

# GENESIS

## JOSEPH IDENTIFIES HIMSELF

### EXEGESIS VERSES 1 – 4:

וְלֹא־יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנֹּצְבִים עָלָיו<sup>WTT</sup> Genesis 45:1  
 וַיִּקְרָא הוֹצִיאוּ כָּל־אִישׁ מֵעָלַי וְלֹא־עָמַד אִישׁ אִתּוֹ בְּהִתְנַדַּע  
 יוֹסֵף אֶל־אָחָיו:

<sup>NAS</sup> 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 נֹצַב 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 פְּרָעֹה:<sup>WTT</sup> Genesis 45:2

<sup>NAS</sup> Genesis 45:2 And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard of it. (וְ בִית שְׁמַע ו מִצְרַיִם שְׁמַע ו בְּכֵי 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 אֲבִי חַי וְלֹא־יָכַל אָחָיו לַעֲנוֹת אִתּוֹ כִּי נִבְהָלוּ מִפְּנָיו:<sup>WTT</sup> Genesis 45:3

## GENESIS

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 אֶת עֲנָה לֹא יָכַל יִכְּל לֹא ו חֵי אָב עוֹד הִ יוֹסֵף אֲנִי אָח אֶל יוֹסֵף מִן פָּנָה 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-אֶחָיו גִּשְׁו־נָא אֵלַי וַיִּגְשׁוּ וַיֹּאמְרוּ  
אֲנִי יוֹסֵף אֶחֱיֹכֶם 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 אֶת 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).

## GENESIS

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.

## GENESIS

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.

## GENESIS

### JOSEPH'S EXHORTATION AND CONSOLATION

#### EXEGESIS VERSES 5 – 8:

WTT Genesis 45:5  
 וְעַתָּה אֶל-תֵּעָצְבוּ וְאֶל-יָחַר בְּעֵינֵיכֶם כִּי-מָכַרְתֶּם  
 אֹתִי 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 אֶל עֵצָב אֶל ו עַתָּה ו) [waw conj. + adv: -attah; "and now"; + neg.adv: 'al + v/Niphal/IPF/2mpl/juss: -atsab; "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""])

WTT Genesis 45:6  
 כִּי-זֶה שְׁנָתַיִם הָרַעַב 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 זֶה 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}])

WTT Genesis 45:7  
 וַיִּשְׁלַחֲנִי אֱלֹהִים לְפָנֵיכֶם לְשׂוּם לְכֶם שְׂאֲרִית  
 בְּאָרֶץ וּלְהַחְיֹת 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 ו) [waw conj. + adv: -attah; "and now"; + neg.adv: 'al + v/Niphal/IPF/2mpl/juss: -atsab; "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""])

## GENESIS

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 וּלְאֲדוֹן לְכָל־בֵּיתוֹ וּמִשָּׁל בְּכָל־אֶרֶץ  
מִצְרַיִם: WTT Genesis 45:8

<sup>NAS</sup> 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 אֲדוֹן 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 ‘atsab waw charah bet –ayin kiy makar ‘eth hennah”** (vs.5).

## GENESIS

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 they are to forgive themselves paralleling Judah's open confession in appeal in 44:16.
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 3<sup>rd</sup> 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**

## GENESIS

- 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

## GENESIS

### THE APPLICATION NEEDED FOR THE GREAT DELIVERANCE

#### EXEGESIS VERSES 9 – 15:

WTT Genesis 45:9  
 וְעֲלוּ אֶל-אָבִי וְאָמַרְתֶּם אֵלָיו כֹּה אָמַר  
 בְּנֵךְ יוֹסֵף שְׁמֵנִי אֱלֹהִים לְאֲדוֹן לְכָל-מִצְרַיִם רְדֵה אֵלַי  
 אֶל-תַּעֲמֹד:

NAS Genesis 45:9 "Hurry and go up to my father, and say to him, 'Thus says your son Joseph, "God has made me lord of all Egypt; come down to me, do not delay. (וְ מַהֲרֵה כָּל לְ אֲדוֹן לְ אֱלֹהִים שִׁים יוֹסֵף בֶּן אָמַר כֹּה אֶל אָמַר וְ אָב אֶל עֹלָה עַמְד אֶל אֶל יִרַד מִצְרַיִם [v/Piel/imp/m/pl: mahar; "you all hasten/hurry"; + waw conj. + v/qal/imp/m/pl: -alah; "and you all go up/ascend"; + prep: 'el + n/com/m/s/constr. w/1cs suff: 'ab; "to my father"; + waw consec. + v/qal/PF/2mpl: 'amar; "and you will say"; + prep. w/3ms suff: 'el; "to him"; + adv: koh; "thus"; + v/qal/PF/3ms: 'amar; "he said"; + n/com/m/s/constr. w/2ms suff: ben; "your son"; + proper n: "Joseph"; + v/qal/PF/3ms w/1cs suff: siym; "He has appointed me"; + n/com/m/pl/abs: 'elohiyim; "God"; + prep: lamed + n/com/m/s/abs: 'adon; "as lord"; + prep: lamed + n/com/m/s/constr: kol; "for all of"; + proper n: "Egypt"; + v/qal/imp/m/s: yarad; "come down/descend"; + prep. w/1cs suff: 'el; "to me"; + neg.adv: 'al + v/qal/IPF/2ms/jussive: -amad; "let not you remain/delay"])

WTT Genesis 45:10  
 וּבְנֵי בְנֵיךָ וּצְאֲנֶךָ וּבְקָרְדֶּךָ וְכָל-אֲשֶׁר-לְךָ:  
 וְיָשַׁבְתָּ בְּאֶרֶץ-גֹּשֶׁן וְהָיִיתָ קְרוֹב אֵלַי אֶתְהָה וּבְנֵיךָ

NAS Genesis 45:10 "And you shall live in the land of Goshen, and you shall be near me, you and your children and your children's children and your flocks and your herds and all that you have. (וּ בְּנֵי בְנֵי וּ בְּנֵי וְ אֶתְהָה אֶל קְרוֹב הִיָּה וְ גֹשֶׁן אֶרֶץ פּ יִשָּׁב וְ לְ אֲשֶׁר כָּל וְ בְּקָרְדֶּךָ וְ צְאֲנֶךָ [waw consec. + v/qal/PF/2ms: yashab; "and you shall dwell/live"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: Goshen; + waw consec. + v/qal/PF/2ms: hayah; "and you will exist"; + adj/m/s/abs: qarob; "near"; + prep. w/1cs suff: 'el; "to me"; + pro/2ms: 'attah; "you yourself"; + waw conj. + n/com/m/pl/constr. w/2ms suff: ben; "and your sons/children"; + waw conj. + n/com/m/pl/constr: ben; "and the sons/children of"; + n/com/m/pl/constr. w/2ms suff: ben; "your sons/children"; + waw conj. + n/com/f/s/constr. w/2ms suff: tso'n; "and your flocks; + waw conj. + n/com/m/s/constr. w/2ms suff: baqar; "and your herds"; + waw conj. + n/com/m/s/constr: kol + rel.pro: 'asher + prep. w/2fs suff: lamed; "and all of which is for you"])

## GENESIS

וְכִלְכַּלְתִּי אֶתְךָ שֵׁם כִּי־עוֹד חֲמִשׁ שָׁנִים רָעַב WTT Genesis 45:11  
פְּתוֹרֶשׁ אֶתָּה וּבֵיתְךָ וְכֹל־אֲשֶׁר־לְךָ:

NAS Genesis 45:11 "There I will also provide for you, for there are still five years of famine to come, lest you and your household and all that you have be impoverished." ( כּוֹל ו )  
לְ אֲשֶׁר כָּל וּ בֵית וּ אֶתָּה יִרְשׁ פֶּן רָעַב שָׁנָה חֲמִשׁ עוֹד כִּי שֵׁם אֶת [waw consec. + v/Pilpel/PF/1cs {variant of Piel; same function, different form}: kul; "and I will maintain/sustain/fully provide for"; + sign of d.o. w/2ms suff: 'eth; "you"; + adv: sham; "there"; + conj: kiy; "for/because"; + adv: -od; "still"; + adj/f/s/abs: chamesh; "five"; + n/com/f/pl/abs: shanah; "years"; n/com/m/s/abs: ra-ab; "of hunger/famine"; + conj: pen; "lest"; + v/Niphal/IPF/2ms: yarash; "you will be impoverished/come to poverty"; + pro/2ms: 'attah; "you yourself"; + waw conj. + n/com/m/s/constr. w/2ms suff: bayith; "and your household"; + waw conj. + n/com/m/s/constr: kol + rel.pro: 'asher + prep. w/2fs suff: lamed; "and all of which is for you" ])

וְהִנֵּה עֵינֵיכֶם רְאוּת וְעֵינֵי אָחִי בְּנִימִן כִּי־פִי  
הַמְדַבֵּר אֵלֵיכֶם: WTT Genesis 45:12

NAS Genesis 45:12 "And behold, your eyes see, and the eyes of my brother Benjamin see, that it is my mouth which is speaking to you. ( כִּי בְּנִימִן אָחַ עֵינַי וּ רְאָה עֵינַי הִנֵּה ו )  
אֵל דָּבַר הִּי פִּה [waw conj. + interj.part: hinneh; "and behold!"; \_ n/com/both/dual/constr. w/2mpl suff: -ayin; "you alls eyes"; + v/qal/ptc/f/pl/abs: ra'ah; "are seeing"; + waw conj. + n/com/both/dual/constr: -ayin; "and the eyes of"; + n/com/m/s/constr. w/1cs suff: 'ach; "my brother"; + proper n: "Benjamin"; + conj: kiy; "that"; + n/com/m/s/constr. w/1cs suff: peh; "it is my mouth"; + d.a. + v/Piel/ptc/m/s/abs: dabar; "the one speaking"; + prep. w/2mpl suff: 'el; "to you all" ])

וְהַגַּדְתֶּם לְאָבִי אֶת־כָּל־כְּבוֹדִי בְּמִצְרַיִם וְאֶת  
כָּל־אֲשֶׁר רָאִיתֶם וּמַהֲרַתֶּם וְהוֹרַדְתֶּם אֶת־אָבִי הִנֵּה: WTT Genesis 45:13

NAS Genesis 45:13 "Now you must tell my father of all my splendor in Egypt, and all that you have seen; and you must hurry and bring my father down here." ( אֶת אָב ל נַגַּד ו )  
לְ הִנֵּה אָב אֶת יָרַד וּ מַהֲר וּ רְאָה אֲשֶׁר כָּל אֶת וּ מִצְרַיִם בַּ כְּבוֹד כָּל [waw consec. + v/Hiphil/PF/2mpl: nagad; "and you must cause to make known"; + prep: lamed + n/com/m/s/constr. w/1cs suff: 'ab; "to my father"; + sign of d.o. + n/com/m/s/constr: kol; "all of"; + n/com/m/s/constr. w/1cs suff: kabod; "my abundance/glory/splendor"; + prep: bet +

## GENESIS

*proper n: "in Egypt"; + waw conj. + sign of d.o. + n/com/m/s/constr: kol; "and all of"; + rel.pro: 'asher + v/qal/PF/2mpl: ra'ah; "which you all see"; + waw consec. + v/qal/PF/2mpl: mahar; "and you all should hasten/hurry"; + waw consec. + v/Hiphil/PF/2mpl: yarad; "and you all should cause to bring down/descend"; + sign of d.o. + n/com/m/s/constr. w/1cs suff: 'ab; "my father"; + pro/3fpl: hannah; "here"])*

וַיִּפֹּל עַל-צַוְאָרָיו בְּכַה וּבְנִימָן וַיִּבֶךְ וּבְנִימָן בָּכָה  
עַל-צַוְאָרָיו: <sup>WTT</sup> Genesis 45:14

<sup>NAS</sup> Genesis 45:14 **Then he fell on his brother Benjamin's neck and wept; and Benjamin wept on his neck.** (וַיִּפֹּל עַל בְּנִימָן וּבְכָה וְאָח בְּנִימָן צַוְאָר עַל נֶפֶל וּ) [waw consec. + v/qal/IPF/3ms: naphal; "and he fell"; + prep: -al; "upon"; + n/com/m/pl/constr: tsawa'r; "the neck of/upper shoulders"; + proper n: "Benjamin"; + n/com/m/s/constr. w/3ms suff: 'ach; "his brother"; + waw consec. + v/qal/IPF/3ms: bakah; "and he wept"; + waw conj. + proper n: "and Benjamin"; + v/qal/PF/3ms: bakah; "he wept"; + prep: -al + n/com/m/pl/constr. w/3ms suff: tsawa'r; "upon his neck"])

וַיִּנָּשֶׁק לְכָל-אָחָיו וַיִּבֶךְ עֲלֵיהֶם וְאַחֲרָיו כֵּן דִּבְרוּ  
אָחָיו אִתּוֹ: <sup>WTT</sup> Genesis 45:15

<sup>NAS</sup> Genesis 45:15 **And he kissed all his brothers and wept on them, and afterward his brothers talked with him.** (וְאָח דִּבֶּר בֵּין אַחָרָיו וְעַל בְּכָה וְאָח כָּל ל נִשְׁק וּ) [waw consec. + v/Piel/IPF/3ms: nashaq; "and he kissed"; + prep: lamed + n/com/m/s/constr: kol + n/com/m/pl/constr. w/3ms suff: 'ach; "for all of his brothers"; + waw consec. + v/qal/IPF/3ms: bakah; "and he wept"; + prep. w/3mpl suff: -al; "upon them"; + waw conj. + adv: 'acharey; "and afterward"; + adv: ken; "so"; + v/Piel/PF/3cpl: dabar; "they spoke"; + n/com/m/pl/constr. w/3ms suff: 'ach; "his brothers"; + prep. w/3ms suff: 'eth; "together with him"])

### ANALYSIS VERSES 9 – 15:

1. **Joseph** shifts gears from the doctrinal reality of why he was sold into slavery (vss.5-8) to the applications necessary for the family to be blessed by association in the “great deliverance” (vs.7).
2. The goal is ultimately to relocate his **father** and family to **Egypt**.
3. The first thing to be addressed is to let Jacob know that Joseph is alive and well.
4. Time is of the essence and **Joseph** wants to alleviate any ongoing sorrow being experienced by his **father** from the past and orders, “**Hurry and go up to my father**/mahar waw –alah ‘el ‘ab” (vs.9).

