

GENESIS

JOSEPH IDENTIFIES HIMSELF

EXEGESIS VERSES 1 – 4:

וְלֹא־יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנֹּצְבִים עָלָיו^{WTT} Genesis 45:1
 וַיִּקְרָא הוֹצִיאוּ כָּל־אִישׁ מֵעָלַי וְלֹא־עָמַד אִישׁ אִתּוֹ בְּהִתְנַדֵּעַ
 יוֹסֵף אֶל־אָחָיו:

^{NAS} Genesis 45:1 Then Joseph could not control himself before all those who stood by him, and he cried, "Have everyone go out from me." So there was no man with him when Joseph made himself known to his brothers. (וְ לֹא ל אַפֵּק ל יוֹסֵף יֵכַל לֹא ו) יוֹסֵף יָדַע בְּ אֵת אִישׁ עָמַד לֹא ו עַל מִן אִישׁ כָּל יָצָא קָרָא ו עַל נֹצֵב אֶל אָחָ [waw conj. + neg.part: lo' + v/qal/PF/3ms: yakal; "then he was not able/could not"; + proper n: "Joseph"; + prep: lamed w/v/Hithpael/inf/constr: 'aphan; {lit. to hold, be strong} "to control/restrain himself" {same as 43:31}; + prep: lamed + n/com/m/s/abs: kol; "before all"; + d.a. + v/Niphal/ptc/m/pl/abs: natsab; "the ones standing"; + prep. w/3ms suff: -al; "around/by him"; + waw consec. + v/qal/IPF/3ms: qara'; "and he called out"; + v/Hiphil/imp/m/pl: yatsa'; "you all cause to go out"; + n/com/m/s/constr: kol + n/com/m/s/abs: 'ish; "every man"; + prep: min + prep, w/1cs suff: -al; "away from around me"; + waw conj. + neg.part: lo'; v/qal/PF/3ms: -amad; "so none remained"; + n/com/m/s/abs: 'ish; "a man"; + prep. w/3ms suff: 'eth; "with him"; + prep: bet w/Hithpael/inf/constr: yada-; "when he made himself known"; + proper n: "Joseph"; + prep: 'el + n/com/m/pl/constr. w/3ms suff: 'ach; "to his brothers"])

וַיִּתֵּן אֶת־קֹלוֹ בְּבֹכֵי וַיִּשְׁמְעוּ מִצְרַיִם וַיִּשְׁמַע בֵּית פְּרַעֲהַ:^{WTT} Genesis 45:2

^{NAS} Genesis 45:2 And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard of it. (וְ בִית שָׁמַע ו מִצְרַיִם שָׁמַע ו בְּכִי ב קוֹל אֵת נָתַן ו) פְּרַעֲהַ בֵּית שָׁמַע ו מִצְרַיִם שָׁמַע ו בְּכִי ב קוֹל אֵת נָתַן ו [waw consec. + v/qal/IPF/3ms: nathan; "and he gave"; + sign of d.o. + n/com/m/s/constr. w/3ms suff: qol; "to his voice"; + prep: bet + n/com/m/s/abs: bekiy; "with/by weeping" {i.e., wailing/weeping loudly}; + waw consec. + v/qal/IPF/3mpl: shama-; "so they heard"; + proper n: "the Egyptians"; + waw consec. + v/qal/IPF/3ms; shama- "and it was heard"; + n/com/m/s/constr: bayith; "in the household of"; + proper n: "Pharaoh"])

וַיֹּאמֶר יוֹסֵף אֶל־אָחָיו אֲנִי יוֹסֵף הָעוֹד אָבִי חַי וְלֹא־יָכַל אָחָיו לַעֲנוֹת אִתּוֹ כִּי נִבְהָלוּ מִפְּנָיו:^{WTT} Genesis 45:3

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NAS Genesis 45:3 Then Joseph said to his brothers, "I am Joseph! Is my father still alive?"

