

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 43

ΓΕΝΕΣΙΣ ΜΓ'

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 43 resumes the famine-driven second descent to Egypt: the famine's intensification (v.1 ἐνίσχυσεν — same verb as Gen 41:56–57) creates irresistible necessity that finally overcomes Jacob's resistance.

Translation & textual notes

The Greek text of Genesis 43 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 43 resumes the famine-driven second descent to Egypt: the famine's intensification (v.1 ἐνίσχυσεν — same verb as Gen 41:56–57) creates irresistible necessity that finally overcomes Jacob's resistance. The chapter's theological and linguistic cruxes are unusually dense. Judah's surety speech (43:8–9) culminates in ἐγὼ δὲ ἐκδέχομαι αὐτόν — 'I myself will be surety for him' — where ἐκδέχομαι carries the commercial-legal force of a personal guarantee (rendering Hebrew עָרַב);

Judah's pledge is more honourable than Reuben's crude offer of his sons' lives (42:37) and inaugurates his emergence as the family's true spokesman. Israel's resigned formula at 43:14 — ἐγὼ δέ, καθάπερ ἡτέκνωμαι, ἡτέκνωμαι ('as for me, if I am bereaved, I am bereaved') — echoes Esther's formulaic resignation (Esth 4:16 LXX) and signals Jacob's surrender of control to divine providence. The steward's theology at 43:23 is the chapter's most striking theological moment: ὁ θεὸς ὑμῶν καὶ ὁ θεὸς τοῦ πατρὸς ὑμῶν ἔδωκεν ὑμῖν θησαυρούς ('your God and the God of your father gave you treasure in your sacks'), followed immediately by the commercial receipt formula τὸ δὲ ἀργύριον ὑμῶν εὐδοκιμοῦν ἀπέχω ('your silver I have received in full') — ἀπέχω is the technical papyrus term for a completed commercial receipt (cf. Matt 6:2 ἀπέχουσιν τὸν μισθὸν αὐτῶν, 'they have their reward in full'), here deployed to dissolve the brothers' anxiety while the steward simultaneously confesses divine generosity. Joseph's visceral emotion at 43:30 — συνεστρέφετο τὰ ἔντερα αὐτοῦ ἐπὶ τῷ ἀδελφῷ αὐτοῦ ('his bowels churned for his brother') — renders Hebrew יוֹרְרָהוּ in physiological terms that resonate with NT σπλαγχνίζομαι (Matt 9:36; Luke 15:20; 'his heart went out to them'). The βδέλυγμα notice at 43:32 ('it is an abomination to the Egyptians') uses a term otherwise reserved for idolatry and cult violation as a social-ethnic marker — the first occurrence of βδέλυγμα in Genesis. Finally, ἐμεθύσθησαν at 43:34 ('they drank freely / were made drunk') renders Hebrew יִשְׁכְּרוּ; the verb ranges from festive abundance to actual inebriation, and the narrator records the festivity without apology.

Discourse structure of the chapter

A · 43:1–7

The famine presses; Judah invokes the man's binding condition

The famine's renewed intensity (43:1) forces the question of the second descent. When the first supply is exhausted, Jacob commands another purchase (43:2); Judah immediately blocks the simple command by invoking the binding condition the lord of the land had laid down — no audience without the youngest brother (43:3, repeating the prohibition verbatim). The conditional logic is mapped sharply in the μέν ... δέ structure of vv.4–5: send Benjamin and we descend; withhold him and we do not. Jacob protests that the brothers harmed him by revealing their family (43:6), but they explain they were directly and systematically interrogated (43:7) — they had no choice.

B · 43:8–14

Judah's surety pledge; Israel's resigned dispatch of Benjamin

Judah presses beyond argument to personal commitment: his plea to Israel focuses on survival — 'that we may live and not die, we and you and our possessions' (43:8) — then escalates to a solemn surety declaration: ἐγὼ δὲ ἐκδέχομαι αὐτόν, 'I myself will be surety for him,' staking his permanent liability for Benjamin's return (43:9). The pragmatic argument closes: had they not delayed they could have made the journey twice already (43:10). Israel capitulates: gifts of the land's finest produce (resin, honey, spices, myrrh, terebinth nuts, almonds, 43:11), double silver against the returned money (43:12), and Benjamin (43:13) — then the poignant formula of resignation: καθάπερ ἠτέκνωμαι, ἠτέκνωμαι (43:14), releasing the outcome to God.

C · 43:15–25

Arrival; fear at Joseph's house; the steward's theological receipt

The brothers descend with gifts, double silver, and Benjamin, and stand before Joseph (43:15). Joseph sees Benjamin and immediately orders his steward to prepare a noon feast at his own house (43:16); the steward executes the command (43:17). The brothers, brought to Joseph's house, panic — they interpret the summons as a trap for the returned silver (43:18) — and pre-emptively explain themselves at the gateway (43:19–22). The steward's response at 43:23 is the unit's climax: he credits their God with the treasure in the sacks, formally receipts the silver with ἀπέχω, and produces Simeon (43:23). Water for washing, fodder for donkeys, preparation of gifts — the household receives them (43:24–25).

D · 43:26–34

Joseph sees Benjamin; the meal, the seating by age, the fivefold portion

Joseph enters; the brothers present gifts and prostrate (43:26). Joseph's questions about the father's health are reassured (43:27–28). On seeing Benjamin — his maternal brother — Joseph pronounces a blessing (43:29), then is overwhelmed: his bowels churn, he seeks to weep, retires to his private chamber, weeps, then washes and composes himself (43:30–31). The seating at table is carefully segregated: Joseph alone, the brothers among themselves, the Egyptians among themselves — for it is an abomination (βδέλυγμα) for Egyptians to eat with Hebrews (43:32). The brothers are seated in exact birth order and stare at one another in astonishment (43:33). Portions are served from Joseph's table; Benjamin's portion is five times (πενταπλασίως) the others'; they drink and are merry (ἐμεθύσθησαν) with him (43:34).

1 Ὁ δὲ λιμὸς ἐνίσχυσεν ἐπὶ τῆς γῆς.

Now the famine prevailed upon the land.

Narrative resumption **δέ**

The brief verse resumes from 42:38 with a δέ adversative/continuative: Jacob's paralysis is countered by the relentless pressure of nature. ἐνίσχυσεν ('prevailed / grew strong') echoes the same verb in the famine context of Gen 41:56–57, signaling the crisis has entered a new, irresistible phase.

Ὁ

the

Nominative

article with subject noun

→ noun-phrase marking

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

δέ

now

adversative/continuative particle

→ discourse linkage or contrast

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

λιμὸς

famine

Nominative

subject

→ participant prominence

λιμός: 'famine / hunger'; the same noun drives Ruth 1:1 and Gen 41:56–57; its recurrence here links the chapter to the overarching famine crisis established in Gen 41.

ἐνίσχυσεν

prevailed

Aor Act Indic 3 Sg · ἐνισχύω

main verb

→ ingressive aorist (famine reaches new, irresistible intensity)

ἐνισχύω: 'grow strong, prevail'; a rare LXX compound rendering Hebrew **רָבַח** ('was heavy / severe'); cf. Gen 41:56–57 for the same motif; the verb's intensification signals that waiting is no longer viable.

ἐπὶ

upon

preposition governing genitive (spatial extension)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition governing genitive (spatial extension).

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive of place (ἐπὶ τῆς γῆς — upon the land)

→ relational specification

γῆ: 'land / earth'; refers to Canaan (the family's location, cf. 42:5, 29); the phrase echoes Gen 41:56 ἡ δὲ λιμὸς ἦν ἐπὶ πᾶσαν τὴν γῆν.

2 ἐγένετο δὲ ἡνίκα συνετέλεσαν καταφαγεῖν τὸν σῖτον, ὃν ἤνεγκαν ἐξ Αἰγύπτου, καὶ εἶπεν αὐτοῖς ὁ πατὴρ αὐτῶν· Πάλιν πορευθέντες πριάσασθε ἡμῖν μικρὰ βρώματα.

And it came to pass when they had finished eating the grain which they had brought from Egypt, that their father said to them: 'Go again and buy us a little food.'

Temporal marker (narrative episode opener) ἐγένετο δέ

The ἐγένετο δέ formula calques Hebrew יְהִי, the standard episode opener; the temporal clause (ἡνίκα συνετέλεσαν) locates the crisis precisely — the grain is completely consumed, removing any pretext for delay. Jacob's command mirrors his command in 42:2 almost verbatim.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

framing verb (temporal episode opener)

→ constative aorist (marking narrative transition)

γίνομαι: ἐγένετο δέ calques Hebrew יְהִי; standard LXX formula for opening a new narrative episode; cf. Ruth 1:1; Gen 42:35.

δέ

and

continuative particle

→ discourse linkage or contrast

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

ἡνίκα

when

temporal conjunction

→ discourse linkage or contrast

ἡνίκα: 'when, at the time when'; temporal subordinating conjunction frequent in the LXX, here rendering Hebrew כִּי / כַּשְׁכֵּשֶׁת with a temporal force.

συνετέλεσαν

they had finished

Aor Act Indic 3 Pl · συντελέω

main verb of temporal clause

→ constative aorist (completed action preceding the main clause)

συντελέω: 'complete, bring to an end'; renders Hebrew תָּמַד; total exhaustion of the grain is the plot trigger forcing the second descent.

καταφαγεῖν

eating up

Aor Act Inf · κατεσθίω

complementary infinitive (object of συντελέω)

→ constative aorist infinitive

κατεσθίω: 'eat up, devour'; κατά prefix emphasizes total consumption, heightening the urgency.

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 infinitive

→ object specification

σῖτος: 'grain / wheat'; the central commodity of the Joseph narrative (Gen 41–47); its exhaustion directly parallels the crisis of 42:2.

ὃν

which

Accusative

relative pronoun (accusative, object of ἤνεγκαν)

→ participant reference

ὃν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative, object of ἤνεγκαν).

ἤνεγκαν

they had brought

Aor Act Indic 3 Pl · φέρω

verb of relative clause

→ constative aorist

φέρω: 'bring / bear / carry'; renders מִנְחָה; bringing a gift (tribute) signified recognition of a ruler — its refusal here is a pointed gesture of rejection.

ἐξ

from

preposition + genitive (ablative: source)

→ spatial or relational framing

ἐξ: meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative: source).

Αἰγύπτου

Egypt

Genitive

genitive of source (after ἐξ)

→ relational specification

Αἴγυπτος: 'Egypt'; renders מִצְרָיִם; throughout Gen 41–47 Egypt is the sole granary supplying the starving world.

καὶ

and

narrative conjunction (sequential)

→ 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 (speech introduction)

→ constative aorist

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

αὐτοῖς

to them

Dat Pl M · αὐτός

dative of indirect object (recipient)

→ participant reference or interest

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

πατήρ

father

Nominative

subject

→ participant prominence

πατήρ: 'father'; = Ἰσραὴλ / Ἰακωβ (named at 43:6, 8, 11); referred to as 'their father' throughout vv.2–15, the narrative adopting the sons' perspective.

αὐτῶν

their

Gen Pl M · αὐτός

possessive genitive

→ relational specification

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

Πάλιν

again

adverb (iterative — marking this as the second purchase)

→ adverbial qualification

πάλιν: 'again, once more'; a single word marking the entire narrative presupposition — a first descent has already occurred and failed to resolve the crisis.

πορευθέντες

going

Aor Pass Ptcp Nom Pl M · πορεύομαι

attendant-circumstance participle (preliminary to the imperative)

→ constative aorist (action preceding the main command)

πορεύομαι: standard LXX verb for purposeful travel; attendant on the imperative πριάσθε.

πριάσθε

buy!

Aor Mid Impv 2 Pl · πρίσμαι

main imperative (direct command)

→ constative aorist imperative (urgent, single action)

πρίσμαι: 'buy, purchase'; the standard LXX verb for grain-trade in this narrative (42:2, 5, 7, 10); middle voice reflects the buyer's vested interest.

ἡμῖν

for us

Dat Pl · ἡμεῖς

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.

μικρά

a little

Accusative

attributive adjective modifying βρώματα

→ object specification

μικρός: 'small, little'; Jacob's diminutive — 'a little food' — may reflect resignation or understatement given the severity of the famine.

βρώματα

food

Accusative

direct object of πριάσασθε

→ object specification

βρῶμα: 'food, provisions'; neuter plural; renders Hebrew לֶחֶם; recurs throughout the famine narrative as the survival commodity.

3 εἶπεν δὲ αὐτῷ Ιουδας λέγων· Διαμαρτυρία διεμαρτύρατο ἡμῖν ὁ ἄνθρωπος ἐκεῖνος λέγων· Οὐκ ὄψεσθε τὸ πρόσωπόν μου, ἐὰν μὴ ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος μεθ' ὑμῶν ᾔ.

And Judah said to him, saying: 'That man solemnly warned us, saying: You shall not see my face unless your youngest brother is with you.'

Speech (prior sworn condition as legal constraint)

εἶπεν δέ

Judah steps forward before any other brother responds to Jacob's command, invoking the man's binding condition. The Hebraism Διαμαρτυρία διεμαρτύρατο (cognate-dative calquing Hebrew infinitive absolute טַעַן טַעַן) gives the warning maximum legal weight. 'You shall not see my face' is Egyptian court idiom for denial of royal audience.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

δέ

and

continuative particle

→ discourse linkage or contrast

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

αὐτῷ

to him

Dat Sg M · αὐτός

dative of indirect object (recipient = Jacob)

→ participant reference or interest

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

Ιουδας

Judah

Nominative

subject (nominative; the name Ιουδας declines in Greek)

→ participant prominence

Ιουδας: 'Judah'; fourth son of Jacob; emerges here as the brothers' spokesman, displacing Reuben (cf. 42:37); his surety pledge in vv.8–9 is the chapter's moral centre.

λέγων

saying

Pres Act Ptcp Nom Sg M · λέγω

pleonastic participle (standard LXX speech formula)

→ imperfective (ongoing speech act)

λέγω: εἶπεν ... λέγων is a Hebraism calquing מְדַבֵּר; redundant but formulaic in the LXX for introducing direct speech.

Διαμαρτυρία

with a solemn warning

Dative

dative cognate-noun (Hebraism: intensifying the following verb)

→ sphere or reference

διαμαρτυρία: 'solemn warning, testimony'; the cognate-dative construction Διαμαρτυρία διεμαρτύρατο calques Hebrew infinitive-absolute דִּיעַדָּהוּ ('he solemnly testified'), giving the man's warning maximum force and legal weight.

διεμαρτύρατο

solemnly warned

Aor Mid Indic 3 Sg · διαμαρτύρομαι

main verb of cognate-dative construction

→ constative aorist (single solemn act, now binding)

διαμαρτύρομαι: 'solemnly testify, warn emphatically'; the dia- compound heightens intensity; cf. its apostolic use in Acts 20:21, 23; 1 Tim 5:21.

ἡμῖν

to us

Dat Pl · ἡμεῖς

dative of indirect object (recipient of the warning)

→ participant reference or interest

ἡμῖν: meaning 'to us'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object (recipient of the warning).

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject (of διεμαρτύρατο)

→ participant prominence

ἄνθρωπος: 'man'; the brothers consistently refer to Joseph as ὁ ἄνθρωπος ἐκεῖνος ('that man') — they do not know his identity; the demonstrative ἐκεῖνος maintains deliberate narrative distance.

ἐκεῖνος

that

Nominative

demonstrative adjective (anaphoric reference to the unnamed authority)

→ participant prominence

ἐκεῖνος: meaning 'that'; it serves as demonstrative adjective (anaphoric reference to the unnamed authority).

λέγων

saying

Pres Act Ptcp Nom Sg M · λέγω

participle introducing direct quotation

→ imperfective

λέγω: meaning 'saying'; it contributes descriptive or attendant verbal force; here it functions as participle introducing direct quotation.

Οὐκ

not

negation (with future indicative — emphatic prohibition)

→ clausal qualification or emphasis

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

ὄψεσθε

you shall see

Fut Mid Indic 2 Pl · ὁράω

main verb of prohibition (negated future = binding prohibition)

→ futuristic indicative (declarative, binding prohibition)

ὁράω: 'see'; ὄψεσθε τὸ πρόσωπόν μου ('you shall see my face') is Egyptian court idiom for gaining an audience with a ruler; denial of face-access = denial of audience and therefore of trade.

τὸ

the

Accusative

article

→ noun-phrase marking

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

πρόσωπόν

face

Accusative

direct object (πρόσωπόν μου — idiomatic: 'my presence')

→ object specification

πρόσωπον: 'face, presence'; ὁράω τὸ πρόσωπόν τινος = 'have audience with someone'; idiom rooted in Hebrew פָּנַי; cf. the reverse 'lift up the face' = grant audience.

μου

my

Gen Sg · ἐγώ

possessive genitive

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive.

ἐὰν

unless

conditional conjunction (with μή: 'unless' — third-class condition)

→ discourse linkage or contrast

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

μή

not

negation (ἐὰν 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 clause (= Benjamin)

→ participant prominence

ἀδελφός: 'brother'; here = Benjamin; his presence is the non-negotiable condition for grain access.

ὕμῶν

your

Gen Pl · ὑμεῖς

possessive genitive

→ relational specification

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

ὁ

the

Nominative

article (with attributive adjective νεώτερος)

→ noun-phrase marking

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

νεώτερος

youngest

Nominative

attributive adjective (substantive in context: 'the youngest one')

→ participant prominence

νέος / νεώτερος: 'young / younger'; comparative-form used as superlative in context; identifies Benjamin as youngest son.

μεθ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

ὑμῶν

you

Gen Pl · ὑμεῖς

genitive after μετά (accompaniment)

→ relational specification

ὑμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive after μετά (accompaniment).

ἥ

is

Pres Act Subj 3 Sg · εἰμί

verb of conditional clause (subjunctive with εἰάν)

→ present subjunctive (open condition)

εἰμί (subj.): 'is not (lower).'

4 εἰ μὲν οὖν ἀποστέλλεις τὸν ἀδελφὸν ἡμῶν μεθ' ἡμῶν, καταβησόμεθα καὶ ἀγοράσομέν σοι βρώματα·

If then you do send our brother with us, we will go down and buy you food;

Conditional protasis (first horn of bipartite dilemma: vv.4–5)

εἰ μὲν οὖν

The μὲν ... δέ structure spanning vv.4–5 presents both horns of the dilemma starkly. The οὖν signals logical inference from the quoted condition of v.3. Judah places the decision squarely on Jacob — the brothers cannot act; Jacob must choose.

εἰ

if

conditional conjunction (first-class condition — assuming the possibility for argument)

→ discourse linkage or contrast

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

μὲν

on the one hand

correlative particle (μὲν ... δέ, anticipates v.5's δέ)

→ discourse linkage or contrast

μὲν: meaning 'on the one hand'; conjunction or particle linking this unit with the surrounding discourse.

οὖν

therefore

inferential particle (drawing conclusion from v.3)

→ discourse linkage or contrast

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

ἀποστέλλεις

you send

Pres Act Indic 2 Sg · ἀποστέλλω

verb of protasis

→ progressive present (ongoing decision in Jacob's hands)

ἀποστέλλω: 'send off, dispatch'; the verb of fateful dispatch recurs throughout the patriarchal narratives; cf. 37:13–14 where Jacob sends Joseph and seals his fate.

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 ἀποστέλλεις (= Benjamin)

→ object specification

ἀδελφὸν: meaning 'brother'; it serves as direct object of ἀποστέλλεις (= Benjamin).

ἡμῶν

our

Gen Pl · ἡμεῖς

possessive genitive

→ relational specification

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

μεθ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

ἡμῶν

us

Gen Pl · ἡμεῖς

genitive after μετά

→ relational specification

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

καταβησόμεθα

we will go down

Fut Mid Indic 1 Pl · καταβαίνω

apodosis main verb (future indicative)

→ predictive future (certain consequence if condition met)

καταβαίνω: 'go down'; renders Hebrew טָלַ; the descent to Egypt is geographically and metaphorically downward — cf. Gen 12:10; 26:2; 37:25; 42:2.

