Josephs Schaffner findet den Kelch in Benjamins Sack
(December 31, 1626)
וַיְהִָּ֔י כַּאֲשֶֶׁ֤ר כִּלּוּ֙ לֶאֱכֵ֣ל אֶת־הַשֶֶּׁ֔בֶר אֲשֵֶ֥ר הִבִּֽיאוּ מִּמִּצְרָָ֑יִם וַיְהִִּ֗י אֲלֵּ֣יהוּ אָבִּיהֶֶּׁ֔ם שָׁבַֽוָּ֗ר לֵָ֥נוּ מְעַט־אֲכֵֽל׃

וַיְהִֵֽי מְשַּׁלֵּ֤חַ אֶת־אָחִ֥ינוּ אִתָּ֖נוּ לָתִּירֵֽתְךָ֑ו וְנִּשְׁבְּרֵָ֥ה לְךָ֖ אֶכֳּל׃

וְאִּם־אְיָנָךְ מְשַּׁלֵּ֥חַ אֶת־אָחִ֥ינוּ אֲבִּיכֵֶ֥ם חִַיּ֙וּ הוֹרִָּ֖ידוּ אֶת־אֲחִִּיכֶָֽם׃
"Why did you treat me so badly by letting the man know that you had another brother?" (א introducing indirect question (GKC, 150)). WBC

Why did you treat me so badly by letting the man know that you had another brother?

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וַיְהוֹדָה אֶלֶּיהוּ אַבְּיוֹ שִּׁלְחָה הַנַּּעַר אִתְּי
וְנָק וּמָה וְנֶלַכָּה וְנִחְיָה וְלֶנָּמֹות גַּם־אֲנֵחְנוּ גַּם־אַתָּה גַּם־טַפְּנוּ
אָנָכָּי אֶעֶרְבָּהוּ מִיָּדִי תְבַקְשֶׁנָו אִם־לַא הֲבִּיא תִּים אֲלֵיךְ וְהִישְׁקִיו לְפָנֶיךָ וְחִטְאֵיתִּי לְךָ כָּל־הַיָּמִים
cִּי לָלֵא הֹתָמָהִנָו כִּי־עַתָּה שַבְנוֹ זֵפָמֵי מִזִּמְרֵת הָאָרֶץ בַּכָּל יְכָלֵּם
וְהוֹרִידוּ לָאִישׁ מִנְחָה מְעֶט צִרְיָה וּמְעַט דְּבֶשֶׁנָּא אֵת אָחֵיכֶם קָחִו וְקָימוּ שֵׁובוּ אֶל־הָאִישׁ וְכֵסֶף מִשְנָה קָחִ וּבְיֶדְכֶם וְאֶת־הַכֶּסֶף הַמושָב בְּפִי תָשִיבו בְיֶדְכֶם אַלְּי מִשְגֶּה הָוא וְאֶת־אֲחִיכֶם קָחִו וְקָימוּ שֵׁובוּ אֶל־הָאִישׁ
Genesis 43:8-10

וַיֹּאמֶר יְהוֹדָה אֶל־יִשְרָאֵל אֶבִי
שִׁלָחֵה הַנַּעַר אִתִּי
וְנָקַם מָה וְנַכְהוּךְ וְנִחְיֶהּ וְלָנָּמות
gם־אֲנַחְנוּ גַם־אֲתָה גַם מִיָּדִי
tְבַקְשֶׁנוּ אִם־לָא הֲבִיּוּ אָלֶיךָ
וְהִצְיָגוּ לְפָנֶיךָ וְחִטָּאתִי לְךָ כָּל־הַיָּמִים׃
כִּי לולֶא התמהמה
כִּי עַתָּה שַבְנוּזֶה פַעִּמָּיִם׃
כי לולֶא התמהמה
כִּי מִיָּדִי לְבַקְשֵׁנִי
asmalah הָבִיאתִי אָלֶיךָ והצַנְתִי לַפְּנֵי
tוחֶזֶק לָהֶם: מי לולֶא התמהמה
asmalah הָבִיאתִי אָלֶיךָ והצַנְתִי לַפְּנֵי
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tוחֶזֶק לָהֶם: מי לולֶא התמהמה

