

BOOK OF GENESIS

GENESIS 43

VERSES 1-10	ADDED TEXTUAL NOTES, QUESTIONS, OTHER
<p>1 Now the famine was still severe in the land. 2 So when they had eaten all the grain they had brought from Egypt, their father said to them, "Go back and buy us a little more food." 3 But Judah said to him, "The man warned us solemnly, 'You will not see my face again unless your brother is with you.'"</p> <p>4 If you will send our brother along with us, we will go down and buy food for you. 5 But if you will not send him, we will not go down, because the man said to us, 'You will not see my face again unless your brother is with you.'"</p> <p>6 Israel asked, "Why did you bring this trouble on me by telling the man you had another brother?" 7 They replied, "The man questioned us closely about ourselves and our family. 'Is your father still living?' he asked us. 'Do you have another brother?' We simply answered his questions. How were we to know he would say, 'Bring your brother down here'?" 8 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. 9 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</p>	<p>Verse 3 - Who speaks up? Why is this surprising? Compare this new behavior in light of Chapter 37-38. What is happening?</p> <p>Vv. 8-9 - Judah's pledge: "I myself will guarantee his safety... I will bear the blame before you all my life." The word "blame" is literally the Hebrew word for "sin"—he's saying "consider me to have sinned forever." How is this different from Reuben's earlier offer in 42:37?</p> <p>Verse 8 - Compare Judah's statement "that we may LIVE and not DIE" (v. 8) to his role in Chapter 37. What does his concern for the whole family (we, you, our children) reveal about his character development?</p> <p>KEY NOTE: This is the same Judah who fell into severe moral depravity (Ch 38), who proposed selling Joseph into slavery (37:27), whose sons were so wicked God struck them down (38:7, 10). But now Judah is taking leadership, speaking for his brothers, confronting his father, and offering HIMSELF as surety for Benjamin. This is significant because Judah will receive the birthright and blessing—he becomes the</p>

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<p>before you all my life. 10 As it is, if we had not delayed, we could have gone and returned twice."</p>	<p>seed-bearer of the Messianic line. We're seeing his "descent into immorality and now his slow restoration to his family and his repentance and elevation" (The Bible Project). Judah is being transformed from selfish deceiver to sacrificial leader. His willingness to bear "blame" (sin) forever for Benjamin foreshadows Jesus, the Lion of the tribe of Judah, who would bear our sin forever (John 10:17-18).</p>
<p>VERSES 11-15</p>	<p>ADDED TEXTUAL NOTES, QUESTIONS, OTHER</p>
<p>11 Then their father Israel said to them, "If it must be, then do this: Put some of the best products of the land in your bags and take them down to the man as a gift—a little balm and a little honey, some spices and myrrh, some pistachio nuts and almonds. 12 Take double the amount of silver with you, for you must return the silver that was put back into the mouths of your sacks. Perhaps it was a mistake. 13 Take your brother also and go back to the man at once. 14 And may God Almighty grant you mercy before the man so that he will let your other brother and Benjamin come back with you. As for me, if I am bereaved, I am bereaved." 15 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.</p>	<p>Verse 11 - Jacob (now called "Israel") finally submits and surrenders. His statement "If I am bereaved, I am bereaved" (v. 14) echoes Job's "The LORD gave and the LORD has taken away" (Job 1:21). What spiritual shift is happening in Jacob?</p> <p>Verse 14 - Jacob calls on "God Almighty" (El Shaddai), the same name God used with Abraham (17:1) and Isaac (28:3). What does this divine name emphasize? Why does Jacob appeal to this specific aspect of God's character?</p>

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Notice the progression: Jacob resisted (Ch 42), delayed, argued—but necessity and Judah's leadership finally move him to faith. "If I am bereaved, I am bereaved" is surrender. How does God patiently wear down our resistance to trusting in Him?

KEY NOTE:

JACOB'S SURRENDER TO EL SHADDAI.

The text shifts from calling him "Jacob" to "Israel"—his name of faith. Jacob is learning to trust El Shaddai (God Almighty) even when he cannot see the positive outcome. This is the essence of faith: trusting God **EVEN IF** Benjamin doesn't return, **EVEN IF** Simeon is lost forever, **EVEN IF** everything seems to be falling apart. Jacob releases control and submits to God's will. This surrender is necessary for spiritual restoration. God reveals that spiritual restoration requires faith in Him, even when we cannot see how things will work out. Jacob's prayer "may God Almighty grant you mercy" shows he's finally leaning on God rather than his own schemes. The man who once manipulated his way to blessing is learning to depend on divine mercy.

