַד) [pronounced *yaw-RAHD*]	*to descend, to come down, to go down*	3rd person masculine plural, Qal perfect	Strong's #3381 BDB #432
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
t^{e}chillâh (תְּחִלָּת) [pronounced *t^{e}-khil-LAW*]	*beginning, first, in the beginning; previously, prior to; at the commencement of*	feminine singular noun with the definite article	Strong's #8462 BDB #321
lâmed (לְ) [pronounced *l^{e}*]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510
shâbar (שָׁבַר) [pronounced *shaw^{b}-VAHR*]	*to purchase, to buy [grain]*	Qal infinitive construct	Strong's #7666 BDB #991
ʾôkel (אֹכֶל) [pronounced *OH-kehl*]	*food, grain, meal; prey, meat; provisions*	masculine singular noun	Strong's #400 BDB #38

Translation: ...saying [lit., *and so they say*], "Please, my adonai, we came down [here] in the beginning to buy food. The sons of Jacob explain that they came down to Egypt in the beginning to purchase Egyptian grain.

To explain themselves, they provide some backstory, not really expecting this man to remember them.

Genesis 43:20 ...and said, "Oh sir, we indeed came down the first time to buy food.

[31] From **https://bible.org/netbible/index.htm?gen43.htm** (footnote); accessed August 24, 2016.

“We need to tell you what happened when we first came to buy grain from you.” It is not completely clear from the context, but it appears that this servant of Joseph’s, who is over the whole house, who speaks the same language as the brothers. If an interpreter was required, that is not mentioned. That the brothers would tell this man everything suggests that they had some familiarity with him and some connection to him—so, logically, he has probably been doing the interpretation between themselves and Joseph. No doubt, hearing their own language spoken to them gave them a feeling of kinship with this man.

Confiding in him suggests that there is much more going on than them speaking to the first random person associated with the prime minister’s house. I would suggest that the confiding and familiarity indicates that this is a man whom they have seen before and talked with before.

At the same time, their confiding in him, and telling him everything, could have been their fear-response. They are being brought to Joseph’s house, presumably for a meal, and they worry that this is a set up of some kind. Before they even step through the door, they tell the head of Joseph’s house about the silver.

Genesis 43:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong’s # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. 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).			
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bôwʾ (אוֹב) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter, to advance; to attain*	3rd person masculine singular, Qal imperfect	Strong’s #935 BDB #97
ʾel (אֶל) [pronounced *ehl*]	*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
mâlôwn (מָלוֹן) [pronounced *maw-LOHN*]	*inn, lodging place, camp*	masculine singular noun with the definite article	Strong’s #4411 BDB #533

Translation: And it was, when we came to the inn,... They begin to explain what happened, which is what happened after they left Egypt. They first come to an inn, or a place for them to stop and camp on their trip back.

Genesis 43:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
pâthach (חָתַפ) [pronounced *paw-THAHKH*]	*to open, to open up; to let loose* [as in, *to draw (a sword*]; *to begin, to lead in*	3rd person plural, Qal imperfect; with the cohortative hê	Strong's #6605 BDB #834 (& #836)
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.			
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾame tachath (אַמֶתַחַת) [pronounced *ahm-TAHKH-ahth*]	*bag, sack; flexible container for grain*	feminine plural noun with the 1st person plural suffix	Strong's #572 BDB #607
we (or ve) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵה) [pronounced *hin-NAY*]	*lo, behold,* or more freely, *observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out*	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.			
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 see, he sees*. I have taken some liberties with this word in 1Kings 2:29 and translated this word *right now*.			
keçeph (כֶּסֶף) [pronounced *KEH-sef*]	*silver, money; silver [as a metal, ornament, color]; shekels, talents*	masculine singular construct	Strong's #3701 BDB #494
ʾîysh (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
be (בְּ) [pronounced *beh*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88

Genesis 43:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
peh (פֶּה) [pronounced *peh*]	*mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end*	masculine singular construct	Strong's #6310 BDB #804
ʾam^{e}tachath (תַּחַתְמַא) [pronounced *ahm-TAHKH-ahth*]	*bag, sack; flexible container for grain*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #572 BDB #607
keçeph (כֶּסֶף) [pronounced *KEH-sef*]	*silver, money; silver [as a metal, ornament, color]; shekels, talents*	masculine singular noun with the 1st person plural suffix	Strong's #3701 BDB #494
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
mish^{e}qâl (לְקֶשְׁמ) [pronounced *mish^{e}-KAWL*]	*weight, heaviness; the act of weighing*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #4948 BDB #1054

Translation: ...that we opened our sacks and saw the silver of [each] man in the mouth of the sack, our silver in [its complete] weight. They looks into their sacks and found that there was silver in the sack of each man, all of the silver that they had brought there in the first place. Now, actually, this was a two-part process; but that is immaterial to the Prime Minister of Egypt or to his primary servant. The general idea is, they bought the grain, they headed home, and, at some point, they discovered the silver—probably a full day's journey out from Egypt.

Genesis 43:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
shûwb (בוש) [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*	1st person plural, Hiphil imperfect	Strong's #7725 BDB #996
ʾêth (אֶת) [pronounced *ayth*]	*him, it; he;* untranslated mark of a direct object; occasionally *to him, toward him*	sign of the direct object affixed to a 3rd person masculine singular suffix	Strong's #853 BDB #84

Genesis 43:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b^{e} (בְ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced *yawd*]	generally translated *hand*	feminine singular noun with the 1st person plural suffix	Strong's #3027 BDB #388

This combination of the bêyth preposition and *hand* literally means *in a hand of, in [the] hand of;* and can be rendered *into the hand [s] of; by the hand of; in [under] the power [control] of, in the possession of; by the power of; with; through, by, by means of; before, in the sight of*.

Translation: Therefore, we brought it and are returning it. Although we have literally, *and we are returning it in our hand,* I think that I have given a reasonable translation to cover that.

They brought the silver that they found with them and they are returning it.

They have wanted to speak to the interpreter to speak to Joseph, but they only saw Joseph momentarily and he gave them no occasion to speak. He already knew what he had planned—he had been planning this for months now and was happy to see them. Although the brothers wanted to speak directly to Joseph (through his interpreter) they decided that they had better speak quickly to someone. So they begin speaking very quickly to the man who is in charge of Joseph's house, Joseph's personal assistant, if you will; the one escorting them to his house.

Genesis 43:21 And it happened, when we came to the inn, that we opened our sacks, and, behold, every man's silver was in the mouth of his sack, our silver in full weight. And we have brought it again in our hands.

When they were a distance from Egypt, at an inn, they opened up their sacks and found that they had all of the silver that they took with them to buy grain with.

Interestingly enough, they appear to confound two events or to combine the two events. At the first, only one of the brothers opened his sack of grain at the inn and discovered the silver; then, when they returned home, they discovered that each one of them had silver in his sack (Gen. 42:27–28, 35–36). It is possible that we are not told everything that they say. That is, perhaps the entire quote is, "We came to the inn, *and Judah opened up his sack and discovered the silver was in it; and then we returned home* and we all opened our sacks, and we saw that every man had the silver in the mouth of his sack." So, it is possible that the quote provided for us had been edited down somewhat, as anyone reading this knows the full account. I don't think that there is no intent here to mislead.

If they left that middle part out, they may have been speaking quickly and with no little nervousness.

There should have been a single spokesman; and Judah, based upon him convincing their father, should have been that spokesman. My guess would be (1) the middle part of the quote was simply not recorded (for whatever reason) or (2) the brothers began speaking, one after the other, so that it came out like this. One brother says, "We came to the inn;" and another brother suddenly interrupts, saying, "And we all opened up our sacks, and every one of us had silver in the mouth of the sack." Neither man is lying; it is simply that the second brother began speaking before the first brother finished his thought.

Obviously, the proper person to tell all of this to is Joseph. However, the brothers just have to get this out of the way from the beginning. They do not want any misunderstanding or any implied untruth to stand. What they say

has to be said, to anyone of Joseph's household who will listen. Since they tell everything to this one man, it suggests that they feel at ease with him or a kinship, suggesting that he speaks their language. In the alternative, revealing this information may have been the result of a bit of panic among the brothers, worried that Joseph was setting them up. In any case, they are telling Joseph's servant this information at the door, before they enter in, just in case there are men in the house ready to set upon them over the silver.

Genesis 43:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
keçeph (כֶּסֶף) [pronounced *KEH-sef*]	*silver, money; silver [as a metal, ornament, color]; shekels, talents*	masculine singular noun	Strong's #3701 BDB #494
ʾachêr (אַחֵר) [pronounced *ah-KHEHR*]	*another, following, next; other* as well as *foreign, alien, strange*	adjective/substantive	Strong's #312 BDB #29
yârad (יָרַד) [pronounced *yaw-RAHD*]	*to cause to go down, to cause to come down, to bring down, to lead down*	1st person plural, Hiphil perfect	Strong's #3381 BDB #432
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced *yawd*]	generally translated *hand*	feminine singular noun with the 1st person plural suffix	Strong's #3027 BDB #388
This combination of the bêyth preposition and *hand* literally means *in a hand of, in [the] hand of;* and can be rendered *into the hand [s] of; by the hand of; in [under] the power [control] of, in the possession of; by the power of; with; through, by, by means of; before, in the sight of*.			
lâmed (לְ) [pronounced *l^{e}*]	*to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by*	directional/relational preposition	No Strong's # BDB #510
shâbar (שָׁבַר) [pronounced *shaw^{b}-VAHR*]	*to purchase, to buy [grain]*	Qal infinitive construct	Strong's #7666 BDB #991
ʾôkel (אֹכֶל) [pronounced *OH-kehl*]	*food, grain, meal; prey, meat; provisions*	masculine singular noun	Strong's #400 BDB #38

Translation: And we have additional silver to buy food. They explain that they have brought additional silver in order to purchase additional grain. Half of what they brought is being returned; and the other half is to purchase additional grain.

You may or may not notice that they are downplaying a part of their story. It is now a year later since that happened.

Genesis 43:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lôʾ (אֹל or אוֹל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâdaʿ (עָדַי) [pronounced *yaw-DAHĢ*]	*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]*	1st person plural, Qal perfect	Strong's #3045 BDB #393
mîy (מִי) [pronounced *mee*]	*who, whom; whose, whomever; what;* occasionally rendered *how, in what way*	pronominal interrogative; the verb *to be* may be implied	Strong's #4310 BDB #566
sîym (שִׂים) [pronounced *seem*]; also spelled sûwm (שׂוּם) [pronounced *soom*]	*to put, to place, to set; to make; to appoint*	3rd person masculine singular, Qal perfect	Strong's #7760 BDB #962
keçeph (כֶּסֶף) [pronounced *KEH-sef*]	*silver, money; silver [as a metal, ornament, color]; shekels, talents*	masculine singular noun with the 1st person plural suffix	Strong's #3701 BDB #494
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾam^{e}tachath (תַּחַתְמַא) [pronounced *ahm-TAHKH-ahth*]	*bag, sack; flexible container for grain*	feminine plural noun with the 1st person plural suffix	Strong's #572 BDB #607

Translation: We do not know who placed the silver into our sacks [in the first place]." They emphatically explain that they have no idea who placed silver in their sacks. "We have no idea how it got there." They did not load up their sacks with grain themselves.

The obviously had better get all of this taken care of before it gets to be too late. They do not want to be placed in jail or enslaved and then suddenly tell anyone who would listen what was on their minds.

Genesis 43:22 And we have brought down other silver in our hands to buy food. We cannot tell who put our silver in our sacks."

Again, this appears to be that more than one brother is speaking. One says, "We brought this silver to pay for the grain." Another quickly adds, "We do not know how it came to be found in the bags of grain." They tell the absolute truth here (which appears to have been their approach throughout).

Remember, these are the same 9 sons who have been lying to their father for 20 years about Joseph's fate. Yet, here they are in Egypt, and speaking the complete and total truth to anyone who would listen.

———————————

And so he says, "Peace to you [all]; do not be afraid. Your Elohim and an Elohim of your father has given to you treasure in your sacks. Your silver has come to me." And so he brings out Simeon.	Genesis 43:23	**The servant [lit., *he*] said, "Peace to you [all]; do not be afraid. Your Elohim and the Elohim of your father has placed the treasure in your sacks. [And] your silver has come to me." He then brought out Simeon [to them].**

The servant spoke to them: "Peace to you and do not be afraid. Your God, the God of your father has place this treasure in your sacks. Do not worry, your silver has come to me." He then brought ought Simeon to them.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he says, "Peace to you [all]; do not be afraid. Your Elohim and an Elohim of your father has given to you treasure in your sacks. Your silver has come to me." And so he brings out Simeon.
Dead Sea Scrolls	.
Targum of Onkelos	And he said, Peace be to you: fear not; your God, and the God of your father, gave you treasure in, your bags; your money came to me. And he brought out Shemeon to them.
Targum (Pseudo-Jonathan)	And he said, Peace to you; be not afraid of my lord. Your God and the God of your fathers gave you treasure in your sacks: your money came to me. And he brought out Shimeon to them.
Revised Douay-Rheims	But he answered: Peace be with you, fear not: your God, and the God of your Father has given you treasure in your sacks. For the money, which you gave me, I have for good. And he brought Simeon out to them.
Latin Vulgate	.
Aramaic ESV of Peshitta	He said, "Peace be to you. Do not be afraid. Your God, and God of your father, has given you treasure in your sacks. I received your money." He brought Simeon out to them.
Peshitta (Syriac)	He said to them, Peace be to you, fear not; your God, and the God of your father, has put a treasure in your sacks; I had your money. And he brought Simeon out to them.
Septuagint (Greek)	And he said to them, *God deal* mercifully with you; be not afraid; your God, and the God of your fathers, has given you treasures in your sacks, and I have enough of your good money. And he brought Symeon out to them.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then the servant said, Peace be with you: have no fear: your God, even the God of your father, has put wealth in your bags for you: I had your money. Then he let Simeon come out to them.
Easy English	The *steward answered, 'It is all right. Do not be afraid. I think that your God, your father's God, put something very valuable in your sacks for you. I had the money that you paid.' Then he brought Simeon out to them.

Easy-to-Read Version–2006	But the servant answered, “Don’t be afraid; believe me. Your God, the God of your father, must have put the money in your sack as a gift. I remember that you paid me for the grain the last time.” Then the servant brought Simeon out of the prison. This is one of the few translations to mention prison (it is not in the original text, however).
International Children’s B.	.
International Children’s B.	But the servant answered, “It’s all right. Don’t be afraid. Your God, the God of your father, must have put the money in your sacks. I got the money you paid me for the grain last time.” Then the servant brought Simeon out to them.
God’s Word™	.
Good News Bible (TEV)	.
The Message	The steward said, “Everything’s in order. Don’t worry. Your God and the God of your father must have given you a bonus. I was paid in full.” And with that, he presented Simeon to them.
Names of God Bible	“It’s alright,” he said. “Don’t be afraid! Your ***Elohim***, the ***Elohim*** of your father, must have given you treasure in your sacks. I received your money.” Then he brought Simeon out to them.
NIRV	.
New Simplified Bible	»It is all right,« the servant replied. »Do not worry. The God you and your father worship must have put the money there, because your money came first to me.« Then he brought Simeon out to them.

Thought-for-thought translations; paraphrases:

Common English Bible	He said, “You are fine. Don’t be afraid. Your God and your father’s God must have hidden a treasure in your sacks. I received your money.” Then he brought Simeon out to them.
Contemporary English V.	"It's all right," the servant replied. "Don't worry. The God you and your father worship must have put the money there, because I received your payment in full." Then he brought Simeon out to them.
The Living Bible	“Don’t worry about it,” the household manager told them; “your God, even the God of your fathers, must have put it there, for we collected your money all right.” The remainder of v. 23 will be placed with the next passage.
New Berkeley Version	.
New Century Version	But the servant answered, “It’s all right. Don’t be afraid. Your God, the God of your father, must have put the money in your sacks. I got the money you paid me for the grain last time.” Then the servant brought Simeon out to them.
New Life Version	But he answered, "Peace be with you. Do not be afraid. Your God and the God of your father has given you riches in your bags. I received your money." Then he brought Simeon out to them.
New Living Translation	“Relax. Don’t be afraid,” the household manager told them. “Your God, the God of your father, must have put this treasure into your sacks. I know I received your payment.” Then he released Simeon and brought him out to them.

Partially literal and partially paraphrased translations:

American English Bible	And [the man] replied: 'May God be merciful with you. Don't be afraid, for it was your God and the God of your ancestors who put the treasures in your sacks. Why, I have enough of your good money!' Then he brought SimeOn out to them as well as water to wash their feet and fodder for their burros. And after that, they started preparing their gifts for JoSeph's arrival at noon, because they heard that he was going to dine there. Vv. 24–25 are included for context.

Beck's American Translation	.
International Standard V	.
Revised Knox Bible	Set your mind at rest, he said; you have nothing to fear. Your own God, the God your father serves, must have enriched those sacks of yours; I have the money you paid me accounted for. Then he fetched Simeon out to meet them, and took them into the house, where he brought water for them to wash their feet; he also gave their beasts fodder. V. 24 is included for context.
Today's NIV	.
Translation for Translators	The man replied, "Relax! Do not worry about it! I received the silver that you brought. Your God, the God your father worships, must have put it in your sacks." And then he brought Simeon to them from the prison. This is one of the few translations to mention prison (it is not in the original text, however).

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to say: Peace to yous - were yous to fear? He of mighty ones of you all's, even he of mighty ones of your father, are to have given yous the treasure in your sacks; I am to have come to you all's money. He was to bring out Simeon.
Conservapedia	He said, "Peace to you; you mustn't be afraid. Your God, and the God of your father, gave you a treasure in your sacks. Your silver was received." And he brought Simeon out to them. The word rendered "treasure" is the word used of a treasure that has been buried. The steward is either acting on Joseph's prior instructions or else didn't know anything about any missing silver.
Ferrar-Fenton Bible	But he answered, " Be quiet, and fear nothing. Your GOD and the God of your father has given you that money secretly into your loads. Come with me." Then he brought Simeon to them.
God's Truth (Tyndale)	.
HCSB	Then the steward said, "May you be well. Don't be afraid. Your God and the God of your father must have put treasure in your bags. I received your money." Then he brought Simeon out to them.
Jubilee Bible 2000	.
Lexham English Bible	.
NIV, ©2011	"It's all right," he said. "Don't be afraid. Your God, the God of your father, has given you treasure in your sacks; I received your silver." Then he brought Simeon out to them.
Tree of Life Version	"Be at peace," he replied. "Don't be afraid. Your God and the God of your father has given you treasure in your sacks. Your money had come to me." Then he brought Simeon out to them, and the man brought the men into Joseph's house, gave them water and they washed their feet. A portion of v. 24 is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The steward said, "Be at peace! Don't be afraid. Your God, the God of your father, put a treasure in your grain sacks. Your money reached me safely." He then brought Simeon out to them.
The Heritage Bible	And he said, Peace to you; do not fear; your God and the God of your father has given you secret treasure in your sacks; I had your silver. And he brought Simeon out to them.
New American Bible (2002)	"Be at ease," he replied; "you have no need to fear. Your God and the God of your father must have put treasures in your bags for you. As for your money, I received it." With that, he led Simeon out to them.

New American Bible (2011)	He replied, “Calm down! Do not fear! Your God and the God of your father must have put treasure in your bags for you. As for your money, I received it.” With that, he led Simeon out to them.
New Jerusalem Bible	'Set your minds at ease,' he replied, 'do not be afraid. Your God and the God of your father put treasure in your sacks for you. I received your money.' And he brought Simeon out to them.
New RSV	He replied, ‘Rest assured, do not be afraid; your God and the God of your father must have put treasure in your sacks for you; I received your money.’ Then he brought Simeon out to them.
Revised English Bible	He answered, “Calm yourselves; do not be afraid. It must have been your God, the God of your father, who hid treasure for you in your packs. I did receive the silver.” Then he brought Simeon out to them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“Stop worrying,” he replied, “don’t be afraid. Your God and the God of your father put treasure in your packs. As for your money — I was the one who received it.” Then he brought Shim‘on out to them.
exeGeses companion Bible	And he says, Shalom to you! Awe not! Your Elohim and the Elohim of your father, gave you hidden treasure in your sacks: I have your silver. And he brings Shimon to them.
Hebraic Roots Bible	And he said, Peace to you; do not fear; your Elohim and the Elohe of your father has given a treasure to you in your sacks; your silver came to me. And he brought Simeon out to them.
Israeli Authorized Version	And he said, Shalom aleichem, fear not: your Elohim, and the Elohim of your father, hath given you treasure in your sacks: I had your money. And he brought Shimon out unto them.
JPS (Tanakh—1985)	He replied, “All is well with you; do not be afraid. Your God, the God of your father, must have put treasure in your bags for you. I got your payment.” And he brought out Simeon to them.
Kaplan Translation	'Everything is fine as far as you are concerned,' replied [the overseer]. 'Don't be afraid. The God you and your father worship must have placed a hidden gift in your packs. I received the money you paid.' With that, he brought Simeon out to them.
Orthodox Jewish Bible	And he said, Shalom lachem, fear not; Eloheichem, and Elohei Avichem, hath given you matmon (treasure) in your sacks; I had your kesef. And he brought Shimon out unto them.
The Scriptures 1998	But he said, “Peace be with you, do not be afraid. Your Elohim and the Elohim of your father has given you treasure in your sacks – your silver had come to me!” And he brought Shimʿon out to them.

Expanded/Embellished Bibles:

The Amplified Bible	But the steward [encouraged them and] said, “Peace be to you, do not be afraid; your God and the God of your father has [miraculously] given you treasure in your sacks. I [already] had your money [which you paid to us].” Then he brought Simeon out to them.
The Expanded Bible	But the servant answered, “·It’s all right [└Peace be with you]. Don’t be afraid. Your God, the God of your father, must have put the ·money [silver; └treasure] in your sacks. I got the ·money [silver] you paid me for the grain last time.” Then the servant brought Simeon out to them.
The Geneva Bible	.

Kretzmann's Commentary	And he said, Peace be to you, fear not; your God and the God of your father hath given you treasure in your sacks; I had your money. With all gentle kindliness the steward, who may have known the true God through the teaching of Joseph, calmed their fears and bade them not to worry, since their money had come to him in due payment. And he brought Simeon out unto them, thereby bringing about a happy reunion.
NET Bible®	"Everything is fine [Heb "and he said, 'peace to you.'" Here the statement has the force of "everything is fine," or perhaps even "calm down." The referent of "he" (the man in charge of Joseph' household) has been specified in the translation for clarity, and the order of the introductory clause and the direct discourse has been rearranged for stylistic reasons.]," the man in charge of Joseph's household told them. "Don't be afraid. Your God and the God of your father has given you treasure in your sacks [Your God and the God of your father…This is the first clear reference in the story to the theme of divine providence – that God works through the human actions to do his will.]. I had your money [Heb "your money came to me."]." Then he brought Simeon out to them.
Syndein/Thieme	.
The Voice	**Steward:** There is no need to worry or be afraid. Be at peace. Your God and the God of your father must have filled your sacks with this treasure. I received your money *the last time*. In a while the steward brought Simeon out to see them.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he said, completeness to you, you will not fear your powers and the powers of your father gave to you treasure in your bags, your silver had come to me and he brought out Shimon [Heard] to them,...
Concordant Literal Version	And saying is he, "Peace be to you! You must not be fearful. Your Elohim and the Elohim of your forefathers gave you buried treasure in your bags. Your money came to me.
Context Group Version	And he said, Peace be to you {pl}, don't be afraid: your {pl} God, and the God of your {pl} father, has given you {pl} treasure in your {pl} sacks: I had your {pl} money. And he brought Simeon out to them.
Darby Translation	.
Emphasized Bible	And he said—Peace to you do not fear! Your God, and the God of your father, hath given you secret treasure, in your sacks, as for your silver, it came in unto me. And he brought forth unto them Simeon.
English Standard Version	He replied, "Peace to you, do not be afraid. Your God and the God of your father has put treasure in your sacks for you. I received your money." Then he brought Simeon out to them.
English Standard V. – UK	.
Brenner's Mechanical Trans.	.
Green's Literal Translation	And he said, Peace to you; do not fear; your God and the God of your father has given a treasure to you in your sacks; your silver came to me. And he brought Simeon out to them.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	He said, "Be at ease, do not be afraid. Your God and the God of your father has given you treasure in your sacks; I had your money." Then he brought Simeon out to them.
New European Version	.
New King James Version	.

Owen's Translation	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	And he said, Peace be to you +, don't be afraid: your + God, and the God of your + father, has given you + treasure in your + sacks: I had your + silver. And he brought Simeon out to them.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	He said, "Peace be to you. Don't be afraid. Your God, and the God of your father, has given you treasure in your sacks. I received your money." He brought Simeon out to them
Young's Literal Translation	.
Young's Updated LT	And he says, "Peace to you, fear not: your God and the God of your father has given to you hidden treasure in your bags, your money came unto me." And he brings out Simeon unto them.