## GENESIS

5. The phrase “**my father**” exposes Joseph’s personal compassion/love for his parent.
6. Once the brothers have arrived they are to “**say to him, ‘Thus says your son Joseph, ‘God has made me lord of all Egypt, come down to me, do not delay/’**amar ‘el koh ‘amar ben Joseph siym ‘elohiym lamed ‘adon lamed kol Egypt yarad ‘el ‘al –amad”.
7. Rather than just stating that he is alive, **Joseph** wants his position as Vizier to be emphasized.
8. Joseph’s approach is to elicit recall in Jacob’s thinking of the dreams he had years ago; dreams that his **father** was not willing to completely accept (cp.37:9-10).
9. **Joseph** now occupies a position that makes the dreams a reality.
10. Without saying “I told you so”, **Joseph** subtly is rebuking his **father** for failure to accept the doctrine.
11. A failure that cost him misery for all of these 22 years thinking **Joseph** was dead rather than faith-resting the doctrine.
12. This principle was obviously fresh in Joseph’s mind.
13. This on his part as a result of his recent STA agenda promoting doubt of his father’s life even though the doctrine had carried him all these years (vs.3).
14. The doctrine of the Importance of Doctrine is here reflected as to the consequences of failure to believe initially and potential consequence of a prolonged STA pursuit dismantling doctrine.
15. Joseph’s call to his **father** is to “re-gird his spiritual loins” so to speak, revive his spiritual drive and **do not delay** in application of reuniting with **Joseph**; a call that has its desired effect (cp.vs.27).
16. In vss.10-11, **Joseph** then explains why **Jacob** is to **come to Joseph** rather than vice versa.
17. First is that **Joseph** has already planned a new place of residence for the family of **Jacob**, “**And you shall live in the land of Goshen, and you shall be near me, you and your children and your children’s children and your flocks and your herds and all that you have**” (vs.10).
18. Jacob is to relocate “lock, stock and barrel” his entire family and enterprise.
19. Obviously only a ruler such as **Joseph** could offer and **provide** on such a scale.
20. “**Goshen**” was located in the northeastern part of the delta region, and was approximately 20 miles south of Tanis where the 12<sup>th</sup> dynasty had their major seat of power.
21. While **Goshen** is not attested in Egyptian writings, we know from Gen.47:6 that it was the most fertile district at the time.
22. It was a.k.a. the **land of Rameses** that was an alternate name for Tanis (47:11).
23. **Joseph** has already mapped out the area where, as he states, “**There I will also provide for you/waw kul ‘eth sham**” (vs.11).
24. The cause of the need to relocate is then made explicit, “**for there are still five years of famine to come/kiy –od chamesh shanah ra-ab**”.
25. Within two **years** already Jacob and company have had to make two trips to **Egypt** for food.
26. So the thought of another 5 **years** of meager supplies is not lost upon Jacob, “**lest you and your household and all that you have be impoverished/pen yarash ‘attah waw bayith waw kol ‘asher lamed**”.
27. The consequence for lack of application here would be devastating upon all concerned.
28. As **Joseph** had made clear earlier in vs.6, in which the brothers could fill in the blanks, there would be no alternative for survival, especially for such a large enterprise.

## GENESIS

29. That it was imperative that the brothers use all influence possible to convince Jacob of these words is made clear in vs.12, “**And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth which is speaking to you**/waw hinneh –ayin ra’ah waw –ayin ‘ach Benjamin kiy peh ha dabar ‘el”.
30. They are to take on the responsibilities as eye-witnesses to all that they have **seen** to substantiate words.
31. The mention of **Benjamin** is to propel him to especially validate Joseph’s words as Jacob would be most inclined to believe.
32. The final thing he wants related to Jacob is “**Now you must tell my father of all my splendor in Egypt, and all that you have seen**/waw nagad lamed ‘ab kol kabod bet waw kol ‘asher ra’ah” (vs.13).
33. His purpose is not to flaunt his power, but to utilize the physical attributes that the brothers have witnessed that validates Joseph’s position of power e.g., the lavish banquet and residence.
34. Again, **Joseph** reiterates that time is of the essence, “**and you must hurry and bring my father down here**/waw mahar waw yarad ‘ab hennah”.
35. Having laid out his strategy as he has deduced as to the ultimate purpose in the interpretation of dreams, **Joseph** once again succumbs to his emotions.
36. His love for his maternal **brother** is emphasized first, “**Then he fell on his brother Benjamin’s neck and wept; and Benjamin wept on his neck**/waw naphal –al tsawa’r Benjamin ‘ach waw bakah waw Benjamin bakah –al tsawa’r” (vs.14).
37. This sibling relationship has special meaning to say the least, as **Joseph** would have been closest to him of all the **brothers** in the past.
38. He then embraces the remaining in a more customary fashion, “**And he kissed all his brothers and wept on them**/waw nashaq lamed kol ‘ach waw bakah –al”.
39. Joseph’s emotions on their part reflect the continued relief he felt from their new profound love of family.
40. While not mentioned, the emotional reciprocation of Joseph’s **brothers** is implied via the final clause, “**and afterward his brothers talked with him**/waw ‘acharey ken dabar ‘ach ‘eth”.
41. The talking that ensued was one of a serious nature the revolved around a new circle of reconciliation among the men.
42. The men otherwise talk comfortably with the one they hated all those years ago and now can have true fellowship to benefit their previous confession.
43. They are reconciled to **Joseph** although he never did anything to create the barriers that existed between them.
44. This is another type, illustrating the doctrine of reconciliation.
45. **God** had no animosity toward the human race, but could not have fellowship with them due to the barrier of sin between man and **God**.
46. **God** Himself removed the barrier and revealed Himself in the person of His Son.
47. Through His Son, He reconciled the world to Himself. 2Cor.5:19
48. This is the message of the gospel that we are to provide for those around us as we represent **God** in the devil’s world. 2Cor.5:20-21

# GENESIS

## PHARAOH SUPPORTS JOSEPH

### EXEGESIS VERSES 16 – 20:

וַיִּטֵּב בְּעֵינֵי פַרְעֹה וּבְעֵינֵי עֲבָדָיו׃  
וְהַקֵּל נִשְׁמָע בֵּית פַּרְעֹה לֵאמֹר בָּאוּ אֲחֵי יוֹסֵף  
WTT Genesis 45:16

NAS Genesis 45:16 Now when the news was heard in Pharaoh's house that Joseph's brothers had come, it pleased Pharaoh and his servants. ( פְּרַעְהָ בֵּית שְׁמַע קוֹלָהּ וּ )  
פְּרַעְהָ בֵּית שְׁמַע קוֹלָהּ וּבְעֵינֵי עֲבָדָיו [waw conj. + d.a. + n/com/m/s/abs: qol {lit. voice, noise}; "Now the news"; + v/Niphal/PF/3ms: shama-; "was heard"; + n/com/m/s/constr: bayith; "in the house of"; + proper n: "Pharaoh"; + prep: lamed w/ v/qal/inf/constr: 'amar; "saying"; + v/qal/PF/3cpl: bo'; "they had come"; + n/com/m/pl/constr: 'ach; "the brothers of"; + proper n: "Joseph"; + waw consec. + v/qal/IPF/3ms: yatab; "it did please"; + prep: bet + n/com/b/dual/constr: -ayin; "in the eyes of"; + proper n: "Pharaoh"; + waw conj. + prep: bet + n/com/b/dual/constr: -ayin + n/com/m/pl/constr. w/3ms suff: -ebed; "and in the eyes of his servants"])

וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אֱמַר אֶל־אֶחָיְךָ זֹאת עֲשֵׂה׃  
טַעֲנוּ אֶת־בְּעִירְכֶם וְלִכְוֹּֽב־אֲבוֹתְכֶם אֶרֶץ כְּנָעַן׃  
WTT Genesis 45:17

