

GENESIS 45

Written and compiled by Gary Kukis

Genesis 45:1–28

Joseph Makes Himself Known to His Brothers

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “**For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.**” (John 3:16–18). “**I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!**” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Addendum](#)

[A Complete Translation](#)

[Chapter Word Clouds](#)

Verse Navigation

[Genesis 45:1](#)

[Genesis 45:2](#)

[Genesis 45:3](#)

[Genesis 45:4](#)

[Genesis 45:5–8](#)

[Genesis 45:9–11](#)

[Genesis 45:12–13](#)

[Genesis 45:14–15](#)

[Genesis 45:16](#)

[Genesis 45:17–18](#)

[Genesis 45:19–20](#)

[Genesis 45:21–23](#)

[Genesis 45:24](#)

[Genesis 45:25–26](#)

[Genesis 45:27](#)

[Genesis 45:28](#)

Links to each chapter of word-by-word, verse-by-verse studies: **Genesis** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Genesis. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better understanding of God’s plan and Bible doctrine, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though there are significant problems with some Catholic doctrines. The intention is for this to be the most thorough and accurate study of Genesis available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available to examine.

Preface: Because Judah offers up himself for Benjamin (Gen. 45), Joseph, known to his brothers only as the prime minister of Egypt, can no longer hide his identity from his brothers. He tearfully reveals himself to them, being so moved by Judah's offer. He explains to them how, despite their actions against him 20+ years ago, God had a purpose in all of it, which purpose is being fulfilled before their very eyes—delivering them and Egypt from the great famine.

Joseph invites his entire family to live with him in Egypt because of the great famine. Pharaoh also order Joseph to send a caravan of ancient world U-Haul's for his family in Canaan. His brothers return to Canaan to fetch their father Jacob.

There are many **chapter commentaries** on the book of Genesis. This will be the most extensive examination of Genesis 45, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

Outline of Chapter 45:

Introduction

vv. 1–4	Joseph Reveals Who He Is to His Brothers
vv. 5–8	Joseph Presents the Divine View of Things to His Brothers
vv. 9–13	Joseph Gives His Brothers Specific Instructions
vv. 14–15	Brotherly Affection
vv. 16–20	Pharaoh Invites All of Joseph's Family to Live in Egypt
vv. 21–24	Provisions for the Trip Back and the Return Trip
vv. 25–28	Joseph's Brothers Tell Their Father That Joseph Is Still Alive

Addendum

Charts, Graphics and Short Doctrines:

Preface	Quotations
Introduction	The Prequel of Genesis 45
Introduction	The Principals of Genesis 45
Introduction	The Places of Genesis 45
Introduction	The Patriarchal Timeline for Genesis 45
Introduction	Paragraph Divisions of Modern Translation for Genesis 45 (from Dr. Bob Utley)
Introduction	A Synopsis of Genesis 45
Introduction	William Ramey's Chiasm of Genesis 45:1–28
Introduction	
v.	
v.	
v. 1	Joseph Maketh Himself Known to His Brethren (a painting)

v.		
v.	4	Joseph Reveals Himself to His Brothers (a graphic)
v.		
v.	5	Translating Genesis 45:5b
v.		
v.		
v.	7	Genesis 46:7 (possibly by Pat D) (a graphic)
v.	7	A Brief Review of Genesis 45:4–7
v.		
v.	10	Briefly Reviewing Genesis 45:9–10
v.		
v.		
v.		
v.		
v.	16	A Brief Review of Genesis 45:12–16
v.		
v.		
v.	19	Genesis 45 from sentimental sara leigh blogspot (a graphic)
v.		
v.	20	Apparent Contradiction Between Genesis 45:9–13 and 45:17–20
v.		
v.		
v.		
v.	23	The Purpose of the Gifts Sent from Egypt
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
Summary		A Set of Summary Doctrines and Commentary
Summary		
Summary		
Summary		Why Genesis 45 is in the Word of God
Summary		What We Learn from Genesis 45
Summary		Josephus' History of this Time Period
Summary		Edersheim Summarizes Genesis 45
Summary		B. H. Carroll Summarizes Genesis 45
Addendum		
Addendum		Summarizing Genesis 43–45
Addendum		Hajime Murai's Chiasmic Structure of Genesis 43–45
Addendum		Spiritual Lessons from Genesis 43–45
Addendum		A Complete Translation of Genesis 45
Addendum		Word Cloud from a Reasonably Literal Paraphrase of Genesis 45
Addendum		Word Cloud from Exegesis of Genesis 45

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Genesis

Doctrines Covered or Alluded To			
		Documentary Hypothesis (the JEPD Theory)	
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
	Gen. 27	Gen. 38	

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms	
Chiasm	This is a psalm where the first passage can be matched to the final passage; the second passage can be matched to the second-to-the-last passage, etc. It is called a <i>chiasm</i> (or, <i>chiasmus</i>) based upon the letter chi (X). Many times, this structure can be used to find the key element of the psalm or to rearrange the psalm. (Chiasm example) (Thomas B. Clarke) (Brad McCoy) (Biblical Chiasm Exchange)
Divine Viewpoint	Divine viewpoint is how God thinks. This is very different than how man thinks. The Lord says, "My thoughts are not like yours. Your ways are not like mine. Just as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts are higher than your thoughts." (Isa. 55:8–9; ERV) See Human Viewpoint Versus Divine Viewpoint Thinking (HTML) (PDF) (WPD).

Some of these definitions are taken from

<http://gracebiblechurchwichita.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to Genesis 45

Introduction: In Gen. 45, Joseph reveals himself to his brothers. He did not know if he should up until the last few moments when he saw that Judah was willing to trade the rest of his life for the freedom of Benjamin, who would have appeared to everyone to be in the wrong. However, Judah would be willing to stand in for Benjamin because of his love for Benjamin and their father; and because he had given his word to his father to take full responsibility. This indicated to Joseph that at least one of his brothers had changed considerably since they had sold Joseph into slavery. Furthermore, all the brothers came back with Benjamin, revealing that they were all concerned for Benjamin's welfare and they were presenting a united front. Joseph did not require all of them to return; only Benjamin. The other ten returned out of loyalty to their father and youngest brother.

Judah's honorable gesture moved Joseph to tears and gave him the desire to know his brothers once again. In this chapter, we will sit in on the conversation between Joseph and his brothers (although we will hear primarily from Joseph).

It is important to understand what has gone before.

The Prequel of Genesis 45

Gen. 45 will begin with

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Genesis 45

Characters	Commentary

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of Genesis 45

Place	Description

Chapter Outline

Charts, Graphics and Short Doctrines

The Patriarchal Timeline for Genesis 45

Legend

Birth or death

God speaks with Abraham

Historical incidents (most of which are related to Abraham)

Parentetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.

The entire **Abrahamic Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The entire **Patriarchal Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

With Abraham, there are continual references to his age, which helps to determine relative dates. There are far fewer references to the ages of Isaac, Jacob and Joseph, which means that there is more guesswork involved in determining dates during their lifetimes.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
2234 B.C.	2097 B.C.			Gen. 11:24	Terah, Abram's father, is born. Gen 11:24–26 Nahor lived 29 years and fathered Terah. After he fathered Terah, Nahor lived 119 years and fathered other sons and daughters. Terah lived 70 years and fathered Abram, Nahor, and Haran.
	1978 B.C.			Gen. 11:25	Death of Nahor, Abram's uncle
	1969 B.C.		Noah is 950	Gen. 9:28–29	Death of Noah
2164 B.C.	1967 B.C.			Gen. 11:26–27	Abraham (Terah's son) and Lot (Haran's son) born in Ur of the Chaldeans. Abram would be the 43 rd generation from Adam. Gen 11:26 Terah lived 70 years and fathered Abram, Nahor, and Haran.
2078 B.C.	1881 B.C.	2080 B.C.	Abraham is 86	Gen. 16:15–16	Ishmael born to Abraham and Hagar in the land of Canaan. Gen 16:16 Abram was 86 years old when Hagar bore Ishmael to him.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
2064 B.C. (2066 B.C.)		2066 B.C.	Abraham is 100	Gen. 21:1–7 1Chron. 1:34	Isaac born to Abraham. Isaac would be the 44 th generation from Adam. Gen 21:5 Abraham was 100 years old when his son Isaac was born to him.
	1841– 1816 B.C.			Gen. 25:12–16 1Chron. 1:29–31	Ishmael's children.
	1834 B.C. 1829 B.C. (Klassen)	2054 B.C.		Gen. 22:1–19	Abraham is told by God to go to the land of Moriah to offer up his son Isaac to God as a sacrifice. This was a 3-day journey away. They then go to Beer-sheba , which could simply indicate that they are returning home to Beer-sheba .
Treasury of Scriptural Knowledge ¹ puts this date at 1872 B.C., based upon Antiquities by Josephus.					
(2029 B.C.)	1830 B.C.	2030 B.C.	Abraham is 137	Gen. 23:1–20	The death of Sarah. She dies in Kirjatharba , it is Hebron , in the land of Canaan . Gen 23:1 Now Sarah lived 127 years; these were all the years of her life. She is buried in a cave of the field of Machpelah before Mamre ; it is Hebron , in the land of Canaan , purchased by Abraham from the sons of Heth.
(2026 B.C.)				Gen. 24:1–67 Gen. 25:20	Isaac (Abraham's son) and Rebecca. Gen. 25:20 Isaac was 40 years old when he took as his wife Rebekah daughter of Bethuel the Aramæan from Paddan-aram, and sister of Laban the Aramæan. At this time, Isaac is living in the Negev . It is likely that Abraham lived there as well; or near to there.
		2026 B.C.	Isaac is 40	Gen. 25:20	Isaac marries Rebecca. Gen. 25:20
	1826 B.C.			Gen. 25:1	Abraham marries Keturah. Smith puts the date at 1860 B.C.; and Treasury of Scriptural Knowledge at 1853 B.C.
				Gen. 25:2–4 1Chron. 1:32–33	Abraham's fathers children by Keturah.
	1817 B.C.		Shem is 600	Gen. 11:11	Death of Shem.
2004 B.C.	1807 B.C.	2006 B.C.	Abraham is 160; Isaac is 60	Gen. 25:19, 21–26	Jacob & Esau born to Isaac. Gen 25:26 After this, his brother came out grasping Esau's heel with his hand. So he was named Jacob. Isaac was 60 years old when they were born. Therefore, Abraham would be 160 years old.
(1991 B.C.)				Gen. 25:5–6	Isaac is the heir of all things that Abraham has (but, most importantly, of the covenant of God with Abraham).

¹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Gen. 22:1.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
1989 B.C.	1792 B.C.	1991 B.C.	Abraham is 175	Gen. 25:7–10	Abraham dies. Gen 25:7 This is the length of Abraham's life: 175 years. He is buried in the cave of Machpelah near Mamre, in the field of Nephron (this would be with Sarah).
				Gen. 25:11	God blesses Isaac.
(1943 B.C.)	1788 B.C.			Gen. 25:17	The death of Ishmael. Gen 25:17 This is the length of Ishmael's life: 137 years. He took his last breath and died, and was gathered to his people.
			Eber is 464	Gen. 11:17	Death of Eber.
	1782 B.C.	1978 B.C.		Gen. 25:27–34	Jacob obtains Esau's birthright for a mess of pottage.
	1782 B.C. 1740 B.C. (Klassen)			Gen. 26:1–5	A famine in the land; God renews covenant with Isaac at Gerar.
				Gen. 26:6–10	Rebecca and Isaac in Gerar.
				Gen. 26:11–16	Isaac is blessed by God in Gerar.
	1782 B.C. 1735 B.C. (Klassen)			Gen. 26:17–22	Strife between Isaac and Philistines in and near Gerar.
	1767 B.C.			Gen. 26:34–35	Esau marries two Canaanite women.
	1757– 1739 B.C. 1733 B.C. (Klassen)			Gen. 26:23–25	Isaac makes an altar in Beer-sheba.
(1943 B.C.)	1744 B.C.		Ishmael is 137	Gen. 25:17–18	The death of Ishmael.
	1738 B.C. c 1732 B.C. (Klassen)	1977 B.C.		Gen. 26:26–33	Isaac's alliance with Abimelech at Beersheba.
(1929 B.C.)	1737 B.C. 1730 B.C. (Klassen)	1929 B.C.		Gen. 27:1–46	Jacob by deception receives a final blessing from Isaac that was meant for Esau.
				Gen. 28:1–5	Jacob goes to his Uncle Laban's home in Padan-aram for a wife.
		1928 B.C.		Gen. 28:10–22	Jacob's dream; God speaks to Jacob.

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed October 11, 2011.

The Bible Hub [timeline](#) (accessed January 11, 2015) appears to be pretty thorough, but no one specifically is credited.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

From: http://www.christianshepherd.org/bible_study_guides/abram_to_the_exodus.pdf (Christian shepherd)

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

The Modern Language Bible (The New Berkeley Version), Revised Edition; ©1969 by Hendrickson Publishers, Inc.; pp. 1–28.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Paragraph Divisions of Modern Translation for Genesis 45 (from Dr. Bob Utley)

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)
Joseph Deals Kindly With His Brothers	Joseph Revealed to His Brothers	Joseph Makes Himself Known to His Brothers	Joseph Tells His Brothers Who He Is	Joseph Makes Himself Known
Gen. 45:1-3	Gen. 45:1-15	Gen. 45:1-3	Gen. 45:1-8	Gen. 45:1-2 Gen. 45:3-8
Gen. 45:4-15		Gen. 45:4-15	Gen. 45:9-11 Gen. 45:12-13 Gen. 45:14-15	Gen. 45:9-13 Gen. 45:14-15 Pharaoh's Invitation
Gen. 45:16-20	Gen. 45:16-20	Gen. 45:16-20	Gen. 45:16-20	Gen. 45:16-20 The Return to Canaan
Gen. 45:21-23 Gen. 45:24-28	Gen. 45:21-24	Gen. 45:21-24	Gen. 45:21-24	Gen. 45:21-24
	Gen. 45:25-28	Gen. 45:25-28	Gen. 45:25-26 Gen. 45:27-28	Gen. 45:25-28

From Dr. Bob Utley, Copyright ©2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Gen. 45 (chapter comments).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Genesis 45:

A Synopsis of Genesis 45

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

Chapter Outline

Charts, Graphics and Short Doctrines

Just as, there was no simple reason for there to be a chapter break between Gen. 43 and 44; so there is no real reason to break between chapters 44 and 45. All of Joseph's brothers have returned to his home (presumably) in Egypt; and Judah is speaking directly to Joseph. Right in the middle of their conversation, we start with a new chapter. Actually, Judah has come to the end of what he had to say, and now Joseph will respond to what Judah had to say, which is the beginning of Gen. 45.

There is an organizational break here, which would explain why the chapters are divided in this way. Whoever divided up the chapters (or whatever group did this) considered primarily organization when it comes to most of the final chapters in Genesis (most of the final chapters of Genesis represent a flowing, continuing narrative, not unlike the Flood narrative which was spread over 3 chapters²).

In previous chapters of Genesis, there were dramatically different topics because the material which was recorded was primarily episodic. So, many chapters may have been given over to Abraham; but we drop in on his life for an incident, and then, sometimes, many years pass; and we drop in on his life for a separate, often unrelated, incident. So a chapter follows 1 or 2 or 3 incidents in Abraham's life; and then whoever is making these decisions decides, *time for a new chapter*. However, we have nearly a continuous narrative for these final 10 or so chapters of Genesis.

The first half of Gen. 43 takes place in Canaan, where the family of Jacob recognize that they are out of food, and that this year will be another bad year for growing crops. So, with quite a bit of discussion, Jacob finally agrees to allow his son, Benjamin, to go down to Egypt with his brothers, as required by the prime minister of Egypt. Gen. 43:1–14

From Gen. 43:15 through Gen. 45:24, the brothers are in Egypt interacting with the prime minister, who is Joseph, their brother (and they do not know it is Joseph). For a brief time, the brothers took their grain and head back to Canaan, but Joseph's steward went after them, alleging that some one of them took the prime minister's silver chalice. When the chalice was found with Benjamin, he had to return to Egypt. All of his brothers went back with him (although that was not necessary). Gen. 44:3–14

What appears to be the case is, this extensive, continuous narrative could be broken up into smaller pieces, each of which could be organized into a chiasm. So, on the one hand, most of the chapter breaks seem arbitrary; and on the other hand, they appear to coincide with the chiasmi which could be applied to each section.

To remind you, a **chiasm** is a way of organizing a narrative, where the first section matches the final section; the second section matches the second to the last section, etc. This is the sort of thing one would do in order to make a narrative easier to memorize.

William Ramey's Chiasm of Genesis 45:1–28

- A Joseph reveals his identity to his brothers (1-4)
- B Joseph's address to his brothers and God's provision (5-8)
- C Joseph's invitation (9-13)
- X Joseph embraces his brothers (14-15)
- C' Pharaoh's invitation (16-21a)
- B' Joseph's provisions and address to his brothers (21b-24)
- A' Brothers reveal to their father that Joseph is alive (25-28)

From <https://www.inthebeginning.org/chiasmus/examples.html> accessed September 19, 2015.

² Interestingly enough, the flood narrative was a very large chiasm.

There may be a different chiasm for this chapter; check bible.literarystructure.info for other approaches. This particular chiasm looks pretty good to me.

Up to this point in time, Joseph had interacted with his brothers on several occasions, but chose not to reveal his identity to them. Whereas, Joseph demonstrates no animosity toward his brothers; he also is not ready to forge with them a renewed relationship. Through manipulation, Joseph would have kept Benjamin in Egypt; and that would have caused his father to come to Egypt—I have deduced that this is what Joseph wanted. Whether or not that involved his other brothers had not yet been decided.

Let's review the last couple verses of Gen. 44, which take us into Gen. 45:

Genesis 44:33–34 [Judah is speaking to the prime minister of Egypt, pleading for Benjamin's freedom]: "And now please let your servant remain instead of the boy as a slave to my lord. And let the boy go up with his brothers. For how will I go up to my father, and the boy is not with me lest perhaps I see the evil that will find my father?"

What Judah did here was completely unexpected; Joseph had no idea that this is the direction that he was going in. It appeared with all the Judah said, that he was going to come to the conclusion, "All of this is *your* fault, my lord!" But, instead, Judah offers up himself in the place of his brother to serve Joseph as a slave. This caught Joseph by surprise.

Chapter Outline

Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Joseph Reveals Who He Is to His Brothers

Kukis slavishly literal:

And was not able Joseph to restrain himself to all the ones standing beside him. And so he proclaims, "Go out every man from beside me." And no man stayed with him in a making known Joseph unto his brothers.

Genesis
45:1

Kukis moderately literal:

Joseph was unable to control himself before those who stood beside him. Therefore, he proclaimed, "Go out everyone from beside me." And no man stayed with him when Joseph made himself known to his brothers.

Kukis not-so-literal paraphrase:

Joseph had reached a point where he was unable to control himself before his staff. Therefore, he ordered them, "Go out every one of you from my presence." So there was no man from his staff with him when Joseph made himself known to his brothers.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation³; George Lamsa's

³ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_genesis.html and first published in 1862.

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human

viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)	And was not able Joseph to restrain himself to all the ones standing beside him. And so he proclaims, "Go out every man from beside me." And no man stayed with him in a making known Joseph unto his brothers.
Dead Sea Scrolls	.
Targum (trans. Etheridge)	.
Targum (Onkelos)	And Joseph was not able to sustain all that was being upon him; and he cried, Let every man go out from me; and no man stood with him, while Joseph made himself known to his brethren. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And Joseph could not endure not to (be able to) weep, on account of all who stood before him. And he said, Let every man go out from me: and no one stood with him, while Joseph made himself known to his brothers.
Jerusalem targum	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Joseph could no longer refrain himself before many that stood by: whereupon he commanded that all should go out, and no stranger be present at their knowing one another.
Aramaic ESV of Peshitta	Then Yoseph could not control himself before all those who stood before him, and he cried, "Cause every man to go out from me!" No one else stood with him, while Yoseph made himself known to his brothers.
Peshitta (Syriac)	THEN Joseph could no longer control his emotions before all those who stood in his presence; and he said, Cause everyone to go out from me. And there remained no one with him when Joseph made himself known to his brothers.
Septuagint (Greek)	Joseph tells his brothers who he is. Gn.45.1-28 And Joseph could not refrain himself when all were standing by him, but said, Dismiss all from me; and no one stood near Joseph, when he made himself known to his brethren. This is the New Brenton translation from http://www.katapi.org.uk/
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:⁴

Bible in Basic English	Then Joseph, unable to keep back his feelings before those who were with him, gave orders for everyone to be sent away, and no one was present when he made clear to his brothers who he was.
Easy English	Joseph says who he is Then Joseph could not stay calm any longer. Many people were standing near him. He cried out, 'Make everyone go away from me!' So there was nobody there when Joseph told his brothers. He told them who he was.
Easy-to-Read Version–2006	Joseph Tells Who He Is Joseph could not control himself any longer. He cried in front of all the people who were there. Joseph said, "Tell everyone to leave here." So all the people left. Only the brothers were left with Joseph.

⁴ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

Easy-to-Read Version–2008 .

International Children's B.

Joseph Reveals Who He Is

Joseph could not control himself in front of his servants any longer. He cried out, "Have everyone leave me." When only the brothers were left with Joseph, he told them who he was.

*God's Word™***Joseph Reveals His Identity**

Joseph could no longer control his emotions in front of everyone who was standing around him, so he cried out, "Have everyone leave me!" No one else was there when Joseph told his brothers who he was.

Good News Bible (TEV)

Joseph Tells His Brothers Who He Is

Joseph was no longer able to control his feelings in front of his servants, so he ordered them all to leave the room. No one else was with him when Joseph told his brothers who he was.

The Message

Joseph couldn't hold himself in any longer, keeping up a front before all his attendants. He cried out, "Leave! Clear out—everyone leave!" So there was no one with Joseph when he identified himself to his brothers.

Names of God Bible

NIRV

Joseph Tells His Brothers Who He Is

Joseph couldn't control himself anymore in front of all his attendants. He cried out, "Have everyone leave me!" So there wasn't anyone with Joseph when he told his brothers who he was.

New Simplified Bible

Joseph could no longer control himself in front of those standing near him. He sent them out of the room and when he was alone with his brothers he made himself known to them / Joseph could no longer control his feelings in front of his servants. He sent them out of the room. When he was alone with his brothers, he told them: »I am Joseph!« He cried so loudly that the Egyptians heard him. In fact, Pharaoh's household heard about it. V. 2 is included for context; a great deal of extra text appears to have been added to v. 1.

Thought-for-thought translations; paraphrases:

Common English Bible

Joseph reveals his identity

Joseph could no longer control himself in front of all his attendants, so he declared, "Everyone, leave now!" So no one stayed with him when he revealed his identity to his brothers.

Contemporary English V.

Since Joseph could no longer control his feelings in front of his servants, he sent them out of the room. When he was alone with his brothers, he told them, "I am Joseph."

The Living Bible

Joseph could stand it no longer.

"Out, all of you," he cried out to his attendants, and he was left alone with his brothers.

New Berkeley Version

New Century Version

Joseph Reveals Who He Is

Joseph could not control himself in front of his servants any longer, so he cried out, "Have everyone leave me." When only the brothers were left with Joseph, he told them who he was.

New Life Version

Then Joseph could not hide his feelings in front of all who stood by him. He cried, "Send all the people away from me." So no one was with him when Joseph told his brothers who he was.

New Living Translation

Joseph Reveals His Identity

Joseph could stand it no longer. There were many people in the room, and he said to his attendants, "Out, all of you!" So he was alone with his brothers when he told them who he was.