The gist of this passage: The steward of the house tells the brothers not to be concerned about the silver in their sacks, suggesting that their God may have placed it there. He assures them that their money come to him. Then he brings Simeon out of jail to them.

Genesis 43:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâmar (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*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
shâlôwm (שׁוֹלָם) or shâlôm (שָׁלֵם) [pronounced *shaw-LOHM*]	*completeness, soundness, health and welfare, peace, prosperity, safe, secure, tranquil, undisturbed, unagitated*	masculine singular noun	Strong's #7965 BDB #1022
lâmed (ל) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition with the 2nd person masculine plural suffix	No Strong's # BDB #510

The NET Bible: *Heb "and he said, 'peace to you.'" Here the statement has the force of "everything is fine," or perhaps even "calm down".*[32]

Translation: The servant [lit., *he*] said, "Peace to you [all];... The servant speaks to them to reassure them. He first says, "Peace to you," which is a very common Hebrew saying (this is prior to there being an almost universally recognized tribe of Hebrews).

[32] From **https://bible.org/netbible/index.htm?gen43.htm** (footnote); accessed August 25, 2016.

Genesis 43:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lôʾ (אֹול or אַל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yârêʾ (אָרֵי) [pronounced *yaw-RAY*]	*to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect*	2nd person masculine plural, Qal imperfect	Strong's #3372 BDB #431

Translation: ...do not be afraid. Joseph's servant tells them not to be afraid.

Genesis 43:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĔlôhîym (מִיהֹלא) [pronounced *el-o-HEEM*]	*God; gods, foreign gods, god; rulers, judges; superhuman ones, angels;* transliterated *Elohim*	masculine plural noun with the 2nd person masculine plural suffix	Strong's #430 BDB #43
w^{e} (or v^{e}) (וְ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾĔlôhîym (מִיהֹלא) [pronounced *el-o-HEEM*]	*God; gods, foreign gods, god; rulers, judges; superhuman ones, angels;* transliterated *Elohim*	masculine plural construct	Strong's #430 BDB #43
ʾâb (בָּא) [pronounced *aw^{b}v*]	*father,* both as the head of a household, clan or tribe; *ancestor, grandfather; founder, civil leader, military leader; master, teacher*	masculine singular noun with the 2nd person masculine plural suffix	Strong's #1 BDB #3
nâthan (נָתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set; to make*	3rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced *l^{e}*]	*to, for, towards, in regards to*	directional/relational preposition with the 2nd person masculine plural suffix	No Strong's # BDB #510
maṭ^{e}môwn (מַטְמֹון) [pronounced *maht-MOWN*]	*hidden [in an underground storage]; hidden treasure, treasure*	masculine singular noun	Strong's #4301 BDB #380
Also spelled maṭ^{e}mun (מַטְמֻן) [pronounced *maht-MOON*].			
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88

Genesis 43:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾam^{e}tachath (תַּחַתְמַא) [pronounced *ahm-TAHKH-ahth*]	*bag, sack; flexible container for grain*	feminine plural noun with the 2nd person masculine plural suffix	Strong's #572 BDB #607

Translation: Your Elohim and the Elohim of your father has placed the treasure in your sacks. He tells them that their God, the God of their father, placed the treasure in their sacks. Obviously, it was placed in their sacks at the orders of Joseph; and the Bible merely records what the man said.

Genesis 43:23d

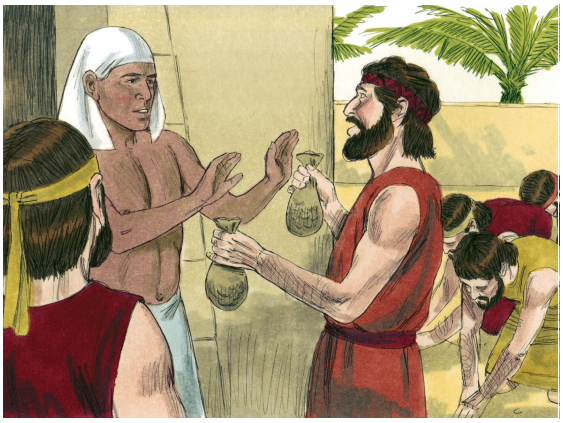
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
keçeph (כֶּסֶף) [pronounced *KEH-sef*]	*silver, money; silver [as a metal, ornament, color]; shekels, talents*	masculine singular noun with the 2nd person masculine plural suffix	Strong's #3701 BDB #494
bôwʾ (אוֹב) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter, to advance; to attain*	3rd person masculine singular, Qal perfect	Strong's #935 BDB #97
ʾel (אֶל) [pronounced *ehl*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied) with the 1st person singular suffix	Strong's #413 BDB #39

Translation: [And] your silver has come to me." It would seem reasonable that Joseph has told his servant to say this. We do not know about anything that actually occurred. Did Joseph simply give the grain to his brothers free? Did he cover the cost of their grain with his own money? We simply do not know, apart from what Joseph's servant says here.

What did happen is, they did pay for the grain; that money came in to the treasury. So, what the steward is saying here is completely correct. He simply leaves out the part where, they were told to put the money back in their sacks.

Genesis 43:23a–d And he said, "Peace to you, do not fear. Your God, and the God of your father, has given you treasure in your sacks. I had your silver."

No doubt, Joseph gave his servant clear instructions. He received their silver, he tells them; and he reassures them that the God of their father gave them the treasure which is in their sacks. What he says is designed to put them at ease, and make it clear that no one believes that they stole anything. Strictly speaking, all of this is true. He did receive their silver. God, through Joseph and through this servant, returned their silver to them.



Before they did anything, the brothers tell the man over Joseph's household everything; and they assure him that they brought enough silver to pay for last year's grain and this year's grain. But

the man tells them not to worry; he has received their payment already.

This would have put the brothers at ease, even if they did not fully understand it.

"I had your money," Joseph's servant said. Art from **Bible Lessons for kids**; accessed March 8, 2017. I believe that the artist is Jim Padgett.

Genesis 43:23e			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
yâtsâʾ (אָצָי) [pronounced *yaw-TZAWH*]	*to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce*	3rd person masculine singular, Hiphil imperfect	Strong's #3318 BDB #422
ʾel (לֶא) [pronounced *ehl*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied) with the 3rd person masculine plural suffix	Strong's #413 BDB #39
ʾêth (תֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Shim^{e}ʿôwn (ועֹמְשִׁ) [pronounced *shim^{e}-ĢOHN*]	*hearing, one who hears* and is transliterated *Simeon*	masculine proper noun	Strong's #8095 BDB #1035

Translation: He then brought out Simeon [to them]. The servant then brings out Simeon to them. Has he been kept in a cell all of this time? From the events which take place afterwards, it does not appear that Simeon is anymore the wiser, having spent a year in Egypt—therefore, logically, he has been in jail all of this time.

If you recall the discussion of the brothers as to the disposition of Joseph, Reuben clearly wanted to save Joseph, and when the brothers wanted to kill Joseph, Reuben said, "Let's not kill him; let's sell him into slavery instead." Now this may explain why Simeon was taken and kept; and this explains why he was in jail all of this time. I do not doubt that Joseph made Simeon's life bearable in prison—but there is no indication that Simeon had any idea who Joseph is, which suggests there were no secret *reveals* during this past year.

It is rather humorous—this servant speaks to them in perfect Hebrew and uses some specifically Hebrew phrases to them. They do not realize that Joseph has taught these phrases to his servants. Because of Joseph, his servants have become bilingual (Joseph also learned the Egyptian language, obviously, out of respect for the country that he found himself in).

This servant was also instructed to tell them if they had asked about the silver in their sacks, that it came from God their father and that he received the silver from them fine. He was in charge of Joseph's household, which included the accounting chores. It was Joseph's discretion to return the money to his brothers and he instructed his servant to act as though they received and deposited the money from his brothers.

Genesis 43:23e And he brought Simeon out to them.

Simeon was brought out to them. This suggests that the jail was nearby or that he had been brought out when it was known that his brothers arrived. This is another signal to the brothers that everything is okay.

And so brings the man the men in a home of Joseph; and so he gives waters; and so they wash their feet; and so he gives provender to their asses. And so they prepare the present until a coming in of Joseph in the midays for they heard that there they would eat bread.	Genesis 43:24–25	**The man brought the men into Joseph's home. He gave them water and they washed their feet; and he gave [them] provender for their asses. So they prepared the present for Joseph's coming at noon, for they heard that they would eat bread there.**

The man brought the men into Joseph's home. He gave them water and they washed their feet. He also gave them provender for their donkeys. Then they prepared their present for when Joseph would arrive at noon, for they heard that they all would eat bread there.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so brings the man the men in a home of Joseph; and so he gives waters; and so they wash their feet; and so he gives provender to their asses. And so they prepare the present until a coming in of Joseph in the midays for they heard that there they would eat bread.
Dead Sea Scrolls	.
Targum of Onkelos	And the man brought the men into Joseph's house, and gave water, and they washed their feet, and he gave provender for their asses. And they made ready the offering against the entrance of Joseph to dinner: for they had heard that there they were to eat bread.
Targum (Pseudo-Jonathan)	The man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave them provender for their asses. And they made read the present against the entrance of Joseph at the noonjday feast; for they had heard from him that they were to eat bread there.
Revised Douay-Rheims	And having brought them into the house, he fetched water, and they washed their feet, and he gave provender to their asses. But they made ready the presents, against Joseph came at noon: for they had heard that they should eat bread there.
Latin Vulgate	.
Aramaic ESV of Peshitta	The man brought the men into Yoseph's house, and gave them water, and they washed their feet. He gave their donkeys fodder. They made ready the present for Yoseph's coming at noon, for they heard that they should eat bread there.
Peshitta (Syriac)	Then the servant brought the men into Joseph's house and gave them water, and they washed their feet; and he put fodder before their asses. And the men made ready the present before Joseph came at noon; for they heard that they should eat bread there.
Septuagint (Greek)	And he brought water to wash their feet; an gave provender to their asses. And they prepared their gifts, until Joseph came at noon, for they heard that he was going to dine there.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the servant took them into Joseph's house, and gave them water for washing their feet; and he gave their asses food. And they got ready the things for Joseph before he came in the middle of the day: for word was given to them that they were to have a meal there.
Easy English	The *steward took the brothers into Joseph's house. The *steward gave water to them and they washed their feet. He fed their *donkeys. Then the brothers took out the present. Someone had told them that they would have a meal in Joseph's house at midday. They decided to give the present to Joseph then.
Easy-to-Read Version–2006	The servant led the men into Joseph's house. He gave them water, and they washed their feet. Then he fed their donkeys. The brothers heard that they were going to eat with Joseph, so they worked until noon preparing their gifts for him.
International Children's B.	.
God's Word™	.
Good News Bible (TEV)	.
The Message	He then took them inside Joseph's house and made them comfortable—gave them water to wash their feet and saw to the feeding of their donkeys. The brothers spread out their gifts as they waited for Joseph to show up at noon—they had been told that they were to have dinner with him.
Names of God Bible	.
NIRV	.
New Simplified Bible	The servant took them into Joseph's house. He gave them water to wash their feet. He also tended their donkeys. The brothers prepared their gifts so they could give them to Joseph at noon. For they had heard they were going to eat there.

Thought-for-thought translations; paraphrases:

Common English Bible	The manager brought the men into Joseph's house and gave them water to wash their feet and feed for their donkeys. They prepared the gift, anticipating Joseph's arrival at noon, since they had heard that they would have a meal there.
Contemporary English V.	The servant took them into Joseph's house and gave them water to wash their feet. He also tended their donkeys. The brothers got their gifts ready to give to Joseph at noon, since they had heard they were going to eat there.
The Living Bible	Then he released Simeon and brought him out to them. They were then conducted into the palace and given water to refresh their feet; and their donkeys were fed. Then they got their presents ready for Joseph's arrival at noon, for they were told that they would be eating there. When Joseph came home they gave him their presents, bowing low before him. A portion of vv. 24 and 26 have been added for context.
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	The manager then led the men into Joseph's palace. He gave them water to wash their feet and provided food for their donkeys. They were told they would be eating there, so they prepared their gifts for Joseph's arrival at noon.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
International Standard V	"Relax," the manager said. "You can stop being afraid, now. Your God, the God of your father, has placed hidden treasure within those sacks for you. I've been paid

	in full." Then he brought Simeon out to them, ushered the men into Joseph's palace, gave them water to wash their feet, and provided [The Heb. lacks *provided*] fodder for their donkeys. Then off he went to prepare the honorary meal that was to be made ready for Joseph's arrival at noon, since they had been informed that they were going to be eating there. V. 23 is included for context.
New Advent (Knox) Bible	.
Today's NIV	.
Translation for Translators	Then he took them into Joseph's house. He gave them water to wash their feet and gave them food for the donkeys. He told them that they were going to eat with Joseph at noon. So the men prepared their gifts to give to Joseph when he arrived.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The man was to bring the men into Joseph's house. He was to give water to them, even were they to wash their feet, also he was to give to their donkeys fodder. They were to make ready the gift, till Joseph is to come at noon, for they are to have heard, that they were to eat food there.
Conservapedia	.
Ferrar-Fenton Bible	The man, the steward of Joseph's house, also went out and ordered water, and they washed their feet. Then he ordered fodder for their asses. They then prepared the present against Joseph's arrival at noon ; for they heard they were to dine with him.
God's Truth (Tyndale)	And he said: be of good cheer, fear not: Your God and the God of your fathers has put you that treasure in your sacks, for I had your money. And he brought Simeon out to them and led them into Joseph's house, and gave them water to wash their feet, and gave their asses provender: And they made ready their present against Joseph came at noon, for they heard say that they should dine there. V. 23 is included for context.
HCSB	The steward brought the men into Joseph's house, gave them water to wash their feet, and got feed for their donkeys. Since the men had heard that they were going to eat a meal there, they prepared their gift for Joseph's arrival at noon.
Jubilee Bible 2000	.
Lexham English Bible	Then the man brought the men into Joseph's house and he gave them water and washed their feet, and gave fodder to their donkeys. Then they laid out the gift until Joseph came at noon, for they had heard that they were to eat food there.
NIV, ©2011	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their donkeys fodder. And they set up the present for the coming of Joseph at noon, because they heard attentively that they would eat food there.
New American Bible (2002)	.
New American Bible (2011)	The steward then brought the men inside Joseph's house. He gave them water to wash their feet, and gave fodder to their donkeys. Then they set out their gifts to await Joseph's arrival at noon, for they had heard that they were to dine there.
New Jerusalem Bible	The man then took the men into Joseph's house. He offered them water to wash their feet, and gave their donkeys fodder. They arranged their gift while they waited for Joseph to come at midday, for they had heard they were to dine there.
New RSV	.

Revised English Bible	The steward conducted them into Joseph's house and gave them water to bathe their feet, and provided feed for their donkeys. They had their gifts ready against Joseph's arrival at midday, for they had heard that they were to eat there.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGeses companion Bible	And the man brings the men into the house of Yoseph and gives them water and they bathe their feet; and he gives their he burros provender. And they prepare the offering until Yoseph comes at noon: for they hear that they eat bread there:...
Hebraic Roots Bible	.
JPS (Tanakh—1985)	Then the man brought the men into Joseph's house; he gave them water to bathe their feet, and he provided feed for their asses. They laid out their gifts to await Joseph's arrival at noon, for they had heard that they were to dine there.
Israeli Authorized Version	.
Kaplan Translation	The man brought the brothers into Joseph's palace. He gave them water so they could wash their feet, and had fodder given to their donkeys. They got their gifts ready for when Joseph would come at noon, since they heard that they would be eating with him.
Orthodox Jewish Bible	And the ish brought the anashim into the house of Yosef, and gave them mayim, and they washed their raglayim; and he gave their chamorim mispo (fodder). And they made ready the minchah for bo Yosef (coming of Yosef) at tzahorayim; for they heard that they would eat lechem there.
The Scriptures 1998	.

Expanded/Embellished Bibles:

The Amplified Bible	Then the steward brought the men into Joseph's house and gave them water, and they washed [the dust off] their feet; and he gave their donkeys feed. So they prepared the present [of tribute] for Joseph before his arrival at noon; for they had heard that they were to eat a meal there.
The Expanded Bible	The ·servant [[L]man] ·led [brought] the men into Joseph's house and gave them water, and they washed their feet. Then he gave their donkeys ·food to eat [fodder]. The men prepared their ·gift [tribute] to give to Joseph when he arrived at noon, because they had heard they were going to eat with him there.
The Geneva Bible	.
Kretzmann's Commentary	And the man brought the men in to Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. He showed them every attention that is given to honored guests. And they made ready the present against Joseph came at noon; for they heard that they should eat bread there. They laid out the various items that made up the present for the Egyptian lord that he might see them at once upon entering and thus be inclined to look upon them with favor.
NET Bible®	The servant in charge [*Heb* "the man."] brought the men into Joseph's house. He gave them water, and they washed their feet. Then he gave food to their donkeys. They got their gifts ready for Joseph's arrival41 at noon, for they had heard42 that they were to have a meal [*Heb* "eat bread."] there.
Syndein/Thieme	And the man brought the men into Joseph's house, and gave them water, and they washed their feet {this is a civil welcome to a home - wash your feet and come in}; and he gave their asses/animals provisions. And they made ready the present until

	the time when Joseph came at noon for they heard that they should eat a meal/bread there.
The Voice	After he had escorted all *eleven* men into Joseph's house, given them water, and made sure they had washed their feet, he gave their donkeys some fodder. The brothers prepared the presents they had brought for Joseph. It was almost noon, and they had learned they would be dining with him soon.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the man brought the men unto the house of Yoseph [Adding] and he gave water and they washed their feet and he gave provender to their donkeys, and they fixed the donation until Yoseph [Adding] came in the noontime, given that they heard that they will eat bread there,...
Concordant Literal Version	And forth is he bringing Simeon to them. And bringing is the man the mortals to Joseph's house. And giving them is he water, and washing are they their feet. And giving is he provender to their asses. And preparing are they the present offering, till the coming of Joseph at noon, for they hear that they shall eat bread there. The CLV includes a portion of v. 23 as their v. 24.
Context Group Version	And the man brought the men into Joseph's house, and gave them water, and they washed their feet. And he gave their donkeys fodder. And they made ready the tribute against Joseph's coming at noon: for they heard that they should eat bread there.
Darby Translation	.
Emphasized Bible	.
English Standard Version	.
English Standard V. – UK	.
Green's Literal Translation	.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	Then he brought Simeon out to them. Then the man brought the men into Joseph's house and gave them water, and they washed their feet; and he gave their donkeys fodder. So they prepared the present for Joseph's coming at noon; for they had heard that they were to eat a meal there.
New European Version	.
New King James Version	So the man brought the men into Joseph's house and gave them water, and they washed their feet; and he gave their donkeys feed. Then they made the present ready for Joseph's coming at noon, for they heard that they would eat bread there.
Owen's Translation	.
Brenner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	And the man brought the men into Joseph's house, and gave them water and they washed their feet; and he gave their asses provender. And they made ready the present for Joseph's coming at noon, for they heard that they should eat bread there.
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 brings in the men into Joseph's house, and gives water, and they wash their feet; and he gives provender for their asses, and they prepare the

present until the coming of Joseph at noon, for they have heard that there they do eat bread.

The gist of this passage: The head of Joseph's household brings his brothers into his home and givens them water to wash their feet and food for their donkeys. They prepare the present to give to him at noon when they are scheduled to enjoy a meal together.

Genesis 43:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
bôwʾ (אוֹב) [pronounced *boh*]	*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*	3rd person masculine singular, Hiphil imperfect	Strong's #935 BDB #97
ʾîysh (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); with the definite article	Strong's #376 BDB #35
ʾêth (אֶת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾănâshîym (אֲנָשִׁים) [pronounced *uh-NAW-sheem*]; also spelled ʾîyshîym (אִישִׁים) [pronounced *ee-SHEEM*]	*men; inhabitants, citizens; companions; soldiers, followers*	masculine plural noun with the definite article	Strong's #376 BDB #35
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
bayith (בַּיִת) [pronounced *BAH-yith*]	*house, residence; household, habitation* as well as *inward*	masculine singular construct	Strong's #1004 BDB #108
Yôwçêph (יוֹסֵף) [pronounced *yoh-SAYF*]	*he adds, he increases;* transliterated *Joseph*	proper masculine noun	Strong's #3130 BDB #415

Translation: The man brought the men into Joseph's home. Joseph's primary servant brought Jacob's sons into the home of Joseph.

Genesis 43:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set; to make*	3rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
mayim (מַיִם) [pronounced *mah-YIHM*]	*water (s)*	masculine plural noun	Strong's #4325 BDB #565

Translation: He gave them water... The servant gave them water to clean up with. I assume for their animals as well.

Genesis 43:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
râchats (רָחַץ) [pronounced *raw-BAHTS*]	*to wash, to bathe (oneself), to wash off (away);* possibly *to declare oneself innocent*	3rd person masculine plural, Qal imperfect	Strong's #7364 BDB #934
r^{e}gâlîym (מִילָגְר) [pronounced *reh-gaw-LEEM*]	*feet;* metaphorically *steps, beats [of the feet], times*	feminine plural noun with the 3rd person masculine plural suffix	Strong's #7272 BDB #919

Translation: ...and they washed their feet;... They washed their feet with the water brought to them. The Egyptians were known for their cleanliness; so they would have kept their homes clean.

Genesis 43:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set; to make*	3rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
miç^{e}phôw (אוֹפְסִמ) [pronounced *mis^{e}-POH*]	*fodder, feed, provender, animal food*	masculine singular noun	Strong's #4554 BDB #704
lâmed (ל) [pronounced *l^{e}*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510

Genesis 43:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chămôwr (חֲמוֹר) [pronounced *khuh-MOHR*]	*ass, male donkey, he-ass, burrow*	masculine plural noun with the 3rd person masculine plural suffix	Strong's #2543 BDB #331

Translation: ...and he gave [them] provender for their asses. The man also provided food for their animals.

Genesis 43:24 And the man brought the men into Joseph's house, and gave them water, and they washed their feet. And he gave fodder to their asses.

There is the official building, where they meet with Joseph's servant—he tells them that the would dine with Joseph later that day and he guides them to Joseph's house. He gives them water for their feet and he provides food for their donkeys.

These young men were treated hospitably when brought to Joseph's house. They were given water; servants apparently washed their feet (it is not clear if the brothers washed their own feet), and servants gave them food for their mules.

Genesis 43:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
kûwn (וּכ) [pronounced *koon*]	*to erect (to stand up perpendicular), to set up, to establish, to prepare, to strengthen, to be stabilized*	3rd person masculine plural, Hiphil imperfect	Strong's #3559 BDB #465
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
min^{e}châh (מִנְחָה) [pronounced *min-HAWH*]	*tribute offering, gift, present; sacrifice, bloodless offering;* [a general term for] *offering*	feminine singular noun with the definite article	Strong's #4503 BDB #585
ʿad (דַּע) [pronounced *ģahd*]	*as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto*	preposition of duration or of limits	Strong's #5704 BDB #723
bôwʾ (אוֹב) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter, to advance; to attain*	Qal infinitive construct	Strong's #935 BDB #97

Genesis 43:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: *The construction uses the infinitive construct after the preposition, followed by the subjective genitive*.[33]			
Yôwçêph (יֹוסֵף) [pronounced *yoh-SAYF*]	*he adds, he increases;* transliterated *Joseph*	proper masculine noun	Strong's #3130 BDB #415
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
tsâh^{o}rayim (צָהֳרַיִם) [pronounced *TZAW-ho-rah-YIHM*]	*midday, noon, noonday;* metaphorically for *very great happiness* (Job 11:17 Psalm 37:6)	masculine dual noun with the definite article	Strong's #6672 BDB #843

Translation: So they prepared the present for Joseph's coming at noon,... Apparently, their present had not been completely put together, so they were putting it all together; perhaps placing it somewhere in the room.

I don't know exactly what they did to the present, but it was the ancient equivalent of us wrapping a present today. They were treated quite well, and this surprised them. They kept waiting for the ax to fall, but instead they are given water to wash with (a fairly rare commodity) and their animals were taken care of (notice that they are taken care of before they eat, an excellent custom which has come down to us today).

They were aware the Joseph would be coming to be with them at noon.

Genesis 43:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shâma^{ʿ} (עָמַע) [pronounced *shaw-MAHĢ*]	*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*	3rd person plural, Qal perfect	Strong's #8085 BDB #1033
The NET Bible: *The action precedes the action of preparing the gift, and so must be translated as past perfect*.[34]			
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shâm (שָׁם) [pronounced *shawm*]	*there; at that time, then; therein, in that thing*	adverb of place	Strong's #8033 BDB #1027

[33] From **https://bible.org/netbible/index.htm?gen43.htm** (footnote); accessed August 25, 2016.
[34] From **https://bible.org/netbible/index.htm?gen43.htm** (footnote); accessed August 25, 2016.