καὶ

and

coordinating conjunction (linking parallel future verbs)

→ discourse linkage or contrast

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

ἀγοράσομέν

we will buy

Fut Act Indic 1 Pl · ἀγοράζω

coordinated apodosis verb

→ predictive future

ἀγοράζω: 'buy, purchase'; variant of πρίσμαι used here; both verbs appear in the grain-trade context of Gen 41–47.

σοι

for you

Dat Sg · σύ

dative of advantage

→ participant reference or interest

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

βρώματα

food

Accusative

direct object of ἀγοράσομεν

→ object specification

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

5 εἰ δὲ μὴ ἀποστέλλεις, οὐ καταβησόμεθα· ὁ γὰρ ἄνθρωπος εἶπεν ἡμῖν· Οὐκ ὄψεσθε τὸ πρόσωπόν μου, ἐὰν μὴ ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος μεθ' ὑμῶν ᾗ.

But if you do not send him, we will not go down; for the man said to us: You shall not see my face unless your youngest brother is with you.

Conditional (second horn of bipartite dilemma, v.5; apodosis of v.4's μέν) εἰ δέ μή

The δέ picks up the μέν of v.4 to complete the logical pair. The repetition of the man's prohibition verbatim (identical wording to v.3) is a deliberate rhetorical move, embedding the constraint twice so that Jacob cannot claim ignorance. The γάρ explains the refusal with the authority of the man's own words.

εἰ

if

conditional conjunction

→ discourse linkage or contrast

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

δέ

but

adversative particle (correlative with μέν of v.4)

→ discourse linkage or contrast

δέ: meaning 'but'; 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.

ἀποστέλλεις

you send

Pres Act Indic 2 Sg · ἀποστέλλω

verb of protasis

→ progressive present

ἀποστέλλω: meaning 'you send'; it carries the action, process, or state of the clause; here it functions as verb of protasis.

οὐ

not

negation (with future indicative — firm denial)

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation (with future indicative — firm denial).

καταβησόμεθα

we will go down

Fut Mid Indic 1 Pl · καταβαίνω

apodosis main verb (negated future = firm refusal)

→ predictive future (certain consequence of withholding Benjamin)

καταβαίνω: meaning 'we will go down'; it carries the action, process, or state of the clause; here it functions as apodosis main verb (negated future = firm refusal).

ὁ

the

Nominative

article

→ noun-phrase marking

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

γάρ

for

explanatory conjunction (grounding the refusal in the man's words)

→ discourse linkage or contrast

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

ἄνθρωπος

man

Nominative

subject (= Joseph, unrecognized)

→ participant prominence

ἄνθρωπος: meaning 'man'; it serves as subject (= Joseph, unrecognized).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction citing prior command)

→ constative aorist

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

ἡμῖν

to us

Dat Pl · ἡμεῖς

dative of indirect object

→ participant reference or interest

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

οὐκ

not

negation (repeated from v.3 — verbatim citation)

→ clausal qualification or emphasis

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

ὄψεσθε

you shall see

Fut Mid Indic 2 Pl · ὁράω

main verb (repeated prohibition — exact verbatim repetition from v.3)

→ futuristic indicative (declarative prohibition)

ὁράω (fut. mid. ὄψεσθε): 'see / watch / observe'; the command to keep watch on the cart's route as the diagnostic of divine agency.

τὸ

the

Accusative

article

→ noun-phrase marking

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

πρόσωπόν

face

Accusative

direct object (court-idiom: 'my presence')

→ object specification

πρόσωπόν: meaning 'face'; it serves as direct object (court-idiom: 'my presence').

μου

my

Gen Sg · ἐγώ

possessive genitive

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive.

ἐὰν

unless

conditional conjunction (ἐὰν μὴ = 'unless')

→ discourse linkage or contrast

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

μὴ

not

negation (with ἐὰν)

→ clausal qualification or emphasis

μὴ: 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 clause

→ participant prominence

ἀδελφός: meaning 'brother'; it serves as subject of conditional clause.

ὁμῶν

your

Gen Pl · ὑμεῖς

possessive genitive

→ relational specification

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

νεώτερος

youngest

Nominative

attributive adjective (substantive: 'the youngest one')

→ participant prominence

νεώτερος: meaning 'youngest'; it serves as attributive adjective (substantive: 'the youngest one').

μεθ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

ὁμῶν

you

Gen Pl · ὑμεῖς

genitive after μετά

→ relational specification

ὁμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive after μετά.

ἥ

is

Pres Act Subj 3 Sg · εἰμί

verb of conditional clause (subjunctive with εἰάν)

→ present subjunctive (open condition)

εἰμί (subj.): 'is not (lower).'

6 εἶπεν δὲ Ἰσραὴλ· Ἵνα τί ἐκακοποιήσατέ με, ἀναγγείλαντες τῷ ἀνθρώπῳ εἰ ἔστιν ὑμῖν ἀδελφός;

And Israel said: 'Why did you harm me by telling the man whether you had a brother?'

Complaint speech (blame displaced onto sons) εἶπεν δέ

Israel responds not to the logic of Judah's dilemma but with a paternal complaint — blame for the situation. The rhetorical question Ἵνα τί ('why?') vents frustration rather than seeking information. The aorist participle ἀναγγείλαντες frames the disclosure of Benjamin's existence as the actionable mistake.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

δέ

and

continuative particle

→ discourse linkage or contrast

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

Ισραηλ

Israel

subject (indeclinable name; nominative function)

→ participant identification

Ισραηλ: the patriarch's covenant name (given at Gen 32:28), used here and at 43:8, 11; contrasting with Ιακωβ earlier in the narrative. The shift to the covenant name may signal a moment of paternal authority.

ἵνα

why

interrogative particle (ἵνα τί = 'why?' — purpose question used as accusation)

→ discourse linkage or contrast

ἵνα τί: 'why? for what purpose?'; the phrase ἵνα τί is a Hebraism calquing הֲלָמָּה; it implies that the action had an improper purpose and introduces a complaint.

τί

why

interrogative (completing ἵνα τί)

→ participant reference

τί: meaning 'why'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative (completing ἵνα τί).

ἐκακοποιήσατέ

did you harm

Aor Act Indic 2 Pl · κακοποιέω

main verb of complaint

→ constative aorist (completed act with present consequences)

κακοποιέω: 'do evil to, harm'; renders Hebrew עָוָן; Jacob charges the brothers with harmful action — a moral accusation, not merely a practical complaint.

με

me

Acc Sg · ἐγώ

direct object (the patriarch himself as the one harmed)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the patriarch himself as the one harmed).

ἀναγγείλαντες

by telling

Aor Act Ptcp Nom Pl M · ἀναγγέλλω

causal participle (specifying the harmful action)

→ constative aorist (the single disclosure as cause of harm)

ἀναγγέλλω: 'report, announce, disclose'; the disclosure of the family's composition — especially Benjamin's existence — is what Jacob holds against the brothers.

τῷ

the

Dative

article

→ noun-phrase marking

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

ἀνθρώπῳ

man

Dative

dative of indirect object (recipient of the disclosure)

→ sphere or reference

ἀνθρώπῳ: meaning 'man'; it serves as dative of indirect object (recipient of the disclosure).

εἰ

whether

indirect question particle

→ discourse linkage or contrast

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

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

verb of indirect question (existential)

→ present indicative (simple state)

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

ὁμῖν

to you

Dat Pl · ὑμεῖς

dative of possession (ἔστιν ὁμῖν = 'you have')

→ participant reference or interest

ὁμῖν: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of possession (ἔστιν ὁμῖν = 'you have').

ἀδελφός

a brother

Nominative

subject (anarthrous — indefinite: 'a brother')

→ participant prominence

ἀδελφός: 'brother'; the anarthrous form is indefinite — Jacob is asking why they volunteered the existence of Benjamin at all.

- 7 οἱ δὲ εἶπαν· Ἐρωτῶν ἐπηρώτησεν ἡμᾶς ὁ ἄνθρωπος καὶ τὴν γενεὰν ἡμῶν λέγων· Εἰ ἔτι ὁ πατήρ ὑμῶν ζῇ; εἰ ἔστιν ὑμῖν ἀδελφός; καὶ ἀπηγγείλαμεν αὐτῷ κατὰ τὴν ἐπερώτησιν ταύτην. μὴ ᾔδειμεν εἰ ἐρεῖ ἡμῖν· Ἀγάγετε τὸν ἀδελφὸν ὑμῶν;

And they said: 'The man questioned us closely about ourselves and our family, saying: Is your father still alive? Do you have a brother? And we answered him according to these questions. Did we know that he would say to us: Bring your brother?'

Defense speech (rebuttal of Jacob's complaint) οἱ δέ

The brothers' reply deploys a second Hebraistic cognate-dative (Ἐρωτῶν ἐπηρώτησεν — 'he questioned us closely'), mirroring Judah's Διαμαρτυρίᾳ διεμαρτύρατο from v.3. Both formulas use the infinitive-absolute device, but here to deflect blame: they were under direct interrogation, not volunteers. The rhetorical closing question μὴ ᾔδειμεν makes the unanswerable case.

οἱ

they

Nominative

article used as demonstrative pronoun (subject)

→ noun-phrase marking

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

δέ

and

continuative particle

→ discourse linkage or contrast

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (speech introduction)

→ constative aorist

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

Ἐρωτῶν

with questioning

Pres Act Ptcp · ἐρωτάω (cognate participle used as inf-abs equivalent)

cognate-participle intensifier (Hebraism: equivalent to infinitive absolute)

→ imperfective (emphasizing thoroughness of questioning)

ἐρωτάω: 'ask, question'; Ἐρωτῶν ἐπηρώτησεν is a Hebraism calquing לָקַח וְשָׁאַל ('he asked and asked'), the intensifying infinitive absolute; the brothers were under systematic interrogation, not casual conversation.

ἐπηρώτησεν

questioned

Aor Act Indic 3 Sg · ἐπερωτάω

main verb (cognate intensification)

→ constative aorist

ἐπερωτάω: 'question, interrogate'; the ἐπί-compound intensifies; cf. its use in judicial contexts.

ἡμᾶς

us

Acc Pl · ἡμεῖς

direct object

→ participant reference

ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.

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, still unrecognized)

→ participant prominence

ἄνθρωπος: meaning 'man'; it serves as subject (= Joseph, still unrecognized).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; 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.

γενεάν

family

Accusative

direct object (coordinate with ἡμᾶς: 'us and our family')

→ object specification

γενεά: 'family, clan, lineage'; renders Hebrew תַּחְנִיחַ; the interrogation covered both the persons and their family composition.

ἡμῶν

our

Gen Pl · ἡμεῖς

possessive genitive

→ relational specification

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

λέγων

saying

Pres Act Ptcp Nom Sg M · λέγω

participle introducing direct speech (LXX formula)

→ imperfective

λέγω: meaning 'saying'; it contributes descriptive or attendant verbal force; here it functions as participle introducing direct speech (LXX formula).

Εἰ

whether

indirect question particle (introducing first question)

→ discourse linkage or contrast

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

ἔτι

still

temporal adverb (continuing state)

→ clausal contribution

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

πατήρ

father

Nominative

subject of indirect question

→ participant prominence

πατήρ: meaning 'father'; it serves as subject of indirect question.

ὕμῶν

your

Gen Pl · ὑμεῖς

possessive genitive

→ relational specification

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

ζῇ

lives

Pres Act Indic 3 Sg · ζάω

verb of indirect question

→ progressive present (ongoing state of life)

ζάω: 'live'; cf. Joseph's later inquiry about the father's health (43:27); the man's systematic questioning covers both generations.

εἰ

whether

indirect question particle (introducing second question)

→ discourse linkage or contrast

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

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

existential verb of indirect question

→ present indicative (simple state)

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

ὕμῖν

to you

Dat Pl · ὑμεῖς

dative of possession

→ participant reference or interest

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

ἀδελφός

a brother

Nominative

subject (anarthrous — indefinite)

→ participant prominence

ἀδελφός: meaning 'a brother'; it serves as subject (anarthrous — indefinite).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀπηγγείλαμεν

we reported

Aor Act Indic 1 Pl · ἀπαγγέλλω

main verb (the brothers' compliance with interrogation)

→ constative aorist

ἀπαγγέλλω: 'report, answer, announce'; the brothers answered the questions as put to them — their disclosure was not voluntary but responsive.

αὐτῷ

to him

Dat Sg M · αὐτός

dative of indirect object

→ participant reference or interest

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

κατὰ

according to

preposition + accusative (standard / conformity)

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (standard / conformity).

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἐπερώτησιν

question

Accusative

accusative after κατά (standard of compliance)

→ object specification

ἐπερώτησις: 'questioning, interrogation'; cognate with ἐπηρώτησεν above; the nominal form reinforces that their answers were strictly in response to systematic questions.

ταύτην

this

Accusative

demonstrative adjective (anaphoric: these particular questions)

→ participant reference

ταύτην: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative adjective (anaphoric: these particular questions).

μὴ

did ... not

negation (expecting negative answer: 'surely we did not know')

→ clausal qualification or emphasis

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

ᾔδειμεν

we knew

PlpF Act Indic 1 Pl · οἶδα

main verb of rhetorical question (pluperfect as simple past of οἶδα)

→ stative (prior state of not knowing)

οἶδα: 'know'; the pluperfect ᾔδειμεν functions as a simple past (as usual with this defective verb); the rhetorical question μὴ ᾔδειμεν; expects 'No, we did not know' and closes the defense irrefutably.

εἰ

whether

indirect question particle

→ discourse linkage or contrast

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

ἐρεῖ

he would say

Fut Act Indic 3 Sg · λέγω

verb of indirect question (future used as prospective: 'whether he would say')

→ predictive future (contingent prospect)

λέγω (fut. ἐρεῖ): 'say'; here introducing the woman's own reported inner resolve to approach the king.

ἡμῖν

to us

Dat Pl · ἡμεῖς

dative of indirect object

→ participant reference or interest

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

Ἀγάγετε

Bring!

Aor Act Impv 2 Pl · ἄγω

imperative (direct speech within indirect question)

→ constative aorist imperative (urgent command)

ἄγω: 'lead, bring'; the aorist imperative closes the brothers' defense with the demand they could not have anticipated.

τὸν the Accusative <i>article</i> → noun-phrase marking τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	ἀδελφὸν brother Accusative <i>direct object</i> → object specification ἀδελφὸν: meaning 'brother'; it serves as direct object.	ὑμῶν your Gen Pl · ὑμεῖς <i>possessive genitive</i> → relational specification ὑμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive.
--	---	---

8 εἶπεν δὲ Ιουδας πρὸς Ισραηλ τὸν πατέρα αὐτοῦ· Ἀπόστειλον τὸ παιδάριον μετ' ἐμοῦ, καὶ ἀναστάντες πορευσόμεθα, ἵνα ζῶμεν καὶ μὴ ἀποθάνωμεν, καὶ ἡμεῖς καὶ σὺ καὶ ἡ ἀποσκευὴ ἡμῶν.

And Judah said to Israel his father: 'Send the boy with me, and let us arise and go, that we may live and not die — we and you and our possessions.'

Appeal (survival argument escalating to surety pledge in v.9) **εἶπεν δέ**

Judah addresses his father by the covenant name Ισραηλ and explicitly identifies him as 'his father,' a formal address marking the seriousness of the appeal. The survival argument (ἵνα ζῶμεν καὶ μὴ ἀποθάνωμεν) is existential — the whole household faces death; it prepares for the surety pledge of v.9.

εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.	δέ and <i>continuative particle</i> → discourse linkage or contrast δέ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	Ιουδας Judah Nominative <i>subject</i> → participant prominence Ιουδας: meaning 'Judah'; it serves as subject.	πρὸς to <i>preposition + accusative (direction of speech)</i> → spatial or relational framing πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech).
--	--	---	--

Ισραηλ

Israel

accusative object of πρὸς (indeclinable name)

→ participant identification

Ισραηλ: the covenant name; Judah uses it here to address the patriarch with full paternal authority, not as a mere father who might be swayed by emotion but as the covenant head of the family.

τὸν

the

Accusative

article in apposition

→ noun-phrase marking

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

πατέρα

father

Accusative

accusative in apposition (specifying Israel as 'his father')

→ object specification

πατήρ: the appositive τὸν πατέρα αὐτοῦ is a formal marker of filial address, emphasizing the weight of the request
Judah is about to make.

αὐτοῦ

his

Gen Sg M · αὐτός

possessive genitive

→ relational specification

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

Ἄποστειλον

Send!

Aor Act Impv 2 Sg · ἀποστέλλω

main imperative (Judah's central request)

→ constative aorist imperative (decisive, single act)

ἀποστέλλω: 'send off, dispatch'; the same verb Jacob used of Joseph's fatal dispatch (37:13–14); Judah's request echoes the very act that set the whole tragedy in motion.

τὸ

the

Accusative

article

→ noun-phrase marking

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

παιδάριον

boy

Accusative

direct object of ἀπόστειλον (= Benjamin)

→ object specification

παιδάριον: 'boy, lad'; a diminutive / affectionate term for Benjamin; reflects Judah's awareness of Jacob's emotional attachment to the youngest.

μετ'

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

ἐμοῦ

me

Gen Sg · ἐγώ

genitive after μετά (Judah explicitly making himself Benjamin's escort)

→ relational specification

ἐγώ: meaning 'me'; it serves as genitive after μετά (Judah explicitly making himself Benjamin's escort).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀναστάντες

arising

Aor Act Ptcp Nom Pl M · ἀνίστημι

attendant-circumstance participle (preliminary movement)

→ constative aorist

ἀνίστημι: 'arise, get up'; the standard LXX idiom for beginning a journey (cf. Gen 43:13, 15); ἀναστάντες πορευσόμεθα = 'arise and let us go!'

πορευσόμεθα

we will go

Fut Mid Indic 1 Pl · πορεύομαι

coordinated future (volitional or hortatory)

→ predictive / hortatory future

πορεύομαι: 'go'; the future πορευσόμεθα ('we will go with you') is Saul's pledge to take the field personally alongside the Ziphites.

ἵνα

that

purpose 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

verb of purpose clause (subjunctive with ἵνα)

→ present subjunctive (ongoing state of living as goal)

ζάω: 'live'; the stark survival argument — ἵνα ζῶμεν καὶ μὴ ἀποθάνωμεν — is deliberately maximalist, framing the question as literal life-or-death.

καὶ

and

coordinating conjunction (linking purpose verbs)

→ discourse linkage or contrast

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

μὴ

not

negation (with subjunctive)

→ clausal qualification or emphasis

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

ἀποθάνωμεν

we may die

Aor Act Subj 1 Pl · ἀποθνήσκω

negated purpose verb (complementing ζῶμεν)

→ constative aorist subjunctive (death as single event to be avoided)

ἀποθνήσκω: 'die'; the negated aorist subjunctive makes death the avoided outcome; the pair ζῶμεν / μὴ ἀποθάνωμεν is a merism for survival.

καὶ

and

coordinating conjunction (introducing the full list of those at stake)

→ discourse linkage or contrast

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

ἡμεῖς

we

Nom Pl · ἡμεῖς

nominative (emphatic enumeration: 'we and you and our possessions')

→ participant reference

ἡμεῖς: meaning 'we'; pronoun marking person, possession, or reference within the clause; here it functions as nominative (emphatic enumeration: 'we and you and our possessions').

καὶ

and

coordinating conjunction (polysyndeton of the affected parties)

→ discourse linkage or contrast

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

σύ

you

Nom Sg · σύ

nominative (emphatic: Jacob himself is included among those threatened)

→ participant reference

σύ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as nominative (emphatic: Jacob himself is included among those threatened).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

ἀποσκευή

possessions

Nominative

nominative (third member of the list: the household's goods)

→ participant prominence

ἀποσκευή: 'baggage, possessions, dependants'; renders Hebrew קטן ('little ones / dependants'); the word encompasses the household's vulnerable members and goods — the argument includes the entire family economy.