Partially literal and partially paraphrased translations:

American English Bible	However, JoSeph couldn't restrain himself when they were all standing there with him; so he said: 'Everyone is dismissed.' As the result, nobody [was there guarding] JoSeph when he told his brothers who he was and as he spoke, he was crying. A portion of v. 2 is included for context.
Beck's American Translation International Standard V	Joseph Reveals Himself At this point, Joseph could not control his emotions any longer, so he cried out to everyone who was standing nearby, "Everybody! Leave me!" As a result, none of his staff [Lit. <i>result, no man</i>] was anywhere near [Lit. <i>was standing nearby</i>] him when he revealed himself to his brothers.
New Advent (Knox) Bible	Joseph could contain himself no longer, and there were many standing by. So he gave orders that all these should leave his presence; there must be no strangers to see it, when he made himself known.
Today's NIV Translation for Translators	Joseph told his brothers who he was Joseph was not able to control his feelings any longer. He did not want to cry in front of his servants, so he said to them loudly, "All of you go outside!" After they went outside, there was no one else there with Joseph when he told his brothers who he was.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Is Joseph to have been able to hold himself back, from those standing there. He was to call out: Be leading out, a leading out of the men - is there to have been a man standing there, while Joseph is to make himself known to his brothers?
Conservapedia	Joseph could check himself no longer in front of all those who were standing next to him. He shouted, "Everybody go away from me!" Not a man stood next to him while Joseph made himself known to his brothers.
Ferrar-Fenton Bible	Then Joseph was not able to restrain himself before all the officers around him, and cried ; — " Ever}- man go out from me ! " So not a man remained with him while Joseph made himself known to his brothers.
God's Truth (Tyndale)	And Joseph could no longer refrain before all them that stood about him, but commanded that they should go all out from him, and that there should be no man with him, while he uttered himself unto his brethren.
HCSB	Joseph Reveals His Identity Joseph could no longer keep his composure in front of all his attendants, so he called out, "Send everyone away from me!" No one was with him when he revealed his identity to his brothers.
Jubilee Bible 2000 H. C. Leupold	Joseph Revealed to His Brethren; Summons the Family to Egypt (45:1-28) But Joseph could no longer control himself before all those who stood round about him; so he called out: Have everyone go out from my presence. And so there was no one standing about when Joseph made himself known to his brethren.
Lexham English Bible	Joseph Reveals His Identity Then Joseph was not able to control himself before all who were standing by him. And he cried out, "Make every man go out from me!" So no one stood with him when Joseph made himself known to his brothers.
NIV, ©2011	Joseph Makes Himself Known Then Joseph could no longer control himself before all his attendants, and he cried out, "Have everyone leave my presence!" So there was no one with Joseph when he made himself known to his brothers.
NIV – UK	.

Tree of Life Version

Joseph Reveals Himself

Now Joseph could no longer restrain himself in front of all those who were standing by him, so he cried out, "Get everyone away from me!" So no one stood with him when Joseph made himself known to his brothers.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Joseph reveals himself

Now Joseph could no longer control his feelings in the presence of all those standing by and he called out, "Leave my presence, everyone!" And only his brothers were with him when Joseph made himself known to them.

The Heritage Bible

And Joseph was not able to contain himself before all them stationed by him, and he called out, Cause every man to go out from me. And there stood no man with him while Joseph made himself known by sight to his brothers.

New American Bible (2002)

Joseph could no longer control himself in the presence of all his attendants, so he cried out, "Have everyone withdraw from me!" Thus no one else was about when he made himself known to his brothers.

New American Bible (2011)⁵ *The Truth Revealed.**

Joseph could no longer restrain himself in the presence of all his attendants, so he cried out, "Have everyone withdraw from me!" So no one attended him when he made himself known to his brothers. [45:1–28] Joseph reveals his identity and the family is reconciled.

New Jerusalem Bible

New RSV

. Then Joseph could no longer control himself before all those who stood by him, and he cried out, 'Send everyone away from me.' So no one stayed with him when Joseph made himself known to his brothers.

Revised English Bible

Joseph was no longer able to control his feelings in front of all his attendants, and he called, "Let everyone leave my presence!" There was nobody present when Joseph made himself known to his brothers, but he wept so loudly that the Egyptians heard him, and news of it got to Pharaoh's household. V. 2 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

At last Yosef could no longer control his feelings in front of his attendants and cried, "Get everybody away from me!" So no one else was with him when Yosef revealed to his brothers who he was.

exeGeses companion Bible

YOSEPH REVEALS HIS IDENTITY

And Yoseph cannot refrain himself in front of all who station themselves by him; and he calls, Have every man go out from me! And no man stands with him, as Yoseph has his brothers know who he is.

Hebraic Roots Bible

And Joseph was not able to control himself in regard to those standing beside him. And he called out, Cause every man to go out from me. And no man stood before him as Joseph was making himself known to his brothers.

Israeli Authorized Version

JPS (Tanakh—1985)

. Joseph could no longer control himself before all his attendants, and he cried out, "Have everyone withdraw from me!" So there was no one else about when Joseph made himself known to his brothers.

Kaplan Translation

Joseph Reveals Himself to his Brothers

⁵ Also called the revised edition.

Joseph could not hold in his emotions. Since all his attendants were present [(Radak). Or, 'He could not tolerate everyone standing over him (Rashi).], he cried out, 'Have everyone leave my presence!' Thus, no one else was with him when Joseph revealed himself to his brothers. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

Orthodox Jewish Bible

Then Yosef could not control himself before all them that stood by him; and he cried, Cause kol ish to go out from me. And there stood no ish with him, while Yosef made himself known unto his achim.

The Scriptures 1998

.

Expanded/Embellished Bibles:

The Amplified Bible

Joseph Shows Kindness to His Brothers

Then Joseph could not control himself [any longer] in front of all those who attended him, and he called out, "Have everyone leave me." So no man stood there when Joseph revealed himself to his brothers.

The Expanded Bible

Joseph Reveals Who He Is

Joseph could not ·control [or express] himself in front of ·his servants [·all those standing around him] any longer, so he cried out, "Have everyone leave me." ·When only the brothers were left with Joseph [·So no one was standing around him when], he ·told them who he was [·revealed himself to his brothers].

Kretzmann's Commentary

Verses 1-15

Joseph Makes Himself Known

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. Now that he had such unmistakable proof of the genuineness of his brothers' repentance, it was no longer possible for him to control his feelings. But he did not want his Egyptian servants to witness his reconciliation with his brothers. And there stood no man with him while Joseph made himself known unto his brethren, all of the attendants having left the room at his command, as being unable to understand the revelations that would now be made.

NET Bible®

The Reconciliation of the Brothers

Joseph was no longer able to control himself before all his attendants [Heb "all the ones standing beside him."], so he cried out, "Make everyone go out from my presence!" No one remained [Heb "stood."] with Joseph when he made himself known to his brothers. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Language footnotes will be placed in the Hebrew exegesis. Some footnotes will be quoted elsewhere in this document.

Syndein/Thieme

.

The Voice

Judah has come a long way. He is no longer the selfish young man who conspired with his brothers to sell Joseph into slavery (37:26–27). Though he knew that decision would have a devastating effect on his father, Judah did not seem to care. Nor is he the lustful man who propositioned the prostitute who happened to be his daughter-in-law (38:1–30). Now he is different. His priorities have changed. He is willing to sacrifice his freedom and future to save his father the grief of losing Benjamin. Judah's transformation is not immediate; it takes years to accomplish. But his place in the family and his selfless example impact the children of Israel for generations to come.

Then Joseph could no longer keep his composure. The room was crowded with people so he ordered *his attendants*:

Joseph: Send everyone out of the room!

Joseph didn't want anyone else in the room when he finally told his brothers his true identity.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and Yoseph ^[Adding] was not able to hold himself back to all the ones standing erect upon him and he called out, make all the men go out from upon me and a man did not stand with him with Yoseph ^[Adding] revealing himself to his brothers,...
Concordant Literal Version	Yet Joseph cannot check himself before all who are stationed about him. And calling is he, "Forth go every man from me!" And no man stands with him while Joseph makes himself known to his brothers.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	And Joseph was not able to control himself in regard to those standing beside him. And he called out, Cause every man to go out from me. And no man stood before him as Joseph was making himself known to his brothers.
Jack Ballinger's translation	.
Modern English Version	Joseph Reveals His Identity Then Joseph could not restrain himself before all who stood by him, and he cried out, "Make every man go out from me." So no man stood with him when Joseph made himself known to his brothers.
Modern KJV	.
NASB	Joseph Deals Kindly with His Brothers 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.
New European Version	Joseph Reveals Himself to His Brothers Then Joseph couldn't refrain himself before all those who stood before him, and he cried, Cause everyone to go out from me! No one else stood with him, while Joseph made himself known to his brothers.
New King James Version	Joseph Revealed to His Brothers Then Joseph could not restrain himself before all those who stood by him, and he cried out, "Make everyone go out from me!" So no one stood with him while Joseph made himself known to his brothers.
Owen's Translation	.
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	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 to his brethren.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And Joseph has not been able to refrain himself before all those standing by him, and he calls, "Put out every man from me;" and no man has stood with him when Joseph makes himself known unto his brothers.

The gist of this passage: Joseph finds himself unable to control his emotions, so he tells his staff to leave and he then makes himself known to his brothers.

Genesis 45:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (יָכֹל) [also yâkôwl (יָכֹל)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person masculine singular, Qal imperfect	Strong's #3201 BDB #407
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to not be permitted to; to lack the power to.</i>			
Yôwçêph (יוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âphaq (אָפַח) [pronounced aw-FAHK]	<i>to hold oneself back, to restrain oneself; to control oneself; to force oneself, to compel oneself</i>	Hithpael infinitive construct	Strong's #662 BDB #67
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
nâtsab (נִצָּב) [pronounced naw-TSAH ^B V]	<i>those stationed, the ones left standing, stationing themselves, who are taking a stand; those standing [at the ready]; deputies, prefects; officers; guard</i>	masculine plural, Niphal participle	Strong's #5324 BDB #662
'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Translation: Joseph was unable to control himself before those who stood beside him. Joseph had a considerable staff of men who worked for him, who stood at his side. They were bodyguards and heads of various departments and servants.

Because his brother Judah was willing to give himself as a slave in exchange for Benjamin (who had been found to have Joseph's royal cup in his bag of grain⁶), Joseph found himself becoming quite emotional. His ten brothers conspired to sell him into slavery and, as a result, Joseph became an Egyptian slave. Joseph is no longer angry about this, but I believe his intention was this: keep Benjamin with him; let his brothers return to Canaan; and hope that they might bring Jacob up to speak to him.

Although Joseph did not want revenge upon his brothers, he also did not necessarily want to spend the rest of his life with them (I am theorizing here). You can forgive someone completely, put it in the past, and still not want to necessarily associate with that person. People with ex-wives and ex-husbands often come to this state of mind.

But Joseph did want to have his brother Benjamin with him, and this is why he had his silver goblet placed into Benjamin's sack, only to be "discovered" later by the same man who placed it there. This meant that Benjamin would remain with Joseph and the other brothers would return to Canaan. That is my theory.

However, when Judah asked that he be enslaved rather than Benjamin, this really got to Joseph; this offer really entered into his heart. Joseph was unable to control himself at this point. These brothers who were willing to sell him into slavery had apparently changed—at least Judah—and he was willing to give his life in exchange for his youngest brothers. Not only did that get to Joseph emotionally, he certainly wanted to get to know his brothers now.

Genesis 45:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
yâtsâ' (אָצִי) [pronounced yaw-TZAWH]	<i>go [come] out, go [come] forth; rise [up]</i>	2 nd person masculine plural, Qal imperative	Strong's #3318 BDB #422
kôl (לֹכ) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577

⁶ Which Joseph ordered to be placed there.

Genesis 45:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 1 st person singular suffix	Strong's #5920, #5921 BDB #752

Together, they mean *from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from*. Some translators rendered this away from.

Translation: *Therefore, he proclaimed, “Go out everyone from beside me.”* Joseph sends everyone out from his presence. This is directed to his staff. He recognizes that he will be unable to hold back his emotions from before his brothers—particularly because of what Judah had just said.

We have two primary words used to indicate that someone is saying something. The common word translated *said* is ʾamar (אָמַר) [pronounced *aw-MAHR*] is used with great latitude and translated *saying, said, declared, answered, command, appoint, report*. The word used here is qârâʾ (קָרָא) [pronounced *kaw-RAW*] and it means *to call out, to proclaim, to read aloud, to appoint, to summon*. Here, Joseph is quickly ordering his staff and whatever family might be around to immediately leave him. He knew that he was becoming uncontrollably emotional and he did not want to behave in this way in front of anyone but his original family. There is no word for *make* here, per se—that is the Hiphil or causative stem of the words *go out*.

Judah offered himself up for his youngest brother, Benjamin. “Keep me as your servant rather than him,” he pleaded to Joseph, “So that his father will not die of a broken heart at the loss of this son.” This is quite out of the blue.

Genesis 45:1a *Then Joseph could not control himself before all those who stood by him. And he cried, “Cause every man to go out from me!”*

The word *cried* simply means that Joseph gave a loud command.

Joseph asks for all of his staff to leave, and now he is alone with his brothers. What Judah has said has touched Joseph greatly. That he would give up his life for his brother suggests that Judah has changed dramatically. That his other brothers returned with Benjamin to protest or to stand in unison with Benjamin is also quite affecting. Joseph had no idea that this is how his brothers were today. These are the same brothers who coldly sold Joseph into slavery because they did not like the favoritism shown him by their common father, Jacob.

Genesis 45:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lôʾ (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Genesis 45:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿāmad (עמד) [pronounced gaw-MAHD]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	3 rd person masculine singular, Qal perfect	Strong's #5975 BDB #763
ʾīsh (איש) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾēth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix	Strong's #854 BDB #85
bē (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Although the bēyth preposition is primarily a preposition of proximity, it can also mean <i>in, among, in the midst of; at, by, near, on; throughout; before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; because of; by means of, about, concerning</i> . It is reasonable to translate this preposition <i>during</i> when a temporal sense is apropos.			
yādaʿ (יָדָע) [pronounced yaw-DAHG]	<i>to make oneself (be) known; to reveal oneself</i>	Hithpael infinitive construct	Strong's #3045 BDB #393
The infinitive construct, when combined with the bēyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
Yôwçêph (יוסף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾachîym (אֲחֵימ) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: And no man stayed with him when Joseph made himself known to his brothers. All of Joseph's staff is out of the room, and Joseph then makes himself known to his brothers.

As we have seen, certain Hebrew words have a variety of meanings depending upon the context and stem. ʿĀmad (עמד) [pronounced gaw-MAHD] can mean *to take a stand, to stand, to present oneself, to stand still, to tarry, to delay, to remain standing, to continue, to abide* and here it simply means *to remain* (which is in the Qal perfect, meaning that they all left all at once).

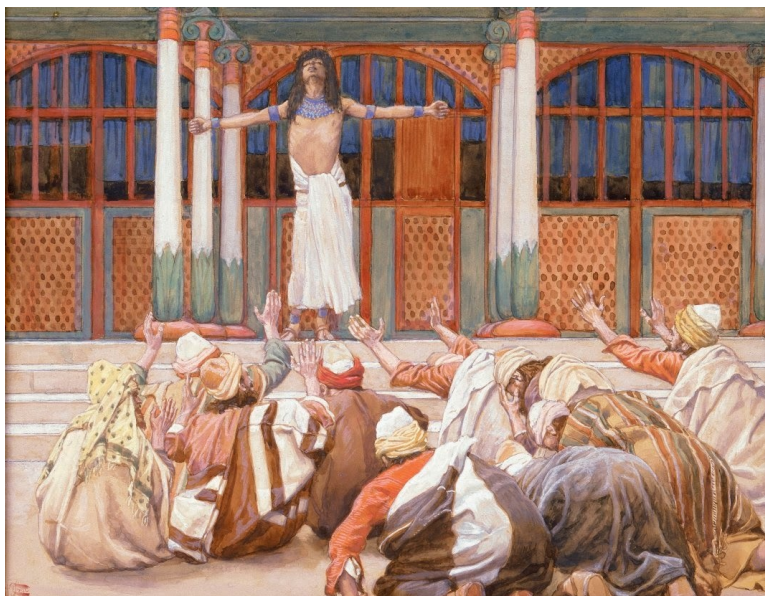
Joseph likely sends his staff out because he is going to cry and he does not want his staff to see that.

Genesis 45:1 Then Joseph could not control himself before all those who stood by him. And he cried, "Cause every man to go out from me!" And no man stood before him while Joseph made himself known to his brothers.

No man stood before him, means that all of Joseph's servants and guards removed themselves from his home. Joseph is alone with his brothers and he finally tells them who he is actually is.

It will become clear that Joseph really did not know how his brothers would react. He may have guessed that they would run up and hug him and apologize and cry a lot; but that was not their immediate response.

I suspect that Joseph reveals his identity, and his brothers just stand there stunned. They do not run up to him; they are simply stunned by this turn of events.



Joseph Maketh Himself Known to His Brethren

(a painting), James Jacques Joseph Tissot, French, 1836-1902, from [PinInterst](#); accessed November 30, 2016. The Old Testament, c. 1896-1902.

And so gives his voice in weeping and so hears Egyptians and so hears a house of Pharaoh.

Genesis
45:2

He gives his voice over in weeping, so that the Egyptians heard and the house of Pharaoh heard.

Joseph wept aloud, so much so that the Egyptians heard his voice, as did the house of Pharaoh.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so gives his voice in weeping and so hears Egyptians and so hears a house of Pharaoh.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And he gave forth his voice with weeping; and the Mizraee heard, and a man of Pharaoh's house heard.
Targum (Pseudo-Jonathan)	And he lifted up his voice with weeping; and the Mizraee heard, and a man of the house of Pharaoh heard.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And he lifted up his voice with weeping, which the Egyptians and all the house of Pharaoh heard.
Aramaic ESV of Peshitta	He wept aloud. The Egyptians heard, and the house of Pharaoh heard.
Plain English Aramaic Bible	.
Peshitta (Syriac)	And he wept aloud; and the Egyptians and the household of Pharaoh heard it.
Septuagint (Greek)	And he uttered his voice with weeping; and all the Egyptians heard, and it was reported to the house of Pharaoh.

NETS (Greek) .
 Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And so loud was his weeping, that it came to the ears of the Egyptians and all Pharaoh's house.
Easy English	He wept aloud. The *Egyptians heard him and the people in *Pharaoh's *household heard him.
Easy-to-Read Version–2006	Joseph could not control himself any longer. He cried in front of all the people who were there. Joseph said, "Tell everyone to leave here." So all the people left. Only the brothers were left with Joseph. Then he told them who he was. Joseph continued to cry, and all the Egyptian people in Pharaoh's house heard it. He said to his brothers, "I am your brother Joseph. Is my father doing well?" But the brothers did not answer him because they were confused and afraid. Vv. 1 & 3 are included for context.
Easy-to-Read Version–2008	.
International Children's B. <i>God's Word</i> TM	.
Good News Bible (TEV)	He cried with such loud sobs that the Egyptians heard it, and the news was taken to the king's palace.
<i>The Message</i>	But his sobbing was so violent that the Egyptians couldn't help but hear him. The news was soon reported to Pharaoh's palace.
Names of God Bible	.
NIRV	He wept so loudly that the Egyptians heard him. Everyone in Pharaoh's house heard about it.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	Then he cried so loudly that the Egyptians heard him and told about it in the king's palace.
The Living Bible	Then he wept aloud. His sobs could be heard throughout the palace, and the news was quickly carried to Pharaoh's palace.
New Berkeley Version	.
New Century Version	Joseph cried so loudly that the Egyptians heard him, and the people in the king's palace heard about it.
New Life Version	.
New Living Translation	Then he broke down and wept. He wept so loudly the Egyptians could hear him, and word of it quickly carried to Pharaoh's palace.

Partially literal and partially paraphrased translations:

American English Bible	Well, all the Egyptians heard about this, and it was reported to the house of Pharaoh.
Beck's American Translation	.
International Standard V	He cried so loudly that the Egyptians heard him, including Pharaoh's household.
New Advent (Knox) Bible	But when he spoke, he burst into such a fit of weeping that these Egyptians, and all Pharaoh's household, could not but hear it.
Revised Knox Bible	.
Today's NIV	.

Translation for Translators He cried so loudly that the people of Egypt who were outside heard it, and even the people in the king's palace heard it.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He is with a loud noise weeping, and it was to be published to the Egypt, and the house of Pharaoh was to hear, the hearing of it.
Conservapedia	He even raised his voice in lamentation, so that the Egyptians could hear him, even in the household of Pharaoh.
Ferrar-Fenton Bible	Then Joseph discovered his language to his brothers, and the Mitzerites heard, and it was reported to the house of Pharaoh,...
God's Truth (Tyndale) HCSB	And he wept aloud, so that the Egyptians and the house of Pharaoh heard it.
Jubilee Bible 2000	.
H. C. Leupold	And so there was no one standing about when Joseph made himself known to his brethren. Joseph raised his voice so loudly in weeping, that the Egyptians heard it, and even the house of Pharaoh heard it.
Lexham English Bible	And {he wept loudly}, so that the Egyptians heard [it] and the household of Pharaoh heard [it].
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	But he gave his voice to weeping so that the Egyptians heard, and Pharaoh's household heard.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He wept so loudly that the Egyptians heard and the news spread through Pharaoh's house.
The Heritage Bible	And he gave a loud call of weeping, and the Egyptians and the house of Pharaoh heard attentively.
New American Bible (2002)	.
New American Bible (2011)	But his sobs were so loud that the Egyptians heard him, and so the news reached Pharaoh's house.
New Jerusalem Bible	.
New RSV	Then Joseph could not control his feelings in front of all his retainers, and he exclaimed, 'Let everyone leave me.' No one therefore was present with him while Joseph made himself known to his brothers, but he wept so loudly that all the Egyptians heard, and the news reached Pharaoh's palace. V. 1 is included for context.
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He wept aloud, and the Egyptians heard, and Pharaoh's household heard.
exeGeses companion Bible	...and he gives his voice in weeping: and the Misrayim and the house of Paroh hear.
Hebraic Roots Bible	.
Israeli Authorized Version	.
JPS (Tanakh—1985)	His sobs were so loud that the Egyptians could hear, and so the news reached Pharaoh's palace.
Kaplan Translation	He began to weep with such loud sobs that the Egyptians could hear it. The news [of these strange happenings] reached Pharaoh's palace.
Orthodox Jewish Bible	And he wept aloud; and the Mitzrayim and the Bais Pharaoh heard.
<i>The Scriptures</i> 1998	And he wept aloud, and the Mitsrites and the house of Pharaoh heard it.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Joseph wept aloud, and the Egyptians [who had just left him] heard it, and the household of Pharaoh heard of it.
The Expanded Bible	Joseph cried so loudly that the Egyptians heard him, and the people in the king's palace [^{the} house of Pharaoh] heard about it.
Kretzmann's Commentary	And he wept aloud; his emotion, his agitation, so long repressed, broke forth like a flood carrying with it every obstruction. And the Egyptians, the servants outside, and the house of Pharaoh heard, either because the house of Joseph was near the royal palace or because the news was quickly carried there.
NET Bible®	He wept loudly [<i>Heb</i> "and he gave his voice in weeping," meaning that Joseph could not restrain himself and wept out loud.]; the Egyptians heard it and Pharaoh's household heard about it [<i>Heb</i> "and the Egyptians heard and the household of Pharaoh heard." Presumably in the latter case this was by means of a report.].
Syndein/Thieme	.
The Voice	But he began to cry so loudly that the Egyptians heard it, and the Pharaoh's household heard it too!

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he gave his voice with weeping and they heard the Mitsrayim [^{Troubles}] and the house of Paroh [^{Great house}] heard,...
Concordant Literal Version	And giving is he his voice to lamentation. And hearing are all the Egyptians. And hearing is the household of Pharaoh.
Context Group Version	.
Darby Translation	And he raised his voice in weeping; and the Egyptians heard, and the house of Pharaoh heard.
<i>Emphasized Bible</i>	And Joseph could not restrain himself before all who were stationed near him, so he cried out—Have forth every man from me! And there stood no man with him, when Joseph made himself known unto his brethren, Then gave he forth his voice in weeping,—and the Egyptians heard, and the house of Pharaoh heard. V. 1 is included for context.
English Standard Version	And he wept aloud, so that the Egyptians heard it, and the household of Pharaoh heard it.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
Jack Ballinger's translation	.
Modern English Version	He wept so loudly that the Egyptians and the house of Pharaoh heard about it.
Modern KJV	.
NASB	He wept so loudly that the Egyptians heard <i>it</i> , and the household of Pharaoh heard <i>of it</i> .
New European Version	.
New King James Version	.
Owen's Translation	.
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	.

Young's Updated LT

And he gives forth his voice in weeping, and the Egyptians hear, and the house of Pharaoh hears.

The gist of this passage:

Genesis 45:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qôwl (קוֹל) [pronounced kohl]	sound, voice, noise; loud noise, thundering	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6963 BDB #876
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
bekîy (בִּכִּי) [pronounced behk-EE]	weeping; a dropping [of water]; a distillation [of water]	masculine singular noun	Strong's #1065 BDB #113

Translation: He gives his voice over in weeping,... Joseph was very moved by what Judah had offered, and he cried aloud.