But his brothers could not answer him, for they were dismayed at his presence. (אמר 7)

בהל כִּי אֵת עֲנָה לֹ אָח יִכַּל לֹא ו חַי אָב עוֹד הִ יוֹסֵף אֲנִי אָח אֶל יוֹסֵף מִן [waw consec. + v/qal/IPF/3ms: 'amar; "then he said"; + proper n: "Joseph"; + prep: 'el + n/com/m/pl/constr. w/3ms suff: 'ach; "to his brothers"; + pro/1cs: 'aniy; "I myself"; + proper n: "am Joseph"; + interr.part: ha + adv: -od; "Is still/yet?"; + n/com/m/s/constr. w/1cs suff: 'ab; "my father"; + adj/m/s/abs: chay; "alive/living"; waw conj. + neg.part: lo' + v/qal/PF/3mpl: yakal; "but they were not able"; + n/com/m/pl/constr. w/3ms suff: 'ach; "his brothers"; + prep: lamed w/ v/qal/inf/constr: -anah; "to answer/respond to"; + sign of d.o. w/3ms suff: 'eth; "him"; conj: kiy; "for/because"; + v/Niphal/PF/3cpl: bahal; {lit. alarmed, terrified, troubled} "were shocked/dismayed"; + prep: min + n/com/b/pl/constr. w/3ms suff: paneh {lit. faces}; "at his presence"])

וַיֹּאמֶר יוֹסֵף אֶל-אָחָיו גִּשְׁו־נָא אֵלַי וַיִּגְשׁוּ וַיֹּאמְרוּ
אֲנִי יוֹסֵף אַחֵיכֶם אֲשֶׁר-מָכַרְתֶּם אֹתִי מִצְרַיִמָּה:

NAS Genesis 45:4 Then Joseph said to his brothers, "Please come closer to me." And they came closer. And he said, "I am your brother Joseph, whom you sold into Egypt." (אמר 7)

מִצְרַיִם אֵת מִכַּר אֲשֶׁר אָח יוֹסֵף אֲנִי אָמַר ו גִּשְׁו ו אֶל נָא גִשְׁו אָח אֶל יוֹסֵף [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Joseph"; + prep: 'el + n/com/m/pl/constr. w/3ms suff: 'ach; "to his brothers"; + v/qal/imp/m/pl: nagash; "you all draw near/approach"; + interj.part: na; "now"; + prep. w/1cs suff: 'el; "to me"; + waw consec. + v/qal/IPF/3mpl: nagash; "and they drew nearer"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + pro/1cs: 'aniy; "I myself"; + proper n: "am Joseph"; + n/com/m/s/constr. w/2mpl suff: 'ach; "your brother"; + rel.pro: 'asher; "whom"; + v/qal/PF/2mpl: makar; "you all sold"; + sign of d.o. w/1cs suff: 'eth; "me"; + proper n: "into Egypt"])

ANALYSIS VERSES 1 – 4:

1. The climax of Judah's appeal in Gen.44 was his willingness to trade himself for Benjamin validating an unconditional love for his **father** and unwillingness to see evil befall him (Gen.44:33-34).
2. He represented a side to Joseph's brothers absent in their familial relationship some 22 years ago.
3. Their solidarity of love for Jacob even in light of his partial love for Benjamin has usurped their previous STA derision prompting familial conflict.
4. **Joseph** concludes that both remorse and regret from what their actions towards him previously caused upon their father has led them to repentance in God's eyes (cf.44:16).

