

Genesis 43:15

Authorized King James Version (KJV)

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

Analysis

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, ... This passage is part of the Joseph narrative, a masterfully crafted account demonstrating God's sovereign providence working through human choices and circumstances to accomplish His redemptive purposes. The Joseph cycle shows how God transforms evil intentions into instruments of salvation.

Central themes include divine providence orchestrating events toward redemptive ends, the testing and refinement of character through suffering and success, forgiveness overcoming betrayal and injustice, and the preservation of God's covenant people through famine. Joseph's rise from slavery to second-in-command of Egypt illustrates how God exalts the humble and uses seeming disasters for ultimate good.

Theologically, these chapters reveal:

1. God's meticulous sovereignty over all events, even evil human actions
2. suffering as preparation for future service rather than punishment
3. forgiveness as reflecting divine character and enabling reconciliation
4. God's covenant faithfulness across generations ensuring the survival and blessing of His people

5. how present suffering gains meaning when viewed from the perspective of God's larger purposes.

Joseph's words "you meant evil against me, but God meant it for good" (50:20) epitomize biblical theodicy and providence.

Historical Context

The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

Related Passages

Hebrews 11:1 — Definition of faith

Romans 1:17 — The righteous shall live by faith

Study Questions

1. What theological truths about Brothers' Second Journey emerge from this passage?
2. What specific changes in thinking or behavior does this verse call us to make?
3. In what ways does this narrative foreshadow or typify aspects of Christ's redemptive work?

Interlinear Text

לָקָחוּ וְ	הָאֲנָשִׁים	אֶת	הַמִּנְחָה	הַזֹּאת	וּמִשְׁנֵה	כֶּסֶף
and they took	H376	H853	present	that	double	money
H3947			H4503	H2063	H4932	H3701
לָקָחוּ וְ	בְיָדָם	וְאֶת	בְּנֵימִן	וַיָּקֶם	וַיֵּרָד וְ	
and they took	in their hand	H853	and Benjamin	and rose up	and went down	
H3947	H3027		H1144	H6965	H3381	
יֹסֵף:	לִפְנֵי	וַיַּעֲמֵד	בְּמִצְרַיִם			
Joseph	before	and stood	to Egypt			
H3130	H6440	H5975	H4714			

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