Genesis 43:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâkal (לָאַכ) [pronounced *aw-KAHL*]	*to eat; to dine; to devour, to consume, to destroy*	3rd person masculine plural, Qal imperfect	Strong's #398 BDB #37
The NET Bible: *The imperfect verbal form is used here as a historic future (future from the perspective of the past).*[35]			
lechem (חֶלֶם) [pronounced *LEH-khem*]	literally means *bread;* used more generally for *food*	masculine singular noun	Strong's #3899 BDB #536
Keil and Delitzsch: *חלם is the most common, all-comprehensive name for nourishment.*[36]			

Translation: ...for they heard that they would eat bread there. They found out that they would eat a meal there. The term *bread* is often used for a complete meal.

Genesis 43:25 And they made ready the presents for the coming of Joseph at noon. For they heard that they should eat bread there.

It is the custom of many Americans to enjoy Thanksgiving dinner at noon or 1 or 2; and then, for those not in a coma, to have seconds much later on. This is a celebratory feast, when an animal (or several) is slaughtered for the meal.

———————————

The sons of Jacob are at the home of the prime minister, awaiting his arrival, for a meal that they will all enjoy together. Still, at this point, none of the brothers realize that Joseph is the prime minister. Therefore, they are somewhat suspicious of being invited to his home for a meal; but this is an invite that they cannot turn down.

Jacob had prepared and sent Joseph a gift basket, and they got it ready, knowing the Joseph would come to them at noon to eat with them. The gifts had been carried by them by donkeys; and now, they take out their gift and make it appear presentable.

And so comes Joseph to the home and so they brought to him the present which [was] in their hand in the house. And so they bowed down to him ground-ward.	Genesis 43:26	**Joseph came to [his] home and they brought to him the present which [was] with them in the house. And they bowed down before him to the ground.**

Joseph came in to his home and they brought the present to them which was with them in the house. And they all bowed down before him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so comes Joseph to the home and so they brought to him the present which [was] in their hand in the house. And so they bowed down to him ground-ward.
Dead Sea Scrolls	.

[35] From **https://bible.org/netbible/index.htm?gen43.htm** (footnote); accessed August 25, 2016.

[36] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; Prov. 9:4–6.

Targum of Onkelos	And Joseph entered the house, and they brought to him the offering which was in their hands into the house; and they bowed to him upon the ground.
Targum (Pseudo-Jonathan)	And Joseph entered the house, and they offered to him the present which was in their hands for the house; and bowed before him upon the ground.
Revised Douay-Rheims	Then Joseph came into his house, and they offered him the presents holding them in their hands, and they bowed down with their face to the ground.
Latin Vulgate	.
Aramaic ESV of Peshitta	When Yoseph came home, they brought him the present that was in their hand into the house, and bowed themselves down to him to the earth.
Peshitta (Syriac)	And when Joseph came home, they brought him the present which they had in their hands into the house, and bowed themselves to him to the ground.
Septuagint (Greek)	And Joseph entered into the house, and they brought him the gifts which they had in their hands, into the house; and they did him reverence with their face to the ground.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when Joseph came in, they gave him the things which they had for him, and went down to the earth before him.
Easy English	Joseph came home. Then the brothers brought the present into Joseph's house with them. They *bowed down to the ground in front of Joseph.
Easy-to-Read Version–2006	.
International Children's B.	.
God's Word™	When Joseph came home, they gave him the gifts they had brought to the house. Then they bowed to him with their faces touching the ground.
Good News Bible (TEV)	.
The Message	When Joseph got home, they presented him with the gifts they had brought and bowed respectfully before him.
Names of God Bible	.
NIRV	.
New Simplified Bible	Joseph came home and they gave him the gifts they had brought. They bowed down to him.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	.
The Living Bible	.
New Berkeley Version	.
New Century Version	When Joseph came home, the brothers gave him the gift they had brought into the house and bowed down to the ground in front of him.
New Life Version	.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	So when JoSeph came home, they brought him the gifts that they had carried into the house… and then they bowed with their faces to the ground.
Beck's American Translation	.
International Standard V	***Joseph Inquires about His Family***

	When Joseph arrived at his palace, his brothersi brought to him their gifts that they had carried with them and bowed to the ground in front of him.
Revised Knox Bible	There then they waited, with the gifts ready, till Joseph should come home at noon; they had been told that they would be his guests. And as soon as Joseph entered his house, they offered him the gifts they carried, and bowed down to earth. V. 25 is included for context.
Today's NIV	.
Translation for Translators	When Joseph came home, they presented to him the gifts that they had brought into the house. Then they bowed down to the ground in front of him.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to come in to his house, and they were to bring the gift into the house in their hand, and were to bow down on the solid grounds.
Conservapedia	.
Ferrar-Fenton Bible	When Joseph came to the apartment, they presented him the present which they had brought from home, and bowed to the ground before him.
God's Truth (Tyndale)	When Joseph came home, they brought the present into the house to him, which they had in their hands, and fell hat on the ground before him.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
NIV, ©2011	.
Tree of Life Version	When Joseph came home, they brought him the offering in their hand into the house, and they bowed down to the ground to him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New Jerusalem Bible	When Joseph arrived at the house they offered him the gift they had with them, bowing low before him.
New RSV	When Joseph came home, they brought him the present that they had carried into the house, and bowed to the ground before him.
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGeses companion Bible	.
Hebraic Roots Bible	.
JPS (Tanakh—1985)	When Joseph came home, they presented to him the gifts that they had brought with them into the house, bowing low before him to the ground.
Israeli Authorized Version	.
Kaplan Translation	When Joseph arrived home, they presented him with the gifts they had brought. They prostrated themselves on the ground to him.
Orthodox Jewish Bible	And when Yosef came home, they presented him the minchah which was in their yad in the house, and prostrated themselves to the ground before him.
The Scriptures 1998	.

Expanded/Embellished Bibles:

The Amplified Bible	.
The Expanded Bible	When Joseph came home, the brothers gave him the ·gift [tribute] ·they had brought [└in their hand] into the house and bowed down to the ground in front of him.
The Geneva Bible	.
Kretzmann's Commentary	**Verses 26-34** The Meal in Joseph's House And when Joseph came home, they brought him the present which was in their hand in to the house, and bowed themselves to him to the earth, thus again fulfilling the dream which Joseph had told them about twenty-two years before, Gen. 37:7-10.
NET Bible®	When Joseph came home, they presented him with the gifts they had brought inside [*Heb* "into the house."], and they bowed down to the ground before him.
Syndein/Thieme	{Human Viewpoint Deliverance of Bribe} And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth {just as Jacob said to do - they delivered the 'bribe'}.
The Voice	When Joseph arrived home, they brought the presents into the house. With gifts in hand, they bowed to the ground before him. *This time* he greeted them *warmly*.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and Yoseph [Adding] came unto the house and they brought to him the donation which was in their hand unto the house, and they bent themselves down unto the land to him,...
Concordant Literal Version	And coming home is Joseph, and bringing are they the present offering which is in their hand to the house to him, and prostrating are they to him with their nostrils to the earth.
Context Group Version	And when Joseph came home, they brought him the tribute which was in their hand into the house, and bowed down themselves to him to the land { or earth }.
Darby Translation	.
Emphasized Bible	.
English Standard Version	When Joseph came home, they brought into the house to him the present that they had with them and bowed down to him to the ground.
English Standard V. – UK	.
Green's Literal Translation	And Joseph came into the house. And they brought the present in their hand to him, into the house. And they bowed to him, to the earth.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	.
New European Version	**Joseph Eats with His Brothers** When Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves down to him to the earth.
New King James Version	.
Owen's Translation	.
Brenner'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 comes into the house, and they bring to him the present which is in their hand, into the house, and bow themselves to him, to the earth.

The gist of this passage: Joseph comes into his own house, and they present him with the gift; and they bow with reverence before him.

Genesis 43:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
bôwʾ (אוֹב) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter, to advance; to attain*	3rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
Yôwçêph (יוֹסֵף) [pronounced *yoh-SAYF*]	*he adds, he increases;* transliterated *Joseph*	proper masculine noun	Strong's #3130 BDB #415
bayith (בַּיִת) [pronounced *BAH-yith*]	*house, residence; household, habitation* as well as *inward*	masculine singular noun with the directional hê	Strong's #1004 BDB #108

The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the *âh* (הָ) 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: Joseph came to [his] home... Joseph came home. No doubt he was looking forward to this.

Genesis 43:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
bôwʾ (אוֹב) [pronounced *boh*]	*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*	3rd person masculine plural, Hiphil imperfect	Strong's #935 BDB #97
lâmed (לְ) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine singular suffix	No Strong's # BDB #510
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 43:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min^{e}châh (מִנְחָה) [pronounced *min-HAWH*]	*tribute offering, gift, present; sacrifice, bloodless offering;* [a general term for] *offering*	feminine singular noun with the definite article	Strong's #4503 BDB #585
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81
b^{e} (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced *yawd*]	generally translated *hand*	feminine singular noun with the 3rd person masculine plural suffix	Strong's #3027 BDB #388
This combination of the bêyth preposition and *hand* literally means *in a hand of, in [the] hand of;* and can be rendered *into the hand [s] of; by the hand of; in [under] the power [control] of, in the possession of; by the power of; with; through, by, by means of; before, in the sight of*.			
bayith (בַּיִת) [pronounced *BAH-yith*]	*house, residence; household, habitation* as well as *inward*	masculine singular noun with the definite article and the directional hê	Strong's #1004 BDB #108
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 they brought to him the present which [was] with them in the house. Jacob's sons bring the present to them.

The brothers did have some rough spots and they made some serious mistakes in their time, but they did understand respect and protocol. They present themselves as servants to Joseph and give him this gift as a gesture before they start talking about the money in their sacks.

Genesis 43:26c

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

Genesis 43:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (לְ) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine singular suffix	No Strong's # BDB #510
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular noun with the directional hê	Strong's #776 BDB #75

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 they bowed down before him to the ground. As would be standard, they bow down before Joseph to the ground.

You may recall that this fulfills the dream that Joseph had, over 20 years ago, when the sheaves of the brothers would bow down before his sheave.

Genesis 43:26 And when Joseph came home, they brought him the present in their hand into the house, and bowed themselves to him to the earth.

They bring the gift into the house; and they apparently have it arranged to look presentable. He is providing for free sustenance for his brothers and to their families, something which they do not earn or deserve from him. What they have to offer Joseph is small, by comparison, and certainly not life-sustaining; but it is what they have to offer him.

The brothers bow themselves before Joseph, as he comes into the room, just as Joseph had dreamed 20 or so years ago (they bow down as a group before Joseph on numerous occasions).

———————————

And so he asked to them to peace; and so he says, "Is peace your father, the elderly man who you spoke. Is his still living?"	Genesis 43:27	**He asked them concerning their welfare. He said, "How [is] your father, the elderly man of whom you spoke? Is he still living?"**

He asked them concerning their own welfare. He also said, "How is your father, the elderly man that you spoke about? Is he still alive?"

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew) And so he asked to them to peace; and so he says, "Is peace your father, the elderly man who you spoke. Is his still living?"

Dead Sea Scrolls	.
Targum of Onkelos	And he saluted them [Lit. "asked for their peace."], and said, Is your father well, the old man you spake of? Is he yet alive?
Targum (Pseudo-Jonathan)	And Joseph saluted them, and said, Is it well with your father, the old man of whom you told me? Is be still alive?
Revised Douay-Rheims	But he, courteously saluting them again, asked them, saying: Is the old man your father in health, of whom you told me? Is he yet living?
Latin Vulgate	.
Aramaic ESV of Peshitta	He asked them of their welfare, and said, "Is your father well, the old man of whom you spoke? Is he yet alive?"
Peshitta (Syriac)	And he asked them of their welfare, and said to them, Is your father well, the old man of whom you spoke to me? Is he still alive?
Septuagint (Greek)	And he asked them, How are ye? and he said to them, Is your father, the old man of whom you spoke, well? Does he yet live?
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, How are you? is your father well, the old man of whom you were talking to me? is he still living?
Easy English	Joseph asked whether they were well. He asked whether their old father was well. He said that they had told him before about their father. He asked whether the father was still alive.
Easy-to-Read Version–2006	.
International Children's B.	.
God's Word™	.
Good News Bible (TEV)	.
The Message	Joseph welcomed them and said, "And your old father whom you mentioned to me, how is he? Is he still alive?"
Names of God Bible	.
NIRV	He asked them how they were. Then he said, "How is your old father you told me about? Is he still living?"
New Simplified Bible	Joseph asked how they were. He said: »What about your elderly father? Is he still alive?«

Thought-for-thought translations; paraphrases:

Common English Bible	He asked them how they were and said, "How is your elderly father, about whom you spoke? Is he still alive?"
Contemporary English V.	.
The Living Bible	He asked how they had been getting along. "And how is your father—the old man you spoke about? Is he still alive?"
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	After greeting them, he asked, "How is your father, the old man you spoke about? Is he still alive?"

Partially literal and partially paraphrased translations:

American English Bible	And he asked them: 'How are you? Is your father, the old man that you spoke of, well? Is he still living?'
Beck's American Translation	.
International Standard V	Joseph asked them how they had been doing. "Is your father well, the older gentleman about whom you spoke?" he inquired. "Is he still alive?"
New Advent (Knox) Bible	And he, returning their greeting with courtesy, asked how their father was, the old man of whom they had spoken to him. Was he still living?
Today's NIV	.
Translation for Translators	He asked them if they were ◂well/in good health▸, and then he asked, "How is the health of your old father, the one that you told me about? Is he still living?"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to ask them of their welfare, even was he to say: Is you all's father sound, he old of whom yous are to have spoken? Is he to be still alive?
Conservapedia	.
Ferrar-Fenton Bible	Then he asked them about their health, and said, " Is your father well ? — the old man you told me of ? Is he alive yet ? "
God's Truth (Tyndale)	And he welcomed them courteously saying: is your father that old man which you told me of, in good health? and is he yet alive?
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	And {he greeted them} and said, "Is your father well, the old man of whom you spoke? Is he still alive?"
NIV, ©2011	.
Tree of Life Version	Then he asked if they were well, and said, "Is he well—your elderly father that you told me about? Is he still alive?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And he asked them of their peace, and said, Is there peace to your father, the old one of whom you spoke? Is he yet alive?
New American Bible (2002)	.
New American Bible (2011)	After inquiring how they were, he asked them, "And how is your aged father, of whom you spoke? Is he still alive?"
New Jerusalem Bible	He greeted them pleasantly, asking, 'Is your father well, the old man you told me of? Is he still alive?'
New RSV	.
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He asked them how they were and inquired, "Is your father well, the old man of whom you spoke? Is he still alive?"
exeGeses companion Bible	And he asks them of their shalom and says, Is your father at shalom? - the elder of whom you say, is he yet alive?
Hebraic Roots Bible	.
JPS (Tanakh—1985)	He greeted them, and he said, "How is your aged father of whom you spoke? Is he still in good health?"
Israeli Authorized Version	.
Kaplan Translation	He inquired as to their welfare. 'Is your old father at peace?' he asked. 'Remember, you told me about him. Is he still alive?'

Orthodox Jewish Bible	And he asked them l'shalom (about their welfare), and said, Is there shalom with avichem, the zaken of whom ye spoke? Is he still alive?
The Scriptures 1998	.

Expanded/Embellished Bibles:

The Amplified Bible	.
The Expanded Bible	Joseph asked them how they were doing. He said, "How is your aged father you told me about? Is he still alive?"
The Geneva Bible	.
Kretzmann's Commentary	And he asked them of their welfare, literally, he inquired after their peace, and said, Is your father well, the old man of whom ye spake? Is he yet alive? It was a most kind and solicitous inquiry, intended to put them at their ease, while it satisfied the anxiety of Joseph himself.
NET Bible®	He asked them how they were doing [*Heb* "concerning peace."]. Then he said, "Is your aging father well, the one you spoke about? Is he still alive?"
Syndein/Thieme	.
The Voice	**Joseph:** Is your father well, the old man of whom you spoke? Is he still alive?

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he inquired them about the completeness, and he said, how is the completeness of your father, the bearded one which you said, is he yet alive,...
Concordant Literal Version	And asking them is he as to their welfare, and saying to them, "The welfare of your father, the old man of whom you were speaking; still living is he?
Context Group Version	And he asked them of their welfare, and said, Is your { pl } father well, the old man of whom you { pl } spoke? Is he yet alive?
Darby Translation	.
Emphasized Bible	.
English Standard Version	.
English Standard V. – UK	.
Brenner's Mechanical Trans.	.
Green's Literal Translation	.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	He asked them about their well-being and said, "Is your father well, the old man of whom you spoke? Is he still alive?"
Modern KJV	.
NASB	.
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	He asked them of their welfare, and said, "Is your father well, the old man of whom you spoke? Is he yet alive?"
Young's Literal Translation	.
Young's Updated LT	And he asks of them of peace, and says, "Is your father well? The aged man of whom you [all] have spoken, is he yet alive?"

The gist of this passage: Joseph inquires about their father.

Genesis 43:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
shâʾal (שָׁאַל) [pronounced *shaw-AHL*]	*to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute*	3rd person masculine singular, Qal imperfect	Strong's #7592 BDB #981
lâmed (לְ) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine plural suffix	No Strong's # BDB #510
lâmed (לְ) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
shâlôwm (שָׁלוֹם) or shâlôm (שָׁלֹם) [pronounced *shaw-LOHM*]	*completeness, soundness, health and welfare, peace, prosperity, safe, secure, tranquil, undisturbed, unagitated*	masculine singular noun	Strong's #7965 BDB #1022

Translation: He asked them concerning their welfare. Joseph asks these men about their welfare. "How are you all doing?"

Genesis 43:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâmar (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*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
hă (הֲ) [pronounced *heh*]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb *to be* may be implied. This can be used in an indirect interrogation and translated *whether*.		Strong's #none BDB #209
shâlôwm (שָׁלוֹם) or shâlôm (שָׁלֹם) [pronounced *shaw-LOHM*]	*completeness, soundness, health and welfare, well, in good health; peace, prosperity, safe, secure, tranquil, undisturbed, unagitated*	masculine singular noun	Strong's #7965 BDB #1022

Genesis 43:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâb (אָב) [pronounced *aw^{b}v*]	*father,* both as the head of a household, clan or tribe; *ancestor, grandfather; founder, civil leader, military leader; master, teacher*	masculine singular noun with the 2nd person masculine plural suffix	Strong's #1 BDB #3

Translation: He said, "How [is] your father,... He asks them about their father, Jacob, who is his father as well.

Genesis 43:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâqên (זָקֵן) [pronounced *zaw-KANE*]	*old, elderly, aged*	masculine singular adjective with the definite article	Strong's #2205 BDB #278
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81
ʾâmar (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*	2nd person plural, Qal perfect	Strong's #559 BDB #55

Translation: ...the elderly man of whom you spoke? He is still keeping his own identify hidden. His brothers have mentioned their father, so he asks them about their father. This is obviously something that Joseph is very interested to know. Any information that he could receive about his father Jacob would be savored.

Genesis 43:27d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (הֲ) [pronounced *heh*]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb *to be* may be implied. This can be used in an indirect interrogation and translated *whether*.		Strong's #none BDB #209
ʿôwd (עוֹד) [pronounced *ģohd*]	*still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet*	adverb with the 3rd person masculine singular suffix	Strong's #5750 BDB #728

Genesis 43:27d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
chay (חַי) [pronounced *KHAH-ee*]	*living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]*	masculine singular adjective; pausal form	Strong's #2416 BDB #311

Translation: Is he still living?" Joseph asks if his father is still alive.

Joseph can see that they are all fine and that Benjamin is fine; he is concerned about his father, whom he realizes is fairly old. It sounds to them as though he is making polite conversation and personal inquiries.

Genesis 43:27 And he asked them as to their welfare, and said, "Is your father well, the old man of whom you spoke? Is he still alive?"

Joseph, of course, wonders about his father, and asks after him, speaking through an interpreter.

The brothers would assume that this is polite conversation—chit chat—not realizing who Joseph is and how interested he really is.

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And so they say, "Well to your servant our father. [He is] still alive." And so they bow down and so they prostrate themselves.	Genesis 43:28	**They answered, "Your servant, our father, [is] well. [He is] still alive." Then they bowed down and prostrated themselves [before him].**

They answered, "Your servant, our father, is well. He is still alive." Then they bowed down and prostrated themselves before him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they say, "Well to your servant our father. [He is] still alive." And so they bow down and so they prostrate themselves.
Dead Sea Scrolls	.
Targum of Onkelos	And they said, It is well with thy servant our father, he is yet alive; and they bowed and worshipped.
Targum (Pseudo-Jonathan)	They answered, It is well with thy servant our father; he is yet alive. And they bowed and made obeisance.
Revised Douay-Rheims	And they answered: your servant our father is in health, he is yet living. And bowing themselves they made obeisance to him.
Latin Vulgate	.
Aramaic ESV of Peshitta	They said, "Your servant, our father, is well. He is still alive." They bowed the head, and did homage.
Peshitta (Syriac)	And they answered, Your servant our father is well. he is still alive. And they bowed down their heads and made obeisance.

Septuagint (Greek)	And they said, Your servant our father is well; he is yet alive. And he said, Blessed be that man by God;-- and they bowed, and did him reverence.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	They replied, 'Your servant, our father, is well. He is still alive.' They *bowed their heads. And they went down on their knees in front of Joseph.
Easy-to-Read Version–2006	.
International Children's B.	The brothers answered, "Your servant, our father, is well. He is still alive." And they bowed low before Joseph to show him respect.
God's Word™	.
Good News Bible (TEV)	.
The Message	.
Names of God Bible	They answered, "Yes, sir. Our father is alive and well." Then they knelt, bowing down.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	They said, "Your servant our father is fine. He's still alive." And they bowed down again with deep respect.
Contemporary English V.	.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Life Version	And they said, "Your servant, our father is well. He is still alive." Then they bowed their heads low in honor to Joseph.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	And they replied: 'Our father, your servant, is well. And yes, he's still alive.'
Beck's American Translation	.
International Standard V	"Your servant, our father, is doing well," they replied. "He is still alive." Then they bowed down in humility.
New Advent (Knox) Bible	.
Today's NIV	.
Translation for Translators	One of them replied, "Yes, our father, *who is willing to be* your servant, is still alive, and he is well." Then again they bowed down in front of him.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They were to say: Your servant's father is sound and is to be alive. Even were they to bow down a bowing dow.
Conservapedia	In answer they said, "Your servant our father is well, and is still living." They bowed their heads, and bowed down to him.
Ferrar-Fenton Bible	And they replied, " Your slaves are well, and our father is yet alive," and bent and bowed.

God's Truth (Tyndale)	They answered: your servant our father is in good health, and is yet alive. And they bowed themselves and fell to the ground.
HCSB	They answered, "Your servant our father is well. He is still alive." And they bowed down to honor him.
Jubilee Bible 2000	And they answered, Thy slave our father is in good health, he is yet alive. And they bowed down their heads and made obeisance.
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)	"Your servant our father is thriving and still in good health," they said, as they bowed respectfully.
New American Bible (2011)	"Your servant our father is still alive and doing well," they said, as they knelt and bowed down.
New Jerusalem Bible	.
New RSV	.
Revised English Bible	"Yes, my lord, our father is still alive and well," they answered, bowing low in obeisance.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They answered, "Your servant our father is well; yes, he is still alive," as they bowed in respect.
exeGeses companion Bible	And they say, Your servant our father is at shalom, he is yet alive. - and they bow and prostrate.
Hebraic Roots Bible	And they said, Peace is to your servant, to our father; he still lives. And they fell down and bowed.
JPS (Tanakh—1985)	.
Israeli Authorized Version	.
Kaplan Translation	'Your servant our father is at peace,' they replied, 'He is still alive.' They bowed their heads and prostrated themselves.
Orthodox Jewish Bible	And they answered, There is shalom with thy eved avinu; he is still alive. And they bowed their heads, and prostrated themselves.
The Scriptures 1998	.

Expanded/Embellished Bibles:

The Amplified Bible	And they answered, "Your servant our father is in good health; he is still alive." And they bowed down [their heads before Joseph] in respect.
The Expanded Bible	The brothers answered, "Your servant, our father, is well. He is still alive." And they bowed low ·before Joseph to show him respect [[L]and did obeisance].
The Geneva Bible	.
Kretzmann's Commentary	And they answered, Thy servant, our father, is in good health, he is yet alive. And they bowed down their heads, and made obeisance, thus showing the proper courtesy to Joseph and true filial respect for their father.
NET Bible®	"Your servant our father is well," they replied. "He is still alive." They bowed down in humility [*Heb* "and they bowed low and they bowed down." The use of synonyms here emphasizes the brothers' humility.].