On use of ב in apodoses, see GKC, 159ee; Joüon, 167s. WBC
וַיְאֵם יְהוֹדָה אֶל־יִשְרָאֵל אָבִיו
שָלַחְתָּה אֶת־נַעַר אִתִּי
וְנָקָא וְנָלַכָּה
וְנִחְִיֶהוּ וְלָנִָּמֶּ֔ות
gם־אֱנָחֲנוּ
gם־אַתָּה
gם־טַפּנוּ׃
אַנְכִּי
gאֵם־לָ֨א
הֲבִּיא תִֶּׁ֤יו אֶלֶּ֙יךָ
וְהִּצַּֽגְּתִּיו
לְפָנֶֶּׁ֔יךָ
וְחִטָָ֥אתִָּֽי
cלְךָ֖ כָּל־הַיָּמִָּֽים׃
cִי
lולָ֨א
הִתְמַהְמָָ֑ה
cִי־עַתֵָ֥ה
cשַָ֖בְנוּזֵֶ֥ה פַעֲֿמָיִּ֙ם׃
GKC
§ 159. Conditional Sentences.
...  ee
3. The absolute certainty with which a result is to be expected is frequently emphasized by the insertion of כִּי Is 7:9; 2 S 2:27, 19:7, Jb 11:15; or now verily, Nu 22:29, 1 S 14:30 after וְ, Gn 31:42, 43:10 after וְלָלֶּ֑י, Jb 8:6 after אָֽמָן.
On this corroborative cf. such passages as Gn 18:20, &c., and § 148 d. On after an oath cf. 163 d.
Genesis 43:8-10

Despite the famine, he prepares a “present” of the “choice produce of the land” for “the man.” Though somewhat smaller than the present he sent to Esau, it was no doubt sent with a similar motive: “for he thought ‘I shall mollify him with the present ahead of me, and then afterward I shall see him face to face. Perhaps he will accept me’” (32:21 [20]).

Genesis 43:11-13

It is possible that the narrator sees a parallel between this expedition to Egypt and the Ishmaelite caravan that brought Joseph there. Both carried similar products, “gums of tragacanth, storax, and ladanum.” From the Ishmaelites, Joseph’s brothers received money; now they are carrying money back to Egypt. “The wheel seems to have come full circle. The plot movement that started with a brother leaving home in all innocence to join his brothers, only to find himself the property of a trading caravan bound for Egypt, now presses for closure once the brothers leave home in a caravan to rescue a brother in Egypt” (M. Sternberg, Poetics, 300–301).
וַיְאִמֵּר יְהוָה אֶל-יִשְׂרָאֵל אֲבֵיהֶם
אֲמִמי | אֲמִמי אֲמִמֵּיהֶם
קָחָה מַמֵּכת הָאָרֶץ בְּכָלָיו
וְהָוֹרִידוּ לְאַיִשׁ מַמֵּכת
מַעְט אָרֶץ וְחָמֵת בְּךָ
בְּנֵא הִלְתָּה
בְּטָנִים וְשַׁקְדָּים:
אָנֵכֶּם אֲשֶׁר בֵּיתֵכֶם
וּבֵשׁ מְשֶׁנֶה כָּהִי בְּכָלָיו
אֲחָרֶנָּהוּ מְשֶׁנֶה בָּבַי אָמְתָהֵיכֶם
כָּשֶׁר בְּכָלָיו
אָלֵי מְשֶׁנֶה הָאָרֶץ
אֱלֹהֵי מְשֶׁנֶה הָאָרֶץ
וְאַחְרָיֶם קָחָה
וְקָחָה נֹשֶׁב אָלְמָיוּ:
כֹּחַוֹת שֵׁבַע וּהוּא בְּעִי损坏：
Food
Money
Benjamin
וַיַּעַש הָאִישׁ כַּאֲשֶׁר אָמַר יוֹסֵף:
וַיְדַבֵּר הָאֲנָשִׁים בְּאֶת־בִּנְיָמִין אַחֲרֵי הַכֶּסֶף,
וַיְדַבֵּר אַלּוּ בְּאֶת־בִּנְיָמִין;