The Hebrew for *wept* is not what we would think. The verb is the Qal imperfect of nâthan (נָתַן) [pronounced naw-THAHN] and it means *to give, to put, to set, to place*. The direct object is qôwl (קוֹל) [pronounced kohl] and it means *voice, sounds* but not necessarily words. This is all followed by a preposition and the masculine singular of bekîy (בִּכִּי) [pronounced behk-EE] and it means *weeping*. So the literal translation is **Joseph [kept] giving forth his voice in weeping.**

Genesis 45:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Genesis 45:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma' (שָׁמַע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine plural, Qal imperfect	Strong's #8085 BDB #1033
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...so that the Egyptians heard... Joseph's crying is so loud that the Egyptians can hear him (these are those who have been told to exit his home).

Genesis 45:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâma' (שָׁמַע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine plural, Qal imperfect	Strong's #8085 BDB #1033
shâma' (שָׁמַע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
par ^e ôh (פַּרְעֹה) [pronounced pah ^r -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: ...and the house of Pharaoh heard. There were the servants from the house of Pharaoh who worked under Pharaoh.⁷ Although we do not have the verb *to make known* here, it is possible that news of Joseph's weeping was brought to the attention of those in the house (palace) of Pharaoh.

⁷ I have theorized in the past that these were Pharaoh's servants working in Joseph's palace; suggesting two sets of employees for Joseph.

Joseph met with people at his palace (or, had he been an executive, we would have said in his office). When his brothers returned and he fed them at his home, they had to be taken from where they were to there. This means that Pharaoh had a palace of sorts set up in this area that Jacob, as second-in-command, worked from. It is unclear if Joseph lived in the palace where he worked or how that was set up. Obviously, today, executives do not live at the office, no matter how high up the ladder they are.

Pharaoh appears to work out of a different palace, as there was no need for two commanding figures to rule over the same area. There are suggestions within this text that they were near each other (and it is not a stretch to think that there may have been more than one palace for Pharaoh to work out of). It is possible that these were adjoining buildings; it is possible that they both worked out of different rooms within the same palace.

This palace was staffed by Pharaoh with men who were principally responsible to Pharaoh, but they were under Joseph and they lived at this palace—these are the ones called *the household of Pharaoh*. There were also those who worked in the palace as Joseph did, and went home later; these are *the Egyptians*. Joseph's crying was so great and his emotions were so expressive, that he could be heard throughout the entire palace. He had never before cried where anyone could hear him so this was a great shock to those under his command. His staff had no idea who these people were exactly, although obviously realized that they were treated much differently than the rest of those who came to Egypt for help.

In any case, we are probably dealing with two different palaces, but probably palaces which are near one another; and it is not out of the realm of possibility that there are two large *offices* found within the same palace (one for Joseph and one for Pharaoh).

Genesis 45:2 And he wept aloud. And the Egyptians and the house of Pharaoh heard.

Nevertheless, Joseph's weeping was so loud that he could be heard outside of his house.

It appears that Joseph began weeping before he revealed his identity to his brothers; and the circumstances must have caused the brothers no little confusion. This head of state standing before them first dismisses his personal staff and armed guard; and now, he starts crying.

Up to this point in time, Joseph had been in control of himself and his emotions; however, he was unprepared for the offer that Judah made. He really did not expect the 10 brothers to return with Benjamin (after all, they did not remain there with Simeon; they got out of there as quickly as they could). All of this moved him; and he could see how much his brothers had changed—particularly Judah. You may recall that earlier, Joseph became aware that his brothers were guilt-ridden for what they had done to Joseph; but it is one thing to regret past actions; it is altogether something else to make fundamental changes in one's life. Joseph recognizes that his brothers are now different.

As discussed before, I don't believe that Joseph was testing his brothers throughout these past chapters; and finally, with this test, they passed, and he revealed himself to them (this appears to be the opinion of many commentators). I believe that Joseph was simply manipulating the situation so that Benjamin would be left behind with him in Egypt; and that their father would come to Egypt to protest. He seems, up to this point, to be up in the air about how to deal with his remaining brothers. However, what happened here was unexpected, revelatory, and therefore, Joseph decided to make himself known to his brothers.

And so says Joseph unto his brothers, "I [am] Joseph. Is still my father alive?" And were unable his brothers to answer him for they were overwhelmed from his faces.

Genesis
45:3

Joseph said to his brothers, "I [am] Joseph. Is my father still alive?" But his brothers were unable to answer him because they were overwhelmed because of him.

Joseph said to his brothers, “I am Joseph, your brother. Is our father still alive?” But his brothers were unable to answer him because they were overwhelmed at his presence.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Joseph unto his brothers, “I [am] Joseph. Is still my father alive?” And were unable his brothers to answer him for they were overwhelmed from his faces.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And Joseph said to his brothers, I am Joseph! Is my father yet living? And his brethren were not able to answer him a word, for they were confounded before him.
Targum (Pseudo-Jonathan)	And Joseph said to his brothers, I am Joseph ! Is my father yet alive ? But his brothers could not answer him a word; for they were troubled before him.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And he said to his brethren: I am Joseph: is my father yet living? His brethren could not answer him, being struck with exceeding great fear.
Aramaic ESV of Peshitta	Yoseph said to his brothers, "I am Yoseph! Does my father still live?" His brothers could not answer him; for they were terrified at his presence.
Plain English Aramaic Bible	.
Peshitta (Syriac)	And Joseph said to his brothers, I am Joseph your brother; is my father still alive? But his brothers could not answer him because they were afraid at his presence.
Septuagint (Greek)	And Joseph said to his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him, for they were troubled.
NETS (Greek)	.
Brenton’s Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Joseph said to his brothers, I am Joseph: is my father still living? But his brothers were not able to give him an answer for they were troubled before him.
Easy English	Joseph said to his brothers, ‘I am Joseph. Is my father really still alive?’ His brothers could not answer him. They were very fearful to be with him.
Easy-to-Read Version–2006	He said to his brothers, “I am your brother Joseph. Is my father doing well?” But the brothers did not answer him because they were confused and afraid.
Easy-to-Read Version–2008	.
International Children’s B.	.
God’s Word™	.
Good News Bible (TEV)	Joseph said to his brothers, “I am Joseph. Is my father still alive?” But when his brothers heard this, they were so terrified that they could not answer.
<i>The Message</i>	Joseph spoke to his brothers: “I am Joseph. Is my father really still alive?” But his brothers couldn’t say a word. They were speechless—they couldn’t believe what they were hearing and seeing.
Names of God Bible	.
NIRV	Joseph said to his brothers, “I am Joseph! Is my father still alive?” But his brothers weren’t able to answer him. They were too afraid of him.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	Joseph said to his brothers, "I'm Joseph! Is my father really still alive?" His brothers couldn't respond because they were terrified before him.
Contemporary English V.	Joseph asked his brothers if his father was still alive, but they were too frightened to answer.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	"I am Joseph!" he said to his brothers. "Is my father still alive?" But his brothers were speechless! They were stunned to realize that Joseph was standing there in front of them.

Partially literal and partially paraphrased translations:

American English Bible	For JoSeph said to his brothers, 'I'm JoSeph! Is my father still alive?' However, his brothers couldn't answer him, because they were in shock!
Beck's American Translation	.
International Standard V	Joseph blurted out, "I'm Joseph! Is my father really alive?" But his brothers could not answer him, because they had become terrified [Or <i>dismayed</i>] to be in his presence.
New Advent (Knox) Bible	I am Joseph, said he to his brethren; is my father yet alive? But his brethren were so overcome with fear that they could not answer him, and he must needs use gentleness; Come closer, he said, and then, when they had drawn close to him, I am Joseph, that brother of yours whom you sent away to be sold as a slave in Egypt. V. 4 is included for context.
Revised Knox Bible	.
Today's NIV	.
Translation for Translators	Joseph said to his brothers, "I am Joseph! Is our father still alive?" But his brothers were not able to reply, because they were frightened because of what he said.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to say to his brothers: I am to be Joseph. Is my father alive? - are his brothers to have been able to answer him? - For they are to have been in dismay, turned before him.
Conservapedia	Joseph said to his brothers, "I am Joseph! Is my father still alive?" His brothers could not answer him, because they were flustered to be standing in front of him.
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	And he said unto his brethren: I am Joseph, does my father yet live? But his brethren could not answer him, for they were abashed at his presence.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	And Joseph said to his brethren: I am Joseph. Is my father still alive? But his brethren were not able to answer him, for they were terrified at the sight of him.
Lexham English Bible	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	Joseph said to his brothers, "I am Joseph! Is my father still alive?" And his brothers were unable to answer him because they were terrified at his presence.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Joseph said to his brothers, "I am Joseph. Is my father still alive?" And his brothers could not answer because they were terrified at seeing him.
----------------------------	--

The Heritage Bible	.
New American Bible (2002)	"I am Joseph," he said to his brothers. "Is my father still in good health?" But his brothers could give him no answer, so dumbfounded were they at him.
New American Bible (2011)	"I am Joseph," he said to his brothers. "Is my father still alive?" But his brothers could give him no answer, so dumbfounded were they at him. Acts 7:13.
New Jerusalem Bible	Joseph said to his brothers, 'I am Joseph. Is my father really still alive?' His brothers could not answer him, they were so dumbfounded at seeing him.
New RSV	.
Revised English Bible	Joseph said to his brothers, "I am Joseph! Can my father be still alive?" They were so dumbfounded at finding themselves face to face with Joseph that they could not answer.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yosef said to his brothers, "I am Yosef! Is it true that my father is still alive?" His brothers couldn't answer him, they were so dumbfounded at seeing him.
exeGeses companion Bible	And Yoseph says to his brothers, I am Yoseph! Is my father yet alive? - and his brothers cannot answer him; for they terrify at his face.
Hebraic Roots Bible	.
Israeli Authorized Version	.
JPS (Tanakh—1985)	Joseph said to his brothers, "I am Joseph. Is my father still well?" But his brothers could not answer him, so dumfounded were they on account of him.
Kaplan Translation	Joseph said to his brothers, 'I am Joseph! Is my father still alive?' His brothers were so startled, they could not respond.
Orthodox Jewish Bible	And Yosef said unto his achim (brethren), I am Yosef; doth Avi yet live? And his achim could not answer him; for they were shocked with dismay at his presence.
The Scriptures 1998	.

Expanded/Embellished Bibles:

The Amplified Bible	Then Joseph said to his brothers, "I am Joseph! Is my father still alive?" But his brothers were speechless, for they <i>were stunned and</i> dismayed by [the fact that they were in] Joseph's presence.
The Expanded Bible	Joseph cried so loudly that the Egyptians heard him, and the ·people in the king's palace [^L house of Pharaoh] heard about it. ·He [^L Joseph] said to his brothers, "I am Joseph. Is my father still alive?" But the brothers could not answer him, because they were ·very afraid of [or startled by] him.
Kretzmann's Commentary	And Joseph said unto his brethren, I am Joseph. The abruptness of the announcement was caused by the intensity of his emotion. <i>Doth my father yet live?</i> He had been given the information before, Gen. 43:28, but his loving anxiety demands assurance once more. <i>And his brethren could not answer him, for they were troubled at his presence.</i> The terrors of an evil conscience took hold of them once more, and their astonishment prevented their saying so much as a word.
NET Bible®	Joseph said to his brothers, "I am Joseph! Is my father still alive?" His brothers could not answer him because they were dumbfounded before him.
Syngein/Thieme	.
The Voice	Joseph <i>turned and</i> addressed his brothers: Joseph: I am Joseph. Is my father still alive? But his brothers <i>were too shocked to speak.</i> They couldn't answer, for they were so overwhelmed that they were standing in Joseph's presence.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and Yoseph ^[Adding] said to his brothers, I am Yoseph ^[Adding] , is my father yet alive, and his brothers were not able to answer him given that they were stirred from his face,...
Concordant Literal Version	And saying is Joseph to his brothers, "I am Joseph. Still is my father living? And his brothers cannot answer him, for flustered are they by his presence.
Context Group Version	.
Darby Translation	.
Emphasized Bible	.
English Standard Version	And 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.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	And Joseph said to his brothers, I am Joseph. Is my father still alive? And his brothers were not able to answer him, for they trembled before him.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	.
New European Version	.
New King James Version	.
Owen's Translation	.
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	Joseph said to his brothers, "I am Joseph! Does my father still live?" His brothers couldn't answer him; for they were terrified at his presence.
Young's Literal Translation	.
Young's Updated LT	And Joseph says unto his brothers, "I am Joseph, is my father yet alive?" and his brothers have not been able to answer him, for they have been troubled at his presence.

The gist of this passage: Joseph asks about the well-being of his father, but his brothers are too shaken up to respond to him.

Genesis 45:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yôwçêph (יוֹסֵף) [pronounced yoh-SAYF]	he adds, he increases; transliterated Joseph	proper masculine noun	Strong's #3130 BDB #415

Genesis 45:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֵל) [pronounced eh]l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'achîym (אֲחֵימ) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
Yôwçêph (יוֹזֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Translation: Joseph said to his brothers, "I [am] Joseph. Joseph tells his brothers what he had been keeping from them. He speaks to them without an interpreter. "I am Joseph!" he tells them.

Genesis 45:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (הֲ) [pronounced heh]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
'ôwd (וְ) [pronounced gohd]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
'âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3
chay (חַי) [pronounced KHAH-ee]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	masculine singular adjective; pausal form	Strong's #2416 BDB #311

Translation: Is my father still alive?" Joseph particularly misses his father, and he asks them again, if he is still alive. There is another way of asking after the condition/health of a person, and Joseph does not do that. He asks if his father is alive still. This suggests that, despite knowing that his brothers had been honest with him, this is still the foremost question on his mind.

Bear in mind, Joseph misses his father and had not seen him for 20 or so years.

Asking about his father is not a rhetorical question. They have spoken about their father, but many years have passed and Joseph does not know whether they have been lying or telling the truth about their father's presence in the land of Canaan. Whereas Judah's offer to stand in for Benjamin sounds more than brotherly motivated, still Joseph is not thinking clearly. Prior to the past five minutes, he has been wondering if his father was alive, and he is now in too much of an emotional state to put two and two together.

Genesis 45:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
lō' (לו' or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (לָכִי) [also yâkôwl (לִוִּי)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person plural, Qal imperfect	Strong's #3201 BDB #407
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to not be permitted to; to lack the power to.</i>			
'achîym (אֶחָיִם) [pronounced <i>awhk-EEM</i>]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ânâh (אָנָה) [pronounced <i>gaw-NAWH</i>]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 rd person masculine singular, Qal infinitive construct	Strong's #6030 BDB #772
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bâchal (בָּחַל) [pronounced <i>baw-KHAHL</i>]	<i>to be overwhelmed, to be confounded; to tremble, to be terrified; to suddenly perish, to suddenly be destroyed</i>	3 rd person plural, Niphal perfect	Strong's #926 BDB #96

Genesis 45:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pānîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815

Together, min pānîym and a suffix mean *from before his face, out from before his face, from him, from one's presence*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of him, by him*.

Translation: But his brothers were unable to answer him because they were overwhelmed because of him. His brothers are overwhelmed by what has just happened. They are shocked; possibly even fearful. The verb here can mean, *terrified*. Their fear of Joseph will persist for a very long time. When Jacob eventually dies, these brothers will fear that Joseph might harm them.

Bâchal (לָחַץ) [pronounced *baw-KHAHL*] is a marvelous Hebrew verb meaning *to tremble, to become alarmed, to become dismayed*. It is in the Niphal perfect and the Niphal is primarily a passive stem, but its meaning could also be conveyed by adding the word *become*. The perfect tense means that this occurred suddenly and completely. Their heads were flooded with a million thoughts that stopped the brothers in their tracks. This is a man they expected to never see again, someone who had been the focus of their shared guilt for nearly twenty years. Now here he was, the second in command in Egypt, with the wherewithal to have them executed by his word.

Genesis 45:3 And Joseph said to his brothers, “I am Joseph. Is my father still alive?” And his brothers could not answer him, for they were troubled at his presence.

Joseph's brothers have been wracked with guilt since he was sold into slavery; and since they handed over his bloodied tunic to his father, destroying the heart of their father.

The brothers were clearly afraid of the man who stood before them; and saying, “I am Joseph” did nothing to comfort them. How many of them muttered, “Oh, crap” under his breath after that?

Joseph has all of the power at this point, and he could order that they be executed, if he so desired. Remember, he had endured a decade of unfair treatment. A lesser man would want revenge.

No doubt, Joseph had been thinking about his relationship to his brothers for a long time. He had forgiven them long ago. But, you can forgive someone and not want to interact with them regularly after that. You may forgive a family member for a gross faux pas, but that does not mean that you will hang out with the person except during Christmas and Thanksgiving. So, Joseph, when telling his brothers, adjust to this new set of circumstances quickly and easily; but his brothers are taken aback by this sudden revelation.

His brothers are processing all that has happened. They have not even begun to piece it all together yet. Just moments ago, they were upset that Benjamin had been brought back as a thief to serve out a life sentence as a slave in Egypt; and now, the prime minister tells them that he is Joseph, their brother; and he loudly cries before them.

The brothers are no doubt somewhat frightened and taken aback. Obviously, in their minds, they would be reviewing the events of the past year or so and all of the interactions with this man. It is clear that they are unsure of what to say. Furthermore, each man is processing this information individually, thinking back to the day that they decided as a group to sell Joseph into slavery, and what their part was and what they said.

No doubt, some of Joseph's brothers expect him to say, "And now, it's payback time, my brothers! I have thought about this for a long time!" After all, people often make judgments of others based upon their own character; and their opinion of what you might do. These judgments reveal what they themselves would do, if the circumstances are reversed.

These brothers observed the great sadness of their father for the past 20+ years, and no doubt, some of them thought back as to what they had done and said; how they could have done things differently.

And so says Joseph unto his brothers, "Come near, please, unto me." And so they come near; and so he says, "I [am] Joseph, your brother whom you sold me to Egypt.

Genesis
45:4

Joseph said to his brothers, "Come near to me, please." So they approach [him] and he said, "I [am] Joseph, your brother whom you sold to Egypt.

Joseph said to his brothers, "Come closer to me, please." So they approached him when he said, "I am Joseph, your brother, whom you sold to the Egyptians.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Joseph unto his brothers, "Come near, please, unto me." And so they come near; and so he says, "I [am] Joseph, your brother whom you sold me to Egypt.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And Joseph said to his brothers, Come near now to me. And they came near. And he said, I am Joseph your brother, whom you sold into Mizraim.
Targum (Pseudo-Jonathan)	And Joseph said to his brothers, Come near, I pray, and examine me. And they came near. And he said to them, I am Joseph your brother, whom you sold into Mizraim.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And he said mildly to them: Come nearer to me. And when they were come near him, he said: I am Joseph, your brother, whom you sold into Egypt.
Aramaic ESV of Peshitta	Yoseph said to his brothers, "Come near to me, please." They came near. "He said, I am Yoseph, your brother, whom you sold into Egypt.
Plain English Aramaic Bible	.
Peshitta (Syriac)	And Joseph said to his brothers, Come near to me; and they came near. And he said to them, I am Joseph your brother, whom you sold to the Egyptians.
Septuagint (Greek)	And Joseph said to his brethren, Draw nigh to me; and they drew nigh; and he said, I am your brother Joseph, whom you sold into Egypt.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Joseph said to his brothers, Come near to me. And they came near, And he said, I am Joseph your brother, whom you sent into Egypt.
Easy English	.
Easy-to-Read Version–2006	So Joseph said to his brothers again, “Come here to me. I beg you, come here.” When the brothers went to him, he said to them, “I am your brother Joseph. I am the one you sold as a slave to Egypt.
Easy-to-Read Version–2008	.
International Children’s B.	So Joseph said to them, “Come close to me.” So the brothers came close to him. And he said to them, “I am your brother Joseph. You sold me as a slave to go to Egypt.
God’s Word™	.
Good News Bible (TEV)	.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	Joseph told them to come closer to him, and when they did, he said: Yes, I am your brother Joseph, the one you sold into Egypt.
The Living Bible	“Come over here,” he said. So they came closer. And he said again, “I am Joseph, your brother whom you sold into Egypt!
New Berkeley Version	.
New Century Version	So Joseph said to them, “Come close to me.” When the brothers came close to him, he said to them, “I am your brother Joseph, whom you sold as a slave to go to Egypt.
New Life Version	.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	Then JoSePh told his brothers: 'Come closer to me,' and they all came up to him. And he said: 'I'm your brother JoSePh whom you sold into Egypt!
Beck’s American Translation	.
International Standard V	Joseph implored his brothers, “Please come close to me.” So they did. “I’m your brother Joseph, whom you sold into slavery in [The Heb. lacks <i>slavery in</i>] Egypt!” he told them.
New Advent (Knox) Bible	.
Revised Knox Bible	.
Today’s NIV	.
Translation for Translators	Then Joseph said to his brothers, “Come close to me!” When they came closer, he said, “I am your brother Joseph! I am the one you sold to traders who brought me here to Egypt!

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to say to his brothers: Be drawing near. They were to draw near. He was to say: I am Joseph, you all's brother, whom yous are to have sold to the Egypt.
Conservapedia	.

Ferrar-Fenton Bible	Joseph, therefore, said to his brothers, "Come near to me." So they approached, when he said, " I really am Joseph, your brother, whom you sold to go to Mitser.
God's Truth (Tyndale)	.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	Then Joseph said to his brothers, "Please come near me." So they came near. "I'm Joseph, your brother—the one you sold to Egypt," he said.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Joseph said, "Come closer," and they drew nearer. "I am Joseph your brother, yes, it's me, the one you sold to the Egyptians.
The Heritage Bible	.
New American Bible (2002)	"Come closer to me," he told his brothers. When they had done so, he said: "I am your brother Joseph, whom you once sold into Egypt.
New American Bible (2011)	"Come closer to me," Joseph told his brothers. When they had done so, he said: "I am your brother Joseph, whom you sold into Egypt.
New Jerusalem Bible	.
New RSV	.
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGeses companion Bible	And Yoseph says to his brothers, Come near me, I beseech you. - and they come near. And he says, I am Yoseph your brother whom you sold into Misrayim:...
Hebraic Roots Bible	.
Israeli Authorized Version	.
JPS (Tanakh—1985)	Then Joseph said to his brothers, "Come forward to me." And when they came forward, he said, "I am your brother Joseph, he whom you sold into Egypt.
Kaplan Translation	'Please, come close to me,' said Joseph to his brothers. When they came closer, he said, 'I am Joseph your brother! You sold me to Egypt.
Orthodox Jewish Bible	And Yosef said unto his achim, Come near to me, now. And they came near. And he said, I am Yosef achichem (your brother), whom ye sold into Mitzrayim.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	So Joseph said to them, "Come close to me." When the brothers came close to him, he said to them, "I am your brother Joseph, whom you sold as a slave to go to Egypt [37:25–28].
Kretzmann's Commentary	And Joseph said unto his brethren, Come near to me, I pray you. He was obliged to coax and invite them. And they came near, more by reason of his invitation than by the power of their love. And he said, I am Joseph, your brother, whom ye sold in to Egypt. He says it not by way of reproach, but to assure them of his identity.
NET Bible®	.

Syndein/Thieme
The Voice

.
Joseph (*to his brothers*): Come closer to me.
His brothers approached him *cautiously*.
Joseph: I am your brother, Joseph, whom you sold into Egypt.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	.
Concordant Literal Version	.
Context Group Version	And Joseph said to his brothers, Come near to me, I beg of you { pl }. And they came near. And he said, I am Joseph your { pl } brother, whom you { pl } sold into Egypt.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	So Joseph said to his brothers, "Come near to me, please." And they came near. And he said, "I am your brother, Joseph, whom you sold into Egypt.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	And Joseph said to his brothers, Now come near to me. And they came near. And he said, I am your brother Joseph, whom you sold into Egypt.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	.
New European Version	.
New King James Version	.
Owen's Translation	.
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	And Joseph said to 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.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And Joseph says unto his brothers, "Come near unto me, I pray you," and they come near; and he says, "I am Joseph, your brother, whom you [all] sold into Egypt.