Syndein/Thieme	And they answered, "your servant, our father, is in good health, he is yet alive." And they bowed down their heads, and made obeisance {shachah - a custom of the day - to bow down in reverence}.
The Voice	**Joseph's Brothers:** Your servant, our father, is alive and well. They bowed down *again* out of respect.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and they said, completeness to your servant, our father, he is yet alive, and he bowed the head and he bent himself down,...
Concordant Literal Version	And saying are they, "Well fares your servant, our father. Still living is he.And he said, "Blessed be that man by the Elohim!"And bowing are they the head and prostrating to him.
Context Group Version	And they said, Your slave our father is well, he is yet alive. And they lowered their head, and bowed down low.
Darby Translation	.
Emphasized Bible	.
English Standard Version	They said, "Your servant our father is well; he is still alive." And they bowed their heads and prostrated themselves.
English Standard V. – UK	.
Brenner's Mechanical Trans.	.
Green's Literal Translation	And they said, Peace *is* to your servant, to our father; he still lives. And they fell down and bowed.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	They said, "Your servant our father is well; he is still alive." They bowed down in homage.
New European Version	.
New King James Version	.
Owen's Translation	.
Stuart Wolf	.
Third Millennium Bible	And they answered, "Thy servant our father is in good health; he is yet alive." And they bowed down their heads and made obeisance.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	And they answered, Thy servant, our father, *is* in good health, he *is* yet alive: and they bowed their heads and made obeisance.
World English Bible	They said, "Your servant, our father, is well. He is still alive." They bowed down humbly.
Young's Literal Translation	.
Young's Updated LT	And they say, "Your servant our father is well, he is yet alive." And they bow, and do obeisance.

The gist of this passage:	The brothers answer that their father is alive and doing well; and they bow down yet again before Joseph.

Genesis 43:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâmar (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*	3rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
shâlôwm (שָׁלוֹם) or shâlôm (שָׁלֹם) [pronounced *shaw-LOHM*]	*completeness, soundness, health and welfare, well, in good health; peace, prosperity, safe, secure, tranquil, undisturbed, unagitated*	masculine singular noun	Strong's #7965 BDB #1022
lâmed (לְ) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʿebed (עֶבֶד) [pronounced *ĢE*^{B}*-ved*]	*slave, servant; underling; subject*	masculine singular noun with a 2nd person masculine singular suffix	Strong's #5650 BDB #713
ʾâb (אָב) [pronounced *aw*^{b}*v*]	*father,* both as the head of a household, clan or tribe; *ancestor, grandfather; founder, civil leader, military leader; master, teacher*	masculine singular noun with the 1st person plural suffix	Strong's #1 BDB #3
ʿôwd (עוֹד) [pronounced *ģohd*]	*still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet*	adverb with the 3rd person masculine singular suffix	Strong's #5750 BDB #728
chay (חַי) [pronounced *KHAH-ee*]	*living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]*	masculine singular adjective; pausal form	Strong's #2416 BDB #311

Translation: They answered, "Your servant, our father, [is] well. [He is] still alive." The 11 sons would assume that pharaoh is asking pleasantries; that he is being polite. They respond honestly. Joseph is quite interested in the health and well-being of his father.

Genesis 43:28b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
qâdad (דָּדָ֖ק) [pronounced *kaw-DAHD*]	*to bow down, to worship, to prostrate oneself [out of honor or reverence]*	3rd person masculine plural, Qal imperfect	Strong's #6915 BDB #869
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
shâchah (הִשְׁתַּ֥חוּ) [pronounced *shaw-KHAW*]	*to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to*	3rd person masculine plural, Hithpael imperfect	Strong's #7812 BDB #1005

Translation: Then they bowed down and prostrated themselves [before him]. Again, they all bow down before Joseph.

Note how this is just like the dreams which Joseph had; they had come and all bowed before him in obeisance to him.

Genesis 43:28 And they answered, "Your servant, our father, is in good health. He is still alive." And they bowed down their heads and fell before him.

Jacob is still in good health, the brothers tell him; and they bow down before Joseph once again. Essentially, the brothers are all bowed before Joseph. He asks them a question, and they remain where they are, but they look up and answer him; and then they bow down again.

Referring to their father as *your servant* was the common, polite vernacular at the time.

———————————

And so he lifts up his [two] eyes and so he sees Benjamin his brother, a son of his mother. And so he says, "Is this your brother the younger [of] whom you spoke to me?" And so he says, "Elohim will be gracious [to] you, my son."	Genesis 43:29	**He lifted up his eyes and saw Benjamin, his brother, the son of his mother. So he said, "Is this your younger brother, [of] whom you spoke to me?" And he said, "May Elohim be gracious to you, my son."**

He lifted up his eyes and saw Benjamin, his brother, his mother's son. So he said, "Is this your young brother, the one you told me about?" Then he said to Benjamin, "May God give you grace, my son."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he lifts up his [two] eyes and so he sees Benjamin his brother, a son of his mother. And so he says, “Is this your brother the younger [of] whom you spoke to me?” And so he says, “Elohim will be gracious [to] you, my son.”
Dead Sea Scrolls	.
Targum of Onkelos	And he lifted up his eyes, and saw Benjamin his brother, the son of his mother; and he said, Is this your youngest brother of whom you spake to me? And he said, Mercy from the Lord be upon thee, my son [Sam. Vers. "Elohim be propitious to thee, my son."].
Targum (Pseudo-Jonathan)	And he lifted up his eyes and saw Benjamin his brother, the son of his mother, and said, Is this your youngest brother of whom you told me? And he said, Mercy from the Lord be upon thee, my son!
Revised Douay-Rheims	And Joseph lifting up his eyes, saw Benjamin his brother, by the same mother, and said: Is this your young brother, of whom you told me? And he said: God be gracious to you, my son.
Latin Vulgate	.
Aramaic ESV of Peshitta	He lifted up his eyes, and saw Benjamin, his brother, his mother's son, and said, "Is this your youngest brother, of whom you spoke to me?" He said, "God be gracious to you, my son."
Peshitta (Syriac)	And he raised up his eyes and saw his brother Benjamin, his mothers son, and said to them, Is this your youngest brother, of whom you spoke to me? And he said. May God be gracious to you, my son.
Septuagint (Greek)	And Joseph lifted up his eyes, and saw his brother Benjamin, born of the same mother; and he said, Is this your younger brother, whom you spoke of bringing to me? and he said, God have mercy on you, my son.
NETS (Greek)	.
Brenton’s Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then, lifting up his eyes, he saw Benjamin, his brother, his mother's son, and he said, Is this your youngest brother of whom you gave me word? And he said, God be good to you, my son.
Easy English	Joseph looked up and he saw Benjamin, the son of Joseph’s mother. He said, ‘Is this your youngest brother? You told me about him. Let God be *merciful to you, my son!’
Easy-to-Read Version–2006	Then Joseph saw his brother Benjamin. (Benjamin and Joseph had the same mother.) Joseph said, “Is this your youngest brother that you told me about?” Then Joseph said to Benjamin, “God bless you, my son!”
International Children’s B.	Then Joseph saw his brother Benjamin, who had the same mother as he. Joseph asked, “Is this your youngest brother you told me about?” Then Joseph said to Benjamin, “God be good to you, my son!”
God’s Word™	.
Good News Bible (TEV)	.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	.

The Living Bible	Looking at his brother Benjamin, he asked, “Is this your youngest brother, the one you told me about? How are you, my son? God be gracious to you.”
New Berkeley Version	.
New Century Version	When Joseph saw his brother Benjamin, who had the same mother as he, Joseph asked, “Is this your youngest brother you told me about?” Then he said to Benjamin, “God be good to you, my son!”
New Life Version	As he looked up, he saw his brother Benjamin, his mother's son. He said, "Is this your youngest brother whom you told me about? May God show you loving-favor, my son."
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	It was then that JoSeph looked up and saw his brother BenJamin (who was born to the same mother). And he asked, 'Is this the younger brother that you said you would bring to me?' Then he said, 'May God have mercy on you, my son.'
Beck’s American Translation	.
International Standard V	As Joseph looked up and recognized his brother Benjamin, his own mother’s son, he asked, “Is this your youngest brother about whom you spoke to me?” And he addressed him directly, “May God be gracious to you, my son [Or *you, Benny;* i.e., perhaps a nickname for Joseph’s brother Benjamin].”
Revised Knox Bible	Then Joseph looked round, and saw Benjamin there, his own mother's son; Is this, he asked, the younger brother you told me of? And he added, God be merciful to you, my son.
Today’s NIV	.
Translation for Translators	Then he saw his younger brother Benjamin, his own mother's other son. He asked them, “Is this your youngest brother, the one whom you told me about?” After they said “Yes,” he said to Benjamin, “Young man, I pray that God will act kindly toward you.”

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to lift up his eyes, and was to perceive his brother Ben-jamin, his mother's son, and was to say: Is this you all's youngest brother, of whom yous are to have spoken? He was to say: He of mighty ones was to favor you, my son.
Conservapedia	.
Ferrar-Fenton Bible	But he raised his eyes and saw Benjamin his brother, the son of his mother, and asked ; " Is this your youngest brother, of whom you spoke to me ? " Then he added, — " GOD show you mercy, my son."
God’s Truth (Tyndale)	And he lifted up his eyes and beheld his brother Ben Jamin his mothers son, and said: is this your youngest brother of whom you said unto me? And said: God be merciful unto you my son.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	Then he lifted up his eyes and saw Benjamin his brother, the son of his mother, and said, "Is this your youngest brother of whom you told me?" And he continued, "God be gracious to you, my son."
NIV, ©2011	.
Tree of Life Version	Then he lifted his eyes and saw his brother Benjamin, his mother’s son, and said, “Is this your youngest brother whom you mentioned to me?” Then he said, “May God be gracious to you, my son.”

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And he lifted up his eyes, and saw his brother, Benjamin, his mother's son, and said, Is this your younger brother of whom you spoke to me? And he said, May God stoop down in grace to you, my son.
New American Bible (2002)	.
New American Bible (2011)	.
New Jerusalem Bible	Looking about, he saw his brother Benjamin, his mother's son. 'Is this your youngest brother', he asked, 'of whom you told me?' And he added, 'God be good to you, my son.'
New RSV	.
Revised English Bible	When Joseph looked around he saw his own mother's son, his brother Benjamin, and asked, "Is this your youngest brother, of whom you told me?" and to Benjamin he said, "May God be gracious to you, my son!"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He looked up and saw Binyamin his brother, his mother's son, and said, "Is this your youngest brother, of whom you spoke to me?" and added, "May God be good to you, my son."
exeGeses companion Bible	And he lifts his eyes and sees his brother Ben Yamin, the son of his mother, and says, Is this your younger brother, of whom you said to me? And he says, Elohim grant you charism, my son.
Hebraic Roots Bible	.
JPS (Tanakh—1985)	Looking about, he saw his brother Benjamin, his mother's son, and asked, "Is this your youngest brother of whom you spoke to me?" And he went on, "May God be gracious to you, my boy."
Israeli Authorized Version	.
Kaplan Translation	[Joseph] looked up and saw his brother Benjamin, his mother's son. He said, 'This must be your youngest brother, about whom you told me.' [To Benjamin] he said, 'God be gracious to you, my son.'
Orthodox Jewish Bible	And he lifted up his eyes, and saw achiv Binyamin, ben immo, and said, Is this achichem hakaton (your younger brother), of whom ye spoke unto me? And he said, Elohim be gracious unto thee, beni.
The Scriptures 1998	.

Expanded/Embellished Bibles:

The Amplified Bible	And he looked up and saw his brother Benjamin, his mother's [only other] son, and said, "Is this your youngest brother, of whom you spoke to me?" And Joseph said, "God be gracious to you and show you favor, my son."
The Expanded Bible	When ·Joseph [└he lifted his eyes and] saw his brother Benjamin, ·who had the same mother as he [└the son of his mother], Joseph asked, "Is this your ·youngest [smallest] brother you told me about?" Then he said to Benjamin, "God be ·good [gracious] to you, my son!"
The Geneva Bible	.
Kretzmann's Commentary	And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? It was the first time in twenty-two years that he saw this brother, and the latter had been an infant of about one year when Joseph had been sold into Egypt. And he said, God be gracious unto thee, my son, an expression both of true kindness and of relationship.

NET Bible®	When Joseph looked up [*Heb* "and he lifted his eyes." The referent of "he" (Joseph) has been specified in the translation for clarity.] and saw his brother Benjamin, his mother's son, he said, "Is this your youngest brother, whom you told me about?" Then he said, "May God be gracious to you, my son [Joseph's language here becomes warmer and more personal, culminating in calling Benjamin *my son*.]."
Syndein/Thieme	And he {Joseph} lifted up his eyes, and saw his brother Benjamin, his mother's son {meaning his only full brother}, and kept on saying, "Is this your younger brother, of whom you spoke unto me?" And he {Joseph} kept on saying {to Benjamin}, " 'Elohiym/Godhead be gracious unto you, my son."
The Voice	Then Joseph looked up and saw his brother Benjamin, his mother's son. **Joseph:** Is this your youngest brother whom you told me about last time? God's grace be upon you, my son!

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he lifted up his eyes and he saw Binyamin [Son of the right hand] his brother, the son of his mother and he said, is this your brother, the small one which you said to me, and he said, Elohiym [Powers] will show you beauty my son,... Footnote: - The grammar of the phrase "and~he~will~Say 'Elohiym [Powers]' he~will~Show.beauty~you(ms) Son~me" can also be translated as "and Elohiym said, he will show you beauty my son."
Concordant Literal Version	And lifting is Joseph his eyes and seeing Benjamin, his brother, his mother's son. And saying is he, "Is this your small brother of whom you said you would bring him to me? And saying is he, "The Elohim be gracious to you, my son!"
Context Group Version	And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said, Is this your { pl } youngest brother, of whom you { pl } spoke to me? And he said, God be gracious to you, my son.
Darby Translation	.
Emphasized Bible	.
English Standard Version	And he lifted up his eyes and saw his brother Benjamin, his mother's son, and said, "Is this your youngest brother, of whom you spoke to me? God be gracious to you, my son!"
English Standard V. – UK	.
Green's Literal Translation	And he raised his eyes and saw his brother Benjamin, the son of his mother. And he said, Is this your youngest brother of whom you spoke to me? And he said, May God favor you, my son.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	.
New European Version	.
New King James Version	.
Owen's Translation	.
Brenner'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 lifts up his eyes, and sees Benjamin his brother, his mother's son, and says, "Is this your young brother, of whom you [all] have spoken unto me?" And he says, "God favour you, my son."

The gist of this passage:

Genesis 43:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
nâsâʾ (אָשָׂנ) [pronounced *naw-SAW*]	*to lift up, to bear, to carry*	3rd person masculine singular, Qal imperfect	Strong's #5375 BDB #669
ʿêynayim (מַיְנֵיע) [pronounced *ġay-nah-YIM*]	*eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface*	feminine dual noun with the 3rd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

Translation: He lifted up his eyes... This is an expression, and it does not mean that one's eyes were downcast, and then they lift them up higher. It simply means that the subject is looking more carefully at what is in front of him. Before him are now 11 brothers, whereas, before, he had only seen 10.

Genesis 43:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
râʾâh (הָאָר) [pronounced *raw-AWH*]	*to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know*	3rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Binᵉyâmin (ִמָינְב) [pronounced *bin-yaw-MIN*]	transliterated *Benjamin,* it means *son of [my] right hand*	masculine proper noun	Strong's #1144 BDB #122
ʾâch (אָח) [pronounced *awhk*]	*brother, half-brother; kinsman* or *close relative; one who resembles*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #251 BDB #26
bên (בֵן) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119

Genesis 43:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêm (אֵם) [pronounced *aim*]	*mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #517 BDB #51

Translation: ...and saw Benjamin, his brother, the son of his mother. When looking over his 11 brothers carefully, Joseph was able to pick out Benjamin. No doubt, he had identified his other brothers by this time, and he knew the 11th was Benjamin (who would have been quite young when Joseph was taken to Egypt).

Genesis 43:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâmar (רַמָא) [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*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
hă (הֲ) [pronounced *heh*]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb *to be* may be implied. This can be used in an indirect interrogation and translated *whether*.		Strong's #none BDB #209
zeh (זֶה) [pronounced *zeh*]	*here, this, this one; thus;* possibly *another*	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
ʾâch (חָא) [pronounced *awhk*]	*brother, half-brother; kinsman* or *close relative; one who resembles*	masculine singular noun with the 2nd person masculine plural suffix	Strong's #251 BDB #26
qâṭôn (ןטָק) [pronounced *kaw-TOHN*]	*small, insignificant, unimportant; lesser;* a word particularly used for *youth, younger*	masculine singular adjective; with the definite article	Strong's #6996 BDB #882
ʾăsher (רֶשֲׁא) [pronounced *ash-ER*]	*that, which, when, who, whom; where*	relative pronoun	Strong's #834 BDB #81

Genesis 43:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâmar (רַמָא) [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*	2nd person plural, Qal perfect	Strong's #559 BDB #55
ʾel (לֶא) [pronounced *ehl*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied) with the 1st person singular suffix	Strong's #413 BDB #39

Translation: So he said, "Is this your younger brother, [of] whom you spoke to me?" He asks his brothers, "Is this your younger brother, the one that you told me about?"

Genesis 43:29d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâmar (רַמָא) [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*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
ʾĔlôhîym (מִיהֹלֱא) [pronounced *el-o-HEEM*]	*God; gods, foreign gods, god; rulers, judges; superhuman ones, angels;* transliterated *Elohim*	masculine plural noun	Strong's #430 BDB #43
chânan (ןַנָח) [pronounced *khaw-NAHN*]	*to bend, to stoop over, to show grace [favor] [often as a superior would do on behalf of an inferior], to show mercy, to be gracious; to be favorably inclined [toward someone]; to give [someone something] out of grace*	3rd person masculine singular, Qal imperfect with the 2nd person masculine singular suffix	Strong's #2603, #2589 BDB #335
bên (בְ) [pronounced *bane*]	*son, descendant*	masculine singular noun with the 1st person singular suffix	Strong's #1121 BDB #119

Translation: And he said, "May Elohim be gracious to you, my son." He then turns to this younger brother and addresses him, asking that God's grace be given to him.

Joseph was no doubt filled with emotion when he said this, not having seen his younger brother for twenty years. Secondly, Joseph called him *my son,* which is *beni* in the Hebrew, a shortened version for *Benjamin*. Whether he says these words himself, or an interpreter says them, his final word, *beni,* causes Joseph to become quite choked up over this whole thing.

Genesis 43:29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, "Is this your younger brother of whom you spoke to me?" And he said, "God bless you, my son."

Joseph is seeing his younger brother for the first time in over 20 years. Benjamin is his full brother; their mother Rachel died giving birth to Benjamin.

Although most of the time, Joseph is actually speaking to them through an interpreter, there are possibly 2 times when he speaks directly to his brothers. Here would be one of those times where he says, "God bless you, my son" in their language. No doubt, if Joseph spoke that directly to him in Hebrew, that he gave it an Egyptian accent.[37]

I believe that Joseph spoke directly to his brothers on at least two occasions. Here, and when he told his brothers, "I fear God." These are things which he presumably could have learned to say in their language[38] and words which were important for him to say directly to his brothers.

And so makes haste Joseph for grows tender his compassions unto his brother. And so he seeks to weep and so he enters into the private chamber and so he weeps there. And so he washes his faces and so he comes out and so he controls himself. And so he says, "Set out, you [all] bread."	Genesis 43:30–31	**Joseph quickly acted, for his compassions yearned for his brother. He sought a place to cry, so he entered into the private chamber and he wept there. Then he washed his face and came out, controlling himself. Then he said, "Serve the bread."**

Joseph quickly acted to find a private place where he could cry, as his compassion for his brother was overwhelming him. He wept in his private chamber, but then washed his face and came out (no one knew what he was doing). Then he said, "Let the meal be served."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so makes haste Joseph for grows tender his compassions unto his brother. And so he seeks to weep and so he enters into the private chamber and so he weeps there. And so he washes his faces and so he comes out and so he controls himself. And so he says, "Set out, you [all] bread."
Dead Sea Scrolls	.
Targum of Onkelos	And Joseph made haste, for his bowels were commoved over his brother, and he sought (where) to weep; and he entered into the chamber, the place of sleeping, and wept there. And he washed his face, and came out, and was comforted, and said, Put on bread;...
Targum (Pseudo-Jonathan)	And Joseph made haste, for his compassions were moved upon his brother, and he sought to weep, and he went into the chamber [JERUSALEM. Into the chamber]

[37] This is pure speculation on my part that Joseph spoke directly to Benjamin in their language and that he put an Egyptian accent on what he said. I believe I am accurate here, however.

[38] Obviously, Joseph knows their language, as these are his brothers. If he spoke to them directly, without an interpreter, they would assume that he learned these short phrases.

	the house of sleep, and wept there. And he washed [JERUSALEM. And he washed] his face from tears, and came forth, and hastened and said, Set bread.
Revised Douay-Rheims	And he made haste because his heart was moved upon his brother, and tears gushed out: And going into his chamber he wept. And when he had washed his face, coming out again, he refrained himself, and said: Set bread on the table.
Latin Vulgate	.
Aramaic ESV of Peshitta	Yoseph hurried, for his heart yearned over his brother; and he sought a place to weep. He entered into his room, and wept there. He washed his face, and came out. He controlled himself, and said, "Serve the meal."
Peshitta (Syriac)	And Joseph made haste; for his heart did yearn for his brother; and he sought where to weep; and he entered into his chamber and wept there. Then he washed his face and went out and controlled his emotions and said, Let us eat.
Septuagint (Greek)	And Joseph was troubled, for his bowels yearned over his brother, and he sought to weep; and he went into his chamber, and wept there. And he washed his face and came out, and refrained himself, and said, Set on bread.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Joseph's heart went out to his brother, and he went quickly into his room, for he was overcome with weeping. Then, after washing his face, he came out, and controlling his feelings said, Put food before us.
Easy English	Then Joseph hurried out. He needed to cry alone. He very much wanted to hug his brother. He went into his room and he wept. Then Joseph washed his face and he came out. He made himself calm and he ordered the servants to bring the food.
Easy-to-Read Version–2006	Joseph felt a strong desire to show his brother Benjamin that he loved him. He was about to cry and didn't want his brothers to see him, so he ran into his private room and cried there. Then Joseph washed his face and came out. He regained control of himself and said, "Now it is time to eat."
International Children's B.	Then Joseph hurried off. He had to hold back the tears when he saw his brother Benjamin. So Joseph went into his room and cried there. Then he washed his face and came out. He controlled himself and said, "Serve the meal."
God's Word™	Deeply moved at the sight of his brother, he hurried away, looking for a place to cry. He went into his private room and cried there. Then he washed his face and came out. He was in control of his emotions when he said, "Serve the food."
Good News Bible (TEV)	Then Joseph left suddenly, because his heart was full of tender feelings for his brother. He was about to break down, so he went to his room and cried. After he had washed his face, he came out, and controlling himself, he ordered the meal to be served.
The Message	Deeply moved on seeing his brother and about to burst into tears, Joseph hurried out into another room and had a good cry. Then he washed his face, got a grip on himself, and said, "Let's eat."
Names of God Bible	.
NIRV	.
New Simplified Bible	Right away he rushed off to his room and cried because of his love for Benjamin. After washing his face and returning, he was able to control himself. He said: »Serve the meal!«

Thought-for-thought translations; paraphrases:

Common English Bible	Joseph's feelings for his brother were so strong he was about to weep, so he rushed to another room and wept there. He washed his face, came back, pulled himself together, and said, "Set out the dinner."
Contemporary English V.	Right away he rushed off to his room and cried because of his love for Benjamin. After washing his face and returning, he was able to control himself and said, "Serve the meal!"
The Living Bible	Then Joseph made a hasty exit, for he was overcome with love for his brother and had to go out and cry. Going into his bedroom, he wept there. Then he washed his face and came out, keeping himself under control. "Let's eat," he said.
New Berkeley Version	.
New Century Version	Then Joseph hurried off because he had to hold back the tears when he saw his brother Benjamin. So Joseph went into his room and cried there. Then he washed his face and came out. He controlled himself and said, "Serve the meal."
New Life Version	Then Joseph went out in a hurry. For he had much feeling for his brother. He went in his room and cried. Then he washed his face and came out. Hiding his feelings, he said, "Bring the food."
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	Well, JoSeph's emotions overcame him, because he missed his brother so much, and he wanted to cry. So he went to his inner room and cried there. Then he washed his face and regained his composure, and came out and said: 'Bring on the bread!'
Beck's American Translation	.
International Standard V	At this, Joseph hurried out, deeply moved because of his brother, and looked for a place to weep by himself. He entered his personal quarters, wept there awhile [The Heb. lacks *awhile*], then washed his face and came out. Barely controlling himself, he ordered his staff to serve the meal.
Revised Knox Bible	After this he could wait no more; his heart went out to this, his own brother, and the tears began to come. He withdrew into his private room, and there wept; then washed his face and came out again, master of himself; Serve the meal, he said.
Today's NIV	.
Translation for Translators	Joseph quickly left the room. He realized that he was about to cry because he ◂ was full of emotion about his younger brother/loved his younger brother so much▸. He went into his private room and cried there. Then, after he washed the tears from his face, he came out, and controlling his emotions, he said to the servants, "Serve the food!"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to hasten, for his affection is to have become tender to his brother, and was to seek where to weep. He was to come into his chamber, and was to weep. He was to wash his face, and was to go out, and was to hold himself back, and was to say: Be setting out food.
Conservapedia	Joseph hurried, because he felt fervid compassions toward his brother. He looked for a private place where he could go and weep. He retired to his private chamber and wept there. Then he washed his face, and went out, and checked himself, and said, "Serve the bread."
Ferrar-Fenton Bible	Then Joseph hastened, for his affection burned for his brother, and he sought to weep, so he went into his chamber and wept there. But afterwards he washed his face and came again, and restrained himself, and ordered dinner to be served.