וַיָּמָר אֱלֹהִים אֲשֶׁר בָּאָ פִּי שֶׁר הָאֲנָשִׁים בְּאֶת־בִּנְיָמִין:
וַיָּקוּם וַיָּשָׁתֵם לְפִי יְהוָה שֶׁר הָאֲנָשִׁים בְּאֶת־בִּנְיָמִין.
Simeon or Joseph?

WBC
“Your other brother” in context refers to Simeon, but the narrator may have a greater answer to the prayer in view, for the other brother could be Joseph (cf Eph 3:20). (This has been observed by some Jewish commentators: “Jacob [vol. 02, p. 422] prophesied but knew not what he was prophesying; ‘your brother’ refers to Benjamin, ‘another’ refers to Joseph,” so ’Abot r. Nat., quoted by Leibowitz, 480; similar points are made by Midr. Rab. 90:3; Rashi; Ramban.)
אלא שלח יתי לגבם רחמים לפני הָאִיש וְשִׁלֵחֱ֔ל בְּלֵ֖ם אֵרֶ֑צֶב מַהֲרֵֽם
ואיז镀锌 שבלתי שבלתי:
ויקוה האנשים אסתרהנהנה הָאֱִשֵׁתָ֖ה
ולשהה ישב לקולו בידים ולאחרבמה
מקמה ורדית מחימו
יתמהו ל팽 יתק:
וַיִּרְא וַהֲאִֽנָּשִׁ֥ים כִּי הָּ֖בֶא אֶת־הָאֲנָשִׁ֥ים בֵּית יוֹסֵּ֖ף:
וַיִָּמֶר עוּל־דַּבֶּרְךָ הַכֶּ֛סֶף הַשֶּׁ֖ב בְּאמַתְחִיתֵ֤ינוּ בַתְּחִלָּ֙ה
אֲנַחְִינוּ מָֽובָאִָּ֔ים לְהִתְגַּלַּ֖ל עָלֵ֣ינוּ ולְהִתְנַפְּלַ֑ה עָלֵ֣ינוּ וְלָּקֶֽחֱתָּנוּ לְעַבְדֵיָ֖ם וְלָת־חֲִמְרֵּ֧ינוּ:
וַיִַּגְשֵׁ֖ו אֶל־הָאִֵ֥יש אֲשֶּ֑ר עַל־בֵּית יוֹסֵ֖ף,
וַיְדַבְּרוּ אָלָיו פֵּתַח הַבָּ֛יִת:
וַיִּכְרִ֖ע בַתְּחִלָּ֑ה לָשָ׀ר־אֲכָל׃
WBC
“In the courtyard,” lit “in the opening of the house.” As in the ritual texts, פָּחַת “opening” seems to have the sense of a precinct, such as the court of the tabernacle, surrounding a building (cf eg, Lev 1:3, 5).

Me
Note too that Joseph used to be in charge of someone else’s house. Again the wheel comes full circle.
וַיִּקְחִֵו הָָֽאֲנָשִּים אֶת־הַמִּנְחִָ ה הַזֶּׁ֔אות וְמִשְנֶה־כֶ֛סֶף לָקְחִֵו בְיָדָ֖ם וְאֶת־בִּנְיָמִָּ֑ן "וַיָּקָ֙מוּ וַיְרָדֵ֣ו מִצְרֶַּׁ֔יִּם וַּיַָֽעַמְדָ֖ו לִפְנֵי יוֹסֵ֥ף׃ וַיַּרְא יוֹסֵ֦ף אִתָּם אֶת־בִּנְיָֽמִין וְתָֽבְחַ֥טֶּו טֶ֙בַחִּ֙ וְהָכְּנַ֣ן כִּֽי אִֽתִּי יָאֵ֔כְלֵו הָאֲנָשִָּ֖ים בַּֽצָּהֳרָָֽיִּם׃