The gist of this passage:

Genesis 45:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (l) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Genesis 45:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yôwçêph (יוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'achîym (אֲחֵימ) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
nâgash (נָגַשׁ) [pronounced naw-GASH]	<i>come near, draw near, approach, come hither</i>	2 nd person masculine plural, Qal imperative	Strong's #5066 BDB #620
nâ' (נָא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
<p>Nâ' is used for a submissive and modest request. It is used to express a wish (Job 32:21: "Oh, that I may not respect any man's person"); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2nd person with a particle of negation (do not, I implore you—see Gen. 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Gen. 18:4), and depreciation with a negation (Gen. 18:32). In many of these examples, we would express this with the addition of the word <i>let</i>.</p>			
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39

Translation: Joseph said to his brothers, **"Come near to me, please."** Joseph said to his brothers, "Come closer to me, please. Joseph apparently wants to make certain that they could hear and understand him. He wanted to hug his brothers.

Genesis 45:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâgash (נָגַשׁ) [pronounced naw-GASH]	<i>to come near, to draw near, to approach, to come hither</i>	3 rd person masculine plural, Qal imperfect; pausal form	Strong's #5066 BDB #620

Translation: So they approach [him]... Despite their misgivings, Joseph's brothers moved closer toward him.

Genesis 45:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'ânîy (אני) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
Yôwçêph (יוסף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Translation: ...and he said, "I [am] Joseph,..." And he told them again, "I am Joseph."

Genesis 45:4d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âch (אח) [pronounced awhk]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #251 BDB #26
'âsher (אשר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
mâkar (מכר) [pronounced maw-KAHR]	<i>to sell, to sell [betroth] [a daughter]; to sell [deliver over] [a people]</i>	2 nd person masculine plural, Qal perfect	Strong's #4376 BDB #569
'êth (את) [pronounced ayth]	<i>me; untranslated mark of a direct object; occasionally to me, toward me</i>	sign of the direct object affixed to a 1 st person singular suffix	Strong's #853 BDB #84
Mits ^e rayim (מצרים) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; with the directional hê	Strong's #4714 BDB #595

The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the *âh* (ה) ending. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: ...your brother whom you sold to Egypt. And just in case their memory is a little confused, Joseph explains. “I am the brother that you sold to the Egyptians.”

It will take him a few seconds for Joseph to realize that they are not saying a word out of fear. He thinks that they have not heard him or don't believe that they have heard him. He asks them to approach so that they could examine his face and form and again tells him who he is.

Interestingly enough, in the text of that incident, it is not really clear that the brothers sold Joseph into slavery. It appears that some traders just came by, took Joseph out of the pit, and sold him as a slave. However, apparently, there were negotiations which took place, money that changed hands, and then Joseph was a slave. About all we know is, Reuben was probably not a part of the negotiations, as he had come back later to rescue Joseph, and he was no longer in the pit.

Genesis 45:4 And Joseph said to his brothers, “Please come near me.” And they came near. And he said, “I am Joseph your brother, whom you sold into Egypt.

Joseph says it a second time, because they are just standing there, probably frightened of him, not really knowing exactly how to react to him. No doubt some of them are trying to take this in; others are looking at his face, trying to determine if this is actually true.

The brothers inch forward, closer to him; partially out of fear, as this could be seen as an order from Prime Minister Joseph. None of them is able to speak, including Judah.

Joseph, after selling grain to his brothers, sent out his servant (and probably some military types) to arrest whichever brother stole his silver chalice. The chalice turned out to be in Benjamin's bag of grain, so he was brought back. Rather than simply continue with their trek back to Canaan, the brothers also returned with Benjamin (which was unexpected⁸). Judah, who has assumed leadership over his brothers, has been speaking directly to Joseph, recounting how they had all come to this point.

Then Judah did what was not expected. He offered himself up as a slave instead of Benjamin. Joseph was so emotionally moved and he could not keep his identify secret any longer. He revealed to his brothers that he is Joseph, the young brother that they sold into slavery.

Up until this time, Joseph has been speaking through a translator; and that allowed him to both keep his distance and keep up his personage as being simply a strict royal Egyptian with great power. Here, he turns directly to his brothers, after telling all of his servants to leave (which would have included his translator), and he speaks directly to them in the Hebrew language, in his own voice. Although we are not told all of this in the Biblical narrative exactly, it is a logical deduction that we would make.⁹



⁸ That this was unexpected, is not specifically stated, but fits in well with the context.

⁹ The translator, for instance, is only specifically named one time; but there is no reason to assume that Joseph ever spoke directly to his brothers without a translator until this point in time (apart from the time he told Benjamin, “Bless you, my son”). Since he is revealing himself to his brothers, and since he knows their language, it would make little sense for him to use a translator to say any of this.

Joseph Reveals Himself to His Brothers (a graphic); from [pinimg](#); accessed May 24, 2017. I could not locate the original artist for this.

Genesis 45:4 And Joseph said to his brothers, “Please come near me.” And they came near. And he said, “I am Joseph your brother, whom you sold into Egypt.

You can just see these 11 men, inch closer to Joseph; but with no little apprehension. He is, quite obviously, a man who has the authority over their lives. At his word, they could be taken into custody and jailed. So they heard the words, “Please come near me,” and they responded by moving closer—but only because he had this great authority, not because they were suddenly put at ease.

Hearing that this man before them is Joseph would have placed all of these men into a sort of mental isolation from the rest of what Joseph says. They are no doubt looking him over to see if it is true; and yet, they all seem to know it is true. They are thinking about their actions which put Joseph into slavery, and they no doubt thought, each one of them, what they had said and what he heard them say.

As soon as Joseph said, “I am Joseph, your brother, whom you sold into Egypt;” let me suggest that these particular thoughts filled the minds of his brothers: (1) they examine Joseph, think about his voice, his mannerisms, and relate this back to the Joseph they knew as a 17 year old kid. (2) They ask themselves if this could be possibly true. (3) They search their minds for clues as to Joseph’s actions and words, and if this should have revealed to them his actual identity. (4) They no doubt thought about their actions that placed him into slavery in the first place; and the words that they said; and the words that Joseph would have heard and associated with them. Given whatever set of circumstances that had occurred over these 20+ years, no doubt Joseph remembered what each brother said and what his contribution was to putting him into slavery. No doubt, each brother remembered what he had said, and probably thought about it on many occasions. (5) The brothers thought about their father, who had been heartbroken to hear that Joseph had been killed by a wild animal (the false cover story); and how they had lied to him all of these years. (6) They wondered if their father would realize that they had lied to him all of this time. My point is, while Joseph is talking in vv. 4–13, they are not necessarily hearing everything that he is saying to them. These brothers have a great deal to think about, and they cannot turn off all these thoughts while Joseph is speaking. Therefore, bear in mind that, while Joseph is speaking, the brothers do not hear every word of what he has to say, they are very worried about what has happened, they are thinking of a half-dozen different things; and, to top it off, these 11 brothers probably fear for their lives right now.

I don’t know that Joseph realizes just how lost in thought each of his brothers are (except perhaps for Benjamin), but he presents **divine viewpoint** to them, hoping to calm their obvious apprehension.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Joseph Presents the Divine View of Things to His Brothers

In looking at them, he sees the fear in their eyes and says:

And now you [all] will not be grieved and he will not burn in your [two] eyes because you [all] sold me here, for to life sent me Elohim to your faces. For these two years, the famine in a midst of the land and still [there are] five years [during] which [there is] no plowing and [no] harvesting. And so sends me Elohim to your faces to make for you [all] a remnant on the land; and to keep alive for you [all] towards an escape mighty. And now you [all] [even] you [all] did not send me here for the Elohim. And so he makes me for a father to Pharaoh and for a adown to all his house and ruling in all a land of Egypt.

Genesis
45:5–8

Therefore, you [all] should not be grieved and your eyes will not be sad [lit., burning] because you sold me here [as a slave], for Elohim sent me before you to [preserve] life. Famine has been in the midst of [this] land for these two years and still [there remain] five [more] years [during] which [there will be] no plowing and [no] harvesting. Therefore, Elohim sent me before you to establish for you [all] a remnant on [this] earth, to keep you alive for a mighty escape [from famine]. Therefore, you [all] did not send me here, but the Elohim [sent me here]. He made me a father [possibly, *an advisor*] to Pharaoh and an adown [= *lord*] to all his house and a ruler in all the land of Egypt.

Therefore, none of you should be grieved nor should your eyes be sad because you sold me here in Egypt as a slave. It is God who sent me before you, to preserve your lives. There has been a famine throughout the land for two years and there are still five more years during which there will be no plowing and no harvesting. Therefore, God sent me ahead of you to establish for you a remnant of Abraham's family on this earth, to keep you alive, to preserve you from this great famine. Therefore, it is not you who sent me here but God who sent me here. He made me an advisor to Pharaoh and a lord to all his house, as well as a ruler in the land of Egypt.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And now you [all] will not be grieved and he will not burn in your [two] eyes because you [all] sold me here, for to life sent me Elohim to your faces. For these two years, the famine in a midst of the land and still [there are] five years [during] which [there is] no plowing and [no] harvesting. And so sends me Elohim to your faces to make for you [all] a remnant on the land; and to keep alive for you [all] towards an escape mighty. And now you [all] [even] you [all] did not send me here for the Elohim. And so he makes me for a father to Pharaoh and for a adown to all his house and ruling in all a land of Egypt.

Dead Sea Scrolls
Targum of Onkelos
Jerusalem targum
Targum (Onkelos)

.
. .

And now do not be troubled [Sam. Vers. "be not afflicted."], and let it not be afflictive in your eyes that you sold me hither; for to sustain life did the Lord send me before you. For these two years hath famine been in the land, and there are yet five years in which there will be neither seed nor harvest. And the Lord sent me before you to set a remnant in the earth, and to keep you alive by a great deliverance. And now, it was not you who sent me hither, but (it was) from before the Lord, who hath set me to be a father [Sam. Vers. "a friend."] unto Pharaoh, and to rule all the men of his house, holding power over all the land of Mizraim. Hasten, (then,) and go up to my father, and say to him, Thus saith thy son Joseph, The Lord hath set me ruler over the Mizraim.

Targum (Pseudo-Jonathan)

Now, therefore, be not grieved, nor consider it a hard thing[1] that you sold me hither; for the Lord sent me hither before you to preserve you. For these two years hath the famine been in the midst of the land, and there are yet five years in which

there will be neither ploughing nor harvest. But the Lord sent me before you to set you a remnant in the land, and to preserve you by a great deliverance. And now, it was not you who sent me hither, but it was from before the Lord that the thing was occasioned, that He might set me for a prince unto Pharaoh, a chief over his house, and a ruler in all the land of Mizraim.

Revised Douay-Rheims .

Douay-Rheims 1899 (Amer.) Be not afraid, and let it not seem to you a hard case that you sold me into these countries: for God sent me before you into Egypt for your preservation.

For it is two years since the famine began to be upon the land, and five years more remain, wherein there can be neither ploughing nor reaping.

And God sent me before, that you may be preserved upon the earth, and may have food to live.

Not by your counsel was I sent hither, but by the will of God: who hath made me as it were a father to Pharaoh, and lord of his whole house, and governor in all the land of Egypt.

Aramaic ESV of Peshitta

Now do not be grieved, nor angry with yourselves, that you sold me here, for God sent me before you to preserve life. For these two years the famine has been in the land, and there are yet five years, in which there will be neither ploughing nor harvest. God sent me before you to preserve for you a remnant in the earth, and to save you alive by a great deliverance. So now it was not you who sent me here, but God, and he has made me a father to Pharaoh, lord of all his house, and ruler over all the land of Egypt.

Plain English Aramaic Bible .

Peshitta (Syriac)

Now do not be grieved, nor displeased with yourselves, that you sold me here; for it was to provide for you that God sent me before you. For behold the famine has been in the land for two years; and yet there are five years, in which there will be no one that sows or that reaps. And God sent me before you to preserve you a remnant on the earth, and to save your lives by a great deliverance. So now it was not you who sent me here, but God; and he has made me a father to Pharaoh, and lord over all his house, and a ruler throughout all the land of Egypt.

Septuagint (Greek)

Now then be not grieved, and let it not seem hard to you that you sold me hither, for God sent me before you for life. For this second year there is famine on the earth, and there are yet five years remaining, in which there is to be neither ploughing, nor mowing. For God sent me before you, that there might be left to you a remnant upon the earth, even to nourish a great remnant of you. Now then you did not send me hither, but God; and he hath made me as a father of Pharaoh, and lord of all his house, and ruler of all the land of Egypt.

NETS (Greek)

Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English .

Easy English .

Easy-to-Read Version–2006 Now don't be worried. Don't be angry with yourselves for what you did. It was God's plan for me to come here. I am here to save people's lives. This terrible famine has continued for two years now, and there will be five more years without planting or harvest. So God sent me here ahead of you so that I can save your people in this country. It was not your fault that I was sent here. It was God's plan. God made me like a father to Pharaoh. I am the governor over all his house and over all Egypt."

Easy-to-Read Version–2008 .

International Children's B.	Now don't be worried. Don't be angry with yourselves because you sold me here. God sent me here ahead of you to save people's lives. No food has grown on the land for two years now. And there will be five more years without planting or harvest. So God sent me here ahead of you. This was to make sure you have some descendants left on earth. And it was to keep you alive in an amazing way. So it was not you who sent me here, but God. God has made me the highest officer of the king of Egypt. I am in charge of his palace. I am the master of all the land of Egypt.
God's Word™ Good News Bible (TEV)	. Now do not be upset or blame yourselves because you sold me here. It was really God who sent me ahead of you to save people's lives. This is only the second year of famine in the land; there will be five more years in which there will be neither plowing nor reaping. God sent me ahead of you to rescue you in this amazing way and to make sure that you and your descendants survive. So it was not really you who sent me here, but God. He has made me the king's highest official. I am in charge of his whole country; I am the ruler of all Egypt.
The Message	But don't feel badly, don't blame yourselves for selling me. God was behind it. God sent me here ahead of you to save lives. There has been a famine in the land now for two years; the famine will continue for five more years—neither plowing nor harvesting. God sent me on ahead to pave the way and make sure there was a remnant in the land, to save your lives in an amazing act of deliverance. So you see, it wasn't you who sent me here but God. He set me in place as a father to Pharaoh, put me in charge of his personal affairs, and made me ruler of all Egypt.
Names of God Bible NIRV	. But don't be upset. And don't be angry with yourselves because you sold me here. God sent me ahead of you to save many lives. For two years now, there hasn't been enough food in the land. And for the next five years, people won't be plowing or gathering crops. But God sent me ahead of you to keep some of you alive on earth. He sent me here to save your lives by an act of mighty power.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	Now, don't be upset and don't be angry with yourselves that you sold me here. Actually, God sent me before you to save lives. We've already had two years of famine in the land, and there are five years left without planting or harvesting. God sent me before you to make sure you'd survive and to rescue your lives in this amazing way. You didn't send me here; it was God who made me a father to Pharaoh, master of his entire household, and ruler of the whole land of Egypt.
Contemporary English V.	Don't worry or blame yourselves for what you did. God is the one who sent me ahead of you to save lives. There has already been a famine for two years, and for five more years no one will plow fields or harvest grain. But God sent me on ahead of you to keep your families alive and to save you in this wonderful way. After all, you weren't really the ones who sent me here--it was God. He made me the highest official in the king's court and placed me over all Egypt.
The Living Bible	But don't be angry with yourselves that you did this to me, for God did it! He sent me here ahead of you to preserve your lives. These two years of famine will grow to seven, during which there will be neither plowing nor harvest. God has sent me here to keep you and your families alive, so that you will become a great nation. Yes, it was God who sent me here, not you! And he has made me a counselor to Pharaoh, and manager of this entire nation, ruler of all the land of Egypt.
New Berkeley Version New Century Version	. Now don't be worried or angry with yourselves because you sold me here. God sent me here ahead of you to save people's lives. No food has grown on the land for two

years now, and there will be five more years without planting or harvest. So God sent me here ahead of you to make sure you have some descendants left on earth and to keep you alive in an amazing way. So it was not you who sent me here, but God. God has made me the highest officer of the king of Egypt. I am in charge of his palace, and I am the master of all the land of Egypt.

New Life Version

New Living Translation

.
But don't be upset, and don't be angry with yourselves for selling me to this place. It was God who sent me here ahead of you to preserve your lives. This famine that has ravaged the land for two years will last five more years, and there will be neither plowing nor harvesting. God has sent me ahead of you to keep you and your families alive and to preserve many survivors. So it was God who sent me here, not you! And he is the one who made me an adviser to Pharaoh—the manager of his entire palace and the governor of all Egypt.

Partially literal and partially paraphrased translations:

American English Bible

But don't be upset and don't feel guilty that you sold me here, because [it was] God who sent me ahead of you, so you could live. For, this [is just] the second year of the famine on the earth, and there are still five years to come when there will be no plowing or mowing. It was God who sent me ahead of you so that some of you would survive on the earth to feed the rest of your crowd. Therefore, you didn't send me here, God did! And now He has made me like a father to Pharaoh... the master of his whole house and the ruler of the entire land of Egypt.

Beck's American Translation

International Standard V

.
"But [Or So] don't be distressed or angry at yourselves because you sold me here, because God sent me ahead of you all in order to deliver us [The Heb. lacks *us*]. That's because this famine has been going on for two years now in this region, and there are still five years left, during which there won't be any plowing or harvesting. God sent me ahead of you to keep you alive on the earth, and to save you all in a magnificent way. As a result, it wasn't you who sent me here, but God himself! He established me as a father-figure to Pharaoh himself! I'm in charge of his entire palace and ruler over the entire land of Egypt.

New Advent (Knox) Bible

And now, do not take it to heart; waste no regrets over the bargain that brought me here; if I came to Egypt first, it was on God's errand, to be your protector. It is two years now since famine came to these parts, and there will be no ploughing, no reaping harvests, for five years more; so God would have me here in readiness to preserve your race, by giving you food to live on. It was not your design, then, it was God's will that sent me here; he it is that has put Pharaoh himself under my tutelage, made me regent of all his domains, with the whole of Egypt under my care.

Revised Knox Bible

Today's NIV

Translation for Translators

.
But now, do not be distressed, and do not be angry with yourselves for having sold me to people who brought me here, because it was to save you from dying because of the famine that God sent me here ahead of you. There has been a famine in this country for two years, and it will continue for five more years, so that no one will plow ground, and there will be no crops to harvest. But God sent me here ahead of you, to keep you from starving, and to make sure that your descendants will survive. Therefore, it was not you who sent me here; it was God who sent me here! He has caused me to become like a father to the king. I am in charge of everything in his palace and the governor of everyone in Egypt!.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Was I to be grieved and show fury in my eyes, that you are to have sold me? - He of mighty ones is to have sent me out, from being turned before you, to preserve you all's life. Within this year, there is famine on the solid grounds, even five years, there is to be no plowing and harvest. He of mighty ones is to send me, from being turned before you, to set the remnant of them on the solid grounds, and to keep them alive, even a great deliverance - are you to have sent me off? - He of mighty ones was to place me as a head to Pharaoh, and a lord over his house, ruling the solid grounds of the Egypt.
Conservapedia	You mustn't be grieving, nor angry with yourselves for selling me here. It was to save a lot of lives that God sent me here. For two years the famine has been in the land. Five years remain in which the barley will neither ripen nor come to harvest. God sent me ahead of you, to place a remnant for you in the earth, and to save you alive through a great deliverance. So you see, you didn't send me here; God did. He has placed me as a father to Pharaoh, and steward of all his household, and the ruler in all the land of Egypt."
Ferrar-Fenton Bible	And I know that with fury and rage in your eyes, you sold me ; however God sent me before you to preserve life ; for these two years the famine has encircled the earth, and for five years more there will not be ploughing or harvest, therefore God has sent me before you to preserve to you a posterity in the earth, and a secure refuge for your lives. Consequently it was not you who sent me, but God who appointed me as a Father to Pharaoh, and an Administrator of all his house, and a Governor for all the land of the Mitzeraim.
God's Truth (Tyndale)	And now be not grieved therewith, neither let it seem a cruel thing in your eyes, that you sold me here. For God did send me before you to save life. For this is the second year of dearth in the land, and five more are behind in which there shall neither be earing nor harvest. Wherefore God sent me before you to make provision, that you might continue in the earth and to save your lives by a great deliverance. So now it was not you that sent me here, but God: and he has made me father unto Pharaoh and lord over all his house, and ruler in all the land of Egypt. Haste you and go to my father and tell him, this says your son Joseph: God has made me lord over all Egypt.
HCSB	And now don't be worried or angry with yourselves for selling me here, because God sent me ahead of you to preserve life. For the famine has been in the land these two years, and there will be five more years without plowing or harvesting. God sent me ahead of you to establish you as a remnant within the land and to keep you alive by a great deliverance. Therefore it was not you who sent me here, but God. He has made me a father to Pharaoh, lord of his entire household, and ruler over all the land of Egypt.
Jubilee Bible 2000 H. C. Leupold	. And now be not grieved, neither be angry with yourselves that ye have sold me here; for it was for the saving of life that God sent me on before you. For it is now two years that the famine has been in the land, and there are yet five years that there will be neither plowing nor reaping. But God sent me on before you in order to set up for you a remnant on earth and in order to keep alive for you a great number of such who escape. And now it was not ye that sent me here but God, and He has appointed me a father to Pharaoh and lord over all his household and ruler over all the land of Egypt.
Lexham English Bible NIV, ©2011	. And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you. For two years now there has been famine in the land, and for the next five years there will be no plowing and reaping. But God sent me ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance.

“So then, it was not you who sent me here, but God. He made me father to Pharaoh, lord of his entire household and ruler of all Egypt.

NIV – UK

Tree of Life Version

.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

The Heritage Bible

And now, do not be grieved, and do not burn in your eyes that you sold me here, because God sent me before your face to preserve life, Because these two years the famine has been in the land, and still there are five years in which there shall neither be plowing nor harvest. And God sent me before your face to put you a posterity in the earth, and to keep you alive by a great deliverance. And now, you did not send me here, but God, and he has placed me as father to Pharaoh, and lord of all his house, and to rule in all the land of Egypt.

New American Bible (2002)

But now do not be distressed, and do not reproach yourselves for having sold me here. It was really for the sake of saving lives that God sent me here ahead of you. For two years now the famine has been in the land, and for five more years tillage will yield no harvest. God, therefore, sent me on ahead of you to ensure for you a remnant on earth and to save your lives in an extraordinary deliverance. So it was not really you but God who had me come here; and he has made of me a father to Pharaoh [Father to Pharaoh: a term applied to a vizier in ancient Egypt.], lord of all his household, and ruler over the whole land of Egypt.

New American Bible (2011)

But now do not be distressed, and do not be angry with yourselves for having sold me here. It was really for the sake of saving lives that God sent me here ahead of you [Gn 50:20.]. The famine has been in the land for two years now, and for five more years cultivation will yield no harvest. God, therefore, sent me on ahead of you to ensure for you a remnant on earth and to save your lives in an extraordinary deliverance. So it was not really you but God who had me come here; and he has made me a father to Pharaoh,* lord of all his household, and ruler over the whole land of Egypt.

New Jerusalem Bible

But now, do not grieve, do not reproach yourselves for having sold me here, since God sent me before you to preserve your lives. For this is the second year there has been famine in the country, and there are still five years to come without ploughing or harvest. God sent me before you to assure the survival of your race on earth and to save your lives by a great deliverance. So it was not you who sent me here but God, and he has set me up as a father to Pharaoh, as lord of all his household and governor of the whole of Egypt.

New RSV

And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither ploughing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt.