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5. This realization becomes emotionally overwhelming, “**Then Joseph could not control himself before all those who stood by him**/waw lo’ yakal Joseph lamed ‘aphan lamed kol ha natsab –al” (vs.1a).
6. **Joseph** reappears as the kind of believer that the reader has come to expect i.e., a +V adjusted believer willing to overrule his STA willing to forgive.
7. He embraces the doctrine of love as demonstrated by Judah and now applies it for himself.
8. “**All those who stood by him**” is reference to his Egyptian staff and servants apart from the cadre of his brothers.
9. His ability to even try to regain composure as previously in 43:31 (same verb ‘*aphan/control*) now completely eludes him.
10. Recognizing the inevitable, he immediately orders, “**Have everyone go out from me**/yatsa’ kol ‘ish min –al (vs.1b).
11. With the rush of emotions upon him knowing that he can no longer keep up his charade, he clears the room leaving only himself with **his brothers**.
12. The author then records that it was in this sequestered setting that “**there was no man with him when Joseph made himself known to his brothers**/lo’ –amad ‘ish ‘eth bet yada-Joseph ‘el ‘ach”.
13. He determines that the revelation of his identity is a private affair and really no one would otherwise appreciate all that will come from it other than those present.
14. Principle: Some things in life should be kept confidential and limited to only those that are directly involved having the doctrinal appreciation.
15. With the premises cleared **Joseph** lets his emotions rip, “**And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard of it**/waw nathan qol bet bekiy waw shama- Egyptians waw shama- bayith Pharaoh” (vs.2).
16. The Hebrew language literally says “**he gave to his voice by crying**” (*nathan qol bet bekiy*) meaning he exercised his lungs to produce an elevated *crying* sound,
17. In other words, his weeping is not characterized by his tears, but his voice and a better verb to translate *bekiy* would be “**wailed**”.
18. In fact the decibel level of his wailing was so loud that the **Egyptians** that had left the precinct and others in the residence **heard** him.
19. It was such an unprecedented action that the news of his *crying* reached the ears of **Pharaoh** himself and his **household**.
20. The NAS translation catches the intent of Pharaoh’s hearing with the supplied phrase “*of it*”.
21. Joseph’s actions pictures someone that has otherwise kept his emotions under control since his sale into slavery and now after 22 years finally lets it go.
22. One can only imagine the reaction of his **brothers** witnessing such an emotional outburst!
23. However, whatever they may have thought as to his emotions, what **Joseph said** to them next in explanation blew them away, “**I am Joseph**/’aniy Joseph!” (vs.3).
24. Following the climax of Judah’s appeal comes the climax of the entire scenario confronting **Joseph** and **his brothers** supplying the narrative of Gen.42-44.
25. His question that follows, “**Is my father still alive**/ha –od ‘ab chay?” has challenged interpreters as to its intent.
26. The narrative has revealed Jacob being **alive** explicitly in 43:27,28 with the brothers’ first trip and most recently by Judah in 44:18-34.
27. Some suggest emotional confusion by **Joseph** in his present state.

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28. However, a more concise reason is available.
29. That is as we earlier pointed out in Judah's appeal that **Joseph** had considered the mention of their **father** on the first trip as possibly a ploy to appeal to his compassion (it was implicitly).
30. That **Joseph** knew the nature of his **brothers** and especially following their evil against him it is no stretch to think he regarded them with a high level of distrust.
31. Jacob was advance in years (130 years old; 47:9) and no telling what further devious actions the **brothers** might have been involved in over the past 22 years!!
32. No telling how often he may have wondered about the well-being of his **father** and whether he was well and **still alive**.
33. With the input of Judah's appeal, it now dawns on **Joseph** that indeed Jacob is **still alive** and his question is rhetorical (expecting a yes answer) confirming his new found awareness.
34. Joseph's revelation left his **brothers** speechless and so "**his brothers could not answer him, for they were dismayed at his presence**/lo' yakal 'ach lamed –anah 'eth kiy bahal min paneh".
35. The Hebrew *bahal* (**dismayed**) is a strong term for being alarmed, terrified (cp. Jud.20:41; 1Sam.28:21; etc.).
36. Simply stated, they were "shocked" as they tried to wrap their minds around the situation.
37. Their response is further colored by the fact that they have concluded that all that has happened to them was for their sin against **Joseph** at the beginning.
38. Now they are supposedly looking at "the man" himself? This can't be real!?
39. The first thought in their minds: "This is a cruel joke as further judgment against them!"
40. **Joseph** could see their disbelief and then seeks to reassure them of the reality saying, "**Please come closer to me**". **And they came closer. And he said, 'I am your brother Joseph, whom you sold into Egypt'**/nagash na' 'el waw nagash waw 'amar 'aniy Joseph 'ach 'asher makar 'eth Egypt".
41. He instructs them to **come** and get a good look at his face and then gives them the definitive proof as to his claim with the phrase "**whom you sold into Egypt**".
42. This incident was completely avoided in mention by any of the **brothers** at any time during either trip, and information only **Joseph** himself would be privy too.
43. Trepidation by his **brothers** will momentarily remain after this disclosure to be remedied with the doctrine **Joseph** will provide.

