

Genesis

Chapter 45



**Michael Fronczak
Bible Study Resource Center
564 Schaeffer Dr.
Coldwater, Michigan 49036**

Biblestudyresourcecenter.com

Copyright © 2005, 2007

Torah Class Introduction: Last chapter, we saw Judah pleading before Joseph for mercy. Confessing his guilt before God for his actions. Asking to be the one upon which all payment for offenses against the Master, Joseph, be extracted. Offering himself up as a substitute for his brother, Benjamin, so that his father, Jacob, would not be grieved to the point of death.

Because all we have studied since Chapter 40 concerning Joseph is a foreshadowing of the Messiah, we are approaching that pivotal moment in Scripture that will tell us just how the Lord God of the Universe hears and reacts to our pleas for mercy. And, it is shown to us in the form of how Joseph reacts to the pleas of his elder brother, Judah.¹

InDepth—Joseph’s Story

The remarkable story of Joseph’s rise to power in Egypt is not just another rags-to-riches story. Fundamentally, the story is about how the Lord created a nation out of a troubled family.

Jacob’s family was plagued by jealousy. Rachel envied Leah, and Leah envied Rachel (30:1). Leah’s sons inherited this pattern of jealousy. They envied Joseph so much that they sold him as a slave (37:28). It may even be that Reuben abused Bilhah because of jealousy toward Benjamin (35:18–22). Also, the family was separating. After Joseph was sold into slavery, Judah left the family, associated with the Canaanites, and married a Canaanite woman (38:1–3). Simeon followed Judah’s lead by also taking a Canaanite wife (46:10). With these jealousies and divisions, Jacob’s family, the family of God’s eternal promises (12:1–3), was becoming more and more like the pagan Canaanite community around them.

But the Lord did not let the troubles of this family thwart His good purposes. He had promised to shape a great nation from it—a nation that would spread His blessings to the whole earth (12:1–3). Jacob’s family was divided, but God worked the events so that the family was reunited. Through a remarkable series of circumstances, God elevated Joseph from the position of slave and prisoner to administrator of Egypt, Pharaoh’s right-hand man. God transformed the evil plans of Joseph’s brothers into something good (37:19–28; 50:20). As the administrator of the Egyptians’ plan to survive the coming famine, Joseph could save the lives of many people in the ancient world. With his new name, Zaphnath-Paaneah (“God Speaks and Lives”), and his remarkable story, Joseph could witness to these people about the power and goodness of the living God (41:45).

But God’s good plan did not end there. God used the physical hardship of famine to reunite Israel’s family. When Joseph’s brothers saw him, not only did they express sorrow for their former evil actions (42:21; 45:5), but they demonstrated a new loyalty to their other half brother, Benjamin. Judah, who had left the family before (38:1), begged for Benjamin’s life, even at the cost of his own freedom (44:18–34). The reunion of the family and the pressures of famine prompted Jacob to move closer to Egypt, to the land of Goshen. God used the evil attitudes of the Egyptians—their hatred of shepherds—to isolate the family there (43:32; 46:34). In this isolation, God could develop a nation dedicated to worshiping and obeying Him.

¹ ¹¹ Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

In all the exceptional events of Joseph's story, God remained faithful to His promises to Abraham (12:1–3). He created a great nation out of Jacob's family through a maze of human jealousy, family divisions, and racial hatred (50:20).²

Twelve Tests which Joseph Gave His Brothers

1. Making himself a stranger to them, accusing them of being spies (Genesis 42:7-16)
2. Threatening to keep nine of them in prison until the other one brought Benjamin (Genesis 42:16)
3. Putting all ten brothers in jail for three days so his servants could listen to their conversations and get information concerning his home and the events of the past twenty-two years, and to know their true attitude now concerning Jacob and Rachel's children (Genesis 42:17)
4. Binding Simeon and keeping him in prison for a whole year, thus punishing him for his cruelty and perhaps for being the leader of the plot against him (Genesis 42:19-23; Genesis 43:23; cp. Genesis 34:25; Genesis 49:5)
5. Putting their money back in the sacks so as to test their honesty and to see if they were as covetous as they were when they sold him (Genesis 42:25-28)
6. Giving them hospitality to make them feel keenly his disappointment in them when they were accused of robbery after such good treatment (Genesis 43:16-34)
7. Giving Benjamin a meal five times bigger than the others, to see if they would hate and be jealous of another of Rachel's children (Genesis 43:34)
8. Putting their money back into their sacks a second time, to see how they would answer when accused (Genesis 44:1-8)
9. Putting his personal cup in Benjamin's sack, to see what the brothers would do if Benjamin were detained and imprisoned (Genesis 44:2-13)
10. Arresting them again and putting them on trial for returning evil for good (Genesis 44:2-17)
11. Accusing them of stealing from a palace, a crime punishable by death (Genesis 44:2-17)
12. By threatening to keep only Benjamin in prison for the crime, to see if they were as anxious to get rid of their father's present favorite son as they had been to get rid of the one in the past (Genesis 44:17; cp. Genesis 37:2-28).³

² The Nelson Study Bible

³ Dake's Study Notes, Dake's Study Bible

Twenty-five Things that Joseph Learned by the Tests:

1. His dreams of Genesis 37:5-11 were being fulfilled (Genesis 42:6; Genesis 43:26,28; Genesis 44:14)
2. His brothers did not know him (Genesis 42:8,23)
3. They claimed to be true men (Genesis 42:11)
4. Benjamin was alive and home (Genesis 42:13)
5. They thought him dead (Genesis 42:13; Genesis 44:20)
6. They felt guilty for refusing to have mercy on him (Genesis 42:21)
7. They thought they were reaping what they had sown (Genesis 42:21-22)
8. Reuben had pleaded for him, but the others would not listen (Genesis 37:21-22,29-30; Genesis 42:22)
9. They obeyed and brought Benjamin (Genesis 43:16)
10. Jacob was yet alive (Genesis 43:28)
11. He was in good health (Genesis 43:28)
12. The identity of Benjamin (Genesis 43:29)
13. His brothers were surprised that he knew the custom of seating among Hebrews (Genesis 43:33)
14. They were honest in bringing back the first money (Genesis 43:21; Genesis 44:8)
15. They were willing to take blame and suffer for their sin (Genesis 44:16)
16. They felt that God was punishing them for their kidnapping crime (Genesis 44:16)
17. Judah was the one who had proposed selling him instead of killing him (Genesis 37:26; Genesis 44:18)
18. All his brethren were changed men (Genesis 42:22; Genesis 43:18-34; Genesis 44:9-34)
19. They recognized him as being equal to Pharaoh in power (Genesis 44:18)
20. Benjamin was now the beloved of his father (Genesis 44:20-22,27-31)
21. Jacob's belief was that Joseph had been torn by beasts (Genesis 44:28)
22. They had lied to Jacob about him (Genesis 44:28)
23. Jacob would die if Benjamin were missing (Genesis 44:31)
24. Judah would take the blame and be a substitute to suffer for Benjamin (Genesis 44:32-33)
25. They were deeply concerned for Jacob and Benjamin—not for themselves (Genesis 44:20-34)⁴

⁴ Dake's Study Notes, Dake's Study Bible

Genesis 45:1

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

[**Cause every man to go out from me**] Joseph was unwilling for the Egyptians to see him overcome by his feelings. It's also possible he didn't want them to know his brothers had sold him as a slave into Egypt.