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VERSES 16-25	ADDED TEXTUAL NOTES, QUESTIONS, OTHER
<p>16 When Joseph saw Benjamin with them, he said to the steward of his house, "Take these men to my house, slaughter an animal and prepare a feast; they are to eat with me at noon."</p> <p>17 The man did as Joseph told him and took the men to Joseph's house.</p> <p>18 Now the men were frightened when they were taken to his house. They thought, "We were brought here because of the silver that was put back into our sacks the first time. He wants to attack us and overpower us and seize us as slaves and take our donkeys." 19 So they went up to Joseph's steward and spoke to him at the entrance to the house. 20 "We beg your pardon, our lord," they said, "we came down here the first time to buy food. 21 But at the place where we stopped for the night we opened our sacks and each of us found his silver—the exact weight—in the mouth of his sack. So we have brought it back with us. 22 We have also brought additional silver with us to buy food. We don't know who put our silver in our sacks." 23 "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 had your money." Then he brought Simeon out</p>	<p>Verse 18 - The brothers are terrified when taken to Joseph's house. They expect slavery and seizure. Yet Joseph plans a FEAST. How does guilt distort our perception of God's intentions toward us? What dynamic and biblical imagery does this provoke/foreshadow in Jesus?</p> <p>Verse 23 - The steward's response: "Your God, the God of your father, has given you treasure in your sacks; I had your money." Who is this steward? How does he know about their God?</p> <p>Notice the progression: the brothers expect attack → they receive hospitality. They fear slavery → they're treated as honored guests. They anticipate punishment → they experience kindness.</p>

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<p>to them. 24 The steward took the men into Joseph's house, gave them water to wash their feet and provided fodder for their donkeys. 25 They prepared their gifts for Joseph's arrival at noon, because they had heard that they were to eat there.</p>	<p>KEY NOTE: The brothers received blessings of love and kindness from Joseph without knowing who he was. This love and goodness from Joseph would win them over and bring them to full repentance. Just as God showers love and blessing upon people even when they don't recognize the source, Joseph blesses his brothers anonymously. This is shrewd wisdom with a noble purpose (Proverbs 1:4; 8:5, 12). Joseph acts to test integrity. The Bible calls this "shrewdness" (Matthew 10:16: "wise as serpents, innocent as doves"). Joseph's shrewdness has the intended effect: the brothers return the silver honestly (v. 21), proving they've learned not to take what isn't theirs. Fear convicted them of their hidden sins—spiritual restoration requires that we fear God.</p>
<p>VERSES 26-34</p>	<p>ADDED TEXTUAL NOTES, QUESTIONS, OTHER</p>
<p>26 When Joseph came home, they presented to him the gifts they had brought into the house, and they bowed down before him to the ground. 27 He asked them how they were, and then he said, "How is your aged father you told me about? Is he still living?" 28 They replied, "Your servant our father is still alive and</p>	<p>Verse 26: "They bowed down before him to the ground." Joseph's dreams (37:7, 9) are being fulfilled AGAIN—but what is different this time?!</p> <p>Verse 34 - Benjamin receives FIVE TIMES as much food as the others. Why?</p>

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well." And they bowed down, prostrating themselves before him. **29**

As he looked about and saw his brother Benjamin, his own mother's son, he asked, "Is this your youngest brother, the one you told me about?" And he said, "God be gracious to you, my son." **30** 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.

31 After he had washed his face, he came out and, controlling himself, said, "Serve the food." **32** 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. **33** The men had been seated before him in the order of their ages, from the firstborn to the youngest; and they looked at each other in astonishment. **34** When portions were served to them from Joseph's table, Benjamin's portion was five times as much as anyone else's. So they feasted and drank freely with him.

KEY NOTE:

Joseph tests whether the brothers have learned not to fall into animosity when one brother is treated more generously. Twenty years ago, Jacob's favoritism of Joseph led them to sell him into slavery. Now Joseph shows extreme favoritism to Benjamin—five times more food! Will they react with jealousy and hatred as before? The text says they "feasted and drank freely with him" (v. 34)—no resentment, no envy, no bitterness. They've CHANGED! This is evidence of genuine transformation. Joseph sees this but needs one more test (coming in Chapter 44): Will they abandon Benjamin to save themselves, as they abandoned Joseph? The test must be complete before reconciliation can happen. Joseph's emotions nearly overwhelm him—he has to leave the room to weep. He WANTS to reveal himself and embrace his brothers. But had he done so prematurely, the brothers might not have fully repented, and Judah wouldn't have the opportunity to redeem himself by offering his life for Benjamin. Faithfulness to God's plan requires emotional discipline, even when it causes personal pain.

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