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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 42

ΓΕΝΕΣΙΣ ΜΒ΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Theme

Chapter 42 initiates the Joseph story's recognition arc: the ten brothers descend while Benjamin is withheld (42:1–5), and the chapter's central irony is crystallized in 42:8 — ἐπέγνω δὲ Ἰωσήφ τοὺς ἀδελφοὺς αὐτοῦ, αὐτοὶ δὲ οὐκ ἐπέγνωσαν αὐτόν — where ἐπιγινώσκω appears twice with opposite subjects and outcomes, stating the recognition asymmetry that drives the narrative through Gen 43–45.

Translation & textual notes

The Greek text of Genesis 42 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Chapter 42 initiates the Joseph story's recognition arc: the ten brothers descend while Benjamin is withheld (42:1–5), and the chapter's central irony is crystallized in 42:8 — ἐπέγνω δὲ Ἰωσήφ τοὺς ἀδελφοὺς αὐτοῦ, αὐτοὶ δὲ οὐκ ἐπέγνωσαν αὐτόν — where ἐπιγινώσκω appears twice with opposite subjects and outcomes, stating the recognition asymmetry that drives the narrative through Gen 43–45. At 42:1 the LXX renders MT וְהִתְבָּרִא ('you look at one another') with ῥαθυμεῖτε ('you are idle'), a

functional substitution charging inaction rather than depicting mutual paralysis. The spy-accusation κατάσκοποι ἔστε (42:9) is maintained as a structural refrain through multiple recurrences. The Egyptian oath νῆ τὴν υἰγίαν Φαράω (42:15, 16) renders MT פִּרְעֹה בְּחַיֵּי with υἰγία ('health') rather than ζωή ('life'), a distinctive LXX lexical choice that softens the oath's idiomatic force. Joseph's recollection of his dreams (ἐμνήσθη, 42:9) links to Gen 37:5–11 and marks the beginning of their fulfilment. The brothers' guilt-speech (42:21) and Reuben's blood-requital formula τὸ αἷμα αὐτοῦ ἐκζητεῖται (42:22) deploy the Hebrew שָׁדַד idiom in its forensic-covenantal sense; ἐκζητέω is the standard LXX rendering. The ἐρμηνευτής (42:23) — unique in the Joseph narrative — makes the overheard guilt-confession narratologically possible. The chapter closes with Jacob's ἄδης-clause (42:38), a near-verbatim echo of 37:35, framing the Joseph cycle with persistent paternal grief.

Discourse structure of the chapter

A · 42:1–5

Jacob dispatches the ten brothers to Egypt; Benjamin withheld

Jacob's observation of a grain-sale in Egypt (παῖσις, 42:1) triggers a direct threefold command: go down, buy, survive (42:2). The ten brothers of Joseph comply immediately (42:3), but Benjamin — identified pointedly as τὸν ἀδελφὸν Ἰωσήφ — is withheld by Jacob's anxious parental decision, lest harm (μαλακία) befall him (42:4). The unit closes with the situational parenthesis of 42:5: the sons of Israel join the crowd descending to buy, for the famine gripped Canaan — establishing both the scale of the crisis and the anonymity of the brothers' arrival.

B · 42:6–17

The brothers before Joseph: recognition asymmetry, spy-accusation, custody

Joseph exercises supreme authority over grain distribution (42:6); when the brothers arrive and prostrate before him, the fulfilment of his dreams is implicit but unstated. Joseph recognizes them immediately yet masks himself, speaking harshly (42:7); the narrative then crystallizes the irony in a single contrasting sentence at 42:8 — he recognized them, they did not recognize him. Remembering his dreams (ἐμνήσθη, 42:9), he accuses them: κατάσκοποι ἔστε. The brothers protest their peaceful identity and family composition (42:10–13), but Joseph persists and demands Benjamin's arrival, authenticating the test with the Egyptian oath νῆ τὴν υἰγίαν Φαράω (42:15–16). He places them all in custody for three days (42:17).

C · 42:18–24

Third-day terms; the guilt-speech; ἑρμηνευτής; Simeon bound

On the third day Joseph softens his demand: fearing God (42:18), he requires only one brother as pledge while the rest take grain home — provided they return with the youngest (42:19–20). The brothers, speaking among themselves, voice corporate guilt: they had ignored their brother's anguish of soul (θλίψιν τῆς ψυχῆς, 42:21). Reuben's forensic declaration — τὸ αἷμα αὐτοῦ ἐκζητεῖται (42:22) — invokes blood-requital language. The narrator's aside at 42:23 notes that the brothers did not know Joseph understood, for the ἑρμηνευτής stood between them; Joseph weeps privately, then takes Simeon and binds him before their eyes (42:24).

D · 42:25–28

The departure: silver returned secretly; discovery and theological dread

Joseph secretly orders the silver returned to each sack and provisions given for the road (42:25) — an act of concealed generosity. The brothers load their donkeys and depart (42:26). At the lodging place one man opens his sack to fodder his donkey and finds his silver at the sack's mouth (42:27). He reports to his brothers; their hearts fail (ἐξέστη ἡ καρδία αὐτῶν) and they are troubled toward one another, crying: Τί τοῦτο ὁ θεὸς ἐποίησεν ἡμῖν; (42:28) — guilt transformed into theological bewilderment.

E · 42:29–34

Report to Jacob: the brothers recount the encounter

The brothers arrive in Canaan and report everything to Jacob (42:29). Their account (42:30–34) rehearses the encounter from their perspective: the lord of the land spoke harshly and took them for spies (42:30); they professed peace (42:31); they gave their family composition (42:32); the man's conditions — leave one, take grain, bring the youngest, then trade freely in the land — are recounted verbatim (42:33–34). The repeated-speech structure serves both to inform Jacob and to establish the brothers' transparent honesty before their father.

F · 42:35–38

Silver discovered at home; Jacob's grief and refusal; the ἄδης-clause

As they empty their sacks, every man's bundle of silver appears; brothers and father alike see and are afraid (42:35). Jacob declares himself bereaved: Joseph is no more, Simeon is no more, and now they want Benjamin — all these things are against him (42:36). Reuben's desperate pledge — kill my two sons if I do not bring him back (42:37) — cannot overcome Jacob's paternal terror. Jacob refuses in the ἄδης-clause of 42:38: my son will not go down with you, for his brother is dead and he alone remains; if harm befalls him on the road, you will bring my old age down with sorrow to Hades — a near-verbatim echo of 37:35 that closes the chapter on the same grief that opened the Joseph cycle.

1 Ἰδὼν δὲ Ἰακωβ ὅτι ἔστιν πρᾶσις ἐν Αἰγύπτῳ, εἶπεν Ἰακωβ τοῖς υἱοῖς αὐτοῦ· Ἵνα τί ῥαθυμεῖτε;

And Jacob, seeing that there was a sale of grain in Egypt, said to his sons: 'Why are you idle?'

Narrative exposition (visual trigger for command) Ἰδὼν δέ

The participial clause (Ἰδὼν δέ) provides the causal premise for Jacob's imperative in vv.2–3; the chapter opens with economics, not theology. The LXX renders MT וְאָחֵד אֶחָד ('you look at one another') with ῥαθυμεῖτε ('you are idle'), a functional substitution that shifts the scene from paralytic mutual gazing to a charge of negligence — Jacob does not see inaction and empathize with it; he reproves it.

Ἰδὼν

seeing

Aor Act Ptcp Nom Sg M · ὁράω

temporal/causal participle (circumstance of εἶπεν)

→ antecedent action (completed perception before the speech act)

ὁράω → ἰδεῖν: the aorist participle of sight here carries causal force — Jacob's economic perception precipitates the imperative dispatch; the participial opening anticipates the ἐμνήσθη of 42:9 (Joseph's memory of his dreams), both using perception to trigger action.

δὲ

and

narrative connective (mild adversative / continuation)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ἰακωβ

Jacob

subject (anticipatory nominative, resumed after participial phrase)

→ participant identification

Ἰακωβ: the patriarch appears twice in v.1 — first as perceiver (Ἰδὼν δὲ Ἰακωβ) and then as speaker (εἶπεν Ἰακωβ) — concentrating both observation and authority in him before the chapter moves beyond his knowledge.

ὅτι

that

conjunction introducing indirect statement (content of seeing)

→ discourse linkage or contrast

ὅτι: meaning 'that'; conjunction or particle linking this unit with the surrounding discourse.

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

existential main verb of ὅτι-clause

→ existential present (ongoing condition — the sale is in progress)

εἰμί: existential 'there is'; the present tense indicates that the sale is ongoing rather than a past event — Jacob acts on current intelligence.

πρᾶσις

a sale

Nominative

subject of existential ἔστιν

→ participant prominence

πρᾶσις: 'a sale / selling'; from πιπράσκω; renders Hebrew רָכַשׁ (grain for purchase). FLAGGED: the LXX opens with the commercial term rather than the commodity (σῖτος comes at v.2), naming the transaction before the goods — an economically precise framing that underlines the organized market Joseph has created (cf. 41:56).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

Αἴγυπτο

Egypt

Dative

dative of place (locative — in Egypt)

→ sphere or reference

Αἴγυπτος: standard LXX rendering of מִצְרַיִם; the dative locative establishes the destination toward which all the chapter's movement is directed.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main narrative verb (direct speech frame)

→ constative aorist (single speech act)

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Ιακωβ

Jacob

subject (repeated for emphasis — same patriarch, now as speaker)

→ participant identification

Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as subject (repeated for emphasis — same patriarch, now as speaker).

τοῖς

the

Dative

article with noun (dative indirect object)

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱοῖς

sons

Dative

dative indirect object (addressees of εἶπεν)

→ sphere or reference

υἱός: 'son'; the ten brothers who will descend (v.3); Benjamin is withheld at v.4.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἵνα

why

interrogative particle (ἵνα τί = 'for what reason? / why?')

→ discourse linkage or contrast

ἵνα τί: a Hebraizing idiom calquing חֲמַל; using a final-clause formula as an interrogative is a characteristic LXX-Greek usage derived from the Hebrew interrogative construction.

τί

what

Accusative

interrogative pronoun (object of ἵνα in idiomatic interrogative)

→ participant reference

τί: meaning 'what'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun (object of ἵνα in idiomatic interrogative).

ῥαθυμεῖτε

are you idle

Pres Act Indic 2 Pl · ῥαθυμέω

main verb of rhetorical question

→ progressive present (ongoing state of inaction being charged)

ῥαθυμέω: 'be idle / slothful / remiss'; the LXX renders MT וַאֲרָאִתְּךָ ('you look at one another' — Hithpael of אָרָא, reflexive: mutual gazing in helpless paralysis) with ῥαθυμεῖτε — a functional substitution that transforms the image of paralytic mutual gazing into a charge of negligence. The rhetorical question functions as an imperative: get moving. HEBRAISM flagged.

2 Ἴδου ἀκήκοα ὅτι ἔστιν σῖτος ἐν Αἰγύπτῳ· κατὰβητε ἐκεῖ καὶ πρίασθε ἡμῖν μικρὰ βρώματα, ἵνα ζῶμεν καὶ μὴ ἀποθάνωμεν.

Behold, I have heard that there is grain in Egypt; go down there and buy for us a little food, that we may live and not die.

Direct command with stated rationale

Ἴδού

Jacob's speech unfolds in two movements: a report of intelligence (ἰδοὺ ἀκήκοα, perfect tense marking reliable present knowledge from completed hearing), then two imperatives (κατὰβητε / πρίασθε) grounded in the existential purpose clause (ἵνα ζῶμεν καὶ μὴ ἀποθάνωμεν). The life/death antithesis compresses the entire economic crisis into a survival binary.

ἴδου

behold

interjection (emphatic attention-getter)

→ participant identification

ἴδου: exclamatory particle derived from the aorist imperative of ὁράω; LXX calque of הִנֵּה (hinneh), used to introduce important or new information. The Hebraizing particle is extremely frequent in LXX narrative.

ἀκήκοα

I have heard

Pf Act Indic 1 Sg · ἀκούω

main verb (first-person report of intelligence)

→ intensive perfect (completed hearing whose result stands as certain knowledge)

ἀκούω: the perfect tense stresses Jacob's present certainty grounded in completed hearing — the news is reliable. The perfect of ἀκούω is a Semitism that mirrors Hebrew perfect-of-certainty forms.

ὅτι

that

conjunction introducing indirect statement (content of hearing)

→ discourse linkage or contrast

ὅτι: meaning 'that'; conjunction or particle linking this unit with the surrounding discourse.

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

existential verb in ὅτι-clause

→ existential present

εἰμί: 'be'; οὐκ ἔστιν αὐτοῖς = 'which do not have!'

σῖτος

grain

Nominative

subject of existential ἔστιν

→ participant prominence

σῖτος: 'grain / wheat'; the commodity Jacob has heard about, contrasting with πρᾶσις (v.1) — first the commercial activity, now the physical substance. The word recurs throughout the chapter (vv.3, 19, 25, 26) as the practical object of the mission.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

Αἴγυπτῳ

Egypt

Dative

dative of place

→ sphere or reference

Αἴγυπτῳ: meaning 'Egypt'; it serves as dative of place.

κατάβητε

go down

Aor Act Impv 2 Pl · καταβαίνω

main imperative (first command: directional descent)

→ ingressive aorist imperative (begin the descent)

καταβαίνω: 'go down / descend'; the direction is both literal (Egypt lies lower than Canaan) and narratologically charged — the descent toward Egypt inaugurates the chapter's spatial axis of descent/return, echoing Abraham's descent in Gen 12:10 (also famine-driven).

ἐκεῖ

there

adverb of place (locative 'there' = Egypt)

→ adverbial qualification

ἐκεῖ: meaning 'there'; it shapes time, manner, location, or discourse flow in the clause.

καὶ

and

coordinating conjunction (linking imperatives)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πρίασθε

buy

Aor Mid Impv 2 Pl · ὠνέομαι

main imperative (second command: the commercial transaction)

→ constative aorist imperative (a single transactional act)

πρίασθαι (ὠνέομαι): 'buy / purchase'; the middle voice of the commercial verb reflects a transaction conducted on one's own behalf. The verb links v.2 (imperative) to v.3 (execution) and v.5 (narrative purpose-infinitive), creating a verbal chain of command and compliance.

ἡμῖν

for us

Dative

dative of advantage

→ participant reference or interest

ἡμῖν: meaning 'for us'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage.

μικρὰ

a little

Accusative

attributive adjective modifying βρώματα

→ object specification

μικρός: 'small / a little'; Jacob's self-deprecating understatement — 'a little food' — reflects the Hebrew idiom טען of modest petition, a polite rhetorical diminutive common in ancient Near Eastern request language.

βρώματα

food

Accusative

direct object of πρίασθε

→ object specification

βρώμα: 'food / provisions'; from βιβρώσκω ('eat'); the plural 'foodstuffs' is standard; broader than σίτος (grain alone), embracing all purchased provisions.

ἵνα

that

final conjunction introducing purpose clause

→ discourse linkage or contrast

ἵνα: meaning 'that'; conjunction or particle linking this unit with the surrounding discourse.

ζῶμεν

we may live

Pres Act Subj 1 Pl · ζάω

main verb of positive purpose clause

→ futuristic present subjunctive (ongoing living as the desired outcome)

ζάω: 'live / be alive'; the purpose — survival — is stark. The life/death antithesis (ζῶμεν / ἀποθάνωμεν) frames the entire descent as existential necessity; the same pair will recur structurally in Joseph's conditional ultimatums at vv.18, 20.

καὶ

and

coordinating conjunction (linking parallel purpose verbs)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

μὴ

not

negation particle (with subjunctive)

→ discourse linkage or contrast

μὴ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἀποθάνωμεν

die

Aor Act Subj 1 Pl · ἀποθνήσκω

verb of negative purpose clause ('and not die')

→ ingressive aorist subjunctive (avoid entering death)

ἀποθνήσκω: 'die / perish'; the aorist captures the entry into death as a feared event; the verb pair ζῶμεν / ἀποθάνωμεν is a merism framing the journey as a matter of life and death.

3 Κατέβησαν δὲ οἱ ἀδελφοὶ Ἰωσηφ οἱ δέκα πρίασθαι σῖτον ἐκ τῆς Αἰγύπτου.

And the ten brothers of Joseph went down to buy grain from Egypt.

Narrative fulfillment of command

Κατέβησαν δέ

The verse is a single compact narrative sentence confirming obedience: the same verb καταβαίνω used as imperative in v.2 now appears as indicative aorist, signalling immediate compliance. The narrator identifies the group as 'the brothers of Joseph' rather than 'the sons of Jacob,' foregrounding the fratricide-relationship that will structure the entire encounter.

Κατέβησαν

went down

Aor Act Indic 3 Pl · καταβαίνω

main narrative verb (the descent, fulfilling v.2 imperative)

→ *ingressive aorist (beginning of the journey to Egypt)*

καταβαίνω: fulfils Jacob's command of v.2 (κατάβητε); the repetition of the same verb as indicative after imperative marks narrative compliance. The descent to Egypt is a recurring ancestral-story trope (Gen 12:10; 26:2 [forbidden]; 46:3–4).

δὲ

and

narrative connective (sequential continuation)

→ *discourse linkage or contrast*

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οἱ

the

Nominative

article

→ *noun-phrase marking*

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀδελφοὶ

brothers

Nominative

subject (of καταβαίνω)

→ *participant prominence*

ἀδελφός: 'brother'; the narrator names them 'brothers of Joseph' rather than 'sons of Jacob' — the fratricide relationship is established as the defining lens before they even arrive. The word ἀδελφός is the most loaded noun in the Joseph cycle.

Ἰωσηφ

of Joseph

genitive of relationship (indeclinable proper noun — identifying whose brothers)

→ *participant identification*

Ἰωσηφ: Joseph's name appears in the genitive relationship before the encounter — the reader knows more than the brothers do.

οἱ

the

Nominative

article (anaphoric, specifying the numeral)

→ *noun-phrase marking*

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

δέκα

ten

numeral in apposition (specifying which brothers went)

→ *measure or count*

δέκα: 'ten'; the count excludes Benjamin (withheld, v.4) and Joseph (present, unknown to them) — ten go down while the narrative implies the other two are separated but not absent. The three-way numerical drama (10 + Benjamin + Joseph) drives the whole chapter.

πρίασθαι

to buy

Aor Mid Inf · ὠνέομαι

infinitive of purpose ('in order to buy')

→ *constative aorist (intended single commercial transaction)*

πρίασθαι: the same commercial verb as v.2 (imperative πρίασθε), now as purpose infinitive — command fulfilled by purpose-driven action.

σῖτον grain Accusative <i>direct object of πρίασθαι</i> → object specification σῖτος: 'grain'; the object of the purchasing mission, repeated from v.2.	ἐκ from <i>preposition + genitive (ablative: source)</i> → spatial or relational framing ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative: source).	τῆς the Genitive <i>article</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	Αἰγύπτου Egypt Genitive <i>genitive of source (from Egypt)</i> → relational specification Αἴγυπτος: the source country; ἐκ τῆς Αἰγύπτου confirms Egypt as the grain supplier, validating Jacob's intelligence of v.2.
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4 τὸν δὲ Βενιαμιν τὸν ἀδελφὸν Ἰωσηφ οὐκ ἀπέστειλεν μετὰ τῶν ἀδελφῶν αὐτοῦ· εἶπεν γάρ· Μήποτε συμβῇ αὐτῷ μαλακία.

But Benjamin the brother of Joseph he did not send with his brothers, for he said: 'Lest harm befall him.'

Narrative parenthesis (explanatory exception)

τὸν δέ

The fronting of τὸν δὲ Βενιαμιν (accusative before the verb) is a Hebraizing emphasis construction marking the exception from the group. The identification τὸν ἀδελφὸν Ἰωσηφ is crucial: Benjamin is Joseph's only full brother (both born of Rachel), a bond that makes him both uniquely precious to Jacob and uniquely significant for Joseph's test. The parenthetical εἶπεν γάρ explains Jacob's reasoning directly.

τὸν

the

Accusative

article (accusative object, fronted for emphasis)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

δὲ

but

mild adversative (introducing the exception to v.3)

→ discourse linkage or contrast

δὲ: meaning 'but'; conjunction or particle linking this unit with the surrounding discourse.

Βενιαμιν

Benjamin

direct object of ἀπέστειλεν (fronted for topical prominence)

→ participant identification

Βενιαμιν: 'Benjamin'; Rachel's surviving son, Jacob's youngest; his withholding is the narrative pivot — until he appears before Joseph, the test cannot be resolved. The fronted accusative (τὸν δὲ Βενιαμιν ... οὐκ ἀπέστειλεν) is a Hebraizing emphasis construction.

τὸν

the

Accusative

article (introducing appositive phrase)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀδελφὸν

brother

Accusative

appositive to Βενιαμιν (identifying relational status)

→ object specification

ἀδελφός: 'brother'; the apposition τὸν ἀδελφὸν Ἰωσηφ uniquely marks Benjamin as Joseph's full brother (both Rachel's sons), distinguishing him from the ten half-brothers. This identification will become central when Joseph weeps at 43:30 and finally reveals himself at 45:1.

Ἰωσηφ

of Joseph

genitive of relationship (identifying the fraternal bond)

→ participant identification

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (identifying the fraternal bond).

οὐκ

not

negation particle (with indicative: emphatic denial of action)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἀπέστειλεν

did send

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (Jacob's deliberate act of withholding Benjamin)

→ constative aorist (single decisive authoritative decision)

ἀποστέλλω: 'send / dispatch'; the same verb used for sending agents on missions; Jacob's choice not to send Benjamin is an authoritative paternal act with plot-determining consequences — it introduces the condition (bring Benjamin) that Joseph will exploit.

μετὰ

with

preposition + genitive (associative comitative)

→ spatial or relational framing

μετὰ: meaning 'with'; here it marks the relation signaled by preposition + genitive (associative comitative).

τῶν

the

Genitive

article

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀδελφῶν

brothers

Genitive

genitive of association ('with his brothers')

→ relational specification

ἀδελφῶν: meaning 'brothers'; it serves as genitive of association ('with his brothers').

αὐτοῦ

his

Genitive

genitive of possession (his brothers = Benjamin's brothers)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (his brothers = Benjamin's brothers).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

parenthetical verb of speaking (Jacob's stated reasoning)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

γάρ

for

explanatory conjunction ('for / because')

→ discourse linkage or contrast

γάρ: meaning 'for'; conjunction or particle linking this unit with the surrounding discourse.

Μήποτε

lest

negative fear particle (introducing feared outcome)

→ discourse linkage or contrast

μήποτε: 'lest / in case'; introduces a negative fear-clause expressing an outcome to be avoided. The Hebrew equivalent יִפְּ similarly introduces feared consequences after a decision not to act. Jacob's fear is that Benjamin will perish as Joseph did (Gen 37:33).

συμβῇ

befall

Aor Act Subj 3 Sg · συμβαίνω

verb of fear-avoidance clause ('lest harm befall him')

→ constative aorist subjunctive (feared single calamitous event)

συμβαίνω: 'happen / befall / come upon'; the impersonal use ('harm might befall him') is a euphemism for mortal danger. The same phrase συμβήσεται αὐτῷ μαλακία recurs verbatim in Jacob's refusal at 42:38, creating a verbal frame around the chapter.

αὐτῷ

him

Dative

dative of reference (to him = to Benjamin)

→ participant reference or interest

αὐτῷ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of reference (to him = to Benjamin).

μαλακία

harm

Nominative

subject of συμβῆ (the feared occurrence)

→ participant prominence

μαλακία: 'weakness / sickness / harm / calamity'; the word's primary sense is physical weakness or illness but in this context functions as a euphemism for mortal misfortune. The same term recurs at v.38 (Jacob's climactic refusal), forming a verbal inclusio around the chapter's paternal-anxiety theme.

5 ἦλθον δὲ οἱ υἱοὶ Ἰσραὴλ ἀγοράζειν μετὰ τῶν ἐρχομένων· ἦν γὰρ ὁ λιμὸς ἐν γῇ Χανααν.

And the sons of Israel came to buy along with those who were coming, for the famine was in the land of Canaan.