ἡμῶν

our

Gen Pl · ἡμεῖς

possessive genitive

→ relational specification

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

9 ἐγὼ δὲ ἐκδέχομαι αὐτόν· ἐκ χειρός μου ζήτησον αὐτόν· ἐὰν μὴ ἀγάγω αὐτόν πρὸς σε καὶ στήσω αὐτόν ἐναντίον σου, ἡμαρτηκὼς ἔσομαι εἰς σὲ πάσας τὰς ἡμέρας.

But I — I will be surety for him; seek him from my hand. If I do not bring him to you and set him before you, I shall have sinned against you all my days.

Personal surety pledge (climax of Judah's speech)

ἐγὼ δέ

The emphatic ἐγὼ δέ ('but I — I') throws Judah's personal guarantee into sharp relief against his father's anguish. ἐκδέχομαι carries commercial-legal force: 'I take him under guarantee, I am surety for him' (Hebrew בִּרְצָה). The formula ἐκ χειρός μου ζήτησον ('seek him from my hand') is the legal language of personal accountability — Judah offers himself as answerable. The periphrastic ἡμαρτηκὼς ἔσομαι ('I shall have sinned / I will be guilty') is a strong perfect-future combination expressing permanent guilt if he fails.

ἐγώ

I

Nom Sg · ἐγώ

emphatic subject (fronted pronoun — personal commitment)

→ participant reference

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic subject (fronted pronoun — personal commitment).

δέ

but

adversative particle (marking Judah's personal commitment against implied alternatives)

→ discourse linkage or contrast

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

ἐκδέχομαι

I am surety for

Pres Mid Indic 1 Sg · ἐκδέχομαι

main verb (surety declaration)

→ progressive present (ongoing legal commitment, effective from now)

ἐκδέχομαι: 'receive from, await, guarantee'; here in the commercial-legal sense of 'stand surety for, take personal responsibility for'; renders Hebrew כָּרַץ ('be guarantor'); FLAGGED — this is Judah's ἐκδέχομαι guarantee, the chapter's legal-theological crux; contrast Reuben's crude pledge of 42:37.

αὐτόν

him

Acc Sg M · αὐτός

direct object (= Benjamin, placed under Judah's personal surety)

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (= Benjamin, placed under Judah's personal surety).

ἐκ

from

preposition + genitive (source / accountability)

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source / accountability).

χειρός

hand

Genitive

genitive after ἐκ (ἐκ χειρός μου — 'from my hand': legal accountability formula)

→ relational specification

χείρ: 'hand'; ἐκ χειρός μου ζητήσον αὐτόν ('seek him from my hand') is a legal accountability idiom rendering Hebrew וְיִשְׁכַּחֲבֵד יְהוּדָה; Judah makes himself the legally responsible party.

μου

my

Gen Sg · ἐγώ

possessive genitive

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive.

ζητήσον

seek!

Aor Act Impv 2 Sg · ζητέω

imperative (inviting Jacob to hold Judah accountable)

→ constative aorist imperative

ζητέω: 'seek, require, demand'; ζητήσον αὐτόν ἐκ χειρός μου = 'demand him back from my hand'; the imperative is a bold invitation — Judah offers himself as answerable.

αὐτόν

him

Acc Sg M · αὐτός

direct object of ζητήσον

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ζητήσον.

ἐάν

if

conditional conjunction (ἐάν μή = 'if I do not')

→ discourse linkage or contrast

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

μή

not

negation (with conditional)

→ clausal qualification or emphasis

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

ἄγαγω

I bring

Aor Act Subj 1 Sg · ἄγω

verb of conditional protasis

→ constative aorist subjunctive

ἄγω: meaning 'I bring'; it carries the action, process, or state of the clause; here it functions as verb of conditional protasis.

αὐτόν

him

Acc Sg M · αὐτός

direct object

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.

πρός

to

preposition + accusative (direction / destination)

→ spatial or relational framing

πρός: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction / destination).

σε

you

Acc Sg · σύ

accusative after πρόσ (= Jacob)

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative after πρόσ (= Jacob).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

στήσω

set

Aor Act Subj 1 Sg · ἵστημι

coordinated conditional verb

→ constative aorist subjunctive (single act of presenting Benjamin)

ἵστημι: 'set, place, present'; στήσω αὐτόν ἐναντίον σου — 'set him before you' — is formal language for presenting a person to an authority (cf. Gen 47:7 where Joseph presents Jacob before Pharaoh).

αὐτόν

him

Acc Sg M · αὐτός

direct object

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.

ἐναντίον

before

preposition + genitive (spatial / presentational: 'in front of')

→ spatial or relational framing

ἐναντίον: 'before, in the presence of'; renders Hebrew פְּנֵי ; presentational language of bringing Benjamin back safe before his father.

σου

you

Gen Sg · σύ

genitive after ἐναντίον

→ relational specification

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

ἡμαρτηκώς

having sinned

Pf Act Ptcp Nom Sg M · ἁμαρτάνω

perfect participle (with ἔσομαι: periphrastic future perfect — permanent guilt)

→ intensive perfect (established state of guilt that will persist)

ἁμαρτάνω: 'sin, miss the mark'; the periphrastic construction ἡμαρτηκώς ἔσομαι ('I shall be one who has sinned') uses the perfect participle to express a settled, irreversible state of guilt that would attach to Judah permanently; stronger than a simple future aorist.

ἔσομαι

I shall be

Fut Mid Indic 1 Sg · εἰμί

auxiliary verb (periphrastic future perfect with ἡμαρτηκώς)

→ predictive future (certain consequence of failure)

εἰμί (fut. ἔσομαι): 'I will be'; with the dative αὐτῷ it means 'I will be his / belong to him' — Hushai's profession of loyalty couched in deliberate ambiguity.

εἰς

against

preposition + accusative (direction of guilt: 'against you')

→ spatial or relational framing

εἰς: here 'against'; ἁμαρτάνω εἰς τινα = 'sin against someone'; cf. Gen 42:22 (Reuben); Luke 15:18, 21 (prodigal: 'I have sinned against heaven and before you').

σέ

you

Acc Sg · σύ

accusative after εἰς (= Jacob, the injured party)

→ participant reference

σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative after εἰς (= Jacob, the injured party).

πάσας

all

Accusative

attributive adjective modifying ἡμέρας

→ object specification

πάσας: meaning 'all'; it serves as attributive adjective modifying ἡμέρας.

τάς

the

Accusative

article

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of duration (πάσας τὰς ἡμέρας = 'all the days / forever')

→ object specification

ἡμέρα: 'day'; πάσας τὰς ἡμέρας ('all my days') is an idiomatic expression for lifelong liability — Judah's guilt would not be time-limited but permanent.

10 εἰ μὴ γὰρ ἐβραδύναμεν, ἤδη ἂν ὑπεστρέψαμεν δῖς.

For had we not delayed, we could have returned twice by now.

Explanatory aside (pragmatic urgency argument) γάρ

A brief counterfactual (second-class condition: εἰ μὴ + aorist indicative + ἂν + aorist indicative) that caps Judah's appeal: delay is already costing them — they could have made a return trip already. The verse presses the economic case after the moral case of v.9.

εἰ

if

conditional conjunction (second-class condition: contrary-to-fact)

→ discourse linkage or contrast

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

μὴ

not

negation (with εἰ: contrary-to-fact)

→ clausal qualification or emphasis

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

γάρ

for

explanatory conjunction (explaining the urgency from v.8-9)

→ discourse linkage or contrast

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

ἐβραδύναμεν

we had delayed

Aor Act Indic 1 Pl · βραδύνω

verb of contrary-to-fact protasis (second-class condition)

→ constative aorist (single episode of delay)

βραδύνω: 'delay, be slow'; renders Hebrew וַיְהִי־מְהִימָה; the delay is the result of Jacob's indecision after ch.42 — Judah presses this point without accusation but with urgency.

ἤδη

already

temporal adverb (emphasizing the opportunity already lost)

→ clausal contribution

ἤδη: 'already, by now'; highlights the cost of delay — the return trip would have been completed twice over.

ἄν

would

modal particle (marks contrary-to-fact apodosis)

→ discourse linkage or contrast

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

ὑπεστρέψαμεν

we would have returned

Aor Act Indic 1 Pl · ὑποστρέφω

verb of contrary-to-fact apodosis

→ constative aorist (single completed return, now counterfactual)

ὑποστρέφω: 'return, turn back'; the compound ὑπο- adds nuance of 'going back'; renders Hebrew וָשׁוּב.

δῖς

twice

adverb of repetition (stressing the double opportunity lost)

→ clausal contribution

δῖς: 'twice'; the point is that had Jacob consented earlier, the brothers could have completed a full round-trip — purchase and return — twice already.

11 εἶπεν δὲ αὐτοῖς Ἰσραὴλ ὁ πατὴρ αὐτῶν· Εἰ οὕτως ἐστίν, τοῦτο ποιήσατε· λάβετε ἀπὸ τῶν καρπῶν τῆς γῆς ἐν τοῖς ἀγγείοις ὑμῶν καὶ καταγάγετε τῷ ἀνθρώπῳ δῶρα· τῆς ῥητίνης καὶ τοῦ μέλιτος, θυμιάματος καὶ στακτῆς καὶ τερεβίνθου καὶ καρύων·

And Israel their father said to them: 'If it is so, then do this: take from the fruits of the land in your vessels and carry gifts down to the man — some resin and some honey, spices and myrrh, terebinth and nuts;'

Capitulation with instructions (Israel yields to necessity)

εἶπεν δέ

Israel's εἰ οὕτως ἐστίν ('if it is so') is a resigned acceptance of the inevitable — he has run out of counter-arguments. He pivots to practicalities: gifts to appease the man, double silver to account for the returned money, and then Benjamin. The list of gifts in v.11 (resin, honey, spices, myrrh, terebinth, nuts) evokes the merchandise carried by the Ishmaelite traders who brought Joseph to Egypt (37:25), a subtle verbal echo.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

δέ

and

continuative particle

→ discourse linkage or contrast

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

αὐτοῖς

to them

Dat Pl M · αὐτός

dative of 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 indirect object.

Ἰσραηλ

Israel

subject (indeclinable proper name; nominative function)

→ participant identification

Ἰσραηλ: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable proper name; nominative function).

ὁ

the

Nominative

article in apposition

→ noun-phrase marking

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

πατήρ

father

Nominative

appositive nominative

→ participant prominence

πατήρ: meaning 'father'; it serves as appositive nominative.

αὐτῶν

their

Gen Pl M · αὐτός

possessive genitive

→ relational specification

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

εἰ

if

conditional conjunction (assumed true: resigned concession)

→ discourse linkage or contrast

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

οὕτως

so

adverb (referencing the brothers' argument: 'if this is how things stand')

→ adverbial qualification

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

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

verb of conditional protasis

→ present indicative (asserted state)

εἰμί: copula.

τοῦτο

this

Accusative

direct object of ποιήσατε (proleptic, specifying what follows)

→ participant reference

τοῦτο: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ποιήσατε (proleptic, specifying what follows).

ποιήσατε

do!

Aor Act Impv 2 Pl · ποιέω

main imperative (capitulation, then commands)

→ constative aorist imperative

ποιέω: 'make / prepare'; the command to construct/ready a new cart for the ark's conveyance.

λάβετε

take!

Aor Act Impv 2 Pl · λαμβάνω

imperative (first in series of practical commands)

→ constative aorist imperative

λαμβάνω: 'take / get'; opens the chain of commands for assembling the test-apparatus.

ἀπὸ

from

preposition + genitive (partitive source)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (partitive source).

τῶν

the

Genitive

article

→ noun-phrase marking

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

καρπῶν

fruits

Genitive

partitive genitive (ἀπὸ τῶν καρπῶν = 'some of the fruits')

→ relational specification

καρπός: 'fruit, produce'; refers to the prized products of Canaan's land — the items specified below; cf. the echo of the Ishmaelite merchants' goods in 37:25.

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive of source (τῆς γῆς = 'of the land [of Canaan]')

→ relational specification

γῆς: meaning 'land'; it serves as genitive of source (τῆς γῆς = 'of the land [of Canaan]').

ἐν

in

preposition + dative (locative: inside your vessels)

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

ἄγγείοις

vessels

Dative

dative of place (in your carrying vessels)

→ sphere or reference

ἄγγεῖον: 'vessel, container'; the implements for carrying the gift items.

ὑμῶν

your

Gen Pl · ὑμεῖς

possessive genitive

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

καταγάγετε

carry down!

Aor Act Impv 2 Pl · κατάγω

imperative (carry gifts down to Egypt)

→ constative aorist imperative

κατάγω: 'lead/bring down'; the κατά prefix is directional — Canaan to Egypt is a descent; the gifts are presented as diplomatic tribute.

τῷ

the

Dative

article

→ noun-phrase marking

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

ἀνθρώπω

man

Dative

dative of indirect object (recipient of gifts = Joseph)

→ sphere or reference

ἀνθρώπω: meaning 'man'; it serves as dative of indirect object (recipient of gifts = Joseph).

δῶρα

gifts

Accusative

direct object of καταγάγετε

→ object specification

δῶρον: 'gift, present'; renders Hebrew הַתְּנֻנִּים, which can denote tribute, offering, or gift; the brothers' gifts are a diplomatic gesture intended to appease a powerful official.

τῆς

of the

Genitive

article (introducing list of gift items in genitive)

→ noun-phrase marking

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

ῥητίνης

resin

Genitive

genitive (partitive: 'some resin')

→ relational specification

ῥητίνη: 'resin, mastic'; renders Hebrew יָצָן (a prized Canaanite aromatic resin); the same item appears in the Ishmaelite merchants' load in 37:25, creating a literary echo.

καὶ

and

coordinating conjunction (continuing gift list)

→ discourse linkage or contrast

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

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μέλιτος

honey

Genitive

genitive (partitive)

→ relational specification

μέλι: 'honey'; renders Hebrew שֶׁבַע; a prestigious Canaanite product.

θυμιάματος

spices

Genitive

genitive (partitive)

→ relational specification

θυμίαμα: 'incense, spice, aromatic'; renders Hebrew תַּבְשִׁיחַ; used in cult contexts; here a commercial gift item.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

στακτῆς

myrrh

Genitive

genitive (partitive)

→ relational specification

στακτή: 'myrrh, drop-resin'; a precious aromatic resin; renders Hebrew מִלֵּךְ.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τερεβίνθου

terebinth

Genitive

genitive (partitive)

→ relational specification

τερεβίνθος: 'terebinth (tree/nut)'; renders Hebrew תְּרֵבִינֻת (pistachio nuts in MT; the LXX reads terebinth); a prized Canaanite produce item.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

καρύων

nuts

Genitive

genitive (partitive: last item in gift list)

→ relational specification

κάρυον: 'nut'; renders Hebrew אֶמְשֵׁי (almonds in MT; LXX reads nuts generically); the six-item gift list represents the best of Canaan's produce.

12 καὶ τὸ ἀργύριον δισδὸν λάβετε ἐν ταῖς χερσὶν ὑμῶν· τὸ ἀργύριον τὸ ἀποστραφὲν ἐν τοῖς μαρσίπποις ὑμῶν ἀποστρέψατε μεθ' ὑμῶν· μή ποτε ἀγνόημά ἐστιν.

And take double silver in your hands; the silver that was returned in your sacks, return with you — perhaps it was an oversight.

Continuation of instructions (double silver against the returned money) **καί**

Israel's second instruction handles the legal problem of the returned silver (cf. 42:27–28, 35): take double to cover both the new purchase and the returned amount. The charitable explanation μή ποτε ἀγνόημά ἐστιν ('perhaps it was an oversight') is Israel's theological reframing — he attributes no fraud to the brothers or the man, only the possibility of administrative error.

καὶ

and

narrative conjunction (continuing instruction list)

→ discourse linkage or contrast

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

ἀργύριον

silver

Accusative

direct object of λάβετε

→ object specification

ἀργύριον: 'silver, money'; the standard term for coined/weighed silver used as currency in the Genesis famine narrative (42:25, 27, 35; 43:15, 21–23); renders Hebrew אֶרֶז.

δισδὸν

double

Accusative

attributive adjective (modifying ἀργύριον)

→ object specification

δισδός: 'double, twofold'; Israel instructs them to bring twice the normal purchase price: one portion for the new purchase, one to return the silver found in the sacks.

λάβετε

take!

Aor Act Impv 2 Pl · λαμβάνω
imperative (practical instruction)

→ constative aorist imperative

λαμβάνω: 'take / get'; opens the chain of commands for assembling the test-apparatus.

ἐν

in

preposition + dative (locative: carry it in your hands)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

χερσίν

hands

Dative

dative of place (ἐν ταῖς χερσίν = 'in hand' — idiom for carrying something personally)

→ sphere or reference

χείρ: 'hand'; ἐν ταῖς χερσίν ὑμῶν = 'in your hands' — idiom of personal custody and accountability; the silver must be carried personally, not just packed.

ὑμῶν

your

Gen Pl · ὑμεῖς
possessive genitive

→ relational specification

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

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 ἀποστρέψατε

→ object specification

ἄργύριον: meaning 'silver'; it serves as direct object of ἀποστρέψατε.

τὸ

the

Accusative

article (with attributive participle ἀποστραφέν)

→ noun-phrase marking

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

ἀποστραφέν

returned

Aor Pass Ptcp Acc Sg N · ἀποστρέφω
attributive participle (identifying which silver — the returned silver)

→ constative aorist passive (silver that was placed back in the sacks)

ἀποστρέφω: 'turn back, return'; the participle ἀποστραφέν identifies the silver that mysteriously reappeared in the sacks (cf. 42:27–28, 35).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

μαρσίποις

sacks

Dative

dative of place

→ sphere or reference

μάρσιπος: 'sack, bag'; renders Hebrew תַּקְתָּח; the sacks (grain sacks) are the site of the mysterious silver throughout the narrative (42:27–35; 43:21–23).

ὕμῶν your Gen Pl · ὑμεῖς <i>possessive genitive</i> → relational specification ὕμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive.	ἀποστρέψατε return it! Aor Act Impv 2 Pl · ἀποστρέφω <i>imperative (command to return the suspicious silver)</i> → constative aorist imperative ἀποστρέφω: cognate with ἀποστράφην above — 'the returned silver, return it!'; the cognate link ties the problem and its solution together lexically.	μεθ with <i>preposition + genitive (accompaniment: 'bring it with you')</i> → spatial or relational framing μεθ: meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment: 'bring it with you').	ὕμῶν you Gen Pl · ὑμεῖς <i>genitive after μετά</i> → relational specification ὕμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive after μετά.
μή perhaps ... not <i>negation (in cautious-assertion: μή ποτε = 'perhaps / lest')</i> → clausal qualification or emphasis μή: meaning 'perhaps ... not'; it negates or qualifies the assertion of the clause.	ποτε perhaps <i>indefinite particle (μή ποτε = 'perhaps it was / lest it be')</i> → discourse linkage or contrast μή ποτε: 'perhaps, possibly'; a cautious conjecture — Israel does not accuse anyone but entertains the charitable explanation: the return of the silver may have been an administrative error (ἀγνόημα), not malice.	ἀγνόημά an oversight Nominative <i>predicate nominative (subject of ἐστίν)</i> → participant prominence ἀγνόημα: 'oversight, error, unintentional mistake'; renders Hebrew נָשָׁח; Israel applies the most charitable possible interpretation — the silver was not placed there with hostile intent but slipped back by mistake.	ἐστίν it is Pres Act Indic 3 Sg · εἰμί <i>copulative verb (completing the predication)</i> → present indicative (simple assertion) εἰμί: copula.