God's Truth (Tyndale)	And Joseph made haste (for his heart did melt upon his brother) and sought where to weep, and entered into his chamber, for to weep there. And he washed his face and came out and refrained himself, and bade set bread on the table.
HCSB	Joseph hurried out because he was overcome with emotion for his brother, and he was about to weep. He went into an inner room to weep. Then he washed his face and came out. Regaining his composure, he said, "Serve the meal."
Jubilee Bible 2000	.
Lexham English Bible	Then Joseph {hurried away}, {being overcome with emotion} toward his brother, and sought for [a place] to cry. Then he went into a room and wept there. Then he washed his face and went out, now controlling himself, and said, "Serve the food."
NIV, ©2011	Deeply moved at the sight of his brother, Joseph hurried out and looked for a place to weep. He went into his private room and wept there. After he had washed his face, he came out and, controlling himself, said, "Serve the food."
Tree of Life Version	Then Joseph hurried out because his compassion grew warm and tender toward his brother so that he wanted to cry. So he went into an inner room and wept there. Then he washed his face, came out, and controlled himself. "Serve the food," he said.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Joseph flowed like liquid, because his compassion was moved deeply toward his brother, and he searched for somewhere to weep; and he came into an apartment, and wept there. And he washed his face, and went out, and controlled himself, and said, Serve the food.
New American Bible (2002)	.
New American Bible (2011)	.
New Jerusalem Bible	Joseph hurried out; so strong was the affection he felt for his brother that he wanted to cry. He went into his room and there he wept. After washing his face he returned and, controlling himself, gave the order: 'Serve the meal.'
New RSV	With that, Joseph hurried out, because he was overcome with affection for his brother, and he was about to weep. So he went into a private room and wept there. Then he washed his face and came out; and controlling himself he said, 'Serve the meal.'
Revised English Bible	Joseph, suddenly overcome by his feelings for his brother, was almost in tears, and he went into the inner room and wept. Then, having bathed his face, he came out and, with his feelings now under control, he ordered the meal to be served.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then Yosef hurried out, because his feelings toward his brother were so strong that he wanted to cry; he went into his bedroom and there he wept. Then he washed his face and came out, but he controlled himself as he gave the order to serve the meal.
exeGeses companion Bible	And Yoseph hastens; for his mercies yearn on his brother: and he seeks where to weep; and he enters his chamber and weeps there: and he bathes his face and goes out and restrains himself and says, Set on bread.
Hebraic Roots Bible	.
JPS (Tanakh—1985)	With that, Joseph hurried out, for he was overcome with feeling toward his brother and was on the verge of tears; he went into a room and wept there. Then he

	washed his face, reappeared, and—now in control of himself—gave the order, "Serve the meal."
Israeli Authorized Version	.
Kaplan Translation	Joseph rushed out. His emotions had been aroused by his brother, and he had to weep. He went to a room and there he wept. He washed his face and came out. Holding in his emotions, he said, 'Serve the meal.'
Orthodox Jewish Bible	And Yosef made haste; for his compassion was stirred upon achiv (his brother); and he sought where to weep; and he entered into his cheder, and wept there. And he washed his face, and went out, and controlled himself, and said, Serve lechem.
The Scriptures 1998	.

Expanded/Embellished Bibles:

The Amplified Bible	Then Joseph hurried out [of the room] because his heart was deeply touched over his brother, and he sought privacy to weep; so he entered his chamber and wept there. Then he washed his face and came out, and, restraining himself, said, "Let the meal be served."
The Expanded Bible	Then Joseph hurried off because he ·had to hold back the tears [[L]was overwhelmed with affection] when he saw his brother Benjamin. So Joseph went into his room and cried there. Then he washed his face and came out. He controlled himself and said, "Serve the meal."
The Geneva Bible	.
Kretzmann's Commentary	And Joseph made haste; for his bowels did yearn upon his brother, his love excited his feelings to such an extent that he could no longer control himself; and he sought where to weep; and he entered in to his chamber, and wept there. In the seclusion of his own room he could give free vent to his feelings. And he washed his face, and went out, and refrained himself, he forcibly kept his feelings under control, and said, set on bread; thereby ordering dinner to be served.
NET Bible®	Joseph hurried out, for he was overcome by affection for his brother and was at the point of tears [*Heb* "and he sought to weep."]. So he went to his room and wept there. Then he washed his face and came out. With composure he said [*Heb* "and he controlled himself and said."], "Set out the food."
Syndein/Thieme	And Joseph 'moved {away} quickly' {mahar} for his 'emotional pattern'/bowels {racham} did yearn {to hug} upon his brother and he sought where to weep {in private} and he entered into his chamber, and wept there. And he washed his face {cleaned off the tears of joy}, and went out, and refrained himself, and kept on saying, "Bring on the food."
The Voice	Joseph hurried from the room because he was overwhelmed *with affection* for his brother and was afraid he would cry *in front of everyone*. So he went into a private room and wept there. After *he regained his composure,* he washed his face and came out. With a controlled voice, he commanded *his servants*. **Joseph:** You may serve the meal.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and Yoseph [Adding] hurried given that his bowels burned black for his brother and he searched out to weep and he came unto the chamber and he wept unto there, and he washed his face and he went out and he held himself back and he said, set bread in place,...
Concordant Literal Version	And hastening is Joseph, for fervid is his compassion for his brother, and seeking is he to weep. And entering is he his chamber and is weeping there. And washing

	is he his face and faring forth. And checking himself is he, and saying "Place on bread.
Context Group Version	And Joseph hurried; for his heart yearned over his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and came out; and he refrained himself, and said, Set the bread { food }.
Darby Translation	.
Emphasized Bible	And Joseph made haste for his compassions towards his brother were pent up, and he sought to weep,—so he went into the inner chamber and wept there, Then bathed he his face and came forth,—and restrained himself, and said Set on bread!
English Standard Version	.
English Standard V. – UK	Then Joseph hurried out, for his compassion grew warm for his brother, and he sought a place to weep. And he entered his chamber and wept there. Then he washed his face and came out. And controlling himself he said, “Serve the food.”
Green’s Literal Translation	.
H. C. Leupold	.
Jack Ballinger’s translation	.
Modern English Version	Joseph hurried out, for he was deeply moved over his brother and sought a place to weep. So he entered into his chamber and wept there. Then he washed his face and came out. Controlling himself, he said, “Serve the food.”
Modern KJV	.
NASB	Joseph hurried out for he was deeply stirred over his brother, and he sought a place to weep; and he entered his chamber and wept there. Then he washed his face and came out; and he controlled himself and said, “Serve the meal.”
New European Version	.
New King James Version	Now his heart yearned for his brother; so Joseph made haste and sought somewhere to weep. And he went into his chamber and wept there. Then he washed his face and came out; and he restrained himself, and said, “Serve the bread.”
Owen's Translation	.
Brenner’s Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	And Joseph made haste, for his heart yearned for his brother, and he sought somewhere to weep; and he entered into his chamber and wept there. And he washed his face and went out, and restrained himself, and said, "Set on the bread."
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 hastens, for his bowels have been moved for his brother, and he seeks to weep, and enters the inner chamber, and weeps there; and he washes his face, and goes out, and refrains himself, and says, “Place bread.”

The gist of this passage: Joseph is so moved with emotion at seeing his brother, that he becomes choked up and he goes to another room to weep. He gets himself under control and returns, ordering that the dinner be started.

Genesis 43:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
mâhar (מַהַר) [pronounced *maw-HAHR*]	*to hasten, to hurry, to hustle, to make haste, to rush;* its transitive use is *to prepare quickly, to bring quickly, to do quickly*	3rd person masculine singular, Piel imperfect	Strong's #4116 BDB #554
Yôwçêph (יוֹסֵף) [pronounced *yoh-SAYF*]	*he adds, he increases;* transliterated *Joseph*	proper masculine noun	Strong's #3130 BDB #415
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
kâmar (כָּמַר) [pronounced *kaw-MAHR*]	*to grow warm, to grow tender, to become hot; to become emotionally agitated; to yearn;* possibly, *to become gloomy, to become black, to be sad*	3rd person feminine singular, Niphal perfect	Strong's #3648 BDB #485
rachămîym (מִיִּמְחַר) [pronounced *rah-khuh-MEEM*]	*tender affections; pity, grace, favor; compassion, mercies;* literally, *bowels, inner parts*	masculine plural noun with the 3rd person masculine singular suffix	Strong's #7356 BDB #933
ʾel (לֶא) [pronounced *ehl*]	*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
ʾâch (חָא) [pronounced *awhk*]	*brother, half-brother; kinsman* or *close relative; one who resembles*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #251 BDB #26

The NET Bible: *Heb "for his affection boiled up concerning his brother." The same expression is used in 1Kgs 3:26 for the mother's feelings for her endangered child.*[39]

Translation: Joseph quickly acted, for his compassions yearned for his brother. Joseph, at seeing his younger brother, for whom he had great compassion, was overcome with emotion. He had to quickly act, lest he break out in tears before them all. At this point, none of Joseph's brothers knows or even suspects who Joseph actually is.

The noun is not the word we find for the heart but it is masculine plural (with a 3rd person masculine singular suffix) of the word rachămîym (מִיִּמְחַר) [pronounced *rah-khuh-MEEM*] in the singular can mean *womb* and, by extension, *maiden*. However, in the plural it literally means *bowels, inner portions of man*; however, it is never really used literally in the Bible like that. Its figurative meaning is *compassions, emotions, brotherly feelings, motherly feelings*. The Bible often used words which described inner organs which could not be seen for emotions, thoughts and feelings, which could not be seen. The verb for this noun is the 3rd person plural, Niphal perfect of kâmar (כָּמַר) [pronounced *kaw-MAHR*] which means *to become warm, to grow hot*; figuratively, it means *to become emotional,*

[39] From **https://bible.org/netbible/index.htm?gen43.htm** (footnote); accessed August 28, 2016.

to become warm, to be deeply affect by emotion; to be overcome with emotion; to become tender. It is only found used in this way in our passage, 1Kings 3:26 and Hos. 11:8.

The first verb I translated as an adverb for better English sense, but it is the Piel imperfect of mâhar (רַחָמ) [pronounced *maw-HAHR*] and it means *to hurry, to hasten, to make haste*. The Piel is the intensive stem, meaning he had to quickly get out of there before he began crying in front of them. This is a verb and used in the beginning of the sentence (not in the middle where I put it) meaning that the first thought that went through Joseph's head upon seeing his brother was he had to quickly get out of there, because he felt so emotional. He quickly moved into a private room where he could not be heard and he cried there.

Genesis 43:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
bâqash (שַׁקַב) [pronounced *baw-KAHSH*]	*to seek, to search, to desire, to strive after, to attempt to get, to require, to demand, to ask, to seek with desire and diligence*	3rd person masculine singular, Piel imperfect	Strong's #1245 BDB #134
lâmed (ל) [pronounced *l^{e}*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
bâkâh (הָכָּב) [pronounced *baw-KAW*]	*to weep [for] (in grief, humiliation, or joy), to weep [bitterly], to weep upon [i.e., to embrace and week], to cry [for], to bewail*	Qal infinitive construct	Strong's #1058 BDB #113

Translation: He sought a place to cry,... The idea is, not that he looked around from place to place to find the right room to cry in. He did not plan on becoming so emotional at seeing his younger brother, so *his seeking* simply indicates that he realized that he was about to cry, he thought about it, and decided quickly where the best place would be that he could go to and quietly weep.

I think that Joseph inadvertently triggered these feelings himself, simply by calling Benjamin *beni*.

Genesis 43:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
bôw' (אוֹב) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter, to advance; to attain*	3rd person masculine singular, Qal imperfect	Strong's #935 BDB #97

Genesis 43:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
cheder (חֶדֶר) [pronounced *KHEH-dehr*]	*chamber, room, private room; private office; innermost part; inward parts*	masculine singular noun with the definite article and with the directional hê	Strong's #2315 (and #2316) BDB #293

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: ...so he entered into the private chamber... Joseph had a private chamber which was nearby. I would assume that this is the master bedroom; or his private room or office in his home. It was probably near, he knew he could probably step into that room and not be seen or heard by his guests.

I do not know exactly how their doors were set up (or if they had doors as we think of them).

Genesis 43:30d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
bâkâh (בָּכָה) [pronounced *baw-KAW*]	*to weep [for] (in grief, humiliation, or joy), to weep [bitterly], to weep upon [i.e., to embrace and week], to cry [for], to bewail*	3rd person masculine singular, Qal imperfect	Strong's #1058 BDB #113
shâm (שָׁם) [pronounced *shawm*]	*there; at that time, then; therein, in that thing*	adverb of place with the directional hê	Strong's #8033 BDB #1027

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 he wept there. In this private room, Joseph wept. He can reasonably assume that he could not be heard or seen here.

Genesis 43:30 And Joseph made haste, for his bowels yearned toward his brother. And he sought a place to weep. And he entered into his room and wept there.

The original language is rather unseemly, with Joseph's *bowels yearning*. In the Hebrew, the bowels, kidneys, and heart were all used to refer to people's inner thoughts and/or emotions. Joseph, no doubt, wanted to embrace his brothers at this time—particularly his younger brother, Benjamin. However, any sort of emotional expression would have seemed very odd to the brothers. In any case, Joseph is deeply moved.

The ESV reads: Then Joseph hurried out, for his compassion grew warm for his brother,...

Joseph was overtaken with emotion at seeing his younger, full brother. He quickly left for another room in which to tear up.

Because of all that happened, Joseph is still unsure about revealing himself to his 10 older brothers; but he feels a strong brotherly love toward his full brother, who was quite young when the others sold him into slavery.

Joseph hurrying out is exiting the room before he begins crying in front of them. He cannot break down and cry in front of them. This would have confused his brothers considerably.

Family is extremely important and God designed marriage and then the family as natural institutions for the perpetuation and survival of the human race. You can always tell when a movement is satanic if the promote concepts which are anti-marriage (e.g., homosexual *marriage,* polygamy[40]) or anti-family (for instance, acceptance of gay families being taught to grammar school children; the idea that *it takes a village [to raise a child]*[41]).

In a normal family, there is a natural affinity between siblings; and between parents and children.

Genesis 43:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
râchats (רָחַץ) [pronounced *raw-BAHTS*]	*to wash, to bathe (oneself), to wash off (away);* possibly *to declare oneself innocent*	3rd person masculine singular, Qal imperfect	Strong's #7364 BDB #934
pânîym (מִפְנֵי) [pronounced *paw-NEEM*]	*face, faces, countenance; presence; person; surface*	masculine plural construct (plural acts like English singular) with the 3rd person masculine singular suffix	Strong's #6440 BDB #815

When found by itself, pânîym, without a preposition preceding it and with a personal possessive pronoun, can be used for doing or saying something to someone, in front of someone or in their presence.

Translation: Then he washed his face... Joseph then washed his face, so there were so kind of facilities there; probably a bowl of water. He was washing away his tears and making himself presentable so that his guests have no idea what has been going on.

[40] The Bible does *not* endorse polygamy.

[41] This is a very statist notion, where ultimately, the responsibility for raising a child is placed in a political structure, rather than in the naturally capable hands of a mother and father.

Genesis 43:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
yâtsâʾ (אָצָא) [pronounced *yaw-TZAWH*]	*to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]*	3rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
yâtsâʾ (אָצָא) [pronounced *yaw-TZAWH*]	*to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]*	3rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
ʾâphaq (קָפָא) [pronounced *aw-FAHK*]	*to hold onself back, to restrain oneself; to force oneself, to compel oneself*	3rd person masculine singular, Hithpael imperfect	Strong's #662 BDB #67

Translation: ...and came out, controlling himself. Joseph came out of the private room, his emotions under control.

Genesis 43:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâmar (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*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
sîym (שִׂים) [pronounced *seem*]; also spelled sûwm (שׂוּם) [pronounced *soom*]	*put, place, set; make; appoint*	2nd person masculine plural, Qal imperative	Strong's #7760 BDB #962
lechem (לֶחֶם) [pronounced *LEH-khem*]	literally means *bread;* used more generally for *food*	masculine singular noun; pausal form	Strong's #3899 BDB #536

Keil and Delitzsch: *לחם is the most common, all-comprehensive name for nourishment*.[42]

Translation: Then he said, "Serve the bread." Joseph assumes his position as host and ruler, and orders that the meal be served.

[42] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; Prov. 9:4–6.

In case you have wondered why we often find the word *bread* used where we would use the word *food*. In the ancient world, it is estimated that three out of four people subsisted almost entirely upon bread made of barley or of wheat. So for those in the ancient world, the word *bread* was essentially synonymous with the concept of food.

Joseph was not yet ready to reveal to his brothers who he was; plus he had a wonderfully humorous thing which he had been planning to do, which would not work if they knew who he was.

Genesis 43:31 And he washed his face, and went out, and controlled himself, and said, "Set the bread on."

Joseph got himself under control, and then went out and rejoined his brothers, and ordered that the bread be served. His brothers have no idea that Joseph was emotionally stirred, as he remained out of their sight while emoting.

Remember, all of this time, Joseph is speaking in Egyptian (perhaps with the exception of his direct remark to Benjamin). When necessary, an interpreter (probably the man who brought Joseph's brothers to his house) interprets for them.

And so they set to him to his separation and to them to their separation; and to the Egyptian, those eating with him to their separation; for is not able the Egyptian to eat with the Hebrews bread; for an abomination she [is] to Egyptians.	Genesis 43:32	**They placed him by himself and them by themselves; and the Egyptian and those eating with them, by themselves, for an Egyptian is unable to eat bread with Hebrews; because it [is] an abomination to the Egyptians.**

Joseph's servants placed him by himself and his brothers by themselves; and the Egyptians eating with them, by themselves; for Egyptians are not allowed to eat bread with Hebrews—it is an abomination to them.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they set to him to his separation and to them to their separation; and to the Egyptian, those eating with him to their separation; for is not able the Egyptian to eat with the Hebrews bread; for an abomination she [is] to Egyptians.
Dead Sea Scrolls	.
Targum of Onkelos	And he washed his face, and came out, and was comforted, and said, Put on bread; and they set for him alone, and for them alone, and for the Mizraee who ate with him, alone. For the Mizraee might not eat bread with the Hivraee, because the animals that the Mizraee worshipped the Hivraee did eat. V. 31 is included for context.
Targum (Pseudo-Jonathan)	And they set for him by himself, and for them by themselves, and for the Mizraee who ate with him by themselves; for it was not proper for the Mizraee to eat bread with the Yehudaee, because the animals which the Mizraee worshipped the Yehudaee ate.
Revised Douay-Rheims	And when it was set on, for Joseph apart, and for his brethren apart, for the Egyptians also that ate with him, apart, (for it is unlawful for the Egyptians to eat with the Hebrews, and they think such a feast profane:)
Latin Vulgate	.

Aramaic ESV of Peshitta	They served him by himself, and them by themselves, and the Egyptians, that ate with him, by themselves, because the Egyptians do not eat bread with the Hebrews, for that is an abomination to the Egyptians.
Peshitta (Syriac)	And they served Joseph by himself, and them by themselves, and the Egyptians, who did eat with him, by themselves; because the Egyptians could not eat bread with the Hebrews; for that is an abomination to the Egyptians.
Septuagint (Greek)	And they set on *bread* for him alone, and for them by themselves, and for the Egyptians feasting with him by themselves, for the Egyptians could not eat bread with the Hebrews, for it is an abomination to the Egyptians.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they put a meal ready for him by himself, and for them by themselves, and for the Egyptians who were with him by themselves; because the Egyptians may not take food with the Hebrews, for that would make them unclean.
Easy English	The servants served Joseph separately. They served the brothers separately and they served the other *Egyptians separately. *Egyptians could not eat food with *Hebrews. *Egyptians did not eat with people from other nations. The *Egyptians believed that it was a very evil thing.
Easy-to-Read Version–2006	The servants seated Joseph at a table by himself. His brothers were at another table by themselves, and the Egyptians were at a table by themselves. The Egyptians believed that it was wrong for them to eat with Hebrews.
International Children's B.	So they served Joseph at one table. They served his brothers at another table. And they served the Egyptians who ate with him at another table. This was because Egyptians did not like Hebrews and never ate with them.
God's Word™	He was served separately from his brothers. The Egyptians who were there with him were also served separately, because they found it offensive to eat with Hebrews.
Good News Bible (TEV)	After he had washed his face, he came out, and controlling himself, he ordered the meal to be served. Joseph was served at one table and his brothers at another. The Egyptians who were eating there were served separately, because they considered it beneath their dignity to eat with Hebrews. V. 31 is included for context.
The Message	Joseph was served at his private table, the brothers off by themselves and the Egyptians off by themselves (Egyptians won't eat at the same table with Hebrews; it's repulsive to them).
Names of God Bible	.
NIRV	They served Joseph by himself. They served the brothers by themselves. They also served the Egyptians who ate with Joseph by themselves. Because of their beliefs, Egyptians couldn't eat with Hebrews.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	So they set out his food by himself, their food by themselves, and the Egyptians' who ate with him by themselves because Egyptians don't allow themselves to eat with Hebrews; the Egyptians think it beneath their dignity.
Contemporary English V.	Joseph was served at a table by himself, and his brothers were served at another. The Egyptians sat at yet another table, because Egyptians felt it was disgusting to eat with Hebrews.

The Living Bible	Joseph ate by himself, his brothers were served at a separate table, and the Egyptians at still another; for Egyptians despise Hebrews and never eat with them.
New Berkeley Version	.
New Century Version	So they served Joseph at one table, his brothers at another table, and the Egyptians who ate with him at another table. This was because Egyptians did not like Hebrews and never ate with them.
New Life Version	So they brought food to Joseph by himself, and to them by themselves, and to the Egyptians who ate with him by themselves. The Egyptians could not eat bread with the Hebrews because they thought it would be sinful.
New Living Translation	The waiters served Joseph at his own table, and his brothers were served at a separate table. The Egyptians who ate with Joseph sat at their own table, because Egyptians despise Hebrews and refuse to eat with them.

Partially literal and partially paraphrased translations:

American English Bible	So they set out bread for JoSeph, for his servants, and for the Egyptians who were eating with him, but not for [his brothers], because the Egyptians considered it dishonorable to eat bread with Hebrews.
Beck's American Translation	.
International Standard V	.
New Advent (Knox) Bible	So food was brought, with separate portions for Joseph, for his brethren, and for the Egyptians who kept them company; the Egyptians are not allowed to eat with men of Hebrew blood, and would think it foul disgrace to share a meal with them.
Today's NIV	.
Translation for Translators	The people of Egypt considered that it was disgraceful for them to eat with Hebrews, so the servants served food to Joseph by himself, and served the other people of Egypt who ate with him by themselves, and they served Joseph's older brothers and younger brother by themselves.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They were to set themselves from the Egyptians, while eating - were the Egyptians to be able to eat food with the Hebrews? - It is to be an abomination in Egypt.
Conservapedia	They set food before him alone in one place, and before his visitors apart in another place, and before the Egyptians who were dining with him in still another place. Egyptians would not eat bread with Hebrews; that is an abhorrence to Egyptians.
Ferrar-Fenton Bible	They therefore served it for him, by himself; and to them apart, by themselves; for the Mitzerites dined by themselves ; for the Mitzerites are not allowed to eat food with foreigners: for that is disgusting to the Mitzerites.
God's Truth (Tyndale)	.
HCSB	They served him by himself, his brothers by themselves, and the Egyptians who were eating with him by themselves, because Egyptians could not eat with Hebrews, since that is abhorrent to them.
Jubilee Bible 2000	.
Lexham English Bible	.
NIV, ©2011	They served him by himself, the brothers by themselves, and the Egyptians who ate with him by themselves, because Egyptians could not eat with Hebrews, for that is detestable to Egyptians.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He was served separately and so were they, and the Egyptians as well, for the Egyptians cannot share a meal with Hebrews; for the Egyptians this would be a shame.
The Heritage Bible	And they put out for him separate, and for them separate, and for the Egyptians eating with him, separate, because the Egyptians are not allowed to eat food with the Hebrews, because that is an abomination to the Egyptians.
New American Bible (2002)	.
New American Bible (2011)	It was served separately to him [**Separately to him:** that Joseph did not eat with the other Egyptians was apparently a matter of rank.], to the brothers, and to the Egyptians who partook of his board. Egyptians may not eat with Hebrews; that is abhorrent to them.
New Jerusalem Bible	He was served separately; so were they, and so were the Egyptians who ate in his household, for the Egyptians could not take food with Hebrews; Egyptians have a horror of doing so.
New RSV	.
Revised English Bible	He was served by himself, and the brothers by themselves; the Egyptians who were at the meal were also served separately, for to Egyptians it is abhorrent to eat with Hebrews.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They served him by himself, the brothers by themselves, and the Egyptians included at the meal by themselves — Egyptians don't eat with Hebrews, because that is abhorrent to them.
exeGeses companion Bible	And they set on for him by himself and for them by themselves and for the Misrayim who eat with him by themselves - because the Misrayim cannot eat bread with the Hebrews; for that is an abhorrence to the Misrayim.
Hebraic Roots Bible	.
JPS (Tanakh—1985)	.
Israeli Authorized Version	.
Kaplan Translation	[Joseph] was served by himself, and [the brothers] by themselves. The Egyptians who were eating with them [were also] segregated. The Egyptians could not eat with the Hebrews, since this was taboo to the Egyptians. The Egyptians were very careful about eating with strangers (see note on Genesis 39:6). This was because the Hebrews ate sheep, and hence their mouths and utensils were considered contaminated, since sheep were sacred to the Egyptians (Targum; Sekhel Tov). Cf. Genesis 46:34, Exodus 8:22. Actually, only the female animals were sacred (Herodotus 2:41).
Orthodox Jewish Bible	And they served him by himself, and them by themselves, and the Mitzrim (Egyptians), which did eat with him, by themselves; because Mitzrim could not eat lechem with the Ivrim; for that is a to'evah (abomination) unto the Mitzrim.
The Scriptures 1998	.