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JOSEPH'S EXHORTATION AND CONSOLATION

EXEGESIS VERSES 5 – 8:

וְעַתָּה | אֲל־תִּעְצְבוּ וְאֲל־יִחַר בְּעֵינֵיכֶם כִּי־מָכַרְתֶּם
אֶתִּי הִנֵּה כִּי לְמַחִיָּה שְׁלַחֲנִי אֱלֹהִים לְפָנֵיכֶם:

^{NAS} Genesis 45:5 "And now do not be grieved or angry with yourselves, because you sold me here; for God sent me before you to preserve life. (וְ עַתָּה וְ עֵצָב אֶל עַתָּה וְ) *[waw conj. + adv: -attah; "and now"; + neg.adv: 'al + v/Niphal/IPF/2mpl/juss: -astab; "let not yourselves be grieved {same as 3:16; 6:6; 34:7}; + waw conj. + v/qal/IPF/3ms/juss: charah; {lit. to burn} "and let him not anger"; + prep: bet + n/com/b/dual/constr. w/2mpl suff: -ayin; "in your eyes"; + conj: kiy; "because"; + v/qal/PF/2mpl: makar; "you all sold"; + sign of d.o. w/1cs suff: 'eth; "me"; + adv: hennah; "here"; + conj: kiy + prep: lamed; "because for"; + n/com/f/s/abs: michayah; "preservation of life/to sustain life"; + v/qal/PF/3ms w/1cs suff: shalach; "He has sent me"; + n/com/m/pl/abs: 'elohiym; "God"; + prep: lamed + n/com/m/pl/constr. w/2mpl suff: paneh {lit. faces}; "before your presence"])*

כִּי־זֶה שְׁנָתַיִם הָרַעֲב בְּקֶרֶב הָאָרֶץ וְעוֹד חֲמִשָּׁה
שָׁנִים אֲשֶׁר אֵין־חֲרִישׁ וְקִצִּיר:

^{NAS} Genesis 45:6 "For the famine *has been* in the land these two years, and there are still five years in which there will be neither plowing nor harvesting. (כִּי הָרַעֲב הָ שְׁנָה זֶה כִּי) *[conj. kiy; "because/for"; + adj/m/s: zeh + n/com/f/dual/abs: shanah; "these two years"; + d.a. + n/com/m/s/abs: ra-ab; [lit. hunger] "the famine"; + prep: bet + n/com/m/s/constr: qereb; "has been in the midst of"; + d.a. + n/com/f/s/abs: 'erets; "the land"; + waw conj. + adv: -od; "and it continues/there are still"; + adj/f/s/abs: chamesh; "five"; n/com/f/pl/abs: shanah; "years"; + rel.pro: 'asher; "which"; + adv: 'ayin; "there is not"; + n/com/m/s/abs: chariysh; "plowing" {used 3x; Exo.34:21; 1Sam.8:12}; + waw conj. + n/com/m/s/abs: qatsiysh; "and harvesting/reaping" {same as 8:22; 30:14}]*

וַיִּשְׁלַחֲנִי אֱלֹהִים לְפָנֵיכֶם לְשׂוּם לְכֶם שְׂאֲרִית
בְּאָרֶץ וְלְהַחְיֹת לְכֶם לְפָלִיטָה גְדֹלָה:

^{NAS} Genesis 45:7 "And God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance. (ל שִׁים ל פָּנָה ל אֱלֹהִים שְׁלַח וְ) *[waw conj. + adv: -attah; "and now"; + neg.adv: 'al + v/Niphal/IPF/2mpl/juss: -astab; "let not yourselves be grieved {same as 3:16; 6:6; 34:7}; + waw conj. + v/qal/IPF/3ms/juss: charah; {lit. to burn} "and let him not anger"; + prep: bet + n/com/b/dual/constr. w/2mpl suff: -ayin; "in your eyes"; + conj: kiy; "because"; + v/qal/PF/2mpl: makar; "you all sold"; + sign of d.o. w/1cs suff: 'eth; "me"; + adv: hennah; "here"; + conj: kiy + prep: lamed; "because for"; + n/com/f/s/abs: michayah; "preservation of life/to sustain life"; + v/qal/PF/3ms w/1cs suff: shalach; "He has sent me"; + n/com/m/pl/abs: 'elohiym; "God"; + prep: lamed + n/com/m/pl/constr. w/2mpl suff: paneh {lit. faces}; "before your presence"])*

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גָּדוֹל פְּלִיטָה ל ל חיה ל ו אֶרֶץ ה ב שְׂאֵרֵית [waw consec. + v/qal/IPF/3ms w/1cs suff: shalach; "and He sent me"; + n/com/m/pl/abs: 'elohiym; "God"; + prep: lamed + n/com/m/pl/constr. w/2mpl suff: paneh {lit. faces}; "before your presence"; + prep: lamed w/ v/qal/inf/constr: siym; "to set/place/appoint"; + prep. w/2mpl suff: lamed; "for you all"; + n/com/f/s/abs: she'eriyyth; "a remnant/remainder" [used 66x]; + prep: bet + d.a. + n/com/f/s/abs: 'erets; "on the earth"; + waw conj. + prep: lamed w/ v/Hiphil/inf/constr: charah; "and to cause life/keep alive"; + prep: w/2mpl suff: lamed; "for you all"; + prep: lamed + n/com/f/s/abs: peleythah; "for an escape/deliverance" {same as 32:9}; + adj/f/s/abs: gadol; "a great one"])

וְעַתָּה לֹא־אַתֶּם שְׁלַחְתֶּם אֹתִי הֲנֵה כִּי הָאֱלֹהִים
וַיְשִׁימֵנִי לְאָב לְפָרְעָה וּלְאֲדֹנָי לְכָל־בֵּיתוֹ וּמִשָּׁל בְּכָל־אֶרֶץ
מִצְרַיִם: WTT Genesis 45:8

^{NAS} Genesis 45:8 "Now, therefore, it was not you who sent me here, but God; and He has made me a father to Pharaoh and lord of all his household and ruler over all the land of Egypt. (פָּרְעָה ל אָב ל שִׁים ו אֱלֹהִים ה כִּי הֲנֵה אֵת שְׁלַח אַתֶּם לֹא עָתָה ו) מִצְרַיִם אֶרֶץ כָּל ב מִשָּׁל ו בֵּית כָּל ל אֲדֹנָי ל ו [waw conj. + adv: -attah; "and now"; + neg.part: lo' + pro/2mpl: 'attem; "it was not you yourselves"; + v/qal/PF/2mpl: shalach; "having sent"; + sign of d.o. w/1cs suff: 'eth; "me"; + adv: hennah; "here"; + conj: kiy; "but"; + n/com/m/pl/abs: 'elohiym; "God"; + waw consec. + v/qal/IPF/3ms w/1cs suff: siym; "and he appointed me"; + prep: lamed + n/com/m/s/abs: 'ab; "as the father"; + prep: lamed + proper n: "to Pharaoh"; + waw conj. + prep: lamed + n/com/m/s/abs: 'adon; "and as lord"; + prep: lamed + n/com/m/s/constr: kol; "for all of"; + n/com/m/s/constr. w/3ms suff: bayith; "his household"; + waw conj. + v/qal/ptc/m/s/abs: mashal; "and the one ruling/the ruler"; + prep: bet + n/com/m/s/constr: kol + n/com/f/s/constr: 'erets; "in all the land of"; + proper n: "Egypt")]