13 καὶ τὸν ἀδελφὸν ὑμῶν λάβετε καὶ ἀναστάντες καταβήτε πρὸς τὸν ἄνθρωπον·

And take your brother, and arise and go down to the man;

Continuation of instructions (the decisive command: take Benjamin) **καί**

After gifts and silver, Israel finally arrives at the central demand: take your brother. The brevity of this verse — just five key words of command — after the elaboration of vv.11–12 makes the yielding of Benjamin feel like a quiet surrender. ἀναστάντες καταβήτε mirrors Judah's ἀναστάντες πορευσόμεθα from v.8.

καὶ
and

coordinating conjunction (continuing instruction list)

→ 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 λάβετε (= Benjamin — finally, after gifts and silver)

→ object specification

ἀδελφός: 'brother'; Benjamin, the last-named and most-guarded; his release, placed after all the practical provisions, marks the peak of Israel's capitulation.

ὑμῶν
your

Gen Pl · ὑμεῖς

possessive genitive

→ relational specification

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

λάβετε
take!

Aor Act Impv 2 Pl · λαμβάνω

imperative

→ constative aorist imperative

λαμβάνω: 'take / get'; opens the chain of commands for assembling the test-apparatus.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

ἀναστάντες
arising

Aor Act Ptcp Nom Pl M · ἀνίστημι

attendant-circumstance participle (preliminary movement)

→ constative aorist

ἀνίστημι: 'arise'; the standard LXX idiom for departing on a journey; echoes Judah's language in v.8.

καταβήτε
go down!

Aor Act Impv 2 Pl · καταβαίνω

main imperative (the decisive dispatch command)

→ constative aorist imperative

καταβαίνω: 'go down'; renders Hebrew יִתַּל; the descent to Egypt marks the narrative's pivot — Israel releases Benjamin.

πρὸς
to

preposition + accusative (direction toward)

→ spatial or relational framing

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

τὸν
the

Accusative

article

→ noun-phrase marking

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

ἄνθρωπον
man

Accusative

accusative after πρὸς (the unnamed authority = Joseph)

→ object specification

ἄνθρωπον: meaning 'man'; it serves as accusative after πρὸς (the unnamed authority = Joseph).

14 ὁ δὲ θεός μου δώῃ ὑμῖν χάριν ἐναντίον τοῦ ἀνθρώπου, καὶ ἀποστείλαι μεθ' ὑμῶν τὸν ἀδελφὸν ὑμῶν τὸν ἄλλον καὶ τὸν Βενιαμιν· ἐγὼ δέ, καθάπερ ἠτέκνωμαι, ἠτέκνωμαι.

And may my God give you favor before the man, and may he send back with you your other brother and Benjamin; as for me, if I am bereaved, I am bereaved.

Blessing and resigned resignation (Israel releases control to God) **δέ**

Israel's benediction (optative δώῃ, ἀποστείλαι) entrusts the outcome to God — ὁ θεός μου ('my God'), not merely 'God.' The prayer is for favor before the man and the return of both the unnamed brother (Simeon, held hostage) and Benjamin. The closing ἠτέκνωμαι / ἠτέκνωμαι ('I am bereaved, I am bereaved') is the chapter's most poignant utterance — a verbatim double that echoes Esther's εἰ ἀπολοῦμαι, ἀπολοῦμαι (Esth 4:16 LXX) and signals surrender rather than despair.

ὁ

the

Nominative

article

→ noun-phrase marking

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

δέ

and

continuative particle

→ discourse linkage or contrast

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

θεός

God

Nominative

subject of optative verb

→ participant prominence

θεός: 'God'; ὁ θεός μου — 'my God' — is a personal, covenantal address; Israel prays to the God who is specifically his own, the patriarchal God; the personal pronoun μου adds intimacy and trust.

μου

my

Gen Sg · ἐγώ

possessive genitive (covenantal intimacy)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (covenantal intimacy).

δῶη

may he give

Aor Act Opt 3 Sg · δίδωμι

optative of wish (benediction)

→ constative aorist optative (single gift of favor)

δίδωμι: 'give'; the optative δῶη expresses a wish or prayer — 'may he grant'; renders Hebrew יתן; the optative of wish is the standard LXX benediction form.

ὕμῖν

to you

Dat Pl · ὑμεῖς

dative of indirect object (the brothers as beneficiaries of divine favor)

→ participant reference or interest

ὕμῖν: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object (the brothers as beneficiaries of divine favor).

χάριν

favor

Accusative

direct object of δῶη

→ object specification

χάρις: 'favor, grace'; renders Hebrew יתן; finding χάριν ἐναντίον someone = 'finding favor in their eyes'; the language of divine disposition toward the vulnerable; cf. Gen 6:8 ὡς εὗρεν χάριν ἐναντίον κυρίου.

ἐναντίον

before

preposition + genitive (in the eyes/presence of)

→ spatial or relational framing

ἐναντίον: meaning 'before'; here it marks the relation signaled by preposition + genitive (in the eyes/presence of).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀνθρώπου

man

Genitive

genitive after ἐναντίον (= Joseph, still unnamed)

→ relational specification

ἀνθρώπου: meaning 'man'; it serves as genitive after ἐναντίον (= Joseph, still unnamed).

καὶ

and

coordinating conjunction (linking second element of benediction)

→ discourse linkage or contrast

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

ἀποστείλαι

may he send back

Aor Act Opt 3 Sg · ἀποστέλλω

optative of wish (coordinate with δῶη)

→ constative aorist optative

ἀποστέλλω: 'send off'; here in the sense of releasing / sending back the held brothers; the irony is sharp — Joseph is the one who 'sent' (37:13–14) and is now implicitly the one who must 'send back.'

μεθ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

ὕμῶν

you

Gen Pl · ὑμεῖς

genitive after μετά

→ relational specification

ὕμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive after μετά.

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 ἀποστείλαι

→ object specification

ἀδελφὸν: meaning 'brother'; it serves as direct object of ἀποστείλαι.

ὁμῶν

your

Gen Pl · ὁμῆς

possessive genitive

→ relational specification

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἄλλον

other

Accusative

attributive adjective (τὸν ἄλλον = the other, previously held brother = Simeon)

→ object specification

ἄλλος: 'other, another'; τὸν ἀδελφὸν ὁμῶν τὸν ἄλλον = Simeon, left as hostage in Egypt (42:24); Israel prays for his release.

καὶ

and

coordinating conjunction

→ 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.

Βενιαμιν

Benjamin

accusative (indeclinable proper name; coordinate object of ἀποστέλλαι)

→ participant identification

Βενιαμιν: the youngest son, Rachel's last child; rendered as an indeclinable transliteration in the LXX; Israel names him last and separately, the most precious and most feared loss.

ἐγὼ

I

Nom Sg · ἐγώ

emphatic subject (fronted pronoun — personal resignation)

→ participant reference

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic subject (fronted pronoun — personal resignation).

δέ

but

adversative particle (ἐγὼ δέ = 'as for me' — contrasting Israel's situation with the prayer)

→ discourse linkage or contrast

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

καθάπερ

even as

comparative conjunction (introducing the resigned formula)

→ discourse linkage or contrast

καθάπερ: 'just as, even as'; renders Hebrew כַּדְּכִּי; introduces Israel's resigned self-comparison — he frames his loss in terms of an already-established reality.

ἡτέκνωμαι

I am bereaved

Pf Pass Indic 1 Sg · ἄτεκνόω

main verb (first iteration of the resignation formula)

→ intensive perfect (existing, established state of bereavement)

ἄτεκνόω: 'bereave of children'; perfect passive — 'I have been bereaved, I stand bereaved'; renders Hebrew יִתְּכַנֵּן; FLAGGED — the doubled ἡτέκνωμαι, ἡτέκνωμαι echoes Esther's εἰ ἀπολοῦμαι, ἀπολοῦμαι (Esth 4:16 LXX), a formula of fatalistic surrender to providential necessity.

ἡτέκνωμαι

I am bereaved

Pf Pass Indic 1 Sg · ἄτεκνόω

repeated verb (rhetorical doubling — absolute resignation)

→ intensive perfect (final, irreversible acceptance)

ἄτεκνόω: the verbatim repetition (ἡτέκνωμαι, ἡτέκνωμαι) renders Hebrew יִתְּכַנֵּן יִתְּכַנֵּן; the doubling signals not paralysis but a decisive, fatalistic release — 'if I lose, I lose; that is how it is.'

15 Λαβόντες δὲ οἱ ἄνδρες τὰ δῶρα ταῦτα καὶ τὸ ἀργύριον δισσὸν ἔλαβον ἐν ταῖς χερσὶν αὐτῶν καὶ τὸν Βενιαμὴν· καὶ ἀναστάντες κατέβησαν εἰς Αἴγυπτον καὶ ἔστησαν ἐναντίον Ἰωσήφ.

And the men took these gifts and the double silver in their hands, and Benjamin; and they arose and went down to Egypt, and stood before Joseph.

Narrative execution (immediate obedience to Israel's command) Λαβόντες δέ

The narrative shifts from speech to action with crisp efficiency: the participle Λαβόντες (taking) and the main verbs κατέβησαν / ἔστησαν execute the commands of vv.11–14 in three rapid steps. The verse closes with ἔστησαν ἐναντίον Ἰωσήφ — they stood before Joseph — an echo of Judah's pledge ἐναντίον σου (v.9), but now enacted before their unrecognized brother.

Λαβόντες

taking

Aor Act Ptcp Nom Pl M · λαμβάνω
attendant-circumstance participle (preliminary action)

→ constative aorist (taking up what was commanded)

λαμβάνω: 'take, receive'; the participle echoes the imperatives λάβετε of vv.11–13 — the brothers obey.

δέ

and

continuative particle (transitioning from speech to action)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article with subject noun

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject

→ participant prominence

ἄνθρωπος: 'man'; the brothers are consistently called οἱ ἄνδρες ('the men') by the narrator in ch.43, emphasizing their adult status and collective agency.

τὰ

the

Accusative

article

→ noun-phrase marking

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

δῶρα

gifts

Accusative

direct object of Λαβόντες

→ object specification

δῶρα: meaning 'gifts'; it serves as direct object of Λαβόντες.

ταῦτα

these

Accusative

demonstrative adjective (anaphoric: referring back to the gift list of v.11)

→ object specification

ταῦτα: meaning 'these'; it serves as demonstrative adjective (anaphoric: referring back to the gift list of v.11).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

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 (coordinate with τὰ δῶρα)

→ object specification

ἄργύριον: meaning 'silver'; it serves as direct object (coordinate with τὰ δῶρα).

δισσόν

double

Accusative

attributive adjective (as commanded in v.12)

→ object specification

δισσόν: meaning 'double'; it serves as attributive adjective (as commanded in v.12).

ἔλαβον

they took

Aor Act Indic 3 Pl · λαμβάνω

main verb (slightly redundant with λαβόντες — emphasizing compliance)

→ constative aorist

λαμβάνω: 'take / seize'; renders Πῶς; the return to aorist marks the shift from the vivid murder-scene to the matter-of-fact escape with the trophy head.

ἐν

in

preposition + dative (locative: in their hands)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

χερσίν

hands

Dative

dative of place (ἐν ταῖς χερσίν — in their hands; personal custody)

→ sphere or reference

χερσίν: meaning 'hands'; it serves as dative of place (ἐν ταῖς χερσίν — in their hands; personal custody).

αὐτῶν

their

Gen Pl M · αὐτός

possessive genitive

→ relational specification

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

καὶ

and

coordinating conjunction

→ 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.

Βενιαμιν

Benjamin

accusative (indeclinable; final object in the list — most precious cargo)

→ participant identification

Βενιαμιν: placed last in the list — after gifts and silver — as the most significant and most costly element of compliance.

καὶ

and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

ἀναστάντες

arising

Aor Act Ptcp Nom Pl M · ἀνίστημι

attendant-circumstance participle (beginning the journey)

→ constative aorist

ἀνίστημι: meaning 'arising'; it contributes descriptive or attendant verbal force; here it functions as attendant-circumstance participle (beginning the journey).

κατέβησαν

went down

Aor Act Indic 3 Pl · καταβαίνω

main verb (descent to Egypt)

→ constative aorist (single completed journey)

καταβαίνω: the descent to Egypt is now accomplished — the resistance of chs.42–43:14 collapses into a single aorist.

εἰς

into

preposition + accusative (destination)

→ spatial or relational framing

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

Αἴγυπτον

Egypt

Accusative

accusative after εἰς (destination)

→ object specification

Αἴγυπτον: meaning 'Egypt'; it serves as accusative after εἰς (destination).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔστησαν

stood

Aor Act Indic 3 Pl · ἵστημι

main verb (arrival before Joseph)

→ constative aorist (reaching the place of presentation)

ἵστημι: 'stand, set oneself'; ἔστησαν ἐναντίον Ἰωσηφ echoes Judah's pledge of v.9 (στήσω αὐτὸν ἐναντίον σου) — and fulfils it, though the brothers do not yet know it.

ἐναντίον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐναντίον: meaning 'before'; here it marks the relation signaled by preposition + genitive (in the presence of).

Ἰωσηφ

Joseph

genitive (indeclinable proper name; after ἐναντίον)

→ participant identification

Ἰωσηφ: indeclinable in the LXX; named here for the first time in the chapter as the recipient — the brothers stand before their unrecognized brother.

16 εἶδεν δὲ Ἰωσηφ αὐτοὺς καὶ τὸν Βενιαμιν τὸν ἀδελφὸν αὐτοῦ τὸν ὁμομήτριον καὶ εἶπεν τῷ ἐπὶ τῆς οἰκίας αὐτοῦ· Εἰσάγαγε τοὺς ἀνθρώπους εἰς τὴν οἰκίαν καὶ σφάξον θύματα καὶ ἐτοίμασον· μετ' ἐμοῦ γὰρ φάγονται οἱ ἄνδρες ἄρτον τὴν μεσημβρίαν.

And Joseph saw them and Benjamin his full brother, and he said to the one over his house: 'Bring the men into the house, and slaughter animals and prepare; for the men shall eat bread with me at noon.'

Scene-opening action (Joseph sees; emotional recognition precedes speech)

εἶδεν δέ

εἶδεν ('he saw') triggers the chapter's second half. The narrator specifies τὸν ὁμομήτριον ('his full/uterine brother') — Benjamin is Joseph's only sibling by the same mother, Rachel; the detail marks the intensity of what follows in v.30. The feast command is elaborate and immediate — an honour only Joseph's privileged position makes possible.

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (visual recognition triggering action)

→ constative aorist (single act of seeing)

ὁράω: 'see'; the aorist ἰδών / εἶδεν at the moment of seeing triggers immediate response throughout the Joseph narrative; cf. vv.29–30 where seeing Benjamin triggers his emotion.

δέ

and

continuative particle

→ discourse linkage or contrast

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

Ἰωσηφ

Joseph

subject (indeclinable proper name; nominative function)

→ participant identification

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable proper name; nominative function).

αὐτοὺς

them

Acc Pl M · αὐτός

direct object of εἶδεν (the brothers collectively)

→ participant reference

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

καὶ
and

coordinating conjunction (adding specific person within the group)

→ 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.

Βενιαμιν
Benjamin

accusative (indeclinable; direct object coordinate with αὐτούς)

→ participant identification

Βενιαμιν: singled out within the group — Joseph's eye goes especially to his only full brother.

τὸν
the

Accusative

article (with ἀδελφόν)

→ noun-phrase marking

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

ἀδελφόν
brother

Accusative

accusative in apposition (specifying Benjamin's relation to Joseph)

→ object specification

ἀδελφόν: meaning 'brother'; it serves as accusative in apposition (specifying Benjamin's relation to Joseph).

αὐτοῦ
his

Gen Sg M · αὐτός

possessive genitive (= Joseph's brother)

→ relational specification

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

τὸν
the

Accusative

article

→ noun-phrase marking

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

ὁμομήτριον
full brother

Accusative

attributive adjective (specifying the maternal bond)

→ object specification

ὁμομήτριος: 'of the same mother'; ὁμο- ('same') + μήτηρ ('mother'); Benjamin is Joseph's only sibling by Rachel; the word occurs rarely in the LXX and marks the special intensity of the bond that makes Joseph's tears (v.30) inevitable.

καὶ
and

narrative conjunction (sequential action)

→ 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 (speech introduction)

→ constative aorist

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

τῷ
the

Dative

article with substantive participle

→ noun-phrase marking

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

ἐπὶ
over

preposition + genitive (position of authority: over the household)

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + genitive (position of authority: over the household).

τῆς

the

Genitive

article

→ noun-phrase marking

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

οἰκίας

house

Genitive

genitive (after ἐπὶ — 'over the house')

→ relational specification

οἰκία: 'house, household'; ὁ ἐπὶ τῆς οἰκίας = 'the one over the house, the steward'; the same steward whose theology at v.23 is the chapter's crux.

αὐτοῦ

his

Gen Sg M · αὐτός

possessive genitive (Joseph's steward)

→ relational specification

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

Εἰσάγαγε

Bring in!

Aor Act Impv 2 Sg · εἰσάγω

main imperative (first command to steward)

→ constative aorist imperative

εἰσάγω: 'lead in, bring in'; the verb of bringing the brothers inside is the first step of the feast preparation.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἀνθρώπους

men

Accusative

direct object of εἰσάγαγε

→ object specification

ἀνθρώπους: meaning 'men'; it serves as direct object of εἰσάγαγε.

εἰς

into

preposition + accusative (destination)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

οἰκίαν

house

Accusative

accusative after εἰς (Joseph's own house, not a public hall)

→ object specification

οἰκίαν: meaning 'house'; it serves as accusative after εἰς (Joseph's own house, not a public hall).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

σφάξον

slaughter!

Aor Act Impv 2 Sg · σφάζω

imperative (feast preparation command)

→ constative aorist imperative

σφάζω: 'slaughter, slay'; the preparation of a feast animal; an honour signifying Joseph's intention to dine personally with the men.

θύματα

animals

Accusative

direct object of σφάξον

→ object specification

θύμα: 'sacrificial animal, slaughtered beast'; renders Hebrew תָּבַח ('slaughter'); the word echoes sacrificial language even in a non-cultic feast context.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐτοίμασον

prepare!

Aor Act Impv 2 Sg · ἐτοιμάζω

imperative (general preparation command)

→ constative aorist imperative

ἐτοιμάζω: 'prepare, make ready'; the command covers all feast preparations beyond the slaughter.

μετ'

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

ἐμοῦ

me

Gen Sg · ἐγώ

genitive after μετά (emphatic: Joseph himself will dine with them)

→ relational specification

ἐγώ: meaning 'me'; it serves as genitive after μετά (emphatic: Joseph himself will dine with them).

γὰρ

for

explanatory conjunction (grounding the command)

→ discourse linkage or contrast

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

φάγονται

will eat

Fut Mid Indic 3 Pl · ἐσθίω

main verb (reason for feast preparation)

→ predictive future

ἐσθίω: 'eat'; the deponent future φάγονται; eating with Joseph at noon is an extraordinary honour for foreign visitors — it will terrify them (v.18) before it delights them (v.34).

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject of φάγονται

→ participant prominence

ἄνδρες: meaning 'men'; it serves as subject of φάγονται.

ἄρτον

bread

Accusative

direct object of φάγονται

→ object specification

ἄρτος: 'bread, food'; ἄρτον φαγεῖν = 'to eat a meal'; the idiom renders Hebrew מִן הַלֶּחֶם and denotes the full meal, not only bread.

τὴν

the

Accusative

article (accusative of time)

→ noun-phrase marking

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

μεσημβρίαν

noon

Accusative

accusative of time (at noon)

→ object specification

μεσημβρία: 'midday, noon'; renders Hebrew מִן הַצֵּהָרָה; the midday meal is the main meal of the Egyptian day; timing the feast at noon signals Joseph's full intention to honour his guests.

17 ἐποίησεν δὲ ὁ ἄνθρωπος καθὰ εἶπεν Ἰωσηφ, καὶ εἰσήγαγεν τοὺς ἀνθρώπους εἰς τὸν οἶκον Ἰωσηφ.