Narrative continuation (situational parenthesis)

ἦλθον δέ

The verse broadens the scene: the brothers arrive not as a distinctive group but anonymously, mixed among the general crowd of purchasers. The name shift from 'brothers of Joseph' (v.3) to 'sons of Israel' is theologically loaded — Israel is the covenant name — and the anonymous blending into the crowd anticipates the irony that the ruler they approach is their own brother. The causal γάρ-clause explains the migration as universal crisis, not private ambition.

ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

main narrative verb (arrival in Egypt)

→ constative aorist (single completed journey)

ἔρχομαι: 'come / arrive'; where v.3 used καταβαίνω (descent) to describe the journey, v.5 uses ἦλθον to describe the arrival — the spatial axis from descent to arrival is complete.

δὲ

and

narrative connective

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οἱ

the

Nominative

article

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱοὶ

sons

Nominative

subject

→ participant prominence

υἱός: 'son'; the designation 'sons of Israel' uses the covenant/patriarch name rather than 'brothers of Joseph' (v.3), marking a slight narrative distancing — they arrive as a family group, not yet as the fratricides.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable proper noun — whose sons)

→ participant identification

Ἰσραὴλ: the covenant name of Jacob (given at Gen 32:28; 35:10); its use here rather than ἱακωβ marks the brothers as bearers of the covenant family name — and emphasizes the irony that it is the covenant sons who must bow before their brother.

ἀγοράζειν

to buy

Pres Act Inf · ἀγοράζω

infinitive of purpose ('in order to buy')

→ progressive infinitive (ongoing commercial activity in the market)

ἀγοράζω: 'buy / purchase in the market (ἀγορά)'; distinct from πρίασθαι (vv.2–3) — ἀγοράζω evokes the market setting while πρίασθαι is more generically commercial.

μετὰ

with

preposition + genitive (associative comitative)

→ spatial or relational framing

μετὰ: meaning 'with'; here it marks the relation signaled by preposition + genitive (associative comitative).

τῶν

those

Genitive

article (with substantival participle)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐρχομένων

coming

Pres Mid Ptcp Gen Pl M · ἔρχομαι

substantival participle (object of μετὰ — the crowd of other buyers)

→ progressive (ongoing stream of buyers)

ἔρχομαι: the present participle τῶν ἐρχομένων pictures a continuous stream of buyers from many nations (cf. 41:57 — πάντα τὰ ἔθνη ἤρχοντο ἀγοράσαι); the brothers are anonymous in this crowd.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

existential verb in explanatory causal clause

→ descriptive imperfect (ongoing background condition)

εἰμί (impf. ἦν): the copula of the name-gloss.

γάρ

for

explanatory conjunction (causal: giving reason for the journey)

→ discourse linkage or contrast

γάρ: meaning 'for'; conjunction or particle linking this unit with the surrounding discourse.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

λιμός

famine

Nominative

subject of existential ἦν

→ participant prominence

λιμός: 'famine / hunger'; the same word used in Ruth 1:1 (LXX) for the Bethlehemite famine; the ancestral narrative pattern — famine → descent to Egypt → providential encounter — recurs here in compressed form.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

γῆ

land

Dative

dative of place

→ sphere or reference

γῆ: 'land'; without article, anarthrous — 'in [a] land of Canaan,' using land as a geographic category.

Χανααν

Canaan

indeclinable proper noun (genitive of region — of Canaan')

→ participant identification

Χανααν: the promised land, now under famine; the irony is sharp — the land of promise has nothing while the land of slavery has grain.

6 Ἰωσηφ δὲ ἦν ἄρχων τῆς γῆς· οὗτος ἐπώλει παντὶ τῷ λαῷ τῆς γῆς. ἐλθόντες δὲ οἱ ἀδελφοὶ Ἰωσηφ προσεκύνησαν αὐτῷ ἐπὶ πρόσωπον ἐπὶ τὴν γῆν.

Now Joseph was ruler over the land; he was the one who sold to all the people of the land. And when the brothers of Joseph came, they bowed down to him with their faces to the ground.

Narrative exposition + dramatic irony (dream fulfilment)

Ἰωσηφ δέ

The verse is a pivot of dramatic irony: the narrator introduces Joseph as supreme authority (ἄρχων τῆς γῆς) before the brothers arrive, and the reader sees before the brothers can what they cannot — the man they bow before is Joseph. The prostration (προσεκύνησαν αὐτῷ ἐπὶ πρόσωπον ἐπὶ τὴν γῆν) directly fulfils Joseph's dream of Gen 37:7 (the sheaves bowing down), and the narrator's structural placement makes the fulfilment wordless but unmistakable.

Ιωσηφ

Joseph

subject (fronted for topical introduction)

→ participant identification

Ιωσηφ: the chapter's pivot character is introduced by name as the new scene-subject; the fronting (Ιωσηφ δὲ ἦν) is a standard LXX topic-shift construction.

δὲ

now

narrative connective (scene-shift: introducing new topic)

→ discourse linkage or contrast

δὲ: meaning 'now'; conjunction or particle linking this unit with the surrounding discourse.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

linking verb (stative: Joseph's ongoing status)

→ descriptive imperfect (persistent state of office)

εἰμί (impf. ἦν): the copula of the name-gloss.

ἄρχων

ruler

Nominative

predicate nominative (Joseph's official title)

→ participant prominence

ἄρχων: 'ruler / official / governor'; renders Hebrew שַׂרְשֵׁר — the supreme administrator appointed by Pharaoh (41:41–43). The LXX uses ἄρχων rather than the more specific titles used later; the word denotes political authority over the entire land.

τῆς

of the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

land

Genitive

genitive of reference (scope of authority: 'ruler of the land')

→ relational specification

γῆς: meaning 'land'; it serves as genitive of reference (scope of authority: 'ruler of the land').

οὗτος

he

Nominative

subject (emphatic resumptive: 'this one / he himself')

→ participant reference

οὗτος: the emphatic resumptive pronoun reinforces that it is specifically Joseph — the ἄρχων just described — who sold grain to everyone; the emphasis heightens the irony of the brothers' imminent encounter.

ἐπώλει

was selling

Impf Act Indic 3 Sg · πωλέω

main verb (Joseph's ongoing commercial function)

→ progressive/iterative imperfect (habitual ongoing activity)

πωλέω: 'sell'; the imperfect describes the ongoing grain-distribution function Joseph exercised; cf. 41:56 where the same function is described. Joseph sold grain to all nations — including, as the verse immediately shows, to his own brothers.

παντὶ

to all

Dative

dative of recipient (adjective used substantively: 'to all')

→ sphere or reference

παντὶ: meaning 'to all'; it serves as dative of recipient (adjective used substantively: 'to all').

τῷ

the

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

λαῷ

people

Dative

dative indirect object (recipients of the grain sales)

→ sphere or reference

λαός: 'people'; παντὶ τῷ λαῷ τῆς γῆς = 'to all the people of the land' — all Egypt and by extension (cf. 41:57) all nations.

τῆς

of the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

land

Genitive

genitive of relationship ('of the land')

→ relational specification

γῆς: meaning 'land'; it serves as genitive of relationship ('of the land').

ἐλθόντες

having come

Aor Act Ptcp Nom Pl M · ἔρχομαι

temporal participle (attendant circumstance of προσεκύνησαν: 'when they came')

→ antecedent action (arrival precedes prostration)

ἔρχομαι: meaning 'having come'; it contributes descriptive or attendant verbal force; here it functions as temporal participle (attendant circumstance of προσεκύνησαν: 'when they came').

δὲ

and

narrative connective

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οἱ

the

Nominative

article

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀδελφοὶ

brothers

Nominative

subject of προσεκύνησαν

→ participant prominence

ἀδελφοὶ: meaning 'brothers'; it serves as subject of προσεκύνησαν.

Ἰωσηφ

of Joseph

genitive of relationship (identifying whose brothers)

→ participant identification

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (identifying whose brothers).

προσεκύνησαν

bowed down

Aor Act Indic 3 Pl · προσκυνέω

main narrative verb (the prostration before Joseph)

→ constative aorist (single completed act of obeisance)

προσκυνέω: 'bow down / prostrate in worship or homage'; + dative (αὐτῷ). This is the direct fulfilment of Joseph's first dream (Gen 37:7 — the sheaves bowed: προσεκύνησαν). The verb signals the dream has begun to be realized, though neither party yet perceives it explicitly.

αὐτῷ

to him

Dative

dative with verb of prostration (the person honoured)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative with verb of prostration (the person honoured).

ἐπὶ

upon

preposition + accusative (positional: 'upon the ground')

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (positional: 'upon the ground').

πρόσωπον

face

Accusative

accusative object of ἐπὶ (idiomatic: 'face to the ground')

→ object specification

πρόσωπον: 'face'; ἐπὶ πρόσωπον ἐπὶ τὴν γῆν renders Hebrew פָּנָיו אֶרֶץ — a Hebraizing idiom for full prostration with the face pressed to the earth, the deepest form of obeisance.

ἐπὶ

to

preposition + accusative (directional: 'to the ground')

→ spatial or relational framing

ἐπὶ: meaning 'to'; here it marks the relation signaled by preposition + accusative (directional: 'to the ground').

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆν

ground

Accusative

accusative of place (the surface prostrated upon)

→ object specification

γῆν: meaning 'ground'; it serves as accusative of place (the surface prostrated upon).

7 Ἰδὼν δὲ Ἰωσηφ τοὺς ἀδελφοὺς αὐτοῦ ἐπέγνω καὶ ἡλλοτριόυτο ἀπ' αὐτῶν καὶ ἐλάλησεν αὐτοῖς σκληρά· εἶπεν δὲ αὐτοῖς· Πόθεν ἤκετε; οἱ δὲ εἶπαν· Ἐκ γῆς Χανααν ἀγοράσαι βρώματα.

And Joseph, seeing his brothers, recognized them; but he acted as a stranger to them and spoke harshly to them. He said to them: 'Where have you come from?' And they said: 'From the land of Canaan, to buy food.'

Narrative recognition scene (masked) Ἰδὼν δὲ

The verse stages the recognition paradox: Joseph recognizes (ἐπέγνω) and immediately masks (ἡλλοτριόυτο — the iterative/progressive imperfect capturing ongoing deliberate concealment). The opening participial frame (Ἰδὼν δὲ Ἰωσηφ, echoing v.1's Ἰδὼν δὲ Ἰακωβ) creates a structural echo — both chapters open with perception by a patriarch that triggers action. The question Πόθεν ἤκετε; is rhetorical: Joseph knows exactly where they are from.

Ἰδὼν

seeing

Aor Act Ptcp Nom Sg M · ὁράω

temporal participle (attendant to ἐπέγνω — simultaneous with recognition)

→ coincident action (seeing and recognizing are simultaneous)

ὁράω → ἰδεῖν: echoes the participial opening of v.1 (Ἰδὼν δὲ Ἰακωβ), creating a structural parallel between Jacob's famine-perception and Joseph's brother-recognition — both use sight as the trigger for consequential action.

δὲ

and

narrative connective

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ἰωσηφ

Joseph

subject of ἐπέγνω

→ participant identification

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as subject of ἐπέγνω.

τοὺς

the

Accusative

article (object of participial seeing)

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀδελφοὺς

brothers

Accusative

direct object of ἰδεῖν (what Joseph saw)

→ object specification

ἀδελφοὺς: meaning 'brothers'; it serves as direct object of ἰδεῖν (what Joseph saw).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἐπέγνω

recognized

Aor Act Indic 3 Sg · ἐπιγινώσκω

main narrative verb (Joseph's recognition of the brothers)

→ constative aorist (instantaneous completed act of recognition)

ἐπιγινώσκω: 'recognize / know fully'; the ἐπι-prefix intensifies γινώσκω, indicating thorough, certain recognition. FLAGGED: this is the first occurrence of the ἐπιγινώσκω pair; v.8 states the asymmetry explicitly — Joseph recognized them (ἐπέγνω, v.7 and v.8), they did not recognize him (οὐκ ἐπέγνωσαν, v.8). The cognate pair in a single sentence at v.8 is the chapter's central literary device.

καὶ

and

coordinating conjunction (linking contrasting actions)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἡλλοτριόυτο

acted as a stranger

Impf Mid Indic 3 Sg · ἡλλοτριόω

main verb (deliberate masking — iterative/progressive imperfect)

→ conative/progressive imperfect (ongoing deliberate act of self-concealment)

ἡλλοτριόω: 'estrangle / treat as a stranger'; middle voice indicates Joseph treated himself as a stranger to them. The imperfect tense captures the sustained, ongoing performance of strangeness — a deliberate disguise of recognition. The word renders Hebrew הִתְנַחֵם ('he disguised himself').

ἀπ'

from

preposition + genitive (separation: 'from them')

→ spatial or relational framing

ἀπ': meaning 'from'; here it marks the relation signaled by preposition + genitive (separation: 'from them').

αὐτῶν

them

Genitive

genitive object of ἀπό (the people from whom Joseph estranged himself)

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἀπό (the people from whom Joseph estranged himself).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main narrative verb (the harsh speech)

→ constative aorist

λαλέω: 'speak / say'; used with σκληρά — 'spoke harsh things'; λαλέω tends to emphasize the act of speaking rather than the content, which is then supplied by εἶπεν.

αὐτοῖς

to them

Dative

dative of address (indirect object)

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of address (indirect object).

σκληρά

harsh things

Accusative

cognate/adverbial accusative (manner or content of speech: 'harshly')

→ object specification

σκληρός: 'harsh / hard / rough'; the neuter plural accusative σκληρά functions adverbially ('spoke harshly') or as the content-object ('spoke harsh things'); renders Hebrew נִשְׁחַז. The same term appears in the brothers' report to Jacob at v.30 (σκληρά).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

verb introducing direct speech

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

δὲ

and

narrative connective (introducing the specific question)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

αὐτοῖς

to them

Dative

dative of address

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of address.

Πόθεν

from where

interrogative adverb (question of origin)

→ participant identification

πόθεν: 'from where'; the interrogative is deliberately brusque and official — the tone of an official interrogating foreigners; Joseph knows the answer but performs ignorance.

ἦκετε

have you come

Pres Act Indic 2 Pl · ἵκω

main verb of the rhetorical question

→ perfect-present (ἵκω expresses arrival as a present state: 'you are come')

ἵκω: 'have come / are here'; a perfect-meaning present — 'you have come' / 'where do you come from?' The verb is slightly more formal than ἔρχομαι.

οἱ

they

Nominative

article used as pronoun (= 'they', resuming the brothers as subject)

→ noun-phrase marking

οἱ δέ: the article + δέ construction is a standard LXX/Greek narrative device for shifting subject ('they on their part said'); renders Hebrew וְיַעֲקֹב.

δὲ

and

narrative connective (subject-shift marker)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb of brothers' reply

→ constative aorist

λέγω (aor. εἶπαν, Koine form): introduces the third invitation.

Ἐκ

from

preposition + genitive (ablative: place of origin)

→ spatial or relational framing

Ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative: place of origin).

γῆς

the land

Genitive

genitive of source (anarthrous — 'land of Canaan')

→ relational specification

γῆς: meaning 'the land'; it serves as genitive of source (anarthrous — 'land of Canaan').

Χανααν

Canaan

indeclinable proper noun (genitive of region)

→ participant identification

Χανααν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (genitive of region).

ἀγοράσαι

to buy

Aor Act Inf · ἀγοράζω

infinitive of purpose ('in order to buy')

→ constative aorist (single commercial purpose)

ἀγοράζω: meaning 'to buy'; it carries the action, process, or state of the clause; here it functions as infinitive of purpose ('in order to buy').

βρώματα

food

Accusative

direct object of ἀγοράσαι

→ object specification

βρώματα: meaning 'food'; it serves as direct object of ἀγοράσαι.

8 ἐπέγνω δὲ Ἰωσηφ τοὺς ἀδελφοὺς αὐτοῦ, αὐτοὶ δὲ οὐκ ἐπέγνωσαν αὐτόν.

And Joseph recognized his brothers, but they did not recognize him.

Narrative summary statement (the recognition asymmetry) ἐπέγνω δέ

FLAGGED — the ἐπιγινώσκω pair. This single-sentence verse is the chapter's epistemological crux: ἐπέγνω (Joseph recognized them) is immediately countered by οὐκ ἐπέγνωσαν (they did not recognize him), with the same verb used twice in the same sentence with opposite subjects and opposing outcomes. The antithesis (Ἰωσηφ ... αὐτοὶ δέ) governs all dramatic irony in chapters 42–44 until the revelation of 45:1–3. The brevity of the sentence amplifies its weight — the narrator does not explain or elaborate, leaving the stark double statement to resonate.

ἐπέγνω

recognized

Aor Act Indic 3 Sg · ἐπιγινώσκω

main verb (Joseph's complete recognition of brothers)

→ **constative aorist** (instantaneous, certain recognition)

ἐπιγινώσκω: 'recognize / know fully / identify'; the ἐπι-prefix intensifies cognition to full, certain knowledge. FLAGGED: this verse contains the ἐπιγινώσκω antithesis that is the chapter's central irony — ἐπέγνω (Joseph) vs. οὐκ ἐπέγνωσαν (the brothers). The verb will echo into the NT: ἐπιγινώσκω is the vocabulary of theological recognition in 1 Cor 13:12 (τότε δὲ ἐπιγινώσομαι καθὼς καὶ ἐπεγνώσθην) and Luke 24:16, 31 (the Emmaus recognition scene, where the same asymmetry — one sees, others do not — is operative).

δὲ

and

narrative connective

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ἰωσηφ

Joseph

subject of ἐπέγνω

→ participant identification

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as subject of ἐπέγνω.

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀδελφούς

brothers

Accusative

direct object of ἐπέγνω

→ object specification

ἀδελφούς: meaning 'brothers'; it serves as direct object of ἐπέγνω.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

αὐτοὶ

they

Nominative

subject (emphatic pronoun — 'they themselves' — contrastive with Ἰωσηφ)

→ participant reference

αὐτοί: the intensive/emphatic pronoun here is contrastive — 'they on their part' / 'they themselves.' The chiasmic structure Ἰωσηφ ... ἀδελφούς :: αὐτοὶ ... αὐτόν mirrors the reversal of subject and object across the recognition gap.

δὲ

but

mild adversative (the contrast pivot of the verse)

→ discourse linkage or contrast

δὲ: meaning 'but'; conjunction or particle linking this unit with the surrounding discourse.

οὐκ

not

negation particle (with indicative — strong denial)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἐπέγνωσαν

recognized

Aor Act Indic 3 Pl · ἐπιγινώσκω

main verb (brothers' failure to recognize Joseph)

→ constative aorist (the failure of recognition as a completed non-event)

ἐπιγινώσκω: the same verb as ἐπέγνω, now negated and with plural subject — the antithetical pair in a single sentence. The brothers' non-recognition is not presented as excusable (he was transformed, wore Egyptian dress) but as a bare fact, whose moral weight accumulates through the guilt-speech of v.21.

αὐτόν

him

Accusative

direct object of ἐπέγνωσαν (the one not recognized = Joseph)

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐπέγνωσαν (the one not recognized = Joseph).

9 καὶ ἐμνήσθη Ἰωσηφ τῶν ἐνυπνίων ὧν εἶδεν αὐτός, καὶ εἶπεν αὐτοῖς· Κατάσκοποί ἐστε· κατανοῆσαι τὰ ἔχνη τῆς γῆς ἤκατε.

And Joseph remembered the dreams that he himself had seen, and said to them: 'You are spies; you have come to observe the vulnerabilities of the land.'

Narrative causation (memory triggering the accusation)

καί

The ἐμνήσθη clause is the narrative engine of the accusation: Joseph's memory of his dreams (Gen 37:5–11) is the hermeneutical frame through which he interprets the brothers' arrival. The accusation κατάσκοποί ἐστε functions simultaneously as a strategy — a false charge that gives Joseph leverage — and as a test. The infinitive κατανοῆσαι ('to observe/spy out') with τὰ ἔχνη τῆς γῆς ('the vulnerabilities/footprints of the land') uses military-intelligence vocabulary.

καὶ

and

narrative conjunction (sequential: Joseph's inner response follows the prostration)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐμνήσθη

remembered

Aor Pass Indic 3 Sg · μιμνήσκομαι

main verb (Joseph's recollection — triggering the test)

→ constative aorist (the moment of recall)

μιμνήσκομαι: 'remember / recall'; passive form with active meaning. FLAGGED: ἐμνήσθη is the narrative trigger for everything that follows in ch.42–44 — Joseph's memory of his dreams (Gen 37:5–11) gives him the interpretive key to the brothers' arrival and motivates his test. The word echoes Gen 8:1 (ἐμνήσθη δὲ ὁ θεὸς τοῦ Νωε) — both are pivotal divine/providential 'remembering' moments.

Ἰωσηφ

Joseph

subject

→ participant identification

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as subject.

τῶν

the

Genitive

article (with genitive object of μιμνήσκομαι)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐνυπνίων

dreams

Genitive

genitive object of ἐμνήσθη (verb of remembering takes genitive)

→ relational specification

ἐνύπνιον: 'dream'; the plural refers to the two dreams of Gen 37:5–11 (the sheaves bowing; the sun, moon and eleven stars). The ἐνύπνιον-vocabulary is standard LXX for prophetic/ominous dreams; Joseph is the book's premier dream-interpreter, now perceiving the dreams' fulfilment before him.

ὧν

which

Genitive

genitive relative pronoun (attracted into genitive of antecedent ἐνυπνίων)

→ relational specification

ὧν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as genitive relative pronoun (attracted into genitive of antecedent ἐνυπνίων).

εἶδεν

he had seen

Aor Act Indic 3 Sg · ὁράω

verb of relative clause ('which he himself had seen')

→ constative aorist (the original dream-visions of Gen 37)

ὁράω (aor. εἶδεν): 'see / perceive / realize'; renders ἵνα; here in the sense of grasping their plight, governing the ὅτι-clause.

αὐτός

he himself

Nominative

emphatic pronoun (intensive — 'he himself had seen')

→ participant reference

αὐτός: intensive/reflexive use — stressing that Joseph was the dreamer, i.e. he himself was the original subject of the visions now being realized.

καὶ

and

coordinating conjunction (sequential: memory leads to speech)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb of speech (introducing the accusation)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

αὐτοῖς

to them

Dative

dative of address

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of address.

Κατάσκοποι

Spies

Nominative

predicate nominative (accusation: 'you are spies')

→ participant prominence

κατάσκοπος: 'spy / scout'; from κατά + σκοπέω ('look down upon / observe'). The word is the chapter's structural refrain — it occurs or is echoed at vv.9, 11, 12, 14, 16, 30, 31, 34. The accusation is juridically structured: stated (v.9), denied (vv.10–11), reasserted (v.12), repeated under oath (v.14, 16), reported to Jacob (v.30–31), and formally cleared by Benjamin's appearance (v.34).

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

linking verb (predicate: categorical accusation)

→ gnomic/declarative present (asserting a state as a fact)

εἰμί: 'be'; the present ἐστε σήμερον ('you are today') sets the fulfilled present against the past act of multiplication — the promise is realized now before their eyes.

κατανοῆσαι

to observe

Aor Act Inf · κατανοέω

infinitive of purpose ('you have come in order to observe')

→ constative aorist (the alleged single reconnaissance mission)

κατανοέω: 'observe carefully / scrutinize / spy out'; the compound (κατά + νοέω) implies intensive, strategic observation — the vocabulary of military reconnaissance. The infinitive gives the alleged purpose of the brothers' journey.

τὰ

the

Accusative

article

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἵχνη

vulnerabilities

Accusative

direct object of κατανοῆσαι

→ object specification

ἵχνη: literally 'footprint / track'; rendered here as 'vulnerabilities / exposed parts' — a military metaphor for the undefended spots in a territory. Renders Hebrew עֲרֹת ('nakedness / exposure') of the land; the LXX uses a less explicit term.

τῆς

of the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

land

Genitive

genitive of specification ('of the land')

→ relational specification

γῆς: meaning 'land'; it serves as genitive of specification ('of the land').

ἦκατε

you have come

Pres Act Indic 2 Pl · ἦκω

main verb of the purpose clause (your actual arrival, alleged as spy-mission)

→ perfect-present (arrival as a current state)

ἦκω: meaning 'you have come'; it carries the action, process, or state of the clause; here it functions as main verb of the purpose clause (your actual arrival, alleged as spy-mission).