NAS Genesis 45:17 Then Pharaoh said to Joseph, "Say to your brothers, 'Do this: load your beasts and go to the land of Canaan, ( זֹאת אֶחָ אֶל אֱמַר יוֹסֵף אֶל פַּרְעֹה אֱמַר וּ )  
זֹאת אֶחָ אֶל אֱמַר יוֹסֵף אֶל פַּרְעֹה אֱמַר וְעָשִׂה אֶת טַעֲנוּ [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Pharaoh"; + prep: 'el + proper n: "to Joseph"; + v/qal/imp/m/s: 'amar; "say"; + prep: 'el + n/com/m/pl/constr. w/2ms suff: 'ach; "to your brothers"; + adj/f/s: zo'th; "this thing"; + v/qal/imp/m/pl: -asah; "you all do"; + v/qal/imp/m/pl: ta-an; "you all load"; + sign of d.o. + n/com/m/s/constr. w/2mpl suff: be-iyr; "your beasts"; + waw conj. + v/qal/imp/m/pl: halak; "and you all walk/travel"; + v/qal/imp/m/pl: bo'; "you all go"; + n/com/f/s/constr: 'erets; "to the land of"; + proper n: "Canaan"])

וַיִּקַּח וְאֶת־אָבִיכֶם וְאֶת־בְּתִיכֶם וּבָאוּ אֵלַי וְאֶתְנַה  
לְכֶם אֶת־טוֹב אֶרֶץ מִצְרַיִם וְאָכְלוּ אֶת־חֶלֶב הָאֶרֶץ׃  
WTT Genesis 45:18

NAS Genesis 45:18 and take your father and your households and come to me, and I will give you the best of the land of Egypt and you shall eat the fat of the land.' ( אֶת לָקַח וּ )

## GENESIS

חִלְבֵי אֵת אֲכַל וּ מִצְרַיִם אָרְצָן טוֹב אֵת ל נָתַן וּ אֶל בּוֹא וּ בֵּית אֵת וּ אָב  
 אָרְצָן הִ [waw conj. + v/qal/imp/m/pl: laqach; "and you all take"; + sign of d.o. +  
 n/com/m/s/constr. w/2mpl suff: 'ab; "your father"; + waw conj. + sign of d.o. +  
 n/com/m/pl/constr. w/2mpl suff: bayith; "and your households"; + waw conj. + v/qal/imp/m/pl:  
 bo'; "and you all come"; + prep. w/1cs suff: 'el; "to me"; + waw consec. + v/qal/IPF/1cs:  
 nathan; "and I will give"; + prep. w/2mpl suff: lamed; "for you all"; + sign of d.o. +  
 n/com/m/s/constr: tub; "the good things of"; + n/com/f/s/constr: 'erets; "the land of"; + proper  
 n: "Egypt"; + waw conj. + v/qal/imp/m/pl: 'akal; "and you all eat"; + sign of d.o. +  
 n/com/m/s/constr: cheleb; "the fat of"; + d.a. + n/com/f/s/abs: 'erets; "the land"])

וְאֵתָהּ צְוִיתָהּ זֹאת עֲשׂוּ קַחוּ-לָכֶם מֵאָרְצָן מִצְרַיִם  
 עֲגָלוֹת לְטַפְּכֶם וְלִנְשֵׁיכֶם וּנְשֵׂאתֶם אֶת-אֲבִיכֶם וּבְאֵתָם:

NAS Genesis 45:19 "Now you are ordered, 'Do this: take wagons from the land of Egypt for  
 your little ones and for your wives, and bring your father and come. (זֹאת צוּהָ אֵתָהּ וּ)  
 וּ אָב אֵת נְשָׂא וּ אִשָּׁה ל ו טַף ל עֲגָלָה מִצְרַיִם אָרְצָן מִן ל לִקַּח עֲשֵׂה  
 בּוֹא [waw conj. + pro/2ms: 'attah; "Now you yourselves"; + v/Pual/PF/2ms/intensive pass:  
 tsawah; "you have been utterly charged/commanded/ordered"; + adj/f/s: zo'th; "this thing"; +  
 v/qal/imp/m/pl: -asah; "you all do"; + v/qal/imp/m/pl: laqach; "you all take"; + prep. w/2mpl:  
 lamed; "for you all"; + prep: min + n/com/f/s/constr: 'erets; "from the land of"; + proper n:  
 "Egypt"; + n/com/f/pl/abs: -agalah; "carts/wagons"; + prep: lamed + n/com/m/s/constr. w/2mpl  
 suff: taph; "for your little ones"; + waw conj. + prep: lamed + n/com/f/pl/constr. w/2mpl suff:  
 'ishshah; "and for your wives"; + waw consec. + v/qal/PF/2mpl: nasa'; "and you will carry"; +  
 sign of d.o. + n/com/m/s/constr. w/2mpl suff: 'ab; "your father"; + waw consec. +  
 v/qal/PF/2mpl: bo'; "and you will come"])

וְעֵינֵיכֶם אַל-תַּחַס עַל-פְּלִיכֶם כִּי-טוֹב כָּל-אָרְצָן  
 מִצְרַיִם לָכֶם הוּא:

NAS Genesis 45:20 'And do not concern yourselves with your goods, for the best of all the  
 land of Egypt is yours.'" (ל מִצְרַיִם אָרְצָן כָּל טוֹב כִּי פְּלִי עַל חוּס אֶל עֵינַי וּ)  
 לְוִי [waw conj. + n/com/b/s/constr. w/2mpl suff: -ayin; "and your eyes" {ref. perceptions}; +  
 adv: 'al + v/qal/IPF/2ms/juss: chus {lit. pity/spare}; "let not you concern"; + prep: -al +  
 n/com/m/pl/constr. w/2mpl suff; keliy; "over your vessels/goods"; + conj: kiy; "because/for"; +  
 n/com/m/s/constr: tub; "the good things of"; + n/com/m/s/constr: kol; "all of"; +



## GENESIS

*n/com/f/s/constr. 'erets; "the land of"; + proper n: "Egypt"; + prep. w/2mpl suff: lamed; "for you all"; + pro/3ms: hu'; "is it"])*