וַיַּעַש הֵָ֖אֲוֶיש כַָֽאֲשֶָ֖ר אָמַֽרְיַ֣וּ לַָֽאֲשֶׁר עַל־בִּיתוֹ וַיָּבֵ֣א הֵָ֖אֲוֶיש אֶת־הָאֲנָשִָּ֖ים בֵּֽיתָוּ יוֹסֵף׃ וַיָּירְא וַ הָָֽאֲנָשִִּ֗ים כִּֽי אֲנִֽי מִֽבְּאו֮ בֵּֽיתָוּ לָֽוֶיַ֣ו פֵֶ֥תַח הַבָּֽית לַ֣יַּרְאֵֽו עַל־דְּבֶרַ֖ה הַכֶּֽסֶף הַשֵּׁבַֽב בְּאַמְתְּחִיתָֽנוּ בַּתְּחِילָֽה אֲנַֽחְנוּ מָֽבָואִֽים לְהִתְגָּלֵל עָלֵֽינוּ וְלָָֽקַֹּ֧חִת אֲנַֽחְנוּ לַעֲבָדִָּ֖ים וְאִֽת־חֲִמְרֵֽינוֹ׃ וַַָֽֽיִּגְּשֵׁ֛ו אֶל־הָאֲשֶׁר עַל־בִּיתוֹ יוֹסֵף וַיְדַבְּרֵו אֲלָ֥יו פֵֶ֥תַח הַבָּֽית לַ֣יַּרְאֵֽו בִּי אֲדַנְּי יָרַדְנוּ בַתְּחִלָֽה לִשְבָר־אַכֶל׃

**JM § 105 c, p323**

בִּי is an entreaty interjection in the special sense of *Pardon!, Excuse me!* The fact that we find בִּי solely before אֲדַנְּי (7 x) and אֲדנָּי (5 x) clearly indicates that this is mainly a term of politeness. It is used with the strong nuance in Nu 12.11 in order to beg for forgiveness for an offence; elsewhere always in a weakened sense, like *Pardon me!* in English in order to excuse oneself for doing something as in Ex 4.10, 13; Jdg 6.15; in order to excuse oneself for what one is going to say as in Josh 7.8; Jdg 6.13; 13.8; in order to excuse oneself for addressing a person of distinction as in Gn 43.20; 44.18; 1Sm 1.26; 1Kg 3.17, 26†(11).