10 οἱ δὲ εἶπαν· Οὐχί, κύριε· οἱ παῖδές σου ἦλθομεν ἀγοράσαι βρώματα.

But they said: 'No, lord; your servants have come to buy food.'

Direct refutation (denial of accusation) οἱ δέ

The brothers' denial is immediate and emphatic (Οὐχί). The self-designation οἱ παῖδές σου ('your servants') is a respectful address-formula denoting subordination; it also begins the threefold self-identification strategy (servants of one man, v.11; twelve brothers, v.13) designed to establish their peaceful bona fides. The denial launches a legal-style exchange that continues through v.16.

οἱ

they

Nominative

article used as pronoun (= 'they' — subject-shift from Joseph)

→ noun-phrase marking

οἱ δέ: standard LXX subject-shift device; renders Hebrew יְהוָה.

δὲ

but

mild adversative (subject-shift marker)

→ discourse linkage or contrast

δὲ: meaning 'but'; conjunction or particle linking this unit with the surrounding discourse.

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb of the brothers' reply

→ constative aorist

λέγω (aor. εἶπαν, Koine form): introduces the third invitation.

Οὐχί

No

emphatic negative particle (denial of accusation)

→ discourse linkage or contrast

οὐχί: the emphatic form of οὐ, stronger than a simple negation — an indignant or emphatic denial. The word opens the brothers' defense with a clear repudiation.

κύριε

lord

Vocative

vocative of address (polite title for the official)

→ direct address

κύριος: 'lord / master / sir'; the vocative κύριε is the respectful address of a subject to an authority; the brothers address Joseph as an Egyptian official whom they do not recognize as their brother.

οἱ

the

Nominative

article

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

παῖδες

servants

Nominative

subject (self-designation: 'your servants' = we)

→ participant prominence

παῖς: 'servant / slave / child'; οἱ παῖδες σου is a deferential self-designation ('we your servants') common in petitions to authority; renders Hebrew עֲבָדַי. The brothers deploy this form repeatedly (vv.10, 11, 13) to signal social subordination.

σου

your

Genitive

genitive of possession (your servants — addressing Joseph)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (your servants — addressing Joseph).

ἦλθομεν

came

Aor Act Indic 1 Pl · ἔρχομαι

main verb (stating the brothers' actual purpose — the true alternative to the spy-accusation)

→ constative aorist (the single journey)

ἔρχομαι (aor. ἦλθομεν): 'come / arrive'; the journey reaches its goal at Kadesh-barnea — the very threshold of the land, and the site of the coming crisis.

ἀγοράσαι

to buy

Aor Act Inf · ἀγοράζω

infinitive of purpose (the real reason for coming)

→ constative aorist

ἀγοράζω: meaning 'to buy'; it carries the action, process, or state of the clause; here it functions as infinitive of purpose (the real reason for coming).

βρώματα

food

Accusative

direct object of ἀγοράσαι

→ object specification

βρώματα: meaning 'food'; it serves as direct object of ἀγοράσαι.

11 πάντες ἔσμεν υἱοὶ ἑνὸς ἀνθρώπου· εἰρηνικοὶ ἔσμεν, οὐκ εἰσὶν οἱ παῖδες σου κατάσκοποι.

We are all sons of one man; we are peaceful men; your servants are not spies.

Self-identification and counter-claim (asyndeton — direct continuation of denial) ASYNDETON

Three terse asyndetic clauses form the brothers' defense: (1) common origin — sons of one man (the patriarch implied); (2) peaceful intent — εἰρηνικοὶ ἔσμεν; (3) flat denial — κατάσκοποι is explicitly negated. The asyndeton quickens pace and gives the defense its emphatic, staccato character. The term εἰρηνικοὶ will become the test-word — Joseph uses it as his criterion in vv.19, 33–34.

πάντες

all

Nominative

adjective in predicate position (attributive of the subject)

→ participant prominence

παῖς: 'all'; πάντες ἔσμεν — 'we are all'; the universalizing adjective emphasizes that every member of the group shares the same origin, precluding conspiracy.

ἔσμεν

are

Pres Act Indic 1 Pl · εἰμί

linking verb (first identity claim)

→ gnomic present (statement of permanent identity)

εἰμί: 'be'; the present ἔσμεν in the rhetorical question 'what are we?' underscores the disproportion between the human mediators and the divine target of the complaint.

υἱοὶ

sons

Nominative

predicate nominative (what they claim to be — sons of one man)

→ participant prominence

υἱός: 'son'; the claim 'sons of one man' establishes family unity and implicitly names a single father (Jacob/Israel), though his name is withheld until v.13.

ένός

one

Genitive

genitive of relationship with numeral (one man's sons)

→ relational specification

ένός: meaning 'one'; it serves as genitive of relationship with numeral (one man's sons).

άνθρώπου

man

Genitive

genitive of possession/relationship ('sons of one man')

→ relational specification

άνθρωπος: the generic 'man' rather than άνήρ; the father is not yet named (named as 'your servant' in v.13) — a deferential withholding that also heightens suspense.

είρηνικοί

peaceful

Nominative

predicate adjective (second claim: peaceful intent)

→ participant prominence

είρηνικός: 'peaceable / peaceful'; from εἰρήνη. FLAGGED: this word becomes the test-criterion in Joseph's conditional releases (v.19 εἰ εἰρηνικοί ἔστε; v.33 εἰρηνικοί ἔστε). The brothers' self-designation as εἰρηνικοί is ironically charged — these are the brothers who sold Joseph into slavery.

ἔσμεν

are

Pres Act Indic 1 Pl · εἰμί

linking verb (second identity claim)

→ gnomic present

εἰμί: 'be'; the present ἔσμεν in the rhetorical question 'what are we?' underscores the disproportion between the human mediators and the divine target of the complaint.

οὐκ

not

negation particle (negating the predicate nominative)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

εἰσὶν

are

Pres Act Indic 3 Pl · εἰμί

linking verb (third claim — explicit denial of spy-status)

→ gnomic present

εἰμί (pres. εἰσὶν): 'are / there are'; existential use in the protasis: 'if there are ... loaves on hand.'

οἱ

the

Nominative

article

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

παῖδες

servants

Nominative

subject (self-designation: 'your servants')

→ participant prominence

παῖδες: meaning 'servants'; it serves as subject (self-designation: 'your servants').

σου

your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

κατάσκοποι

spies

Nominative

predicate nominative (negated — 'not spies')

→ participant prominence

κατάσκοπος: the term from v.9 now explicitly denied; the repetition enacts a formal legal-style counter-assertion: Joseph charges κατάσκοποι έστε (v.9); brothers respond ούκ εισίν ... κατάσκοποι (v.11).

12 εἶπεν δὲ αὐτοῖς· Οὐχί, ἀλλὰ τὰ ἵχνη τῆς γῆς ἤκατε ἰδεῖν.

But he said to them: 'No, but you have come to see the vulnerabilities of the land.'

Counter-assertion (Joseph repeats the accusation) εἶπεν δέ

Joseph's second accusation mirrors his first (v.9) but strips away the explicit κατάσκοποι label and substitutes the purposive infinitive ἰδεῖν for κατανοῆσαι — slightly different vocabulary, same substance. The structure Οὐχί, ἀλλὰ ('No, but rather') formally contradicts the brothers' denial of v.10 and reasserts the charge, pushing the confrontation toward the oath-test of v.15. The brevity of Joseph's reply heightens official authority.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main narrative verb (Joseph's counter-assertion)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

δὲ

but

mild adversative (Joseph's reply against the brothers' denial)

→ discourse linkage or contrast

δὲ: meaning 'but'; conjunction or particle linking this unit with the surrounding discourse.

αὐτοῖς

to them

Dative

dative of address

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of address.

Οὐχί

No

emphatic negative (rejecting the brothers' denial)

→ participant identification

οὐχί: emphatic 'no'; Joseph rejects the brothers' Οὐχί (v.10) with his own Οὐχί — a direct lexical counter. The dialogue form is that of legal disputation.

ἀλλὰ

but

strong adversative (introducing the counter-claim: 'no, but rather')

→ discourse linkage or contrast

ἀλλά: strong adversative, corrective — 'no, on the contrary.' Pairs with Οὐχί to form a full rejection-plus-counter formula.

τὰ

the

Accusative

article

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἵχνη

vulnerabilities

Accusative

direct object of ἰδεῖν (what they allegedly came to see)

→ object specification

ἵχνος: repeats the same accusation-vocabulary as v.9 (τὰ ἵχνη τῆς γῆς); the repetition reinforces that Joseph is not improvising — he has a fixed, formal charge.

τῆς

of the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

land

Genitive

genitive of specification

→ relational specification

γῆς: meaning 'land'; it serves as genitive of specification.

ἦκατε

you have come

Pres Act Indic 2 Pl · ἦκω

main verb (the brothers' alleged arrival-purpose)

→ perfect-present

ἦκω: meaning 'you have come'; it carries the action, process, or state of the clause; here it functions as main verb (the brothers' alleged arrival-purpose).

ἰδεῖν

to see

Aor Act Inf · ὁράω

infinitive of purpose (why they allegedly came)

→ constative aorist

ὁράω: 'see'; the purposive infinitive ἰδεῖν replaces κατανοῆσαι (v.9) — both mean 'spy-reconnaissance' in context, but ἰδεῖν is simpler and more damning: 'you came to see [the land's weakness]' strips away any innocent interpretation.

13 οἱ δὲ εἶπαν· Δώδεκά ἐσμεν οἱ παῖδές σου ἀδελφοὶ ἐν γῇ Χανααν, καὶ ἰδοὺ ὁ νεώτερος μετὰ τοῦ πατρὸς ἡμῶν σήμερον, ὁ δὲ ἕτερος οὐχ ὑπάρχει.

But they said: 'Your servants are twelve brothers in the land of Canaan, and behold, the youngest is with our father today, but the other one is no more.'

Elaborated self-identification (expanding the defense) οἱ δέ

The brothers move from the claim of shared origin (v.11) to detailed family disclosure: twelve brothers; youngest at home with father; one 'no more.' They do not know they are speaking this report to Joseph himself. The phrase ὁ δὲ ἕτερος οὐχ ὑπάρχει is a studied evasion — 'the other is no more' neither says 'dead' nor 'sold' but uses the negation of existence (ὑπάρχω = subsist/exist). Joseph hears them confess his own absence.

οἱ

they

Nominative

article as pronoun (subject-shift: the brothers replying)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

δὲ

but

adversative connective (subject-shift)

→ discourse linkage or contrast

δὲ: meaning 'but'; conjunction or particle linking this unit with the surrounding discourse.

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb of reply

→ constative aorist

λέγω (aor. εἶπαν, Koine form): introduces the third invitation.

Δώδεκά

twelve

fronted numeral (predicate of ἐσμεν — specifying total family size)

→ participant identification

δώδεκα: 'twelve'; the fronted number is the key datum — it establishes the full family count (12 brothers = all tribes of Israel), immediately prompting Joseph's mental arithmetic: ten here + Benjamin at home + Joseph himself = twelve. The number carries proto-tribal weight.

ἐσμεν

we are

Pres Act Indic 1 Pl · εἰμί

linking verb (identity claim: 'we are twelve')

→ **gnomic present**

εἰμί: 'be'; the present ἐσμεν in the rhetorical question 'what are we?' underscores the disproportion between the human mediators and the divine target of the complaint.

οἱ

the

Nominative

article

→ **noun-phrase marking**

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

παῖδες

servants

Nominative

predicate nominative (self-designation, subject of ἐσμεν)

→ **participant prominence**

παῖδες: meaning 'servants'; it serves as predicate nominative (self-designation, subject of ἐσμεν).

σου

your

Genitive

genitive of possession (your servants = we)

→ **relational specification**

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (your servants = we).

ἀδελφοί

brothers

Nominative

predicate nominative in apposition (further identifying the servants as 'brothers')

→ **participant prominence**

ἀδελφός: the word that the narrator has used consistently — and that Joseph hears applied to the group from which he was excluded.

ἐν

in

preposition + dative (locative)

→ **spatial or relational framing**

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

γῆ

land

Dative

dative of place

→ **sphere or reference**

γῆ: meaning 'land'; it serves as dative of place.

Χανααν

Canaan

indeclinable proper noun (region)

→ **participant identification**

Χανααν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (region).

καὶ

and

coordinating conjunction (introducing further particulars)

→ **discourse linkage or contrast**

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἰδοὺ

behold

interjection (presenting the current state of the youngest brother)

→ **clausal contribution**

ἰδοὺ: the presentation-particle draws attention to the specific current situation of the youngest — he is with the father now. Cf. Jacob's ἰδοὺ in v.2.

ὁ

the

Nominative

article

→ **noun-phrase marking**

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

νεώτερος

youngest

Nominative

subject (the youngest brother, i.e. Benjamin)

→ **participant prominence**

νεώτερος: 'younger / youngest' (comparative of νέος); ὁ νεώτερος = 'the youngest one.' Benjamin is unnamed — he is identified only relationally, consistent with Jacob's protective instinct (v.4).

μετά

with

preposition + genitive (associative)

→ spatial or relational framing

μετά: meaning 'with'; here it marks the relation signaled by preposition + genitive (associative).

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

πατρός

father

Genitive

genitive object of μετά (with our father)

→ relational specification

πατήρ: 'father'; the father is unnamed before Joseph — 'our father' (τοῦ πατρός ἡμῶν) rather than Ιακωβ or Ισραηλ; the unnamed patriarch is the one Joseph is listening to hear about.

ἡμῶν

our

Genitive

genitive of possession

→ relational specification

ἡμῶν: meaning 'our'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

σήμερον

today

temporal adverb (specifying the current, present moment)

→ clausal contribution

σήμερον: 'today / at this moment'; emphasizes that the youngest is currently with the father — not dead, not absent by choice, but deliberately kept home.

ὁ

the

Nominative

article (introducing the contrasting subject)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

δὲ

but

adversative (contrasting the two absent brothers: youngest present with father; other 'no more')

→ discourse linkage or contrast

δὲ: meaning 'but'; conjunction or particle linking this unit with the surrounding discourse.

ἕτερος

other one

Nominative

subject (the other brother — Joseph himself, unknown to the brothers)

→ participant prominence

ἕτερος: 'the other / another'; refers to Joseph without naming him. The brothers' use of 'the other one' rather than a name is either delicacy (avoiding the painful story) or evasion. Joseph hears himself described as 'no more.'

οὐχ

not

negation particle (with ὑπάρχει)

→ discourse linkage or contrast

οὐχ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ὑπάρχει

exists

Pres Act Indic 3 Sg · ὑπάρχω

main verb (existential negated: 'does not exist / is no more')

→ gnomic present (ongoing state of non-existence in the brothers' knowledge)

ὑπάρχω: 'exist / subsist / be present'; οὐχ ὑπάρχει is a studied euphemism — not 'he is dead' (ἀπέθανεν) but 'he no longer exists / is no more.' The evasion encodes the brothers' guilt: they do not say 'he died,' because they know the truth.

14 εἶπεν δὲ αὐτοῖς Ἰωσηφ· Τοῦτό ἐστιν ὃ εἶρηκα ὑμῖν λέγων ὅτι κατάσκοποί ἐστε.

And Joseph said to them: 'This is exactly what I told you — saying that you are spies.'

Authoritative restatement (dismissing the defense, reinforcing the charge) εἶπεν δέ

Joseph's third spy-accusation now invokes his own previous speech: Τοῦτό ἐστιν ὃ εἶρηκα ὑμῖν ('this is what I told you') uses the perfect εἶρηκα — 'I have said and it stands' — giving the accusation a juridical finality. The brothers' elaborate self-identification (v.13) is simply dismissed. The accusation moves from assertion (v.9) to refutation-rejected (vv.10–12) to sworn oath-test (vv.15–16).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main narrative verb

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

δὲ

and

narrative connective

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

αὐτοῖς

to them

Dative

dative of address

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of address.

Ἰωσηφ

Joseph

subject (post-positioned for emphasis after the speech verb)

→ participant identification

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as subject (post-positioned for emphasis after the speech verb).

Τοῦτό

This

Nominative

subject (demonstrative pronoun — 'this is the thing')

→ participant reference

οὗτος; the neuter demonstrative τοῦτο points to the accusation itself as a thing already established — 'this [that I am about to quote] is what I told you.'

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

linking verb (identifying the referent of τοῦτο)

→ gnomic present

εἰμί: copula.

ὅ

what

Accusative

relative pronoun (accusative, object of εἶρηκα — 'what I have said')

→ participant reference

ὅ: meaning 'what'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative, object of εἶρηκα — 'what I have said').

εἶρηκα

I have said

Pf Act Indic 1 Sg · λέγω

main verb of relative clause (Joseph's statement about his previous accusation)

→ intensive perfect (stated and standing — the accusation is on the record)

λέγω: the perfect εἶρηκα ('I have said and it stands') gives the accusation juridical permanence — it is a matter of record, not to be argued away by the brothers' self-defense.

ὕμῃν

to you

Dative

dative of address (those who received the previous speech)

→ participant reference or interest

ὕμῃν: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of address (those who received the previous speech).

λέγων

saying

Pres Act Ptcp Nom Sg M · λέγω

participle of manner (how Joseph told them — 'saying [these words]')

→ simultaneous action

λέγω: the participle λέγων is a redundant speech-participle, a Hebraism calquing לֵאמֹר (le'mor), which regularly precedes quoted speech in Hebrew narrative; the LXX reproduces this pattern extensively.

ὅτι

that

recitative ὅτι (introducing direct-speech quotation: 'namely that')

→ clausal contribution

ὅτι: meaning 'that'; it shapes the local clause or phrase relation in this passage.

κατάσκοποί

spies

Nominative

predicate nominative (the substance of the charge — third iteration)

→ participant prominence

κατάσκοποί: meaning 'spies'; it serves as predicate nominative (the substance of the charge — third iteration).

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

linking verb (categorical accusation, third iteration: spy-refrain)

→ gnomic present

εἰμί: 'be'; the present ἐστε σήμερον ('you are today') sets the fulfilled present against the past act of multiplication — the promise is realized now before their eyes.

15 ἐν τούτῳ φανεῖσθε· νὴ τὴν υἰότητα Φαραῶ, οὐ μὴ ἐξέλθητε ἐντεῦθεν εἰ μὴ ὁ ἀδελφὸς υἱῶν ὁ νεώτερος ἔλθῃ ὧδε.

By this you shall be proved: by the health of Pharaoh, you shall by no means go out from here unless your youngest brother comes here.

Conditional test (the oath-backed ultimatum) ἐν τούτῳ

FLAGGED — the νὴ τὴν υἰότητα Φαραῶ oath. The verse pivots from accusation to test: ἐν τούτῳ φανεῖσθε ('by this you shall be proved') announces the criterion before the oath is sworn. The oath νὴ τὴν υἰότητα Φαραῶ renders MT בְּחַיַּת פַּרְעֹה ('by the life of Pharaoh') — the LXX uses υἰότητα ('health') rather than ζωή ('life'), an unusual choice. The οὐ μὴ + subjunctive construction is emphatic double negation expressing categorical impossibility.

ἐν

by

preposition + dative (instrumental: 'by this [means]')

→ spatial or relational framing

ἐν: meaning 'by'; here it marks the relation signaled by preposition + dative (instrumental: 'by this [means]').

τούτῳ

this

Dative

dative of means (the test mechanism)

→ participant reference or interest

οὗτος: the dative neuter τούτῳ points forward to the test-condition just about to be specified (Benjamin's arrival) — 'by this [following test]' you will be proved.

φανεῖσθε

you shall be proved

Fut Mid Indic 2 Pl · φαίνω

main verb (the test's outcome — you will be shown for what you are)

→ predictive future (the certain result of the test)

φαίνω: 'appear / be shown / be proved'; the future middle φανεῖσθε = 'you will be shown [to be truthful or not]'. The verb introduces the epistemological frame of the test: the true character of the brothers will become φανερόν (manifest).

νὴ

by

oath particle (introducing the Egyptian oath formula)

→ discourse linkage or contrast

νὴ: the Greek positive oath particle (contrasting with μὴ, the negative oath particle); used in oaths of the form 'by X, I swear'. FLAGGED: the LXX oath formula νὴ τὴν υἰότητα Φαραῶ translates MT בְּחַיַּת פַּרְעֹה ('by the life of Pharaoh'). The substitution of υἰότητα ('health') for ζωή ('life') is distinctive — the LXX translator may have understood חַי differently or preferred a less theologically loaded term for the Egyptian oath.

τὴν

the

Accusative

article (with object of oath)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

ὑγίειαν

health

Accusative

accusative (object of oath particle νή: 'by the health of Pharaoh')

→ discourse linkage or contrast

ὑγίεια: 'health / soundness'; renders Hebrew חַיִּיּוּת (life/vitality of Pharaoh). FLAGGED: the LXX renders the Egyptian oath חַיִּיּוּת פַּרְוֹ with ὑγίεια rather than the expected ζωή — a unique translation choice found only here and at v.16 in the LXX corpus.

Φαραω

of Pharaoh

indeclinable proper noun (genitive of possession — whose health is invoked)

→ participant identification

Φαραω: the Egyptian royal title; invoking Pharaoh's health as an oath-guarantee is an authentically Egyptian-style formula. Joseph speaks as an Egyptian official swearing by his king's life.

οὐ

not

negation particle (first element of emphatic double negation οὐ μή)

→ discourse linkage or contrast

οὐ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

μή

not

negation particle (second element of emphatic double negation)

→ discourse linkage or contrast

οὐ μή: the emphatic double negation + aorist subjunctive is the strongest Greek expression of categorical impossibility — 'you shall by no means / absolutely not.' The construction is rare in classical prose but frequent in LXX and NT (Matt 5:18; 24:35).

ἐξέλθῃτε

go out

Aor Act Subj 2 Pl · ἐξέρχομαι

main verb of emphatic negative oath-clause

→ aorist subjunctive in οὐ μή construction (categorical impossibility)

ἐξέρχομαι: 'go out / depart'; the act of departure from Egypt is categorically denied unless the test-condition is met.

ἐντεῦθεν

from here

adverb of place (specifying the point from which departure is blocked)

→ clausal contribution

ἐντεῦθεν: meaning 'from here'; it shapes the local clause or phrase relation in this passage.

ἐάν

unless

conditional particle (introducing the exception: 'unless')

→ discourse linkage or contrast

ἐάν: meaning 'unless'; conjunction or particle linking this unit with the surrounding discourse.

μή

not

negation with conditional (ἐάν μή = 'unless')

→ clausal qualification or emphasis

μή: meaning 'not'; it negates or qualifies the assertion of the clause.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀδελφός

brother

Nominative

subject of conditional (Benjamin — the test-condition)

→ participant prominence

ἀδελφός: meaning 'brother'; it serves as subject of conditional (Benjamin — the test-condition).

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

ὑμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ὁ

the

Nominative

article (with substantival adjective νεώτερος)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

νεώτερος

youngest

Nominative

adjective in predicate (specifying which brother: the youngest = Benjamin)

→ participant prominence

νεώτερος: 'younger / youngest'; picks up the brothers' own designation of Benjamin in v.13 (ὁ νεώτερος) — Joseph uses their own word back at them as the test-criterion.

ἔλθῃ

comes

Aor Act Subj 3 Sg · ἔρχομαι

verb of conditional clause (the condition enabling departure)

→ constative aorist subjunctive (a single future arrival as the condition)

ἔρχομαι: 'come!'; 'his day comes' = the arrival of his appointed death; the subjunctive continues under the oath-construction.

ὧδε

here

adverb of place (the required destination: Egypt, before Joseph)

→ clausal contribution

ὧδε: meaning 'here'; it shapes the local clause or phrase relation in this passage.

16 ἀποστείλατε ἐξ ὑμῶν ἓνα καὶ λάβετε τὸν ἀδελφὸν ὑμῶν· ὑμεῖς δὲ ἀπάχθητε ἕως τοῦ φανερὰ γενέσθαι τὰ ῥήματα ὑμῶν, εἰ ἀληθεύετε ἢ οὐ· εἰ δὲ μή, νῆ τὴν υἰότητα Φαραῶ, ἧ μὴν κατάσκοποί ἐστε.