### ANALYSIS VERSES 16 – 20:

1. Joseph's emotional outburst is not the only **news** that reached **Pharaoh's** ears (vs.2).
2. Shortly after more info comes his way, "**Now when the news was heard in Pharaoh's house that Joseph's brothers had come, it pleased Pharaoh and his servants/waw ha qol shama- bayith Pharaoh lamed 'amar bo' 'ach Joseph waw yatab bet –ayin Pharaoh waw bet –ayin –ebed**" (vs.16).
3. The **news** spread word of mouth as the Hebrew words *qol* (lit. **voice**), *shama-* (**heard**) and *'amar* (**saying**) reflect.
4. The **news** of Joseph's **brothers** being with him in **Egypt** found favor with Sesostris I **and his servants**.
5. The **servants** are the staff in counsel to **Pharaoh** and the Hebrew *yatab* (**it pleased**) is the same verb used in 41:37 characterizing Joseph's proposal to remedy the famine as "*good*".
6. The implication is that **Pharaoh** and staff now consider the appearance of Joseph's **brothers** as another blessing brought about by the God that Joseph served (cp.41:39).
7. It at least again implies the wisdom of the Egyptian rulers at the time seeing God's hands in the state of affairs through the Hebrews.
8. As it was, **Egypt** was definitely blessed as they blessed the race ratifying the Abrahamic Covenant of promise (cf.12:3).
9. Upon receipt of the **news**, Sesostris summons **Joseph** to relate to him the favorable approval of Joseph's family being reunited.
10. His approach is seen to validate and amplify what **Joseph** has already instructed his **brothers** to do.
11. While it may appear that **Pharaoh's** words are off the top of his head, it makes better sense and conformity to the authority structure that **Joseph** had already filled him in on his plans to relocate all concerned to **Egypt**.
12. **Pharaoh** builds off of this to not only ensure that **Joseph** had the authority to do this, but as a public statement of his complete approval to bely any doubt or question by others.
13. In fact, he kicks **Joseph's** instructions to his **brothers** up a notch and issues royal commands for their relocation to be achieved.
14. Again, the wisdom of Sesostris is to be highlighted.
15. He instructs **Joseph** via the COC, "**Say to your brothers, 'Do this...'**"amar 'el 'ach zo'th –asah".
16. Twice the Hebrew phrase *zo'th –asah* (**do this**) is employed by **Pharaoh** to underscored the seriousness of his commands repeated in the phrase of vs.19, "**Now you are ordered, 'Do this'**".../waw 'attach tsawah zo'th –asah".
17. Vs.19 adds the nuance that "no thank you" is not acceptable as to this additional gracious offer.
18. The instructions are:
  - A. "**Load your beasts and go to the land of Canaan**"/ta-an beiyr waw halak bo' 'erets Canaan".

## GENESIS

- B. **“Take your father and your households and come to me/laqach ‘ab waw bayith waw bo’ ‘el”** (vs.18).
- C. **“Take wagons from the land of Egypt for your little ones and for your wives, and bring your father and come/laqach lamed min ‘erets Egypt –agalah lamed taph waw lamed ‘ishshah waw nasa’ ‘ab waw bo”** (vs.19).
- D. **“Do not concern yourselves with your goods/-ayin ‘al chus –al keliy”** (vs.20a).
19. He further fills in the blanks as to the area of Goshen that **Joseph** has planned for their relocation.
20. In so doing, he presents it as his own personal gift to them in vs.18b, **“And I will give you the best of the land of Egypt and you shall eat the fat of the land/nathan lamed tub ‘erets Egypt waw ‘akal cheleb ‘erets.**
21. He guarantees them the best of life that is available in the Egyptian domain.
22. Twice, **Pharaoh** mentions Joseph’s **father** pointing to a prior conversation between **Joseph and Pharaoh** as we concluded in point 10.
23. His mention to **“come to me”** (vs.18) indicates that they are to be considered as personal invites by **Pharaoh** himself.
24. He will accept no less than for them to travel in the style of royalty as he insists that they utilize Egyptian **wagons** as transportation for the entire family, parents and **children** alike.
25. His own desire for haste for the family to move is implied in the final order, to **not concern** themselves **with** their details.
26. In other words, pack and move with haste and anything of value that is left behind will be replaced as his last statement reflects **“for the best of all the land of Egypt is yours/kiy tub kol ‘erets Egypt lamed hu’.**
27. **Pharaoh** recognizes that he and the nation owe **Joseph** a huge debt of gratitude.
28. He expresses it in reciprocation of the blessing enjoyed by association with **Joseph** and God by embracing his entire family as contemporaries of the royal status he has bestowed on **Joseph.**
29. **Joseph** idealizes blessing by association on both sides of the coin: To the Gentile Egyptians and to his own racial family...another type.
30. **Pharaoh** further recognized that his nation’s salvation rests upon their relationship to **Joseph** who has his roots in the Hebrew race. Cf.Rom.11:17-24
31. Sesostri I is in stark contrast to the **Pharaoh** who knew not **Joseph** (Koncharis: Exo.5:2).

## GENESIS

### THE PREPARATION AND DEPARTURE OF THE BROTHERS

#### EXEGESIS VERSES 21 – 24:

וַיַּעֲשׂוּ-כֵן בְּנֵי יִשְׂרָאֵל וַיִּתֵּן לָהֶם יוֹסֵף עֲגָלוֹת  
עַל-פִּי פַרְעֹה וַיִּתֵּן לָהֶם צִדָּה לַדֶּרֶךְ: WTT Genesis 45:21

NAS Genesis 45:21 Then the sons of Israel did so; and Joseph gave them wagons according to the command of Pharaoh, and gave them provisions for the journey. (בֵּן בֵּן עָשָׂה ו) בְּנֵי יִשְׂרָאֵל לַדֶּרֶךְ הַ לַ צִּדָּה לַ נָתַן ו פַּרְעֹה פָּה עַל עֲגָלָה יוֹסֵף לַ נָתַן ו יִשְׂרָאֵל [waw consec. + v/qal/IPF/3mpl: -asah; "and they did"; + adv: ken; "so/thus"; + n/com/m/pl/constr: ben; "the sons of"; + proper n: "Israel"; + waw consec. + v/qal/IPF/3ms: nathan; "and he gave"; + prep. w/3mpl suff: lamed; "to them"; + proper n: "Joseph"; + n/com/f/pl/abs: -agalah; "wagons/carts"; + prep: -al; "according to"; + n/com/m/s/constr: peh {lit. mouth}; "the command of"; + proper n: "Pharaoh"; + waw consec. + v/qal/IPF/3ms: nathan; "and he gave"; + prep. w/3mpl suff: lamed; "to them"; + n/com/f/s/abs: tseydah; "provisions/food" {same as 27:3; 42:25}; + prep: lamed + d.a. + n/com/b/s/abs: derek; "for the way/journey"])

לְכֻלָּם נָתַן לְאִישׁ חֲלִפּוֹת שְׂמֹלֹת וּלְבִנְיָמִן נָתַן  
שְׁלֹשׁ מֵאוֹת כֶּסֶף וְחֲמִשׁ חֲלִפּוֹת שְׂמֹלֹת: WTT Genesis 45:22

NAS Genesis 45:22 To each of them he gave changes of garments, but to Benjamin he gave three hundred pieces of silver and five changes of garments. (אִישׁ הַ לַ נָתַן כָּל ל) שְׂמֹלָה חֲלִיפָה חֲמִשׁ ו כֶּסֶף מֵאָה שְׁלֹשׁ נָתַן בְּנִימִן ל ו שְׂמֹלָה חֲלִיפָה [prep: lamed + n/com/m/s/constr. w/3mpl suff: kol; "to each of them"; + v/qal/PF/3ms: nathan; "he gave"; + prep: lamed + d.a. + n/com/m/s/abs: 'ish; "for the man"; + n/com/f/pl/constr: chaliyphah; "a changes/replacements of"; + n/com/f/pl/abs: simelah; "clothes/garments"; + waw conj. + prep: lamed + proper n: "and for Benjamin"; + v/qal/PF/3ms: nathan; "he gave"; + adj/f/s/constr: shalosh; "three"; + adj/f/pl/abs: me'ah; "hundred"; + n/com/m/s/abs: keseph; "silver coins/pieces"; + waw conj. + adj/f/s/abs: chamesh; "and five"; + n/com/f/pl/constr: chaliyphah; "changes of"; + n/com/f/pl/abs: simelah; "garments/clothes" ])