Expanded/Embellished Bibles:

The Amplified Bible	So the servants served Joseph by himself [in honor of his rank], and his brothers by themselves, and the Egyptians who ate with him by themselves, because [according to custom] the Egyptians could not eat food with the Hebrews, for that is loathsome to the Egyptians.
The Expanded Bible	So they served Joseph ·at one table [ᴸby himself], his brothers ·at another table [ᴸby themselves], and the Egyptians who ate with him ·at another table [ᴸby themselves].

	·This was because Egyptians did not like Hebrews and never ate with them [[L]For the Egyptians could not eat with Hebrews, for it was an abomination to the Egyptians].
The Geneva Bible	.
Kretzmann's Commentary	And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him by themselves; because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. Cf Deut. 12:17; Deut. 16:5; Deut. 17:15. Although they all ate in the same room, they were served at different tables, as the rules of the caste required. Joseph belonged to the priestly caste and could therefore not sit down at the same table with laymen, and the Egyptians would not eat at the same table with members of a nomad tribe.
NET Bible®	They set a place for him, a separate place for his brothers [*Heb* "them"; the referent (Joseph's brothers) has been specified in the translation for clarity.], and another for the Egyptians who were eating with him. (The Egyptians are not able to eat with Hebrews, for the Egyptians think it is disgusting to do so [That the Egyptians found eating with foreigners disgusting is well-attested in extra-biblical literature by writers like Herodotus, Diodorus, and Strabo.].)
Syndein/Thieme	And they brought {food} for him by himself {in greatness Joseph had to eat by himself - only Pharaoh would eat at the same table with Joseph}, and for them {10 brothers together} by themselves and for the Egyptians, who did eat with him, by themselves . . . because the Egyptians might not eat food with the Hebrews for that is an abomination unto the Egyptians.
The Voice	The staff served Joseph, who was seated separately, and then his brothers, who were seated apart from other Egyptians invited to eat with Joseph that day. (*You see* Egyptians do not eat with Hebrews *or any other foreigners* because they find the practice utterly offensive.).

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and they set a place for him by himself and for them by themselves and for the ones of Mitsrayim [Troubles] eating with him by themselves given that the ones of Mitsrayim [Troubles] were not able to eat bread with the ones of Ever [Cross over] given that she is disgusting to Mitsrayim [Troubles],...
Concordant Literal Version	And placing are they for him alone and for them alone, for the Egyptians are eating with him alone, for the Egyptians cannot eat bread with Hebrews, for that is an abhorrence to the Egyptians.
Context Group Version	And they set [a place] for him by himself, and for them by themselves, and for the Egyptians, that ate with him, by themselves: because the Egyptians may not eat bread with the Hebrews; for that is disgusting to the Egyptians.
Darby Translation	.
Emphasized Bible	So they set on for him—by himself, and for them—by themselves,—and for the Egyptians that were eating with him—by themselves, for the Egyptians might not eat, bread, with the Hebrews for an abomination, had that been to Egyptians.
English Standard Version	They served him by himself, and them by themselves, and the Egyptians who ate with him by themselves, because the Egyptians could not eat with the Hebrews, for that is an abomination to the Egyptians.
English Standard V. – UK	.
Green's Literal Translation	And they set out for him by himself, and for them by themselves, and for the Egyptians eating with him by themselves. For the Egyptians cannot eat bread with the Hebrews; for it *is* an abomination in Egypt.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.

NASB	So they served him by himself, and them by themselves, and the Egyptians who ate with him by themselves, because the Egyptians could not eat bread with the Hebrews, for that is loathsome to the Egyptians.
New European Version	.
New King James Version	So they set him a place by himself, and them by themselves, and the Egyptians who ate with him by themselves; because the Egyptians could not eat food with the Hebrews, for that is an abomination to the Egyptians.
Owen's Translation	.
Brenner'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	And they place for him by himself, and for them by themselves, and for the Egyptians who are eating with him by themselves: for the Egyptians are unable to eat bread with the Hebrews, for it *is* an abomination to the Egyptians.

The gist of this passage: The Egyptians ate separately from the sons of Jacob because they did not eat for foreigners. Joseph also ate separately from everyone else.

Genesis 43:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
sîym (שִׂים) [pronounced *seem*]; also spelled sûwm (שׂוּם) [pronounced *soom*]	*to put, to place, to set; to make; to appoint*	3rd person masculine plural, Qal imperfect	Strong's #7760 BDB #962
lâmed (לְ) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine singular suffix	No Strong's # BDB #510
lâmed (לְ) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced *bahd*]	*separation, by itself, alone*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #905 BDB #94
Together, the lâmed preposition and bad (לְבַד) mean *in a state of separation, by itself, alone, only; apart*.			
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251

Genesis 43:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced *bahd*]	*separation, by itself, alone*	masculine singular noun with the 3rd person masculine plural suffix	Strong's #905 BDB #94
Together, the lâmed preposition and bad (לְבַד) mean *in a state of separation, by itself, alone, only; apart*.			

Translation: They placed him by himself and them by themselves;... The servants of Joseph had everything set up and arranged. Joseph was set by himself at his own table (or whatever sort of arrangement that they had for eating). His brothers ate at another table.

Genesis 43:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ 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
Mits^{e}rîy (מִצְרִי) [pronounced *mits^{e}-REE*]	*Egyptian, of Egypt; a Mitsrite, or inhabitant (or citizen) of Egypt (Mitsrajim)*	gentilic adjective with the definite article	Strong's #4713 BDB #596
ʾâkal (לָאַכָל) [pronounced *aw-KAHL*]	*those eating; the ones devouring, those consuming, those destroying; the ones enjoying; those who are tasting*	masculine plural, Qal active participle with the definite article	Strong's #398 BDB #37
ʾêth (אֶת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object) with the 3rd person masculine singular suffix	Strong's #854 BDB #85
lâmed (ל) [pronounced *l*^{e}]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced *bahd*]	*separation, by itself, alone*	masculine singular noun with the 3rd person masculine plural suffix	Strong's #905 BDB #94
Together, the lâmed preposition and bad (לְבַד) mean *in a state of separation, by itself, alone, only; apart*.			

Translation: ...and the Egyptian and those eating with them, by themselves,... This meal would have included various Egyptians, and they sat at their own table. The Egyptians that were there ate at a third table.

Genesis 43:32c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
kîy (יִכ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lôʾ (אֹל or אוֹל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (לָכָי) [also yâkôwl (לוּכָי)] [pronounced *yaw-COAL*]	*to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail*	3rd person masculine singular, Qal imperfect	Strong's #3201 BDB #407
With the negative, this means *cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to not be permitted to; to lack the power to*.			
Mits^{e}rîy (יִרְצִמ) [pronounced *mits^{e}-REE*]	*Egyptian, of Egypt; a Mitsrite, or inhabitant (or citizen) of Egypt (Mitsrajim)*	gentilic adjective with the definite article	Strong's #4713 BDB #596
lâmed (ל) [pronounced *l^{e}*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾâkal (לַכָא) [pronounced *aw-KAHL*]	*to eat; to dine; to devour, to consume, to destroy*	Qal infinitive construct	Strong's #398 BDB #37
ʾêth (חֵא) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
ʿIb^{e}rîym (מִירְבִע) [pronounced *ġih^{b}-VREEM*]	*those from beyond;* transliterated *Hebrews, Eberites*	proper masculine plural gentilic/noun with the definite article	Strong's #5680 BDB #720
lechem (חֶלֶ) [pronounced *LEH-khem*]	literally means *bread;* used more generally for *food*	masculine singular noun; pausal form	Strong's #3899 BDB #536

Translation: ...for an Egyptian is unable to eat bread with Hebrews;... The reason for this grouping is, Egyptians were not allowed to take a meal with Hebrews. Now, we think of Hebrews to refer to those descended from Abraham, Isaac and Jacob; but we cannot understand the word here in that way. The Egyptians did not have a special name for every family and tribe that they encountered. This was their word for *foreigners;* this was their word for someone who came from somewhere else. It was applied to Joseph's brothers but it would have been applied to anyone else who did not have a specific identification already.

The Ferrar-Fenton Bible gives the best translation of this: They therefore served it for him, by himself; and to them apart, by themselves; for the Mitzerites dined by themselves ; for the Mitzerites are not allowed to eat food with foreigners: for that is disgusting to the Mitzerites.

The American English Bible on Hebrews, Israelites, Jews and Semites

We often hear people using the words Hebrews, IsraElites, Jews, and Semites interchangeably, as though they refer to the same people, and they don't necessarily. AbraHam and all his descendants were Hebrews, for they all descended from Abram's (or AbraHam's) great, great, great grandfather Heber. However, many other lines of descent also came from that man, so many other races could likely be called Hebrews.

The first mention of the word Hebrew is found at Genesis 14:13, where AbraHam was referred to as being one. And thereafter, IsaAc, IshMaEl, and AbraHam's other sons were also called Hebrews, as were Jacob, Esau, and all their descendants.

The first IsraElites (who were also Hebrews) were the twelve sons of Jacob, whom God renamed IsraEl. Thereafter, their families were often referred to as both the 'Sons of IsraEl' and as 'Hebrews.' Then during the time of King David, a split developed between the tribe of Judah (the Jews) and the rest of the tribes who called themselves 'IsraEl.' For during the first portion of David's reign, he ruled over just Judah; and then later, both he and Solomon ruled over all the tribes… a reunited IsraEl.

However, the split between the tribes arose once again after the rule of Solomon, when the northern ten tribes rebelled and created their own kingdom, which they called IsraEl, as they removed themselves from the kingship of the southern two tribes (Judah and BenJamin), who were thereafter referred to in English as the Jews.

There were also many people who came to be called both Jews and IsraElites that weren't really from the lines of either Judah or IsraEl, because God's Law allowed foreigners to become a part of their nation. In fact RaHab, the prostitute of JeriCho (who was a CanaAnite, not a Semite, Hebrew, or IsraElite) became the ancestress of Kings David, Solomon, and eventually Jesus… as was also true of the Moabite, Ruth.

The Anglicized term 'Jew' is an English corruption of the word 'Judean.' And although Jesus and many of his disciples were in fact Judeans, they were often referred to by people who lived in the Roman province of Judea as Galileans, because they came from an area outside Judea near the Sea of Galilee, which was separated from Judea by settlements of Samaritans. Therefore, when Jesus and his disciples spoke of 'the Jews,' they often meant the people who lived in and around the city of JeruSalem.

The term 'Semite' even predates the term 'Hebrew,' because it refers to descendants of Noah's son Shem… which likely covers at least a third of the peoples on the earth. So when someone accuses another of being 'anti-Semitic,' he or she is actually accusing the person of being biased against a broad range of peoples, including many so-called Arab nations. For, many peoples of the Middle East are also Hebrews, and some are direct descendants of AbraHam and even IsraEl (Jacob).

From **http://www.2001translation.com/NOTES.htm#_99** accessed August 28, 2016.

Chapter Outline **Charts, Graphics and Short Doctrines**

At some point, this word became the word for the people of Abraham, Isaac and Jacob. The Jews would eventually move to Egypt; they would be called *Hebrews;* and, as they grew in size, this would be their official designation which followed them.

Genesis 43:32d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
tôwʿêvâh (תֹּועֵבָה) [pronounced *to-ǵay-VAWH*]	*disgusting act, an abomination, abhorrent, abhorrence, an abhorrent act*	feminine singular noun	Strong's #8441 BDB #1072
The NET Bible: *Or "disgraceful." The Hebrew word תֹּועֵבָה (to'evah, "abomination") describes something that is loathsome or off-limits. For other practices the Egyptians considered disgusting, see Gen. 46:34 and Ex. 8:22. That the Egyptians found eating with foreigners disgusting is well-attested in extra-biblical literature by writers like Herodotus, Diodorus, and Strabo.*[43]			
hîyʾ (אִיהִ) [pronounced *hee*]	*she, it;* also used as a demonstrative pronoun: *that, this (one)*	3rd person feminine singular, personal pronoun; sometimes the verb *is,* is implied	Strong's #1931 BDB #214
lâmed (לְ) [pronounced *l^{e}*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
Mits^{e}rayim (מִצְרַיִם) [pronounced *mits-RAH-yim*]	*double straights;* transliterated *Mizraim;* also *Egypt, Egyptians*	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: ...because it [is] an abomination to the Egyptians. The Egyptians reasonably saw themselves as a very advanced society and they, no doubt, looked down on the heathen with whom they had to interact. In order to preserve their normal civilized nature, Egyptians were not allowed to eat with non-Egyptians; that was an abomination to them.

When an animal was slaughtered, Joseph held a meal for everyone under his roof, but, because he was Jewish, the Egyptians could not eat at the same table with him because they viewed the Hebrews as dirty shepherds (see Gen. 46:34). This custom of the Egyptians was probably applied to all foreigners (whom they called *Hebrews*), as a matter of prejudice (and they likely quoted cleanliness as a reason). In general, the Egyptians would not use the knives of a foreigner when it came to eating or cutting up an animal, as they viewed foreigners as essentially dirty. Part of this was because those outside Egypt slaughtered animals that they considered to be unclean, therefore they had used their knives on unclean beasts.

When it comes to separation, we had similar customs in the United States in the 1950's and before—in some areas, blacks and whites did not eat together at the same table. Joseph's brothers did not fully understand this when it came to Joseph, whom they took to be an Egyptian. They must have thought that he preferred to dine separately or did not dine with the hired help or lower officials. Very likely, Joseph's servants did not eat when Joseph was eating, but were concerned with serving him and his family.

I recall at one meal that I shared with an Indian (from India) which he had prepared and he ate with his hands—everything. I did not think that would be that big of a deal, but after sitting with him for 2 or 3 minutes, I had to take my meal in another spot, where I could not observe him eating with his hands. I was surprised it bothered me this much, but it helps me to understand why the Egyptians would have this point of view.

[43] From **https://bible.org/netbible/index.htm?gen43.htm** (footnote); accessed August 28, 2016.

It is unclear whether the Egyptians ate with Joseph or not; and, if not, it could be due to his high rank. I think that by this time, Joseph had been fully accepted as an Egyptian, since he knew their language, their customs and observed their same rules of cleanliness.

An area that we will have trouble with is whereas the Bible does forbid prejudice (Gal. 3:28), it does not forbid segregation (or, for that matter, slavery[44]). It is contemporary viewpoint that the old *separate but equal* laws are archaic and backwards, whereas it is common today for a business executive or a white collar worker to look down upon a janitor or a receptionist (who would look down upon the janitor). We have in our minds various slots that people fit into when it comes to social status (often based more upon perceived salary than upon ability) and we gravitate or avoid people because of our perception of their social status. This is prejudicial behavior and prohibited by the Bible. Note that this all begins as a mental attitude of supposed superiority—thinking of ourselves more than we ought to think. It may or may not result in an overt sin.

We have this in politics, where Democrats often believe that conservatives or Republicans are racist (or, significantly racist). If you are a Democrat who believes in Jesus Christ, this is a prejudice that you need to toss out.

We are allowed, on the other hand to associate (or to refrain from associating) from whomever we chose. So it is fine for a business executive to chose to associate with other business executives and to socialize with same; as long as he does not look down upon the janitor who empties his trash, or the waitress who serves him his lunch, or a receptionist who brings him coffee. Our social standings that we had on earth will be far different from those which we will have in heaven (we will have social standings in heaven). It is not uncommon for a janitor to have a spiritual life far above those under whom he works and the divine good which he performs lasts for eternity, whereas the human good performed by the executive last for a few years.

Genesis 43:32 And they set it on for him by himself, and for them by themselves, and for the Egyptians who ate with him by themselves, because the Egyptians may not eat bread with the Hebrews; for that is an abomination to the Egyptians.

This suggests that the family of Jacob were called Hebrews; but that this was a term which had a much broader meaning then than it does today. It would have referred to those who came to Egypt from outside of Egypt; and possibly, this was more specific, referring to those from the Canaan area. By the time of the exodus, the word *Hebrew* will be identified strictly with the children of Abraham, Isaac, and Jacob, all of whom will live in Egypt for a time.

We know that Hebrew is a general term in this context, because of the policy stated here: *Egyptians do not eat with Hebrews*. Quite obviously, there is not going to be a policy developed which is written just for the family of Abraham, Isaac, and Jacob; that would be ignorant. Only a small number of Egyptians would actually know of this family based upon a few instances of contact. Therefore, there would have been no dining policy set up throughout the land based upon this one extended family of less than 100 members. Therefore, we know that this term refers to those who come from outside Egypt (and perhaps from a specific area).

Egyptians were known, at this time, as being clean and fastidious; and foreigners were not. So, this was their policy for eating in the company of dirty foreigners.

I had a roommate sometime back from a middle eastern country (I have since forgotten where—it may have been India), and occasionally he would cook a great meal. It was his custom to eat with his hands, even with sauces and the like. Now, at first, I thought I could ignore this, and that it would not affect me. But, as I watched—and I could not help but watch—it was distinctly unappetizing to have a person eating the same food as me, at the same table, but with their hands. This was not finger food; but food I would eat with a knife and fork; or even with a spoon. I finally had to eat at another chair, where I could not see him eat. Because of that experience, it makes perfect sense to me that Egyptians would choose to eat separately from people they viewed as heathen and

[44] Although the Old Testament forbids certain types of slavery and the New Testament recommends that believers who own slaves free those slaves who are fellow believers.

barbarians (the people they called *Hebrews*). Their eating habits and concept of cleanliness were probably very different.

Egyptians just did not eat with certain classes or groups of non-Egyptians. Despite originally being a Hebrew, Joseph would have been viewed at this time as being an Egyptian. He spoke the language, he followed their customs, and he looked like an Egyptian. He was probably clean-shaven or had very little facial hair; whereas his brothers probably all had full beards.

And so they sit to his faces the firstborn as his birthright and the youngest as his youth. And so are astonished the men, a man unto his neighbor. And so he carries a gift from with his faces unto them—and so is greater a gift of Benjamin more than gifts of all them five hands. And so they drink and so they are merry [from drinking] with him.	Genesis 43:33–34	**And they all were seated before Joseph [lit., *him*], the firstborn according to his birthright to [lit., *and*] the youngest according to his youth. Therefore, the men are astonished, each [man] beside his neighbor. Then the servant [lit., *he*] carried a meal before all of them—and the plate of Benjamin was five hands greater than the plates of the rest of them [lit., *of all them*]. They drank and they were happy from drinking with Joseph [lit., *him*].**

Jacob's sons were all seated before Joseph, in order from the firstborn down to the youngest. Because of this, the men are astonished, each one of them commenting about this to his neighbor. Then the servant brought in a meal for Benjamin, and his plate was stacked 5 hands higher than the plates of his brothers. So they drank and they were happy from drinking with Joseph.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they sit to his faces the firstborn as his birthright and the youngest as his youth. And so are astonished the men, a man unto his neighbor. And so he carries a gift from with his faces unto them—and so is greater a gift of Benjamin more than gifts of all them five hands. And so they drink and so they are merry [from drinking] with him.
Dead Sea Scrolls	.
Targum of Onkelos	And they reclined before him, the chief according to his chiefship, and the less according to his minority; and the men wondered, each man at his companion. And portions were brought from him, and set before them, and greater was Benjamin's portion than the portions of them all five portions. And they drank and were merry with him [Lit. "were drunken." Sam Vers. "were heavy."].
Targum (Pseudo-Jonathan)	And they sat around him, the greatest according to his majority, and the less according to his minority. For he had taken the silver cup in his hand, and, sounding [Tinkling" or ringing."] as if divining he had set in order the sons of Leah on one side, and the sons of Zilpha on the other side, and the sons of Bilhah on another side, and Benjamin the son of Rahel he ordered by the side of himself. And the men wondered each at the other. And he sent portions from his table, and they set them forth from him before them. But Benjamin's portion was larger than the portions of any of them; five portions: one was his own portion one portion from himself, one from his wife, and two portions from his two sons. And they drank and were drunken with him; for from the day when they were separated from him they had not drunk wine, neither he nor they, until that day.

Revised Douay-Rheims	They sat before him, the firstborn according to his birthright, and the youngest according to his age. And they wondered very much: Taking the messes which they received of him: and the greater mess came to Benjamin, so that it exceeded by five parts. And they drank, and were merry with him.
Latin Vulgate	.
Aramaic ESV of Peshitta	They sat before him, the firstborn according to his birthright, and the youngest according to his youth, and the men marvelled one with another. He sent portions to them from before him, but Benjamin's portion was five times as much as any of theirs. They drank, and were merry with him.
Peshitta (Syriac)	And they sat before him, the first-born according to his birthright, and the youngest according to his youth; and the men looked at one another and marveled. And the servants took portions to them from before Joseph; but Benjamins portion was five times as much as any of theirs. And they drank and were merry with him.
Septuagint (Greek)	And they sat before him, the first-born according to his seniority, and the younger according to his youth; and the men looked with amazement every one at his brother. And they took their portions from him to themselves; but Benjamin's portion was five times as much as the portions of the others. And they drank and were filled with drink with him.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	The brothers sat in front of Joseph. He had arranged them there in order of birth. They were in order from the oldest to the youngest. That astonished the brothers and they looked at each other. The servants took food to them from Joseph's table. They gave 5 times more to Benjamin than to anyone else. So they drank and they had a happy time together.
Easy-to-Read Version–2006	Joseph's brothers were seated at a table facing him. The brothers were looking at each other because, to their surprise, they had been seated in order, from the oldest to the youngest. Servants were taking food from Joseph's table and bringing it to them. But the servants gave Benjamin five times more than the others. The brothers continued to eat and drink with Joseph until they were drunk.
International Children's B.	.
God's Word™	.
Good News Bible (TEV)	.
The Message	The brothers were seated facing Joseph, arranged in order of their age, from the oldest to the youngest. They looked at one another wide-eyed, wondering what would happen next. When the brothers' plates were served from Joseph's table, Benjamin's plate came piled high, far more so than his brothers. And so the brothers feasted with Joseph, drinking freely.
Names of God Bible	The brothers were seated facing him according to their ages—from the oldest to the youngest. They looked at each other in amazement. Joseph had portions of food brought to them from his table, but Benjamin's portion was five times more than any of the others. So they ate and drank with Joseph until they were drunk.
NIRV	That made them look at each other in great surprise. While they were eating, some food was brought to them from Joseph's table. Benjamin was given five times as much as anyone else. So all Joseph's brothers ate and drank a lot with him.
New Simplified Bible	To the surprise of Joseph's brothers, they were seated in front of him according to their ages, from the oldest to the youngest. They were served food from Joseph's

table. And Benjamin was given five times as much as each of the others. So Joseph's brothers drank with him and had a good time.

Thought-for-thought translations; paraphrases:

Common English Bible	They were seated in front of him from the oldest to the youngest in their exact birth order, and the men looked at each other with amazement. Portions of food from Joseph's table were brought to them, but Benjamin's portion was five times as large as theirs. So they drank together and were at ease.
Contemporary English V.	.
The Living Bible	He told each of them where to sit, and seated them in the order of their ages, from the oldest to the youngest, much to their amazement! Their food was served to them from his own table. He gave the largest serving to Benjamin—five times as much as to any of the others! They had a wonderful time bantering back and forth, and the wine flowed freely!
New Berkeley Version	.
New Century Version	Joseph's brothers were seated in front of him in order of their ages, from oldest to youngest. They looked at each other because they were so amazed. Food from Joseph's table was taken to them, but Benjamin was given five times more food than the others. Joseph's brothers ate and drank freely with him.
New Life Version	Joseph's brothers were seated in front of him by the way they were born, from the oldest to the youngest. And the men looked at each other in wonder. Joseph took food to them from his own table. But Benjamin's food was five times as much as any of theirs. And they were free in eating and drinking with him.
New Living Translation	Joseph told each of his brothers where to sit, and to their amazement, he seated them according to age, from oldest to youngest. And Joseph filled their plates with food from his own table, giving Benjamin five times as much as he gave the others. So they feasted and drank freely with him.