Send one from among yourselves and let him bring your brother; but you yourselves be kept in custody until your words are proved, whether you speak truth or not. If not, by the health of Pharaoh, you are indeed spies.

Conditional test — the terms stipulated

ἀποστείλατε

The verse states the original terms before Joseph modifies them on the third day (v.18): one goes for Benjamin, the rest stay. The oath is repeated (νῆ τὴν υἰότητα Φαραῶ) reinforcing v.15 with the emphatic affirmative particles ἧ μὴν — 'you are indeed spies.' On the third day Joseph softens this to letting all but one return (v.19), retaining Simeon as pledge. The ἀληθεύετε / οὐ conditional mirrors a judicial truth-test.

ἀποστείλατε

send

Aor Act Impv 2 Pl · ἀποστέλλω

main imperative (first command: send one brother)

→ **ingressive aorist imperative**

ἀποστέλλω: 'send / dispatch'; the imperative issues the test-terms as commands.

ἐξ

from

preposition + genitive (partitive: 'from among yourselves')

→ **spatial or relational framing**

ἐξ: meaning 'from'; here it marks the relation signaled by preposition + genitive (partitive: 'from among yourselves').

ὑμῶν

your

Genitive

partitive genitive (the group from which one is to be selected)

→ **relational specification**

ὑμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as partitive genitive (the group from which one is to be selected).

ἓνα

one

Accusative

direct object of ἀποστείλατε (the one to be sent)

→ **measure or count**

εἷς: 'one'; ἐξ ὑμῶν ἓνα — 'one from among you'; on the third day (v.18) Joseph reverses the ratio: one stays (Simeon), the others go.

καὶ

and

coordinating conjunction

→ **discourse linkage or contrast**

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

λάβετε

bring

Aor Act Impv 2 Pl · λαμβάνω

main imperative (second command: fetch the brother)

→ **constative aorist imperative (single retrieval action)**

λαμβάνω: 'take / bring / fetch'; the command is to fetch Benjamin from Canaan.

τὸν

the

Accusative

article

→ **noun-phrase marking**

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀδελφὸν

brother

Accusative

direct object of λάβετε (the brother to be brought = Benjamin)

→ **object specification**

ἀδελφὸν: meaning 'brother'; it serves as direct object of λάβετε (the brother to be brought = Benjamin).

ὑμῶν

your

Genitive

genitive of possession

→ **relational specification**

ὑμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ὕμεις

you

Nominative

emphatic subject (you yourselves — contrastive with the one sent)

→ **participant reference**

ὕμεις: emphatic pronoun; contrasts with the one sent: he goes, you stay.

δὲ

but

adversative connective (distinguishing two parties' actions)

→ **discourse linkage or contrast**

δὲ: meaning 'but'; conjunction or particle linking this unit with the surrounding discourse.

ἀπάχθητε

be kept

Aor Pass Impv 2 Pl · ἀπάγω

main imperative (third command: the brothers are to be detained)

→ **constative aorist passive imperative (a single act of detention)**

ἀπάγω: 'lead away / take away'; the passive ἀπάχθητε = 'be led away [to custody]'; the same verb used for being taken to prison or execution. The command signals official authority.

ἕως

until

preposition + genitive infinitive (temporal: 'until the time of proving')

→ spatial or relational framing

ἕως: meaning 'until'; here it marks the relation signaled by preposition + genitive infinitive (temporal: 'until the time of proving').

τοῦ

the

Genitive

article with articular infinitive (genitive of articular infinitive after ἕως)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

φανερὰ

plain / proved

Accusative

predicate adjective of infinitive construction

→ object specification

φανερός: 'manifest / clear / proved';
φανερὰ γενέσθαι τὰ ῥήματα = 'until your words become manifest/proved' — the test is an epistemological process leading to φανερόν (clarity).

γενέσθαι

become

Aor Mid Inf · γίνομαι

articular infinitive (object of ἕως — temporal clause: 'until the becoming manifest')

→ constative aorist (the single moment of verdict)

γίνομαι: 'become / happen / come to be'; complementary infinitive in the 'do-again' idiom.

τὰ

the

Nominative

article (subject of infinitive)

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

ῥήματα

words

Nominative

subject of infinitive (what must be proved: 'your words')

→ participant prominence

ῥῆμα: 'word / statement / matter'; the brothers' claim of peaceful intent and family composition — these ῥήματα are the content to be verified.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

ὑμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

εἰ

whether

conditional particle (introducing indirect question: 'whether you speak truth')

→ discourse linkage or contrast

εἰ: meaning 'whether'; conjunction or particle linking this unit with the surrounding discourse.

ἀληθεύετε

you speak truth

Pres Act Indic 2 Pl · ἀληθεύω

verb of indirect question (the thing to be proved)

→ progressive present (ongoing truthfulness in question)

ἀληθεύω: 'speak truth / be truthful'; renders the judicial test-criterion. The same verb appears in Eph 4:15 (ἀληθεύοντες δὲ ἐν ἀγάπῃ). Here it is purely forensic.

ἢ

or

disjunctive particle

→ discourse linkage or contrast

ἢ: meaning 'or'; conjunction or particle linking this unit with the surrounding discourse.

οὐ

not

negative alternative (completing the disjunction: 'or not')

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negative alternative (completing the disjunction: 'or not').

εἰ

if

conditional particle (introducing the negative outcome: 'if not')

→ discourse linkage or contrast

εἰ: meaning 'if'; conjunction or particle linking this unit with the surrounding discourse.

δὲ

and

connective (continuing the conditional)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

μή

not

negation in conditional (εἰ δὲ μή = 'but if not')

→ clausal qualification or emphasis

μή: meaning 'not'; it negates or qualifies the assertion of the clause.

νῇ

by

oath particle (second oath, reinforcing v.15)

→ discourse linkage or contrast

νῇ: meaning 'by'; conjunction or particle linking this unit with the surrounding discourse.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

ὑγίειαν

health

Accusative

accusative object of oath (νῇ τὴν ὑγίειαν Φαραῶ — second occurrence)

→ object specification

ὑγίειαν: meaning 'health'; it serves as accusative object of oath (νῇ τὴν ὑγίειαν Φαραῶ — second occurrence).

Φαραῶ

of Pharaoh

indeclinable proper noun (genitive of possession in oath)

→ participant identification

Φαραῶ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (genitive of possession in oath).

ἦ

indeed

emphatic affirmative particle (introducing the sworn conclusion)

→ discourse linkage or contrast

ἦ: emphatic oath-affirmative particle, paired with μὴν to form ἦ μὴν ('surely / indeed / most certainly'); a solemn asseverative formula in oath contexts.

μὴν

surely

asseverative particle (with ἦ: 'indeed / certainly')

→ discourse linkage or contrast

μὴν: 'truly / indeed'; ἦ μὴν is a strong affirmative formulaic pair in solemn speech, often in oaths. Renders Hebrew וַיִּשְׁבַּח as an oath-particle (וַיִּשְׁבַּח in Hebrew oaths introduces the sworn content).

κατάσκοποι

spies

Nominative

predicate nominative (the sworn conclusion — fourth iteration of the refrain)

→ participant prominence

κατάσκοποι: meaning 'spies'; it serves as predicate nominative (the sworn conclusion — fourth iteration of the refrain).

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

linking verb (the oath-backed categorical accusation)

→ gnomic present

εἰμί: 'be'; the present ἐστε σήμερον ('you are today') sets the fulfilled present against the past act of multiplication — the promise is realized now before their eyes.

17 καὶ ἔθετο αὐτοὺς ἐν φυλακῇ ἡμέρας τρεῖς.

And he put them in custody for three days.

Narrative action (enforcement of the custody order) **καί**

The compressed verse closes the confrontation scene with a single decisive action: custody (φυλακή).

The three-day period matches biblical patterns of liminal waiting (Gen 22:4; Exod 19:11; Jonah 2:1;

Matt 12:40) and creates the narrative gap during which both Joseph and the brothers must reckon with what has occurred. On the third day Joseph's terms change significantly.

καὶ

and

narrative conjunction (sequential action following the oath)

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔθετο

put

Aor Mid Indic 3 Sg · τίθημι

main narrative verb (the act of detention)

→ constative aorist (single completed act of custody)

τίθημι: 'put / place / set'; the middle voice ἔθετο ('he put them for himself') has official authority; the same construction is used for placing people under official detention elsewhere in Genesis (40:3: ἔθετο αὐτοὺς ἐν φυλακῇ — the same phrase for the cupbearer and baker).

αὐτοὺς

them

Accusative

direct object (the ten brothers)

→ participant reference

αὐτοὺς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the ten brothers).

ἐν

in

preposition + dative (locative: the place of detention)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative: the place of detention).

φυλακῇ

custody

Dative

dative of place (the prison / place of detention)

→ sphere or reference

φυλακή: 'custody / prison / watch'; the same word used for the prison where the cupbearer and baker were held (40:3, 4, 7). Joseph puts the brothers in the same prison where he himself was once confined — a structural irony the text leaves unstated.

ἡμέρας

days

Accusative

accusative of duration ('for three days')

→ object specification

ἡμέρα: 'day'; the accusative of duration with a numeral expresses extent of time. Three days is the standard LXX liminal period (Gen 40:13; Exod 19:11; Josh 1:11).

τρεῖς

three

Accusative

numeral in accusative of duration

→ measure or count

τρεῖς: 'three'; the three-day period creates a structural parallel with Gen 40:13 (the cupbearer restored after three days) and anticipates biblical three-day liminal patterns of judgment and reversal.

18 εἶπεν δὲ αὐτοῖς τῇ ἡμέρᾳ τῇ τρίτῃ· Τοῦτο ποιήσατε καὶ ζήσεσθε· τὸν θεὸν γὰρ ἐγὼ φοβοῦμαι.

And he said to them on the third day: 'Do this and you will live; for I fear God.'

Narrative reversal (the softened terms announced on the third day) εἶπεν δέ

The third-day shift is structurally decisive: Joseph modifies his initial terms (all stay, one goes for Benjamin — v.16) to a more merciful arrangement (all but one go home, one stays as pledge — vv.19–20). The stated motivation — τὸν θεὸν γὰρ ἐγὼ φοβοῦμαι ('for I fear God') — is Joseph's single explicit theological self-disclosure in the chapter. The life/death antithesis (ζήσεσθε echoes v.2's ζῶμεν / ἀποθάνωμεν) frames the chapter's existential stakes.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main narrative verb (the third-day announcement)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

δὲ

and

narrative connective

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

αὐτοῖς

to them

Dative

dative of address

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of address.

τῇ

the

Dative

article (dative temporal phrase)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἡμέρα

day

Dative

dative of time (temporal: 'on the day')

→ sphere or reference

ἡμέρα: meaning 'day'; it serves as dative of time (temporal: 'on the day').

τῇ

the

Dative

article (attributive with ordinal adjective)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

τρίτῃ

third

Dative

ordinal numeral adjective (modifying ἡμέρα: 'on the third day')

→ sphere or reference

τρίτος: 'third'; τῇ ἡμέρᾳ τῇ τρίτῃ — the double-article construction is the formal LXX way to specify a particular day in a series. Three days of liminal waiting ends in a reversal.

Τοῦτο

This

Accusative

direct object of ποιήσατε (the following conditions, anticipatory reference)

→ participant reference

Τοῦτο: meaning 'This'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ποιήσατε (the following conditions, anticipatory reference).

ποιήσατε

do

Aor Act Impv 2 Pl · ποιέω

main imperative (commanding compliance with the modified terms)

→ ingressive aorist imperative

ποιέω: 'do / perform'; the command introduces the new terms of vv.19–20.

καί

and

consecutive coordinating conjunction ('and then / and as a result')

→ discourse linkage or contrast

καί: here with consecutive or resultative force — 'do this, and [as a result] you will live.' The structure imperative + καί + future is a standard biblical conditional-result construction.

ζήσεσθε

you will live

Fut Mid Indic 2 Pl · ζάω

main verb of result clause ('and then you will live')

→ predictive future (the certain outcome of compliance)

ζάω: 'live'; echoes the life/death antithesis of v.2 (ζῶμεν / ἀποθάνωμεν) and v.20 (ἀποθανεῖσθε), forming a thematic frame: Jacob wants his household to live (v.2); Joseph holds their lives in his hands.

τὸν

the

Accusative

article (fronted object — θεόν is emphasized by fronting before the verb)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

θεόν

God

Accusative

direct object of φοβοῦμαι (fronted for emphasis: 'God [is whom] I fear')

→ object specification

θεός: 'God'; the fronting of τὸν θεόν before ἐγὼ φοβοῦμαι is emphatic — 'it is God that I fear!' Joseph's declaration of God-fear (θεοφόβεια) is his only explicit theological self-disclosure in ch.42 and is the stated reason for the mercy in his modified terms. The phrase τὸν θεὸν φοβεῖσθαι is covenantal language (Deut 6:13; cf. Acts 10:2 — Cornelius φοβούμενος τὸν θεόν).

γάρ

for

explanatory conjunction (giving the reason for the mercy: 'for I fear God')

→ discourse linkage or contrast

γάρ: meaning 'for'; conjunction or particle linking this unit with the surrounding discourse.

ἐγώ

I

Nominative

emphatic personal pronoun (Joseph identifies himself as the God-fearer)

→ participant reference

ἐγώ: emphatic first-person — 'I myself fear God' — distinguishing Joseph from a ruler who would act on pure political calculation.

φοβοῦμαι

fear

Pres Mid Indic 1 Sg · φοβέομαι

main verb (Joseph's self-disclosure of God-fear as motivation for mercy)

→ progressive present (ongoing disposition of reverence)

φοβέομαι: 'fear / revere'; + accusative. The divine-fear declaration is Joseph's Leitmotiv — the man who fears God treats people mercifully. The phrase echoes the fear-of-God declarations of Genesis (20:11; 22:12) and foreshadows Pharaoh's own praise in 41:38 (a man in whom the divine spirit is).

19 εἰ εἰρηνικοί ἐστε, ἀδελφὸς ὑμῶν εἷς κατασχεθήτω ἐν τῇ φυλακῇ· αὐτοὶ δὲ βαδίσατε καὶ ἀπαγάγετε τὸν ἀγορασμὸν τῆς σιτοδοσίας ὑμῶν

If you are peaceful, let one of your brothers be held in the prison; but you yourselves go and bring the purchase of your grain-allotment

Conditional terms (the mercy-modified test, continued in v.20)

εἰ

The verse reverses the initial terms of v.16 (send one, all stay) to (one stays, all go). The key test-word εἰρηνικοί appears as the conditional hypothesis — 'if you are peaceful' — making the brothers' own self-designation (v.11) the criterion for the test. The verse continues directly into v.20 without a sentence-end, as the imperative chain (βαδίσατε / ἀπαγάγετε / ἀγάγετε, v.20) forms a single command-complex.

εἰ

if

conditional particle (introducing the test-condition)

→ discourse linkage or contrast

εἰ: meaning 'if'; conjunction or particle linking this unit with the surrounding discourse.

εἰρηνικοί

peaceful

Nominative

predicate adjective in conditional clause (the brothers' claimed identity put as hypothesis)

→ participant prominence

εἰρηνικός: 'peaceful'; Joseph's use of the brothers' own self-designation (v.11 εἰρηνικοί ἔσμεν) as the conditional hypothesis is rhetorically precise — their claim of peace is exactly what is being tested.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

linking verb in conditional protasis

→ gnomic present

εἰμί: 'be'; the present ἐστε σήμερον ('you are today') sets the fulfilled present against the past act of multiplication — the promise is realized now before their eyes.

ἀδελφός

brother

Nominative

subject of κατασχεθήτω (the one to be detained)

→ participant prominence

ἀδελφός: meaning 'brother'; it serves as subject of κατασχεθήτω (the one to be detained).

ὑμῶν

your

Genitive

partitive genitive ('one of your brothers')

→ relational specification

ὑμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as partitive genitive ('one of your brothers').

εἷς

one

Nominative

numeral adjective (limiting: 'one brother — not all')

→ measure or count

εἷς: 'one'; the reversal from v.16 (one goes, all stay → one stays, all go) is encapsulated in this numeral. Simeon (named v.24) will be the one.

κατασχεθήτω

be held

Aor Pass Impv 3 Sg · κατέχω

third-person imperative (the detention-command)

→ constative aorist passive imperative (a single act of official detention)

κατέχω: 'hold / detain / keep back'; the passive imperative is the official command for Simeon's detention. The same verb used at Acts 27:40 for 'holding course' — the nautical metaphor of restraint.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

φυλακῇ

prison

Dative

dative of place (where Simeon is to be held)

→ sphere or reference

φυλακῇ: meaning 'prison'; it serves as dative of place (where Simeon is to be held).

αὐτοὶ

you yourselves

Nominative

emphatic subject (contrastive: the rest go free while one is detained)

→ participant prominence

αὐτός: emphatic — 'you yourselves [i.e. the rest of you]' contrasting with the one detained.

δὲ

but

adversative (contrasting the detained one vs. the released nine)

→ discourse linkage or contrast

δὲ: meaning 'but'; conjunction or particle linking this unit with the surrounding discourse.

βαδίσατε

go

Aor Act Impv 2 Pl · βαδίζω

main imperative (the release command: go home)

→ ingressive aorist imperative

βαδίζω: 'go / walk / proceed'; a less formal verb of motion than πορεύομαι, common in ordinary speech; here the informal command adds to the relative mercy of the modified terms.

καὶ

and

coordinating conjunction (linking the imperatives)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀπαγάγετε

bring

Aor Act Impv 2 Pl · ἀπάγω

main imperative (take / bring the purchased grain home)

→ constative aorist imperative

ἀπάγω: 'lead away / take / bring'; here: 'bring/take back [the grain purchase] to your household.'

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀγορασμὸν

purchase

Accusative

direct object of ἀπαγάγετε

→ object specification

ἀγορασμός: 'purchase / that which has been bought'; a LXX word for the grain transaction's product — the purchased grain itself.

τῆς

of the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

σιτοδοσίας

grain-allotment

Genitive

genitive of content (the purchase is of grain-allotment)

→ relational specification

σιτοδοσία: 'grain-distribution / grain-allotment'; from σῖτος + δόσις; a compound found mainly in LXX contexts of organized grain distribution — the administrative term for the rationed grain Joseph distributes.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

ὑμῶν: meaning 'your!'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

20 καὶ τὸν ἀδελφὸν ὑμῶν τὸν νεώτερον ἀγάγετε πρὸς με, καὶ πιστευθήσεται τὰ ῥήματα ὑμῶν· εἰ δὲ μή, ἀποθανεῖσθε. ἐποίησαν δὲ οὕτως.

and bring your youngest brother to me, and your words will be believed; but if not, you will die." And they did so.

Conditional outcome + narrative closure

καί

The verse completes the command-chain of v.19 and closes with the terse narrative summary ἐποίησαν δὲ οὕτως ('and they did so'), which marks the brothers' compliance with the test-terms. The death-threat (ἀποθανεῖσθε) closes the life/death frame opened in v.2 and picked up in v.18. The brothers' compliance (ἐποίησαν δὲ οὕτως) is immediate — they have no alternative.

καὶ

and

coordinating conjunction (continuing the command-chain from v.19)

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν

the

Accusative

article (fronted object of ἀγάγετε)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀδελφὸν

brother

Accusative

direct object of ἀγάγετε (fronted for emphasis: Benjamin is the key demand)

→ object specification

ἀδελφὸν: meaning 'brother'; it serves as direct object of ἀγάγετε (fronted for emphasis: Benjamin is the key demand).

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

ὑμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

νεώτερον

youngest

Accusative

adjective (specifying which brother: the youngest = Benjamin)

→ object specification

νεώτερον: meaning 'youngest'; it serves as adjective (specifying which brother: the youngest = Benjamin).

ἀγάγετε

bring

Aor Act Impv 2 Pl · ἄγω

main imperative (the central demand: bring Benjamin to Joseph)

→ constative aorist imperative

ἄγω: 'lead / bring'; the final imperative in the command sequence is the central demand — bring the youngest. This demand drives the plot of ch.43.

πρὸς

to

preposition + accusative (directional: 'to me')

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (directional: 'to me').

με

me

Accusative

accusative object of πρὸς (Joseph as the destination)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (Joseph as the destination).

καὶ

and

consecutive conjunction ('and then / and as a result')

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πιστευθήσεται

will be believed

Fut Pass Indic 3 Sg · πιστεύω

main verb (the result of compliance: words will be credited)

→ predictive future (the certain outcome if Benjamin arrives)

πιστεύω: 'believe / trust / credit'; the future passive πιστευθήσεται ('will be believed') frames the test as an epistemological verification — bringing Benjamin is the evidence that makes the brothers' words credible.

τὰ

the

Nominative

article (subject of πιστευθήσεται)

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

ῥήματα

words

Nominative

subject of passive verb (their words / claims)

→ participant prominence

ῥήματα: 'word / statement'; the brothers' claims about their family composition (twelve brothers, father at home, youngest with him) — these are the ῥήματα to be verified.

ὕμων

your

Genitive

genitive of possession

→ relational specification

ὕμων: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

εἰ

if

conditional particle (introducing the negative alternative)

→ discourse linkage or contrast

εἰ: meaning 'if'; conjunction or particle linking this unit with the surrounding discourse.

δὲ

but

adversative connective

→ discourse linkage or contrast

δὲ: meaning 'but'; conjunction or particle linking this unit with the surrounding discourse.

μή

not

negation (εἰ δὲ μή = 'but if not')

→ clausal qualification or emphasis

μή: meaning 'not'; it negates or qualifies the assertion of the clause.

ἀποθανεῖσθε

you will die

Fut Mid Indic 2 Pl · ἀποθνήσκω

main verb of the negative alternative (the death-sentence if Benjamin is not brought)

→ predictive future (the certain consequence of non-compliance)

ἀποθνήσκω: 'die'; the future middle form; the death-threat closes the life/death frame (v.2 ζῶμεν / ἀποθάνωμεν; v.18 ζήσεσθε). The irony is sharp: the brothers went to Egypt to live and not die (v.2), and now the ruler has the power to make that conditional.

ἐποίησαν

did

Aor Act Indic 3 Pl · ποιέω

main narrative verb (the brothers' compliance: 'they did so')

→ constative aorist (single completed act of compliance)

ποιέω: 'do / make'; renders ΠΨΥ; the aorist summarizes the Philistines' treatment of Saul's body in vv. 9–10, which the Jabeshites now hear of and resolve to redress.

δὲ

and

narrative connective

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οὕτως

so

adverb of manner (confirming compliance with the stated terms)

→ adverbial qualification

οὕτως: 'so / thus'; the compliance-formula ἐποίησαν δὲ οὕτως is a standard LXX narrative closure for obedience to commands (cf. Exod 7:6; 12:28).

21 καὶ εἶπεν ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ· Ναί, ἐν ἀμαρτίᾳ γάρ ἐσμεν περὶ τοῦ ἀδελφοῦ ἡμῶν, ὅτι ὑπερείδομεν τὴν θλίψιν τῆς ψυχῆς αὐτοῦ, ὅτε παρεκάλει ἡμᾶς, καὶ οὐκ εἰσηκούσαμεν αὐτοῦ· ἔνεκεν τούτου ἐπῆλθεν ἐφ' ἡμᾶς ἡ θλίψις αὕτη.

And each said to his brother: 'Yes, for we are guilty in respect of our brother, because we disregarded the anguish of his soul when he pleaded with us, and we did not listen to him; that is why this distress has come upon us.'

Spontaneous guilt-speech (corporate moral reckoning) **καί**

The guilt-speech is addressed by each brother to the others — a private intra-group conversation they believe Joseph cannot hear (revealed in v.23). The confession uses the same word θλίψις twice: first of Joseph's anguish (τὴν θλίψιν τῆς ψυχῆς αὐτοῦ — 'the distress of his soul'), then of their own present predicament (ἡ θλίψις αὕτη — 'this distress'), making an explicit moral equation: the distress you gave him has now come upon you. The ψυχή-vocabulary makes the brother's suffering a soul-level cry, not merely a physical complaint.