ANALYSIS VERSES 5 – 8:

1. The potential for less than desirable reactions by his brothers at the news of Joseph's identification is not lost on him.
2. All sorts of imaginary possibilities of what might now happen exist, with not the least being the ultimate revenge to kill them.
3. Joseph's doctrinal acuity now shines as he immediately sets to diffuse any ticking emotional time bombs.
4. His m/o is by exhortation and consolation demonstrating in no uncertain terms that all is forgiven.
5. After exhibiting revenge tactics previously, it is important in the forgiving process to make clear there are no further grudges withstanding.
6. He first exhorts, **“And now do not be grieved or angry with yourselves, because you sold me here/waw –attah ‘al ‘astab waw charah bet –ayin kiy makar ‘eth hennah”** (vs.5).

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7. The Hebrew negative particle *'al* (**not**) governs both verbs of exhortation that follow.
8. The Niphal form of the Hebrew verb *-atsab* (**be grieved**) looks to an outside agent bringing grief upon them.
9. This is reference to what they did to Joseph especially some 22 years ago.
10. They are to dismiss (**do not**) any notion of any continuing feeling of guilt for their injustice as far as Joseph is concerned.
11. It further implies that are to forgive themselves paralleling Judah's open confession in appeal in 25:16.
12. This is the attitude of the grace oriented and must be something that each believer disciplines themselves to do.
13. Constant recriminations about past failure do nothing to advance the believer or the POG.
14. What was done in the past is past and is neither healthy nor doctrinal to nurture one's guilt.
15. If you have dealt with a particular sin or failing, **God** has forgiven you and you must forgive yourself.
16. The NAS translation "**angry with yourselves**" is literally in the Hebrew "*let him not anger in your eyes* (*'al...charah bet -ayin*).
17. The Qal form of the verb *charah* (**angry**) with the 3rd person masculine subject indicates anyone of the group of brothers that might stimulate others to anger over the ordeal.
18. The phrase is a Hebraism that they are not to lame blame on any others that they feel might be more responsible for what they did as a group.
19. Obviously, while culpability and guilt runs its spectrum throughout the group, there are varying degrees of guilt from the likes of Simeon, to Reuben and Judah and even innocence, i.e., Benjamin.
20. While Benjamin may have not been party to the evil concerning Joseph, he could easily find reason to now point fingers and lay blame.
21. Bringing up past sins or grievances to other believers in an accusatory fashion is the work of Satan and the adjusting believer should avoid this.
22. His exhortations are a summary request for the brothers to put the past behind them and leave it there.
23. One's failures alone do not inhibit the POG for those that are +V.
24. Joseph is exemplifying his understanding and appreciation for Rom.8:28.
25. In the remainder of vs.5, Joseph then gives the doctrinal reason why forgiveness should reign between all concerned, "**for God sent me before you to preserve life**/kiy lamed micheyah shalach 'elohiym lamed paneh".
26. The phrase "**sent me before you**" foreshadows God's intent that the whole family would follow him to **Egypt**.
27. In other words, **God** executed a higher purpose by permitting Joseph's brothers to sell him into slavery.
28. That is to **preserve** the lives of the racial Hebrews in fulfillment of the POG.
29. Without the preservation of the Hebrew race, there is no preservation of **life** for mankind made possible through Messiah.
30. The ultimate fulfillment of the Abrahamic Covenant rides on the perpetuation of his racial offspring through Sarah. Cf.Gen.17:19
31. In vs.6, Joseph describes just how serious the situation is to the potential of loss of **life**, "**For the famine has been in the land these two years, and there are still five years in which**