Partially literal and partially paraphrased translations:

American English Bible	So they just sat there in front of him (in the order of their ages, from the firstborn to the youngest), as the brothers looked at each other in astonishment. Then JoSeph gave them their portions to eat by themselves. However, BenJamin received five times as much as did the rest. They also drank with him until each one was full.
Beck's American Translation	.
International Standard V	Meanwhile, the brothers [Lit. *they*] were seated in front of Joseph in birth order, from firstborn to youngest. The men stared at one another in astonishment. Joseph [Lit. *He*] himself brought portions to them from his own table, except that he provided to Benjamin five times as much as he did for each of the others. So they feasted together and drank freely with Joseph [Lit. *him*].
Revised Knox Bible	So food was brought, with separate portions for Joseph, for his brethren, and for the Egyptians who kept them company; the Egyptians are not allowed to eat with men of Hebrew blood, and would think it foul disgrace to share a meal with them. There they sat in his presence, ranged in order from the eldest, with his birthright, to the youngest in age. And they were not a little surprised when they received the portions he sent them, for the great share of all came to Benjamin, six times as large as the others. So they drank and made merry with him. V. 43 is included for context.
Today's NIV	.
Translation for Translators	His brothers were astonished to see that their seats were arranged according to their ages, from the youngest to the oldest! And when their portions of food were served to them from Joseph's table, Benjamin's portion was five times as much as

anyone else's portion! So they ate food and drank wine with Joseph until they became very cheerful.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to sit turned before the first born, he of the birthright, through to the youngest youth. The men were to be astonished, one to another. They were to carry portions, turned before them, but Benjamin's portion is to be five times greater. They were to drink and were to become intoxicated.
Conservapedia	They were sitting before him, the firstborn as his birthright demanded, and the inferior ones according to their inferior station, and the men were amazed to have the privilege of eating with him [Because they were Hebrews, and Joseph was, they thought, an Egyptian.]. He personally set generous helpings before them, but Benjamin's helpings were five times as generous as any of theirs. They were drinking with him, and their every wish was gratified.
Ferrar-Fenton Bible	But they placed in his presence the eldest, according to his age, and youngest according to his youth, and arranged the men each by his relative, and they took dishes from before him to offer to them : but they offered to Benjamin more dishes than to any of the rest, presenting five, which they presented and left with him.
God's Truth (Tyndale)	And they sat before him: the eldest according unto his age, and the youngest according unto his youth. And the men marveled among themselves. And they brought rewards unto them from before him: but Ben Jamins part was five times so much as any of theirs. And they ate and they drank, and were drunk with him.
HCSB	They were seated before him in order by age, from the firstborn to the youngest. The men looked at each other in astonishment. Portions were served to them from Joseph's table, and Benjamin's portion was five times larger than any of theirs. They drank, and they got intoxicated with Joseph.
Jubilee Bible 2000	And they sat before him, the firstborn according to his birthright and the youngest according to his youth; and the men marvelled one at another. And he took *and sent* portions unto them from before him; but Benjamin's portion was five times as much as any of theirs. And they drank, and were drunk with him.
H. C. Leupold	And they were seated before him according to age, the eldest first, the youngest last; and the men looked at one another in astonishment. And he provided portions for them from his own table, and Benjamin's portion was five times as great as the portion of all the rest of them. So they feasted and drank freely with him.
Lexham English Bible	And they were seated before him [from] the firstborn according to his birthright [to] the youngest according to his youth. And the men {looked at one another} amazed. And portions were served to them from {his table}, and the portion of Benjamin was five times greater than the portion of any of them. And they drank and became drunk with him.
NIV, ©2011	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	They were seated opposite him in the order of their ages from the eldest to the youngest and they looked at each other in astonishment. Joseph had portions from his own dish taken to them and Ben jamin's portion was five times more than that of the others. So they drank freely with him.
The Heritage Bible	And they sat before his face, the firstborn according to his right as firstborn, and the youngest according to his youth; and the men were in consternation, each man with his friend. And he lifted what he raised to them from before his face, and what he raised for Benjamin was five hands more than what he raised for all of them. And they drank, and were intoxicated with him.

New American Bible (2002)	.
New American Bible (2011)	When they were seated before him according to their age, from the oldest to the youngest, they looked at one another in amazement; and as portions were brought to them from Joseph's table, Benjamin's portion was five times as large as [Five times as large as: probably an idiomatic expression for "much larger than." Cf. 45:22.] anyone else's. So they drank freely and made merry with him.
New Jerusalem Bible	They were placed facing him in order of seniority, from the eldest to the youngest, and the men looked at one another in amazement. He had portions carried to them from his own dish, the portion for Benjamin being five times larger than any of the others. And they feasted with him and drank freely.
New RSV	When they were seated before him, the firstborn according to his birthright and the youngest according to his youth, the men looked at one another in amazement. Portions were taken to them from Joseph's table, but Benjamin's portion was five times as much as any of theirs. So they drank and were merry with him.
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So they sat there facing him, the firstborn in the place of honor, the youngest in last place; and the men expressed their amazement to each other. Each was given his serving there in front of him, but Binyamin's portion was five times as large as any of theirs. So they drank and enjoyed themselves with him.
exeGeses companion Bible	And they sit at his face, the firstbirth according to his firstrights and the lesser according to his youngness: and the men marvel, man to friend: and he loads loads to them from his face: but the load of Ben Yamin abounds five hands more than the loads of all. - and they drink and intoxicate with him.
Hebraic Roots Bible	.
JPS (Tanakh—1985)	As they were seated by his direction, from the oldest in the order of his seniority to the youngest in the order of his youth, the men looked at one another in astonishment. Portions were served them from his table; but Benjamin's portion was several times that of anyone else. And they drank their fill with him.
Israeli Authorized Version	.
Kaplan Translation	When [the brothers] were seated before [Joseph], they were placed in order of age, from the oldest to the youngest. The brothers looked at each other in amazement. [Joseph] sent them portions from his table [(Targum Yonathan)], giving Benjamin five times as much as the rest. They drank with him and became intoxicated.
Orthodox Jewish Bible	And they sat before him, the bechor according to his bechorah (birthright), and the youngest according to his youth; and the anashim marvelled one with another. And he took and sent masot (portions) unto them from before him; but masat Binyamin was five times as much as any of theirs. And they drank, and feasted with him.
The Scriptures 1998	.

Expanded/Embellished Bibles:

The Amplified Bible	Now Joseph's brothers were seated [by the steward] before him [in the order of their birth]—the firstborn according to his birthright and the youngest according to his youth; and the men looked at one another in astonishment [because so much was known about them]. Joseph selected and sent portions to them from his own table,

but Benjamin's portion was five times as much as any of theirs. So they feasted and drank freely and celebrated with him.

The Expanded Bible

Joseph's brothers were seated in front of him ·in order of their ages [└the firstborn according to his birthright], ·from oldest to youngest [└the youngest according to his youth]. They looked at each other because they were so amazed. ·Food [Portions] from Joseph's table was taken to them, but Benjamin was given five times more food than the others. Joseph's brothers ate and ·drank freely [celebrated with drinking] with him.

The Geneva Bible

.

Kretzmann's Commentary

And they sat before him, their table was placed so that he had a full view of it, the first-born according to his birthright, and the youngest according to his youth; and the men marveled one at an other; they wondered where the Egyptians had gotten the information regarding their respective ages.

And he took and sent messes unto them from before him, portions from his own table, which was a mark of special distinction; but Benjamin's mess was five times so much as any of theirs. This, in a way, was again a test, to see whether the brothers were still prone to become jealous. And they drank, and were merry with him, their reserve melted under the influence of the wine, and Joseph had the best opportunity to study them as their fear of the Egyptian ruler gave way to a respectful confidence. Thus the Lord mingles kindness with severity, and lets us taste His favor in full measure after some grievous experience has filled our hearts with fear.

NET Bible®

They sat before him, arranged by order of birth, beginning with the firstborn and ending with the youngest [*Heb* "the firstborn according to his birthright and the youngest according to his youth."]. The men looked at each other in astonishment. [The brothers' astonishment indicates that Joseph arranged them in this way. They were astonished because there was no way, as far as they were concerned, that Joseph could have known the order of their birth.] He gave them portions of the food set before him [*Heb* "and he lifted up portions from before his face to them."], but the portion for Benjamin was five times greater than the portions for any of the others. They drank with Joseph until they all became drunk [*Heb* "and they drank and were intoxicated with him" (cf. NIV "drank freely with him"; NEB "grew merry"; NRSV "were merry"). The brothers were apparently relaxed and set at ease, despite Joseph's obvious favoritism toward Benjamin.].

Syndein/Thieme

{Joseph Confuses the Brothers - He Seated Them According to their Age - How would the Prime Minister Know their Age??}

And they sat before him, the firstborn according to his birthright, and the youngest according to his youth and the men marveled one at another {they could not understand how the Prime Minister knew the ages of each! their place cards told them who was to sit where!}.

{Joseph Confuses the Brothers More with a Test}

And he {Joseph} kept on taking {and sending} 'portions of a special course' {mas'eth - it was a special honor is for the head table to send courses to a specific guest} unto them from before him. But Benjamin's 'portions of a special course' were five times as much as any of theirs {this tested the brothers to see if their jealousy of Joseph was now jealous of Benjamin being their father's favorite}. And they drank, and were merry with him {no jealousy so they passed the test}.

The Voice

As the brothers were seated in front of him, the men *noticed the arrangement, and they* looked at each other amazed *and amused* for they were seated by age, the firstborn on one end, the youngest on the other. They were served their portions from Joseph's table, and *everyone noticed* Benjamin's portion was five times as much as any of theirs. But they celebrated and drank freely *until everyone was quite relaxed*.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and they settled to his face, the firstborn according to his birthright and the little one according to his youthfulness and the men marveled each to his companion, and he lifted up the uprisings from his face to them, and the uprising of Binyamin [Son of the right hand] was increased more than the uprising of all of them, five hands, and they gulped and they were drunk with him,... Footnote: - The beginning of this verse reads differently in the Biblia Hebraica Stuttgartensia which would be translated in the MT as "and~he~will~Lift.up Uprising~s from~At Uprising Uprising~s". In the RMT this would be translated as "and he lifted up the uprisings from the uprising of the uprisings."
Concordant Literal Version	And sitting are they before him, the firstborn according to his birthright and the inferior in station according to his inferior estate. And amazed are the mortals, each man at his associate. And lifting up is he helpings, from before him, for them, and much more is Benjamin's helping than all their helpings by five handfuls. And drinking are they with him and are gratified.
Context Group Version	And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marveled one with another. And he took [and sent] portions to them from before him: but Benjamin's portion was five times so much as any of theirs. And they drank, and were merry with him.
Darby Translation	.
Emphasized Bible	So they took their seats before him, the firstborn, according to his birthright and the youngest, according to his youth,—and the men looked with amazement, each one at his companion. And he sent portions from before him unto them, and the portion of Benjamin exceeded the portions of them all, five-fold. And they drank and made merry with him.
English Standard Version	And they sat before him, the firstborn according to his birthright and the youngest according to his youth. And the men looked at one another in amazement. Portions were taken to them from Joseph's table, but Benjamin's portion was five times as much as any of theirs. And they drank and were merry with him.
English Standard V. – UK	.
Green's Literal Translation	And they sat before him, the first-born according to his birthright, and the younger according to his youth. And the men were astonished, each to his neighbor. And one carried portions from before him to them, and Benjamin's portion was greater than the portions of all of them, five hands. And they drank and were drunken with him.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	.
New European Version	.
New King James Version	.
Owen's Translation	.
Brenner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	And they sat before him, the first-born according to his birth-right, and the youngest according to his youth: and the men wondered one at another. And he took and sent messes to them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.
World English Bible	They sat before him, the firstborn according to his birthright, and the youngest according to his youth, and the men marveled one with another. He sent portions

to them from before him, but Benjamin's portion was five times as much as any of theirs. They drank, and were merry with him.

Young's Literal Translation .

Young's Updated LT And they sit before him, the first-born according to his birthright, and the young one according to his youth, and the men wonder one at another; and he lifts up gifts from before him unto them, and the gift of Benjamin is five hands more than the gifts of all of them; and they drink, yea, they drink abundantly with him.

The gist of this passage: Joseph sees to it that his brothers are seated according to their ages. He also makes certain that Benjamin has far more food than his brothers.

Genesis 43:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
yâshab (יָשַׁב) [pronounced *yaw-SHAH^{B}V*]	*to remain, to stay; to dwell, to live, to inhabit, to reside; to sit*	3rd person masculine plural, Qal imperfect	Strong's #3427 BDB #442
lâmed (ל) [pronounced *l^{e}*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced *paw-NEEM*]	*face, faces countenance; presence*	masculine plural noun (plural acts like English singular); with the 3rd person masculine singular suffix	Strong's #6440 BDB #815
Together, they mean *before him, before his face, in his presence, in his sight, in front of him*. Literally, this reads *to his faces*.			
b^{e}kôwr (בְּכוֹר) [pronounced *b^{e}KOHR*]	*firstborn;* metaphorically used for *anything which is chief* or *first* of its kind	masculine singular noun with the definite article	Strong's #1060 BDB #114
kaph or k^{e} (כְּ) [pronounced *k^{e}*]	*like, as, just as; according to, after; about, approximately;* combined with an infinitive, it can also take on the meaning *as, often, when, as soon as*	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
b^{e}kôwrâh (בְּכוֹרָה) [pronounced *b^{e}koh-RAW*]	*rights and responsibilities of the firstborn, privileges of the firstborn, birthright [of the firstborn], primogeniture*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #1062 BDB #114

Translation: And they all were seated before Joseph [lit., *him*], the firstborn according to his birthright... The seating arrangement was very carefully done. All of the brothers were seated at a table, in the order of their birth. At one end is the firstborn.

Genesis 43:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^{e} (or v^{e}) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
tsâʿîyr (רִיעָצ) [pronounced *tzaw-ĢEER*]	*little, insignificant, young, youngest, least*	feminine singular adjective with the definite article	Strong's #6810 BDB #859
kaph or k^{e} (כְ) [pronounced *k^{e}*]	*like, as, just as; according to, after; about, approximately;* combined with an infinitive, it can also take on the meaning *as, often, when, as soon as*	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ts^{e}ʿîyrâh (הָרִיעָצ) [pronounced *tseh-ee-RAW*]	*youth*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #6812 BDB #859

Translation: ...to [lit., *and*] the youngest according to his youth. The order extended down to the youngest person there according to his youth, which would have been Benjamin.

Almost everything that Joseph does has a purpose; but I don't get this one. Here is the one place where I think that Joseph is just messing with their heads.

Genesis 43:33c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
tâmahh (הָמַת) [pronounced *taw-MAH*]	*to be amazed, astonished, astounded; to look in amazement; to be stunned; to be dumbfounded*	3rd person masculine plural, Qal imperfect	Strong's #8539 BDB #1069
ʾănâshîym (מִישָׁנֲא) [pronounced *uh-NAW-sheem*]; also spelled ʾîyshîym (מִישִׁיא) [pronounced *ee-SHEEM*]	*men; inhabitants, citizens; companions; soldiers, followers*	masculine plural noun with the definite article	Strong's #376 BDB #35
ʾîysh (שִׁיא) [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
ʾel (לֶא) [pronounced *ehl*]	*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 43:33c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
rêaʿ (עֵר) [pronounced *RAY-ahģ*]	*associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another* [in a reciprocal phrase]	masculine singular noun with the 3rd person masculine singular suffix	Strong's #7453 BDB #945

Translation: Therefore, the men are astonished, each [man] beside his neighbor. Because the brothers were put in order by age, they were astonished. They talked about this (probably in Hebrew), finding it to be quite amazing.

Joseph had set up the seating arrangements beforehand. The Egyptians did not have rectangular tables, insofar as we know, but round tables, and usually small tables which seated just a few people. There were still positions of these tables which implied rank. He placed the brothers in order from oldest to the youngest; I cannot tell if this was done by mothers and whether each group was seated at a particular table according to who his mother was. My guess is, the brothers were simply organized by birth date, without regard for their mothers. In any case, this was an arrangement which the brothers all understood and the *coincidence* that it occurred amazed them.

Not being mathematicians, they did not realize that this could not just accidentally occur. The chances of this happening are about one out of 3,628,794.[45] They were quite amazed by how they were seated, but they did not know that this was outside the realm of possibility. This is not unlike the present day evolutionist who does realize that it is unlikely that eventually non living material combined in such a way to become living material and that mutated ad infinitum into plant life, animals and humans—he realizes that this is quite a coincidence and cannot be duplicated in the lab, but he does not know just how far the odds are stacked up against evolution.

How did the brothers think that this was done? We are not told, so let me speculate that, Joseph carefully interrogated his brothers, and they may have thought that placing them in order was a result of that interrogation.

Genesis 43:33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth. And the men marveled at one another.

Joseph oversaw the seating arrangements, and sat his brothers in order from oldest to youngest. Once a group of brothers and half-brothers reach adulthood, their relative age becomes more and more difficult to discern. Joseph knows and recognizes each of his brothers, and so he puts them in order. This seems quite remarkable to the brothers. Had any one of them understood probability, the idea that someone could just set them up on their birth order is pretty close to impossible. I believe it is something like a 1 in a 40 million chance for this to occur randomly (the mathematical expression for this is 11!, which does not mean **11!**; it means 11 factorial, which is 11·10·9·8·...·2·1). Joseph's brothers were impressed, but not nearly as impressed as they should have been.

Consider, for a moment, Joseph as a Christ-figure (a type) in this chapter. Recall that a type is a person or set of circumstances which looks forward to Jesus Christ or to His ministry here on earth (most often to His crucifixion). Types can also look forward to future events as well.

[45] For the mathematicians out there, I took 10! - 6; that is there are 11! ways of seating the brothers; however, Joseph already was told that Benjamin was the youngest, so once the other ten have been placed, then Joseph would know where he would belong; I subtracted 6 as an arbitrary number of various placements which would have caused the brothers to be amazed (there would have been several dozen more schemes that would have been amusing but not amazing). If they all sat at different tables, then this would have decreased the probability considerably, but it would have still been far outside the realm of chance.

Joseph as a Type of Christ at this Meal

Joseph	Jesus Christ
Joseph is gracious to his undeserving brothers.	We receive undeserved grace from our Lord Jesus Christ. We are adopted into His family.
Joseph provides for his brothers and for their families sustenance for free, as he returned the silver to them.	God provides for His Own, as we are in Christ. We understand this as logistical grace; which extends beyond us to those around us.
Joseph's brothers bow before him.	We are subservient to our Lord.
Joseph's brothers bring him a present.	We offer up what we can to our Lord. Our giving, which is, by its very nature, rather paltry, is a recognition of what He has done for us.
Joseph enjoys a meal with his brothers.	We enjoy fellowship with our Lord.
Benjamin receives 5x what his brothers have received.	There are mature believers among us who receive great blessings from God (also undeserved).
Joseph will bring his family under his wing in Egypt and provide for them.	We are adopted into the family of God in His Son, and receive logistical grace here on earth and eternal provision to follow.

Throughout this final section of Genesis, there will be more and more parallels between Joseph and our Lord.

Chapter Outline **Charts, Graphics and Short Doctrines**

Genesis 43:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
nâsâʾ (אָשָׂנ) [pronounced *naw-SAW*]	*to lift up, to bear, to carry*	3rd person masculine singular, Qal imperfect	Strong's #5375 BDB #669
Nâsâʾ actually has a variety of Qal meanings: It means ❶ *to take up, to lift up, to bear up;* ❷ *to lift up someone's head* (this is used in a favorable way; i.e., it is mused to mean *to make one cheerful or merry;* ❸ *to lift up one's own countenance,* i.e., *to be cheerful, full of confidence,* ❹ *to bear, to carry,* ❺ *to lift up in a balance,* i.e., *to weigh carefully;* ❻ *to bear one's sin or punishment,* ❼ *to lift up the* voice (this can be used in the sense of bewailing, crying, crying out, rejoicing, *to lift up any with the voice* (a song, an instrument); ❽ *to lift up the* soul (i.e., *to wish for, to desire*); ❾ *to have the heart lifted* up (i.e., they are ready and willing to do something; ❿ *to bear one's* sin (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâʾ. BDB adds the following: *to support, to sustain, to endure; to take, to take away, to carry off, to forgive*.			
masᵉʾêth (תַאְשֵׂמ) [pronounced *mahs-AYTH*]	*an uprising, an utterance, a burden, a portion; a gift; a contribution, offering, tribute*	feminine singular construct	Strong's #4864 BDB #673
When this is a *gift,* it often refers to a portion of food.			

Genesis 43:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than*	preposition of separation	Strong's #4480 BDB #577
ʾêth (אֶת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
pânîym (מִפְּנֵי) [pronounced *paw-NEEM*]	*face, faces, countenance; presence*	masculine plural construct (plural acts like English singular); with the 3rd person masculine singular suffix	Strong's #6440 BDB #815
Together, the two prepositions and pânîym mean *from being with, from being before, from the presence of, from with; from among [a person or object]*. I have not investigated these in BDB or in Gesenius, but have come up with them based upon the words used.			
ʾel (אֶל) [pronounced *ehl*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied) with the 3rd person masculine plural suffix	Strong's #413 BDB #39

Translation: Then the servant [lit., *he*] carried a meal before all of them... The servant brings in the meal (I assume the servant as opposed to Joseph), who would also be served.

Genesis 43:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
râbâh (רָבָה) [pronounced *raw^{b}-VAWH*]	*to become much, to become many, to multiply, to increase in population and in whatever else; to become [or grow] great*	3rd person feminine singular, Qal imperfect	Strong's #7235 BDB #915
mas^{e}ʾêth (מַשֵּׂאת) [pronounced *mahs-AYTH*]	*an uprising, an utterance, a burden, a portion; a gift; a contribution, offering, tribute*	feminine singular construct	Strong's #4864 BDB #673
When this is a *gift,* it often refers to a portion of food.			
Bin^{e}yâmin (בִּנְיָמִן) [pronounced *bin-yaw-MIN*]	transliterated *Benjamin,* it means *son of [my] right hand*	masculine proper noun	Strong's #1144 BDB #122

Genesis 43:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced *mihn*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than*	preposition of separation	Strong's #4480 BDB #577
mas^{e}êth (תְּאֵשֵׂת) [pronounced *mahs-AYTH*]	*an uprising, an utterance, a burden, a portion; a gift; a contribution, offering, tribute*	feminine plural construct	Strong's #4864 BDB #673
Not sure if there is much of a difference in the meanings.			
kôl (כֹּל) [pronounced *kohl*]; also kol (כֹּל) [pronounced *kol*]	*all, all things, the whole, totality, the entirety, everything*	masculine singular noun without the 3rd person masculine plural suffix	Strong's #3605 BDB #481
châmêsh (חֲמֵשׁ) [pronounced *khaw-MAYSH*]	*five*	masculine singular numeral	Strong's #2568 BDB #331
yâdôwth (יָדוֹת) [pronounced *yawd-OATH*]	*hands; strength, power (figuratively); parts, fractional parts, portions, shares*	feminine plural noun	Strong's #3027 BDB #388

Translation: ...—and the plate of Benjamin was five hands greater than the plates of the rest of them [lit., *of all them*]. There are two ways that this is looked at: (1) the food was piled on higher on Benjamin's plate than every other plate, being stacked 5 hands higher. (2) Another more common interpretation is, the amount of food on Benjamin's plate was 5x higher than any other plate. In either case, Benjamin clearly received the most food, and it was quite noticeable.

At first read, it appears that Joseph is simply messing with his brothers, doing random things just to see what they would do and to have a private laugh to himself—however, this is not what is happening here. The brothers were very jealous of Joseph because of how his father treated him. Even though it was not right for their father to treat Joseph with any sort of preference, that was not Joseph's fault—this was the fault of Jacob, and their anger should never have been taken out of Joseph. So, Joseph makes certain that Benjamin receives preferential treatment; then he will serve a lot of liquor and sit back and watch what happens. If his brothers, after reaching some stage of inebriation, start on Benjamin, taking his serving as being excessive and typical, then Joseph would know that his brothers have not changed and are the SOB's that he takes them for.

There are many things which Joseph does throughout which seem random, but he has a purpose. The key for us is to determine what his purpose is.