Revised English Bible

.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

But don't be sad that you sold me into slavery here or angry at yourselves, because it was God who sent me ahead of you to preserve life. The famine has been over the land for the last two years, and for yet another five years there will be neither plowing nor harvest. God sent me ahead of you to ensure that you will have descendants on earth and to save your lives in a great deliverance. (iii) So it was

exeGeses companion Bible	<p>not you who sent me here, but God; and he has made me a father to Pharaoh, lord of all his household and ruler over the whole land of Egypt.</p> <p>...and now, neither contort nor inflame your eyes, that you sold me here:</p> <p>for Elohim sent me from your face to enliven.</p> <p>For these two years the famine is in the land: and there are yet five years, in which there is neither ploughing nor harvest: and Elohim sent me from your face to set of you a survivor in the earth and to preserve your lives by a great escape.</p> <p>And now, you</p> <p>- you sent me not here, but Elohim: and he set me, father to Paroh and adoni of all his house and a sovereign throughout all the land of Misrayim.</p>
Hebraic Roots Bible Israeli Authorized Version JPS (Tanakh—1985)	<p>.</p> <p>.</p> <p>Now, do not be distressed or reproach yourselves because you sold me hither; it was to save life that God sent me ahead of you. It is now two years that there has been famine in the land, and there are still five years to come in which there shall be no yield from tilling. God has sent me ahead of you to ensure your survival on earth, and to save your lives in an extraordinary deliverance. So, it was not you who sent me here, but God; and He has made me a father to Pharaoh, lord of all his household, and ruler over the whole land of Egypt.</p>
Kaplan Translation	<p>Now don't worry or feel guilty because you sold me. Look! God has sent me ahead of you to save lives! There has been a famine in the area for two years, and for another five years there will be no plowing or harvest. God has sent me ahead of you to insure that you survive in the land and to keep you alive through such extraordinary means [Literally, 'through great deliverance' (Septuagint). It can also be read, 'To keep alive for you a great survival,' which means, 'to insure that a great many of you survive' (Yov'loth 43:18)]. 'Now it is not you who sent me here, but God. He has made me Pharaoh's vizier [Literally, 'a father to Pharaoh.' See note on Genesis 41:43. 'Pharaoh's father' was an ancient term for the royal vizier.], director of his entire government, and dictator of all Egypt.</p>
Orthodox Jewish Bible	<p>Now therefore be not grieved, nor angry with yourselves, that ye sold me here; for Elohim did send me before you to save life.</p> <p>For these two years hath the ra'av (famine) been in the land; and yet there are chamesh shanim (five years), in the which there shall neither be plowing nor harvest.</p> <p>And Elohim sent me before you to save you a she'erit (remnant) in the earth, and to save life for you by a peletah gedolah (great deliverance, escape).</p> <p>So now it was not you that sent me here, but HaElohim; and He hath made me as an Av to Pharaoh, and adon of all his Bais, and Moshel throughout kol Eretz Mitsrayim.</p>
The Scriptures 1998	<p>"And now, do not be grieved nor displeased with yourselves because you sold me here, for Elohim sent me before you to preserve life.</p> <p>"For two years now the scarcity of food has been in the land, and there are still five years in which there is neither ploughing nor harvesting.</p> <p>"And Elohim sent me before you to preserve for you a remnant in the earth, and to give life to you by a great escape.</p> <p>"So then, you did not send me here, but Elohim. And He has set me for a father to Pharaoh, and master of all his house, and a ruler throughout all the land of Mitsrayim.</p>

Expanded/Embellished Bibles:*The Amplified Bible*

And Joseph said to his brothers, "Please come closer to me." And they approached him. And he said, "I am Joseph your brother, whom you sold into Egypt. Now do not be distressed or angry with yourselves because you sold me here, for God sent me ahead of you to save life and preserve our family. For the famine has been in the land these two years, and there are still five more years in which there will be no plowing and harvesting. God sent me [to Egypt] ahead of you to preserve for you a remnant on the earth, and to keep you alive by a great escape. So now 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. V. 4 is included for context. Now don't be ·worried [in anguish; distressed] or angry with yourselves because you sold me here. God sent me here ahead of you to ·save [preserve] people's lives. ·No food has grown on the land [^LThe famine has been in the land] for two years now, and there will be five more years without ·planting [^Lplowing] or harvest. So God sent me here ahead of you to ·make sure you have some descendants left [^Lpreserve a remnant for you] on earth and to keep you alive in ·an amazing way [^La great deliverance]. So it was not you who sent me here, but God [50:19–20]. God has made me ·the highest officer of the king of Egypt [^Lfather to Pharaoh]. I am ·in charge [master; lord] of his palace, and I am the ·master [ruler] of all the land of Egypt.

*The Expanded Bible**Kretzmann's Commentary*

Now, therefore, be not grieved nor angry with yourselves that ye sold me hither. He saw, from the expression of their faces and eyes, that sorrow over their crime and anger over their miserable jealousy was struggling in their hearts. **For God did send me before you to preserve life;** the entire matter, though full of human weakness and sin, had, by God's dispensation, redounded to the preservation of life, not only in Egypt, but also for the patriarchal family. **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.** The famine, as Joseph vividly states, was even then in the midst of the land, and for five more years there would be neither plowing nor reaping. **And God sent me before you to preserve you a posterity in the earth and to save your lives by a great deliverance.** The saving of the patriarchal family, the bearers of the Messianic promise, was of even greater importance than the preserving of the Egyptians. It was the will of God, as Joseph now recognized very clearly, that the family and the posterity of Jacob should be kept alive through this famine, the final result being that they would be a multitude, escaped from death and destruction. Even here the Messianic idea is not wanting. **So now it was not you that sent me hither,** but God; they were mere instruments in the hand of Providence; **and he hath made me a father to Pharaoh,** his confidential counselor and friend, **and lord of all his house, and a ruler throughout all the land of Egypt.** Thus Joseph, formerly apparently a tyrant, forgave his repentant brothers their great sin and assured them that he bore them no ill will, just as the Lord, after trying us with great severity, proves Himself our dear Father in Christ Jesus.

NET Bible®

Now, do not be upset and do not be angry with yourselves because you sold me here [*Heb* "let there not be anger in your eyes."], for God sent me⁶ ahead of you to preserve life! For these past two years there has been famine in [*Heb* "the famine [has been] in the midst of."] the land and for five more years there will be neither plowing nor harvesting. God sent me [*God sent me*. The repetition of this theme that God sent Joseph is reminiscent of commission narratives in which the leader could announce that God sent him (e.g., Exod 3:15).] ahead of you to preserve you [*Heb* "to make you a remnant." The verb, followed here by the preposition לָ (lĕ), means "to make."] on the earth and to save your lives [The infinitive gives a second purpose for God's action.] by a great deliverance. So now, it is not you who sent me here, but God. He has made me an adviser [*Heb* "a father." The term is used

here figuratively of one who gives advice, as a father would to his children.] to Pharaoh, lord over all his household, and ruler over all the land of Egypt.

Syndein/Thieme
The Voice

.
[Joseph:] Don't be upset or angry with yourselves *any longer* because of what you did. You see God sent me here ahead of you to preserve life. For famine struck this land two years ago, and there are five more years in which there will be no plowing or harvesting. God sent me here ahead of you to make sure you *and your families* survive *this terrible ordeal* and have a remnant left on earth. So it wasn't really you who sent me here, but God; the same God who made me an advisor to Pharaoh, master of his household, and ruler over everyone in the land of Egypt.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and now you will not be distressed and you will not flare up in your eyes given that you sold me here, given that Elohiym ^[Powers] sent me to your face for a reviving,...
Footnote: - The verb "he~will~Flare.up" appears to be an error as the context implies that it should be "you(mp)~will~Flare.up."

...given that these two years the hunger is within the land and another five years which is without plowing and harvest, and Elohiym ^[Powers] sent me to your face to set in place for you a remnant in the land and to keep you alive for a magnificent escape, and now, you will not send me this far but the Elohiym ^[Powers], and he set me in place as father to Paroh ^[Great house] and as lord to all his house and a regulator in all the land of Mitsrayim ^[Troubles],...

Concordant Literal Version

And now, you must not grieve, and it must not be hot in your eyes, that you sell me hither, for to preserve life the Elohim sends me before you. For this two years the famine is within the land, and there are still five years in which there is no plowing or harvesting. And sending me is the Elohim before you to constitute you a remnant in the earth and to preserve your lives for a great deliverance. And now, not you send me hither, for it was the Elohim. And constituting me is He a father to Pharaoh, and lord of all his household, and ruler in all the land of Egypt.

Context Group Version

And now don't be grieved, nor angry with yourselves, that you { pl } sold me here: for God sent me before you { pl } to preserve life. For these two years has the famine been in the land { or earth }: and there are yet five years, in which there shall be neither plowing nor harvest. And God sent me before you { pl } to preserve you { pl } a remnant in the land { or earth }, and to keep you { pl } alive by a great deliverance. So now it wasn't you { pl } that sent me here, but God: and he has made me "Father of Pharaoh", and "Lord of All His House", and "Ruler Over All The land of Egypt".

Darby Translation
Emphasized Bible

English Standard Version

English Standard V. – UK

Evidence Bible

Green's Literal Translation

Jack Ballinger's translation

Modern English Version

.
.
.
.
.
.
.
Now do not be upset or angry with yourselves because you sold me here, for God sent me before you to preserve life. For these two years the famine has been in the land, and there are still five years in which there will be neither plowing nor harvesting. God sent me ahead of you to preserve you as a remnant on the earth and to save your lives by a great deliverance.

"So now it was not you who sent me here, but God. He has made me a father to Pharaoh and lord of his entire household and a ruler throughout all the land of Egypt.

Modern KJV

.

NASB

New European Version

New King James Version

.
.
But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life. For these two years the famine has been in the land, and there are still five years in which there will be neither plowing nor harvesting. And God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance. So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

Owen's Translation

Ron Snider's Translation

Stuart Wolf's Translation

Third Millennium Bible

Updated Bible Version 2.11

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

.
.
And now, be not grieved, nor let it be displeasing in your eyes that you [all] sold me hither, for to preserve life has God sent me before you. "Because these two years the famine is in the heart of the land, and yet are five years, in which there is neither ploughing nor harvest; and God sends me before you, to place of you a remnant in the land, and to give life to you by a great escape; and now, ye—you [all] have not sent me hither, but God, and He does set me for a father to Pharaoh, and for lord to all his house, and ruler over all the land of Egypt.

The gist of this passage:

Joseph tells his brothers not to be upset with themselves or to feel guilty for what they have done. Regardless of what they have done, God sent Joseph to Egypt to preserve their lives and many others.

There are a few difficulties in smoothly translating this text.

Genesis 45:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (עַתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ʿattâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
ʿal (אֵל) [pronounced <i>al</i>]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39

Genesis 45:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>'al can mean ❶ <i>nothing</i>; ❷ it can act as the adverb of negative, much like מִן; ❸ it can take on the idea of <i>nay</i> [do not do so]; ❹ it is used simply as a negative, but, like the Greek μή, it is put only in what are called subjective propositions, and thus is only found with the imperfect tense (the other negative in the Hebrew is not so confined); ❺ 'al is used most often as a conjunction of prohibiting, dehorting, deprecating, wishing that anything <i>not</i> be done. It can be used in an imprecation. ❻ It can be used interrogatively, meaning <i>whether</i> when a negative reply is expected; <i>have [you] not</i>.</p>			
'âtsab (אָצַב) [pronounced <i>gaw-TSAH^BV</i>]	<i>to be pained [in pain], to be hurt, to be grieved, to be afflicted</i>	2 nd person masculine plural, Niphal imperfect	Strong's #6087 BDB #780
I may want to add some additional meanings here.			
I may need to check on all of the times that this is found in the Niphal.			

Translation: *Therefore, you [all] should not be grieved...* Joseph tries to reassure his brothers, realizing that they might be wary of the situation that they are in—in Joseph's house, the Joseph that they sold into slavery.

Clearly they are dumbstruck, as Joseph talks quite a bit without any intervening dialogue from his brothers.

The verb here is rather difficult, and has the limited meanings of *to be pained [in pain], to be hurt, to be grieved, to be afflicted* from BDB and Gesenius. It is reasonable to suppose that these brothers had different feelings on this matter, some guilt-ridden, others regretful, others grieved over what they had done. Joseph is telling them to put all of that aside.

Genesis 45:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'al (אֵל) [pronounced <i>al</i>]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
chârâh (חָרָה) [pronounced <i>khaw-RAWH</i>]	<i>to burn, to kindle, to become angry, to burn with anger; to evoke great emotion</i>	3 rd person masculine singular, Qal imperfect	Strong's #2734 BDB #354
Could this be a 2 nd person masculine plural, Qal imperfect verb?			

Genesis 45:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The preposition which follows this verb often determines or colors its meaning.¹⁰</p> <p>When followed by the bēyth preposition, this means <i>to burn with anger against [someone]</i>. If following by <i>in his eyes</i>, the emphasis is upon the gaze of the person who is angered. Similarly used, but found less often, 'el (אֵל) [pronounced <i>ehl</i>] and 'al (עַל) [pronounced <i>gahl</i>].</p> <p>The lāmed preposition would be used to indicate toward whom the anger is directed or for whom the anger is kindled.</p>			
bē (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ēynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 nd person masculine plural suffix	Strong's #5869 (and #5871) BDB #744

Translation: ...and your eyes will not be sad [lit., burning]... This phrase is more difficult than the previous phrase. It is unclear what the subject is, if this is a 3rd person masculine singular, Qal imperfect verb. *Your two eyes* would not be the subject, as it is the object of a preposition (and it is a dual noun, which would take a plural verb).

Translating Genesis 45:5b. Many translators simply followed the KJV, and, in the second phrase, translated it *or be angry with yourselves*. (NEV, MEV, NKJV, NASB, and many others)

The Heritage Bible	And now, do not be grieved, and do not burn in your eyes that you sold me here,...
exeGesese companion Bible	...and now, neither contort nor inflame your eyes,...
Kaplan Translation	Now don't worry or feel guilty because you sold me.
Brenner's Mechanical Trans.	...and now you will not be distressed and you will not flare up in your eyes...
Concordant Literal Version	And now, you must not grieve, and it must not be hot in your eyes...
New King James Version	But now, do not therefore be grieved or angry with yourselves...

Literally, it means, *and do not let it burn in your eyes*. Let me suggest that this might be the ancient equivalent of, *do not allow your eyes to be filled with bitter tears*. I would suggest that these are *tears of regret* rather than *tears of anger*. These salty tears, if they are a result of sweat running into the eyes, can burn the eyes.

I have included some of the very few translations above which give us a more literal translation, and you can see how it is not necessarily a help in understanding what Joseph is saying. If we are confused from this, then we take the meaning from the context of the rest of this passage.

It is not unusual when there is a very difficult phrase for many modern translators to simply defer to the KJV.

The general meaning is easy to determine; Joseph is telling them not to feel guilty, not to beat themselves up over what they have done, not to be fearful of him.

¹⁰ See H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 303.

Genesis 45:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mâkar (מָכַר) [pronounced maw-KAHR]	<i>to sell, to sell [betroth] [a daughter]; to sell [deliver over] [a people]</i>	2 nd person masculine plural, Qal perfect	Strong's #4376 BDB #569
'êth (אֶת) [pronounced ayth]	<i>me; untranslated mark of a direct object; occasionally to me, toward me</i>	sign of the direct object affixed to a 1 st person singular suffix	Strong's #853 BDB #84
hênnâh (הֵנָּה) [pronounced HAYN-naw]	<i>hither, here</i>	adverb	Strong's #2008 BDB #244

Translation: ...because you sold me here [as a slave],... Joseph tells them, "I don't want you to be unnerved because you sold me as a slave here. I don't want you to be upset with yourselves; I do not want you to spend your lives suffering deep regrets."

Genesis 45:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
mîch ^e yâh (מִיְחָיָה) [pronounced meet-kh'YAWH]	<i>life, living, sustenance, life-sustenance, survival</i>	feminine singular noun:	Strong's #4241 BDB #313
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal perfect; what is sent (messengers, a message) is implied; with the 1 st person singular suffix	Strong's #7971 BDB #1018
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Genesis 45:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (פָּנִים) [pronounced paw-NEEM]	face, faces countenance; presence	masculine plural noun (plural acts like English singular); with the 2 nd person masculine plural suffix	Strong's #6440 BDB #815

Together, they literally translate to, *to your faces*. However, they properly mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

Translation: ...for Elohim sent me before you to [preserve] life. Joseph tells them that this was all the plan of God. “God sent me here before you in order to preserve life.” This was not just about the Jews, but Joseph, because of his actions, preserved the lives of many people in that region. Many would have died of starvation had it not been for him.

Joseph is in an emotional state, but he realizes what his brothers are feeling. He attempts to set them at ease. He realizes that they might be in fear for their own lives or that they now feel especially guilty for what they have done. Joseph sees the big picture. He understands that their motivations and actions were deplorable but that God saw to it that he was not only delivered but promoted to the second highest position in the land of Egypt. He is presenting them with the divine view of things; and why God allowed events to happen as they did.

These were not just miscellaneous events that happened to come together nicely. God has a plan and God's plan is always moving forward. They are privileged to see only a piece of it (the preservation of their family and many other families).

Think back to **Gen. 38** ([HTML](#)) ([PDF](#)) ([WPD](#)), where Judah, his sons and the wife of his first son were all mixed up and out of line. Or think back further to **Gen. 27** ([HTML](#)) ([PDF](#)) ([WPD](#)) where Isaac, Rebekah, Esau and Jacob all had their own individual ideas about what ought to happen. In both cases, with every person appearing to work only in their own interest, God's will was brought to pass.

Throughout these past few chapters, Joseph's brothers have been, for the most part, selfish, jealous and out of line. Judah, in the previous chapter, finally did the one right thing he could do—he offered up himself in exchange for Benjamin—and this, I submit to you, changed everything. But, all of these actions, some within the will of God and most outside of God's will, and yet, God's plan is always moving forward, unabated. God has a purpose for the sons of Israel, and, eventually, the nation Israel. God is going to preserve this family and He will bless them and multiply them, whether they are going along with God's plan or not.

Genesis 45:5 And now do not be grieved, nor angry with yourselves that you [all] sold me here. For God sent me before you to preserve life.

Immediately, Joseph begins speaking divine viewpoint to them. Joseph tells them not to be upset in any way; not to be angry with themselves. Joseph does much more than present them with the words, “What you did is just water under the bridge.”

Despite their multiple shortcomings, these brothers had all believed in the God of Abraham, Isaac, and Jacob; they knew that God had made promises to them regarding the land of Canaan; but they did not appear to have a close walk with God.

This verse also suggests that it was his brothers who sold him into slavery (the text where that happened was not at all clear, as the subject of the verb was not specified).¹¹ However, here, Joseph clearly places the responsibility for selling him on his brothers; but as a part of the plan of God. Joseph is there in Egypt for a reason; and he would preserve the line of Abraham, Isaac, and Jacob because of the circumstances of his life. God made the circumstances fall into place exactly as they did. All Joseph had to do was to go along with it. This required him to have divine viewpoint and to be able to accept injustice in his own life (on several occasions).

In our study of the men, Abraham, Isaac, and Jacob, it became clear that, whether they obeyed the direction of God or not, God's plan still moved full speed ahead. Abraham mostly obeyed God; and Jacob mostly disobeyed God—yet their volition was never an impediment to God's plan. Jacob was so difficult and hardheaded, that God once wrestled with him all night, and permanently sprained his hip, so that he would remember how much he fought against God. Yet, even with that, God's plan moved forward, in Jacob's life and in the destiny of all his sons.

What Joseph's brothers had done to him was absolutely wrong, yet God took their bad intent and their wrong behavior and turned it into a good result. God has laid out His perfect plan before us in the Bible—we even know what will happen in the future. Your bad or good decisions will not change that plan. God never looks down on us and remarks, "Oh my gosh, that Charlie Brown has gone on a *sin-binge*; now I have to recalibrate everything!" No. God knows all that will happen, our every good act and our every bad, and He has His plan worked out, regardless of our successes or failures. Rom. 8:28 **And we know that for those who love God all things work together for good, for those who are called according to his purpose.** (ESV) If anyone is called according to God's purpose, it would be Jacob and his 12 sons.

Application: You, on the other hand, are fully able to screw up your own life; you have the ability to turn your life into a worthless succession of 70 (or, however many) years. God gives us that free will; and He removes some people from this life (via the sin unto death) because of their negative volition toward His plan.

Back to the scene before us:

These brothers are clearly afraid of Joseph, worried that he might lash out against them in revenge. In communicating divine viewpoint to them, Joseph is attempting to get all of his brothers on the same page. Divine viewpoint will explain why Joseph is not out for revenge. Divine viewpoint explains how they all got to this point in time, and why everything is okay. **"God sent me here before you to preserve our lives."** As long as the brothers can hear and understand divine viewpoint, then their fears will be lessened.

Now, it will still take time for the brothers to catch up to this, mentally and emotionally. For the most part, based upon what we have observed, these brothers are not known for having divine viewpoint. They are not known for asking the question, *what does God want me to do in this situation?* Judah, based upon what we have studied, is perhaps the closest to having some divine viewpoint. We do not know enough about the others. Most of what we do know does not cause us to give them the benefit of the doubt.

Joseph continues to explain what the future holds:

Genesis 45:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

¹¹ This could be Joseph's shorthand for the events which took place. Who exactly sold who to whom is somewhat murky. Although this appears to be definitive; it could be an abbreviated view of the events.

Genesis 45:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
sh ^e nâthayim (שְׁנַיִם) [pronounced sh ^e h-naw-thah-yihm]	<i>two years</i>	feminine dual noun	Strong's #8141 BDB #1040
râ'âb (רָעָב) [pronounced raw-GAW ^b V]	<i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i>	masculine singular noun with the definite article	Strong's #7458 BDB #944
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qereb (קֶרֶב) [pronounced KEH-re ^b V]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun	Strong's #7130 BDB #899
With the bēyth preposition, it means <i>in the midst of, among, into the midst of</i> (after a verb of motion).			
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: *Famine has been in the midst of [this] land for these two years...* He tells them about the famine, which they are all aware of. There has been a famine in this region for two years—his brothers know this because they have traveled to Egypt twice in order to buy food for their families.

In the midst of the land does not refer to a place equidistant from the extremes of the land but is a reference to the entirety of the land. It is a phrase used by the Hebrews for emphasis and is often not even translated for that reason (e.g., the NASB, the NRSV, Owens' translation and the KJV).

Genesis 45:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 45:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ôwd (וְעַד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
châmêsh (חֲמִשָּׁה) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
shânîym (שְׁנַיִם) [pronounced <i>shaw-NEEM</i>]	<i>years</i>	feminine plural noun	Strong's #8141 BDB #1040
âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
êyn (אֵין) [pronounced <i>ān</i>]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
chârîysh (חֲרִישׁ) [pronounced <i>khaw-REESH</i>]	<i>plowing, plowing-time</i>	masculine singular noun	Strong's #2758 BDB #361
wê (or vê) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâtsîyr (קִצִּיר) [pronounced <i>kaw-TZEER</i>]	<i>harvesting, harvest; process of harvesting; crop, what is harvested or reaped; time of harvest</i>	masculine singular noun	Strong's #7105 BDB #894

Translation: ...and still [there remain] five [more] years [during] which [there will be] no plowing and [no] harvesting. Joseph informs them that there will be five more years during which there will be no plowing or harvesting because there will not be enough rain.

I would assume this means, the ground is so lacking in moisture that it cannot even be crumbled or dug up in order to lay seed into it.

I live in Texas where there is a great deal of what is known as *gumbo soil*. It is quite easy for me, after a rain, to dig a trench (or, whatever) in various pieces of land. I can dig an 10' long, 18" deep trench in about 30 minutes, with hardly breaking a sweat. However, turn off the skies for a month, and I will have trouble getting my spade into the ground.

Genesis 45:6 For these two years the famine has been in the land, and there are still five years in which there will be no plowing nor harvest.

Joseph tells them what to expect in the future. He knew himself that there would be 7 years of famine; but his brothers were not aware of this. They simply knew that they had suffered through two years of drought and no crops (I have assumed throughout that the overall problem has been drought).

Joseph explains to them that they have come to him twice because they had suffered two years of no harvest; and there are still five bad years to come.

Genesis 45:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal perfect; what is sent (messengers, a message) is implied; with the 1 st person singular suffix	Strong's #7971 BDB #1018
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine plural suffix	Strong's #6440 BDB #815

Together, they literally translate to, *to your faces*. However, they properly mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sîym (שִׂים) [pronounced seem]; also spelled sûwm (שׁוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	Qal infinitive construct	Strong's #7760 BDB #962

All of the BDB meanings: *to put, set, lay, put or lay upon, lay (violent) hands on; to set, direct, direct toward; to extend (compassion) (figuratively); to set, ordain, establish, found, appoint, constitute, make, determine, fix; to set, station, put, set in place, plant, fix; to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give*. Gesenius adds: *to direct, to turn [in any direction]; to make, to prepare*. I have used the translation *to designate, to designate*.

Genesis 45:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
sh ^e êrîyth (תִּירָאֵשׁ) [pronounced sh ^e ay- REETH]	<i>rest, residue, remnant, remainder; survivor</i>	feminine singular noun	Strong's #7611 BDB #984
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: Therefore, Elohim sent me before you to establish for you [all] a remnant on [this] earth,... God sent Joseph here, to Egypt, to preserve a remnant of people on the earth. Many would have died in this famine and God made it possible for them to live, to survive. Although God certainly was looking to preserve the sons of Abraham, Isaac, and Jacob, he also was looking to preserve many lives besides theirs.