And the man did as Joseph had said, and he brought the men into Joseph's house.

Execution (steward's instant compliance) ἐποίησεν δέ

The brief compliance notice — ἐποίησεν ... καθὰ εἶπεν — is formulaic narrative shorthand for the steward's prompt obedience; the real narrative interest is the brothers' reaction in v.18. The repetition of Ἰωσηφ at the verse's end closes the unit naming him as the source of both the command and the destination.

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (compliance report)

→ constative aorist (completed single act)

ποιέω: 'do, make'; the compliance formula ἐποίησεν καθὰ εἶπεν is the standard LXX execution-report (cf. 42:25 ἐποίησεν δὲ Ἰωσηφ).

δέ

and

continuative particle

→ discourse linkage or contrast

δέ: 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.

ἄνθρωπος

man

Nominative

subject (= the steward, ὁ ἐπὶ τῆς οἰκίας from v.16)

→ participant prominence

ἄνθρωπος: 'man'; the steward is referred to simply as 'the man' here, contrasting with the way the brothers call Joseph 'the man' (ὁ ἄνθρωπος ἐκεῖνος); he will show startling theological insight at v.23.

καθὰ

as

comparative conjunction (standard of compliance)

→ discourse linkage or contrast

καθὰ: 'just as, according as'; renders Hebrew כַּאֲשֶׁר; standard compliance formula in LXX narrative.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

verb of comparative clause (referencing Joseph's command in v.16)

→ constative aorist

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

Ἰωσηφ

Joseph

subject of εἶπεν (indeclinable)

→ participant identification

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as subject of εἶπεν (indeclinable).

καὶ

and

narrative conjunction (sequential execution)

→ discourse linkage or contrast

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

εἰσήγαγεν

brought in

Aor Act Indic 3 Sg · εἰσάγω

main verb (specific action of compliance)

→ constative aorist

εἰσάγω: 'lead in, bring in'; fulfils the command εἰσάγαγε of v.16.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἀνθρώπους

men

Accusative

direct object

→ object specification

ἀνθρώπους: meaning 'men'; it serves as direct object.

εἰς

into

preposition + accusative (destination)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

accusative after εἰς

→ object specification

οἶκον: meaning 'house'; it serves as accusative after εἰς.

Ἰωσηφ

Joseph

genitive (indeclinable; possessive: Joseph's house)

→ participant identification

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as genitive (indeclinable; possessive: Joseph's house).

18 ἰδόντες δὲ οἱ ἄνδρες ὅτι εἰσήχθησαν εἰς τὸν οἶκον Ἰωσηφ, εἶπαν· Διὰ τὸ ἀργύριον τὸ ἀποστραφὲν ἐν τοῖς μαρσίπποις ἡμῶν τὴν πρώτην εἰσαγόμεθα τοῦ συκοφαντῆσαι ἡμᾶς καὶ ἐπιθέσθαι ἡμῖν, τοῦ λαβεῖν ἡμᾶς εἰς παῖδας καὶ τοὺς ὄνους ἡμῶν.

And when the men saw that they had been brought into Joseph's house, they said: 'It is because of the silver that was returned in our sacks the first time that we are being brought in — to accuse us and fall upon us, to take us as slaves and our donkeys.'

Interior monologue (terror at being summoned to the house) ἰδόντες δέ

The brothers' inner speech (εἶπαν) articulates a paranoid but psychologically coherent interpretation: the suspicious return of their silver (ch.42) now appears as the pretext for their arrest. The three infinitive-of-purpose constructions (τοῦ συκοφαντῆσαι, ἐπιθέσθαι, λαβεῖν) build a crescendo of feared outcome.

ἰδόντες

seeing

Aor Act Ptcp Nom Pl M · ὁράω

temporal/causal participle (their perception triggers the fear)

→ **constative aorist**

ὁράω: meaning 'seeing'; it contributes descriptive or attendant verbal force; here it functions as temporal/causal participle (their perception triggers the fear).

δέ

and

continuative particle

→ **discourse linkage or contrast**

δέ: 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.

ἄνδρες

men

Nominative

subject

→ **participant prominence**

ἄνδρες: meaning 'men'; it serves as subject.

ὅτι

that

complementizer (indirect perception content)

→ **clausal contribution**

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

εἰσήχθησαν

they had been brought in

Aor Pass Indic 3 Pl · εἰσάγω

verb of perception clause (passive — they are acted upon)

→ **constative aorist passive**

εἰσάγω: passive voice highlights the brothers' passivity — they have been brought in, not entered voluntarily; this sense of being led feeds their anxiety.

εἰς

into

preposition + accusative

→ **spatial or relational framing**

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative.

τὸν

the

Accusative

article

→ **noun-phrase marking**

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

οἶκον

house

Accusative

accusative after εἰς

→ **object specification**

οἶκον: meaning 'house'; it serves as accusative after εἰς.

Ἰωσηφ

Joseph

genitive (indeclinable; possessive)

→ **participant identification**

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as genitive (indeclinable; possessive).

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (interior speech among the brothers)

→ **constative aorist**

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

Διὰ

because of

preposition + accusative (cause)

→ **spatial or relational framing**

Διὰ: meaning 'because of'; here it marks the relation signaled by preposition + accusative (cause).

τὸ

the

Accusative

article

→ noun-phrase marking

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

ἄργύριον

silver

Accusative

accusative after διὰ (the silver as the cause of their predicament)

→ object specification

ἄργύριον: meaning 'silver'; it serves as accusative after διὰ (the silver as the cause of their predicament).

τὸ

the

Accusative

article (with attributive participle)

→ noun-phrase marking

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

ἀποστραφέν

returned

Aor Pass Ptcp Acc Sg N · ἀποστρέφω

attributive participle (identifying the problematic silver)

→ constative aorist passive

ἀποστρέφω: meaning 'returned'; it contributes descriptive or attendant verbal force; here it functions as attributive participle (identifying the problematic silver).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

μαρσίπποις

sacks

Dative

dative of place

→ sphere or reference

μαρσίπποις: meaning 'sacks'; it serves as dative of place.

ἡμῶν

our

Gen Pl · ἡμεῖς

possessive genitive

→ relational specification

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

τὴν

the

Accusative

article (accusative of time)

→ noun-phrase marking

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

πρώτην

first time

Accusative

accusative of time (τὴν πρώτην = 'the first time')

→ object specification

πρώτος: 'first'; τὴν πρώτην = 'at the first time, on the first occasion'; refers to the first descent in ch.42.

εἰσαγόμεθα

we are being brought in

Pres Pass Indic 1 Pl · εἰσάγω

main verb (present passive — they perceive themselves as victims of ongoing action)

→ progressive present (the summons is in process)

εἰσάγω: passive — they are being led in, not choosing to enter; the present tense captures their sense of it happening to them right now.

τοῦ

to

Genitive

article (genitive with articular infinitive — purpose)

→ noun-phrase marking

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

συκοφαντῆσαι

accuse

Aor Act Inf · συκοφαντέω

articular infinitive of purpose (first feared outcome)

→ **constative aorist infinitive**

συκοφαντέω: 'falsely accuse, frame, slander'; the word carries connotations of malicious legal accusation; the brothers fear being framed for theft.

ἡμᾶς

us

Acc Pl · ἡμεῖς

accusative object of infinitive

→ **participant reference**

ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of infinitive.

καὶ

and

coordinating conjunction

→ **discourse linkage or contrast**

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

ἐπιθέσθαι

fall upon

Aor Mid Inf · ἐπιτίθημι

articular infinitive of purpose (second feared outcome: physical attack)

→ **constative aorist infinitive**

ἐπιτίθημι: 'place upon, attack, fall upon'; the middle ἐπιθέσθαι = 'launch an attack against them'; the brothers' fear escalates from legal accusation to physical violence.

ἡμῖν

us

Dat Pl · ἡμεῖς

dative after ἐπιτίθημι

→ **participant reference or interest**

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

τοῦ

to

Genitive

article with articular infinitive of purpose

→ **noun-phrase marking**

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

λαβεῖν

take

Aor Act Inf · λαμβάνω

articular infinitive of purpose (third feared outcome: enslavement)

→ **constative aorist infinitive**

λαμβάνω: 'take'; λαβεῖν εἰς παῖδας = 'take as slaves'; the climactic fear — reduction to slavery.

ἡμᾶς

us

Acc Pl · ἡμεῖς

accusative object of λαβεῖν

→ **participant reference**

ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of λαβεῖν.

εἰς

as

preposition + accusative (predicate: reduction to status)

→ **spatial or relational framing**

εἰς: meaning 'as'; here it marks the relation signaled by preposition + accusative (predicate: reduction to status).

παῖδας

slaves

Accusative

accusative after εἰς (predicate of result: 'as slaves')

→ **object specification**

παῖς: 'child, servant, slave'; in this context = slaves; renders Hebrew **דִּבְנָי**; the irony is profound — these brothers sold Joseph into slavery (37:28) and now fear enslavement themselves.

καὶ

and

coordinating conjunction

→ **discourse linkage or contrast**

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

τοὺς

the

Accusative

article

→ **noun-phrase marking**

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

ὄνους

donkeys

Accusative

direct object coordinate with ἡμᾶς (their property confiscated too)

→ object specification

ὄνος: 'donkey'; the donkeys are their transport and livelihood; seizure of the animals would strand them entirely.

ἡμῶν

our

Gen Pl · ἡμεῖς

possessive genitive

→ relational specification

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

19 προσελθόντες δὲ τῷ ἀνθρώπῳ τῷ ἐπὶ τῆς οἰκίας Ἰωσηφ ἐλάλησαν αὐτῷ ἐν τῷ πυλῶνι

And they approached the man who was over Joseph's house and spoke with him at the gateway,

Narrative action (proactive approach to deflect feared accusation) προσελθόντες δέ

Rather than waiting passively, the brothers take initiative and approach the steward at the gateway (πυλῶν) — the transitional space before entering the house proper. The gateway is the appropriate place for legal-commercial discourse in the ancient Near East. Their speech runs through v.22.

προσελθόντες

approaching

Aor Act Ptcp Nom Pl M · προσέρχομαι

attendant-circumstance participle (preceding the speech)

→ constative aorist

προσέρχομαι: 'come to, approach'; the compound προσ- marks directed movement toward a specific person.

δέ

and

continuative particle

→ discourse linkage or contrast

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

τῷ

the

Dative

article

→ noun-phrase marking

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

ἀνθρώπῳ

man

Dative

dative (indirect object of approach — the steward)

→ sphere or reference

ἀνθρώπῳ: meaning 'man'; it serves as dative (indirect object of approach — the steward).

τῷ

the

Dative

article (with prepositional phrase as substantive: 'the one over')

→ noun-phrase marking

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

ἐπὶ

over

preposition + genitive (authority position)

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + genitive (authority position).

τῆς

the

Genitive

article

→ noun-phrase marking

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

οἰκίας

house

Genitive

genitive after ἐπὶ

→ relational specification

οἰκίας: meaning 'house'; it serves as genitive after ἐπὶ.

Ἰωσηφ

Joseph

genitive (indeclinable; possessive: Joseph's house)

→ participant identification

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as genitive (indeclinable; possessive: Joseph's house).

ἐλάλησαν

spoke

Aor Act Indic 3 Pl · λαλέω

main verb

→ constative aorist

λαλέω: 'speak'; a common speech verb in LXX; the content follows in vv.20–22.

αὐτῷ

with him

Dat Sg M · αὐτός

dative of indirect object (the steward as addressee)

→ participant reference or interest

αὐτῷ: meaning 'with him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object (the steward as addressee).

ἐν

at

preposition + dative (locative: at the gateway)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

πυλῶνι

gateway

Dative

dative of place (ἐν τῷ πυλῶνι — at/in the gateway)

→ sphere or reference

πυλῶν: 'gateway, entrance hall, vestibule'; renders Hebrew דִּבְרֵי הַדָּפֶן ('the doorway of the house'); the gateway is the liminal space where legal and commercial matters are transacted in the ancient Near East.

20 λέγοντες· Δεόμεθα, κύριε· κατέβημεν τὴν ἀρχὴν πρίασθαι βρώματα·

saying: 'We beg you, my lord; we came down the first time to buy food;'

Speech opening (humble petition establishing innocence)

λέγοντες

The brothers' speech (vv.20–22) is a carefully structured self-defense: they establish the innocence of the first descent (v.20), explain the silver discovery (v.21), and disavow knowledge of how it happened (v.22). Δεόμεθα ('we beg') combined with the address κύριε establishes a posture of deference.

λέγοντες

saying

Pres Act Ptcp Nom Pl M · λέγω

pleonastic participle introducing direct speech

→ imperfective

λέγω: Hebraistic speech-introduction participle; carries no additional semantic weight.

Δεόμεθα

we beg

Pres Mid Indic 1 Pl · δέομαι

main verb of petition (opening plea)

→ progressive present (ongoing petition)

δέομαι: 'beg, beseech, request'; a common LXX verb of petition; the opening plea signals that the brothers are in a position of vulnerability and supplication.

κύριε

my lord

Vocative

vocative address (respectful title for the steward)

→ direct address

κύριος: 'lord, master'; as a vocative address to a superior, κύριε renders Hebrew יְיָ; the brothers address the steward with the same courtesy title as an Egyptian official.

κατέβημεν

we came down

Aor Act Indic 1 Pl · καταβαίνω

main verb (establishing the first descent as fact)

→ constative aorist (completed single descent)

καταβαίνω: 'go down'; the aorist recalls the first descent of ch.42; the brothers use it to anchor their defense in established, verifiable fact.

τὴν

the

Accusative

article (with accusative of time)

→ noun-phrase marking

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

ἀρχὴν

first time

Accusative

accusative of time (τὴν ἀρχὴν = 'at the beginning / the first time')

→ object specification

ἀρχή: 'beginning'; τὴν ἀρχὴν as an accusative of time = 'the first time, originally'; renders Hebrew הַתְּחִלָּה; establishing that this is a repeat visit made necessary by legitimate need.

πρίασθαι

to buy

Aor Mid Inf · πρίαμαι

infinitive of purpose (reason for the descent)

→ constative aorist infinitive

πρίαμαι: 'buy, purchase'; the stated purpose of the first visit — entirely legitimate grain-buying — is their defense's foundation.

βρώματα

food

Accusative

direct object of πρίασθαι

→ object specification

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

21 καὶ ἐγένετο ἡνίκα ἦλθομεν εἰς τὸ καταλύσαι ἡμᾶς καὶ ἡνοίξαμεν τοὺς μαρσίππους ἡμῶν, καὶ τότε τὸ ἀργύριον ἐκάστου ἐν τῷ μαρσίππῳ αὐτοῦ, τὸ ἀργύριον ἡμῶν ἐν σταθμῷ· καὶ ἐπεστρέψαμεν αὐτὸ μεθ' ἡμῶν.

And it came to pass when we came to the lodging place and opened our sacks, that behold, each man's silver was in his sack — our silver in full weight; and we have brought it back with us.

Narrative within speech (recounting the silver discovery) καὶ ἐγένετο

The brothers recreate the story of the silver discovery (cf. 42:27–28) to demonstrate their innocence. The demonstrative τότε ('behold, this very') underscores their astonishment at finding it. ἐν σταθμῷ ('in full weight') is their way of saying it was not short-measured or tampered — it came back exactly as paid.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

framing verb (temporal narrative opener within speech)

→ constative aorist

γίνομαι: the formulaic καὶ ἐγένετο ἡνίκα calques Hebrew כִּי יָהִי; used within the brothers' reported speech to re-narrate a past episode.

ἡνίκα

when

temporal conjunction

→ discourse linkage or contrast

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

ἦλθομεν

we came

Aor Act Indic 1 Pl · ἔρχομαι

main verb of temporal clause

→ constative aorist

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.

εἰς

to

*preposition + articular infinitive
(destination/purpose clause)*

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + articular infinitive (destination/purpose clause).

τὸ

the

Accusative

article with articular infinitive (εἰς τὸ καταλύσαι = 'to the lodging / to lodge')

→ noun-phrase marking

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

καταλύσαι

lodging

Aor Act Inf · καταλύω

articular infinitive (εἰς τὸ καταλύσαι ἡμᾶς = 'for us to lodge / at the lodging')

→ constative aorist infinitive

καταλύω: 'halt, lodge, encamp'; εἰς τὸ καταλύσαι = 'to the stopping place'; cf. 42:27 where the same word appears for the lodging where the silver was first discovered.

ἡμᾶς

us

Acc Pl · ἡμεῖς

accusative subject of infinitive

→ participant reference

ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of infinitive.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἠνοίξαμεν

we opened

Aor Act Indic 1 Pl · ἀνοίγω

coordinated main verb

→ constative aorist

ἀνοίγω: meaning 'we opened'; it carries the action, process, or state of the clause; here it functions as coordinated main verb.

τούς

the

Accusative

article

→ noun-phrase marking

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

μαρσίπους

sacks

Accusative

direct object of ἠνοίξαμεν

→ object specification

μαρσίπους: meaning 'sacks'; it serves as direct object of ἠνοίξαμεν.

ἡμῶν

our

Gen Pl · ἡμεῖς

possessive genitive

→ relational specification

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

καὶ

and behold

narrative conjunction (introducing surprising discovery)

→ discourse linkage or contrast

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

τόδε

this very

Nominative

demonstrative pronoun (τόδε = 'behold this!' — surprise marker)

→ participant reference

ὅδε: 'this (emphatic demonstrative)'; τόδε points emphatically to the astonishing discovery; renders Hebrew הִנֵּה or carries the force of 'look, here was!'

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 implied copula 'was')

→ participant prominence

ἄργύριον: meaning 'silver'; it serves as subject (of implied copula 'was').

ἐκάστου

of each

Gen Sg M · ἕκαστος

possessive genitive (each man's silver)

→ relational specification

ἕκαστος: 'each one'; ἄργύριον ἐκάστου — 'each man's silver'; the silver was returned to each sack, individually — a detail that compounds the impossibility of accidental explanation.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

μαρσίπῳ

sack

Dative

dative of place

→ sphere or reference

μαρσίπῳ: meaning 'sack'; it serves as dative of place.

αὐτοῦ

his

Gen Sg M · αὐτός

possessive genitive (each man's own sack)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (each man's own sack).

τὸ

the

Nominative

article

→ noun-phrase marking

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

ἄργύριον

silver

Nominative

subject (resumptive)

→ participant prominence

ἄργύριον: meaning 'silver'; it serves as subject (resumptive).

ἡμῶν

our

Gen Pl · ἡμεῖς

possessive genitive

→ relational specification

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

ἐν

in

preposition + dative (manner: in full weight)

→ spatial or relational framing

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

σταθμῷ

full weight

Dative

dative of manner (ἐν σταθμῷ = 'weighed out / in full measure')

→ sphere or reference

σταθμός: 'weight, balance'; ἐν σταθμῷ = 'by weight, accurately weighed'; the brothers stress the silver was not short-weighed or tampered — it came back exactly as it had been paid.

καὶ

and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

ἐπεστρέψαμεν

we have returned

Aor Act Indic 1 Pl · ἐπιστρέφω

main verb (the brothers' preemptive action of bringing silver back)

→ constative aorist

ἐπιστρέφω: 'turn back, return'; the aorist establishes the return of the silver as a completed, voluntary act on their part — evidence of good faith.

αὐτό

it

Acc Sg N · αὐτός

direct object (the silver)

→ participant reference

αὐτό: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the silver).

μεθ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

ἡμῶν

us

Gen Pl · ἡμεῖς

genitive after μετά

→ relational specification

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

22 καὶ ἀργύριον ἕτερον ἠνέγκαμεν μεθ' ἡμῶν ἀγοράσαι βρώματα· οὐκ οἶδαμεν τίς ἐνέβαλεν τὸ ἀργύριον εἰς τοὺς μαρσίππους ἡμῶν.

And we have brought other silver with us to buy food; we do not know who put the silver into our sacks.