[**Joseph could not refrain himself**] The word *hithappek* is very emphatic; it signifies to force one's self, to do something against nature, to do violence to one's self. Joseph could no longer constrain himself to act a feigned part—all the brother and the son rose up in him at once, and overpowered all his resolutions; he felt for his father, he realized his disappointment and agony; and he felt for his brethren, “now at his feet submissive in distress;” and, that he' might give free and full scope to his feelings, and the most ample play of the workings of his affectionate heart, he ordered all his attendants to go out, while he made himself known to his brethren. “The beauties of this chapter,” says Dr. Dodd, “are so striking, that it would be an indignity to the reader's judgment to point them out; all who can read and feel must be sensible of them, as there is perhaps nothing in sacred or profane history more highly wrought up, more interesting or affecting.”⁵

Then Joseph could not refrain himself—The severity of the inflexible magistrate here gives way to the natural feelings of the man and the brother. However well he had disciplined his mind, he felt it impossible to resist the artless eloquence of Judah. He saw a satisfactory proof, in the return of *all* his brethren on such an occasion, that they were affectionately united to one another; he had heard enough to convince him that time, reflection, or grace had made a happy improvement on their characters; and he would probably have proceeded in a calm and leisurely manner to reveal himself as prudence might have dictated. But when he heard the heroic self-sacrifice of Judah [Genesis 44:33] and realized all the affection of that proposal—a proposal for which he was totally unprepared—he was completely unmanned; he felt himself forced to bring this painful trial to an end.⁶

he cried, Cause every man to go out from me—In ordering the departure of witnesses of this last scene, he acted as a warm-hearted and real friend to his brothers—his conduct was dictated by motives of the highest prudence—that of preventing their early iniquities from becoming known either to the members of his household, or among the people of Egypt.⁷

⁵ Adam Clarke's Commentary

⁶ JFB Commentary

⁷ JFB Commentary

Genesis 45:2

And he wept aloud: and the Egyptians and the house of Pharaoh heard.

The Egyptians and the house of Pharaoh heard—It seems strange that Joseph should have wept so loud that his cries should be heard at some considerable distance, as we may suppose his dwelling was not very nigh to the palace! “But this,” says Sir John Chardin, “is exactly the genius of the people of Asia—their sentiments of joy or grief are properly transports, and their transports are ungoverned, excessive, and truly outrageous. When any one returns from a long journey, or dies, his family burst into cries that may be heard twenty doors off; and this is renewed at different times, and continues many days, according to the vigor of the passion. Sometimes they cease all at once, and then begin as suddenly with a greater shrillness and loudness than one could easily imagine.” This circumstance Sir John brings to illustrate the verse in question. See Harmer, vol. iii. p. 17. But the house of Pharaoh may certainly signify Pharaoh’s servants, or any of the members of his household, such as those whom Joseph had desired to withdraw, and who might still be within hearing of his voice. After all, the words may only mean that the report was brought to Pharaoh’s house. See Genesis 45:16.⁸

he wept aloud—No doubt, from the fulness of highly excited feelings; but to indulge in vehement and long-continued transports of sobbing is the usual way in which the Orientals express their grief.

This time Joseph could not get out of the room. He just breaks down and begins to weep. No one knows why except Joseph. His own brethren at this time do not know, and the servants who are there do not know. Now there is no further reason for Joseph to conceal his identity from them, as he has fully tested his brethren.

Let me repeat that the day is coming when the Lord Jesus Christ is going to make Himself known unto His brethren, the Jews. When He came the first time, “he came unto his own, and his own received him not” (John 1:11). In fact, they delivered Him up to be crucified. But when He comes the second time, He will make Himself known to His own people. “And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends” (Zech. 13:6). Christ will make Himself known to His brethren. And “in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness” (Zech. 13:1). It will be a family affair between the Lord Jesus and His brethren. The episode of Joseph revealing himself to his brothers gives us a little inkling of how wonderful that day of Christ’s revelation will be.

Joseph is so charged with emotion that he can’t contain himself. In the house of Pharaoh they can hear the weeping. They can’t understand what is happening over at Joseph’s house.⁹

⁸ Adam Clarke’s Commentary

⁹McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (1:179). Nashville: Thomas Nelson.

Torah Class: Chapter 45 opens by telling us that Joseph could simply no longer contain himself. So he dismissed everyone that was around him, that he might be alone with his 11 brothers. And, then, he broke down and wept. With weeping so violent, with his body heaving with the intensity and a range of emotions now pouring out of him like a dam bursting, his crying out could be clearly heard outside of his home. What he felt we can probably all, to some degree, identify with. These were tears of deep pain finally released; of relief from an ordeal that had come to a poignant conclusion after so many years; of gratitude for a reuniting with his family; of sadness seeing his brothers eaten up with guilt, but at the same time, joy, having witnessed them embrace repentance; and, of course, this gave Joseph the opportunity to forgive. But, Joseph also wept for he knew the thing he longed for the most was at hand; he would be soon be back in the presence of his beloved father.

Oh, what similar but greater spectrum of emotions that Jesus must have felt as He hung there on that cross, his life draining away. As He suddenly felt the full burden of the immeasurable, crushing weight placed upon Him for the sins of every human that had ever, or would ever, live. As He absorbed the Divine wrath of His Father, in righteous judgment, for the sins He bore, none of which were His. And, how long He remained silent, choosing to endure for my sake and your sake, until He sensed the conclusion was but moments away. Then, in agony and in victory He could no longer contain Himself, and cried out in a voice so loud and powerful and filled with such pain: “Eloï, Eloï, L’mah sh’vaktani?!” ... God, God, why have you separated yourself from me? Those people gathered around Him hid their faces in awe and fear, and the 6” thick veil in the Temple split from top to bottom.

But, Yeshua knew, just as Joseph knew, that soon he would be back in the presence of his father. His mission was accomplished. God’s will was done. What his brothers had done to Him for evil, the Father has used for good. Joseph saved Israel’s **physical** life: Jesus saved Israel’s **eternal** life.... Israel’s, **and** all the families of the earth who would be joined to Israel’s covenants.¹⁰

Genesis 45:3

And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

[troubled] Hebrew: *bahal* (H926), terrified, as in Zech. 12:10 (cp. Rev. 1:7). Their sense of guilt, fear of punishment, and the strange events left them speechless.

I am Joseph—or, “terrified at his presence.” The emotions that now rose in his breast as well as that of his brethren—and chased each other in rapid succession—were many and violent. He was agitated by sympathy and joy; they were astonished, confounded, terrified; and betrayed their terror, by shrinking as far as they could from his presence. So “troubled” were they, that he had to repeat his announcement of himself; and what kind, affectionate terms he did use. He spoke of their having sold him—not to wound their feelings, but to convince them of his identity; and then, to reassure their minds, he traced

¹⁰ Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

the agency of an overruling Providence, in his exile and present honor [Genesis 35:5-7]. Not that he wished them to roll the responsibility of their crime on God; no, his only object was to encourage their confidence and induce them to trust in the plans he had formed for the future comfort of their father and themselves.¹¹

“Troubled” in our translation is really not strong enough. The brothers were *terrified* at his presence. I tell you, if you think they were afraid before, they were really terrified now. It had been close to twenty-five years since they had seen him when they sold him to the Ishmaelites, and they are sure that now he will want to get his revenge. They are too shocked and frightened to speak.¹²

Genesis 45:4

And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

[Come near to me, I pray you. And they came near.] What they must have experienced seeing the second ruler of all Egypt suddenly breaking forth in loud, uncontrolled weeping! They had to be commanded to come near him because they were afraid. Evidently they hadn't been very close to him before, with an interpreter always between them. This may be one of the reasons none of them had recognized him.