Genesis 43:34c

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

Genesis 43:34c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
shâthâh (הָתָשׁ) [pronounced *shaw-THAW*]	*to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit*	3rd person masculine plural, Qal imperfect	Strong's #8354 BDB #1059
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
shâkar (רַכָשׁ) [pronounced *shaw-KAHR*]	*to drink to the full, to drink to hilarity, to become drunk [inebriated], to be drunk; to make oneself drunk; to be merry (happy) while drinking*	3rd person masculine plural, Qal imperfect	Strong's #7937 BDB #1016
ʿîm (מִע) [pronounced *ģeem*]	*with, at, by, near; like; from*	preposition of nearness and vicinity with the 3rd person masculine singular suffix	Strong's #5973 BDB #767

Translation: They drank and they were happy from drinking with Joseph [lit., *him*]. This was a wonderful meal with all of the brothers. This was probably the largest meal that they had enjoyed for a long time, which included some exotic wines and liquors.

At first they were quite apprehensive, but after being allowed to clean up and then to sit together in a marvelous palatial home eating the best food that they had tasted in several years, they soon eased up.

According to Freeman, the food sat in very large dishes from which was taken smaller portions in smaller dishes to the individual guests by servants.

According to Barthel, Egyptians ate crouched around small, short-legged tables sans utensils, but with individual finger bowls. Roast goose was a favored dish, as was batter cooked ox, along with mutton and goat. They did not eat pork. Quail and pigeon were easily obtained and considered to be poor man's food. Egypt had a very hot climate and meat spoiled quickly so animals were slaughtered immediately before the meal and, apparently, everyone ate. Since it is possible that this was under the Hyksos Dynasty, then the meal customs would have been somewhat different.

Usually a king was honored with a double portion. Here, Joseph honored Benjamin as though he were greater than two kings. His brothers did not understand it, but Joseph made them feel at ease enough to enjoy themselves tremendously. Joseph was one of those people who had few mental attitude sins and was able to make those around him feel at ease because he was not filled with mental attitude sins. He was not bitter; he did not hate any of those around him; he was not involved in some inordinate competition. He was at peace with God and was able to convey that to those around him. However—and this is something that most commentaries miss—Joseph has a very specific plan, and that will take place in the next chapter. If you understand Joseph's plan, then everything in the upcoming chapter makes sense. If you do not, then what Joseph does is going to seem as if he is trying to randomly mess with his brothers.

Genesis 43:34 And one took portions to them from before him. But Benjamin's portion was five times as much as any of theirs. And they drank, and were merry with him.

The food was not served family style, but each person was brought his own plate; and Benjamin had 5x the amount of the other brothers.

At first read, we may think that Joseph is doing some odd, random things; but he does all of this with a purpose in mind. Benjamin has taken his place as his father's favorite; Joseph knows this because he understands the family dynamic. So, Joseph is seeing if his brothers are overly jealous of Benjamin. He is waiting to see if someone says, "Again, you are favored!" or "You get all the breaks;" or words to that effect. Joseph knows how his brothers treated him, as a result of the favoritism from their father (the fact that Jacob favored Joseph was *not* Joseph's fault). So, Joseph has Benjamin's plate piled high to see how his brothers will react.

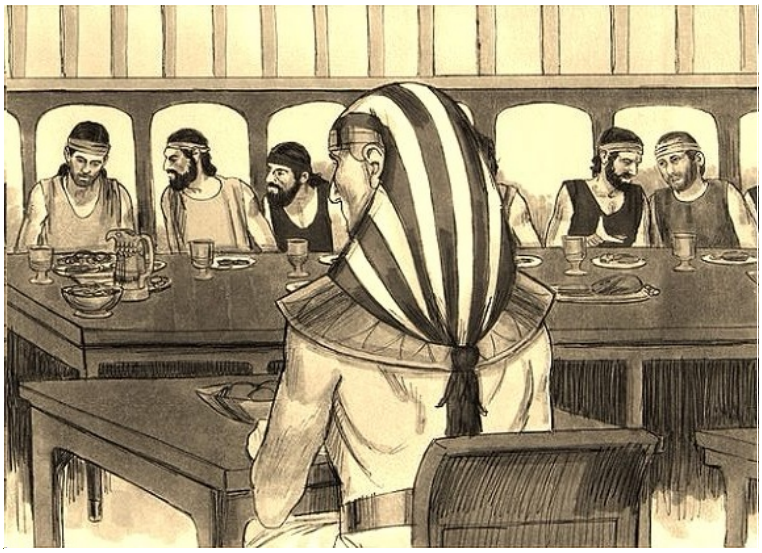
Bear in mind, Joseph has not decided whether to reveal himself to his older brothers or not; that is still an option, but it is an irreversible option. Once Joseph tells them who he is, he cannot change that. Joseph is carefully examining his brothers, determining if he wants to renew his relationship with them.

There are quite a number of irreversible options in life. A person who has sex outside of marriage or has sex prior to marriage; or takes a drug (or several kinds of drugs); these are irreversible decisions. Once you commit adultery, that is always with you, whether you reveal your actions to your spouse or not. When you have sex outside of marriage, that is always with you. That is sometimes so powerful, that a husband (or wife) will risk the marriage relationship, just to tell what they did to their partner.

Such decisions occur on a local, state and national level as well. When the state of Colorado decided to legalize marijuana in their state, that was an irreversible decision. Unless the federal government steps in to control drug usage in that state (which is highly unlikely), pot smoking will remain legal forever. This is not something a state can simply change its mind about. If they ever decide that making marijuana legal was a bad idea, there will be far too many pot smokers in that state to ever change it back again (except, perhaps, after a long and carefully plotted out campaign against pot smoking, much like the anti-smoking movement continued for a period of several decades in the United States).

The most intelligent reaction from other states would have been to step back, and watch Colorado for the next 10 or 15 years to see if legalizing pot was good or bad for the state. However, self-restraint, when it comes to smoking pot, is rare. Those who want to smoke marijuana really want to smoke it; and they want to smoke it often; and they don't want anyone telling them that they can't. So drug users in every state will push hard to legalize marijuana—and the overall effect that this has on the state will be given by them as some wonderful thing. *We will tax marijuana and give the money to education,* they will say. Yet, guaranteed, as marijuana use increases, education in that state will decrease. Or marijuana proponents will try to seel the drug on its medicinal benefits (and, very likely, it has some medicinal benefits). But, wherever medical marijuana is made legal, 1% of those who buy medical marijuana buy it for an actual medical condition; the other 99% use this as a way to purchase legal marijuana.

What happens is, marijuana use is soon seen as legitimate and legal, like drinking a beer. And marijuana use increases, despite the known negative results.



So Joseph, by not telling his brothers who he is, keeps all of his options open. By giving Benjamin so much food, Joseph can sit back and observe how his brothers deal with that. Do they become jealous? Do they snipe at him? Or do they just let it go and engage in some good humor over it?

Joseph carefully watches his brothers, the brothers who sold him into slavery, to see if they have

changed or grown up. Does he want to renew his relationship with them or not?

Joseph and His brothers at a Meal by Jim Padgett. Taken from The Torah; accessed March 8, 2017. Note the comparative size of Benjamin's portions at the end of the table.

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

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

B. H. Carroll Summarizes Genesis 43

We have an account of their reception in Egypt, and I want you to note the working of that conviction again. Joseph made ready a feast for them, released Simeon to them, "And the men were afraid because they were brought to Joseph's house, and they said: Because of the money that was returned in our sacks at the first time are we brought in: that he may seek occasion against us, and take us for bondmen, and our asses." How easy it is for an apprehensive heart to suppose that every seeming sinister thing is a messenger of God and of judgment. So they stepped out to the man who had charge of Joseph's house and explained about the matter. They supposed that accusation was going to be made against them, and sought to defend themselves beforehand. Shakespeare in Hamlet thus refers to the queen: "The lady protests too much, I think." Whenever anybody gives you an explanation of a thing before there is an accusation and keeps on explaining, it instantly creates a thought in the minds of others that something needs explaining.

Here in Gen. 43:27, is a very touching thing, and in studying literature you ought always to notice pathetic and delicately expressed things: "And he asked them of their welfare, and said, Is your father well, the old man of whom you spoke? Is he yet alive? And they said, Thy servant, our father, is well, he is yet alive." Now, when he asked that question how must his heart have stood still until he got the answer, and how much he was touched at the sight of Benjamin. Notice in Gen. 43:32, that Joseph could not eat with his brethren, because Egyptians could not eat with strangers. The Jew to this day will not eat with Gentiles. A Jewish drummer has to get a dispensation from his Rabbi to eat at hotels. The Egyptians required certain precautions in order to escape ceremonial defilement, and would not eat with those who ate certain animals. They would not eat with any one who would kill a cow, a crocodile, a beetle, or sacred animal. The Jews once brought complaint against Peter because he had eaten with uncircumcised Gentiles. Notice Gen. 43:34 : "And he took and sent messes to them from before him: but Benjamin's mess was five times so much as any of theirs." That has become a proverb. Old Baptists used to say, "Have you prepared a feast for us today?" "Yea, a Benjamin's mess."

The next chapter tells how Joseph sent them out again and put their money back; and how he had his silver cup inserted in Benjamin's sack. When they had gone, he sent men after them with this question: "Wherefore have ye requited evil for good? Is not this that in which my lord drinketh, and whereby he indeed divineth?" What is meant by divining with a cup? When I was a little fellow they used to divine this way: They would take a cup of muddy coffee and let the coffee escape, leaving the grounds (dregs) in the bottom of the cup, and would whirl the cup around, and tell a fortune by the position the dregs assumed. That was a very simple Arkansas method of divining, but it was exactly in line with this Egyptian method. Gipsy women divine with cards, or by the lines of one's hands. They denied having the cup, but when the bags were opened it was found in Benjamin's bag. In v. II notice that conviction of sin again. When they got back Judah said, "What shall we say unto my lord?

B. H. Carroll Summarizes Genesis 43

What shall we speak? God hath found out the iniquity of thy servants," still carrying everything back to that crime they had committed. It is that response of human conscience that enables criminal lawyers, who understand human nature, to become mighty prosecutors of crime. Daniel Webster used to say, when they were morally sure of the guilt of a man and he had no legal evidence, '"Never mind, I will get the testimony." Then he would begin his speech. He would draw a supposititious picture of the crime; how the man crept in at the window, etc., and if he did not tell it exactly right the fellow would cry out: "It was not that way", which would betray him. If he would follow the crime to the line, the criminal would show the fear in his face. Webster always had an ally in the conscience of the criminal.

Now we come to one of the greatest pieces of oratory in the world, the speech of Judah before Joseph. Analyze the power of Judah's speech. In Scott's Heart of Midlothian, in Jeanie Deans' speech before the queen of England, you will find the only thing in literature which I think compares with this speech of Judah. Effie Deans, sister of Jeanie, had been convicted of a crime; Jeanie walked most of the way from Scotland to make a petition for her sister's pardon. The Duke of Argyll befriended her, and managed that she should have an interview with the queen, and told her just to speak her heart, and not to fix up anything to say. This noble Scottish girl – and that part is history as well as romance – delivered one of the most impressive, affecting, pathetic little speeches that ever fell from the lips of mortal. I will glance at this speech of Judah's and show you what I think constitutes its elements of power. "And Judah came near to him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant, for thou art even as Pharaoh." Notice two elements of power: the humility of the speaker and the conciliation of the one whom he addressed: "Thou art even as Pharaoh." The next element of power is that he most delicately makes Joseph responsible for the situation: "My lord asked his servants, saying, Have ye a father or brother? And we said unto my lord, we have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother." "His mother is dead and his father loves him, and you made us bring him." Having made that point clear, he introduces the father, "Thy servant, my father, said unto us, Ye know that my wife bare me two sons and one went out from me, and I said, Surely he is torn in pieces, and I saw him no more, and if you take this one also from my presence, and harm befall him, ye will bring my gray hairs in sorrow to the under-world. Now, when I go to my father, and the lad is not with us, it will come to pass that he will die." And he comes to the last point of power, and that is his proposition of substitution: "Now, therefore, let thy servant remain instead of the lad, and let the lad go to his father." When Judah reached the climax it had power with Joseph. Judah was a father himself and many times had made that generous proposition to go into bondage in place of the boy.

Whereupon Joseph makes himself known to his brethren. And Joseph said, "Come near, I am Joseph, your brother, whom ye sold into Egypt. Be not grieved nor angry with yourselves, that ye sold me, for God sent me before you to preserve life." That brings up the question: Who sent Joseph into Egypt? Their consciences told them they had done it, and they knew it. But they sent him for evil, but God sent him for good. That will enable you to get a principle by which the hardest doctrines in the Bible will be reconcilable. We are all the time conscious of doing from our own will. AB Peter said to the Jews: "What God had predetermined to be done, ye with wickedness have done." There is predestination on God's part, and action on their part, which did not exculpate them from blame, on account of free moral agency and predestination.

Alexander Carson, one of the greatest Baptist writers, a Presbyterian, converted in North Ireland, has written a book on the providence of God, and illustrates his theme by the case of Joseph, showing that while the father had his care, the boys their sin, and Joseph wept at being put into the pit and sold into bondage, and that Potiphar's wife intervened with her lust, and that the prison held Joseph, yet over all these intermingling human feelings and devices and persecutions, far beyond human sight, the government of God was working. An examination question will be: "Who wrote a book on the providence of God, and illustrated it by the life of Joseph?" After this reconciliation Joseph sends his brothers back home to bring their father back. We will take up the story there in our next discussion.

Check Gen.44-45 if this belongs there.

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 volume of the book is entitled *The World Before the Flood, and The History of the Patriarchs*.

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 43

CHAPTER 21

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)

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 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 -

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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 ofTruly has Luther said: "What would I not give to be able to pray before the Lord as Judah here interceded for Benjamin, for it is a perfect model of prayer, nay, of the strong feeling which must underlie all prayer." And, blessed be God, One has so interceded for us, Who has given Himself as our surety, and become a bondsman for us. (Psalm 40:6, 7; Philippians 2:6-8) His advocacy has been heard; His substitution accepted; and His intercession for us is ever continued, and ever prevails. The Lord Jesus Christ is "the Lion of the tribe of Judah, the Root of David," and "hath prevailed to open the book, and to loose the seven seals thereof."

The last trial was now past. Indeed, it had been impossible to continue it longer, for Joseph "could not refrain himself." All strangers were hastily removed, and Joseph, with all tenderness of affection and delicacy of feeling, made himself known to them as the brother whom they had sold into Egypt, but whom in reality God had sent before for the purpose not only of saving their lives, but of preserving their posterity, that so His counsel of mercy with the world might be accomplished. Then let them not be grieved, for God had overruled it all. Three times must he speak it, and prove his forgiveness by the most loving marks, before they could credit his words or derive comfort from them. But one object Joseph had now in view: to bring his father and all his family to be near him, that he might nourish them; for as yet only two out of the seven years of famine had passed. And in this purpose he was singularly helped by Divine Providence. Tidings of what had taken place reached Pharaoh, and the generous conduct of his vizier pleased the king. Of his own accord he also proposed what Joseph had intended; accompanying his invitation with a royal promise of ample provision, and sending "wagons" for the transport of the women and children. On his part, Joseph added rich presents for his father. When the eleven returned, first alone, to their father, and told him all, "the heart of Jacob fainted, for he believed them not." Presently, as he saw the Egyptian "wagons" arriving, a great reaction took place. "The spirit of Jacob their father revived." The past, with its sorrows and its sin, seemed blotted out from his memory. Once more it was not, as before, Jacob who spoke, but "Israel" (the prince with God and man) who said, "It is enough, Joseph my son is yet alive: I will go and see him before I die." favoritismTheThe charge of treachery and of theft so took the brothers by surprise, that, in their conscious innocence, they offered to surrender the life of the guilty and the liberty of all the others, if the cup were found with any of them. But the steward had been otherwise instructed. He was to isolate Benjamin from the rest. With feigned generosity he now refused their proposal, and declared his purpose only to retain the guilty as bondsman. The search was made, and the cup found in the sack of Benjamin. Now the first great trial of their feelings ensued. They were all free to go home to their own wives and children; Benjamin alone was to be a bondsman. The cup had been found in his sack! Granting that, despite appearances, they knew him to be innocent, why should they stand by him? At home he had been set before them as the favorite; nay, for fear of endangering him, their father had well nigh allowed them all, their wives and their children, to perish from hunger. In Egypt, also, he, the youngest, the son of another mother, had been markedly preferred before them. They had formerly got rid of one favorite, why hesitate now, when Providence itself seemed to rid them of another? What need, nay, what business had they to identify themselves with him? Was it not enough that he had been put before them everywhere; must they now destroy their whole family, and suffer their little ones to perish for the sake of one who, to say the best, seemed fated to involve them in misery and ruin? So they might have reasoned. But so they did not reason, nor, indeed, did they reason at all; for in all matters of duty reasoning is ever dangerous, and only absolute, immediate obedience to what is right, is

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safe. "They rent their clothes, and laded every man his ass, and returned to the city."

The first trial was past; the second and final one was to commence. In the presence of Joseph, "they fell before him on the ground" in mute grief. Judah is now the spokesman, and right well does his advocacy prefigure the pleading of his great Descendant. Not a word does he utter in extenuation or in plea. This one thought only is uppermost in his heart: "God hath found out the iniquity of thy servants." Not guilty indeed on this charge, but guilty before God, who hath avenged their iniquity! How, then, can they leave Benjamin in his undeserved bondage, when not he, but they have really been the cause of this sorrow? But Joseph, as formerly his steward, rejects the proposal as unjust, and offers their liberty to all except Benjamin. This gives to Judah an opening for pleading, in language so tender, graphic, and earnest, that few have been able to resist its pathos. He recounts the simple story, how the great Egyptian lord had at the first inquired whether they had father or brother, and how they had told him of their father at home, and of the child of his old age who was with him, the last remaining pledge of his wedded love, to whom the heart of the old man clave. Then the vizier had asked the youth to be brought, and they had pleaded that his going would cost the life of his father. But the famine had compelled them to ask of their father even this sacrifice. And the old man had reminded them of what they knew only too well: how his wife, the only one whom even now he really considered such, had borne him two sons; one of those had gone out from him, just as it was now proposed Benjamin should go, and he had not seen him since, and he had said: "Surely he is torn in pieces." And now, if they took this one also from him, and mischief befell him, his gray hairs would go down with sorrow to the grave. What the old man apprehended had come to pass, no matter how. But could he, Judah, witness the grief and the death of his old father? Was he not specially to blame, since upon his guarantee he had consented to part with him? Nay, he had been his surety; and he now asked neither pardon nor favor, only this he entreated, to be allowed to remain as bondsman instead of the lad, and to let him go back with his brethren. He besought slavery as a boon, for how could he "see the evil" that should "come on his father?" sight of Simeon, who was at once restored to them, must have increased their confidence. Presently preparations were made for the banquet. It was a deeply trying scene for Joseph which ensued when he met his brethren on his return home. Little could they imagine what thoughts passed through his mind, as in true Oriental fashion they laid out the humble presents his father had sent, and lowly "bowed themselves to him to the earth." His language ill concealed his feelings. Again and again he inquired for his father, and as they replied: "Thy servant our father is in good health; he is yet alive," they again "bowed clown their heads, and made obeisance." But when he fastened his eyes on Benjamin, his own mother's son, and had faltered it out, so unlike an Egyptian: "God be gracious unto thee, my son," he was obliged hastily to withdraw, "for his bowels did yearn upon his brother." Twenty-two years had passed since he had been parted from his brother, and Benjamin now stood before him - a youth little older than he when his bitter bondage in prison had commenced. Would they who had once sacrificed him on account of jealousy, be ready again to abandon his brother for the sake of selfishness? At the banquet a fresh surprise awaited the sons of Jacob. Of course, after the Egyptian fashion, Joseph ate by himself, and the Egyptians by themselves; he as a member of the highest caste, and they from religious scruples. We know from secular history that the Egyptians abstained from certain kinds of meat, and would not eat with the knives and forks, nor from the cooking utensils which had been used by those of any other nation. But it must have seemed unaccountable, that at the banquet their places were arranged exactly according to their ages. How could the Egyptian have known them, and what mysterious circumstances surrounded them in his presence? Yet another thing must have struck them. In their father's house the youngest of their number, the son of Rachel, had been uniformly preferred before them all. And now it was the same in the Egyptian palace! If the Egyptian ruler "sent messes unto them from before him," "Benjamin's mess was five times so much as any of theirs." Why this mark of unusual distinction, as it was regarded in ancient times?*

* Among the Spartans a double, among the Cretans a fourfold portion was set before princes and rulers. In Egypt the proportion seems to have been five times.

However, the banquet itself passed pleasantly, and early next morning the eleven, gladsome and thankful, were on their way back to Canaan. But the steward of Joseph's house had received special instructions. As before, each "bundle of money" had been restored in every man's sack. But, besides, he had also placed in that of

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Benjamin, Joseph's own cup, or rather his large silver bowl. The brothers had not traveled far when the steward hastily overtook them. Fixing upon the eleven the stain of base ingratitude, he charged them with stealing the "bowl" out of which "his lord drank, and whereby, indeed, he divined." Of course this statement of the steward by no means proves that Joseph actually did divine by means of this "cup." On the contrary, such could not have been the case, since it was of course impossible to divine, out of a cup that had been stolen from him, that it was stolen (ver. 15)! But, no doubt, there was in Joseph's house, as in that of all the great sages of Egypt, the silver bowl, commonly employed for divination, in which unknown events were supposed to appear in reflection from the water, sometimes after gems or gold (with or without magical inscriptions and incantations) had been cast into the cup, to increase the sheen of the broken rays of light. Similar practices still prevail in Egypt. 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, 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.

If we ask ourselves why Joseph should have risked this, or added to his father's sorrow, we answer, to the first question, that, since Joseph now knew the circumstances of his family, and had Simeon beside him, he could at any time, on need for it appearing, have communicated with his father. As to the second difficulty, we must all feel that this grief and care could not be spared to his father if his brothers were to be tried, proved, and prepared for their mission. And did it not seem as if Joseph had rightly understood the will of God in this matter, since the heart of his brethren had been at once touched to own their past sin and the Hand of God?

Edersheim Summarizes Genesis 43

Could he not then still further commit himself to God in well-doing, and trust Him? Nay, could he not also trust Jacob's faith to bear up under this trial? At most it would be short, and how blessed to all the fruits expected from it! Once more the event proved the correctness of his views. As the stock of provisions, which the sons of Jacob had brought, became nearly exhausted, a fresh application to the royal granaries of Egypt was absolutely necessary. This time it was Judah who offered himself in surety for Benjamin. His language was so calm, affectionate, and yet firm, as to inspire Jacob with what confidence can be derived from the earnest, good purpose of a true man. But he had higher consolation - that of prayer and faith: "God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin." Yet, even if God had otherwise appointed, - if He saw fit to take from him his children, his faith would rise to this also: "And I, if I am bereaved, I am bereaved!" - good is the will of the Lord, and he would bow before it.

It is touching, as it were, to watch the trembling hands of the old man as he makes feeble attempts to ward off the wrath of the dreaded Egyptian. It was a famine-year, and, naturally, there would be scarcity of the luxuries which were usually exported from the East to Egypt. Let them, then, take a present of such dainties to the Egyptian - "a little balm, and a little honey, spices, and myrrh, nuts, and almonds." As for the money which had been put back into their sacks, it might have been an oversight. Let them take it again with them, along with the price of what corn they were now to purchase. And so let them go forth in the name of the God of Israel - Benjamin, and all the rest. He would remain behind alone, as at the fords of Jabbok, - no, not alone; but in faith and patience awaiting the issue. Presently the ten brothers, with more anxious hearts than Joseph ever had on his way to Egypt or in the slave-market, are once more in the dreaded presence of the Egyptian. Joseph saw the new-comers, and with them what he judged to be his youngest brother, whom he had left in his home a child only a year old. Manifestly, it was neither the time nor the place to trust himself to converse with them. So he gave his steward orders to take them to his house, and that they should dine with him at noon. Joseph had spoken in Egyptian, which seems to have been unknown to the sons of Jacob. When they saw themselves brought to the house of Joseph, it immediately occurred to them that they were to be charged with theft of the former purchase-money. But the steward with kindly words allayed the fears which made them hesitate before entering "at the door of the house."

I may have taken this too far; check Gen.44

From http://philologos.org/__eb-bhot/vol_I/ch21.htm accessed September 9, 2016.

Chapter Outline Charts, Graphics and Short Doctrines

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

Addendum

The idea here is, there are things which we find in this chapter which are extremely important.

Why Genesis 43 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 43

1.

Chapter Outline Charts, Graphics and Short Doctrines

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.

From: **http://www.sacred-texts.com/jud/josephus/ant-1.htm** accessed . Josephus *Antiquities of the Jews;* Book 1, Chapter 1.

Chapter Outline Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 43

A Reasonably Literal Translation	A Reasonably Literal Paraphrase

A Complete Translation of Genesis 43	
A Reasonably Literal Translation	**A Reasonably Literal Paraphrase**

Chapter Outline Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Word Cloud from a Reasonably Literal Paraphrase of Genesis 43

Word Cloud from Exegesis of Genesis 43[46]

These two graphics should be very similar; this means that the exegesis of Genesis 43 has stayed on topic and has covered the information found in this chapter of the Word of God.

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[46] Some words have been left out of this graphic; including *Strong, BDB,* and *pronounced*.