All of this was God's plan.

Joseph almost cannot speak fast enough to explain what is happening and why he is not filled with anger and bitterness. His brothers are in mute shock. He knew exactly what they did and why God placed him in this position and caused the things to happen which happened to him. Joseph has arrived to a personal sense of destiny. He is not just some leaf blown erratically in the wind, but a man with a purpose in life, a destiny set up by God, a man guided by God, whose every step has been foreknown. It required what his brothers did to him to get them to this point.

This is not the classic *the means justify the ends* argument, because that is nowhere taught in the Bible. What we have here is God's overruling will which transcends human evil and motivation—in fact, which operates despite and even through human evil and faulty human motivation. There are hundreds of examples which can be given at this point. I have mentioned slavery in these United States in earlier studies. Whereas the gathering and selling of the slaves was unjust treatment and whereas some slaves (not all) in American received the cruelest of treatments at the hands of their owners, there were thousands of slaves, men and women and children, who found Jesus Christ in their slavery, to which their gospel hymns and songs testify. Many of them became mature believers. How many blacks who became free yet did not believe in Jesus Christ are now spending eternity in hell now value their freedom and their fight for freedom? Sometimes it takes extreme measures to reach some people and God thought it proper to, despite the evil motives, greed and intentions of some of those who bought and sold slaves, place an entire people under slavery in order to save their souls.

We have seen how out of jealousy and hatred and other mental attitude sins first decided to kill Joseph, then to sell him into slavery. This is absolutely wrong. However, God needed Joseph in Egypt to preserve the Egyptians and to provide a place for the Jews to multiply in while he allowed the degeneracy of those in Canaan to run its course (the Jews needed to be separated from the inhabitants of the land of Canaan just as Lot and his family needed to be separated from the inhabitants of Sodom and Gomorrah). So God not only worked despite the brothers' evil motivations but actually allowed these motivations to move His great plan along.

Joseph is fully cognizant of all this and his only problem is how does he relate all of this to his brothers in a few moments?

Genesis 45:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
châyâh (חַיָּה) [pronounced <i>khaw-YAW</i>]	<i>to keep alive, to deliver from death, to grant life</i>	Hiphil infinitive construct	Strong's #2421 & #2425 BDB #310
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pelêytâh (פְּלִיטָה) [pronounced <i>pehl-ay-TAW</i>] (there is an alternate spelling)	<i>escape; deliverance; escaped remnant; who or what has escaped</i>	feminine singular noun	Strong's #6413 BDB #812
gâdôwl (גְּדוֹלָה) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	feminine singular adjective	Strong's #1419 BDB #152

Translation: ...to keep you alive for a mighty escape [from famine]. God used these circumstances to keep the sons of Abraham, Isaac, and Jacob alive; to deliver them from the famine.

V. 7b has several different translations. Owens goes with *and to keep alive for you many survivors*. The NASB translates this: *and to keep you alive by a great deliverance* and offers the alternate more literal translation *and to keep you alive by a great escaped company*. *And to keep alive for you many survivors* is the rendition of the NRSV. In a famine, or a world-wide (or possibly area-wide) depression, there will be a lot of suffering and death. God sent Joseph to Egypt to preserve his brothers and their families as the remnant; that is those that remain after such a thing occurs. From their family, Joseph will be able to keep most of them alive. It is possible that some of them died during the famine (see Gen. 46:12 and Zodiates mentions that Simeon's wife has also died; I just don't know where this is found).

God has a varied and complex reasons for allowing the famine on this earth. There were degenerate peoples who needed to die and this famine provided them that opportunity. Furthermore, their children, who would have normally been raised to become great degenerates, died prior to reaching the age of accountability and are now going to spend eternity with Jesus Christ. Joseph's family needed to be moved for a few centuries—this famine and Joseph's presence in Egypt afforded them that opportunity. There were people who had positive volition toward Jesus Christ in Egypt and they needed someone of Joseph's spiritual maturity to present the gospel to

them. A world-wide or an area-wide depression touches the lives of every person in that area and God has a purpose in all of it that we can only sometimes guess. Joseph, however, knew without a doubt as to what his part in God's plan was and did not feel any resentment toward his brothers.

Genesis 45:7 And God sent me before you to preserve for you a remnant in the earth, and to save your lives by a great deliverance.

Joseph explains that God was involved in his life; and God took what they did and He used it to advance His plan and purpose.

Joseph fully understands what God has done in his life and what God is doing with his life. He did not require a vision or some explanation from God to understand this. This is the viewpoint of the mature believer throughout most periods of time.

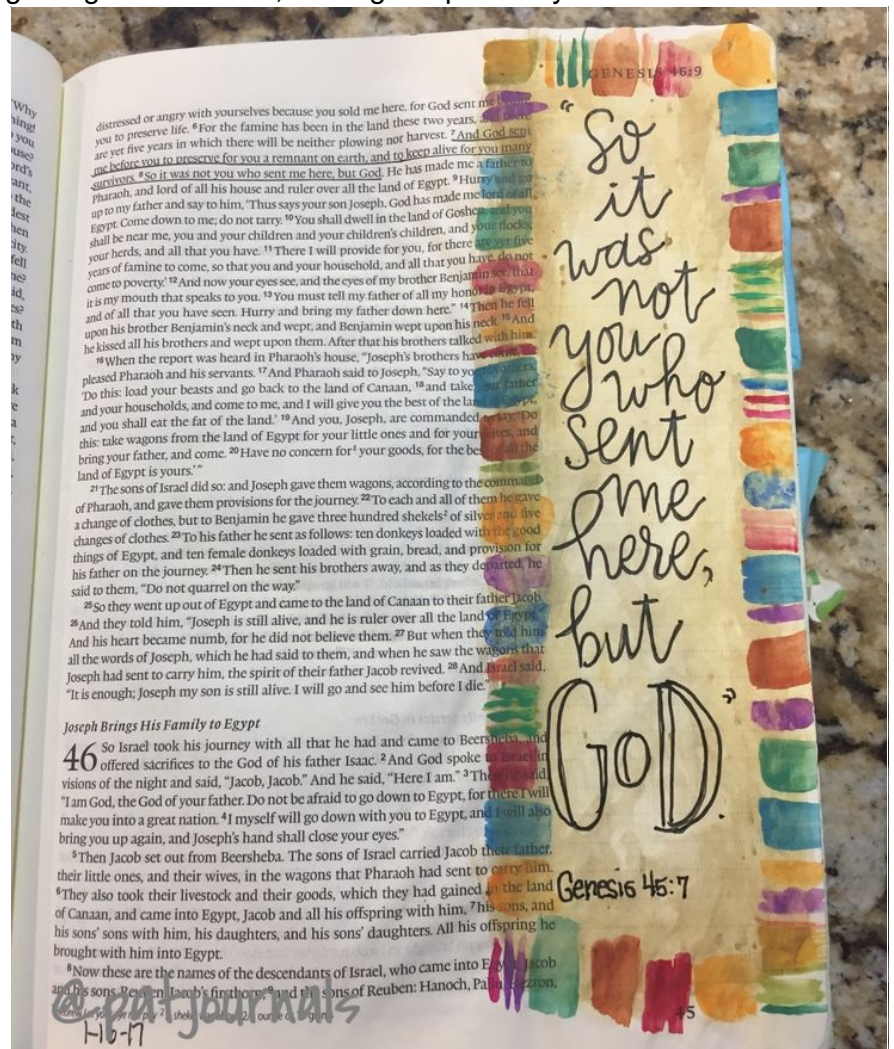
Application: We have all suffered injustices throughout our lives. People have said and done things which impacted our lives negatively and unfairly so. Most of the time, there is no fixing this, although, many people spend much of their lives trying to correct injustices done to them, often receiving very little personal satisfaction as a result. These acts of injustice against you often have a purpose—sometimes a very important purpose. They sometimes change your path or your direction. You may not appreciate it at the time; you may rail against what has happened to you, but it is God's hand guiding these events, moving His plan for your life ahead.

Genesis 46:7 (possibly by Pat D) (a graphic); from [Pinterest](#); accessed June 5, 2017.

What Joseph's brothers had done to him was obviously wrong; but God used their actions to further His plan. The Jewish people have to be kept separate from all other peoples; they have to be isolated until they are able to take the piece of land that God has given them.

There was very little that was amazing or spectacular in Joseph's journey from Canaan to becoming prime minister of Egypt, apart from the starting point and the end. Joseph was careful to preserve his own integrity. He did not cut corners but one time. But, God did not do spectacular miracles that everyone would talk about for years. God gave 3 men 4 dreams; and Joseph was given the ability to interpret those dreams—that was the most spectacular thing which occurred in Joseph's journey to this point in time.

Yet, putting aside the spectacular events (which were not all that spectacular), everything had to be timed just right; the people and places where Joseph was, had to be determined by God. First of all, Joseph needed to work for someone very high up in the Egyptian government to begin with. Through this assignment, Joseph learned Egyptian customs and the proper Egyptian language (not everyone would speak



proper Egyptian). Since his master had a lofty government position, when Joseph was put into jail, it would be a jail where possible revolutionaries are placed—those who might be thought to be in opposition to the present Egypt administration. This allowed Joseph is able to converse with the chief cupbearer and the chief baker, both of whom had come out of the Pharaoh's administration, and both men were suspected of being traitors. In this jail, Joseph correctly interpreted each man's dream with the result that each man's future was foretold by their dream, as per Joseph's interpretation. The man who remained alive, later remembered Joseph and his ability to correctly interpret dreams when Pharaoh had two dreams that no one else could interpret. Timing was everything. God's timing is perfect. Every good circumstance, every bad circumstance, every good decision and every bad decision led Joseph to stand before Pharaoh at just the right time. God was no doubt involved in the timing, the places and the people. However, this is nothing which could be seen as miraculous.

Now, because Joseph had been placed into these various circumstances, he not only received training in the language of the Egyptians, but in their customs as well. When he spoke to Pharaoh, he knew the proper demeanor to assume; and the proper look that he should have. He knew how to speak to Pharaoh directly without an interpreter. This is one of the many ways that God prepared Joseph. So it was not just timing; but training as well. Timing and training, people and places—all of this led Joseph to this point.

Application: In the present day, God gives all of His people guidance, timing, and training. To access all of this at the right time to achieve the maximum benefit, we need only learn the Word of God. God provides the ability and the teacher (s) for that; as long as you have the positive volition.

We have no idea how Joseph had been taught divine viewpoint. If I had to guess, it was a matter of hearing, learning and repeating the Word of God as it existed in this time (which would be most of Genesis and the book of Job). He would have heard this from Jacob and perhaps from one of his mothers (his actual mother had died in childbirth; but there remained Leah and two personal servants—and it may have been Deborah, Jacob's mother's personal servant). How and why Joseph developed divine viewpoint and his other brothers, for the most part, did not seem to—is not something which is recorded in Scripture. But he clearly understood that he was in God's plan; and that all the good and bad in his life led him to this point.

A Brief Review of Genesis 45:4–7: When Joseph's brothers left Egypt, Joseph sent his servant out to arrest Benjamin for stealing his silver chalice. The servant did so, telling the other brothers that they were free to go with the grain in their sacks. However, this time, under Judah's leadership, they returned to Egypt and Judah spoke directly to Joseph. In fact, Judah offered himself up as a substitute for Benjamin, causing Joseph to well up with great emotion.

As a result, Joseph reveals his identity to his brothers. He tries to communicate divine viewpoint to them, but his brothers have their heads filled with many disparate thoughts, so that concentrating on what Joseph is telling them is quite difficult.

Gen. 45:4–7 So Joseph said to his brothers, "Come near to me, please." And they came near. And he said, "I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life. For the famine has been in the land these two years, and there are yet five years in which there will be neither plowing nor harvest. And God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. (ESV)

Joseph understands the succession of events which brought them to this place. He sees God's hand in all that has happened, so he is able to speak to his brothers with divine viewpoint rather than with rancor.

Primarily, we have two evidences that Joseph had received divine training of some sort: (1) he clearly possesses divine viewpoint and has learned to accept his various fates (for the most part; with one slight deviation where he trusted the chief cupbearer to free him); and (2) Joseph is obviously keen to add his own story to the divine narrative. This second point was not egotism on Joseph's part, but an eagerness to share what God had done in his life. Who could not help but share such a grand journey?

Application: We have, as individual believers, far more than Joseph had. We have the complete Word of God; and with divine viewpoint, we understand that God's guidance and timing are perfect. The mature believer is able to think back on various circumstances in his life and recognize God's hand, God's guidance, and how all events, good and bad, have led him to this point in his life. If you are a believer with doctrine in your soul, you actually know if you are in the right place and doing the right thing (or not).

Genesis 45:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (עַתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ʿattâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʾattem (אַתֶּם) [pronounced <i>ahT-TEM</i>]	<i>you all, you guys, you (often, the verb to be is implied)</i>	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	2 nd person masculine plural, Qal perfect; what is sent (<i>messengers, a message</i>) is implied	Strong's #7971 BDB #1018
ʾêth (אֶת) [pronounced <i>ayth</i>]	<i>me; untranslated mark of a direct object; occasionally to me, toward me</i>	sign of the direct object affixed to a 1 st person singular suffix	Strong's #853 BDB #84
hênnâh (הֵנָּה) [pronounced <i>HAYN-naw</i>]	<i>hither, here</i>	adverb	Strong's #2008 BDB #244
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43

Translation: *Therefore, you [all] did not send me here, but the Elohim [sent me here].* Joseph repeats this fact, trying to reach them, "You are not responsible for sending me here; God sent me here!"

This reveals the thinking of Joseph. Joseph understood what was going on. Obviously, he did not have the complete picture, but he knew that God preserved him and his family and the lives of thousands of people, simply because Joseph found himself in the right place at the right time.

That his brothers did not all think this way indicates their spiritual deficiencies.

The NET Bible: *The tension remains as to how the brothers' wickedness and God's intentions work together. Clearly God is able to transform the actions of wickedness to bring about some gracious end. But this is saying more than that; it is saying that from the beginning it was God who sent Joseph here. Although harmonization of these ideas remains humanly impossible, the divine intention is what should be the focus. Only that will enable reconciliation.*¹²

Genesis 45:8a And now you [all] did not send me here, but God.

In the Hebrew, the person and number of the subject is put into the verb. So the verb *to send* is a 2nd person masculine plural subject. On top of this, Joseph throws in the 2nd person masculine plural pronoun, which emphasizes this point. “You all—you, you and you—you did not send me here; God did!”

Joseph clearly understands that it is God Who orchestrated all that has happened. He is where he is today because of what God has done. Joseph has God's thinking in his soul.

Application: This ought to be something which every believer understands (and obviously, not all believers do). We have a specified amount of time in this life; and we have specific gifts, in the Church Age. God has brought certain events to pass in our lives; and He will continue to do so throughout our lives. We don't live in a random universe; the events which take place in our lives are not simply by chance. We are where we are because of God; we are what we are, as a result of our volition and our relationship with the words of God.

Joseph fully understands. He cannot be angry with his brothers, even though it is their sinfulness which placed him into slavery. This was all a part of God's plan; and Joseph understands that it all had to take place. By this unique set of circumstances, he will preserve the lives of his family.

Joseph now stands before his 11 brothers, and he has revealed to them who he is and that God did all that He did in order to preserve their family. There are no hard feelings; there is no revenge being plotted by Joseph. His brothers will, for many years, be suspicious of Joseph, thinking that, at any time, he might turn against them because of what they did to him.

Because Joseph senses that his brothers are not catching on, he continues to explain. In doing so, Joseph reveals how well he is oriented to God's plan and his place in God's plan (Gen. 50:15).

Joseph's brothers are disturbed; they have just found out that the young man they sold into slavery stands before them, with the power over life and death. Joseph is attempting to communicate divine viewpoint to them, to reduce their fears; however, most of them are still thinking about the first words that he said (“I am Joseph, your brother, whom you sold into slavery”).

Genesis 45:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
sîym (שׂיַם) [pronounced seem]; also spelled sûwm (שׁוּם) [pronounced soom]	to put, to place, to set; to make; to appoint	3 rd person masculine singular, Qal imperfect with the 1 st person singular suffix	Strong's #7760 BDB #962

¹² From <https://bible.org/netbible/index.htm?gen45.htm> (footnote); accessed August 15, 2016.

Genesis 45:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âb (אב) [pronounced aw ^b]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun	Strong's #1 BDB #3
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
par ^e ôh (הַעֲרֹף) [pronounced pah ^r -GOH]	<i>great house; possibly hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: *He made me a father* [possibly, *an advisor*] *to Pharaoh...* This is an interesting choice of terms, and it suggests perhaps that Pharaoh was quite young. Or, we can understand the word *father* to mean *teacher* instead. Joseph taught Pharaoh about the will of God.

We are unsure as to what Joseph meant by saying that he is a *father* to Pharaoh; BDB says that views differ much as to its meaning and a uniform interpretation would be impossible. This might be a technical title of Joseph, whose meaning has been lost over the millennia. It is not the normal word for father, however. Joseph is not bragging but he is stating these things so that they could realize that there is no reason to feel guilty. Not only is Joseph in God's plan, but God has prospered him almost beyond imagination. Joseph had been in charge of Pharaoh's household, as we have seen, and was the acting ruler over all of Egypt. Pharaoh was still the ruler, however, under Joseph, things ran so smoothly that there was no reason for Pharaoh to do anything. Furthermore, this present Pharaoh was not threatened by Joseph with regards to power, respect or ability. A more petty person would have at first reveled in Joseph's ability and then become terribly jealous.

Genesis 45:8a Gen 45:8 *So it was not you who sent me here, but God. He has made me a father to Pharaoh,...*

God Made Joseph a Father to Pharaoh (Various Commentators)

The NET Bible: *The term is used here figuratively of one who gives advice, as a father would to his children.*¹³

The New American Bible: *Father to Pharaoh: a term applied to a vizier in ancient Egypt.*¹⁴

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

In previous chapters, we have studied how, even with everyone working against the plan of God, God's plan still moves ahead. There was Isaac, Rebekah, Jacob and Esau in Gen. 27. Not a single one of them did the right

¹³ From <https://bible.org/netbible/index.htm?gen45.htm> (footnote); accessed August 15, 2016.

¹⁴ From <http://www.usccb.org/bible/genesis/45> (footnote); accessed August 15, 2016.

thing; and yet, God's blessing through Isaac was given to Jacob, as God has promised Rebekah many decades previous.

In Gen. 38, Judah will be the line of the Messiah, but not through a Canaanite woman (his wife), but through his first son's wife. Judah does the wrong thing; his first two sons and his first son's wife does the wrong thing; and yet, God's will is done.

God's plan is going to take place whether we are on board with it or not. Think of it as an oncoming train—we can either stand in front of the train or we can get on the train. In any case, that train is going on its assigned route.

Genesis 45:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âdôwn (אֲדֹנָי) [pronounced <i>aw-DOHN</i>]	<i>lord, master, owner, superior, sovereign</i>	masculine singular noun	Strong's #113 BDB #10
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כָּל) [pronounced <i>koh</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: ...and an adown [= *lord*] to all his house... Joseph has become lord to Pharaoh's house. This means that he has great authority in Egypt. It is not quite as clear what exactly this means. It is possible that one of Joseph's duties is the overseer of Pharaoh's home and family (one which is never emphasized). Or, it is possible that Joseph brought them to a better understanding of the Revealed God.

Genesis 45:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâshal (מָשַׁל) [pronounced <i>maw-HAHL</i>]	<i>ruling, reigning, governing; the ruler, the one ruling, one who has dominion, one who reigns</i>	Qal active participle	Strong's #4910 BDB #605
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88

Genesis 45:8d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (עֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	double straights; transliterated Mizraim; also Egypt, Egyptians	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: ...and a ruler in all the land of Egypt. Joseph has become a ruler in Egypt, which is the reason he is able to do all that he does.

"Look what God has done with me," Joseph is saying. "You do not need to feel guilty for what you have done."

Genesis 45:8b-d And He [God] has made me a father to Pharaoh, and lord of all his house, and a ruler over all the land of Egypt.

"Look at me," Joseph is saying. "God gave me this power and authority in the land of Egypt. This did not happen because of a series of random events."

Application: Believers who grow spiritually, can see God's hand in their lives; and God's guidance and His overruling will. The believer in Jesus Christ, who is oriented to life, can say with Joseph, "You [all] did not bring me to this point; you did not place me here; but God did." Like everyone else, I have personally suffered injustices; I have faced circumstances that were beyond my control. You can either fight them or you can recognize that this is God working in your life with a predetermined and specific purpose. Your life is not random and God's guidance and timing are always in play.

Application: I have, at various times in my life, looked back at various events which took me from point A to point B. There is no doubt a divine hand in all of it. Like anyone else, there have been events which were difficult or unpleasant; and I could choose to fight those events or to accept them. When something is out of your hand, then you accept it.

Application: One thing which will free up your time and thinking is to realize that, you do not have to fight every injustice perpetrated against you. Many times, you can simply let it go.

Genesis 45:8b-d And He [God] has made me a father to Pharaoh, and lord of all his house, and a ruler over all the land of Egypt.

Let's look at some of the specific phrases:

Gill combines the opinions of several commentators to explain what it means for Joseph to be a *father to Pharaoh*: [This means] to be a teacher to him, as Aben Ezra, that is, to be his counsellor, to advise him well in all things, as a father his children; or to be his partner and patron, as Jarchi, to have a share with him in power and authority, and to be reckoned as a father to him, see Gen. 41:43; and to provide for him and the welfare of his kingdom, as parents do for their children.¹⁵

¹⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 45:8.

This understanding would imply that Joseph revealed his God to Pharaoh and that Pharaoh believed in the Revealed God. Further, just as Joseph is explaining divine will to his brothers; no doubt, he explained divine viewpoint to Pharaoh as well. The men would have interacted with one another; and Joseph would have been giving Pharaoh timely reports (weekly, monthly, whatever)—either directly or through a subordinate. What Joseph did would have reflected God's point of view; and it is reasonable to suppose that Joseph needed to explain aspects of this to Pharaoh now and again.

Recall that only Joseph, in all of Egypt, was able to interpret Pharaoh's dreams; at this point, it is clear to Pharaoh that Joseph's interpretation was unquestionably on target (they are in year 9 of a 14 year prophecy). And Joseph, from the outset, credited his God with the interpretation of Pharaoh's dreams. Pharaoh, by accepting Joseph's interpretation of his dreams, was, in essence, accepting the God of Joseph as well. Salvation requires a little more faith in the Revealed God (in our era, Jesus Christ) than no faith at all.

Joseph was *lord of Pharaoh's house*; *Lord of his house* cannot be understood in the sense as being the man over Pharaoh's household (that is, his head servant); as Joseph was not in that position (he was the head servant in Potiphar's home). Here, it makes more sense to understand Pharaoh's house as his land, his country, his people—and that Joseph reigned over them.¹⁶ Joseph is the #2 man in all of Egypt (as Pharaoh originally proclaimed). He has retained that position for 9 years, suggesting that he has performed honestly and with integrity.

Quite obviously, Joseph was *ruler over all the land of Egypt*. We may understand this phrase to be explanatory of the preceding phrase. The fact that Joseph preserved Egypt and the lives of his family was all a matter of God's will.

Joseph could have spent every waking moment railing against his fate; looking for every possible chance to escape—but he remained, moved up among the family of servants, and behaved with great honor, circumspection and responsibility. He learned the Egyptian language, Egyptian protocol, Egyptian customs, and the Egyptian look. God, through this series of events, was training Joseph for great things. Rather than rebel against his fate, Joseph embraced it, and grew spiritually and appropriately for the Egyptian culture in which he found himself.

Genesis 45:8 And now you [all] did not send me here, but God [did]. And He has made me a father to Pharaoh, and lord of all his house, and a ruler over all the land of Egypt.

Joseph cannot hold a grudge against his brothers because he is where he is because God placed him here. Had his brothers treated him with great respect and protection, God would have still preserved this family—and probably through Joseph in the same manner. You may wonder, *how could that have happened?* Joseph was a young man who walked through many places alone, on orders from his father. So, even had Reuben's scheme worked and he released Joseph before he was sold into slavery; who is to say that this could not have occurred in a different way? Perhaps, while traveling alone, Joseph is overpowered and taken and sold as a slave by someone else?