[whom ye sold into Egypt] If claiming to be Joseph would not make believers out of them, the mention of kidnapping and being sold into slavery surely would (Genesis 45:4; Genesis 37:2-27).

Genesis 45:5

Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

[be not grieved, nor angry with yourselves, that ye sold me] What forgiveness; what comfort to his brothers; and what faith to see God's hand in twenty-two years of homesickness, accusations, physical torment, and mental cruelty!

[God did send me before you] God told Abraham his seed would serve a nation and then come out of that land with great substance (Genesis 15:13-14). It was now time for them to fulfill this. Exactly 215 of the 430 years of the dispensation of Promise had come to an end, and 215 more years were beginning, during which the second half of the sojourning of Abraham, Isaac, and Jacob would be completed. See Dispensation of Promise, and Sojourn of Abraham's Seed.

¹¹ JFB Commentary

¹² McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (1:179). Nashville: Thomas Nelson.

[to preserve life] The main purpose of God in all these events was to preserve life; Joseph was the agent God used to do so.

Be not grieved, nor angry with yourselves—This discovers a truly noble mind: he not only forgives and forgets, but he wishes even those who had wronged him to forget the injury they had done, that they might not suffer distress on the account; and with deep piety he attributes the whole to the providence of God; for, says he, God did send me before you to preserve life. On every word here a strong emphasis may be laid. It is not you, but God; it is not you that sold me, but God who sent me; Egypt and Canaan must both have perished, had not a merciful provision been made; you were to come down hither, and God sent me before you; death must have been the consequence of this famine, had not God sent me here to preserve life.

Genesis 45:6

For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

“God did send me before you to preserve life”: He quickly took from their shoulders all the blame for an ugly deed, as he sought to interpret to them the plan and purpose of God. It was his way of centering their attention on the one supreme consideration: *The providential purpose was more significant than any minor act of mortal man.* That purpose involved preserving alive a remnant who could be used to work out the Lord’s will in the earth.¹³

[two years hath the famine been in the land] The two years of famine and the seven of plenty added to the thirty years Joseph had lived before he stood before Pharaoh (Genesis 41:46) made him thirty-nine years old.

[earing nor harvest] Plowing (Isaiah 30:24).

There shall neither be earing nor harvest—EARING has been supposed to mean collecting the ears of corn, which would confound it with harvest: the word, however, means ploughing or seed-time, from the Anglo-Saxon *erian*, probably borrowed from the Latin *aro*, to plough, and plainly means that there should be no seed-time, and consequently no harvest; and why? Because there should be a total want of rain in other countries, and the Nile should not rise above twelve cubits in Egypt; See Clarke on Genesis 41:31 (note). But the expressions here must be qualified a little, as we find from Genesis 47:19, that the Egyptians came to Joseph to buy seed; and it is probable that even during this famine they sowed some of the ground, particularly on the borders of the river, from which a crop, though not an abundant one, might be produced. The passage, however, in the above chapter may refer to the last year of the famine, when they came to procure seed for the ensuing year.¹⁴

¹³ Chuck Missler, Notes on Book of Genesis Commentary, Genesis Study, KHouse.org

¹⁴ Adam Clarke’s Commentary

and yet there are five years, in the which there shall neither be earing nor harvest— "Ear" is an *old* English word, meaning "to plough" (compare 1 Samuel 8:12; Isaiah 30:24). This seems to confirm the view given (Genesis 41:57) that the famine was caused by an extraordinary drought, which prevented the annual overflowing of the Nile; and of course made the land unfit to receive the seed of Egypt.¹⁵

Ramban (Nachmanides): "For these two years hath the famine been in the land". The reason why he mentioned to them what had transpired, which they themselves also knew, was to state that a land which has gone through two years of famine, in which the people had consumed all which they possessed, resulting in exceedingly high prices, and which was destined to experience five more years of famine, could offer them no sustenance whatsoever – had god not dispatched me before you.¹⁶

Genesis 45:7

And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

[God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance] God permitted him, or worked it out for good; not that He was responsible for the sins of the brothers in selling Joseph as a slave, or for all the evils involved. God is not involved in evil of any kind. He simply stood by Joseph and gave him favor with key persons who became a blessing to Israel in God's plan (Genesis 39:2-6,21-23; Genesis 40:7-23; Genesis 41:9-44).

Genesis 45:8

So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

He who is spiritual can perceive the hand of God in every event, and therefore is able to forgive those who wrong him.

[father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt] An Egyptian title of high office (Genesis 41:43).

He hath made me a father to Pharaoh—It has already been conjectured that father was a name of office in Egypt, and that father of Pharaoh might among them signify the same as prime minister or the king's minister does among us. Calmet has remarked that among the Phoenicians, Persians, Arabians, and Romans, the title of father was given to certain officers of state. The Roman emperors gave the name of father to the prefects of the Praetorium, as appears by the letters of Constantine to Ablavius. The caliphs gave the

¹⁵ JFB Commentary

¹⁶ Ramban, Nachmanides, Commentary on the Torah, Genesis, Rabbi C. Chavel, Shilo Publishing House

same name to their prime ministers. In Judges 17:10, Micah says to the young Levite, Dwell with me, and be unto me a FATHER and a priest. And Diodorus Siculus remarks that the teachers and counsellors of the kings of Egypt were chosen out of the priesthood.

titles of Joseph. The use of the title “father of Pharaoh” most likely is related to the Egyptian title *it-ntr*, “father of the god,” used to refer to a variety of officials and priests who serve in the Pharaoh’s court. “Father” represents an advisory relationship, perhaps to be equated with the role of the priest hired by Micah in Judges 17:10 or the role of Elisha as the king of Israel’s counselor in 2 Kings 6:21.¹⁷

Although Joseph’s brothers had wanted to get rid of him, God used even their evil actions to fulfill his ultimate plan. He sent Joseph ahead to preserve their lives, save Egypt, and prepare the way for the beginning of the nation of Israel. God is sovereign. His plans are not dictated by human actions. When others intend evil toward you, remember that they are only God’s tools. As Joseph said to his brothers, “You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives” (Genesis 50:20).¹⁸

Joseph no sooner reminds his brothers of their great sin (v.4) than he renounces retribution, interpreting the events that have overtaken the House of Israel as he had interpreted Pharaoh’s dreams (41:25-36): God has arranged things so that the disaster (though very real and very painful) is not the last word. The last word is a word of life, not death (vv. 5-8 cf. 50:19-21), Father to Pharaoh (v.8) has some parallels in Egyptian, and seems to denote Joseph’s office of vizier and head counselor. Ruler over the whole land of Egypt echoes the brothers’ angry and incredulous question in 37:8 (“Do you mean to rule over us?”)¹⁹

Genesis 45:9

Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

Come down to me recalls Jacob’s plaintive words in 37:35, “I will go down mourning to my son in Sheol.” Now he goes down to Joseph not in Sheol, but in Egypt, over which the once rejected son now rules by the grace of God.²⁰

¹⁷ Bible Background Commentary

¹⁸ Life Application Notes

¹⁹ The Jewish Study Bible, Tanakh Translation, Berlin & Brettler, Jewish Publication Society, Oxford Press

²⁰ The Jewish Study Bible, Tanakh Translation, Berlin & Brettler, Jewish Publication Society, Oxford Press

Genesis 45:10

And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

[**Goshen**] The eastern part of lower Egypt, lying toward Arabia, 120 miles from Hebron. It was suited for flocks and shepherds because the land was well watered by springs and elevated above the annual overflow of the Nile.