וּלְאָבִיו שָׁלַח כַּזֹּאת עֲשָׂרָה חֲמֹרִים נְשִׂאִים מְטוֹב  
מִצְרַיִם וְעֶשֶׂר אֲתֹנֹת נְשִׂאֹת בָּר וּלְחֶם וּמִזֹּן לְאָבִיו לַדֶּרֶךְ: WTT Genesis 45:23

NAS Genesis 45:23 And to his father he sent as follows: ten donkeys loaded with the best things of Egypt, and ten female donkeys loaded with grain and bread and sustenance for his father on the journey. (טוֹב מִן נְשִׂא חֲמֹר עֲשָׂרָה זֹאת כַּ שָׁלַח אָב ל ו) מִצְרַיִם וְעֶשֶׂר אֲתֹנֹת נְשִׂאֹת בָּר וּלְחֶם וּמִזֹּן לְאָבִיו לַדֶּרֶךְ:

## GENESIS

וַיִּשְׁלַח ה' לְאָב לִמְזוֹן וְלֶחֶם וּבָר נְשֵׂא אֶתֹנִן עֵשָׂר וּמִצְרַיִם [waw conj. + prep: lamed + n/com/m/s/constr. w/3ms suff: 'ab; "and for his father"; + v/qal/PF/3ms: shalach; "he sent"; + prep: kaph; "according to"; + adj/f/s: zo'th; "this"; + adj/f/s/abs: -asarah; "ten"; + n/com/m/pl/abs: chamor; "donkeys/he-asses"; + v/qal/ptc/m/pl/abs: nasa'; "the ones carrying/loaded with"; + prep: min + n/com/m/s/constr: tub; "from the good things of"; + proper n: "Egypt"; + waw conj. + adj/f/s/constr: -eser; "and ten"; + n/com/f/pl/abs: 'athon; "she-asses/female donkeys"; + v/qal/ptc/f/pl/abs: nasa'; "the ones carrying/loaded with"; + n/com/m/s/abs: bar; "grain"; + waw conj. + n/com/m/s/abs: lechem; "and bread"; + waw conj. + n/com/m/s/abs: mazon; "and food/sustenance"; + prep: lamed + n/com/m/s/constr. w/3ms suff: 'ab; "for his father"; + prep: lamed + d.a. + n/com/b/s/abs: derek; "for the journey/way" ])

וַיִּשְׁלַח אֶת־אָחִיו וַיֵּלְכוּ וַיֹּאמֶר אֲלֵהֶם אֶל־תִּרְגְּזוּ  
בַדֶּרֶךְ׃<sup>WTT</sup> Genesis 45:24

<sup>NAS</sup> Genesis 45:24 **So he sent his brothers away, and as they departed, he said to them, "Do not quarrel on the journey."** ב רגז אל אל אמר ו הלך ו אח את שלח ו [waw consec. + v/Piel/IPF/3ms: shalach; "and he sent away"; + sign of d.o. + n/com/m/pl/constr. w/3ms suff: 'ach; "his brothers"; + waw consec. + v/qal/IPF/3mpl: halak; "when/as they walked/departed"; waw consec. + v/qal/IPF/3ms: 'amar; "then he said"; + prep. w/3mpl suff: 'el; "to them"; + adv: 'al + v/qal/IPF/2mpl/jussive: ragaz {lit. quake/rage/tremble}; "Do not quarrel"; + prep: bet + d.a. + n/com/b/s/abs: derek; "on the way/journey" ])

### ANALYSIS VERSES 21 – 24:

1. That **Joseph** and his **brothers** corporately obeyed Pharaoh's orders is encapsulated in the opening phrase of vs.21, "**Then the sons of Israel did so**/waw –asah ken ben Israel".
2. For the first time in the narrative of the brothers' splitting some 22 years ago and subsequent visits to Egypt, the author unites them in designation (cp.10 brothers only in 42:5).
3. They are portrayed as the tribal nation that form the foundation for God's chosen people.
4. Yet it is still **Joseph** that is seen exceptional among the brotherhood as he takes charge to insure Pharaoh's bidding is carried out assisting his siblings.
5. This to remind the readers the differences of grace as exemplified between **Joseph** and **his brothers** throughout the narrative:
  - A. The grace applied to **Joseph** for his obedience to the POG in blessing through suffering.
  - B. The grace applied to **his brothers** in light of their disobedience to the POG in forgiveness and living grace provision.
  - C. It is through the +V of **Joseph** that the grace of blessing by association is realized by the others (in spite of incidental sinning).
6. It is Joseph's acclimation to authority that mirrors his orientation to the authority of the POG.

## GENESIS

7. That orientation is immediately asserted next in vs.21, “**and Joseph gave them wagons according to the command of Pharaoh, and gave them provisions for the journey**/waw nathan lamed Joseph –agalah –al peh Pharaoh waw nathan lamed tseydah lamed ha derek”.
8. Both the specifics regarding the “**wagons**” (cf.19) and the implied necessary accoutrements needed for the trip are provided.
9. In addition, additional gifts are added by **Joseph** to further ensure that all is forgiven.
10. It begins with each given “**changes of garments**/chaliyphah simelah” with **Benjamin** coming off better than his **brothers** with “**three hundred silver pieces and five changes of garments**/shalosh me’ah keseph waw chamesh chaliyphah simelah” (vs.22).
11. The “**garments**” were the outer coats that could be used as a blanket at night.
12. It is to be remembered that the **brothers** tore their cloaks and so permanently damaged them (cf.44:13).
13. He who was stripped of his outer tunic gives each of the **brothers** a replacement for theirs.
14. The extravagance directed towards **Benjamin** reminds us of the special bond between these two **brothers** just as it occurred at the dinner party (cf.43:34).
15. It further implies enhanced blessing associated with his innocence in the whole affair.
16. In vs.23, **Joseph** then makes special effort towards “**his father**/lamed ‘ab” and “**sent as follows**/shalach kaph zo’th”:
  - A. “**Ten donkeys loaded with the best things of Egypt**/-asarah chamor nasa’ min tub Egypt”.
  - B. “**Ten female donkeys loaded with grain and bread and sustenance for his father on the journey**/-eser ‘athon nasa’ bar waw lechem waw mazon lamed ‘ab lamed ha derek”.
17. Possession of **donkeys** was an indication of wealth.
18. Here, a 20 donkey team is included to bear both the wealth sent and to ensure maximum comfort and provision for Jacob’s travel to **Egypt**.
19. That food items are linked with **female donkeys** is apropos as they also provide milk.
20. With the brothers’ own **donkeys** included, we have the sense that over and beyond living grace blessing is to be considered as it relates to the well-being of God’s chosen.
21. These things will support the **brothers** in their endeavors to convince their **father** that **Joseph** is still alive and a ruler in **Egypt** (cp.vss.26-27).
22. Having coordinated all that was to leave with them for the trip, **Joseph** finally “**sent his brothers away**/shalach ‘ach” (vs.24).
23. The Piel form of the Hebrew *shalach* (**sent away**) is intensive and implies effort on all concerned to tear themselves apart once again for the trip home.
24. “**And as the departed**/waw halak”, **Joseph** fits in one final exhortation, “**Do not quarrel on the journey**/’al ragaz bet ha derek”.
25. The Hebrew *ragaz* (**quarrel**) means to “agitate/be disturbed”.
26. While this would include not to **quarrel** with one another, it further suggests not to be agitated with anything as they traveled.
27. It insinuates they are to refrain from those STA things that produce anger, fear, jealousy, etc., or those things that disrupt harmony among the fellowship of believers.
28. Rather they are to maintain the standard of grace and forgiveness with one another and apply faith-rest otherwise to all of the future unknowns they may face.
29. The exhortation sounds of one that knows through first-hand experience the benefits of living life pursuing such standards.