My point is, God has a plan for every single believer—particularly now, as all believers are indwelt by God the Holy Spirit. Therefore, God may lead us in directions which we do not always embrace.

Chapter Outline

Charts, Graphics and Short Doctrines

Joseph Gives His Brothers Specific Instructions

¹⁶ In the Bible, the word *house* is used in a number of different ways. In Psalm 23:6, David speaks of dwelling the house of the Lord forever. This does *not* mean that God has a brick and mortar house, and that David is going to live there.

Hurry [you all] and go up [you all] unto my father and you [all] have said to him, 'Thus has said your son Joseph: *Has made me Elohim as adown to all Egypt. Come down unto me; you will not stay [there]. And you have dwelt in a land of Goshen and you have been near me—you and your sons and sons of your sons; and your flock and your herd and all which [is] to you. And I have provided you there, for yet five years [of] famine, lest you become impoverished, you and your house and all which [is] to you.*'

Genesis
45:9–11

Hurry and go up to my father and you [all] will say to him, 'Thus speaks Joseph, your son: *Elohim has made me as [lit., for] an adown to all Egypt. Come down to me; you will not remain [there in Canaan]. You will live in the land of Goshen and you will be near me—you and your sons and your sons' sons; and your flock and your herd and all that is yours. Furthermore, I will provide for you there, for [there is] yet [to be] five years [of] famine, lest you become impoverished, you and your house and all that is yours.*'

Hurry now, and go up to my father, and say to him, 'These are the word of Joseph, your son: *God has made me a high official in Egypt. Come down here to be with me; do not stay in Canaan. You will live near me in the land of Goshen—you and your sons and their children; along with your flocks and herds and all that you own. Furthermore, I can provide for you here, for there are still five years of famine to come, and you will become impoverished if you remain in Canaan.*'

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Hurry [you all] and go up [you all] unto my father and you [all] have said to him, 'Thus has said your son Joseph: *Has made me Elohim as adown to all Egypt. Come down unto me; you will not stay [there]. And you have dwelt in a land of Goshen and you have been near me—you and your sons and sons of your sons; and your flock and your herd and all which [is] to you. And I have provided you there, for yet five years [of] famine, lest you become impoverished, you and your house and all which [is] to you.*'

Dead Sea Scrolls
Targum of Onkelos
Jerusalem targum
Targum (Onkelos)

.

.

.

Hasten, (then,) and go up to my father, and say to him, Thus saith thy son Joseph, The Lord hath set me ruler over the Mizraim: come down to me, delay [Sam. Vers. "stand not."] not, and thou halt dwell in the land of Goshen, and be near me, thou, and thy sons, and thy sons' children, and thy sheep and thy oxen, and all that thou hast. And I will nourish thee [Sam. Vers. "I will give thee sufficiency."] there; for there are yet five years of famine, lest thou, and the men of thy house, and all that thou hast, be wasted away.

Targum (Pseudo-Jonathan)

Make haste, and go up to my father, and say to him, Thus saith thy son Joseph, The Lord hath set me for a chief over all the Mizraee; come down to me, delay not, and thou shalt dwell in the land of Goshen, and be near me, thou, and thy sons, and thy sons' children, thy sheep, thy oxen, and all that thou hast. And I will sustain you there, for there are yet five years of famine, lest thou and the men of thy house, and all that thou hast be wasted away.

Revised Douay-Rheims

Make haste, and go ye up to my father, and say to him: Thus said your son Joseph: God has made me lord of the whole land of Egypt: come down to me, linger not. And you shall dwell in the land of Gessen: and you shall be near me, you and your sons, and your son's sons, your sheep, and your herds, and all things that you have. And there I will feed you, (for there are yet five years of famine remaining,) lest both you perish, and your house, and all things that you have.

Douay-Rheims 1899 (Amer.) .

Aramaic ESV of Peshitta	Hurry, and go up to my father, and tell him, 'This is what your son Yoseph says, "God has made me lord of all Egypt. Come down to me. Do not wait. You shall dwell in the land of Goshen, and you will be near to me, you, your children, your children's children, your flocks, your herds, and all that you have. There I will nourish you; for there are yet five years of famine; lest you come to poverty, you, and your household, and all that you have."
Plain English Aramaic Bible Peshitta (Syriac)	. Hasten, and go up to my father, and say to him, Thus says your son Joseph, God has made me lord over all Egypt; come down to me, do not delay; And you shall dwell in the land of Goshen, and you shall be near me, you and your children and your childrens children and your flocks and your herds and all that you have; And there I will provide for you; for the famine will yet last five years more; lest you, your household, and all that you have perish.
Septuagint (Greek)	Hasten, therefore, and go up to my father, and say to him, These things says your son Joseph; God has made me lord of all the land of Egypt; come down therefore to me, and tarry not. And you shall dwell in the land of Gesem of Arabia; and you shall be near me, you and your sons, and your sons' sons, your sheep and your oxen, and whatsoever things are yours. And I will nourish you there: for the famine is yet for five years; lest you be consumed, and your sons, and all your possessions.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now go quickly to my father, and say to him, Your son Joseph says, God has made me ruler over all the land of Egypt: come down to me straight away: The land of Goshen will be your living-place, and you will be near me; you and your children and your children's children, and your flocks and herds and all you have: And there I will take care of you, so that you and your family may not be in need, for there are still five bad years to come.
Easy English	.
Easy-to-Read Version–2006	Israel Invited to Egypt Joseph said, “Hurry up and go to my father. Tell him his son Joseph sent this message: ‘God made me the governor of Egypt. So come here to me quickly. Don’t wait. You can live near me in the land of Goshen. You, your children, your grandchildren, and all of your animals are welcome here. I will take care of you during the next five years of hunger. So you and your family will not lose everything you own.’
Easy-to-Read Version–2008	.
International Children’s B.	“So leave quickly and go to my father. Tell him, ‘Your son Joseph says: God has made me master over all Egypt. Come down to me quickly. Live in the land of Goshen. You will be near me. Also your children, your grandchildren, your flocks and herds and all that you have will be near me. I will care for you during the next five years of hunger. In this way, you and your family and all that you have will not starve.’
God’s Word™	.
Good News Bible (TEV)	“Now hurry back to my father and tell him that this is what his son Joseph says: ‘God has made me ruler of all Egypt; come to me without delay. You can live in the region of Goshen, where you can be near me—you, your children, your grandchildren, your sheep, your goats, your cattle, and everything else that you have. If you are in Goshen, I can take care of you. There will still be five years of famine; and I do not want you, your family, and your livestock to starve.’”

The Message

“Hurry back to my father. Tell him, ‘Your son Joseph says: I’m master of all of Egypt. Come as fast as you can and join me here. I’ll give you a place to live in Goshen where you’ll be close to me—you, your children, your grandchildren, your flocks, your herds, and anything else you can think of. I’ll take care of you there completely. There are still five more years of famine ahead; I’ll make sure all your needs are taken care of, you and everyone connected with you—you won’t want for a thing.’

Names of God Bible
NIRV

.
Now hurry back to my father. Say to him, ‘Your son Joseph says, “God has made me master of the whole land of Egypt. Come down to me. Don’t waste any time. You will live in the area of Goshen. You, your children and grandchildren, your flocks and herds, and everything you have will be near me. There I will provide everything you need. There are still five years to come when there won’t be enough food. If you don’t come down here, you and your family and everyone who belongs to you will lose everything.” ’

New Simplified Bible

»Hurry back to my father and tell him, ‘This is what your son Joseph says: »God has made me lord of Egypt. Come here to me immediately!
»’»Live in the land of Goshen. You will be near me. Live there with your children and your grandchildren, as well as your flocks, your herds, and everything you have.
»’»I will provide for you in Egypt. For there will be five more years of famine. Then you, your family, and all who belong to you will not lose all that you have.«’

Thought-for-thought translations; paraphrases:Common English Bible
Contemporary English V.

.
Now hurry back and tell my father that his son Joseph says, "God has made me ruler of Egypt. Come here as quickly as you can. You will live near me in the region of Goshen with your children and grandchildren, as well as with your sheep, goats, cattle, and everything else you own. I will take care of you there during the next five years of famine. But if you don't come, you and your family and your animals will starve to death."

The Living Bible

“Hurry, return to my father and tell him, ‘Your son Joseph says, “God has made me chief of all the land of Egypt. Come down to me right away! You shall live in the land of Goshen so that you can be near me with all your children, your grandchildren, your flocks and herds, and all that you have. I will take care of you there”’ (you men are witnesses of my promise, and my brother Benjamin has heard me say it) “for there are still five years of famine ahead of us. Otherwise you will come to utter poverty along with all your household.” Tell our father about all my power here in Egypt, and how everyone obeys me. And bring him to me quickly.” Vv. 12–13 are included for context.

New Berkeley Version
New Century Version

.
“So leave quickly and go to my father. Tell him, ‘Your son Joseph says: God has made me master over all Egypt. Come down to me quickly. Live in the land of Goshen where you will be near me. Your children, your grandchildren, your flocks and herds, and all that you have will also be near me. I will care for you during the next five years of hunger so that you and your family and all that you have will not starve.’

New Life Version

Hurry and go to my father. Say to him, ‘Your son Joseph says to you, "God has made me ruler of all Egypt. Come to me, and do not wait. You will live in the land of Goshen, you and your children and grandchildren, your flocks and cattle, and all you have. And you will be near me. There I will take care of you, so that you and your family will not be in need. For there are still five years coming without food. By then you would have nothing." ’

New Living Translation “Now hurry back to my father and tell him, ‘This is what your son Joseph says: God has made me master over all the land of Egypt. So come down to me immediately! You can live in the region of Goshen, where you can be near me with all your children and grandchildren, your flocks and herds, and everything you own. I will take care of you there, for there are still five years of famine ahead of us. Otherwise you, your household, and all your animals will starve.’”

Partially literal and partially paraphrased translations:

American English Bible	So, hurry and return to my father, and tell him that this is what your son JoSeph has said: <i>God has made me the lord of the entire land of Egypt. So, come here to me, and don't delay! You will live in the land of Gesem in Arabia, where you will be close me... you, your sons, your grandsons, your sheep, your cattle, and everything that's yours. I will feed you there, because the famine is going to last for five years. Then, nothing you own will be lost... not your sons or any of your possessions!</i>
Beck's American Translation .	.
International Standard V .	.
New Advent (Knox) Bible .	.
Revised Knox Bible	Make haste, go back to my father and give him this message from his son Joseph: God has made me ruler of all Egypt; make your way here with all speed. You shall have the land of Gessen for your dwelling-place, so that you can live close to me, with your children and your grandchildren, your sheep and cattle and all that is yours. And there, since there are still five years of famine to come, I will maintain you and keep you from starving, with that household of yours and all you have.
Today's NIV .	.
Translation for Translators	Now return to my father quickly, and say to him, ‘This is what your son Joseph says: “God has caused me to become the governor over the whole land of Egypt. Come down to me immediately! You can live in the Goshen region. You and your children and your grandchildren, your sheep and goats and cattle, and everything that you own, will be near me. Since there will be five more years of famine, I will make sure that you have food. If you do not come here, you and your family and all of your servants will starve. [EUP]” ’

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Be hastening and going up to our father, even are yous to have spoken a speaking: Your son Joseph, he of mighty ones is to have set as a lord of the Egypt, be coming down to me - was you to delay? - Yous are to have dwelt on the solid grounds of Goshen, near me, even you all's sons and you all's sons sons, and you all's small cattle, and you all's large cattle. Yous are to have been sustained, for there are five years of famine yet; lest you all's houses were to be dispossessed.
Conservapedia .	.
Ferrar-Fenton Bible	Therefore arise and go up to my father, and say to him ; ' Your son Joseph says thus : — God has appointed me as Administrator of all the Mitzerites, so come down to to me : Do not delay. You shall reside in the land of Goshen, and be near to me ; — you, your children, and your children's children, with your sheep and your oxen and all that you have, and I will provide for you there, for there are five years of famine yet ; therefore come down, yourself and your family, and all that you have ;...
God's Truth (Tyndale)	Come down unto me and tarry not. And you shall dwell in the land of Gosan and be by me: both you and your children, and your children's children: and your sheep, and beasts and all that you hast. There will I make provision for you: for there remain yet five years of dearth, least you and your household and all that you have perish.

HCSB

Jubilee Bible 2000

.
 Make haste and go up to my father and say unto him: Thus saith thy son Joseph, God has made me lord of all Egypt; come down unto me, tarry not. 10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou and thy sons and thy sons' sons and thy herds and thy cows and all that thou hast. 11 And there I will nourish thee, for yet there are five years of famine, lest thou and thy household and all that thou hast perish of poverty.

H. C. Leupold

Lexham English Bible

NIV, ©2011

.
 Now hurry back to my father and say to him, 'This is what your son Joseph says: God has made me lord of all Egypt. Come down to me; don't delay. You shall live in the region of Goshen and be near me—you, your children and grandchildren, your flocks and herds, and all you have. I will provide for you there, because five years of famine are still to come. Otherwise you and your household and all who belong to you will become destitute.'

NIV – UK

Tree of Life Version

.
 "Go up quickly to my father and say to him, 'Thus says your son, Joseph: God has made me lord over all Egypt. Come down to me. Don't delay. Then you'll live in the land of Goshen, and be close to me, you and your children and your children's children, your flocks and your cattle, and everything that belongs to you. I'll provide food for you there—for the famine will last another five years—otherwise you'll lose everything, you and your household, and everything that belongs to you.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Go back quickly to my father and say to him: 'Joseph your son sends you this message: God has made me lord of all Egypt; so come down to me without delay; you shall live in the land of Goshen and you shall be near me, you, your children and grandchildren, your flocks and your herds, all that you have. And there I will provide for you (for there will be five more years of famine) lest you and your household and all who belong to you, be in need.

The Heritage Bible

Flow like liquid, and ascend to my father, and say to him, Thus says your son, Joseph, God has placed me as lord of all Egypt; descend to me; do not stand still; And you shall sit down in the land of Goshen, and you shall be near to me, you, and your children, and your children's children, and your flocks, and your herds, and all that is yours; And I will nourish you there, because there are still five years of famine, lest it possess you, and your house, and all that is yours.

New American Bible (2002)

"Hurry back, then, to my father and tell him: 'Thus says your son Joseph: God has made me lord of all Egypt; come to me without delay. You will settle in the region of Goshen [modern Wadi Tumilat in the eastern part of the Nile Delta.], where you will be near me - you and your children and grandchildren, your flocks and herds, and everything that you own. Since five years of famine still lie ahead, I will provide for you there, so that you and your family and all that are yours may not suffer want.' [9-15] In these verses, as in ⇒ Genesis 46:31⇒ 47:5a, all from the Yahwist source, Joseph in his own name invites his father and brothers to come to Egypt. Only after their arrival is Pharaoh informed of the fact. On the other hand, in ⇒ Genesis 45:16-20, from the Elohist source, it is Pharaoh himself who invites Joseph's kinsmen to migrate to his domain.¹⁷

New American Bible (2011)

"Hurry back, then, to my father and tell him: 'Thus says your son Joseph: God has made me lord of all Egypt; come down to me without delay [Acts 7:14]. You can settle in the region of Goshen [**The region of Goshen:** the meaning of the term is unknown. It is found in no Egyptian source. It is generally thought to be in the

¹⁷ I include many comments, particularly with translations, that I do not agree with.

modern Wadi Tumilat in the eastern part of the Nile Delta.], where you will be near me—you and your children and children's children, your flocks and herds, and everything that you own. I will provide for you there in the five years of famine that lie ahead, so that you and your household and all that are yours will not suffer want.' [45:9–15] In these verses, as in 46:31–47:5a, all from the Yahwist source, Joseph in his own name invites his father and brothers to come to Egypt. Only after their arrival is Pharaoh informed of the fact. On the other hand, in 45:16–20, which scholars have traditionally attributed to the Elohist source, it is Pharaoh himself who invites Joseph's family to migrate to his domain.

New Jerusalem Bible

'Return quickly to your father and tell him, "Your son Joseph says this: 'God has made me lord of all Egypt. Come down to me without delay. You will live in the region of Goshen where you will be near me, you, your children and your grandchildren, your flocks, your cattle and all your possessions. There I shall provide for you -- for there are five years of famine still to come -- so that you, your household and all yours are not reduced to penury.' "

New RSV

Revised English Bible

Hurry back to my father and give him this message from his son Joseph: 'God has made me lord of all Egypt. Come down to me without delay. You will live in the land of Goshen and be near me, you, your children and grandchildren, your flocks and herds, and all that you have. I shall provide for you there and see that you and your household and all that you have are not reduced to want; for there are still five years of famine to come.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Hurry, go up to my father, and tell him, 'Here is what your son Yosef says: "God has made me lord of all Egypt! Come down to me, don't delay! You will live in the land of Goshen and be near me — you, your children, your grandchildren, flocks, herds, everything you own. I will provide for you there, so that you won't become poverty-stricken, you, your household and all that you have; because five years of famine are yet to come."

exeGeses companion Bible

Hasten and ascend to my father
and say to him, Thus says your son Yoseph,
Elohim set me adoni of all Misrayim!
Descend to me! Stay not!
And settle in the land of Goshen and be near to me
- you and your sons and the sons of your sons
and your flocks and your oxen and all you have;
and there I nourish you:
for there are yet five years of famine;
lest you and your household and all that you have,
become dispossessed.

Hebraic Roots Bible

Hurry and go up to my father, and say to him, So says your son Joseph, Elohim has placed me as a master to all Egypt. Come down to me, do not delay. And you shall live in the land of Goshen, and you shall be near to me, you and your sons and sons of your sons, and your flocks, and your herds, and all you have. And I will nourish you there, for there are still five years of famine; lest you be made poor, you and your house and all which abides with you.

Israeli Authorized Version
JPS (Tanakh—1985)

"Now, hurry back to my father and say to him: Thus says your son Joseph, 'God has made me lord of all Egypt; come down to me without delay. You will dwell in the region of Goshen, where you will be near me—you and your children and your grandchildren, your flocks and herds, and all that is yours. There I will provide for

Kaplan Translation	you—for there are yet five years of famine to come—that you and your household and all that is yours may not suffer want.'
Orthodox Jewish Bible	'Hurry, go back to my father, and give him the message: Your son Joseph says, 'God has made me master of all Egypt. Come to me without delay. You will be able to settle in the Goshen district and be close to me - you, your children, your grandchildren, your sheep, your cattle, and all that you own. I will fully provide for you there, since there will still be another five years of famine. I do not want you to become destitute, along with your family and all that is yours.'
The Scriptures 1998	Haste ye, and go up to Avi, and say unto him, Thus saith thy ben, Yosef, Elohim hath made me as adon kol Mitzrayim; come down unto me, tarry not; And thou shalt dwell in Eretz Goshen, and thou shalt be karov (near) unto me, thou, and thy banim, and thy bnei banecha, and thy tzon, and thy bakar, and all that thou hast [see Yn 14:3 OJBC]: And there will I nourish thee; for yet there are chamesh shanim of ra'av (famine); lest thou, and thy bais, and all that thou hast, come to destitution. "Hurry and go up to my father, and say to him, 'Thus says your son Yosēph, "Elohim has made me master of all Mitsrayim. Come down to me, do not delay. "And you shall dwell in the land of Goshen, and be near to me, you and your children, your children's children, your flocks and your herds, and all that you have. "And I shall provide for you there, lest you and your household, and all that you have, come to poverty, because five years of scarcity of food are still to come." '

Expanded/Embellished Bibles:

The Amplified Bible	Hurry and go up to my father, and tell him, 'Your son Joseph says this to you: "God has made me lord of all Egypt; come down to me, do not delay. You shall live in the land of Goshen [the best pasture land of Egypt], and you shall be close to me—you and your children and your grandchildren, your flocks and your herds and all you have. There I will provide for you and sustain you, so that you and your household and all that are yours may not become impoverished, for there are still five years of famine <i>to come</i> ."
The Expanded Bible	"So leave quickly and go to my father. Tell him, 'Your son Joseph says: God has made me ·master [lord] over all Egypt. Come down to me ·quickly [without delay]. Live in the land of Goshen [^c the northeast area of the Nile Delta] where you will be near me. Your children, your grandchildren, your flocks and herds, and all that you have will also be near me. I will ·care for [sustain; maintain] you ·during the next five years of hunger [^l for there are still five years of famine] so that you and your family and all that you have will not ·starve [^l become impoverished].'
Kretzmann's Commentary	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; and thou shalt dwell in the land of Goshen, in the eastern Nile delta, 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; 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, be so greatly impoverished as to suffer actual want, his possessions being taken over by others. Toward this message and invitation the entire speech of Joseph had tended. And, the brothers still being perplexed, Joseph once more urged them to see the situation correctly.
NET Bible®	Now go up to my father quickly [Heb "hurry and go up."] and tell him, 'This is what your son Joseph says: "God has made me lord of all Egypt. Come down to me; do not delay! You will live [The perfect verbal form with vav consecutive here expresses instruction.] in the land of Goshen, and you will be near me – you, your children, your grandchildren, your flocks, your herds, and everything you have. I will provide you with food there because there will be five more years of famine.

Otherwise you would become poor – you, your household, and everyone who belongs to you.”

Syndein/Thieme
The Voice

[Joseph:] Hurry now, go to my father, and relay this message: “Here is what your son Joseph says: ‘God has made me master over all Egypt. Come to me and don’t delay. *I’ll arrange for* all of you to settle in the land of Goshen where you can be near me—you and all of your children and grandchildren, as well as your flocks and herds and everything you have. I will provide for you there. Since five more years of famine are still to come, I will make sure your household and everything you have will not descend into poverty.”

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...hurry and go up to my father and you will say to him in this way, your son Yoseph ^[Adding] said Elohiym ^[Powers] set me in place for a lord to all Mitsrayim ^[Troubles] , go down to me, you will not stand, and you will settle in the land of Goshen ^[Draw near] and you will exist near to me, you and your sons and the sons of your sons and your flocks and your cattle and all which belongs to you, and I will sustain you there given that another five years of hunger, otherwise you will be inherited, you and your house and all which belongs to you,...
Concordant Literal Version	Hasten and go up to my father, and say to him, `Thus says your son Joseph, "The Elohim has constituted me lord of all the land of Egypt. Come down to me. You must not stay there. And dwell in the land of Goshen and come to be near to me, you and your sons and your sons' sons, and your flocks and your herds, and all which is yours. And sustain you will I there, for there are still five years of famine, lest destitute you be becoming, and your sons' and all who are yours.
Context Group Version	You { pl } 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, don't delay; and you shall dwell in the land of Goshen, and you shall be near to me, you, and your sons, and the sons of your sons, and your flocks, and your herds, and all that you have: and there I will feed you; for there are yet five years of famine; or else you will come to poverty, you, and your household, and all that you have.
Darby Translation	.
Emphasized Bible	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green’s Literal Translation	.
Jack Ballinger’s translation	.
Modern English Version	Hurry and go up to my father and say to him, ‘This is what your son Joseph says, “God has made me lord of all Egypt. Come down to me; do not delay. And you will dwell in the land of Goshen, and you will be near me, you and your children and your children’s children, along with your flocks, your herds, and all that you have. I will provide for you there, for there are still five years of famine to come, lest you and your household, and all that you have, come to poverty.” ’
Modern KJV	.
NASB	.
New European Version	Hurry, and go up to my father, and tell him, ‘This is what your son Joseph says, God has made me lord of all Egypt. Come down to me. Don’t wait. 10You shall dwell in the land of Goshen, and you will be near to me, you, your children, your children’s children, your flocks, your herds, and all that you have. 11There I will nourish you; for there are yet five years of famine; lest you come to poverty, you, and your household, and all that you have’.

New King James Version

“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 tarry. You shall dwell in the land of Goshen, and you shall be near to me, you and your children, your children’s children, your flocks and your herds, and all that you have. There I will provide for you, lest you and your household, and all that you have, come to poverty; for *there* are still five years of famine.’”

Owen's Translation

Ron Snider's Translation

Stuart Wolf's Translation

Third Millennium Bible

Updated Bible Version 2.11

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

“Haste, and go up unto my father, then you [all] have said to him, Thus said Joseph your son, ‘God has set me for lord to all Egypt; come down unto me, stay not, and you have dwelt in the land of Goshen, and been near unto me, you and your sons, and your son’s sons, and your flock, and your herd, and all that you have, and I have nourished you there—for yet are five years of famine—lest you become poor, you and your household, and all that you have.’