Continuation of defense (double silver and disclaimer of knowledge) καί

The brothers complete their three-point defense: (1) innocent first visit, v.20; (2) silver returned, v.21; (3) additional new silver brought, plus genuine ignorance about the returned silver, v.22. The disclaimer οὐκ οἶδαμεν τίς ἐνέβαλεν ('we do not know who put it in') is truthful — Joseph ordered it (42:25), but they were unaware.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

ἀργύριον
silver

Accusative

direct object (anarthrous: 'other silver' — indefinite new quantity)

→ object specification

ἀργύριον: meaning 'silver'; it serves as direct object (anarthrous: 'other silver' — indefinite new quantity).

ἕτερον
other

Accusative

attributive adjective (additional silver beyond the returned amount)

→ object specification

ἕτερος: 'other, another'; the additional silver is new money brought specifically to pay for the second purchase — distinct from the returned silver.

ἤνεγκαμεν
we have brought

Aor Act Indic 1 Pl · φέρω

main verb (voluntary act of bringing payment)

→ constative aorist

φέρω: 'bring, carry'; the brothers have done everything they could — brought back the old silver and brought new silver for payment.

μεθ'
with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

ἡμῶν
us

Gen Pl · ἡμεῖς

genitive after μετά

→ relational specification

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

ἀγοράσαι
to buy

Aor Act Inf · ἀγοράζω

infinitive of purpose

→ constative aorist infinitive

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

βρώματα
food

Accusative

direct object of infinitive

→ object specification

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

οὐκ
not

negation

→ clausal qualification or emphasis

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

οἶδαμεν
we know

Pf Act Indic 1 Pl · οἶδα

main verb of disclaimer (stative present knowledge)

→ stative (present state of not knowing)

οἶδα: 'know'; the perfect-as-present form stresses a current state: 'we are not in possession of the knowledge'; the disclaimer is truthful — Joseph secretly ordered the restoration (42:25).

τίς
who

interrogative pronoun (introducing indirect question: 'who put it in')

→ participant reference

τίς: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun (introducing indirect question: 'who put it in').

ἐνέβαλεν
put in

Aor Act Indic 3 Sg · ἐμβάλλω

verb of indirect question

→ constative aorist

ἐμβάλλω: 'throw in, put in'; the agent who put the silver back is unknown to the brothers; the reader (and Joseph) know it was Joseph's order (42:25) — dramatic irony at its peak.

τὸ the Accusative <i>article</i> → noun-phrase marking τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἄργύριον silver Accusative <i>direct object of ἐνέβαλεν</i> → object specification ἄργύριον: meaning 'silver'; it serves as direct object of ἐνέβαλεν.	εἰς into <i>preposition + accusative (destination of the silver)</i> → spatial or relational framing εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (destination of the silver).	τοὺς the Accusative <i>article</i> → noun-phrase marking τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.
μαρσίπους sacks Accusative <i>accusative after εἰς</i> → object specification μαρσίπους: meaning 'sacks'; it serves as accusative after εἰς.	ἡμῶν our Gen Pl · ἡμεῖς <i>possessive genitive</i> → relational specification ἡμῶν: meaning 'our'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive.		

23 εἶπεν δὲ αὐτοῖς· Ἰλεως ὑμῖν, μὴ φοβεῖσθε· ὁ θεὸς ὑμῶν καὶ ὁ θεὸς τοῦ πατρὸς ὑμῶν ἔδωκεν ὑμῖν θησαυροὺς ἐν τοῖς μαρσίπποις ὑμῶν· τὸ δὲ ἄργύριον ὑμῶν εὐδοκιμοῦν ἀπέχω. καὶ ἐξήγαγεν πρὸς αὐτοὺς τὸν Συμεών.

And he said to them: 'Peace to you; do not be afraid. Your God and the God of your father has given you treasure in your sacks; your silver I have received in full.' And he brought Simeon out to them.

Theological response (the steward's crux declaration)

εἶπεν δέ

The steward's response is the chapter's theological climax. He does three things: (1) pronounces peace and dismisses fear (Ἰλεως ὑμῖν, μὴ φοβεῖσθε); (2) attributes the treasure-in-sacks to 'your God and the God of your father' — a remarkable confession from an Egyptian official; (3) closes the silver transaction with ἀπέχω — the commercial receipt formula meaning 'I have received [it] in full,' used in Greek papyri and echoed at Matt 6:2. FLAGGED: ἀπέχω.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

δέ

and

continuative particle

→ discourse linkage or contrast

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

αὐτοῖς

to them

Dat Pl M · αὐτός

dative of 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 indirect object.

Ἰλεως

Peace

predicative adjective (elliptical: 'be favorable / peace to you')

→ participant identification

Ἰλεως: 'propitious, gracious, merciful'; Ἰλεως ὑμῖν = 'propitious to you / be at peace'; renders Hebrew יְיָ שָׁלוֹם; a reassurance formula dissolving the brothers' terror.

ὑμῖν

to you

Dat Pl · ὑμεῖς

dative ('Ιλεως ὑμῖν = idiom: 'peace be to you')

→ participant reference or interest

ὑμῖν: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative ('Ιλεως ὑμῖν = idiom: 'peace be to you').

μὴ

do not

negation (with imperative)

→ clausal qualification or emphasis

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

φοβεῖσθε

be afraid

Pres Mid Impv 2 Pl · φοβέομαι

prohibition (μὴ + present imperative — stop being afraid)

→ progressive present imperative (cease ongoing fear)

φοβέομαι: 'fear'; μὴ φοβεῖσθε is the standard reassurance formula of the LXX (cf. Gen 26:24; 46:3; Isa 41:10); it acknowledges the fear as real and directly addresses it.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

subject

→ participant prominence

θεός: 'God'; ὁ θεὸς ὑμῶν καὶ ὁ θεὸς τοῦ πατρὸς ὑμῶν — the steward uses the brothers' own language for their God, acknowledging a deity other than Egypt's; a remarkable admission from an Egyptian household official.

ὑμῶν

your

Gen Pl · ὑμεῖς

possessive genitive (= the patriarchal God)

→ relational specification

ὑμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (= the patriarchal God).

καὶ

and

coordinating conjunction (adding the second title of God)

→ 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.

θεός

God

Nominative

subject (coordinate with ὁ θεός ὑμῶν)

→ participant prominence

θεός: meaning 'God'; it serves as subject (coordinate with ὁ θεός ὑμῶν).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive (ὁ θεός τοῦ πατρὸς ὑμῶν — the God of your father, i.e. the ancestral God)

→ relational specification

πατήρ: 'father'; the formula 'God of your father' is the standard patriarchal identification of YHWH (cf. Gen 26:24; 28:13; 31:5; 46:3); the steward uses the brothers' own theological vocabulary.

ὑμῶν

your

Gen Pl · ὑμεῖς

possessive genitive

→ relational specification

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (theological declaration: God gave the treasure)

→ constative aorist (single decisive act of divine giving)

δίδωμι: 'give'; the attribution of the silver-in-sacks to God's giving is a theological interpretation of an event the brothers themselves called inexplicable (42:28; 43:22); the steward identifies divine providence.

ὑμῖν

to you

Dat Pl · ὑμεῖς

dative of indirect object (beneficiaries of divine generosity)

→ participant reference or interest

ὑμῖν: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object (beneficiaries of divine generosity).

θησαυρούς

treasure

Accusative

direct object of ἔδωκεν

→ object specification

θησαυρός: 'treasure, store'; the word upgrades the returned silver from mere 'silver' to 'treasure' — a theological revaluation; the steward attributes unexpected windfall to divine bounty.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

μαρσίπποις

sacks

Dative

dative of place

→ sphere or reference

μαρσίπποις: meaning 'sacks'; it serves as dative of place.

ὑμῶν

your

Gen Pl · ὑμεῖς

possessive genitive

→ relational specification

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

δέ

but

adversative/contrastive particle (pivoting to the legal transaction)

→ discourse linkage or contrast

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

ἄργύριον

silver

Accusative

direct object of ἀπέχω (fronted for emphasis)

→ object specification

ἄργύριον: meaning 'silver'; it serves as direct object of ἀπέχω (fronted for emphasis).

ὁμων

your

Gen Pl · ὁμεῖς

possessive genitive

→ relational specification

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

εὐδοκιμοῦν

in full

Pres Act Ptcp Acc Sg N · εὐδοκιμέω

attributive participle modifying ἄργύριον (characterizing the silver as 'valid, approved, received in good standing')

→ progressive (ongoing acceptability of the silver)

εὐδοκιμέω: 'be of good standing, be approved, be in good repute'; τὸ ἄργύριον ὁμων εὐδοκιμοῦν = 'your silver being well-approved / received in full'; the participle assures the brothers their silver is accepted, legitimate, not disputed.

ἀπέχω

I have received

Pres Act Indic 1 Sg · ἀπέχω

main verb (commercial receipt declaration)

→ intensive present (receipt formula: transaction complete)

ἀπέχω: 'have received in full'; FLAGGED — the commercial receipt term of Greek papyri (ἀπέχω = 'I have it, I have received it in full'); the same verb appears at Matt 6:2 ἀπέχουσιν τὸν μισθὸν αὐτῶν ('they have received their reward in full') and at Matt 6:5, 16; Phil 4:18; Phlm 15; the steward formally closes the transaction while simultaneously attributing the original silver to divine provision — a remarkable juxtaposition of theology and commerce.

καὶ

and

narrative conjunction (action following speech)

→ discourse linkage or contrast

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

ἐξήγαγεν

brought out

Aor Act Indic 3 Sg · ἐξάγω

main verb (release of Simeon)

→ constative aorist (single decisive act)

ἐξάγω: 'lead out, bring out'; the release of Simeon is the concrete demonstration that the steward's words are matched by action — fear dissolved, silver accepted, hostage freed.

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

αὐτούς

them

Acc Pl M · αὐτός

accusative after πρὸς (the brothers)

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative after πρὸς (the brothers).

τὸν

the

Accusative

article

→ noun-phrase marking

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

Συμεών

Simeon

Accusative

direct object of ἐξήγαγεν (= the brother held as hostage since 42:24)

→ object specification

Συμεών: second son of Jacob and Leah; bound as hostage in 42:24 to compel Benjamin's arrival; his release here fulfils the condition and vindicates Judah's surety pledge.

24 καὶ εἰσήγαγεν αὐτούς εἰς τὸν οἶκον Ἰωσηφ καὶ ἔδωκεν ὕδωρ, καὶ ἐνίψαντο τοὺς πόδας αὐτῶν, καὶ ἔδωκεν χορτάσματα τοῖς ὄνοις αὐτῶν.

And he brought them into Joseph's house, and gave water, and they washed their feet; and he gave fodder to their donkeys.

Hospitality actions (transition from tension to reception)

καί

The three-fold hospitality sequence — brought in, water for washing, fodder for animals — marks the transition from the brothers' terror (vv.18–22) to the calm of reception. Foot-washing (ἐνίψαντο τοὺς πόδας) is the standard Near Eastern courtesy for travellers; its provision signals peaceful guest-status.

καὶ

and

narrative conjunction (sequential hospitality action)

→ discourse linkage or contrast

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

εἰσήγαγεν

brought in

Aor Act Indic 3 Sg · εἰσάγω

main verb

→ constative aorist

εἰσάγω (aor. εἰσήγαγεν): 'bring in'; he brings in his young companions.

αὐτούς

them

Acc Pl M · αὐτός

direct object (the brothers + Simeon)

→ participant reference

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

εἰς

into

preposition + accusative (destination)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

accusative after εἰς

→ object specification

οἶκον: meaning 'house'; it serves as accusative after εἰς.

Ἰωσηφ

Joseph

genitive (indeclinable; possessive)

→ participant identification

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as genitive (indeclinable; possessive).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (hospitality provision)

→ constative aorist

δίδωμι: 'give'; renders ἰδῆ; in the idiom ἔδωκεν ἐν χειρί ('gave into the hand of') it denotes the formal transfer of command authority to Abishai.

ὕδωρ

water

Accusative

direct object

→ object specification

ὕδωρ: 'water'; water for washing was the first courtesy extended to guests in Near Eastern hospitality; cf. Gen 18:4 (Abraham to the three visitors); Judg 19:21.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐνίψαντο

they washed

Aor Mid Indic 3 Pl · νίπτω

main verb (foot-washing as hospitality ritual)

→ constative aorist (single completed act)

νίπτω: 'wash (hands or feet)'; the middle ἐνίψαντο = 'washed for themselves'; foot-washing (νίπτω τοὺς πόδας) is a standard hospitality gesture in the LXX (Gen 18:4; 24:32; 19:2); cf. its symbolic elevation at John 13:5–14.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

πόδας

feet

Accusative

direct object of ἐνίψαντο

→ object specification

πούς: 'foot'; feet were dusty from travel; washing them is the ritual mark of guest-reception and peace.

αὐτῶν

their

Gen Pl M · αὐτός

possessive genitive

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (third hospitality provision)

→ constative aorist

δίδωμι: 'give'; renders ἰδῆ; in the idiom ἔδωκεν ἐν χειρί ('gave into the hand of') it denotes the formal transfer of command authority to Abishai.

χορτάσματα

fodder

Accusative

direct object

→ object specification

χορτάσμα: 'fodder, provender'; renders Hebrew רִצְוֶה; care for the brothers' animals extends hospitality to their livelihood and transport.

τοῖς

the

Dative

article

→ noun-phrase marking

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

ὄνοις

donkeys

Dative

dative of indirect object (recipient of the fodder)

→ sphere or reference

ὄνοις: meaning 'donkeys'; it serves as dative of indirect object (recipient of the fodder).

αὐτῶν

their

Gen Pl M · αὐτός

possessive genitive

→ relational specification

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

25 ἡτοίμασαν δὲ τὰ δῶρα ἕως τοῦ ἐλθεῖν Ἰωσηφ μεσημβρίας· ἤκουσαν γὰρ ὅτι ἐκεῖ μέλλουσιν ἄρτον φαγεῖν.

And they prepared the gifts until Joseph's coming at noon; for they had heard that they were to eat bread there.

Preparatory action (the wait before Joseph's arrival) ἡτοίμασαν δέ

The brothers' preparation of gifts during the wait (ἕως τοῦ ἐλθεῖν — until Joseph came) shows they have accepted the hospitality framing — no longer trying to escape but readying the gifts as planned.

The γάρ explains their settled anticipation: they had been told they would eat at noon.

ἠτοίμασαν

prepared

Aor Act Indic 3 Pl · ἐτοιμάζω

main verb (gift preparation during the wait)

→ constative aorist

ἐτοιμάζω: 'prepare, make ready'; the brothers arrange their gifts for formal presentation — mirroring the steward's feast preparations of v.16.

δέ

and

continuative particle

→ discourse linkage or contrast

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

δῶρα

gifts

Accusative

direct object of ἠτοίμασαν

→ object specification

δῶρα: meaning 'gifts'; it serves as direct object of ἠτοίμασαν.

ἕως

until

temporal preposition (ἕως τοῦ ἐλθεῖν = 'until the coming of')

→ spatial or relational framing

ἕως: meaning 'until'; here it marks the relation signaled by temporal preposition (ἕως τοῦ ἐλθεῖν = 'until the coming of').

τοῦ

the

Genitive

article with articular infinitive

→ noun-phrase marking

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

ἐλθεῖν

coming

Aor Act Inf · ἔρχομαι

articular infinitive (temporal: 'until the coming of Joseph')

→ constative aorist infinitive

ἔρχομαι: 'come'; the articular infinitive ἕως τοῦ ἐλθεῖν με ('until my coming') marks the endpoint of Saul's wait.

Ἰωσηφ

Joseph

subject of infinitive (indeclinable genitive function)

→ participant identification

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as subject of infinitive (indeclinable genitive function).

μεσημβρίας

at noon

Genitive

genitive of time

→ relational specification

μεσημβρία: 'noon'; echoes the μεσημβρίαν of v.16 — the feast time specified earlier is now reached.

ἤκουσαν

they had heard

Aor Act Indic 3 Pl · ἀκούω

main verb of explanatory clause

→ constative aorist

ἀκούω: 'hear'; renders ὤψ; the report of the Philistine flight reaches the hidden Israelites and rouses them.

γὰρ

for

explanatory conjunction

→ discourse linkage or contrast

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

ὅτι

that

complementizer (indirect statement)

→ clausal contribution

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

ἐκεῖ

there

adverb of place

→ adverbial qualification

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

μέλλουσιν

they are going to

Pres Act Indic 3 Pl · μέλλω

main verb of indirect statement (μέλλω + infinitive = imminent)

→ progressive present (imminent event)

μέλλω: 'be about to'; renders Hebrew מִתְּקַן.

ἄρτον

bread

Accusative

direct object of φαγεῖν (ἄρτον φαγεῖν = 'to eat a meal')

→ object specification

ἄρτον: meaning 'bread'; it serves as direct object of φαγεῖν (ἄρτον φαγεῖν = 'to eat a meal').

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

complementary infinitive (completing μέλλουσιν)

→ constative aorist infinitive

ἐσθίω (aor. inf. φαγεῖν): 'eat'; the suppletive aorist infinitive in μετὰ τὸ φαγεῖν ('after the eating') marks the time as following the sacrificial meal.

26 εἰσῆλθεν δὲ Ἰωσηφ εἰς τὴν οἰκίαν, καὶ προσήνεγκαν αὐτῷ τὰ δῶρα, ἃ εἶχον ἐν ταῖς χερσὶν αὐτῶν, εἰς τὴν οἰκίαν, καὶ προσεκύνησαν αὐτῷ ἐπὶ πρόσωπον ἐπὶ τὴν γῆν.

And Joseph entered the house, and they brought him the gifts which they had in their hands into the house, and they prostrated before him with face to the ground.

Scene-climax action (Joseph's entrance; dream-fulfilment prostration) εἰσῆλθεν δέ

Joseph's entrance triggers gift-presentation and prostration — ἐπὶ πρόσωπον ἐπὶ τὴν γῆν ('face to the ground'), the most complete obeisance. The double ἐπὶ emphasizes the total prostration that directly fulfils the dreams of Gen 37:7, 9 — the brothers bow before Joseph — though they do not know it.

εἰσῆλθεν

entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ constative aorist

εἰσέρχομαι: 'enter'; Joseph's entrance is the moment the brothers have anticipated with dread.

δέ

and

continuative particle

→ discourse linkage or contrast

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

Ἰωσηφ

Joseph

subject (indeclinable)

→ participant identification

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

εἰς

into

preposition + accusative

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative.

τὴν

the

Accusative

article

→ noun-phrase marking

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

οἰκίαν

house

Accusative

accusative after εἰς

→ object specification

οἰκίαν: meaning 'house'; it serves as accusative after εἰς.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσήνεγκαν

brought

Aor Act Indic 3 Pl · προσφέρω

main verb (formal gift presentation)

→ constative aorist

προσφέρω: 'bring to, present'; the technical verb for offering or presenting; renders Hebrew וָקָרָב.

αὐτῷ

to him

Dat Sg M · αὐτός

dative of indirect object (= Joseph)

→ participant reference or interest

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

δῶρα

gifts

Accusative

direct object

→ object specification

δῶρα: meaning 'gifts'; it serves as direct object.

ἃ

which

Accusative

relative pronoun (accusative; object of εἶχον)

→ participant reference

ἃ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative; object of εἶχον).

εἶχον

they had

Impf Act Indic 3 Pl · ἔχω

verb of relative clause

→ progressive imperfect (possession during the wait)

ἔχω: 'have / hold'; the imperfect εἶχον with ἡσυχίαν expresses the continued state of resting throughout the healing period.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

χερσὶν

hands

Dative

dative of place (personal custody of the gifts)

→ sphere or reference

χερσὶν: meaning 'hands'; it serves as dative of place (personal custody of the gifts).