Thou shalt dwell in the land of Goshen—Probably this district had been allotted to Joseph by the king of Egypt, else we can scarcely think he could have promised it so positively, without first obtaining Pharaoh's consent. Goshen was the most easterly province of Lower Egypt, not far from the Arabian Gulf, lying next to Canaan, (for Jacob went directly thither when he came into Egypt), from whence it is supposed to have been about fourscore miles distant, though Hebron was distant from the Egyptian capital about three hundred miles. At Goshen Jacob stayed till Joseph visited him, Genesis 46:28. It is also called the land of Rameses, Genesis 47:11, from a city of that name, which was the metropolis of the country. Josephus, *Antiq.*, 1. ii., c. 4, makes Heliopolis, the city of Joseph's father-in-law, the place of the Israelites' residence. As גֶּשֶׁם *geshem* signifies rain in Hebrew, St. Jerome and some others have supposed that גֹּשֶׁן *Goshen* comes from the same root, and that the land in question was called thus because it had rain, which was not the case with Egypt in general; and as it was on the confines of the Arabian Gulf, it is very probable that it was watered from heaven, and it might be owing to this circumstance that it was peculiarly fertile, for it is stated to be the best of the land of Egypt. See Genesis 47:6, 11. See also Calmet and Dodd.²¹

Goshen. This Semitic place name most likely refers to the delta region of Lower Egypt in the area of the Wadi Tumeilat (from the eastern arm of the Nile River to the Great Bitter Lake). Egyptian texts from Hyksos period make reference to Semites in this region, and it is an area which provides excellent pasturage for herds. Also arguing in favor of its location in Egypt proper is the use of the phrase “in the district of Rameses” (Genesis 47:11) as an equation for Goshen.

Ramban (Nachmanides): “And thou shalt dwell in the land of Goshen,” Joseph knew that his father would not want to stay in that part of the land of Egypt where the royal palace was. Therefore he now informed him that he will settle him in the land of Goshen. The meaning of the expression, thou and thy children, is that it is connected with the previous verse: Come down unto me... thou and thy children, and they children's children, and they flocks, and thy herds, and all that thou hast.²²

²¹ Adam Clarke's Commentary

²² Ramban, Nachmanides, Commentary on the Torah, Genesis, Rabbi C. Chavel, Shilo Publishing House

Genesis 45:11

And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

They could settle in the land of Goshen, which was about 40 miles from the site of present-day Cairo. [The district of Rameses (Gen 47:11; cf. Ex 1:11). Situated in the delta of the Nile, this eastern section was the best of the land for herds and flocks. It was also near On and Memphis, where Joseph himself lived.²³

[thy household, and all that thou hast] Jacob had a large tribe. He had many slaves when he left Haran, and he inherited all the servants and riches of Abraham and Isaac. Abraham had 318 trained soldiers besides other servants (Genesis 14:14). Isaac had a "great store of servants" (Genesis 26:14). All these had been multiplying for 215 years before Jacob went to Egypt, so the 66 souls of Genesis 46:26 were all Jacob's. The many servants who had wives, children, and parents, could easily number in the thousands by this time. These continued to multiply in Egypt and came out with Israel (Exodus 12:38; Numbers 11:4).²⁴

Evil and Suffering, Providence—God can use adversity to accomplish His long-term goals for His people. Joseph recognized that God had guided him to Egypt as a slave so he could save many lives. Joseph's temporary suffering (37:12-28; 39:1-20; 40:23) was part of God's larger providential plan for the Hebrews. We can complain about suffering or seek ways to serve God through suffering.²⁵

Ramban (Nachmanides): "Lest thou come to poverty, thou, and thy household." Joseph said this by way of respect for his father. To his brothers he said, *For God did send me before you to preserve life, and to give you a remnant*, but to his father he did not want to say so. Instead, he said, "that if you will delay in the land of Canaan you will be impoverished for I could not send you much food from the royal storehouse as they will suspect me of selling it there in order to accumulate treasures of money and then return to my land and to my birthplace. But when you come here, and they will know that you are my father and brothers, the king will give me permission to sustain you."²⁶

Genesis 45:12

And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

That it is my mouth that speaketh unto you—The Targum of Jonathan ben Uzziel renders the place thus:—"Your eyes see, and the eyes of my brother Benjamin, that it is my own mouth that speaketh with you, in the language of the house of the sanctuary."

²³ Chuck Missler, Notes on Book of Genesis Commentary, Genesis Study, KHouse.org

²⁴ Dake's Study Notes, Dake's Study Bible

²⁵ Disciples Study Bible

²⁶ Ramban, Nachmanides, Commentary on the Torah, Genesis, Rabbi C. Chavel, Shilo Publishing House

Undoubtedly Joseph laid considerable stress on his speaking with them in the Hebrew tongue, without the assistance of an interpreter, as in the case mentioned Genesis 42:23.

Genesis 45:13

And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

[all that ye have seen] Go tell my father what you have seen, so he may know that I am able supply all the wants of his whole tribe. He will understand that my prophetic dreams have been fulfilled (Genesis 37:5-11).

Genesis 45:14

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

He fell upon his brother Benjamin's neck—Among the Asiatics kissing the beard, the neck, and the shoulders, is in use to the present day; and probably falling on the neck signifies no more than kissing the neck or shoulders, with the arms around.

The scene is highly reminiscent of the reconciliation of Esau and Jacob in 33:4.

Genesis 45:15

Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

[kissed all his brethren, and wept upon them] A common custom in the East (Genesis 27:27; Genesis 33:4; Genesis 45:15; Genesis 48:10; Exodus 4:27; Exodus 18:7; 1 Samuel 20:41; Luke 15:20; Acts 20:37).

And he fell upon . . . Benjamin's neck—The sudden transition from a condemned criminal to a fondled brother, might have occasioned fainting or even death, had not his tumultuous feelings been relieved by a torrent of tears. But Joseph's attentions were not confined to Benjamin. He affectionately embraced every one of his brothers in succession; and by those actions, his forgiveness was demonstrated more fully than it could be by words.²⁷

²⁷ JFB Commentary

Genesis 45:16

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

[**pleased Pharaoh**] Pharaoh was pleased so invited Jacob to move into Egypt (Genesis 45:16-20).