11 בִּי therefore has a sense totally different from אֲדַנְּי. It does not mean: *for pity’s sake I beg you*, as it is usually translated. The sense *Pardon!, Excuse me!* is in favour of the explanation, according to which בִּי would be elliptical for "(the fault is) upon me," "I am to blame," an admission which amounts to asking for forgiveness. Note that we never find in Hebrew an expression corresponding to the notion of *begging pardon*; for that matter BH lacks expressions for "Thank you!".
וַיְהִי כִּי־בָּנוּ אֶל־הַמָּלֹךְ
נֶפֶשּׁ אֲשֶׁר־אֶחְיָהְנוּ
וַּנִּפְתַּחְּהּ אֶת־אַמְתָּחֵתְהָּ
וַּנִּבְשֵׂבְּנָה בִּמְשַׁקָּלוֹ
וַּנֹּסְבֵּנָה בְּיָדַּם.
וַיֹּצָא אֲלֵהוּ אֶת־שִׁמְעֹן׃
וַיֹּרֶם עוֹד בַּיָּמִים בָּאָדָם שִׁמְעֹן
וַיִּתֶּן מַיָּהּ וַיִּרְחַץ וְרַגְלֵיהּ
וַיִּתְנַסָּה לַחֲמִים יוֹסֵף בָּאָדָם
וַיָּכִּינָה אֶת־הַמִּנְחָה עַד־בֹא יוֹסֵף בָּאָדוֹן חֲמָר׃
וַיְהִי יוֹסֵף אֲלֵיהּ וַיָּבָא הַבֵּית אֶת־הַמִּנְחָה אֲשֶׁר בּוֹ אֲלֵיהּ
וַיִּשְׁתַּחְּוּ לְוֹ אֶרֶץ׃
וַיְהִי שָׁלוֹם לְכָל אַלְמַהְוָיָא
אֲלָיוֹת אֲלָיוֹת בִּבְיָמִים נַחַל לַכָּם
מַטְמוֹן בְּאַמְתָּחַתָּם
cספכון במשקול
וַיַּהֲמוֹן בְּאָדָם.
וַיֹּאמֶר שָׁלוֹם לְכָל אֲלָיוֹתָיָא
אֲלָיוֹת אֲלָיוֹת בִּבְיָמִים נַחַל לַכָּם
מַטְמוֹן בְּאַמְתָּחַתָּם
cספכון בְּאָדָם.
וַיְהִי שָׁלוֹם אֲלֵיהֶם אֲלָיוֹתָיָא
אֲלָיוֹת אֲלָיוֹת בִּבְיָמִים נַחַל לַכָּם
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וַיְהִי שָׁלוֹם אֲלֵיהֶם אֲלָיוֹתָיָא
אֲלָיוֹת אֲלָיוֹת בִּבְיָמִים נַחַל לַכָּם
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cספכון בְּאָדָם.
On use of (pseudo) **coh** here, see WOC, 576–77.

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WOC (p. 576-77) § 34.5.3 Pseudo-Cohortative

a The cohortative form is sometimes used where an appropriate sense is lacking. The use of a single form to denote both the volitional and indicative moods cannot be readily explained. ...

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Genesis 43:21-23

וַיִּהְיוּ כִּי־בָנו אֶל־הַמָּלֹם
וַנִּפְתָּחֵה אֶת־אַמְתְחִיתֵנוּ
וַתְּרֹצֵחֵנוּ רַבְלִים
da זָמָה מָסִפוּ לְחֵמֵינוּ:
וְהִנִּה כֶסֶף־אִישׁ בְּפִי אַמְתְחִיתֵנוּ
כַּסֶּף־בְּמִשְׁקָלָוּ
וַנֵּשֶׁב אָוֹם בְיָדָנוֹ׃
וְכֶסֶף אַחִי הוֹרֵדְנוּ בְּיָדָנוּ לִשְבָּר־אֶכֶל לָאֲד
יָדֵנוּ מִי־שֵּם כַּסֶּף בְּאַמְתְחִיתֵנוּ׃
וַיָּכִין אֶת־הַמִּנְחִית עַד־בְּאוֹזְבוֹתָה להָא
וַיִּתֶּן־מַיִםּוֹ וַיִּרְחֲצֵו רַגְלָיוֹ וַיָּתֶן מִסְפָּא לַחֲמָרֶם יָהֶם׃
וַיִּשְתָּחֵו לָוֹה אָרְצָה׃
וַיְבַא יוֹסֵף הַבָּיתָה וַיְבַא לָוֹ אֶת־הַמִּנְחִית אֲשֶׁר־בְּיָדָם הַבָּיתָה וַיְשָׁתֵחֵו לָוֹ׃
וַיָּכִין אֶל־הַמִּנְחִית אֱלָה יָכִין אֲבִיכֶם וָאֵלָּוהֶי אֲבִיכֶם נָתַנְּ לָכֶם מַטְמוֹן בְאַמְתְחִיתֵנוּ
כָּסֶף ב פִּי אָלִי
ויָכִין אֶל־הַמִּנְחִית אֱלָה יָכִין אֲבִיכֶם וָאֵלָּוהֶי אֲבִיכֶם נָתַנְּ לָכֶם
כָּסֶף ב פִּי אָלִי
וַיָּכִין אֶל־הַמִּנְחִית אֱלָה יָכִין אֲבִיכֶם וָאֵלָּוהֶי אֲבִיכֶם נָתַנְּ לָכֶם
c sequentially by weight. Literally “in its weight.” Until coins were introduced, toward the middle of the first millennium, all payments in metal were made by weight (stem śql, hence the monetary unit “shekel”). This mode of payment is still often practiced in the Near East.
WBC
On the dagesh in the א, see GKC, 14d.