αὐτῶν

their

Gen Pl M · αὐτός

possessive genitive

→ relational specification

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

εἰς

into

preposition + accusative (destination — inside the house)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (destination — inside the house).

τὴν

the

Accusative

article

→ noun-phrase marking

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

οἰκίαν

house

Accusative

accusative after εἰς

→ object specification

οἰκίαν: meaning 'house'; it serves as accusative after εἰς.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

προσεκύνησαν

prostrated

Aor Act Indic 3 Pl · προσκυνέω

main verb (fulfilment of Gen 37:7, 9 dreams)

→ constative aorist

προσκυνέω: 'prostrate, do obeisance'; the brothers fulfil Joseph's dreams — same verb at 42:6 (first prostration); now the second encounter deepens the fulfilment.

αὐτῷ

before him

Dat Sg M · αὐτός

dative after προσκυνέω

→ participant reference or interest

αὐτῷ: meaning 'before him'; pronoun marking person, possession, or reference within the clause; here it functions as dative after προσκυνέω.

ἐπὶ

with

preposition + accusative (manner of prostration)

→ spatial or relational framing

ἐπὶ: meaning 'with'; here it marks the relation signaled by preposition + accusative (manner of prostration).

πρόσωπον

face

Accusative

accusative after ἐπί (face down)

→ object specification

πρόσωπον: 'face'; ἐπὶ πρόσωπον ἐπὶ τὴν γῆν = 'face to the ground' — renders Hebrew פָּנָיו אֶרֶץ.

ἐπὶ

to

preposition + accusative (completion of prostration)

→ spatial or relational framing

ἐπὶ: meaning 'to'; here it marks the relation signaled by preposition + accusative (completion of prostration).

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

ground

Accusative

accusative after ἐπί

→ object specification

γῆν: meaning 'ground'; it serves as accusative after ἐπί.

27 ἠρώτησεν δὲ αὐτοὺς πῶς ἔχετε; καὶ εἶπεν αὐτοῖς· Εἰ ὑγιαίνει ὁ πατὴρ ὑμῶν ὁ πρεσβύτες, ὃν εἶπατε; ἔτι ζῇ;

And he asked them how they were, and said to them: 'Is your father the old man of whom you spoke still well? Does he still live?'

Inquiry (Joseph questions about the father)

ἠρώτησεν δέ

Joseph's courteous greeting (πῶς ἔχετε) immediately gives way to the question closest to his heart. The identification of Jacob as ὁ πρεσβύτες ('the old man') recalls the brothers' description in 42:13; ἔτι ζῇ ('does he still live?') carries the weight of two decades of separation.

ἠρώτησεν

asked

Aor Act Indic 3 Sg · ἐρωτάω

main verb

→ *constative aorist*

ἐρωτάω: 'ask, inquire'.

δέ

and

continuative particle

→ *discourse linkage or contrast*

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

αὐτοὺς

them

Acc Pl M · αὐτός

direct object

→ *participant reference*

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

πῶς

how

interrogative adverb (greeting question)

→ *clausal contribution*

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

ἔχετε

you are

Pres Act Indic 2 Pl · ἔχω

verb of greeting question (πῶς ἔχετε = 'how are you?')

→ *progressive present*

ἔχω: 'have'; πῶς ἔχετε = Greek greeting idiom; renders Hebrew **וְכֵן**.

καὶ

and

narrative conjunction

→ *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 (second, specific inquiry)

→ *constative aorist*

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

αὐτοῖς

to them

Dat Pl M · αὐτός

dative of 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 indirect object.

Εἰ

whether

interrogative particle (yes/no indirect question)

→ discourse linkage or contrast

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

ὕγιαίνει

is well

Pres Act Indic 3 Sg · ὕγιαίνω

verb of indirect question

→ progressive present

ὕγιαίνω: 'be well'; same verb echoed in the brothers' answer (v.28).

ὁ

the

Nominative

article

→ noun-phrase marking

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

πατήρ

father

Nominative

subject

→ participant prominence

πατήρ: meaning 'father'; it serves as subject.

ὁμῶν

your

Gen Pl · ὁμεῖς

possessive genitive

→ relational specification

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

πρεσβύτης

old man

Nominative

appositive nominative

→ participant prominence

πρεσβύτης: 'old man, elder'; renders Hebrew יֶזְרָח; Joseph refers to his father through the brothers' own description from 42:13.

ὃν

of whom

Accusative

relative pronoun (accusative after εἶπατε)

→ participant reference

ὃν: meaning 'of whom'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative after εἶπατε).

εἶπατε

you spoke

Aor Act Indic 2 Pl · λέγω

verb of relative clause

→ constative aorist

λέγω: 'say'; introduces Israel's demand for a king (cf. 8:19), the verbal form of their rejection of God.

ἔτι

still

temporal adverb

→ clausal contribution

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

ζῇ

does he live

Pres Act Indic 3 Sg · ζάω

main verb of second question

→ progressive present

ζάω: 'live'; the emotionally laden question — Joseph has not seen his father in over twenty years.

28 οἱ δὲ εἶπαν· Ὑγιαίνει ὁ παῖς σου ὁ πατὴρ ἡμῶν, ἔτι ζῇ. καὶ εἶπεν· Εὐλογητὸς ὁ ἄνθρωπος ἐκεῖνος τῷ θεῷ. καὶ κύψαντες προσεκύνησαν αὐτῷ.

And they said: 'Your servant our father is well; he still lives.' And he said: 'Blessed be that man by God.' And they bowed down and prostrated before him.

Response and second prostration οἱ δέ

The brothers' diplomatic address — ὁ παῖς σου ὁ πατὴρ ἡμῶν ('your servant, our father') — subordinates Jacob rhetorically to the official. Joseph's exclamation Εὐλογητὸς ὁ ἄνθρωπος ἐκεῖνος τῷ θεῷ praises God for Jacob's survival; then κύψαντες προσεκύνησαν — they bow again, a second dream fulfilment.

οἱ

they

Nominative

demonstrative article (subject)

→ noun-phrase marking

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

δέ

and

continuative particle

→ discourse linkage or contrast

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

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

Ὑγιαίνει

is well

Pres Act Indic 3 Sg · ὑγιαίνω

main verb (echoing Joseph's inquiry word-for-word)

→ progressive present

ὑγιαίνω: meaning 'is well'; it carries the action, process, or state of the clause; here it functions as main verb (echoing Joseph's inquiry word-for-word).

ὁ

the

Nominative

article

→ noun-phrase marking

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

παῖς

servant

Nominative

subject (= Jacob, diplomatically called 'your servant')

→ participant prominence

παῖς: 'servant'; diplomatic self-abasement — the brothers call their own father 'your servant' to signal subordination to the official.

σου

your

Gen Sg · σύ

possessive genitive

→ relational specification

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

πατήρ

father

Nominative

appositive nominative

→ participant prominence

πατήρ: meaning 'father'; it serves as appositive nominative.

ἡμῶν

our

Gen Pl · ἡμεῖς

possessive genitive

→ relational specification

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

ἔτι

still

temporal adverb

→ clausal contribution

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

ζῇ

he lives

Pres Act Indic 3 Sg · ζάω

main verb (confirming life)

→ progressive present

ζάω: 'live / be alive'; in the oath ζῇ ἡ ψυχή σου ('your soul lives'), the formula by which Uriah swears by the king's own life; renders the Hebrew asseverative יָנִי.

καὶ

and

narrative conjunction

→ 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 verb (Joseph's exclamation of blessing)

→ constative aorist

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

Εὐλογητός

Blessed

Nominative

predicate adjective (exclamatory blessing formula)

→ participant prominence

εὐλογητός: 'blessed'; cf. Gen 14:19–20; Ruth 2:20; 4:14 for the same formula.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject of blessing (= Jacob)

→ participant prominence

ἄνθρωπος: meaning 'man'; it serves as subject of blessing (= Jacob).

ἐκεῖνος

that

Nominative

demonstrative adjective (referring to the absent Jacob)

→ participant prominence

ἐκεῖνος: meaning 'that'; it serves as demonstrative adjective (referring to the absent Jacob).

τῷ

by

Dative

article with dative

→ noun-phrase marking

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

θεῷ

God

Dative

dative of agent (εὐλογητὸς τῷ θεῷ = 'blessed by God')

→ sphere or reference

θεῷ: meaning 'God'; it serves as dative of agent (εὐλογητὸς τῷ θεῷ = 'blessed by God').

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κύψαντες

bowing

Aor Act Ptcp Nom Pl M · κύπτω

attendant-circumstance participle (preliminary bow)

→ constative aorist

κύπτω: 'bend, bow'; κύψαντες marks the initial bending before the full prostration.

προσεκύνησαν

prostrated

Aor Act Indic 3 Pl · προσκυνέω

main verb (second prostration — dreams fulfilled again)

→ constative aorist

προσκυνέω: a second dream-fulfilment prostration at v.28 following the first at v.26.

αὐτῷ

before him

Dat Sg M · αὐτός

dative after προσκυνέω

→ participant reference or interest

αὐτῷ: meaning 'before him'; pronoun marking person, possession, or reference within the clause; here it functions as dative after προσκυνέω.

29 ἀναβλέψας δὲ τοῖς ὀφθαλμοῖς εἶδεν Βενιαμιν τὸν ἀδελφὸν αὐτοῦ τὸν ὁμομήτριον καὶ εἶπεν· Οὗτός ἐστιν ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος, ὃν εἶπατέ μοι; καὶ εἶπεν· Ὁ θεὸς ἐλεήσει σε, τέκνον.

And he lifted up his eyes and saw Benjamin his full brother, and said: 'Is this your youngest brother of whom you told me?' And he said: 'May God be gracious to you, my child.'

Recognition moment (Joseph sees Benjamin; blesses him)

ἀναβλέψας δέ

The deliberate participial phrase ἀναβλέψας τοῖς ὀφθαλμοῖς ('lifting his eyes he saw') is an idiom for directed, emotionally loaded seeing. His first words (Οὗτός ἐστιν ὁ ἀδελφὸς ὑμῶν ὁ νεώτερος) confirm identification; his second (Ὁ θεὸς ἐλεήσει σε, τέκνον) is a blessing of startling intimacy — τέκνον ('child') marks the depth of his emotion.

ἀναβλέψας

lifting up

Aor Act Ptcp Nom Sg M · ἀναβλέπω

attendant-circumstance participle (deliberate upward gaze)

→ constative aorist

ἀναβλέπω: 'look up, lift one's eyes'; the compound ἀνα- indicates a deliberate, directed gaze; ἀναβλέπω τοῖς ὀφθαλμοῖς is an emphatic idiom: 'lifting his eyes, he saw!'

δὲ

and

continuative particle

→ discourse linkage or contrast

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

ὀφθαλμοῖς

eyes

Dative

dative of instrument (ἀναβλέπω τοῖς ὀφθαλμοῖς — idiom)

→ sphere or reference

ὀφθαλμός: 'eye'; the dative of instrument with ἀναβλέπω echoes a common LXX formula for emotionally charged recognition; cf. Gen 22:13; 33:1.

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (recognition of Benjamin)

→ constative aorist

ὁράω: Joseph's act of seeing Benjamin triggers the emotional cascade of v.30.

Βενιαμιν

Benjamin

direct object (indeclinable)

→ participant identification

Βενιαμιν: transliterated proper name rendered in Greek letters; here it functions as direct object (indeclinable).

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἀδελφὸν

brother

Accusative

appositive accusative

→ object specification

ἀδελφὸν: meaning 'brother'; it serves as appositive accusative.

αὐτοῦ

his

Gen Sg M · αὐτός

possessive genitive

→ relational specification

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

ὁμομήτριον

full brother

Accusative

attributive adjective (of the same mother = Rachel)

→ object specification

ὁμομήτριος: 'of the same mother'; echoes v.16; the word appears twice in this chapter (vv.16, 29), the narrator's marker for why Benjamin's presence breaks Joseph's self-control.

καὶ

and

narrative conjunction

→ 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 (first speech: identification)

→ constative aorist

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

Οὗτος

Is this

Nominative

demonstrative pronoun (subject of identification question)

→ participant reference

οὗτος: 'this'; the demonstrative points to the person standing before him.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ present indicative

εἰμί: copula.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἀδελφός

brother

Nominative

predicate nominative

→ participant prominence

ἀδελφός: meaning 'brother'; it serves as predicate nominative.

ὁμῶν

your

Gen Pl · ὁμεῖς

possessive genitive

→ relational specification

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

νεώτερος

youngest

Nominative

attributive adjective (substantive: 'the youngest one')

→ participant prominence

νεώτερος: meaning 'youngest'; it serves as attributive adjective (substantive: 'the youngest one').

ὃν

of whom

Accusative

relative pronoun

→ participant reference

ὃν: meaning 'of whom'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun.

εἶπατέ

you told

Aor Act Indic 2 Pl · λέγω

verb of relative clause

→ constative aorist

λέγω (aor. 2 pl.): refers to the people's demand for a king at 8:5, 19–20; the enclitic accent (εἶπατέ μοι) reflects the following enclitic μοι.

μοι

me

Dat Sg · ἐγώ

dative of indirect object

→ participant reference or interest

μοι: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object.

καί

and

narrative conjunction

→ 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 verb (second speech: blessing of Benjamin)

→ constative aorist

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

ὁ

May

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

subject of optative (benediction)

→ participant prominence

θεός: meaning 'God'; it serves as subject of optative (benediction).

ἐλεήσει

be gracious

Aor Act Opt 3 Sg · ἐλεέω

optative of wish (benediction: 'may God be gracious to you')

→ constative aorist optative (single act of divine grace)

ἐλεέω: 'have mercy on, show grace to'; the optative ἐλεήσει expresses a sincere prayer-wish; renders Hebrew יְיָיְיָ; the blessing echoes the Aaronic benediction form (Num 6:25).

σε

you

Acc Sg · σύ

direct object (Benjamin — the recipient of blessing)

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (Benjamin — the recipient of blessing).

τέκνον

my child

Vocative

vocative address (intimate term of affection)

→ direct address

τέκνον: 'child'; a term of parental/intimate affection; Joseph addresses Benjamin as τέκνον rather than by name — the word is barely suppressed acknowledgement of fraternal love, barely restrained by his disguise.

30 ἐταράχθη δὲ Ἰωσήφ, ὅτι συνεστρέφετο τὰ ἔντερα αὐτοῦ ἐπὶ τῷ ἀδελφῷ αὐτοῦ, καὶ ἐζήτει κλαῦσαι· εἰσελθὼν δὲ εἰς τὸ ταμεῖον ἔκλαυσεν ἐκεῖ.

And Joseph was troubled, because his bowels were churning for his brother, and he sought to weep; and he entered the private chamber and wept there.

Interior crisis (Joseph's suppressed emotion breaks through)

ἐταράχθη δέ

The verse is one of the most psychologically vivid in the Joseph narrative. ἐταράχθη ('he was troubled/agitated') captures the external sign; the ὅτι clause explains it physiologically: συνεστρέφετο τὰ ἔντερα αὐτοῦ ('his bowels were churning') is visceral language for intense compassion. FLAGGED: the ἔντερα / σπλάγχνον vocabulary. Joseph's withdrawal to weep privately maintains his official disguise.

ἐταράχθη

was troubled

Aor Pass Indic 3 Sg · ταρασσω

main verb (external sign of interior agitation)

→ ingressive aorist passive (onset of agitation)

ταράσσω: 'disturb, trouble, agitate'; the aorist passive signals an involuntary overwhelming — Joseph is 'seized by agitation'; cf. John 11:33 where Jesus is similarly ἐτάραξεν ἑαυτόν at Lazarus's tomb.

δέ

and

continuative particle

→ discourse linkage or contrast

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

Ἰωσηφ

Joseph

subject (indeclinable)

→ participant identification

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

ὅτι

because

causal conjunction (explaining the agitation)

→ discourse linkage or contrast

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

συνεστρέφετο

were churning

Impf Pass Indic 3 Sg · συστρέφω

main verb of causal clause (imperfect — ongoing visceral sensation)

→ progressive imperfect (continuing physical sensation of compassion)

συστρέφω: 'twist together, churn'; συνεστρέφετο τὰ ἔντερα αὐτοῦ ('his bowels/intestines were churning') renders Hebrew יִמְדַּקְרִימָהּ ('his compassion/womb was stirred'); FLAGGED — this physiological language for deep emotion resonates with NT σπλαγχνίζομαι (Matt 9:36; 14:14; Luke 15:20 — 'his heart went out to him'); the ἔντερα/σπλάγχνα vocabulary expresses intense compassion in visceral terms.

τὰ

the

Nominative

article

→ noun-phrase marking

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

ἔντερα

bowels

Nominative

subject of συνεστρέφετο

→ participant prominence

ἔντερον: 'intestine, bowel'; used as the seat of deep feeling — equivalent to σπλάγχνον in NT usage; cf. 2 Cor 6:12; Phil 1:8; 1 John 3:17 for the σπλάγχνα as the centre of compassion.

αὐτοῦ

his

Gen Sg M · αὐτός

possessive genitive

→ relational specification

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

ἐπὶ

for

preposition + dative (reference/cause: 'on account of his brother')

→ spatial or relational framing

ἐπί + dative: 'over, for, at'; here expressing the object of the emotion: 'for/because of his brother.'

τῷ

the

Dative

article

→ noun-phrase marking

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

ἀδελφῷ

brother

Dative

dative after ἐπί (= Benjamin, the trigger of the emotion)

→ sphere or reference

ἀδελφῷ: meaning 'brother'; it serves as dative after ἐπί (= Benjamin, the trigger of the emotion).

αὐτοῦ

his

Gen Sg M · αὐτός

possessive genitive

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐζήτει

sought

Impf Act Indic 3 Sg · ζητέω

main verb (imperfect: ongoing effort to weep / barely suppressed tears)

→ conative imperfect (attempted but suppressed action)

ζητέω: 'seek, try'; ἐζήτει κλαῦσαι = 'he was seeking to weep / trying to cry' — the imperfect captures the unresolved tension: he wanted to weep but had to suppress it in public.

κλαῦσαι

to weep

Aor Act Inf · κλαίω

complementary infinitive (object of ζητέω)

→ constative aorist infinitive

κλαίω: 'weep, cry'; Joseph is driven to tears but cannot show it publicly; he seeks an opportunity — then retreats.

εἰσελθὼν

entering

Aor Act Ptcp Nom Sg M · εἰσέρχομαι

attendant-circumstance participle (withdrawal to private space)

→ constative aorist

εἰσέρχομαι: meaning 'entering'; it contributes descriptive or attendant verbal force; here it functions as attendant-circumstance participle (withdrawal to private space).

δέ

and

continuative particle

→ discourse linkage or contrast

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

εἰς

into

preposition + accusative

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ταμεῖον

private chamber

Accusative

accusative after εἰς (the inner, private room)

→ object specification

ταμεῖον: 'inner room, private chamber, storeroom'; renders Hebrew רִצְדִּיָּה; a private space away from the public meal; cf. Matt 6:6 where the ταμεῖον is the place of private prayer.

ἐκλαυσεν

he wept

Aor Act Indic 3 Sg · κλαίω

main verb (the private weeping)

→ constative aorist (single completed episode of weeping)

κλαίω: 'weep'; the aorist achieves what the conative imperfect ἐζήτει could not publicly accomplish; cf. Gen 45:2 (Joseph weeps openly) and 50:1 (weeping at Jacob's death).

ἐκεῖ

there

adverb of place (ἐκεῖ — in the private chamber alone)

→ adverbial qualification

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

31 καὶ νιψάμενος τὸ πρόσωπον ἐξῆλθεν καὶ ἐνεκράτευσεν ἑαυτὸν καὶ εἶπεν· Παράθετε ἄρτους.

And washing his face he came out, and he controlled himself and said: 'Set out the bread.'