There was all this noise in the house of Joseph, and the people could hear it. Pharaoh wanted to know what was going on, and I suppose he asked one of the servants from Joseph's house what it all meant. The servant probably said, "Well, you know those eleven men who came down from Canaan—they're Joseph's *brothers!*" It delighted Pharaoh. Why would it delight him? Remember that Pharaoh was probably a Hyksos king and of the same racial strain as Joseph and his family. He hadn't been able to trust the Egyptians too much and was pleased with Joseph's faithfulness; so he was delighted that there were going to be more like him.²⁸

Genesis 45:17

And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

Finally the brothers were reunited, first Joseph and Benjamin, then all of them. Those were emotion-filled moments, filled with weeping and then conversation. Their previous hatred and jealousy of Joseph was now gone.

Genesis 45:18

And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

Genesis 45:19

Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

[**thou art commanded**] i.e., You command them—showing the king respected Joseph's position as absolute ruler under him (Genesis 41:40).

[**wagons**] Carts for hauling, not chariots which were built differently. Carts had two wheels and were drawn by oxen. They weren't used in Canaan at this time. Figures of them are found on monuments.

²⁸McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (1:180). Nashville: Thomas Nelson.

Ramban (Nachmanides): “Now thou art commanded, this do ye.” Pharaoh stated the matter in the form of a directive to him because his knowledge of Joseph’s integrity assured him that he would not stretch forth a hand to take from the king’s fortune, and having him, he gave no concern to anything. Therefore Pharaoh thought that perhaps Joseph would not want to send his father anything. Hence he said to him, “I command you that you do this in any case.”²⁹

Genesis 45:20

Also regard not your stuff; for the good of all the land of Egypt is yours.

[regard] Hebrew: let not your eye spare.

[stuff] Large utensils and heavy furniture which might be difficult to transport.

Regard not your stuff—Literally, Let not your eye spare your instruments or vessels. כליכם keleychem, a general term, in which may be included household furniture, agricultural utensils, or implements of any description. They were not to delay nor encumber themselves with articles which could be readily found in Egypt, and were not worth so long a carriage.³⁰

Pharaoh said unto Joseph, Say unto thy brethren—As Joseph might have been prevented by delicacy, the king himself invited the patriarch and all his family to migrate into Egypt; and he made most liberal arrangements for their removal and their subsequent settlement. It displays the character of this Pharaoh to advantage, that he was so kind to the relatives of Joseph; but indeed the greatest liberality he could show could never recompense the services of so great a benefactor of his kingdom.³¹

Joseph was rejected, kidnapped, enslaved, and imprisoned. Although his brothers had been unfaithful to him, he graciously forgave them and shared his prosperity. Joseph demonstrated how God forgives us and showers us with goodness even though we have sinned against him. The same forgiveness and blessings are ours if we ask for them.³²

Genesis 45:21

And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

Joseph gave them wagons—עגלות agaloth, from עגל agal, which, though not used as a verb in the Hebrew Bible, evidently means to turn round, roll round, be circular, etc., and hence very properly applied to wheel carriages. It appears from this

²⁹ Ramban, Nachmanides, Commentary on the Torah, Genesis, Rabbi C. Chavel, Shilo Publishing House

³⁰ Adam Clarke’s Commentary

³¹ JFB Commentary

³² Life Application Notes

that such vehicles were very early in use, and that the road from Egypt to Canaan must have been very open and much frequented, else such carriages could not have passed by it.³³

Genesis 45:22

To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

[changes of raiment] Robes, more or less ornamented, were the most common gifts from rulers to visitors and others whom they wanted to honor.

Changes of raiment—It is a common custom with all the Asiatic sovereigns to give both garments and money to ambassadors and persons of distinction, whom they particularly wish to honor. Hence they keep in their wardrobes several hundred changes of raiment, ready made up for presents of this kind. That such were given by way of reward and honor, see Judges 14:12, 19; Revelation 6:11. At the close of a feast the Hindoos, among other presents to the guests, commonly give new garments. A Hindoo garment is merely a piece of cloth, requiring no work of the tailor—Ward.

provision for Benjamin. Joseph’s role as administrator of Egypt was to ration out food and clothing to the people (a common feature in ancient Near Eastern texts from Babylon and Mari). He does this with his family as well (an ironic turn of events, since his story begins with his receiving a piece of clothing, Genesis 37:3). Just as Jacob has singled out Joseph for special favor, now Joseph shows his favor to his full brother Benjamin by giving him five times the amount as his other half brothers, as well as a large quantity of silver.³⁴

Joseph’s giving extra clothing to Benjamin recalls Jacob’s giving him an “ornamental tunic” in 37:3. The fraternal reconciliation does not mean that the old favoritism has come to an end and all the brothers are equal. It means, rather, that all concerned are now at last able to live with and accept the favoritism with grace and good will.³⁵

Genesis 45:23

And to his father he sent after this *manner*; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

Meat for his father by the way—מִזֶּן *mazon*, from זָן *zan*, to prepare, provide, etc. Hence prepared meat, some made-up dish, delicacies, confectionaries, etc. As the word is used, 2 Chronicles 16:14, for aromatic preparations, it may be restrained in its

³³ Adam Clarke’s Commentary

³⁴ Bible Background Commentary

³⁵ The Jewish Study Bible, Tanakh Translation, Berlin & Brettler, Jewish Publication Society, Oxford Press

meaning to something of that kind here. In Asiatic countries they have several curious methods of preserving flesh by potting, by which it may be kept for any reasonable length of time sweet and wholesome. Some delicacy, similar to the savory food which Isaac loved, may be here intended; and this was sent to Jacob in consideration of his age, and to testify the respect of his son. Of other kinds of meat he could need none, as he had large herds, and could kill a lamb, kid, sheep, or goat, whenever he pleased.³⁶

Genesis 45:24

So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

[sent his brethren away] A different sending away this time (Genesis 44:2). The last time he was testing them; now they had his blessing and gifts to take back to Jacob, as proof his beloved son was still alive.

[See that ye fall not out by the way] Hebrew: be not stirred, suggesting the possibility of quarrels on the way. Now they had to face Jacob and tell of their deception and cruelty to Joseph. The efforts of Reuben and Judah to save Joseph would be known and the others would suffer deeper humiliation, lessened only by the good news of Joseph and the assurance of preservation and plenty in Egypt. Nothing is said about Jacob's reaction when his sons confessed to him, except that he was revived and prepared to go see his son before he died. He lived seventeen more years (Genesis 47:9,28).

See that ye fall not out by the way—This prudent caution was given by Joseph, to prevent his brethren from accusing each other for having sold him; and to prevent them from envying Benjamin, for the superior favor shown him by his brother. It is strange, but so it is, that children of the same parents are apt to envy each other, fall out, and contend; and therefore the exhortation in this verse must be always seasonable in a large family. But a rational, religious education will, under God, prevent every thing of this sort.³⁷

See that ye fall not out by the way—a caution that would be greatly needed; for not only during the journey would they be occupied in recalling the parts they had respectively acted in the events that led to Joseph's being sold into Egypt, but their wickedness would soon have to come to the knowledge of their venerable father.³⁸

Rashi thinks the plain sense is that the brothers should refrain from blaming each other for the sale of Joseph and for defaming him so as to make him hateful to them – not bad advice in light of past experience (42:22).³⁹

³⁶ Adam Clarke's Commentary

³⁷ Adam Clarke's Commentary

³⁸ JFB Commentary

³⁹ The Jewish Study Bible, Tanakh Translation, Berlin & Brettler, Jewish Publication Society, Oxford Press

Ramban; (Nachmanides): “Do not “*tirg’zu*” by the way” *Rogez* is an expression of trembling and movement, and is usually applied when the trembling is a result of fear. Therefore, the correct interpretation of this verse is, in my opinion, that Joseph said to them, “Do not fear by the way,” and the purport thereof is that since they were carrying corn and bread and sustenance and the best of Egypt in the days of the famine, they might fear lest robbers attack them while they travelled on their journey to Canaan, and the more so when they return to Egypt with all their possessions, and they will not hasten the matter.⁴⁰

Genesis 45:25

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

Genesis 45:26

And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob’s heart fainted, for he believed them not.