# GENESIS

## THE ARRIVAL AT CANAAN

### EXEGESIS VERSES 25 – 28:

וַיַּעֲלוּ מִמִּצְרַיִם וַיָּבֹאוּ אֶרֶץ כְּנָעַן אֶל-יַעֲקֹב <sup>WTT</sup> Genesis 45:25  
אָבִיהֶם:

<sup>NAS</sup> Genesis 45:25 Then they went up from Egypt, and came to the land of Canaan to their father Jacob. (וַיַּעֲלוּ מִמִּצְרַיִם מִן עֵלָה וַיָּבֹאוּ אֶרֶץ כְּנָעַן אֶל יַעֲקֹב אָבִי יַעֲקֹב [waw consec. + v/qal/IPF/3mpl: -alah; "and they ascended/went up"; + prep: min + proper n: "from Egypt"; + waw consec. + v/qal/IPF/3mpl: bo'; "and they came to"; + n/com/f/s/constr: 'erets; "the land of"; + proper n: "Canaan"; + prep: 'el + proper n: "to Jacob"; + n/com/m/s/constr. w/3mpl suff: 'ab; "their father"])

וַיִּגְדּוּ לוֹ לֵאמֹר עוֹד יוֹסֵף חַי וְכִי-הוּא מֹשֶׁל <sup>WTT</sup> Genesis 45:26  
בְּכָל-אֶרֶץ מִצְרַיִם וַיִּפַּגַּם לְבָבוֹ כִּי לֹא-הֶאֱמִין לָהֶם:

<sup>NAS</sup> Genesis 45:26 And they told him, saying, "Joseph is still alive, and indeed he is ruler over all the land of Egypt." But he was stunned, for he did not believe them. (וַיִּגְדּוּ לוֹ לֵאמֹר עוֹד יוֹסֵף חַי וְכִי-הוּא מֹשֶׁל בְּכָל-אֶרֶץ מִצְרַיִם וַיִּפַּגַּם לְבָבוֹ כִּי לֹא-הֶאֱמִין לָהֶם [waw consec. + v/Hiphil/IPF/3mpl: nagad; "and they caused to inform/make known"; + prep. w/3ms suff: lamed; "to him"; + prep: lamed w/ v/qal/inf/constr: 'amar; "saying"; + adv: -od; "still"; + proper n: "Joseph"; + adj/m/s/abs: chay; "is alive"; + waw conj. + conj: kiy; "and that"; pro/3ms: hu'; "he himself"; + v/qal/ptc/m/s/abs: mashal; "is ruling/a ruler"; + prep: bet + n/com/m/s/constr: kol + n/com/f/s/constr: 'erets; "over all of the land of"; + proper n: "Egypt"; + waw consec. + v/qal/IPF/3ms: phug; "and he grew numb" {used 4x; Psa.38:9; 77:3; has the nuance of ignored in Hab.1:4}; + n/com/m/s/constr. w/3ms suff: leb; "in his heart/mind"; + conj: kiy; "because"; + neg.part: lo' + v/Hiphil/PF/3ms: 'aman; "he did not have belief" {same as 15:6; 42:20}; + prep. w/3mpl suff: lamed; "for them"])

וַיִּדְבְּרוּ אֵלָיו אֶת כָּל-דִּבְרֵי יוֹסֵף אֲשֶׁר דִּבֶּר <sup>WTT</sup> Genesis 45:27  
אֲלֵהֶם וַיֵּרָא אֶת-הַעֲגָלוֹת אֲשֶׁר-שָׁלַח יוֹסֵף לְשֵׂאת אֹתוֹ וַתַּחֲזִי  
רוּחַ יַעֲקֹב אֲבִיהֶם:

## GENESIS

**NAS Genesis 45:27** When they told him all the words of Joseph that he had spoken to them, and when he saw the wagons that Joseph had sent to carry him, the spirit of their father Jacob revived. (וְאֵת דְּבַר רְאֵה וְאֵל דְּבַר יוֹסֵף אֲשֶׁר יוֹסֵף דָּבַר כָּל אֵת אֵל דְּבַר ו) אָב יַעֲקֹב רוּחַ חַיָּה וְאֵת נִשְׂא ל יוֹסֵף שְׁלַח אֲשֶׁר עֲגָלָה [waw consec. + v/Piel/IPF/3mpl: dabar; "when they spoke"; + prep. w/3ms suff: 'el; "to him"; + sign of d.o. + n/com/m/s/constr: kol + n/com/m/pl/constr: dabar; "all of the words of"; + proper n: "Joseph"; + rel.pro: 'asher; "which"; + v/Piel/PF/3ms: dabar; "he had spoken"; + prep. w/3mpl suff: 'el; "to them"; + waw consec. + v/qal/IPF/3ms: ra'ah; "and he saw"; + sign of d.o. + d.a. + n/com/f/pl/abs: -agalah; "the wagons"; + rel.pro: 'asher; "which"; + v/qal/PF/3ms: shalach; "he had sent"; + proper n: "Joseph"; + prep: lamed w/ v/qal/inf/constr: nasa'; "to carry"; + sign of d.o. w/3ms suff: 'eth; "him"; + waw consec. + v/qal/IPF/3ms: chayah; "then it lived/revived"; + n/com/b/s/constr: ruach; "the spirit of"; + proper n: "Jacob"; + n/com/m/s/constr. w/3mpl suff: 'ab; "their father""])

וַיֹּאמֶר יִשְׂרָאֵל רַב עוֹד־יוֹסֵף בְּנֵי חַי אֵלֵכָה  
וְאֶרְאֶנּוּ בְּטֶרֶם אָמוּת:

WTT Genesis 45:28

**NAS Genesis 45:28** Then Israel said, "It is enough; my son Joseph is still alive. I will go and see him before I die." (וְרֵא וְהִלֵּךְ חַי בֶּן יוֹסֵף עוֹד רַב יִשְׂרָאֵל אָמַר ו) טָרֵם [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Israel"; + adv: rab {lit. much/many}; "enough!"; + proper n: "Joseph"; + n/com/m/s/constr. w/1cs suff: ben; "my son"; + adj/m/s/abs: chay; "is alive"; + v/qal/IPF/1cs: halak; "I will walk/travel"; + waw conj. + v/qal/IPF/1cs/Cohortative; "ra'ah; "so I might see him"; + prep: bet + adv: terem; "by before that"; + v/qal/IPF/1cs: muth; "I might die""])

### ANALYSIS VERSES 25 – 28:

1. The brothers' trip home appears uneventful, "**Then they went up from Egypt, and came to the land of Canaan to their father Jacob**/waw –alah min Egypt waw bo' 'erets Canaan 'el Jacob 'ab" (vs.25).
2. The reader is left to ponder the depth of affect that Joseph's exhortation had upon them not to quarrel on the trip (cf. vs.24) but can safely assume nothing major occurred based on silence.
3. The whole ordeal and new revelation of Joseph's identity keeps them preoccupied and they make haste to relate to **their father Jacob** the news.
4. One can only imagine what emotional relief these men must have felt knowing their past sin was not accounted against them by **Joseph** (and God).
5. Further, the opportunity to bring some joy into their father's life after watching his suffering over the years would be a vast change for the good in their relationship with him.
6. Could all this provide an opportunity for them to come clean about their past sin before **Jacob**?