καὶ
and

narrative conjunction (sequential: following the compliance of v.20)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main narrative verb (introducing the guilt-speech)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

ἕκαστος
each

Nominative

subject (distributive: each brother spoke to his fellow)

→ participant prominence

ἕκαστος: 'each / every one'; the distributive subject establishes that the guilt-recognition is corporate and mutual — not a spokesman's speech but each brother saying the same thing to the others.

πρὸς
to

preposition + accusative (direction of speech: to one's brother)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech: to one's brother).

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀδελφὸν

brother

Accusative

object of *πρός* (each to his brother)

→ object specification

ἀδελφός: the word that has pervaded the chapter — the brothers address each other as ἀδελφός even as they confess their guilt toward the ἀδελφός they wronged.

αὐτοῦ

his

Genitive

genitive of possession (referring back to *ἕκαστος* — each to his own brother)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (referring back to *ἕκαστος* — each to his own brother).

Ναί

Yes

affirmative particle (confirming the perceived guilt — an admission)

→ discourse linkage or contrast

ναί: strong affirmative 'yes / indeed'; the opening ναί is a moment of corporate moral consent — they all agree they are guilty. The word carries confessional weight.

ἐν

in

preposition + dative (sphere/manner: 'in sin / guilty of sin')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (sphere/manner: 'in sin / guilty of sin').

ἁμαρτία

sin

Dative

dative of sphere (ἐν ἁμαρτία = 'in a state of sin / guilty')

→ sphere or reference

ἁμαρτία: 'sin / wrongdoing'; the brothers use the LXX's primary sin-word for their offense; ἐν ἁμαρτία ἔσμεν renders Hebrew *אָנַחְנוּ מִשְׁפָּל* ('we are guilty'). This is the only place in the Joseph narrative where the brothers explicitly call their action ἁμαρτία.

γάρ

for

explanatory conjunction (supporting the confession with a specific charge)

→ discourse linkage or contrast

γάρ: meaning 'for'; conjunction or particle linking this unit with the surrounding discourse.

ἔσμεν

we are

Pres Act Indic 1 Pl · εἰμί

linking verb (stative: the present condition of guilt)

→ gnomic present (persistent state of moral guilt)

εἰμί: 'be'; the present ἔσμεν in the rhetorical question 'what are we?' underscores the disproportion between the human mediators and the divine target of the complaint.

περὶ

concerning

preposition + genitive (reference: 'in regard to / concerning our brother')

→ spatial or relational framing

περὶ: meaning 'concerning'; here it marks the relation signaled by preposition + genitive (reference: 'in regard to / concerning our brother').

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀδελφοῦ

brother

Genitive

genitive object of περὶ (the brother wronged = Joseph, unnamed)

→ relational specification

ἀδελφός: 'brother'; the brothers speak of Joseph as 'our brother' — they do not name him. Joseph is standing within earshot hearing himself called 'our brother' in a confession of guilt.

ἡμῶν

our

Genitive

genitive of possession

→ relational specification

ἡμῶν: meaning 'our'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ὅτι

because

causal conjunction (specifying the content of the guilt)

→ discourse linkage or contrast

ὅτι: meaning 'because'; conjunction or particle linking this unit with the surrounding discourse.

ὑπερίδομεν

we disregarded

Aor Act Indic 1 Pl · ὑπεροράω

main verb of causal clause (the specific act of culpable indifference)

→ constative aorist (the single past act of ignoring Joseph's plea)

ὑπεροράω: 'look over / disregard / overlook with contempt'; the compound ὑπέρ + ὁράω suggests looking past something as though it were beneath notice. The brothers 'overlooked' / 'disregarded' Joseph's anguish — a willful act of callousness rendered explicit. The LXX verb is stronger than simply 'not hearing'.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

θλίψιν

anguish

Accusative

direct object of ὑπερίδομεν (what they disregarded: the distress)

→ object specification

θλίψις: 'distress / affliction / anguish'; the first of two occurrences of θλίψις in this verse — first of Joseph's soul-distress (τὴν θλίψιν τῆς ψυχῆς αὐτοῦ), then of their own (ἡ θλίψις αὐτῆ). The repetition enacts a lex talionis principle: the anguish they gave him has returned upon them. NT: θλίψις is Paul's word for the sufferings of the present age (Rom 5:3; 8:35).

τῆς

of the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

ψυχῆς

soul

Genitive

genitive of source/reference ('the anguish of his soul')

→ relational specification

ψυχῆ: 'soul / life / self'; τὴν θλίψιν τῆς ψυχῆς αὐτοῦ — 'the anguish of his soul' renders Hebrew יְשׁוּעָה נַפְשׁוֹ. The use of ψυχή rather than a physical term elevates the suffering to the inmost level of personhood; the brothers' guilt was not just against Joseph's body but against his whole being.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ὅτε

when

temporal conjunction (specifying the time of Joseph's plea)

→ discourse linkage or contrast

ὅτε: meaning 'when'; conjunction or particle linking this unit with the surrounding discourse.

παρεκάλει

was pleading

Impf Act Indic 3 Sg · παρακαλέω

verb of temporal clause (Joseph's repeated pleading — imperfect)

→ progressive imperfect (ongoing, repeated pleading ignored each time)

παρακαλέω: 'call alongside / beg / entreat / plead'; the imperfect παρεκάλει is vivid — Joseph kept pleading, repeatedly, and they kept ignoring him. The word is the same verb used for the Paraclete (John 14:16); here it is the cry of a victim.

ἡμᾶς

us

Accusative

accusative object (the ones Joseph was pleading to)

→ participant reference

ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object (the ones Joseph was pleading to).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οὐκ

not

negation particle

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

εἰσηκούσαμεν

we listened

Aor Act Indic 1 Pl · εἰσακούω

main verb (the brothers' refusal to hear — the specific act of culpable deafness)

→ constative aorist (the completed act of not-listening)

εἰσακούω: 'hear / listen to / heed'; the eis- prefix gives 'listen attentively / comply with a request.' The negative οὐκ εἰσηκούσαμεν αὐτοῦ — 'we did not listen to him' — is the brothers' specific self-indictment: they heard him but did not heed. The same verb is used for God's heedful hearing of prayer (LXX Ps 17:7; 21:5).

αὐτοῦ

him

Genitive

genitive object of εἰσακούω (the one not heeded)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of εἰσακούω (the one not heeded).

ἔνεκεν

because of

preposition + genitive (causal: 'on account of this')

→ spatial or relational framing

ἔνεκεν: 'because of / for the sake of / on account of'; introducing the moral consequence.

τούτου

this

Genitive

genitive demonstrative (ἔνεκεν τούτου = 'for this reason / that is why')

→ relational specification

τούτου: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as genitive demonstrative (ἔνεκεν τούτου = 'for this reason / that is why').

ἐπῆλθεν

has come

Aor Act Indic 3 Sg · ἐπέρχομαι

main verb (the distress coming upon them as retribution)

→ constative aorist (the arrival of retributive distress)

ἐπέρχομαι: 'come upon / arrive upon'; with ἐφ' ἡμᾶς the sense is of a hostile visitation — the distress has come upon them. The same verb used for the Spirit coming upon (Luke 1:35; Acts 1:8).

ἐφ'

upon

preposition + accusative (directional: upon us)

→ spatial or relational framing

ἐφ': meaning 'upon'; here it marks the relation signaled by preposition + accusative (directional: upon us).

ἡμᾶς

us

Accusative

accusative object of ἐπί (the recipients of the retributive distress)

→ participant reference

ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐπί (the recipients of the retributive distress).

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

θλίψις

distress

Nominative

subject (the distress that has come upon them)

→ participant prominence

θλίψις; second occurrence — now their own distress. The verbal echo (Joseph's θλίψις τῆς ψυχῆς → this θλίψις) makes retributive causation explicit: their current predicament is the moral mirror of what they did to Joseph.

αὕτη

this

Nominative

demonstrative adjective (pointing to the present predicament: 'this distress')

→ participant reference

αὕτη; meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative adjective (pointing to the present predicament: 'this distress').

22 ἀποκριθεὶς δὲ Ρουβὴν εἶπεν αὐτοῖς· Οὐκ ἐλάλησα ὑμῖν λέγων· Μὴ ἀδικήσητε τὸ παιδάριον; καὶ οὐκ εἰσηκούσατέ μου· καὶ ἰδοὺ τὸ αἶμα αὐτοῦ ἐκζητεῖται.

And Reuben answered them: 'Did I not tell you, saying: Do not wrong the child? But you would not listen to me; and behold, his blood is required.'

Reuben's dissociation and blood-requital declaration

ἀποκριθεὶς δέ

FLAGGED — ἐκζητεῖται: the blood-requital formula. Reuben's speech has two functions: it establishes his prior innocence (I warned you) and pronounces the blood-requital verdict (τὸ αἶμα αὐτοῦ ἐκζητεῖται). The verb ἐκζητέω renders Hebrew שָׁרַף in the forensic-covenantal sense of 'require / exact' — as God exacted Abel's blood from Cain (Gen 9:5 ἐκζητήσω τὸ αἶμα ὑμῶν). Reuben speaks as a theological analyst, not merely a lamenting brother.

ἀποκριθεὶς

answering

Aor Pass Ptcp Nom Sg M · ἀποκρίνομαι

participle of attendant circumstance (Hebraizing speech-introduction formula)

→ coincident action

ἀποκρίνομαι: 'answer / reply'; the participial speech-opener ἀποκριθεὶς ... εἶπεν is a Hebraism calquing רָאָה ... וַיֹּאמֶר — extremely common in LXX narrative (occurs hundreds of times); it marks a formal reply to what has been said.

δὲ

and

narrative connective

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ρουβην

Reuben

subject (Reuben intervenes with a dissociation speech)

→ participant identification

Ρουβην: the firstborn; at Gen 37:21–22, 29 Reuben had tried to save Joseph and planned to restore him to Jacob. His speech here establishes his moral distinction from the other brothers — a distinction relevant to his later pledge of vv.37–38.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main narrative verb

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

αὐτοῖς

to them

Dative

dative of address

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of address.

Οὐκ

Did not

negation (with rhetorical question expecting 'yes' answer)

→ clausal qualification or emphasis

Οὐκ: meaning 'Did not'; it negates or qualifies the assertion of the clause.

ἐλάλησα

I told

Aor Act Indic 1 Sg · λαλέω

main verb of rhetorical question ('Did I not tell you?')

→ constative aorist (reference to Reuben's prior speech at Gen 37:21–22)

λαλέω: 'speak / say'; Reuben refers to his actual warning at Gen 37:21–22 (LXX: μὴ ἐκχέετε αἷμα).

ὕμῖν

to you

Dative

dative of address (the brothers who were warned)

→ participant reference or interest

ὕμῖν: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of address (the brothers who were warned).

λέγων

saying

Pres Act Ptcp Nom Sg M · λέγω

Hebraizing speech-participle (introducing quoted speech: 'saying')

→ simultaneous

λέγω: the participial λέγων is a Hebraism (לומר) introducing the direct-speech content of the previous warning.

Μὴ

Do not

prohibitive negation (with aorist subjunctive: 'do not wrong')

→ clausal qualification or emphasis

Μὴ: meaning 'Do not!'; it negates or qualifies the assertion of the clause.

ἀδικήσητε

wrong

Aor Act Subj 2 Pl · ἀδικέω

verb of prohibitive clause (the original warning: 'do not wrong the child')

→ constative aorist subjunctive (prohibition of a single harmful act)

ἀδικέω: 'do wrong / harm / act unjustly'; the verb encapsulates the moral gravity of what they did. The warning μὴ ἀδικήσητε τὸ παιδάριον is the LXX's rendering of Reuben's plea not to shed blood at Gen 37:21–22.

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

παιδάριον

child

Accusative

direct object of ἀδικήσητε (the one not to be wronged = Joseph as a boy)

→ object specification

παιδάριον: 'child / young boy'; diminutive of παῖς — Reuben recalls Joseph as a παιδάριον, a youngster, evoking vulnerability and innocence. The diminutive amplifies moral pathos.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οὐκ

not

negation

→ clausal qualification or emphasis

οὐκ: meaning 'not!'; it negates or qualifies the assertion of the clause.

εἰσηκούσατέ

you listened

Aor Act Indic 2 Pl · εἰσακούω

main verb (the brothers' refusal to heed Reuben's warning)

→ constative aorist (the completed act of not-heeding)

εἰσακούω: repeats the same verb as v.21 (οὐκ εἰσηκούσαμεν αὐτοῦ — 'we did not listen to him') — now directed at Reuben: 'you did not listen to me! The chain of ignored pleas (Joseph's plea → Reuben's warning) is verbally linked.

μου

me

Genitive

genitive object of εἰσακούω (the one not heeded = Reuben)

→ relational specification

μου: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of εἰσακούω (the one not heeded = Reuben).

καὶ

and

coordinating conjunction (introducing the forensic consequence)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἰδοὺ

behold

interjection (drawing attention to the present verdict)

→ clausal contribution

ἰδοὺ: the presentation-particle introduces the forensic result as a present visible reality: 'and now, look — his blood is being required.'

τὸ

the

Nominative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

αἷμα

blood

Nominative

subject of ἐκζητεῖται (the blood that is being required)

→ participant prominence

αἷμα: 'blood'; τὸ αἷμα αὐτοῦ is an idiom for a person's life held in accountability: 'his blood' = his life, his death, the moral debt owed for his destruction. The phrase evokes Gen 4:10 (the blood of Abel crying from the ground) and Gen 9:5 (God requiring blood).

αὐτοῦ

his

Genitive

genitive of possession (whose blood: Joseph's)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (whose blood: Joseph's).

ἐκζητεῖται

is required

Pres Pass Indic 3 Sg · ἐκζητέω

main verb (the blood-requital formula — present passive: 'is being required')

→ futuristic/gnomic present (the requital is imminent and certain)

ἐκζητέω: 'require / exact / demand back'; ἐκ-prefix intensifies: 'require out / demand back.' FLAGGED: ἐκζητεῖται renders Hebrew שָׁחַט in its forensic-covenantal meaning of blood-requital — God exacting the blood-debt (Gen 9:5: ἐκζητήσω τὸ αἷμα ὑμῶν; cf. Ezek 3:18; 33:6). The present passive suggests an ongoing process — 'the blood is at this very moment being required.' NT echo: Acts 17:27 (ζητεῖν τὸν θεόν).

23 αὐτοὶ δὲ οὐκ ᾔδεισαν ὅτι ἀκούει Ἰωσήφ· ὁ γὰρ ἑρμηνευτὴς ἀνὰ μέσον αὐτῶν ἦν.

But they did not know that Joseph was listening, for the interpreter was between them.

Narratorial aside (explaining the dramatic irony) αὐτοὶ δέ

FLAGGED — ὁ ἑρμηνευτής. The narrator steps outside the dialogue to explain the irony: the brothers spoke freely because they assumed a language barrier. The ἑρμηνευτής is unique in the Joseph narrative — not mentioned in the MT. His presence makes the guilt-speech of vv.21–22 comprehensible as an overheard confession: Joseph was listening all along (ἀκούει, present tense — he continues to hear). The word ἑρμηνευτής is rare in the LXX; in the NT, Herm. is related to 'Hermeneutics.'

αὐτοὶ

they

Nominative

emphatic subject (contrastive: 'they on their part')

→ participant prominence

αὐτός; the emphatic pronoun marks the contrast — Joseph knew everything; they knew nothing.

δὲ

but

adversative connective (contrasting with Joseph's comprehension)

→ discourse linkage or contrast

δὲ: meaning 'but'; conjunction or particle linking this unit with the surrounding discourse.

οὐκ

not

negation particle

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ᾔδεισαν

knew

Plupf Act Indic 3 Pl · οἶδα

main verb (the brothers' ignorance — pluperfect for completed state of non-knowing)

→ pluperfect (state of not-knowing that existed prior to and during the speech)

οἶδα: 'know'; the pluperfect ᾔδεισαν functions as an imperfect of the perfect-form verb — 'they did not know' as an ongoing condition. This is the epistemic antithesis to v.8 (Joseph knew; they did not know him); now: they did not know Joseph was listening.

ὅτι

that

conjunction introducing indirect statement
(content of the not-knowing)

→ discourse linkage or contrast

ὅτι: meaning 'that'; conjunction or particle linking this unit with the surrounding discourse.

ἀκούει

is listening

Pres Act Indic 3 Sg · ἀκούω

verb of indirect statement (Joseph's ongoing listening, portrayed vividly)

→ progressive present (Joseph was actively hearing throughout the conversation)

ἀκούω: 'hear / listen'; the present tense ἀκούει is a historic present vivifying the scene — Joseph is hearing every word in real time. The verb creates the narrative irony: the brothers confess freely because they do not know the judge is listening.

Ἰωσήφ

Joseph

subject of ἀκούει (the hearer unknown to the brothers)

→ participant identification

Ἰωσήφ: transliterated proper name rendered in Greek letters; here it functions as subject of ἀκούει (the hearer unknown to the brothers).

ὁ

the

Nominative

article (the definite interpreter — a known figure in the scenario)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

γάρ

for

explanatory conjunction (giving the reason for their ignorance)

→ discourse linkage or contrast

γάρ: meaning 'for'; conjunction or particle linking this unit with the surrounding discourse.

ἐρμηνευτής

interpreter

Nominative

subject (the interpreter between them — the person through whom Joseph had been speaking)

→ participant prominence

ἐρμηνευτής: 'interpreter / translator'; from ἐρμηνεύω, related to Ἑρμῆς (Hermes, messenger-deity; cf. Acts 14:12 — Paul called Hermes because he was the chief speaker). FLAGGED: the ἐρμηνευτής is unique to the LXX's Joseph narrative in this scene — the MT equivalent implies interpretation was happening but does not name the interpreter explicitly. The LXX makes the mediating role concrete and named: an ἐρμηνευτής stood between them, which is why the brothers spoke openly in Hebrew, not realizing Joseph understood every word.

ἀνά

in

preposition (ἀνά μέσον = 'in the middle / between')

→ spatial or relational framing

ἀνά: in the expression ἀνά μέσον ('in the midst / between'); a fixed idiom in LXX Greek for spatial interposition — the interpreter physically stood between Joseph and the brothers as the communication channel.

μέσον

middle

Accusative

accusative (object of ἀνά in the idiom ἀνά μέσον = 'between')

→ object specification

μέσον: meaning 'middle'; it serves as accusative (object of ἀνά in the idiom ἀνά μέσον = 'between').

αὐτῶν

them

Genitive

partitive genitive (whose midst: between them = between Joseph and the brothers)

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as partitive genitive (whose midst: between them = between Joseph and the brothers).

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (stative: the interpreter's ongoing position)

→ descriptive imperfect (the interpreter's continuous presence throughout the encounter)

εἰμί (impf. ἦν): the copula of the name-gloss.

24 ἀποστραφεὶς δὲ ἀπ' αὐτῶν ἔκλαυσεν· καὶ πάλιν ἦλθεν πρὸς αὐτοὺς καὶ εἶπεν αὐτοῖς· καὶ ἔλαβεν τὸν Συμεὼν ἀπ' αὐτῶν καὶ ἔδησεν αὐτὸν ἐναντίον αὐτῶν.

And he turned away from them and wept; and he returned to them and spoke to them; and he took Simeon from them and bound him before their eyes.

Narrative action — Joseph's private grief, then official binding of Simeon ἀποστραφεὶς δέ

The verse combines Joseph's private emotional response (turning away, weeping — the first of his four weepings in the cycle: 42:24; 43:30; 45:2; 50:1) with the official act of binding Simeon. The direct speech εἶπεν αὐτοῖς is empty of content — the narrator focuses on what was done, not what was said, shifting immediately to the binding. The juxtaposition of tears (private) and bonds (public) encapsulates the chapter's tension between Joseph's inner experience and his official performance.

ἀποστραφεῖς

turning away

Aor Pass Ptcp Nom Sg M · ἀποστρέφω

temporal/attendant participle (preceding the weeping: 'having turned away')

→ antecedent action (Joseph turned, then wept)

ἀποστρέφω: 'turn away'; the passive form ἀποστραφεῖς is used reflexively — 'turned himself away.' The act of turning away from the brothers before weeping is a gesture of emotional concealment: Joseph maintains his official persona in front of them.

δὲ

and

narrative connective

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀπ'

from

preposition + genitive (separation: away from them)

→ spatial or relational framing

ἀπ': meaning 'from'; here it marks the relation signaled by preposition + genitive (separation: away from them).

αὐτῶν

them

Genitive

genitive object of ἀπό (from the brothers)

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἀπό (from the brothers).

ἔκλαυσεν

wept

Aor Act Indic 3 Sg · κλαίω

main narrative verb (Joseph's private weeping, hidden from the brothers)

→ constative aorist (a single episode of weeping)

κλαίω: 'weep / cry'; the first of four weeping scenes in the Joseph-brothers reunion arc (42:24; 43:30; 45:2; 50:1). Joseph's tears are real and hidden — he maintains the official performance of suspicion while inwardly overcome. The weeping validates his identity as the Joseph of ch.37 despite his transformed external role.

καὶ

and

narrative conjunction (sequential: return after weeping)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πάλιν

again

adverb of repetition (Joseph returns to them after his private grief)

→ adverbial qualification

πάλιν: 'again'; the adverb signals the emotional/physical sequence: Joseph left (weeping), then returns (πάλιν ἦλθεν). The return is a composed, official re-entry.

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main narrative verb (Joseph's return to the brothers)

→ constative aorist

ἔρχομαι: 'come'; here 'came to pass / were realized'; the singular verb with the neuter plural subject πάντα τὰ σημεῖα follows the regular Greek rule.

πρὸς

to

preposition + accusative (directional: to them)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (directional: to them).

αὐτοὺς

them

Accusative

accusative object of πρὸς

→ participant reference

αὐτοὺς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

spoke

Aor Act Indic 3 Sg · λέγω

main narrative verb (speech whose content is not given — narrative economy)

→ constative aorist

λέγω: the narrator records that Joseph spoke (εἶπεν αὐτοῖς) but gives no content — the focus shifts immediately to the physical act of binding. The empty speech-reference is a literary ellipsis focusing attention on the deed.

αὐτοῖς

to them

Dative

dative of address

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of address.

καὶ

and

narrative conjunction (introducing the binding)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main narrative verb (Joseph's official act of taking Simeon)

→ constative aorist

λαμβάνω: 'take'; see v. 10.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Συμεων

Simeon

direct object of ἔλαβεν (the brother chosen as pledge)

→ participant identification

Συμεων: the second son of Jacob (Leah's son); the LXX does not explain why Simeon is chosen over others. Extra-canonical traditions suggest Simeon was known for violence (Gen 34:25 — he and Levi massacred Shechem). The choice may encode a judgment on specific prior sin.

ἀπ'

from

preposition + genitive (separation)

→ spatial or relational framing

ἀπ': meaning 'from'; here it marks the relation signaled by preposition + genitive (separation).

αὐτῶν

them

Genitive

genitive object of ἀπό (taken from the group of brothers)

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἀπό (taken from the group of brothers).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔδησεν

bound

Aor Act Indic 3 Sg · δέω

main narrative verb (the act of binding Simeon)

→ constative aorist (single completed act of binding)

δέω: 'bind / tie'; the binding of Simeon is the official pledge — a hostage. The act reverses the bondage Joseph himself suffered (Gen 37:24 — thrown into the pit; 39:20 — imprisoned). Simeon is bound as Joseph was bound; the wheel of retributive justice has begun to turn.

αὐτὸν

him

Accusative

direct object of ἔδησεν (Simeon, bound)

→ participant reference

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἔδησεν (Simeon, bound).

ἐναντίον

before

preposition + genitive (locative: in the sight of / before)

→ spatial or relational framing

ἐναντίον: 'before / in front of / in the sight of'; ἐναντίον αὐτῶν = 'in their sight / in front of their eyes'. The binding is performed as a public act witnessed by all the brothers — a deliberate show of authority and a message.

αὐτῶν

them

Genitive

genitive object of ἐναντίον (before them = the watching brothers)

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐναντίον (before them = the watching brothers).

25 ἐνετείλατο δὲ Ἰωσηφ ἐμπλῆσαι τὰ ἄγγη αὐτῶν σίτου καὶ ἀποδοῦναι τὸ ἀργύριον ἐκάστου εἰς τὸν σάκκον αὐτοῦ καὶ δοῦναι αὐτοῖς ἐπισιτισμὸν εἰς τὴν ὁδόν· καὶ ἐγενήθη αὐτοῖς οὕτως.