Transition (Joseph composes himself and returns to the official role) **καί**

Three sequential actions — washing (νιψάμενος), coming out (ἐξῆλθεν), controlling himself (ἐνεκράτευσεν ἑαυτὸν) — show Joseph's deliberate self-mastery. ἐνεκράτευσεν ἑαυτὸν ('restrained himself') is striking: the verb of self-control contrasts with the involuntary churning of v.30. The command Παράθετε ἄρτους ('set out the bread') resumes official function.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

νιψάμενος

washing

Aor Mid Ptcp Nom Sg M · νίπτω

attendant-circumstance participle (preparatory to re-emergence)

→ constative aorist (single cleansing)

νίπτω: 'wash'; the middle νιψάμενος = 'washing himself'; face-washing removes evidence of weeping; a deliberate act of composure.

τὸ

the

Accusative

article

→ noun-phrase marking

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

πρόσωπον

face

Accusative

direct object of νιψάμενος

→ object specification

πρόσωπον: 'face'; washing the face after weeping restores the official appearance; cf. 2 Sam 12:20 where David washes after mourning.

ἐξῆλθεν

came out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (re-emergence into public space)

→ constative aorist

ἐξέρχομαι: see v. 1.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐνεκράτευσεν

controlled

Aor Act Indic 3 Sg · ἐγκρατεύομαι

main verb (deliberate self-mastery)

→ constative aorist (single act of will)

ἐγκρατεύομαι: 'exercise self-control, restrain oneself'; the active/transitive construction ἐνεκράτευσεν ἑαυτόν ('he controlled himself') renders Hebrew קָנָחֵהוּ; cf. the same verb at 1 Cor 7:9; 9:25 for self-mastery.

ἑαυτόν

himself

Acc Sg M · ἑαυτοῦ

reflexive direct object

→ object specification

ἑαυτοῦ: meaning 'himself'; it serves as reflexive direct object.

καὶ

and

narrative conjunction

→ 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 (resuming official role with command)

→ constative aorist

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

Παράθετε

Set out!

Aor Act Impv 2 Pl · παρατίθημι

imperative (command to begin the meal)

→ constative aorist imperative

παρατίθημι: 'set before, serve, place at table'; renders Hebrew קָנַח יָדָיו; Joseph resumes his role as host with a single decisive command.

ἄρτους

bread

Accusative

direct object of Παράθετε

→ object specification

ἄρτος: 'bread, meal'; plural ἄρτους = 'the bread, the food'; the command to serve bread is simultaneously a return to official composure and an act of generous hospitality.

32 καὶ παρέθηκαν αὐτῷ μόνῳ καὶ αὐτοῖς καθ' ἑαυτούς, καὶ τοῖς Αἰγυπτίοις τοῖς συνεσθίουσιν μετ' αὐτοῦ καθ' ἑαυτούς· οὐ γὰρ ἐδύναντο οἱ Αἰγύπτιοι συνεσθίειν μετὰ τῶν Ἑβραίων ἄρτον· βδέλυγμα γάρ ἐστιν τοῖς Αἰγυπτίοις.

And they served him alone, and them separately, and the Egyptians who ate with him separately; for the Egyptians were not able to eat bread with the Hebrews — for it is an abomination to the Egyptians.

Narrative aside (the βδέλυγμα explanation)

καί

The narrator interrupts the feast with a three-way seating explanation: Joseph alone, brothers separately, Egyptians separately. The explanatory aside οὐ γὰρ ἐδύναντο ... βδέλυγμα γάρ ἐστιν deploys βδέλυγμα ('abomination') — a theologically charged term normally used for idolatry and cult violations — as a social-ethnic marker. FLAGGED: first occurrence of βδέλυγμα in Genesis.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρέθηκαν

they served

Aor Act Indic 3 Pl · παρατίθημι

main verb (meal service)

→ constative aorist

παρατίθημι: fulfils the command Παράθετε ἄρτους of v.31.

αὐτῷ

to him

Dat Sg M · αὐτός

dative of indirect object (Joseph, served first and alone)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object (Joseph, served first and alone).

μόνῳ

alone

Dative

predicate dative adjective (Joseph served alone at his own table)

→ sphere or reference

μόνος: 'alone, only'; αὐτῷ μόνῳ — 'to him alone'; Joseph eats separately from all others, befitting his rank.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

αὐτοῖς
to them

Dat Pl M · αὐτός

dative of indirect object (the brothers — second group)

→ participant reference or interest

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

καθ̑
by

preposition + accusative (distributive: 'by/among themselves')

→ spatial or relational framing

καθ̑: meaning 'by'; here it marks the relation signaled by preposition + accusative (distributive: 'by/among themselves').

ἑαυτούς
themselves

Acc Pl M · ἑαυτοῦ

reflexive (καθ̑ ἑαυτούς = 'separately, by themselves')

→ object specification

ἑαυτοῦ: 'themselves'; καθ̑ ἑαυτούς = 'each by themselves, separately'; a distribution formula.

καὶ
and

coordinating conjunction (adding third group)

→ discourse linkage or contrast

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

τοῖς
the

Dative

article

→ noun-phrase marking

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

Αἰγυπτίοις
Egyptians

Dative

dative of indirect object (third group — Egyptian staff)

→ sphere or reference

Αἰγύπτιος: 'Egyptian'; Joseph's Egyptian colleagues are present but also seated separately from the Hebrews.

τοῖς
the

Dative

article (with substantive participle)

→ noun-phrase marking

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

συνεσθίουσιν
eating with

Pres Act Ptcp Dat Pl M · συνεσθίω

attributive participle (specifying which Egyptians — Joseph's dining companions)

→ progressive (ongoing meal companions)

συνεσθίω: 'eat together with'; the Egyptians who normally dine with Joseph are a defined group.

μετ̑
with

preposition + genitive

→ spatial or relational framing

μετ̑: meaning 'with'; here it marks the relation signaled by preposition + genitive.

αὐτοῦ
him

Gen Sg M · αὐτός

genitive after μετ̑ (= Joseph)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive after μετ̑ (= Joseph).

καθ̑
by

preposition (distributive)

→ spatial or relational framing

καθ̑: meaning 'by'; here it marks the relation signaled by preposition (distributive).

ἐαυτούς

themselves

Acc Pl M · ἐαυτοῦ

reflexive (Egyptians also seated separately)

→ object specification

ἐαυτοῦ: meaning 'themselves'; it serves as reflexive (Egyptians also seated separately).

οὐ

not

negation

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation.

γὰρ

for

explanatory conjunction (explaining the segregated seating)

→ discourse linkage or contrast

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

ἐδύναντο

were able

Impf Mid Indic 3 Pl · δύναμαι

main verb (imperfect: ongoing inability — social law, not situational)

→ progressive imperfect (habitual incapacity)

δύναμαι: 'be able, can'; the imperfect ἐδύναντο signals an ongoing social prohibition, not a one-time situation.

οἱ

the

Nominative

article

→ noun-phrase marking

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

Αἰγύπτιοι

Egyptians

Nominative

subject

→ participant prominence

Αἰγύπτιοι: meaning 'Egyptians'; it serves as subject.

συνεσθίειν

to eat with

Pres Act Inf · συνεσθίω

complementary infinitive (completing δύναμαι)

→ progressive infinitive (ongoing shared eating — habitually forbidden)

συνεσθίω: meaning 'to eat with'; it carries the action, process, or state of the clause; here it functions as complementary infinitive (completing δύναμαι).

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

Ἑβραίων

Hebrews

Genitive

genitive after μετά (the ethnic group the Egyptians cannot dine with)

→ relational specification

Ἑβραῖος: 'Hebrew'; renders עִבְרִי; the term marks ethnic-religious identity; the brothers are identified by this name for the first time in ch.43, situating the meal in the framework of ethnic separation.

ἄρτον

bread

Accusative

direct object of συνεσθίειν

→ object specification

ἄρτον: meaning 'bread'; it serves as direct object of συνεσθίειν.

βδέλυγμα

an abomination

Nominative

predicate nominative (subject of ἐστίν)

→ participant prominence

βδέλυγμα: 'abomination, detestable thing'; FLAGGED — the first occurrence of βδέλυγμα in Genesis; in the prophets and Deuteronomy the term is reserved for idolatry and cult violations (Deut 7:25–26; Isa 44:19; Ezek 5:9); its appearance here as an ethnic-social category (eating with Hebrews is an 'abomination' to Egyptians) marks a remarkable and unusual extension; the NT uses βδέλυγμα for the 'abomination of desolation' (Matt 24:15; Mark 13:14; cf. Dan 11:31 LXX) and for all that is defiling (Rev 17:4–5; 21:27).

γάρ

for

explanatory conjunction (second γάρ — the author's own explanatory note)

→ discourse linkage or contrast

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

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ present indicative (ongoing social fact)

εἰμί: copula.

τοῖς

to the

Dative

article

→ noun-phrase marking

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

Αἰγυπτίοις

Egyptians

Dative

dative of reference (βδέλυγμα τοῖς Αἰγυπτίοις — 'an abomination in the eyes of the Egyptians')

→ sphere or reference

Αἰγυπτίοις: meaning 'Egyptians'; it serves as dative of reference (βδέλυγμα τοῖς Αἰγυπτίοις — 'an abomination in the eyes of the Egyptians').

33 ἐκάθισαν δὲ ἐναντίον αὐτοῦ, ὁ πρωτότοκος κατὰ τὰ πρεσβεῖα αὐτοῦ καὶ ὁ νεώτερος κατὰ τὴν νεότητα αὐτοῦ· ἐξεπλάγησαν δὲ οἱ ἄνδρες ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ.

And they sat before him, the firstborn according to his birthright and the youngest according to his youth; and the men were amazed, each at his brother.

Narrative (the inexplicable birth-order seating; astonishment of the brothers) ἐκάθισαν δέ

The seating by birth order (πρωτότοκος κατὰ τὰ πρεσβεῖα ... νεώτερος κατὰ τὴν νεότητα) is the sign the brothers cannot account for: how does the Egyptian viceroy know their exact birth order?
ἐξεπλάγησαν ('they were astounded') is a strong verb of shock — they exchanged bewildered glances, each looking at his brother.

ἐκάθισαν

they sat

Aor Act Indic 3 Pl · καθίζω

main verb (the brothers take their places at table)

→ constative aorist

καθίζω: 'sit, seat'; they are placed at table according to birth order.

δέ

and

continuative particle

→ discourse linkage or contrast

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

ἐναντίον

before

improper preposition + genitive (facing Joseph)

→ spatial or relational framing

ἐναντίον: 'before, in front of'; a typical LXX formula for facing an authority figure.

αὐτοῦ

him

Gen Sg M · αὐτός

genitive after ἐναντίον (= Joseph)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive after ἐναντίον (= Joseph).

ὁ

the

Nominative

article

→ noun-phrase marking

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

πρωτότοκος

firstborn

Nominative

subject (firstborn = Reuben, placed first)

→ participant prominence

πρωτότοκος: 'firstborn'; renders Hebrew רִאשֹׁנִים; the placement of the firstborn first according to right (πρεσβεῖα) makes the seating arrangement inexplicably precise.

κατὰ

according to

preposition + accusative (norm/standard)

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (norm/standard).

τὰ

the

Accusative

article

→ noun-phrase marking

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

πρεσβεῖα

birthright

Accusative

accusative after κατά (the standard: birth order)

→ object specification

πρεσβεῖον: 'birthright, seniority, privilege of the eldest'; plural τὰ πρεσβεῖα; renders Hebrew יְהִיכָר ('his birthright').

αὐτοῦ

his

Gen Sg M · αὐτός

possessive genitive

→ relational specification

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

καὶ

and

coordinating conjunction

→ 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.

νεώτερος

youngest

Nominative

subject (youngest = Benjamin, placed last)

→ participant prominence

νεώτερος: meaning 'youngest'; it serves as subject (youngest = Benjamin, placed last).

κατὰ

according to

preposition + accusative

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative.

τὴν

the

Accusative

article

→ noun-phrase marking

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

νεότης

youth

Accusative

accusative after κατά (standard: age)

→ object specification

νεότης: 'youth, youthfulness'; κατὰ τὴν νεότηα αὐτοῦ = 'according to his age'; the youngest is placed last, completing the birth-order arrangement.

αὐτοῦ

his

Gen Sg M · αὐτός

possessive genitive

→ relational specification

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

ἐξεπλάγησαν

were amazed

Aor Pass Indic 3 Pl · ἐκπλήσσω

main verb (the brothers' astonished reaction)

→ ingressive aorist passive (onset of amazement)

ἐκπλήσσω: 'strike out of one's senses, astonish'; the passive ἐξεπλάγησαν = 'they were struck with amazement'; a strong term for overwhelming surprise; cf. Matt 7:28; 22:33 for the same verb at moments of public astonishment.

δέ

and

continuative particle

→ discourse linkage or contrast

δέ: 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.

ἄνδρες

men

Nominative

subject

→ participant prominence

ἄνδρες: meaning 'men'; it serves as subject.

ἕκαστος

each

Nominative

distributive pronoun in apposition (each one looked to his brother)

→ participant reference

ἕκαστος: 'each one'; distributive; ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ = 'each toward his brother' — they exchanged looks of bewilderment.

πρὸς

at

preposition + accusative (direction of gaze: toward one another)

→ spatial or relational framing

πρὸς: meaning 'at'; here it marks the relation signaled by preposition + accusative (direction of gaze: toward one another).

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἀδελφὸν

brother

Accusative

accusative after πρὸς (each looked at his brother)

→ object specification

ἀδελφὸν: meaning 'brother'; it serves as accusative after πρὸς (each looked at his brother).

αὐτοῦ

his

Gen Sg M · αὐτός

possessive genitive

→ relational specification

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

34 ἦραν δὲ μερίδας παρ' αὐτοῦ πρὸς αὐτούς· ἐμεγαλύνθη δὲ ἡ μερὶς Βενιαμιν παρὰ τὰς μερίδας πάντων πενταπλασίως πρὸς τὰς ἐκείνων· ἔπιον δὲ καὶ ἐμεθύσθησαν μετ' αὐτοῦ.

And they took portions from him to themselves; but the portion of Benjamin was greater than the portions of all, fivefold more than theirs; and they drank and were merry with him.

Climax and close (fivefold portion; shared festive drinking)

ἦραν δέ

The chapter closes on two crescendos: the fivefold portion (ἐμεγαλύνθη ... πενταπλασίως) as a covert sign of Joseph's love for Benjamin, and ἐμεθύσθησαν μετ' αὐτοῦ ('they drank freely / were merry with him') as the first moment of shared ease. FLAGGED: ἐμεθύσθησαν does not necessarily mean drunkenness but festive satiety; πενταπλασίως is a unique adverb; the chapter ends on the keynote of joy-in-disguise.

ἦραν

they took

Aor Act Indic 3 Pl · αἶρω

main verb (portions distributed from Joseph's table)

→ **constative aorist**

αἶρω: 'take, lift, carry'; ἦραν μερίδας = 'they received portions'; the food passes from Joseph's table (παρ αὐτοῦ) to the brothers (πρὸς αὐτούς).

δέ

and

continuative particle

→ **discourse linkage or contrast**

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

μερίδας

portions

Accusative

direct object

→ **object specification**

μερίς: 'portion, share'; renders Hebrew מִן־חֶלֶק.

παρ

from

preposition + genitive (source: from Joseph's table)

→ **spatial or relational framing**

παρ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source: from Joseph's table).

αὐτοῦ

him

Gen Sg M · αὐτός

genitive after παρά (= Joseph, the host)

→ **relational specification**

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive after παρά (= Joseph, the host).

πρὸς

to

preposition + accusative (direction: to them)

→ **spatial or relational framing**

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

αὐτούς

them

Acc Pl M · αὐτός

accusative after πρὸς (= the brothers)

→ **participant reference**

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative after πρὸς (= the brothers).

ἐμεγαλύνθη

was greater

Aor Pass Indic 3 Sg · μεγαλύνω

main verb (climactic comparison: Benjamin's fivefold portion)

→ **constative aorist passive**

μεγαλύνω: 'make great, magnify, enlarge'; the passive ἐμεγαλύνθη = 'was made great / was greater'; it marks Joseph's covert favouritism; cf. the Magnificat (Luke 1:46) μεγαλύνει ἡ ψυχὴ μου τὸν κύριον — the same verb used for divine greatness.

δέ

but

contrastive particle

→ **discourse linkage or contrast**

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

ἡ

the

Nominative

article

→ **noun-phrase marking**

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

μερίς

portion

Nominative

subject

→ **participant prominence**

μερίς: meaning 'portion'; it serves as subject.

Βενιαμιν

of Benjamin

possessive genitive (indeclinable)

→ **participant identification**

Βενιαμιν: transliterated proper name rendered in Greek letters; here it functions as possessive genitive (indeclinable).

παρά
beyond

preposition + accusative (comparison: 'more than')

→ spatial or relational framing

παρά + accusative: comparative — 'more than, beyond'; cf. Luke 13:2 for the same comparative παρά.

τὰς
the

Accusative

article

→ noun-phrase marking

τὰς; Greek article marking definiteness and the role of the accompanying noun phrase.

μερίδας
portions

Accusative

accusative after παρά (the standard of comparison)

→ object specification

μερίδας; meaning 'portions'; it serves as accusative after παρά (the standard of comparison).

πάντων
of all

Genitive

partitive genitive (the portions of all brothers combined)

→ relational specification

πάντων; meaning 'of all'; it serves as partitive genitive (the portions of all brothers combined).

πενταπλασίως
fivefold

adverb of degree (fivefold multiplier)

→ clausal contribution

πενταπλασίως; 'fivefold, five times as much'; a rare adverb; renders Hebrew שִׁנְיָה ('five hands, five portions'); the fivefold gift is the numerical signature of Joseph's covert fraternal love; cf. Gen 45:22 where he gives Benjamin 300 silver and five changes of garments — the same fivefold grace.

πρὸς
compared to

preposition + accusative (comparative referent)

→ spatial or relational framing

πρὸς; meaning 'compared to'; here it marks the relation signaled by preposition + accusative (comparative referent).

τὰς
the

Accusative

article

→ noun-phrase marking

τὰς; Greek article marking definiteness and the role of the accompanying noun phrase.

ἐκείνων
theirs

Gen Pl M · ἐκεῖνος

possessive genitive (the other brothers' portions as basis of comparison)

→ relational specification

ἐκεῖνος; 'those ones'; the genitive ἐκείνων = 'of those (brothers)' — their portions are the baseline from which Benjamin's fivefold excess is measured.

ἔπινον

they drank

Aor Act Indic 3 Pl · πίνω

main verb (the shared drinking)

→ constative aorist

πίνω: 'drink'; simple narrative — they drank together with Joseph.

δέ

and

continuative particle

→ discourse linkage or contrast

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

καὶ

and also

additive conjunction (culminating: 'and indeed')

→ discourse linkage or contrast

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

ἐμεθύσθησαν

were merry

Aor Pass Indic 3 Pl · μεθύω

main verb (culminating action — the chapter's final word of the gathering)

→ constative aorist passive (completed state of festive satiety)

μεθύω: primary meaning 'be drunk', but in festive contexts the LXX uses ἐμεθύσθησαν for 'drink freely, drink to satisfaction, be merry'; FLAGGED — the Hebrew וַיִּכְרוּ (‘and they drank deeply/freely’) does not necessarily imply intoxication but festive satiety; cf. Song 5:1 (μεθύσθητε = ‘drink deeply and be glad’); John 2:10 (μεθυσθῶσιν in the wedding feast context); the chapter ends on a note of shared festive joy — the first moment of unguarded ease in the entire encounter between Joseph and his brothers.

μετ’

with

preposition + genitive (accompaniment: with him = with Joseph)

→ spatial or relational framing

μετ’: meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment: with him = with Joseph).

αὐτοῦ

him

Gen Sg M · αὐτός

genitive after μετά (= Joseph)

→ relational specification

The phrase μετ’ αὐτοῦ — ‘with him’ — is the chapter's final cadence: for the first time since his brothers sold him into Egypt, Joseph and his brothers are at table together; though incognito, the reunion has begun.

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.