## GENESIS

7. Having seen the change that has come across the brothers, one can only imagine the guilt they have carried with them over the years and the desire to relieve that burden totally.
8. Upon their arrival, they immediately confront **Jacob**, “**saying, ‘Joseph is still alive, and indeed he is ruler over all the land of Egypt’**”/’amar Joseph chay waw kiy hu’ mashal bet kol ‘erets Egypt” (vs.26).
9. Their words convey the physical reality of what Joseph wanted them to say initially to **their father** as was noted in vs.9.
10. Yet, they are remiss in conveying the subtle intent of reproof by **Joseph** to **Jacob** as we addressed in the analysis.
11. Joseph’s “tongue in cheek” sarcasm is lost on his brothers.
12. They address the situation driven by the excitement of their emotions.
13. To them it is more important to unveil first the physical that he “**is still alive**” and then add the explosive disclosure that he was “**ruler over all the land of Egypt**”.
14. While the sequence of revelation on the surface may seem unremarkable and have no real bearing on the situation, the reaction of **Jacob** suggests otherwise.
15. Their attempt to enlighten **their father** in this manner falls on deaf ears and “**he was stunned, for he did not believe them**”/phug leb kiy lo’ ‘aman lamed”.
16. The reader is challenged to ask him/herself, “Of the two disclosures, which one speaks with the greatest force of truth in light of doctrine?”
17. Joseph’s manner of how to address his **father** was to stimulate his doctrinal thinking first and that when that doctrine was GAP’d, the inclusion of statement “**is still alive**” is assumed and in fact is redundant.
18. In spite of any maturing Joseph’s brothers experienced, in contrast to **Joseph** spiritually and doctrinally his brothers remained in arrears.
19. That’s a consequence of rejecting BD and being slow to come around spiritually.
20. When compared to the spiritually attentive and astute, the cavalier believer lags in awareness.
21. As subtle as the text may be, we have again another example of the brothers being types of believers that ran with the STA consistently leading with the base instincts of physical life.
22. The Hebrew phrase *phug leb* (**stunned**) means **Jacob “grew numb in heart”**.
23. It is a Hebraism that means he was desensitized in his thinking when it came to believing his sons.
24. It has the nuance of “ignored” in Hab.1:4.
25. This disbelief was a result of two realities in Jacob’s life:
  - A. The past reputation of his sons in reliability and failure to apply i.e., they couldn’t be trusted (cf.37:2).
  - B. Jacob’s own maladjustment in life in disregarding certain doctrinal realities i.e., he had convinced himself that Joseph was surely dead (cf.44:28).
26. **Jacob** now provides the example of combining unreliable counsel and rejection of doctrine personally equating to blinders over one’s eyes (soul) even when the truth is being presented.
27. Based on this example, another layer is removed concerning this patriarch and his relationship with his sons (- **Joseph**).
28. That disclosure is revealed in vs.27, “**When they told him all the words of Joseph that he had spoken to them, and when he saw the wagons that Joseph had sent to carry him, the spirit of their father Jacob revived**”.



## GENESIS

29. Seeing that **their father** was reticent to accept their claims, giving the brothers credit, they regroup.
30. The clause “**When they told him all the words of Joseph that he had spoken to them**/waw dabar ‘el kol dabar Joseph ‘asher dabar ‘el” means that they got their emotions under control and then followed Joseph’s instructions exactly as to what to say.
31. The importance of his words in order in this vein is reflected in that the Hebrew word *dabar* is used 3x in this single clause (**told, words, spoken**).
32. This would have included speaking with zeal as eyewitnesses to all that **Joseph** claimed.
33. So they eventually put the doctrinal challenge first as intended by **Joseph** before **Jacob** to consider Joseph’s rulership in light of his dreams (though still lost on the brothers).
34. The remainder of what **Joseph** had instructed them to convey in light of the physical aspects of relocating is then encapsulated in the phrase, “**when he saw the wagons that Joseph had sent to carry him**/waw ra’ah ha –agalah ‘asher shalach Joseph lamed nasa’ ‘eth”.
35. These were no ordinary **wagons**, but transportation that carried a distinctive seal of authenticity being of Egyptian making.
36. That these came from Pharaoh himself (vs.19), they would also be recognized as having a royal seal compared to any other common Egyptian variety.
37. So now with the combination of a spiritual wake-up call followed with a physical validation of truth, “**the spirit of their father Jacob revived**/waw chayah ruach Jacob ‘ab”.
38. The Hebrew of the phrase is literally, “**then it lived, the spirit of Jacob their father**”.
39. Interpreters tend to gloss over the phrase by simply stating that Jacob’s demeanor of **spirit** was heightened, which on the physical plane is true enough.
40. Yet, there is a spiritual reality that can be associated with this phase.
41. That is that **Jacob** got in fellowship and GAP’d the doctrine of the dream.
42. The believer out of fellowship is said to be under temporal death. Cp.Rom.7:9-11 cf. Rom.6:13; 8:6,10,13
43. What physically **revived Jacob in spirit** was his realization of the truth of Joseph’s dreams and getting himself back into fellowship making a recovery from a doctrine that for years he had dismissed.
44. Understanding the spiritual realities of this occasion, then enlightens us as to Jacob’s typical relationship with his sons.
45. They were a primary catalyst triggering Jacob’s STA in life.
46. Not to excuse **Jacob** otherwise, but they were an overt irritation to him, brought on in part by his own partiality, consistently triggering his STA to get out of FHS.
47. Hence, his initial denial of believing their claims in vs.26.
48. Now, he GAP’s a doctrine detrimental otherwise to his STA and overcomes the general animosity that governed his relationships and recovers beautifully in spite of his STA.
49. That he finally GAP’d the doctrine of the dream is stated in no uncertain terms in vs.28, “**Enough! My son Joseph is still alive**/rab Joseph ben chay”.
50. **Jacob** has now heard **enough** and in such a way for spiritual insight and seen the physical verification sufficient to now completely believe **Joseph is still alive**”.
51. With that doctrinal and physical reality under his belt, he then makes the next logical decision so that the POG may be completely fulfilled, “**I will go and see him before I die**/halak waw ra’ah bet terem muth”.

## GENESIS

52. He now recognizes it is God's will to relocate geographically so that he and his wife Leah can fulfill their part of the dream individually of bowing to **Joseph** (cf.37:9-11).
53. To the degree that **Jacob** understood the dreams' role in significance to the prophecy to Abraham of his descendants becoming strangers in a land not theirs (cf.15:13-14) is uncertain.
54. The final phrase, "**before I die**" leaves the believer to ponder if **Jacob** is considering the time wasted in his later stage of life due to his rejection of doctrine.
55. He still has some 17 years left before he will actually **die** (cf.47:28).
56. His reference at the least recognizes his focus that life is temporary and the believer should do that necessary to redeem the time given because after that, there is no more divine good production. Cp.Joh.9:4; Eph.5:16
57. This pictures the POG plan for Israel via **Joseph** in its most complete way providing a "great deliverance" as the prophetic dreams fulfilled is equated to fulfilling God's plan for the believer both Ph<sub>1</sub> & 2.
58. As it may be, we are still left to consider the consequences of a life filled with misery and unhappiness simply because of failure to overrule the STA and GAP the entire counsel. Cp.Act.20:27