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- there will be neither plowing nor harvesting**/kiy zeh shanah ha ra-ab bet qereb ha ‘erets waw –od chamesh shanah ‘asher ‘ayin chariysh waw qatsiy’”.
32. While news of how Joseph came to power as an interpreter of dreams would be public, the details of the dreams would be privy only to the most inquisitive and in close circles.
 33. So Joseph now brings his brothers up to speed on the reality of the **famine** they are facing.
 34. The phrase, “**there will be neither plowing nor harvesting**” means that there was literally no agricultural possibilities in the near future for self-sustaining.
 35. Without the reserve of grain available in Egypt, the nation and others around them were in dire straits.
 36. The present situation that was self-evident to the brothers has no relief on the immediate horizon.
 37. The irony is that it was **God** that brought about the famine (cf.41:25,28,32).
 38. Not totally unlike the plagues of **Egypt** in Moses’ time, **God** controls the environment in order to fulfill his plan on behalf of His people and +V.
 39. Whereas **Egypt** is decimated at the Exodus, here they are delivered.
 40. That so prophecy can be fulfilled and their willingness to embrace God’s chosen people.
 41. So **God** here takes a 17 year old boy whom He knows will be faithful to His plan and after proving his +V exalts him as Vizier in **Egypt** and this to deliver his family from certain disaster.
 42. Don’t sell **God** short on how He may accomplish His plan through you!
 43. Joseph then restates the purpose of preserving **life** (vs.5b) in the vein of the POG in vs.7, “**And God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance**/waw shalach ‘elohiym lamed paneh lamed siym lamed she’eriyth bet ha ‘erets waw lamed charah lamed lamed peleythah gadol”.
 44. The seemingly horrible injustice of the brothers’ betrayal has now resulted in the potential for **deliverance** for the entire family.
 45. The English phrase “**to preserve for you a remnant in the earth**” is generally considered by interpreters to refer to the entire family being the “**remnant**”.
 46. But the Hebrew states the it is Joseph that **God** appointed (*siym*) to be the “**remnant**” for the family (lit.: “**God sent me before your presence for the purpose to appoint for you all a remnant in the earth**”.
 47. **God** appointed Joseph as the representative **remnant** of the family on their behalf.
 48. A “**remnant**” is a fraction of the whole that avoids destruction and the standard bearer of **life** for a future existence.
 49. So Joseph viewed himself as a **remnant** of the race that was **sent** ahead to **Egypt** in order that the entire seed of Abraham might be delivered from this catastrophe.
 50. The **deliverance** in view here is further described as “**great**”.
 51. Any that rallies around Joseph will be delivered and in this case amounts to a relatively large family.
 52. The imagery here is two-fold:
 - A. It harks to a type of the One who was betrayed by his family and yet brings about a **great deliverance** for the human race.
 - B. It points to +V as the source of blessing by association.
 53. The mature believer that is plus BD and grace oriented is used by **God** to become a source of blessing to those around him.

GENESIS

54. This is the POG for all believers, not just the notable mentions in Scripture.
55. In vs.8, Joseph then specifically attributes his own blessing to **God**, “**Now, therefore, it was not you who sent me here, but God; and He has made me a father to Pharaoh and lord of all his household and ruler over all the land of Egypt**”.
56. He first makes clear that all that he is, is based on the grace of **God** and there are no others that can take any credit for his destiny.
57. It further clearly resolves them of any guilt in Joseph’s eyes.
58. His ascribed positions is then divided into 3 areas in which he has considerable impact:
 - A. His relationship to **Pharaoh** is called “**father**” (*‘ab*) illustrating that he is the trusted advisor that provides information and direction in **life** as a **father** does for a son.
 - B. His relationship to Pharaoh’s “**household**” (*bayith*) is that of “**lord**” (*‘adon*) or master where he exercises control and authority.
 - C. His relationship to the nation as a “**ruler**” (*mashal*) who makes and enforces the laws.
59. These are not sinful boasts but merely a sober assessment of his position in the plan of **God**.
60. He is an example par excellence of the type of volition those on planet earth would look for if they want to be blessed by association in counsel, familial and national roles.
61. So the first part of Joseph’s speech deals with the present situation in light of the POG.
62. The next section will deal with the obvious application that must be made to then enjoy blessing with Joseph’s position in the POG.
63. Each believer is to soberly assess themselves and think what is appropriate about oneself in their orientation to the POG to be a blessing to others in grace. Rom.12:3