And Joseph commanded that their vessels be filled with grain, and each man's silver be returned to his sack, and that provisions be given to them for the road; and it was done for them so.

Narrative action (Joseph's secret generosity) ἐνετείλατο δέ

Joseph's command has three parts: (1) fill their sacks with grain — the stated purpose; (2) return each man's silver to his sack — the concealed test; (3) provide road-provisions — extra mercy. The silver-return is the chapter's most suspenseful act: Joseph gives back their payment without their knowledge, ensuring the discovery will terrify them. The compliance formula (ἐγενήθη αὐτοῖς οὕτως) marks full execution of the order.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main narrative verb (official command)

→ constative aorist (single authoritative order)

ἐντέλλομαι: 'command / give orders'; mid. the official command verb for a ruler's instructions to subordinates; used throughout LXX for Moses's commandments and God's instructions.

δὲ

and

narrative connective

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ἰωσηφ

Joseph

subject

→ participant identification

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as subject.

ἐμπλήσαι

to fill

Aor Act Inf · ἐμπίμπλημι

infinitive (object of ἐντέλλομαι — first command: 'to fill their vessels')

→ constative aorist

ἐμπίμπλημι: 'fill up / fill full'; the command to fill their vessels to capacity is the official grain-distribution; what makes it extraordinary is the silver secretly returned alongside.

τὰ

the

Accusative

article

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄγγη

vessels

Accusative

direct object of ἐμπλήσαι (the containers to be filled)

→ object specification

ἄγγος: 'vessel / container / sack'; here the grain-containers; the word varies with σάκκος (sack) throughout the chapter.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

σίτου

grain

Genitive

genitive of content (fill with grain)

→ relational specification

σίτου: meaning 'grain'; it serves as genitive of content (fill with grain).

καὶ

and

coordinating conjunction (linking infinitives of the command)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀποδοῦναι

to return

Aor Act Inf · ἀποδίδωμι

infinitive (second command: return the silver)

→ constative aorist

ἀποδίδωμι: 'give back / return / repay'; the ἀπο-prefix marks restitution — giving back what was given. Joseph's secret return of the silver is simultaneously generous and frightening: the brothers had not yet discovered it would terrify them.

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄργύριον

silver

Accusative

direct object of ἀποδοῦναι

→ object specification

ἄργύριον: 'silver / money / silver coins'; the payment the brothers had brought. The silver was the price of Joseph's sale by the brothers to the Midianites (Gen 37:28 — twenty pieces of silver); its return is laden with symbolic resonance.

ἐκάστου

of each

Genitive

partitive genitive (each man's silver — distributed individually)

→ relational specification

ἐκάστος: 'each'; every man's silver is returned individually to his own sack — a precise, organized concealment.

εἰς

into

preposition + accusative (direction: into his sack)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (direction: into his sack).

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

σάκκον

sack

Accusative

accusative (destination of the silver: into the sack)

→ object specification

σάκκος: 'sack / bag'; the grain-sack into which both grain and silver are placed. σάκκος also means sackcloth (the garment of mourning — cf. Gen 37:34 where Jacob wore sackcloth for Joseph).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinating conjunction (linking the third command)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

δοῦναι

to give

Aor Act Inf · δίδωμι

infinitive (third command: give road-provisions)

→ constative aorist

δίδωμι (aor. inf. δοῦναι): 'give'; in the construction τοῦ μὴ δοῦναι ('so as not to give'), the negated articular infinitive states the effect of the LORD's closing — Hannah remains without a child.

αὐτοῖς

to them

Dative

dative of advantage (provisions given to them)

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (provisions given to them).

ἐπισιτισμὸν

provisions

Accusative

direct object of δοῦναι

→ object specification

ἐπισιτισμός: 'provisions / food for a journey'; from σίτος; a compound term for travel-rations. Joseph provides not just the purchased grain but additional road-food — a concrete mercy beyond the commercial transaction.

εἰς

for

preposition + accusative (purpose: for the road)

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (purpose: for the road).

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

ὁδόν

road

Accusative

accusative of purpose (provisions for the journey home)

→ object specification

ὁδόν: meaning 'road'; it serves as accusative of purpose (provisions for the journey home).

καὶ
and

narrative conjunction (introducing compliance closure)

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγενήθη
it was done

Aor Pass Indic 3 Sg · γίνομαι

main verb (compliance formula: 'and it was done for them so')

→ constative aorist (completed execution of the command)

γίνομαι: passive ἐγενήθη = 'it came to be / it was done'; the impersonal passive with αὐτοῖς and οὕτως is the LXX compliance-formula for command-execution.

αὐτοῖς
for them

Dative

dative of advantage (done for their benefit)

→ participant reference or interest

αὐτοῖς: meaning 'for them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (done for their benefit).

οὕτως
so

adverb of manner (compliance confirmation: 'so')

→ adverbial qualification

οὕτως: meaning 'so'; it shapes time, manner, location, or discourse flow in the clause.

26 ἐπιθέντες δὲ τὸν σῖτον ἐπὶ τοὺς ὄνους αὐτῶν ἀπῆλθον ἐκεῖθεν.

And having loaded the grain on their donkeys, they departed from there.

Narrative transition (departure from Egypt)

ἐπιθέντες δέ

A brief transitional verse marking the departure. The participial construction (ἐπιθέντες ... ἀπῆλθον) compresses the loading and departure into a single narrative beat. The grain is loaded (and unknown to them, the silver too — v.25); they depart from Egypt (ἐκεῖθεν) moving toward the discovery scene of vv.27–28.

ἐπιθέντες
having loaded

Aor Act Ptcp Nom Pl M · ἐπιτίθημι

temporal/attendant participle (loading before departure)

→ antecedent action (loading precedes departure)

ἐπιτίθημι: 'put on / load upon'; ἐπί + τίθημι — 'place upon [the donkeys]'. The aorist participle compresses the logistical preparation into a single prior action.

δὲ
and

narrative connective

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν
the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

σῖτον
grain

Accusative

direct object of ἐπιθέντες (the loaded cargo)

→ object specification

σῖτον: meaning 'grain'; it serves as direct object of ἐπιθέντες (the loaded cargo).

ἐπὶ

on

preposition + accusative (position upon the donkeys)

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + accusative (position upon the donkeys).

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

ὄνους

donkeys

Accusative

accusative object of ἐπὶ (the beasts of burden)

→ object specification

ὄνος: 'donkey / ass'; the standard pack-animal for carrying grain in the ancient Near East; the donkeys serve as the narrative vehicle through which the silver is transported back (and discovered).

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἀπῆλθον

departed

Aor Act Indic 3 Pl · ἀπέρχομαι

main narrative verb (the departure from Egypt)

→ ingressive aorist (the beginning of the return journey)

ἀπέρχομαι: 'go away / depart'; ἐκεῖθεν ('from there') marks the movement away from Egypt toward Canaan — the return axis of the spatial narrative.

ἐκεῖθεν

from there

adverb of place (ablative: departing from Egypt)

→ clausal contribution

ἐκεῖθεν: meaning 'from there'; it shapes the local clause or phrase relation in this passage.

27 λύσας δὲ εἷς τὸν σάκκον αὐτοῦ δοῦναι χορτάσματα τοῖς ὄνοις αὐτοῦ οὗ κατέπαυσαν, εἶδεν τὸν δεσμὸν τοῦ ἀργυρίου αὐτοῦ, καὶ ἦν ἐπάνω τοῦ στόματος τοῦ σάκκου αὐτοῦ.

And one of them, opening his sack to give fodder to his donkeys where they lodged, saw the bundle of his silver; and it was on top of the mouth of his sack.

Narrative discovery (the silver found at the lodging place) λύσας δέ

The scene is precisely observed: a mundane action (feeding donkeys at the lodging place) leads to an unexpected discovery. The silver is at the top of the sack's mouth (ἐπάνω τοῦ στόματος) — unmistakably visible. The word δεσμός ('bundle / tied parcel') specifies that the silver is still in the tied parcel it came in, making the return unmistakable. The one who discovers is unnamed — the discovery is representative of all.

λύσας

opening

Aor Act Ptcp Nom Sg M · λύω

temporal participle (opening the sack precedes seeing the silver)

→ antecedent action

λύω: 'loosen / open / untie'; the participle captures the casual, utilitarian act of opening the sack for fodder — the discovery is incidental to a mundane task.

δὲ

and

narrative connective

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἷς

one

Nominative

subject (one of the brothers — unnamed representative)

→ measure or count

εἷς: 'one'; the anonymous 'one of them' (εἷς is used without ἐξ αὐτῶν but contextually = one of the brothers) prevents the naming of a specific individual — the discovery is representative.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

σάκκον

sack

Accusative

direct object of λύσας (the sack opened to feed the donkeys)

→ object specification

σάκκον: meaning 'sack'; it serves as direct object of λύσας (the sack opened to feed the donkeys).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

δοῦναι

to give

Aor Act Inf · δίδωμι

infinitive of purpose ('to give fodder')

→ constative aorist

δίδωμι (aor. inf. δοῦναι): 'give'; in the construction τοῦ μὴ δοῦναι ('so as not to give'), the negated articular infinitive states the effect of the LORD's closing — Hannah remains without a child.

χορτάσματα

fodder

Accusative

direct object of δοῦναι (the fodder/feed for the donkeys)

→ object specification

χορτάσματα: 'fodder / feed / provender'; from χορτάζω ('feed to satisfaction'); specifically animal fodder rather than human food. The mundane context — feeding donkeys — makes the silver-discovery all the more startling.

τοῖς

the

Dative

article

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

ὄνοις

donkeys

Dative

dative indirect object of δοῦναι (give to the donkeys)

→ sphere or reference

ὄνοις: meaning 'donkeys'; it serves as dative indirect object of δοῦναι (give to the donkeys).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

οὗ

where

genitive relative adverb (locative: 'where they lodged')

→ participant reference

οὗ: 'where' (genitive of place); οὗ κατέπαυσαν = 'where they rested / lodged for the night.'

κατέπαυσαν

they lodged

Aor Act Indic 3 Pl · καταπαύω

verb of relative clause (the place of overnight lodging)

→ constative aorist (the single overnight stop)

καταπαύω: 'stop / rest / lodge'; + the idea of a night-camp on the road. The lodging stop is the spatial context for the discovery.

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main narrative verb (the moment of discovery)

→ constative aorist (the single visual encounter with the silver)

ὁράω: 'see'; the verb of sight — the same used throughout the chapter for consequential seeing (v.1 ἰδών; v.6 ἰδών) — now marks the discovery that triggers the theological crisis of v.28.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

δεσμὸν

bundle

Accusative

direct object of εἶδεν (what was seen: the tied bundle of silver)

→ object specification

δεσμός: 'bond / bundle / tied parcel'; from δέω ('bind'); the silver is still in the tied bundle (δεσμός) in which it was packed for payment — its return is unmistakable because the bundle is intact.

τοῦ

of the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀργυρίου

silver

Genitive

genitive of content ('bundle of silver')

→ relational specification

ἀργυρίου: meaning 'silver'; it serves as genitive of content ('bundle of silver').

αὐτοῦ

his

Genitive

genitive of possession (his silver — the payment he had brought)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (his silver — the payment he had brought).

καὶ

and

narrative conjunction (introducing the descriptive aside)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

existential/locative verb (describing the silver's position)

→ descriptive imperfect (ongoing location of the silver)

εἰμί (impf. ἦν): the copula of the name-gloss.

ἐπάνω

on top of

adverb/preposition (positional: on top of — the highest position in the sack)

→ spatial or relational framing

ἐπάνω: 'on top of / above'; the silver was placed at the very mouth of the sack — immediately visible when opened. This positioning (ἐπάνω τοῦ στόματος) is suspicious in itself: grain would be below; payment-silver at the top is out of place.

τοῦ

of the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

στόματος

mouth

Genitive

genitive of reference (the opening/top of the sack)

→ relational specification

στόμα: 'mouth / opening'; τὸ στόμα τοῦ σάκκου = 'the mouth of the sack' — the opening at the top. The silver is placed right at the top: unmissable.

τοῦ

of the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

σάκκου

sack

Genitive

genitive of reference (the sack whose mouth holds the silver)

→ relational specification

σάκκου: meaning 'sack'; it serves as genitive of reference (the sack whose mouth holds the silver).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

28 καὶ εἶπεν τοῖς ἀδελφοῖς αὐτοῦ· Ἀπεδόθη τὸ ἀργύριόν μου, καὶ ἰδοὺ οὗτος ἐν τῷ σάκκῳ μου· καὶ ἐξέστη ἡ καρδία αὐτῶν, καὶ ἐταράχθησαν πρὸς ἀλλήλους λέγοντες· Τί τοῦτο ὁ θεὸς ἐποίησεν ἡμῖν;

And he said to his brothers: 'My silver has been returned, and behold, it is in my sack.' And their heart failed them, and they were troubled toward one another, saying: 'What is this that God has done to us?'

The discovery voiced; theological cry **καί**

The verse stages the brothers' emotional collapse in three steps: report (the silver is returned), physical reaction (ἐξέστη ἡ καρδία αὐτῶν — 'their heart went out of them'), and theological bewilderment (Τί τοῦτο ὁ θεὸς ἐποίησεν ἡμῖν;). The cry 'What is this God has done to us?' is the chapter's theological climax: the brothers interpret the inexplicable return of silver not as good fortune but as divine judgment. Their guilt (v.21) has primed them to read mysterious events as God's action against them.

καὶ

and

narrative conjunction (the man reports to his brothers)

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main narrative verb (the man's report to the others)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

τοῖς

the

Dative

article

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀδελφοῖς

brothers

Dative

dative of address (the ones told)

→ sphere or reference

ἀδελφοῖς: meaning 'brothers'; it serves as dative of address (the ones told).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

Ἀπεδόθη

has been returned

Aor Pass Indic 3 Sg · ἀποδίδωμι

main verb of direct speech (the passive divine-passive: 'my silver was returned')

→ constative aorist (completed act of return)

ἀποδίδωμι: 'return / give back'; the aorist passive ἀπεδόθη could be a 'divine passive' — the silver was returned [by someone/God?]. The man does not say who returned it; the passive allows for divine agency, which the closing question makes explicit.

τὸ

the

Nominative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄργύριον

silver

Nominative

subject of ἀπεδόθη (the returned payment)

→ participant prominence

ἄργύριον: meaning 'silver'; it serves as subject of ἀπεδόθη (the returned payment).

μου

my

Genitive

genitive of possession

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἰδοῦ

behold

interjection (pointing to the silver's visible presence)

→ clausal contribution

ἰδοῦ: meaning 'behold'; it shapes the local clause or phrase relation in this passage.

οὗτος

it

Nominative

demonstrative subject (pointing to the silver: 'here it is')

→ participant reference

οὗτος: 'this one / it'; the demonstrative points to the silver as a physically present, visible reality — 'here it is / behold this!'

ἐν

in

preposition + dative (locative: in my sack)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative: in my sack).

τῷ

the

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

σάκκῳ

sack

Dative

dative of place

→ sphere or reference

σάκκῳ: meaning 'sack'; it serves as dative of place.

μου

my

Genitive

genitive of possession

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

narrative conjunction (introducing the brothers' reaction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐξέστη

went out

Aor Act Indic 3 Sg · ἐξίστημι

main verb (the brothers' heart-reaction — 'their heart left them')

→ constative aorist (the sudden shock)

ἐξίστημι: 'put out of its place / stand outside / be beside oneself'; ἐξέστη ἡ καρδιά αὐτῶν = 'their heart went out of them / they were astounded / their heart failed.' The compound (ἐκ + ἵστημι) expresses radical displacement of the inner self — a visceral shock reaction.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

καρδία

heart

Nominative

subject of ἐξέστη (the seat of inner life — 'their heart')

→ participant prominence

καρδία: 'heart'; the LXX's standard term for the inner person, the seat of emotion and moral life; ἐξέστη ἡ καρδιά αὐτῶν is a Hebraism rendering the idiom of the heart 'going out' in shock — the heart leaves its normal state of composure.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐταράχθησαν

were troubled

Aor Pass Indic 3 Pl · ταρασσω

main verb (the brothers' second panic reaction — being troubled)

→ constative aorist (onset of disturbance)

ταράσσω: 'trouble / disturb / throw into confusion'; the passive ἐταράχθησαν = 'they were thrown into confusion / troubled.' The same verb used in John 11:33 (Jesus ἐτάραξεν ἑαυτὸν at Lazarus's tomb) and John 14:1, 27 (μὴ ταρασσέσθω ὑμῶν ἡ καρδία).

πρὸς

toward

preposition + accusative (direction of mutual speech/reaction)

→ spatial or relational framing

πρὸς: meaning 'toward'; here it marks the relation signaled by preposition + accusative (direction of mutual speech/reaction).

ἀλλήλους

one another

Accusative

accusative reciprocal pronoun (troubled toward one another — mutual bewilderment)

→ participant reference

ἀλλήλων: 'one another / each other'; πρὸς ἀλλήλους = 'toward each other' — the brothers turn to each other in mutual bewilderment.

λέγοντες

saying

Pres Act Ptcp Nom Pl M · λέγω

participle of manner (introducing the theological question)

→ simultaneous

λέγω: meaning 'saying'; it contributes descriptive or attendant verbal force; here it functions as participle of manner (introducing the theological question).

Τί

What

Accusative

interrogative pronoun (subject/predicate of the theological question)

→ participant reference

Τί: meaning 'What'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun (subject/predicate of the theological question).

τοῦτο

this

Nominative

subject (or object) of the rhetorical question

→ participant reference

τοῦτο: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as subject (or object) of the rhetorical question.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

θεὸς

God

Nominative

subject of ἐποίησεν (God as the agent of the mysterious action)

→ participant prominence

θεός: 'God'; the brothers instinctively attribute the inexplicable return of silver to divine action. Their prior guilt (v.21) makes them read any mysterious event as God's judgment. The question τί τοῦτο ὁ θεὸς ἐποίησεν ἡμῖν; is the chapter's theological center of gravity — guilt converted into theological bewilderment.

ἐποίησεν

has done

Aor Act Indic 3 Sg · ποιέω

main verb (God's mysterious action — the question's pivot)

→ constative aorist (the completed divine act now under question)

ποιέω: 'do / make'; the brothers attribute to God (ὁ θεὸς ἐποίησεν) what is actually Joseph's secret command (v.25). The irony is layered: the narrator knows it was Joseph; the brothers attribute it to God; in the larger narrative, God's providence is working through Joseph — so both interpretations are true.

ἡμῖν

to us

Dative

dative of disadvantage (against us / to us = in our situation)

→ participant reference or interest

ἡμῖν: meaning 'to us'; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage (against us / to us = in our situation).

29 ἦλθον δὲ πρὸς Ἰακωβ τὸν πατέρα αὐτῶν εἰς γῆν Χανααν καὶ ἀπήγγειλαν αὐτῷ πάντα τὰ συμβάντα αὐτοῖς λέγοντες

And they came to Jacob their father in the land of Canaan and reported to him all that had happened to them, saying:

Narrative transition (return to Jacob — the report scene opens) ἦλθον δέ

The verse is a transitional bridge: the brothers have completed their journey; now Jacob enters the scene. The verb ἀπήγγειλαν ('reported') introduces the extended speech of vv.30–34, which recapitulates the Egypt encounter from the brothers' perspective. The imperfect participle λέγοντες ('saying') introduces extended direct speech. The spatial notation εἰς γῆν Χανααν closes the Egypt-departure narrative and opens the Canaan-reception scene.

ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

main narrative verb (the brothers' arrival in Canaan)

→ **constative aorist (completed journey)**

ἔρχομαι (aor. ἦλθον): 'come / go'; the messengers carry Saul's promise back to the besieged city.

δὲ

and

narrative connective

→ **discourse linkage or contrast**

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πρὸς

to

preposition + accusative (direction: to Jacob)

→ **spatial or relational framing**

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction: to Jacob).

Ἰακωβ

Jacob

accusative object of πρὸς (the destination — their father)

→ **participant identification**

Ἰακωβ: the patriarch who stayed behind reappears at the scene where the consequences of the Egypt mission must be disclosed.

τὸν

the

Accusative

article (appositive phrase with πατέρα)

→ **noun-phrase marking**

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

πατέρα

father

Accusative

appositive to Ἰακωβ (identifying his relational role)

→ **object specification**

πατήρ: 'father'; the apposition τὸν πατέρα αὐτῶν re-establishes the family relationship before the difficult disclosure.

αὐτῶν

their

Genitive

genitive of possession

→ **relational specification**

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

εἰς

in

preposition + accusative (locative directional: into the land of Canaan)

→ **spatial or relational framing**

εἰς: meaning 'in'; here it marks the relation signaled by preposition + accusative (locative directional: into the land of Canaan).

γῆν

land

Accusative

accusative (place arrived at)

→ object specification

γῆν: meaning 'land'; it serves as accusative (place arrived at).

Χανααν

Canaan

indeclinable proper noun (specifying the land)

→ participant identification

Χανααν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (specifying the land).

καὶ

and

coordinating conjunction (linking the two verbs: came and reported)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀπήγγειλαν

reported

Aor Act Indic 3 Pl · ἀπαγγέλλω

main narrative verb (the brothers' report to Jacob)

→ constative aorist (the single report-act)

ἀπαγγέλλω: 'report / announce / bring a message back'; the ἀπό-prefix marks the report as a bringing-back of news — a messenger-report from a completed mission.

αὐτῷ

to him

Dative

dative of address (Jacob as recipient of the report)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of address (Jacob as recipient of the report).

πάντα

all

Accusative

adjective (accusative, modifying τὰ συμβάντα — everything that happened)

→ object specification

πάντα: meaning 'all'; it serves as adjective (accusative, modifying τὰ συμβάντα — everything that happened).

τὰ

the things

Accusative

article with substantival participle

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

συμβάντα

that happened

Aor Act Ptcp Acc Pl N · συμβαίνω

substantival participle (the things that happened = the events of the chapter)

→ antecedent (completed events being reported)

συμβαίνω: 'happen / befall'; the same verb used in v.4 (Μήποτε συμβῇ αὐτῷ μαλακία — 'lest harm befall him'). Jacob's feared word συμβαίνω now appears in the brothers' actual report — what did befall them.

αὐτοῖς

to them

Dative

dative of reference (what happened to them — the brothers)

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of reference (what happened to them — the brothers).

λέγοντες

saying

Pres Act Ptcp Nom Pl M · λέγω

participle of manner (Hebraizing speech-introduction for the following report)

→ simultaneous

λέγω: the participial λέγοντες introduces the extended direct speech of vv.30–34, functioning like the Hebrew וַיֹּאמֶר before reported speech.

30 Λελάληκεν ὁ ἄνθρωπος ὁ κύριος τῆς γῆς πρὸς ἡμᾶς σκληρὰ καὶ ἔθετο ἡμᾶς ἐν φυλακῇ ὡς κατασκοπεύοντας τὴν γῆν.

'The man, the lord of the land, spoke harshly to us and put us in custody as ones who were spying out the land.'

Reported speech — beginning of the brothers' account to Jacob Λελάληκεν

The brothers begin their account with the most alarming item: the harsh treatment and imprisonment. The description of Joseph as ὁ ἄνθρωπος ὁ κύριος τῆς γῆς ('the man, the lord of the land') echoes the narrator's description in v.6 (Ιωσηφ δὲ ἦν ἄρχων τῆς γῆς), but through the brothers' unknowing eyes. The use of the perfect tense Λελάληκεν ('has spoken') gives Joseph's words ongoing relevance — they are still reverberating.

Λελάληκεν

has spoken

Pf Act Indic 3 Sg · λαλέω

main verb (opening the report — perfect for ongoing relevance of Joseph's words)

→ intensive perfect (the harsh speech stands on the record with present consequences)

λαλέω: 'speak'; the perfect Λελάληκεν ('has spoken') gives Joseph's harsh speech ongoing epistemic weight — the words are still in effect, still consequential.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄνθρωπος

man

Nominative

subject (Joseph referred to anonymously — 'the man')

→ participant prominence

ἄνθρωπος: 'man'; the brothers describe Joseph only as 'the man' — they do not know his name or identity. The anonymous description is the brothers' honest unknowing.