\[
\text{d}
\]

2. In MSS. Mappiq is also found with ו, י, ע, to mark them expressly as consonants, e.g. גוי (gôy), קא (qāw, qāu), for which י is also used, as נון, &c. For the various statements of the Masora (where these points are treated as Dages), see Ginsburg, *The Massorah, letter א*, § 5 (also Introd., pp. 557, 609, 637, 770), and 'The Dageshed Alephs in the Karlsruhe MS.' (where these points are extremely frequent), in the *Verhandlungen des Berliner Orientalisten-Kongresses*, Berlin, i. 1881, p. 136 ff. The great differences in the statements found in the Masora point to different schools, one of which appears to have intended that every audible א should be pointed. In the printed editions the point occurs only four times with א (א or א), Gn 43:26, Lv 23:17, Ezr 8:18 and Jb 33:21 (א; where the point can be taken only as an orthophonic sign, not with König as Dageş forte). Cf. Delitzsch, *Hiob*, 2nd ed., p. 439 ff.
וישאלו להם שלום
ויאמר:
השלום boobim wkha asher amrim
העדרו ה':
ויאמר:
שלום לעבדך לאבינו
והאחד והשניים והשנים:
וישאלו אל לביה אלים לביה
ולאצרים.RecyclerView אתו לביה
כי לא עיקול המצרי
ל SPIACH_external `המצרים:?
כי החגית להם לבראש:
ויאמר:
 ,'האחדים הקטנים אשר אמרתם
ויאמר:
אלו בני יהודה ב':
ויאמר:
ויתאל עופי המקרא
ויבקש לָבָּה
ויבא הת有条件的
ויבא השם שמוא:
ויכרה פני PROT
ויתאפק יאמר:
שמות להם:
וישאלו כל לביה לביים
ואצרים RecyclerView אתו לביה
WBC

"He raised his eyes" often indicates that what is about to be seen is most important (13:10; 18:2; 22:4, 13; 33:1, 5; 37:25). “Benjamin his brother, his own mother’s son.” Hitherto in the audience scene, no relational terms have been used. The brothers are just “the men” and Joseph is “the man,” but here suddenly Benjamin is called “brother” and “mother’s son” to emphasize the bond between him and Joseph.

WBC

“My son” expresses friendliness between two unrelated men of unequal status (1 Sam 3:16; 4:16; 26:21, 25).
GKC
§ 67. Verbs לְֹ, e. g. כְּּבָ to surround.

2. Imperfects Qal with ס in the second syllable keep the original a in the preformative, but lengthen it to ס as being in an open syllable, hence רִים, רִים, רִים, רִים, רִים (trans. he breaks in pieces, but רִים intran. = he is evil); imperfects with ס have, in the preformative, an ס, lengthened from ל. See the examples below, under p, § 63 c and e, § 72 h, and specially Barth in ZDMG, 1894, p. 5 f.