[Jacob's heart fainted, for he believed them not] He was overcome by the news and his doubts of its truth. He'd learned he couldn't know what to expect from his sons. But they convinced him and he believed (Genesis 45:27-28).

Genesis 45:27

And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

When he saw the wagons—the spirit of Jacob—revived—The wagons were additional evidences of the truth of what he had heard from his sons; and the consequence was, that he was restored to fresh vigor, he seemed as if he had gained new life, *וַתְּחַי* *vattechi*, and he lived; *revixit*, says the Vulgate, he lived afresh. The Septuagint translate the original word by *ἀνεξωπυρήσε*, which signifies the blowing and stirring up of almost extinguished embers that had been buried under the ashes, which word St. Paul uses, 2 Timothy 1:6, for stirring up the gift of God. The passage at once shows the debilitated state of the venerable patriarch, and the wonderful effect the news of Joseph’s preservation and glory had upon his mind.⁴¹

Jacob needed some evidence before he could believe the incredible news that Joseph was alive. Similarly, Thomas refused to believe that Jesus had risen from the dead until he could see and touch him (John 20:25). It is hard to change what you believe without all

⁴⁰ Ramban, Nachmanides, Commentary on the Torah, Genesis, Rabbi C. Chavel, Shilo Publishing House

⁴¹ Adam Clarke’s Commentary

the facts—or sometimes even with the facts. Good news can be hard to believe. Don't ever give up hope that God has a wonderful future in store for you.⁴²

Torah Class: One thing was left to be done: Joseph now ordered that his father and all the clan of Israel be brought to Egypt that he might care for them. As of this time, only the first two years of the 7-year famine had passed, and the next 5 would be even worse. When Jesus died, He instructed His disciples to “feed my sheep”. Just as Joseph had forgiven given his brothers, the fact remained that the “famine” was ongoing. When Jesus left, there was going to be trouble in the world; it's condition of evil and malevolence was going to continue. And, it would gradually get worse.

When Pharaoh heard of the coming of Joseph's brothers, he was pleased for Joseph and rewarded Joseph's years of loyalty and service with the order that wagons were to be sent to Canaan to bring Israel's clan and their belongings back to Egypt, and that they were to be given the “best” of the land to live in. Of course, Joseph had already determined that the land of Goshen would be the suitable place, and had undoubtedly suggested as much to the king of Egypt.

The Father has prepared a place for Yeshua's brothers...all who have accepted and kept the faith in Yeshua. He is ready to welcome all who will come, and will send for us at the appropriate moment. A moment that I think is very very near.

The land of Goshen as a place for Israel was not an arbitrary choice. It was good, excellent actually, pasture land, perfect for grazing sheep. But, just as important, it was well away from the bulk of the Egyptian population that despised sheep and shepherds. For, the Egyptians' preferential meat was from cattle, not sheep, and they considered shepherds to be of the lowest class of people. This would prove to be a boon to the Israelites, for during the next 100 years or so, they would be left to prosper and multiply far and above their Egyptian hosts. Later, however, the jealousy of the Egyptians against the Israelites' preferential treatment and prosperity would lead to their persecution and enslavement.

In true Oriental tradition, Joseph sent valuable gifts back to Canaan for his father, and enriched each of his brothers, with Benjamin, once again, getting the royal portion of 5 times as much as the others. One can only imagine that this royal treatment by Joseph upon Benjamin likely continued all their lives. And, it could only have served to make Benjamin's relationship with his brothers strained, at the least. In fact, I suspect that the instruction of Joseph to his brothers in V24 of “do not quarrel on the journey”, at least in part was due to the highly favorable treatment Benjamin received, and what the brothers might think to do about it. After all, these were the same men that 20 years earlier had deposited the teenaged Joseph in a dry well due to nothing more than the favoritism Joseph had been shown by their father.

This “do not quarrel” is kind of a strange inclusion into the story, I think. Yet, because the story of Joseph is such a model of what was to come in Yeshua, the story would be missing something without the admonition of Joseph's brethren not to quarrel. For, this is what is expected of the brothers (and sisters) of Yeshua, us, as we are on our journey with God. He, as do all the Apostles, begs us not to quarrel, but to have one-ness of spirit. Not

⁴² Life Application Notes

a million bodies and one mind....but a million bodies and one heart. Unified not by consensus, but by means of our union in Christ. Wow. Have we ever failed Him in this.

Upon their arrival home in Canaan, they reported to Jacob that Joseph was alive and, in fact, was a ruler of Egypt. Is it any wonder that Jacob didn't at first believe these sons who had proved to be of such doubtful character? I suspect his first thought was, 'what kind of trick is this, and for what gain?'

But, with the appearance of the wagons and the gifts, he was convinced of the truth of it, and V27 says his spirit was revived. Jacob, after all these years, had never recovered from the loss of Joseph, and it had taken its toll on his countenance. But, now, with the news that Joseph was alive and well, he was filled with peace; the painful past was forgotten, and his life was once again complete.⁴³

Ramban (Nachmanides): "And they told him all the words of Joseph." It is my opinion, in line with the plain meaning of Scripture that it was never told to Jacob throughout his entire lifetime that the brothers had sold Joseph. Rather he thought that Joseph had strayed in the field, and those who found him took him and sold him into Egypt. The brothers did not want to tell him of their sin, being afraid for their lives lest he be wroth and curse them as he did to Reuben, Simeon and Levi, while Joseph in his good ethical conduct did not want to tell him. It is for this reason that it is said, And they sent a message unto Joseph, saying: thy father did command before he died, etc. And had Jacob known of this matter, it would have been proper for them to plead before their father at the time of his death to command Joseph by word of his mouth, for he would have granted his father's request and not rebelled against his word, and they would not have been in danger, nor would they need to feign words out of their own hearts.⁴⁴

Genesis 45:28

And Israel said, *It is enough; Joseph my son is yet alive: I will go and see him before I die.*

This royal invitation to Jacob, the old patriarch near the end of hope, and to the 10 brothers burdened with guilt, was a turning point in their lives and a fulfillment of God's prediction (15:13-16) that they would go into isolation in a foreign country *and multiply without losing their identity.*

[Israel] It's Jacob when weakness and unbelief are involved (vv. Genesis 45:26-27), and Israel when strength and faith are referred to (Genesis 45:28).

⁴³ Torahclass.com/index.html, Thomas Bradford, Merritt Island, Florida

⁴⁴ Ramban, Nachmanides, Commentary on the Torah, Genesis, Rabbi C. Chavel, Shilo Publishing House

Adam Clarke's Commentary Summary:

It is enough; Joseph my son is yet alive—It was not the state of dignity to which Joseph had arisen that particularly affected Jacob, it was the consideration that he was still alive. It was this that caused him to exclaim רב *rab*; “much! multiplied! my son is yet alive! I will go and see him before I die.” None can realize this scene; the words, the circumstances, all refer to indescribable feelings.