ὁ

the

Nominative

article (introducing appositive phrase)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

κύριος

lord

Nominative

predicate nominative / appositive (his official title: 'lord of the land')

→ participant prominence

κύριος: 'lord / master'; ὁ κύριος τῆς γῆς = 'the lord of the land'; a secular title for the supreme official. The word is the same used for God elsewhere — here it is used of Joseph, the earthly lord.

τῆς

of the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

land

Genitive

genitive of reference

→ relational specification

γῆς: meaning 'land'; it serves as genitive of reference.

πρός

to

preposition + accusative (direction of speech: spoke to us)

→ spatial or relational framing

πρός: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech: spoke to us).

ἡμᾶς

us

Accusative

accusative object of πρὸς

→ participant reference

ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς.

σκληρά

harshly

Accusative

accusative of manner/content ('spoke harsh things')

→ object specification

σκληρός: repeats the narrator's word from v.7 (ἐλάλησεν αὐτοῖς σκληρά) — the brothers report Joseph's speech to Jacob using the same adjective the narrator used, confirming accuracy.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔθετο

put

Aor Mid Indic 3 Sg · τίθημι

main verb (the custody — echoing v.17's ἔθετο αὐτοὺς ἐν φυλακῇ)

→ constative aorist

τίθημι: the same verb as v.17, confirming that the brothers' report is accurate.

ἡμᾶς

us

Accusative

direct object (the ones put in custody)

→ participant reference

ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the ones put in custody).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

φυλακῇ

custody

Dative

dative of place

→ sphere or reference

φυλακῇ: meaning 'custody'; it serves as dative of place.

ὥς

as

comparative particle ('as if / as being') — giving the alleged reason for custody

→ discourse linkage or contrast

ὥς: 'as / as if / because'; ὥς + participle gives the reason alleged by the official — 'as [men who were] spying.' The brothers present themselves as innocent of the charge.

κατασκοπεύοντας

spying out

Pres Act Ptcp Acc Pl M · κατασκοπεύω

participle (object of ὡς — 'as men spying out the land')

→ progressive (the alleged ongoing spy-activity)

κατασκοπεύω: 'spy out / reconnoiter'; a verbal form of κατάσκοπος (vv.9, 11, 12, 14, 16); the compound encapsulates the accusation in participial form.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆν

land

Accusative

direct object of κατασκοπεύοντας

→ object specification

γῆν: meaning 'land'; it serves as direct object of κατασκοπεύοντας.

31 εἶπαμεν δὲ αὐτῷ· Εἰρηνικοί ἐσμεν, οὐκ ἐσμέν κατάσκοποι·

'And we said to him: We are peaceful, we are not spies;'

Reported speech — the brothers' self-defense as recounted to Jacob

εἶπαμεν δέ

The brothers reproduce their defense to Jacob, condensing vv.10–11 into the two core claims: εἰρηνικοί ἐσμεν and οὐκ ἐσμέν κατάσκοποι. The verse ends without a sentence-period because the family-identification continues in v.32. The repeated-speech structure validates the brothers' account: their report to Jacob matches the narrator's account.

εἶπαμεν

we said

Aor Act Indic 1 Pl · λέγω

main verb (introducing the brothers' quoted reply to Joseph)

→ constative aorist

λέγω: 'say'; the alpha-aorist εἶπαμεν (for εἶπομεν) is common Koine; introduces their deliberate resolve.

δὲ

and

narrative connective

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

αὐτῷ

to him

Dative

dative of address (what they said to Joseph)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of address (what they said to Joseph).

Εἰρηνικοί

Peaceful

Nominative

predicate adjective (first self-identification: 'we are peaceful')

→ participant prominence

εἰρηνικός: repeated from v.11; the brothers accurately report their own defense-words to Jacob.

ἐσμεν

we are

Pres Act Indic 1 Pl · εἰμί

linking verb

→ *gnomic present*

εἰμί: 'be'; the present ἐσμεν in the rhetorical question 'what are we?' underscores the disproportion between the human mediators and the divine target of the complaint.

οὐκ

not

negation

→ *clausal qualification or emphasis*

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

ἐσμέν

we are

Pres Act Indic 1 Pl · εἰμί

linking verb (second negative claim: not spies)

→ *gnomic present*

εἰμί: meaning 'we are'; it carries the action, process, or state of the clause; here it functions as linking verb (second negative claim: not spies).

κατάσκοποι

spies

Nominative

predicate nominative (negated: 'not spies' — final denial of the charge)

→ *participant prominence*

κατάσκοποι: meaning 'spies'; it serves as predicate nominative (negated: 'not spies' — final denial of the charge).

32 δώδεκά ἐσμεν ἀδελφοί, υἱοὶ τοῦ πατρὸς ἡμῶν· ὁ εἷς οὐχ ὑπάρχει, ὁ δὲ νεώτερος μετὰ τοῦ πατρὸς ἡμῶν σήμερον ἐν γῇ Χανααν.

'We are twelve brothers, sons of our father; one is no more, and the youngest is with our father today in the land of Canaan.'

Continuation of the family-identification (asyndeton — same speech unit as v.31)

ASYNDETON

The verse continues the brothers' quoted defense without a connective, in asyndeton — tight continuation. This is the family-disclosure they made before Joseph (cf. v.13), now reported to Jacob. Crucially, the brothers describe Joseph as 'the one who is no more' (ὁ εἷς οὐχ ὑπάρχει) to a father who already mourns him as dead — Jacob must hear his beloved son described as non-existent in a report from the very brothers who caused that absence.

δώδεκά

twelve

fronted numeral predicate (establishing the full family count)

→ clausal contribution

δώδεκά: meaning 'twelve'; it shapes the local clause or phrase relation in this passage.

ἐσμεν

we are

Pres Act Indic 1 Pl · εἰμί

linking verb (identity claim: twelve brothers)

→ gnomic present

εἰμί: 'be'; the present ἐσμεν in the rhetorical question 'what are we?' underscores the disproportion between the human mediators and the divine target of the complaint.

ἀδελφοί

brothers

Nominative

predicate nominative (what they are: brothers — twelve of them)

→ participant prominence

ἀδελφοί: meaning 'brothers'; it serves as predicate nominative (what they are: brothers — twelve of them).

υἱοὶ

sons

Nominative

predicate nominative (further identification: sons of our father)

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as predicate nominative (further identification: sons of our father).

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

πατρός

father

Genitive

genitive of relationship (sons of our father)

→ relational specification

πατήρ: 'father'; the brothers identify their father before Jacob himself — the father they describe to Joseph is the same one they are now reporting to. The report's content is the brothers' defense-speech about their family; Jacob hears himself described.

ἡμῶν

our

Genitive

genitive of possession

→ relational specification

ἡμῶν: meaning 'our'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ὁ

the

Nominative

article (introducing the absent one)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

εἷς

one

Nominative

subject (the one who is no more = Joseph, unnamed)

→ measure or count

εἷς: 'one'; ὁ εἷς = 'the one' (specific, anaphoric) — the brother they described to Joseph as 'the other one who is no more' (v.13). Jacob must hear his son described as non-existent.

οὐχ

not

negation

→ clausal qualification or emphasis

οὐχ: meaning 'not'; it negates or qualifies the assertion of the clause.

ὑπάρχει

exists

Pres Act Indic 3 Sg · ὑπάρχω

main verb (existential negated: 'the one is no more')

→ gnomic present (ongoing state of Joseph's 'non-existence' in their account)

ὑπάρχω: repeats the euphemism of v.13; the evasion is the same: 'is no more' rather than 'is dead'. The brothers maintain the same evasive formula before Jacob as before Joseph.

ὁ

the

Nominative

article (contrasting subject: the youngest)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

δὲ

but

adversative (contrasting the two absent ones)

→ discourse linkage or contrast

δὲ: meaning 'but'; conjunction or particle linking this unit with the surrounding discourse.

νεώτερος

youngest

Nominative

subject (Benjamin = the youngest, currently with Jacob)

→ participant prominence

νεώτερος: meaning 'youngest'; it serves as subject (Benjamin = the youngest, currently with Jacob).

μετὰ

with

preposition + genitive (associative)

→ spatial or relational framing

μετὰ: meaning 'with'; here it marks the relation signaled by preposition + genitive (associative).

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

πατρός

father

Genitive

genitive object of μετὰ (with our father)

→ relational specification

πατρός: meaning 'father'; it serves as genitive object of μετὰ (with our father).

ἡμῶν

our

Genitive

genitive of possession

→ relational specification

ἡμῶν: meaning 'our'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: meaning 'today'; it shapes the local clause or phrase relation in this passage.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

γῆ

land

Dative

dative of place

→ sphere or reference

γῆ: meaning 'land'; it serves as dative of place.

Χανααν

Canaan

indeclinable proper noun (locative region)

→ participant identification

Χανααν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (locative region).

33 εἶπεν δὲ ἡμῖν ὁ ἄνθρωπος ὁ κύριος τῆς γῆς· Ἐν τούτῳ γινώσκειν ὅτι εἰρηνικοί ἐστε· ἀδελφὸν ἓνα ἄφετε ὧδε μετ' ἐμοῦ, τὸν δὲ ἀγορασμὸν τῆς σιτοδοσίας ὑμῶν λαβόντες ἀπέλθετε

'And the man, the lord of the land, said to us: By this I will know that you are peaceful: leave one brother here with me, and take the purchase of your grain-allotment and go;'

Reported speech — the test conditions as recounted to Jacob **εἶπεν δέ**

The verse recaps Joseph's third-day conditions (vv.18–19), filtered through the brothers' report. The slight variation from vv.18–20 (word order, vocabulary) marks this as remembered speech rather than verbatim quotation, naturalizing the narrative. The verb γινώσκειν ('I will know') introduces the epistemological framing of the test: proof, not just assertion. The verse continues directly into v.34 without a period (the speech continues).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing Joseph's quoted conditions)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

δὲ

and

narrative connective

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἡμῖν

to us

Dative

dative of address

→ participant reference or interest

ἡμῖν: meaning 'to us'; pronoun marking person, possession, or reference within the clause; here it functions as dative of address.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄνθρωπος

man

Nominative

subject

→ participant prominence

ἄνθρωπος: meaning 'man'; it serves as subject.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

κύριος

lord

Nominative

appositive to ἄνθρωπος

→ participant prominence

κύριος: meaning 'lord'; it serves as appositive to ἄνθρωπος.

τῆς

of the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

land

Genitive

genitive of reference

→ relational specification

γῆς: meaning 'land'; it serves as genitive of reference.

Ἐν

By

preposition + dative (instrumental: 'by this [means]')

→ spatial or relational framing

Ἐν: meaning 'By'; here it marks the relation signaled by preposition + dative (instrumental: 'by this [means]').

τούτῳ

this

Dative

dative of means (the test mechanism, pointing forward to the conditions)

→ participant reference or interest

τούτῳ: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as dative of means (the test mechanism, pointing forward to the conditions).

γνώσομαι

I will know

Fut Mid Indic 1 Sg · γινώσκω

main verb (Joseph's epistemological criterion for the test)

→ predictive future (the certain knowledge that will come from the test)

γινώσκω: 'know / come to know'; the future γνώσομαι frames the test as a process of verified knowledge — Joseph will know by the outcome. The same verb twice (here and v.34) brackets the conditions with the goal: knowing the brothers' truthfulness.

ὅτι

that

conjunction introducing indirect statement (what will be known)

→ discourse linkage or contrast

ὅτι: meaning 'that'; conjunction or particle linking this unit with the surrounding discourse.

εἰρηνικοί

peaceful

Nominative

predicate adjective (what will be known: you are peaceful)

→ participant prominence

εἰρηνικός: the test-criterion word for the fourth time in the narrative — εἰρηνικοί occurs at vv.11, 19, 31, 33. Its recurrence defines the epistemological goal of Joseph's test.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

linking verb

→ gnomic present

εἰμί: 'be'; the present ἐστε σήμερον ('you are today') sets the fulfilled present against the past act of multiplication — the promise is realized now before their eyes.

ἀδελφόν

brother

Accusative

direct object of ἄφετε (the brother to be left)

→ object specification

ἀδελφόν: meaning 'brother'; it serves as direct object of ἄφετε (the brother to be left).

ἓνα

one

Accusative

numeral adjective (modifying ἀδελφόν: one brother)

→ measure or count

ἓνα: meaning 'one'; numeral expression contributing count or measure in context.

ἄφετε

leave

Aor Act Impv 2 Pl · ἀφίημι

main imperative (leave one brother as pledge)

→ constative aorist imperative

ἀφίημι: 'leave / let go / release'; here 'leave [one] behind / leave in place.' The command to leave one brother is the detention-condition.

ᾧδε

here

adverb of place (where the brother is to remain)

→ clausal contribution

ᾧδε: meaning 'here'; it shapes the local clause or phrase relation in this passage.

μετ'

with

preposition + genitive (associative)

→ spatial or relational framing

μετ': meaning 'with'; here it marks the relation signaled by preposition + genitive (associative).

ἐμοῦ

me

Genitive

genitive object of μετά (in Joseph's custody)

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive object of μετά (in Joseph's custody).

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

δὲ

and

mild adversative (transitioning to the second command)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀγορασμὸν

purchase

Accusative

direct object of λαβόντες (the grain purchase to be taken home)

→ object specification

ἀγορασμὸν: meaning 'purchase'; it serves as direct object of λαβόντες (the grain purchase to be taken home).

τῆς

of the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

σιτοδοσίας

grain-allotment

Genitive

genitive of content

→ relational specification

σιτοδοσίας: meaning 'grain-allotment'; it serves as genitive of content.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

ὑμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

λαβόντες

having taken

Aor Act Ptcp Nom Pl M · λαμβάνω

attendant participle (taking the grain purchase before departing)

→ antecedent action

λαμβάνω: meaning 'having taken'; it contributes descriptive or attendant verbal force; here it functions as attendant participle (taking the grain purchase before departing).

ἀπέλθετε

go

Aor Act Impv 2 Pl · ἀπέρχομαι

main imperative (the departure command)

→ ingressive aorist imperative

ἀπέρχομαι: 'go away / depart'; the aorist imperative dismisses the assembly for the interval of deliberation.

34 καὶ ἀγάγετε πρὸς με τὸν ἀδελφὸν ὑμῶν τὸν νεώτερον· καὶ γνώσομαι ὅτι οὐ κατὰσκοποί ἐστε, ἀλλ' ὅτι εἰρηνικοί ἐστε· καὶ τὸν ἀδελφὸν ὑμῶν ὑμῖν ἀποδώσω καὶ τῇ γῇ ἐμπορεύεσθε.

'and bring your youngest brother to me; and I will know that you are not spies, but that you are peaceful; and I will restore your brother to you, and you shall trade in the land.'

Reported speech — the promised outcome of compliance καὶ

The verse concludes the brothers' report of Joseph's conditions with two promises: (1) he will restore Simeon (τὸν ἀδελφὸν ὑμῶν ὑμῖν ἀποδώσω — 'I will give back your brother to you'); (2) free commercial access (τῇ γῇ ἐμπορεύεσθε). The double use of γνώσομαι in vv.33–34 (I will know you are peaceful; I will know you are not spies) parallels the ἐπέγνω/οὐκ ἐπέγνωσαν of v.8 — the whole chapter is structured around knowing and not-knowing.

καὶ
and

coordinating conjunction (continuing the command-sequence from v.33)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀγάγετε
bring

Aor Act Impv 2 Pl · ἄγω

main imperative (the central demand: bring Benjamin)

→ constative aorist imperative

ἄγω: 'bring / lead'; the same verb as v.20 (ἀγάγετε πρὸς με) — the brothers accurately reproduce Joseph's demand.

πρὸς
to

preposition + accusative

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative.

με
me

Accusative

accusative object of πρὸς

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς.

τὸν
the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀδελφὸν
brother

Accusative

direct object of ἀγάγετε

→ object specification

ἀδελφὸν: meaning 'brother'; it serves as direct object of ἀγάγετε.

ὑμῶν
your

Genitive

genitive of possession

→ relational specification

ὑμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

τὸν
the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

νεώτερον

youngest

Accusative

adjective (Benjamin — the youngest brother demanded)

→ object specification

νεώτερον: meaning 'youngest'; it serves as adjective (Benjamin — the youngest brother demanded).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

γνώσομαι

I will know

Fut Mid Indic 1 Sg · γινώσκω

main verb (the epistemological outcome — 'I will come to know')

→ predictive future

γινώσκω: second use of γνώσομαι (cf. v.33) — this time in the negative form (not spies) followed by the positive (peaceful). The chiastic structure of the two γνώσομαι-clauses mirrors the ἐπέγνω/οὐκ ἐπέγνωσαν antithesis of v.8.

ὅτι

that

conjunction introducing indirect statement

→ discourse linkage or contrast

ὅτι: meaning 'that'; conjunction or particle linking this unit with the surrounding discourse.

οὐ

not

negation

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation.

κατάσκοποί

spies

Nominative

predicate nominative (negated: not spies — the charge's final resolution)

→ participant prominence

κατάσκοπος: the spy-refrain's final occurrence in the chapter (vv.9, 11, 12, 14, 16, 30, 31, 34) — here in its promised resolution. Benjamin's arrival will end the spy-accusation permanently.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

linking verb

→ gnomic present

εἰμί: 'be'; the present ἐστε σήμερον ('you are today') sets the fulfilled present against the past act of multiplication — the promise is realized now before their eyes.

ἀλλ'

but

strong adversative (introducing the positive counterpart)

→ clausal contribution

ἀλλ': meaning 'but'; it shapes the local clause or phrase relation in this passage.

ὅτι

that

conjunction (second indirect-statement clause)

→ discourse linkage or contrast

ὅτι: meaning 'that'; conjunction or particle linking this unit with the surrounding discourse.

εἰρηνικοί

peaceful

Nominative

predicate adjective (the positive outcome: you are peaceful)

→ participant prominence

εἰρηνικοί: meaning 'peaceful'; it serves as predicate adjective (the positive outcome: you are peaceful).

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

linking verb

→ gnomic present

εἰμί: 'be'; the present ἐστε σήμερον ('you are today') sets the fulfilled present against the past act of multiplication — the promise is realized now before their eyes.

καὶ

and

coordinating conjunction (introducing Joseph's promise)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀδελφὸν

brother

Accusative

direct object of ἀποδώσω (Simeon, to be restored)

→ object specification

ἀδελφὸν: meaning 'brother'; it serves as direct object of ἀποδώσω (Simeon, to be restored).

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

ὑμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ὑμῖν

to you

Dative

dative of advantage (given back to you)

→ participant reference or interest

ὑμῖν: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (given back to you).

ἀποδώσω

I will restore

Fut Act Indic 1 Sg · ἀποδίδωμι

main verb (Joseph's promise to return Simeon)

→ predictive future

ἀποδίδωμι: 'give back / restore'; the same verb as v.25 (ἀποδοῦναι — return the silver). Joseph's promise to 'give back' (ἀποδώσω) the detained brother uses the same restitution-verb as the silver-return, linking the two acts of hidden generosity.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

γῇ

land

Dative

dative of place (the land in which trading will occur)

→ sphere or reference

γῇ: meaning 'land'; it serves as dative of place (the land in which trading will occur).

ἐμπορεύεσθε

trade

Pres Mid Impv 2 Pl · ἐμπορεύομαι

main imperative (the promise of free commercial access)

→ progressive present imperative (ongoing trading activity permitted)

ἐμπορεύομαι: 'trade / do commerce / travel as a merchant'; from ἔμπορος (merchant). The promise of free trade in the land is the restoration of normal commercial relations — the brothers will no longer be suspects but recognized traders.

35 ἐγένετο δὲ ἐν τῷ κατακενοῦν αὐτοὺς τοὺς σάκκους αὐτῶν, καὶ ἦν ἐκάστου ὁ δεσμὸς τοῦ ἀργυρίου ἐν τῷ σάκκῳ αὐτοῦ· εἶδον δὲ οἱ δεσμοὶ τοῦ ἀργυρίου αὐτῶν αὐτοὶ καὶ ὁ πατὴρ αὐτῶν καὶ ἐφοβήθησαν.

And it came to pass, when they emptied their sacks, that each man's bundle of silver was in his sack; and they themselves and their father saw the bundles of their silver and were afraid.

Narrative event (the full silver-discovery before Jacob)

ἐγένετο δέ

The καὶ ἐγένετο formula launches a new scene: the full discovery of all the returned silver, witnessed not by one brother at the lodging place (v.27) but by all brothers and Jacob together. The double subject (αὐτοὶ καὶ ὁ πατὴρ αὐτῶν) specifies that Jacob himself sees the silver — setting up his fearful response in v.36. The fear (ἐφοβήθησαν) intensifies the already-fearful response of v.28.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main narrative verb (καὶ ἐγένετο formula — introducing a new event)

→ constative aorist (narrative scene-opener)

γίνομαι: the ἐγένετο formula (LXX calque of יָהִי) marks a scene-transition; here it introduces the silver-discovery at home.

δὲ

and

narrative connective

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐν

when

preposition + articular infinitive (temporal: 'in the emptying')

→ spatial or relational framing

ἐν: meaning 'when'; here it marks the relation signaled by preposition + articular infinitive (temporal: 'in the emptying').

τῷ

the

Dative

article with infinitive (articular infinitive construction)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

κατακενοῦν

emptying

Pres Act Inf · κατακενόω

articular infinitive (temporal clause: 'when they were emptying their sacks')

→ progressive (the ongoing action of unloading grain sacks)

κατακενόω: 'empty out / empty completely'; the compound κατά-prefix intensifies the emptying — all the way down. The casual act of emptying grain sacks leads to the silver discovery.

αὐτούς

them

Accusative

accusative subject of infinitive

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of infinitive.

τούς

the

Accusative

article

→ noun-phrase marking

τούς: Greek article marking definiteness and the role of the accompanying noun phrase.

σάκκους

sacks

Accusative

direct object of κατακενοῦν (the grain sacks being emptied)

→ object specification

σάκκους: meaning 'sacks'; it serves as direct object of κατακενοῦν (the grain sacks being emptied).

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

narrative conjunction (introducing the discovery)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

existential/locative verb (describing the silver's presence in each sack)

→ descriptive imperfect

εἰμί (impf. ἦν): the copula of the name-gloss.

ἐκάστου

of each

Genitive

partitive genitive (each man's — distributive)

→ relational specification

ἐκάστου: meaning 'of each'; it serves as partitive genitive (each man's — distributive).

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

δεσμός

bundle

Nominative

subject of ἦν (each man's bundle of silver)

→ participant prominence

δεσμός: 'bundle / tied parcel'; repeating v.27's term — the silver is still in its original tied bundle in every sack.

τοῦ

of the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄργυρίου

silver

Genitive

genitive of content

→ relational specification

ἄργυρίου: meaning 'silver'; it serves as genitive of content.

ἐν

in

preposition + dative (locative: in his sack)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative: in his sack).

τῷ

the

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

σάκκῳ

sack

Dative

dative of place

→ sphere or reference

σάκκῳ: meaning 'sack'; it serves as dative of place.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

εἶδον

saw

Aor Act Indic 3 Pl · ὁράω

main verb (the collective seeing — brothers and father together)

→ constative aorist (the moment of collective discovery)

ὁράω: sight triggers the fear; the chapter began with Jacob's sight (Ἰδὼν δὲ Ἰακωβ, v.1) and now ends with a composite act of seeing — father and sons witness the silver together.

δὲ

and

narrative connective

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οἱ

the

Nominative

article (with demonstrative function — subject shift: 'they')

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

δεσμοὶ

bundles

Nominative

subject of εἶδον (the bundles of silver — used metonymically?)

→ participant prominence

δεσμός: Here the LXX text is slightly unusual — 'the bundles of their silver ... they and their father saw'; it may be that εἶδον has two subjects (the δεσμοὶ being seen, not seeing). The grammar is somewhat compressed. αὐτοὶ and ὁ πατήρ are the true subjects seeing the bundles.