The הֶּלֶם of the infinitive, imperative, and imperfect (כְּּבָ, כְּּבָ) is only tone-long, and therefore, as a rule, is written defectively (with a few exceptions, chiefly in the later orthography, e. g. כְּּבָ bind up, אֲנָו, לְֹלִי, לוֹלִי, לוֹלִי, לוֹלִי, לוֹלִי; ver. 7: לוֹלִי לְֹ for לוֹלִי לוֹלִי to plunder, Est 3:13, 8:11). When this ס loses the tone, it becomes in the final syllable ס, in a sharpened syllable ס, or not infrequently even ס (see above, k). Examples of ס are: (a) in a toneless final syllable, i.e. before Maqpeh or in the imperfect consecutive, וָרֹ (רֹנַי) to rejoice, Jb 38:7; יָּפָר יָּפָר Ju 11:18 (once even with ס in a toneless final syllable, לִּבְּבָ Ex 16:20); on the other hand, in the plur. מְּלַבְּבָחָלָחִים, fem. מִלָּבְּבָחָלָחִים, (b) before a tone-bearing affirmative or suffix, e. g. imperative 2nd sing. fem. יָּפָר יָּפָר (cf. ff); מַלָּבְּבָחָלָחִים pity me; יָּפָר יָּפָר Jer 50:26; יָּפָר יָּפָר Pr 11:3 כְּוָּא; הַלִּבָּחָלָחִים Ex 12:14 (for the defective writing, cf. יָּפָר יָּפָר Jb 40:22). In יָּפָר יָּפָר, Gn 43:29, Is 30:19 (for יָּפָר יָּפָר) this ס is thrown back to the preformative.
Genesis 43:27-29

וַיִּשְׁאֶַ֤ל לָהֶם לְשָלֶּׁ֙וֹם
וַיִּמָּ֚שֶׁל לָהֶם
וַיִּבְּחַ֣ר הָאָבִים
וַיִּמְרֵֽו
וַיִּשָּׁ֨אֲרוּ לְעַבְדְךֵ֥ לְאָבִָּ֖ינוֹ
וַיִּקְדֻֽו
וַיִּשָּׁ֨אֲרוּ לְעַבְדְךֵ֥ לְאָבִָּ֖ינוֹ
וַיְבָא הָאָבִים
וַיִּמְרֵֽו
וַיִּמְרַֽו
וַיִּהְלַ֣ךְ לָהֶם לַבֵּ֗ד
do not hallucinate.

Genesis 43:30-32

וַיְחִנֵּ֥נִיךְ בְּנֵֽי
don't

WBC

"Serve the food." “Joseph hosts a meal for his brothers, who years before had callously sat down to eat while he languished in the pit” (Sarna, 302).
וַיְשַׁב לְפָנֶּּ֔יו הַבְכַרַּ֖הוּ וְהַצָעִָּ֖ר כִּצְעִּרָתָ֑ו וַיִּתְמְהֵ֥ו הָאֲנָשִָּ֖ים אִֵּ֥יש אֶל־רֻֽעְהו׃

וַיִּשָּ֨א מַשְא תְּמַאָ֜ת בִּנְיָמִָּ֛ן מִּמַשְאַֹּ֧ת כִּלָּם חִָמ־יַדָ֑ו וַַָֽֽיִּשְכְרָ֖ו עִּמָֽו׃

וַיַּֽשְתֵ֥ו וְַּיַָֽֽשְכֶֽרָו׃

וַתְּרֹבָּה מְשָאֵת בֵּנִים מְמַשֶּֽׁאַת בַּלֶּֽשׁ הָאָדָֽו׃

וְיִשָּׁהְוּ לַישֵׁכֵּרָו תָּמֻֽה׃

Genesis 43:33-34
Genesis 43:33-34

WBC

Everywhere else the verb “stunned” (תמה) describes a strong reaction to something both unexpected and unpleasant, a manifestation of divine judgment (eg, Job 26:11; Ps 48:6 [5]; Jer 4:9). How many of these elements are present here is unclear, but the brothers were certainly disconcerted.

The narrative also notes that Benjamin, like his brother Joseph before him, was singled out for special treatment, receiving five times as much as any of the rest. Was this an attempt by Joseph to reproduce the earlier situation to see whether the rest of his brothers would show the same jealousy toward Benjamin as they had to him, or was it just a mark of his affection for his only full brother?