1. IN Joseph's conduct to his brethren there are several things for which it is difficult to account. It is strange, knowing how much his father loved him, that he never took an opportunity, many of which must have offered, to acquaint him that he was alive; and that self-interest did not dictate the propriety of this to him is at first view surprising, as his father would undoubtedly have paid his ransom, and restored him to liberty: but a little reflection will show that prudence dictated secrecy. His brethren, jealous and envious in the extreme, would soon have found out other methods of destroying his life, had they again got him into their power. Therefore for his personal safety, he chose rather to be a bond-slave in Egypt than to risk his life by returning home. On this ground it is evident that he could not with any safety have discovered the place of his residence.
2. His carriage to his brethren, previously to his making himself known, appears inexcusably harsh, if not vindictive; but when the men are considered, it will appear sufficiently evident that no other means would have been adequate to awaken their torpid consciences, and bring them to a due sense of their guilt. A desperate disease requires a desperate remedy. The event justified all that he did, and God appears to have been the director of the whole.
3. His conduct in requiring Benjamin to be as it were torn away from the bleeding heart of an aged, desolate father, in whose affection he himself had long lived, is the most difficult to be satisfactorily accounted for. Unless the Spirit of prophecy had assured him that this experiment would terminate in the most favorable manner, his conduct in making it cannot well be vindicated. To such prophetic intimation this conduct has been attributed by learned men; and we may say that this consideration, if it does not untie the knot, at least cuts it. Perhaps it is best to say that in all these things Joseph acted as he was directed by a providence, under the influence of which he might have been led to do many things which he had not previously designed. The issue proves that the hand of God's wisdom and goodness directed, regulated, and governed every circumstance, and the result was glory to God in the highest, and on earth, peace and good will among men.
4. This chapter, which contains the unravelling of the plot, and wonderfully illustrates the mysteries of these particular providences, is one of the most interesting in the whole account: the speech of Joseph to his brethren, Genesis 45:1-13, is inferior only to that of Judah in the preceding chapter. He saw that his brethren were confounded at his presence, that they were struck with his present power, and that they keenly remembered and deeply deplored their own guilt. It was necessary to comfort them, lest their hearts should have been overwhelmed with overmuch sorrow. How delicate and finely wrought is the apology he makes for them! The whole heart of the affectionate brother is at once seen in it—art is confounded and swallowed up by nature—“Be not grieved, nor angry with

yourselves—it was not you that sent me hither, but God.” What he says also concerning his father shows the warmest feelings of a benevolent and filial heart. Indeed, the whole chapter is a master-piece of composition; and it is the more impressive because it is evidently a simple relation of facts just as they occurred; for no attempt is made to heighten the effect by rhetorical coloring or philosophical reflections; it is all simple, sheer nature, from beginning to end. It is a history that has no fellow, crowded with incidents as probable as they are true; where every passion is called into action, where every one acts up to his own character, and where nothing is out of time, or extravagant in degree. Had not the history of Joseph formed a part of the sacred Scriptures, it would have been published in all the living languages of man, and read throughout the universe! But it contains the things of God, and to all such the carnal mind is enmity.⁴⁵

Book of Jasher: Chapter 54

62 However, on this condition will I send your brother, if you will bring before me his brother the son of his mother, of whom you said that he had gone from you down to Egypt; and it shall come to pass when you bring unto me his brother I will take him in his stead, because not one of you was security for him to your father, and when he shall come unto me, I will then send with you his brother for whom you have been security.

63 And Judah's anger was kindled against Joseph when he spoke this thing, and his eyes dropped blood with anger, and he said unto his brethren, How doth this man this day seek his own destruction and that of all Egypt! 64 And Simeon answered Joseph, saying, Did we not tell thee at first that we knew not the particular spot to which he went, and whether he be dead or alive, and wherefore speaketh my lord like unto these things?

65 And Joseph observing the countenance of Judah discerned that his anger began to kindle when he spoke unto him, saying, Bring unto me your other brother instead of this brother. 66 And Joseph said unto his brethren, Surely you said that your brother was either dead or lost, now if I should call him this day and he should come before you, would you give him unto me instead of his brother? 67 And Joseph began to speak and call out, Joseph, Joseph, come this day before me, and appear to thy brethren and sit before them. 68 And when Joseph spoke this thing before them, they looked each a different way to see from whence Joseph would come before them. 69 And Joseph observed all their acts, and said unto them, Why do you look here and there? I am Joseph whom you sold to Egypt, now therefore let it not grieve you that you sold me, for as a support during the famine did God send me before you. 70 And his brethren were terrified at him when they heard the words of Joseph, and Judah was exceedingly terrified at him. 71 And when Benjamin heard the words of Joseph he was before them in the inner part of the house, and Benjamin ran unto Joseph his brother, and embraced him and fell upon his neck, and they wept. 72 And when Joseph's brethren saw that Benjamin had fallen upon his brother's neck and wept with him, they also fell upon Joseph and embraced him, and they wept a great weeping with Joseph. 73 And the voice was heard in the house of Joseph that they were Joseph's brethren, and it pleased Pharaoh exceedingly, for he was afraid of them lest they should destroy Egypt. 74 And Pharaoh

⁴⁵ Adam Clarke's Commentary

sent his servants unto Joseph to congratulate him concerning his brethren who had come to him, and all the captains of the armies and troops that were in Egypt came to rejoice with Joseph, and all Egypt rejoiced greatly about Joseph's brethren. 75 And Pharaoh sent his servants to Joseph, saying, Tell thy brethren to fetch all belonging to them and let them come unto me, and I will place them in the best part of the land of Egypt, and they did so. 76 And Joseph commanded him that was set over his house to bring out to his brethren gifts and garments, and he brought out to them many garments being robes of royalty and many gifts, and Joseph divided them amongst his brethren. 77 And he gave unto each of his brethren a change of garments of gold and silver, and three hundred pieces of silver, and Joseph commanded them all to be dressed in these garments, and to be brought before Pharaoh. 78 And Pharaoh seeing that all Joseph's brethren were valiant men, and of beautiful appearance, he greatly rejoiced. 79 And they afterward went out from the presence of Pharaoh to go to the land of Canaan, to their father, and their brother Benjamin was with them. 80 And Joseph rose up and gave unto them eleven chariots from Pharaoh, and Joseph gave unto them his chariot, upon which he rode on the day of his being crowned in Egypt, to fetch his father to Egypt; and Joseph sent to all his brothers' children, garments according to their numbers, and a hundred pieces of silver to each of them, and he also sent garments to the wives of his brethren from the garments of the king's wives, and he sent them. 81 And he gave unto each of his brethren ten men to go with them to the land of Canaan to serve them, to serve their children and all belonging to them in coming to Egypt. 82 And Joseph sent by the hand of his brother Benjamin ten suits of garments for his ten sons, a portion above the rest of the children of the sons of Jacob. 83 And he sent to each fifty pieces of silver, and ten chariots on the account of Pharaoh, and he sent to his father ten asses laden with all the luxuries of Egypt, and ten she asses laden with corn and bread and nourishment for his father, and to all that were with him as provisions for the road. 84 And he sent to his sister Dinah garments of silver and gold, and frankincense and myrrh, and aloes and women's ornaments in great plenty, and he sent the same from the wives of Pharaoh to the wives of Benjamin. 85 And he gave unto all his brethren, also to their wives, all sorts of onyx stones and bdellium, and from all the valuable things amongst the great people of Egypt, nothing of all the costly things was left but what Joseph sent of to his father's household. 86 And he sent his brethren away, and they went, and he sent his brother Benjamin with them. 87 And Joseph went out with them to accompany them on the road unto the borders of Egypt, and he commanded them concerning his father and his household, to come to Egypt. 88 And he said unto them, Do not quarrel on the road, for this thing was from the Lord to keep a great people from starvation, for there will be yet five years of famine in the land. 89 And he commanded them, saying, When you come unto the land of Canaan, do not come suddenly before my father in this affair, but act in your wisdom. 90 And Joseph ceased to command them, and he turned and went back to Egypt, and the sons of Jacob went to the land of Canaan with joy and cheerfulness to their father Jacob. 91 And they came unto the borders of the land, and they said to each other, What shall we do in this matter before our father, for if we come suddenly to him and tell him the matter, he will be greatly alarmed at our words and will not believe us. 92 And they went along until they came nigh unto their houses, and they found Serach, the daughter of Asher, going forth to meet them, and the damsel was very good and subtle, and knew how to play upon the harp. 93 And they called unto her and she came before them, and