τοῦ

of the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄργυρίου

silver

Genitive

genitive of content

→ relational specification

ἄργυρίου: meaning 'silver'; it serves as genitive of content.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

αὐτοὶ

they

Nominative

emphatic subject (the brothers as witnesses of the silver)

→ participant prominence

αὐτοὶ: meaning 'they'; it serves as emphatic subject (the brothers as witnesses of the silver).

καὶ
and

coordinating conjunction (adding Jacob to the witnessing group)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὁ
the

Nominative

article

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

πατήρ
father

Nominative

subject (Jacob — the father witnesses the silver alongside his sons)

→ participant prominence

πατήρ: 'father'; Jacob's inclusion as a witness (αὐτοὶ καὶ ὁ πατήρ) is crucial — he sees the silver directly, making his emotional response in v.36 a reaction to personal evidence, not just a report.

αὐτῶν
their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ
and

coordinating conjunction (introducing the reaction)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐφοβήθησαν
were afraid

Aor Pass Indic 3 Pl · φοβέομαι

main verb (the collective fear-reaction of brothers and father)

→ ingressive aorist (onset of fear)

φοβέομαι: 'fear / be afraid'; the aorist passive ἐφοβήθησαν = 'were seized by fear.' The fear is theologically charged — they see the silver as divine judgment (v.28) and its discovery before Jacob adds the terror of his reaction to their own.

36 εἶπεν δὲ αὐτοῖς Ἰακωβ ὁ πατὴρ αὐτῶν· Ἐμὲ ἠτεκνώσατε· Ἰωσήφ οὐκ ἔστιν, Συμεὼν οὐκ ἔστιν, καὶ τὸν Βενιαμὴν λήμψεσθε· ἐπ’ ἐμὲ ἐγένετο πάντα ταῦτα.

And Jacob their father said to them: 'You have bereaved me: Joseph is no more, Simeon is no more, and now you would take Benjamin; all these things are against me.'

Jacob's grief-speech (the paternal lament) εἶπεν δέ

Jacob's speech is the emotional climax of section F. The verb ἠτεκνώσατε ('you have bereaved me') is rare and powerful — it charges the brothers directly with his childlessness. The three names in asyndeton (Joseph ... Simeon ... Benjamin) descend in the sequence of loss: Joseph (believed dead), Simeon (detained), Benjamin (demanded). The closing ἐπ’ ἐμὲ ἐγένετο πάντα ταῦτα ('all these things have come against me') is the expression of total paternal devastation — an echo of Job-like suffering rhetoric.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main narrative verb

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

δὲ

and

narrative connective

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

αὐτοῖς

to them

Dative

dative of address

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of address.

Ἰακωβ

Jacob

subject

→ participant identification

Ἰακωβ: transliterated proper name rendered in Greek letters; here it functions as subject.

ὁ

the

Nominative

article (introducing appositive)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

πατήρ

father

Nominative

appositive (identifying Jacob's relational role before his speech)

→ participant prominence

πατήρ: 'father'; the title before the speech grounds Jacob's grief in his specific paternal identity — he speaks as their father, not merely as a patriarch.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

Ἐμέ

Me

Accusative

emphatic direct object (fronted for pathos: 'me you have bereaved!')

→ participant reference

ἐγώ: the accusative ἐμέ is fronted — 'me — me you have bereaved!' The emphatic fronting directs the entire force of the loss at the speaker.

ἠτεκνώσατε

you have bereaved

Aor Act Indic 2 Pl · ἠτεκνώω

main verb (the accusation: you have made me childless)

→ constative aorist (the completed act of bereavement)

ἠτεκνώω: 'bereave of children / make childless'; from ἄτεκνος (childless). The verb is rare and powerful — it is a denominative of ἄτεκνος and frames the brothers' actions as a process of stripping Jacob of his children. The verb choice elevates the grief to a formal declaration of childlessness.

Ιωσηφ

Joseph

subject of οὐκ ἔστιν (first loss named)

→ participant identification

Ιωσηφ: the first name in the grief-triad; Jacob believes Joseph is dead; he does not know his son is ruling Egypt.

οὐκ

not

negation

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

existential verb (negated: Joseph no longer exists for Jacob)

→ gnomic present (Jacob's ongoing reality of loss)

εἰμί: the stark οὐκ ἔστιν — 'is not' — renders Jacob's understanding that Joseph is dead. The phrase echoes the brothers' ὁ δὲ ἕτερος οὐχ ὑπάρχει (v.13) — now Jacob uses the same existential negation about his own son.

Συμεων

Simeon

subject of οὐκ ἔστιν (second loss named)

→ participant identification

Συμεων: the second son named in the triad; currently detained in Egypt — for Jacob this amounts to a second loss.

οὐκ

not

negation

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

existential verb (negated: Simeon is no more for Jacob)

→ gnomic present

εἰμί: 'be'; οὐκ ἔστιν αὐτοῖς = 'which do not have.'

καὶ

and

coordinating conjunction (introducing the third, threatened loss)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν

the

Accusative

article (fronted object — Benjamin is emphasized)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Βενιαμιν

Benjamin

direct object of λήμψεσθε (Benjamin — the third son threatened)

→ participant identification

Βενιαμιν: the third name — not yet lost, but threatened. Jacob uses the future λήμψεσθε ('you will take'), treating the demand as already a fait accompli; his resistance is grief, not argument.

λήμψεσθε

you will take

Fut Mid Indic 2 Pl · λαμβάνω

main verb (the feared third loss — 'you will take Benjamin [from me]')

→ predictive future (Jacob's fear as virtual certainty)

λαμβάνω: 'take / receive'; the future is Jacob's resigned or despairing anticipation — he speaks of Benjamin's taking as though it is inevitable.

ἐπ'

upon

preposition + accusative (hostile/adversative: 'against me')

→ spatial or relational framing

ἐπί + accusative: here with adversative sense — 'against me / to my detriment!'

ἐμέ

me

Accusative

accusative object of ἐπί (the one all this has come against)

→ participant reference

ἐμέ: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐπί (the one all this has come against).

ἐγένετο

have come

Aor Mid Indic 3 Sg · γίνομαι

main verb (the adversative coming of all these things upon Jacob)

→ constative aorist (the accumulated weight of all the losses)

γίνομαι: 'come upon / happen to'; ἐπ' ἐμέ ἐγένετο — 'has come upon me / has befallen me! The phrase is a lament-formula expressing total overwhelm.

πάντα

all

Nominative

subject (all these things)

→ participant prominence

πάντα: meaning 'all'; it serves as subject (all these things).

ταῦτα

these things

Nominative

demonstrative (the accumulated losses: Joseph, Simeon, Benjamin's threatened departure, the silver)

→ participant prominence

οὗτος: πάντα ταῦτα — 'all these things'; the comprehensive sweeping reference to the multiple crises of the chapter and the broader pattern of Jacob's losses.

37 εἶπεν δὲ Ρουβην τῷ πατρὶ αὐτοῦ λέγων· Τοὺς δύο υἱούς μου ἀπόκτεινον, ἐὰν μὴ ἀγάγω αὐτὸν πρὸς σε·
δός αὐτὸν εἰς τὴν χεῖρά μου, κἀγὼ ἀποστρέψω αὐτόν σοι.

And Reuben said to his father: 'Kill my two sons if I do not bring him back to you; put him in my hand and I will bring him back to you.'

Reuben's surety-offer (failed mediation) εἶπεν δέ

Reuben's offer to pledge his own sons as surety for Benjamin's return is extraordinary and slightly naive. The pledge of one's own children as surety is attested in ancient Near Eastern contract law; Reuben offers the maximum possible collateral. Jacob's terse refusal in v.38 implicitly judges even this insufficient — he cannot afford to lose any more sons. The λέγων participle is a Hebraism calquing רמל, marking the speech introduction. Reuben's inability to prevail here sets up Judah's stronger personal guarantee in Gen 43:9 (ἐγὼ ἐγγυῶμαι αὐτόν), which eventually persuades Jacob.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main narrative verb

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

δὲ

and

narrative connective

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ρουβην

Reuben

subject

→ participant identification

Ρουβην: the firstborn who had tried (and failed) to save Joseph (37:22, 29–30) now steps forward again as would-be rescuer. His offer of his sons as surety is earnest but carries no authority with the grieving Jacob.

τῷ

the

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

πατρι̃

father

Dative

dative of address

→ sphere or reference

πατρι̃: meaning 'father'; it serves as dative of address.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

λέγων

saying

Pres Act Ptcp Nom Sg M · λέγω

attendant participle (Hebraism — מֵאֵלֶיךָ calque introducing direct speech)

→ simultaneous action

λέγω: the λέγων + direct speech construction is a systematic LXX calque of the Hebrew מֵאֵלֶיךָ ('saying'), used to introduce direct speech after a verb of speaking. It appears hundreds of times in the LXX and is almost never used this way in classical Greek; it is one of the most diagnostic Hebraisms in LXX narrative.

Τοὺς

the

Accusative

article (fronted accusative object — emphasis on the surety pledge)

→ noun-phrase marking

Τοὺς; Greek article marking definiteness and the role of the accompanying noun phrase.

δύο

two

Accusative

numeral adjective

→ measure or count

δύο: meaning 'two'; numeral expression contributing count or measure in context.

υἱούς

sons

Accusative

direct object of ἀπόκτεινον (his own two sons pledged as forfeit)

→ object specification

υἱούς: meaning 'sons'; it serves as direct object of ἀπόκτεινον (his own two sons pledged as forfeit).

μου

my

Genitive

genitive of possession (Reuben's own sons as surety)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (Reuben's own sons as surety).

ἀπόκτεινον

kill

Aor Act Impv 2 Sg · ἀποκτείνω

main imperative (the forfeiture command: kill my sons if I fail)

→ constative aorist imperative (hypothetical penalty)

ἀποκτείνω: 'kill / put to death'; Reuben grants Jacob authority to execute his own grandsons as penalty for failure. The offer represents the maximum possible surety a man could offer — his own children.

ἐάν

if

conditional particle (introducing the protasis)

→ discourse linkage or contrast

ἐάν: meaning 'if'; conjunction or particle linking this unit with the surrounding discourse.

μή

not

negation in conditional clause

→ clausal qualification or emphasis

μή: meaning 'not'; it negates or qualifies the assertion of the clause.

ἄγω

bring

Aor Act Subj 1 Sg · ἄγω

verb in protasis (conditional subjunctive: if I do not bring him back)

→ aorist subjunctive in future condition

ἄγω: meaning 'bring'; it carries the action, process, or state of the clause; here it functions as verb in protasis (conditional subjunctive: if I do not bring him back).

αὐτόν

him

Accusative

direct object of ἄγω (Benjamin)

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἄγω (Benjamin).

πρός

to

preposition + accusative

→ spatial or relational framing

πρός: meaning 'to'; here it marks the relation signaled by preposition + accusative.

σε

you

Accusative

accusative object of πρὸς (Jacob)

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (Jacob).

δός

give

Aor Act Impv 2 Sg · δίδωμι

main imperative (the request: give Benjamin into my custody)

→ ingressive aorist imperative

δίδωμι: 'give / entrust'; δός αὐτόν εἰς τὴν χεῖρά μου — 'give him into my hand' is the idiom of formal custodial transfer. The 'hand' (χεῖρ) represents personal guaranty.

αὐτόν

him

Accusative

direct object of δός (Benjamin)

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of δός (Benjamin).

εἰς

into

preposition + accusative (goal / custodial transfer)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (goal / custodial transfer).

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

χεῖρά

hand

Accusative

accusative of goal (εἰς τὴν χεῖρά μου = into my custody / responsibility)

→ object specification

χεῖρ: 'hand'; εἰς τὴν χεῖρά + genitive is a fixed idiom of guardianship — transferring responsibility to the guarantor. Reuben's acceptance of personal guardianship here is later surpassed by Judah's stronger guarantee in Gen 43:9.

μου

my

Genitive

genitive of possession (my hand = my responsibility)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (my hand = my responsibility).

καὶ γὰρ

and I

emphatic coordinating pronoun (crasis of καί + ἐγώ — 'and I for my part')

→ participant reference

καὶ γὰρ: crasis of καί + ἐγώ — the emphatic self-designation of the guarantor taking personal responsibility.

ἀποστρέψω

will bring back

Fut Act Indic 1 Sg · ἀποστρέφω

main verb (the personal guarantee of return)

→ predictive future

ἀποστρέφω: 'bring back / return'; the compound with ἀπό- stresses the full return to the point of origin. Reuben's guarantee is earnest but insufficient to move Jacob.

αὐτόν

him

Accusative

direct object of ἀποστρέψω (Benjamin)

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἀποστρέψω (Benjamin).

σοι

to you

Dative

dative of advantage (returning Benjamin to Jacob)

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (returning Benjamin to Jacob).

38 ὁ δὲ εἶπεν· Οὐ καταβήσεται ὁ υἱός μου μεθ' ὑμῶν, ὅτι ὁ ἀδελφὸς αὐτοῦ ἀπέθανεν, καὶ αὐτὸς μόνος καταλέλειπται· καὶ συμβήσεται αὐτῷ μαλακία ἐν τῇ ὁδῷ ἣ ἂν πορεύησθε, καὶ κατάξετέ μου τὸ γῆρας μετὰ λύπης εἰς ἄδου.

But he said: 'My son shall not go down with you, for his brother is dead and he alone is left; and if harm should come to him on the road you travel, you will bring my old age down with sorrow to Hades.'

Jacob's absolute refusal — the chapter's closing word

ὁ δέ

Jacob's refusal is the chapter's final and devastating word. The ὁ δέ without naming Jacob is a classical narrative device — the response needs no identification. The three-part structure: (1) the absolute prohibition (Οὐ καταβήσεται — the indicative negation is the strongest grammatical refusal possible); (2) the reason (ὅτι ὁ ἀδελφὸς αὐτοῦ ἀπέθανεν — 'his brother is dead,' the tragic misunderstanding sustaining the whole narrative); (3) the ἄδης-clause, the chapter's emotional and theological climax. The verb κατάξετε picks up καταβήσεται — both spatial-descent verbs link Benjamin's possible descent to Egypt with Jacob's feared descent into death. The chapter that opened with Jacob's eyes on Egypt (Ἰδὼν δέ, v.1) closes with Jacob's eyes on the underworld — a narrative arc from sight to grief.

ὁ

he

Nominative

article as pronoun (referring to Jacob — the unnamed subject)

→ noun-phrase marking

The use of ὁ δέ as a pronoun without naming the subject is a classical narrative convention for a response from the most recent conversational participant. It heightens the weight of Jacob's reply by making his identity implicit.

δὲ

but

adversative connective (Jacob's refusal against Reuben's offer)

→ discourse linkage or contrast

δὲ: meaning 'but'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main narrative verb

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

οὐ

not

negation (absolute indicative negation — the strongest grammatical refusal)

→ participant reference

οὐ: the indicative negation (not μή) is the strongest grammatical refusal — an absolute declarative 'will not' rather than a conditional 'lest'. Jacob is not negotiating.

καταβήσεται

shall go down

Fut Mid Indic 3 Sg · καταβαίνω

main verb (the prohibition — shall not go down to Egypt')

→ prohibitive future (future indicative with οὐ = absolute prohibition)

καταβαίνω: 'go down / descend'; geographically appropriate (Canaan to Egypt is descent in the Hebrew geographical imagination) and theologically ominous — the same spatial root as κατάξετε (end of v.38), where Jacob fears his own descent into Hades. The two κατά-compound verbs frame the whole verse in a spatial metaphor of descent.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱός

son

Nominative

subject (Benjamin — 'my son')

→ participant prominence

υἱός: meaning 'son'; it serves as subject (Benjamin — 'my son').

μου

my

Genitive

genitive of possession (ὁ υἱός μου = my son — emphatic possessive)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (ὁ υἱός μου = my son — emphatic possessive).

μεθ'

with

preposition + genitive (associative)

→ spatial or relational framing

μεθ': meaning 'with'; here it marks the relation signaled by preposition + genitive (associative).

ὁμῶν

you

Genitive

genitive object of μετά

→ relational specification

ὁμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of μετά.

ὅτι

for

causal conjunction (introducing the stated reason for refusal)

→ discourse linkage or contrast

ὅτι: meaning 'for'; conjunction or particle linking this unit with the surrounding discourse.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀδελφός

brother

Nominative

subject (Benjamin's brother = Joseph, believed dead by Jacob)

→ participant prominence

ἀδελφός: meaning 'brother'; it serves as subject (Benjamin's brother = Joseph, believed dead by Jacob).

αὐτοῦ

his

Genitive

genitive of possession (his brother = Joseph)

→ relational specification

αὐτοῦ: 'his'; the brother is Joseph — Jacob believes him dead. The tragic irony of the entire chapter concentrates here: Jacob refuses to let Benjamin go because Joseph 'is dead,' not knowing that Joseph lives and is himself the man demanding Benjamin's presence.

ἀπέθανεν

has died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (Jacob's stated reason — Joseph's death, believed true but false)

→ constative aorist (the decisive past event as Jacob understands it)

ἀποθνήσκω: 'die'; the aorist ἀπέθανεν — 'has died / is dead' — is the tragic misunderstanding at the heart of Gen 37–50. Joseph is not dead; Jacob's grief rests on the lie told by his sons twenty-two years earlier. Every refusal Jacob makes from this point forward is built on this false premise.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

αὐτός

he

Nominative

emphatic subject (Benjamin alone is left)

→ participant prominence

αὐτός: emphatic — 'he alone'; the intensive pronoun heightens the isolation of Benjamin as the sole surviving Rachel-son in Jacob's perception.

μόνος

alone

Nominative

predicate adjective (he alone remains — sole survivor of Rachel)

→ participant prominence

μόνος: 'alone / only'; αὐτὸς μόνος καταλέλειπται — 'he alone has been left'. The perfect καταλέλειπται gives this the weight of a settled, abiding state.

καταλέλειπται

has been left

Perf Pass Indic 3 Sg · καταλείπω

existential linking verb (perfect: Benjamin's aloneness is a completed and abiding state)

→ intensive perfect (the permanent condition of isolation)

καταλείπω: 'leave behind / leave remaining'; the perfect passive καταλέλειπται — 'has been left behind' — is an intensive perfect expressing a permanent state: Benjamin exists as the permanent sole survivor of Rachel's line in Jacob's consciousness.

καὶ

and

coordinating conjunction (introducing the feared consequence)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

συμβήσεται

should come to

Fut Mid Indic 3 Sg · συμβαίνω

main verb (the feared scenario: harm befalling Benjamin on the journey)

→ predictive future (Jacob's fear projected as virtual certainty)

συμβαίνω: 'happen / befall'; συμβήσεται αὐτῷ μαλακία — 'harm will befall him.' The verb is neutral (what 'happens') but paired with μαλακία it signals catastrophic misfortune. The future indicative (not subjunctive) projects Jacob's fear as near-certain.

αὐτῷ

him

Dative

dative of disadvantage (befalling him = to his harm)

→ participant reference or interest

αὐτῷ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage (befalling him = to his harm).

μαλακία

harm

Nominative

subject of συμβήσεται (what will befall Benjamin)

→ participant prominence

μαλακία: 'weakness / sickness / misfortune / harm'; covers physical weakness, illness, and catastrophic misfortune — generalized harm. The LXX uses it as a broad harm-term; Gen 44:29 uses the parallel καὶ κατάξετέ μου τὸ γῆρας μετὰ λύπης εἰς ἄδου with the same ἄδης-clause, confirming the formulaic status of this lament.

ἐν

on

preposition + dative (locative: on the road)

→ spatial or relational framing

ἐν: meaning 'on'; here it marks the relation signaled by preposition + dative (locative: on the road).

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

ὁδῷ

road

Dative

dative of place (the road to Egypt — the locus of danger)

→ sphere or reference

ὁδός: 'road / way / journey'; the road as the locus of danger reflects real ancient vulnerability in inter-regional travel. The road to Egypt (the descent route) is the physical correlate of the underworld descent Jacob fears for himself.

ἣ

which

Dative

relative pronoun (dative of place — 'on which you travel')

→ participant reference or interest

ἣ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (dative of place — 'on which you travel').

ἄν

ever

modal particle with subjunctive (indefinite relative: 'whatever road you might take')

→ discourse linkage or contrast

ἄν: meaning 'ever'; conjunction or particle linking this unit with the surrounding discourse.

πορεύσθε

you go

Pres Mid Subj 2 Pl · πορεύομαι

verb in indefinite relative clause (indefinite subjunctive: 'whatever road you might travel')

→ present subjunctive with ἄν (indefinite relative — generalizing the danger across any journey)

πορεύομαι: 'go / travel / proceed'; ἣ ἄν πορεύσθε — 'on whatever road you travel' — generalizes the danger beyond any specific route: wherever the brothers go, Benjamin is at risk. Jacob's fear is total and comprehensive.

καὶ

and

coordinating conjunction (introducing the ἄδης-clause — the chapter's climax)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

κατάξετέ

you will bring down

Fut Act Indic 2 Pl · κατάγω

main verb — the ἄδης-clause: 'you will bring my old age down to Hades'

→ predictive future (Jacob's fear as the virtual certainty of his own grief-death)

FLAGGED — ἄδης-clause: κατάγω: 'bring down / lead down'; the compound with κατά- specifies descent. κατάξετέ μου τὸ γῆρας μετὰ λύπης εἰς ἄδου — 'you will bring my old age down with sorrow to Hades' — is the chapter's closing anchor. The verb picks up καταβήσεται (v.38 opening), linking Benjamin's possible descent to Egypt with Jacob's feared descent into death through grief. The identical formula recurs at Gen 44:31 when Judah pleads for Benjamin, confirming this as Jacob's standing lament.

μου

my

Genitive

genitive of possession (my old age — Jacob's most vulnerable self)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (my old age — Jacob's most vulnerable self).

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆρας

old age

Accusative

direct object of *κατάξετε* (what is brought down — Jacob's aged self, by metonymy)

→ object specification

γῆρας: 'old age'; a neuter s-stem noun (γῆρας, γήρως). The phrase τὸ γῆρας μου is a metonym for Jacob himself in his most mortal, vulnerable state. The identical phrase recurs at Gen 44:29 — the ἄδης-clause is Jacob's formulaic lament for any loss of a son. The Hebrew *הַבְּיָשׁ* ('grey hair / old age') is rendered as γῆρας throughout LXX Genesis, making the metaphor of the grief-broken elder vivid.

μετὰ

with

preposition + genitive (manner: with / accompanied by)

→ spatial or relational framing

μετὰ: meaning 'with'; here it marks the relation signaled by preposition + genitive (manner: with / accompanied by).

λύπης

sorrow

Genitive

genitive object of *μετά* (the manner of descent: with grief)

→ relational specification

λύπη: 'grief / sorrow / pain'; μετὰ λύπης — 'with sorrow / in grief'. Jacob's death will not be the peaceful 'gathered to his people' of Gen 35:29 but a descent broken by grief. The Hebrew *עִם רָעָה* ('with evil / with misery') is rendered as μετὰ λύπης — a more interior, emotional word, heightening the pathos of the image.

εἰς

to

preposition + accusative (directional: down to Hades)

→ spatial or relational framing

εἰς; meaning 'to'; here it marks the relation signaled by preposition + accusative (directional: down to Hades).

ᾧδου

Hades

Genitive

genitive of place (εἰς ᾧδου = 'to [the house of] Hades' — standard suppressed-noun idiom)

→ relational specification

FLAGGED — ᾧδης (Hades): the Greek underworld, used consistently by the LXX to render Hebrew שְׁאוֹל (Sheol). The genitive εἰς ᾧδου is the standard idiom for 'to Hades' — the full form is εἰς [οἶκον] ᾧδου ('to the house of Hades'), with the noun suppressed. This is the chapter's mandatory closing anchor: κατέξετέ μου τὸ γῆρας μετὰ λύπης εἰς ᾧδου. The image is Jacob's grief-vision of his own death: sorrow carrying the old man down into the realm of the dead. The formula recurs verbatim at Gen 44:31 (Judah's plea), making this the defining lament of the second Egypt-journey. NT resonance: ᾧδης appears at Matt 16:18 (πύλαι ᾧδου), Luke 16:23, Rev 1:18, 6:8, 20:13–14 — always the realm of the dead in contrast with the living God.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm,

and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.