she kissed them, and they took her and gave unto her a harp, saying, Go now before our father, and sit before him, and strike upon the harp, and speak these words.

94 And they commanded her to go to their house, and she took the harp and hastened before them, and she came and sat near Jacob. 95 And she played well and sang, and uttered in the sweetness of her words, Joseph my uncle is living, and he ruleth throughout the land of Egypt, and is not dead. 96 And she continued to repeat and utter these words, and Jacob heard her words and they were agreeable to him. 97 He listened whilst she repeated them twice and thrice, and joy entered the heart of Jacob at the sweetness of her words, and the spirit of God was upon him, and he knew all her words to be true.

98 And Jacob blessed Serach when she spoke these words before him, and he said unto her, My daughter, may death never prevail over thee, for thou hast revived my spirit; only speak yet before me as thou hast spoken, for thou hast gladdened me with all thy words.

99 And she continued to sing these words, and Jacob listened and it pleased him, and he rejoiced, and the spirit of God was upon him. 100 Whilst he was yet speaking with her, behold his sons came to him with horses and chariots and royal garments and servants running before them. 101 And Jacob rose up to meet them, and saw his sons dressed in royal garments and he saw all the treasures that Joseph had sent to them.

102 And they said unto him, Be informed that our brother Joseph is living, and it is he who ruleth throughout the land of Egypt, and it is he who spoke unto us as we told thee.

103 And Jacob heard all the words of his sons, and his heart palpitated at their words, for he could not believe them until he saw all that Joseph had given them and what he had sent him, and all the signs which Joseph had spoken unto them. 104 And they opened out before him, and showed him all that Joseph had sent, they gave unto each what Joseph had sent him, and he knew that they had spoken the truth, and he rejoiced exceedingly an account of his son. 105 And Jacob said, It is enough for me that my son Joseph is still living, I will go and see him before I die. 106 And his sons told him all that had befallen them, and Jacob said, I will go down to Egypt to see my son and his offspring. 107 And Jacob rose up and put on the garments which Joseph had sent him, and after he had washed, and shaved his hair, he put upon his head the turban which Joseph had sent him.

108 And all the people of Jacob's house and their wives put on the garments which Joseph had sent to them, and they greatly rejoiced at Joseph that he was still living and that he was ruling in Egypt, 109 And all the inhabitants of Canaan heard of this thing, and they came and rejoiced much with Jacob that he was still living. 110 And Jacob made a feast for them for three days, and all the kings of Canaan and nobles of the land ate and drank and rejoiced in the house of Jacob.⁴⁶

⁴⁶ The Book of Jasher, Faithfully Translated 1840, Hebrew to English, J.H.Perry & Co, Salt Lake City UT

Chronology of Abraham's Seed

1. Abraham's Life: 175 Years (Genesis 25:7)
 - (1) 75 when he left Haran (Genesis 12:4)
 - (2) 85 when he took Hagar (Genesis 16:3)
 - (3) 86 when Ishmael was born (Genesis 16:16)
 - (4) 99 when God last announced Isaac (Genesis 17:1)
 - (5) 99 when he was circumcised (Genesis 17:24)
 - (6) 100 when Isaac was born (Genesis 17:17; Genesis 21:5)
 - (7) 137 when Sarah died (Genesis 17:17; Genesis 23:1)
2. Sarah's Life: 127 Years (Genesis 23:1)
 - (1) 90 when Isaac was born (Genesis 17:17)
3. Ishmael's Life: 137 Years (Genesis 25:17)
 - (1) 13 when circumcised (Genesis 17:25)
 - (2) 19 when cast out (Genesis 17:24-25; Genesis 21:5-11)
 - (3) 89 when he buried Abraham (Genesis 17:24-25; Genesis 25:7-8)
4. Isaac's Life: 180 Years (Genesis 35:28-29)
 - (1) 5 when weaned (Genesis 15:13; Genesis 21:8; Exodus 12:40)
 - (2) 40 when married (Genesis 25:20)
 - (3) 60 when Jacob and Esau born (Genesis 25:26)
 - (4) 75 when he buried Abraham (Genesis 17:17; Genesis 25:7)
5. Esau's Life: Length Unknown
 - (1) 40 when married (Genesis 26:34)
 - (2) 77 when blessing stolen (note, *Genesis 27:46)
 - (3) 120 when buried Isaac (Genesis 25:26; Genesis 35:28)
6. Jacob's Life: 147 years (Genesis 47:28)
 - (1) 77 when stole Esau's blessing, went to Haran, and married (note, *Genesis 27:46; Genesis 28:5; Genesis 29:20-30)
 - (2) 77 or 78 to 91 when 11 sons and 1 daughter were born within the first 14 years of marriage (Genesis 29:16-30:34); see Four Proofs Jacob Took His Wives Immediately.
 - (3) 91 when Joseph was born the 14th year of marriage (Genesis 30:22-34; Genesis 31:41)
 - (4) 97 when left Haran (Genesis 31:38-41)
 - (5) 108 when Joseph sold (Genesis 37:2; Genesis 47:9)
 - (6) 120 when buried Isaac (Genesis 25:26; Genesis 35:28)
 - (7) 130 when went to Egypt (Genesis 47:9)
7. Judah: 48 when went to Egypt; see Four Proofs Jacob Took His Wives Immediately.
8. Joseph's Life: 110 years (Genesis 50:26)
 - (1) Born. See pt. 6, (3), above
 - (2) 17 when sold into Egypt (Genesis 37:2)

- (3) 30 when stood before Pharaoh (Genesis 41:46)
- (4) 39 when Jacob went to Egypt (Genesis 45:6)
- (5) 56 when buried Jacob (Genesis 45:6; Genesis 47:28)

9. Levi's Life: 137 years (Exodus 6:16)

10. Benjamin: 30 years old when he went to Egypt with ten sons. See note, *Genesis 43:8.