The gist of this passage:

Joseph sends his brothers quickly down to fetch their father and to convince him to come up to Egypt where Joseph can be of help to the entire family, and to keep them from starving.

Contained in this passage will be all that Joseph asks his brothers to say to his father to convince him to come down to Egypt to live.

Genesis 45:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâhar (מָהַר) [pronounced <i>maw-HAHR</i>]	<i>hasten, hurry, hustle, make haste, rush; its transitive use is prepare quickly, bring quickly, do quickly</i>	2 nd person masculine plural, Piel imperative	Strong's #4116 BDB #554
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âlâh (עָלָה) [pronounced <i>ġaw-LAWH</i>]	<i>go up, ascend, come up, rise, to climb</i>	2 nd person masculine plural, Qal imperative	Strong's #5927 BDB #748
’el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
’âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation: *Hurry and go up to my father...* He tells them to hurry up and go to his father. Joseph is anxious to see his father, whom he has not seen for 20+ years.

At this point, Joseph is speaking in imperatives, which may be because his brothers are standing there, near him, but looking someone dumbfound and possibly afraid. In a situation like that, the one in charge gives orders.

To some degree, this ought to place his brothers at ease, as Joseph is sending them back to Canaan. That gives them some freedom.

Genesis 45:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine plural, Qal perfect	Strong's #559 BDB #55
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
kôh (כֹּה) [pronounced <i>koh</i>]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
Yôwçêph (יֹוֹצֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Translation: *...and you [all] will say to him, 'Thus speaks Joseph, your son:...* Although *make haste* and *go* are both in the Qal imperative, *say (to him)* is in the Qal perfect. The perfect tense is usually reserved for completed action; however, it can be used for future action so certain as to be referred to in past time completed action.

This is what you will say, Joseph says. At this point, we have a quote within a quote. Joseph is speaking to them, and they are to say the following to their father: *'This is what your son Joseph has said...'*

What Joseph has said is another quote, which is within a quote, which is within a quote. I will represent that with italics.

Genesis 45:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sîym (שִׁיַם) [pronounced seem]; also spelled sūwm (שׁוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal perfect with the 1 st person singular suffix	Strong's #7760 BDB #962
All of the BDB meanings: <i>to put, set, lay, put or lay upon, lay (violent) hands on; to set, direct, direct toward; to extend (compassion) (figuratively); to set, ordain, establish, found, appoint, constitute, make, determine, fix; to set, station, put, set in place, plant, fix; to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give.</i> Gesenius adds: <i>to direct, to turn [in any direction]; to make, to prepare.</i> I have used the translation <i>to designate, to designate</i> .			
ʿĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾādōwn (אָדוֹן) [pronounced aw-DOHN]	<i>lord, master, owner, superior, sovereign</i>	masculine singular noun	Strong's #113 BDB #10
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כָּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: ...*Elohim has made me as [lit., for] an adown to all Egypt.* God has made Joseph a very high official in Egypt. He is an *adown*, which we translate *lord*. He is a high sovereign, and this authority extends over all of Egypt.

Genesis 45:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yârad (יָרַד) [pronounced yaw-RAHD]	<i>descend, come down, go down</i>	2 nd person masculine singular, Qal imperative with the cohortative hê	Strong's #3381 BDB #432

Gesenius: *The cohortative expresses the direction of the will to an action and thus denotes especially self-encouragement (in the 1st person plural, an exhortation to others at the same time), a resolution or a wish, as an optative.*¹⁸

¹⁸ H. Wilhelm Gesenius, *Gesenius' Hebrew Grammar*; ©2006 by Dover Publications, Inc; p. 130.

Genesis 45:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39

Translation: *Come down to me;...* Joseph gives an imperative to his father. “Come down here to me,” he says. Now, Joseph understands the land of Canaan and their bond to the land of Canaan by their God. Therefore, he has to offer powerful reasons for them to come down to him.

Genesis 45:9e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'amad (עָמַד) [pronounced gaw-MAHD]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	2 nd person masculine singular, Qal imperfect	Strong's #5975 BDB #763

All Qal meanings given by BDB: 1a1) *to stand, take one's stand, be in a standing attitude, stand forth, take a stand, present oneself, attend upon, be or become servant of*; 1a2) *to stand still, stop (moving or doing), cease*; 1a3) *to tarry, delay, remain, continue, abide, endure, persist, be steadfast*; 1a4) *to make a stand, hold one's ground*; 1a5) *to stand upright, remain standing, stand up, rise, be erect, be upright*; 1a6) *to arise, appear, come on the scene, stand forth, appear, rise up or against*; 1a7) *to stand with, take one's stand, be appointed, grow flat, grow insipid*.

Translation: *...you will not remain [there in Canaan].* He tells his father, “You will not remain [there in Canaan].” That is no longer an option.

This is a very powerful request because God had given Canaan to the sons of Abraham, Isaac, and Jacob; but now, the son who appears to have the greatest spiritual sense, is calling for them to come down to Egypt.

What sets Joseph apart from Abraham, Isaac, and Jacob is, we have no record of the Revealed God speaking to him. He has no dream wherein God comes to him and says, “Bring your father and your family down to Egypt.” Based upon what we have studied so far, Joseph has a strong sense of spiritual awareness and close ties to the God of Abraham, Isaac, and Jacob, but without the direct, personal contact. Let me suggest to you that what Joseph had was the Word of God in his soul. He will write nearly a quarter of the book of Genesis, and its nearly unbroken march through human history suggests that Joseph was aware of the foundation upon which he stood.

Genesis 45:9 *Hurry and go up to my father and say to him, 'So says your son Joseph, God has made me lord of all Egypt. Come down to me, do not wait.*

The Bible is famous for a quote within a quote within a quote. Joseph is speaking to his brothers; he tells them what to say to their father (a quote within a quote). *This is what your son Joseph says*, is then followed by all of the text in italics, which is another quote (quoting specifically what Joseph wants to tell his father), in a quote, in a quote.

They are to tell their father of Joseph's exalted position in Egypt; and that Jacob needs to come to him in Egypt without delay.

What Joseph wants his brothers to say to Jacob, on his behalf, continues in vv. 10–11.

Genesis 45:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâshab (בָּשַׁב) [pronounced yaw-SHAH ^{BV}]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	2 nd person masculine singular, Qal perfect	Strong's #3427 BDB #442
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Goshen (גֹּשֶׁן) [pronounced GOH-sheen]	<i>a drawing near; and is transliterated Goshen</i>	proper noun/location	Strong's #1657 BDB #177

BDB: [Goshen is] a region in northern Egypt, east of the lower Nile, where the children of Israel lived from the time of Joseph to the time of Moses.¹⁹

Translation: *You will live in the land of Goshen...* Apparently, Joseph lived in a district or city called Goshen. According to BDB, this is east of the lower Nile. This will be where the Jews will live until God calls Moses to take them out of there.

Apparently, Joseph has already cleared the decks for his family to move there. Whether he has the authority to do this or whether he spoke to Pharaoh in order to secure a particular location, we do not know.

In another passage, it will appear that Pharaoh considers all of the options and then tells Joseph to bring his family down to Egypt and for them to set up shop in the land of Goshen. The narrative here nearly excludes Pharaoh from this move. When we come to that passage, we will set them side-by-side and make a determination.

Genesis 45:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

¹⁹ The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #1657.

Genesis 45:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person masculine singular, Qal perfect	Strong's #1961 BDB #224
qârôb (בָּרָךְ) or qârôwb (בֹּרֶךְ) [pronounced kaw-RO ^B V]	<i>near [in place or time], contiguous, imminent, within a short pace; short, shortness; near in relation, intimate acquaintance; that which is familiar to us; one who brings aide to another; soon, presently</i>	masculine adjective; can be used as a substantive	Strong's #7138 BDB #898
'el (לָא) [pronounced eh/]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39

Translation: ...and you will be near me... You will dwell and you will be are also in the Qal perfect. I will provide for you is in the Piel perfect, the intensive stem, the accomplished state; again, the future of Joseph's actions are considered so certain as to be rendered as completed action.

In Goshen, Joseph's father and brothers will be near to him.

Genesis 45:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119

Translation: ...—*you and your sons and your sons' sons*;... Jacob and his sons and grandsons would all live near Joseph.

Genesis 45:10d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tsô'n (צֹן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun; with the 2 nd person masculine singular suffix	Strong's #6629 BDB #838
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun; with the 2 nd person masculine singular suffix	Strong's #1241 BDB #133

Translation: ...*and your flock and your herd*... Jacob is to bring his flocks and herds.

Genesis 45:10e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'âsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever</i> .			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Translation: ...*and all that is yours*. Whatever Jacob owns (including all that is owned by his sons) is to be brought up with them.

Even though Joseph will speak of the coming 5 years of famine, what he implies here is a longer period of time for them to live near one another.

Genesis 45:10 *And you [singular] will dwell in the land of Goshen, and you will be near to me, you and your sons and your sons' sons, and your flocks, and your herds, and all that you have.*

Joseph asks for his brothers to speak to his father on his behalf, to invite all of them to Egypt (but here, this invitation is specifically directed towards his father, Jacob). However, this invitation extends to Jacob's sons and his grandsons as well (his *sons and sons' sons*).

Joseph is aware of his brothers' families. Recall that, when he accused them of being spies, he used this accusation to interrogate them, which interrogation would have included information about their families (we were not privy to most of the interrogation, but we know that they included personal information, which led to the fact that there was another brother, Benjamin, back home²⁰). This was not mentioned earlier, because it did not really advance the narrative. But Joseph would have used interrogation to find out personal information about his brothers—this would have certainly interested him, just as you would be interested in the family of your brother and sister.

Nothing is lost by coming to Egypt. Jacob will obviously desire to bring all of his possessions, as they will be a part of his life in Egypt.

This request is quite fascinating, as Joseph is asking his father and all of his father's sons to leave Canaan. At this time, Joseph surely understands the importance and meaning of Canaan in his own heritage—he seems to understand his place in the world and God's hand in his life better than any of his brothers—yet he tells them all to come with him to Egypt and to bring everyone and everything. Assuming that Joseph has such knowledge, then how do we explain his request to bring his entire family to Egypt?

Joseph is being realistic. He understands that, by the grain he has set aside, he can keep his family alive—but, logically, that must happen in Egypt. Because of his position, Joseph cannot simply resign, return to Canaan, and still have access to the grain in the Egyptian granaries (which he personally set up). The believer in Jesus Christ needs to be realistic and not prone to delusions of grandeur or some preconceived notion of the plan of God. By asking his father and family to come to Egypt, Joseph is suggesting their only real option—given that there are 5 remaining years of famine. Nevertheless, Joseph's trust in God and God's plan for his family continues, despite it seeming to be anti-intuitive, with respect to God's promises for his family, for all his family to move to Egypt.

Briefly Reviewing Genesis 45:9–10: Joseph has revealed his identity to his brothers and has given them the divine viewpoint approach explanation for why he stands before them. He emphasizes that does not blame them for selling him into slavery; but he attributes all of the events which came to pass as being in God's hands. As a result, Joseph claims to bare no ill-will toward his brothers.

Joseph asks his brothers to go and speak to their father, and to bring him to Egypt; and that he would take care of all of them in Egypt (as there were 5 more years of famine to go).

Genesis 45:9 [Joseph is speaking to his brothers] *"Hurry and go up to my father and say to him, 'So says your son Joseph, God has made me lord of all Egypt. Come down to me, do not wait."*

Joseph asks for his brothers to appeal to their father to come down to Egypt as soon as possible. He tells them exactly what to say to their father.

Genesis 45:10 *And you [singular] will dwell in the land of Goshen, and you will be near to me, you and your sons and your sons' sons, and your flocks, and your herds, and all that you have."*

The brothers are being asked to repeat what Joseph has said, as if he is speaking directly to his father. Joseph requests that his father bring everyone and everything down to Egypt.

²⁰ Joseph obviously already knew about his brother; but he asked questions until this fact was revealed.

Genesis 45:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kûwl (כּוּל) [pronounced <i>kewl</i>]	<i>to sustain [support, nourish], provide for; to maintain; to contain, to hold [in]; to restrain; to endure; to protect</i>	1 st person singular, Pilpel imperfect	Strong's #3557 BDB #465
The NET Bible: <i>The verb כּוּל (kul) in the Pilpel stem means "to nourish, to support, to sustain." As in 1 Kgs 20:27, it here means "to supply with food."</i> ²¹			
'êth (אֵת) [pronounced <i>ayth</i>]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine singular suffix	Strong's #853 BDB #84
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Translation: *Furthermore, I will provide for you there,...* Joseph makes it clear that he will be able to sustain them; he can provide for them. They have been coming up to Egypt to buy grain. This is what Joseph is in charge of. He will see to it that they are provided for.

Genesis 45:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'ôwd (וְעוֹד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
There might be a combined meaning here: <i>for yet [still], for [there is] yet, there will continue to be.</i>			
châmêsh (חָמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
shânîym (שָׁנִיִּם) [pronounced <i>shaw-NEEM</i>]	<i>years</i>	feminine plural noun	Strong's #8141 BDB #1040
râ'âb (רָעָב) [pronounced <i>raw-GAW^BV</i>]	<i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i>	masculine singular noun; pausal form	Strong's #7458 BDB #944

²¹ From <https://bible.org/netbible/index.htm?gen45.htm> (footnote); accessed August 16, 2016.

Translation: ...for [there is] yet [to be] five years [of] famine,... This is why Jacob is to come down to Egypt—there are still 5 years of famine remaining. Why stay in a land that is dry without crops when Joseph has set aside grain for the next 5 years.

Genesis 45:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pen (פֶּן) [pronounced pen]	lest, peradventure, or else, in order to prevent, or, so that [plus a negative]	conjunction	Strong's #6435 BDB #814
yārash (יָרַשׁ) [pronounced yaw-RASH]	to be dispossessed of [one's land or possessions]; to be reduced to poverty, to be poor	2 nd person masculine singular, Niphal imperfect	Strong's #3423 BDB #439
'attāh (אַתָּה) [pronounced aht-TAW]	you (often, the verb to be is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wāw conjunction	No Strong's # BDB #251
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1004 BDB #108
kôl (כֹּל) [pronounced kohl]	the whole, all, the entirety, every	masculine singular construct	Strong's #3605 BDB #481
'āsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
Together, kôl 'āsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
lāmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Translation: ...lest you become impoverished, you and your house and all that is yours.' Joseph asks that his father come down to him, so that he does not become impoverished in the famine.

Joseph has probably been thinking about this for the past 6 months to a year and cannot speak fast enough. His brothers are still in shell shock, not able to believe that it is Joseph, feeling a number of different emotions. Joseph knew that if his father had sent his ten sons for food near the beginning of the depression, that he was in no way prepared for a depression and would not be able to last another five years. Besides, Joseph had a great desire to be near the family that he has not seen for twenty years and to provide for that family. He does not want his father to say no and provides every reason that he can to convince them to move to Egypt.

Genesis 45:11 And I will nourish you there, for there are still five years of famine, lest you [singular] and your household, and all that you have, come to poverty.

Throughout vv. 10–11, all of the 2nd person references are masculine singular. So this is what the sons are to say to Jacob; and this is what Joseph through them says to Jacob, his father.

There remained another 5 years of famine (which Joseph has told his brothers; and they are to tell that to their father); and potentially, this could take Jacob and his sons into complete and total poverty which could literally end their lives. However, Joseph is in Egypt, and he has made provision for his family there. Joseph, without God appearing to him and guiding him and teaching him, understands the issues and what his family needs to do. Divine guidance does not require God to come to you personally and tell you when to make a left turn and when to make a right turn.

There are two things which Joseph had: knowledge of God's plan and God's will; and he acted in obedience to God's will. None of this required special revelation.

Now let's step back look at this passage as a whole. Joseph has revealed his identity to his brothers and he is urging them to quickly return to Canaan and tell their father; and then to bring him down to Egypt.

Genesis 45:9–11 [Joseph is speaking to his brothers] *"Hurry and go up to my father and say to him, 'So says your son Joseph, God has made me lord of all Egypt. Come down to me, do not wait. And you [singular] will dwell in the land of Goshen, and you will be near to me, you and your sons and your sons' sons, and your flocks, and your herds, and all that you have. And I will nourish you there, for there are still five years of famine [remaining], lest you [singular] and your household, and all that you have, come to poverty.*

It is not completely clear how much Joseph thought about this. Prior to Judah offering himself up to be a slave instead of Joseph, Joseph's plan had been to keep Benjamin there, and, as a result, lure his father there to protest the imprisonment. He had not really determined what to do about his other brothers until just a few minutes previous. When Judah said, "Take me as a slave and let Benjamin return to his father;" that changed everything. Joseph had to reveal his identity to his brothers at that point. And that meant, whatever future plans that he had for his father and younger brother, the other brothers would be included in those plans. There was no undoing this *reveal*. Once Joseph's brothers knew who he was, that bell could not be un-rung. Joseph waited for a long while before ringing that bell.

So far, the normally talkative brothers had little to say—they probably appeared to be in a state of shock. Next, Joseph will address them directly.

Joseph has quickly worked out in his head what needed to be done. Most people do not appreciate that, Joseph did not expect all of his brothers to return to Egypt with Benjamin. Much less, did he expect Judah to offer up himself in place of Benjamin. All of this, I suggest, caused Joseph to quickly change his plans. He already double-checked to make certain that his brothers understood that they were not under arrest; only Benjamin.

Joseph's original plan was all about keeping Benjamin there and thus luring his father to Egypt. His brothers were not necessarily involved in Joseph's future plans. However, when Judah offered himself up instead of Benjamin, this changed Joseph's calculation altogether. He quickly reformulated his plan, which now included all of his brothers. Therefore, he revealed his identity to them. With this big reveal, Joseph then had responsibilities, which Joseph outlined.

His brothers needed to return to Canaan, tell their father that Joseph is still alive; and then return to Egypt with their father. But, Joseph, in looking at his brothers, recognizes that they are somewhat dumbfounded. They do not seem to be moving; they do not acknowledge what he has said to them; they seem to be standing before him with blank looks on their faces (except for Benjamin).

This ends what Joseph expects his brothers to say to his father. He continues speaking directly to his brothers in v. 12.

And now your [two] eyes are seeing and [two] eyes of my brother Benjamin, for my mouth the one speaking to you [all]. And you [all] have made known to my father all of my glory in Egypt and all which you [all] have seen. And you [all] will make haste and you [all] will bring down my father [to] here."

Genesis
45:12–13

Your eyes see [who I am] along with the eyes of my brother Benjamin, for my mouth is speaking to [all of] you. You [all] will make known to my father all my splendor and all that you have seen. Move quickly [now] and bring my father down here [to me]."

You can see with your own eyes who I am. Even Benjamin recognizes me; and you know that this is me speaking to you (since I am no longer using an interpreter). So make known to my father all that you see, all of my wealth. Move out quickly and bring my father back down to me."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And now your [two] eyes are seeing and [two] eyes of my brother Benjamin, for my mouth the one speaking to you [all]. And you [all] have made known to my father all of my glory in Egypt and all which you [all] have seen. And you [all] will make haste and you [all] will bring down my father [to] here."
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And, behold, your eyes see, and the eyes of my brother Benjamin, that in your language I speak with you. And you will show my father all my glory in Mizraim, and all that you see; and make haste, and bring down my father hither.
Targum (Pseudo-Jonathan)	And, behold, your eyes see, and the eyes of my brother Benjamin, that my mouth speaketh with you in the language of the house of holiness. And you must show my father all the honour I have in Mizraim, and all my greatness which you see, and hasten my father hither.
Revised Douay-Rheims	Behold, your eyes, and the eyes of my brother Benjamin see that it is my mouth that speaks to you. You shall tell my father of all my glory, and all things that you have seen in Egypt: make haste and bring him to me.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you. You shall tell my father of all my glory in Egypt, and of all that you have seen. You shall hurry and bring my father down here."
Plain English Aramaic Bible	.
Peshitta (Syriac)	And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you. And you must tell my father of all my glory in Egypt and of all that you have seen; and you shall hasten and bring down my father here.
Septuagint (Greek)	Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you. Report, therefore, to my father all my glory in Egypt, and all things that you have seen, and make haste and bring down my father hither.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now truly, your eyes see, and the eyes of my brother Benjamin see, that it is my mouth which says these things to you. 13 Give my father word of all my glory in Egypt and of all you have seen; and come back quickly with my father.
Easy English	.
Easy-to-Read Version—2006	“Surely you can see that I really am Joseph. Even my brother Benjamin knows it is me, your brother, talking to you. So tell my father about the honor I have received here in Egypt. Tell him about everything you have seen here. Now hurry, go bring my father back to me.”
Easy-to-Read Version—2008	.
International Children’s B.	“Now you can see for yourselves. The one speaking to you is really Joseph. And my brother Benjamin can see this. So tell my father about how powerful I have become in Egypt. Tell him about everything you have seen. Now hurry and bring him back to me.”
God’s Word™	“You and my brother Benjamin can see for yourselves that I am the one who is speaking to you. Tell my father how greatly honored I am in Egypt and about everything you have seen. Hurry and bring my father here!”
Good News Bible (TEV)	Joseph continued, “Now all of you, and you too, Benjamin, can see that I am really Joseph. Tell my father how powerful I am here in Egypt and tell him about everything that you have seen. Then hurry and bring him here.”
The Message	“Look at me. You can see for yourselves, and my brother Benjamin can see for himself, that it’s me, my own mouth, telling you all this. Tell my father all about the high position I hold in Egypt, tell him everything you’ve seen here, but don’t take all day—hurry up and get my father down here.”
Names of God Bible NIRV	. “My brothers, I am Joseph. You can see for yourselves that I am the one speaking to you. My brother Benjamin can see it too. Tell my father about all the honor given to me in Egypt. Tell him about everything you have seen. And bring my father down here quickly.”
New Simplified Bible	»You and my brother Benjamin can see for yourselves that I am the one who is speaking to you. »You must tell my father of my entire splendor in Egypt. Tell him all that you have seen. Hurry and bring my father down here.«.

Thought-for-thought translations; paraphrases:

Common English Bible	You and my brother Benjamin have seen with your own eyes that I’m speaking to you. Tell my father about my power in Egypt and about everything you’ve seen. Hurry and bring my father down here.”
Contemporary English V.	All of you, including my brother Benjamin, can tell by what I have said that I really am Joseph. Tell my father about my great power here in Egypt and about everything you have seen. Hurry and bring him here.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Life Version	"Now your eyes see, and the eyes of my brother Benjamin see, that it is my mouth which is speaking to you. You must tell my father of all my greatness in Egypt, and of all you have seen. You must hurry and bring my father here."
New Living Translation	Then Joseph added, "Look! You can see for yourselves, and so can my brother Benjamin, that I really am Joseph! Go tell my father of my honored position here in Egypt. Describe for him everything you have seen, and then bring my father here quickly."

Partially literal and partially paraphrased translations:

American English Bible	'Look at me and see! And [you], my brother BenJamin; Use your eyes [and recognize] that it's my mouth speaking to you! So, report to my father about all the glory that I have in Egypt, and about everything that you've seen. Then hurry and bring my father down here.'
Beck's American Translation	.
International Standard V	"Look, now! All of you can see me! And my own brother Benjamin can tell that it's really me speaking to you! So go tell my father about all of my splendor in Egypt. Tell him about everything that you've seen. Be quick about it, and bring my father down here!"
New Advent (Knox) Bible	You and my brother Benjamin here can assure him from the witness of your own eyes, that it was Joseph who spoke to you. Tell my father of all these honours I enjoy, and of all you saw in Egypt, and bring him back to me here with all speed.
Revised Knox Bible	.
Today's NIV	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	You all's eyes are to be perceiving, and the eyes of my brother Ben-jamin, that my mouth is to declare it. You are to have announced to my father, of my dignity of the Egyptians, that you are to have seen. You are to have made haste, and are to have brought down my father.
Conservapedia	.
Ferrar-Fenton Bible	...so that my eyes may see you and the eyes of my brother Benjamin, and that my mouth may also speak with you.' You must also inform my father of all my power among the Mitzeraim, and all that you have seen, and cause your father to mount and come down to here."
God's Truth (Tyndale)	Behold, your eyes do see, and the eyes also of my brother Ben Jamin, that I speak to you by mouth. Therefore tell my father of all my honor which I have in Egypt and of all that you have seen, and make haste and bring my father here.
HCSB	.
Jubilee Bible 2000	Look closely, and all of you can see, including my brother Benjamin, that it is really I, Joseph, who am speaking to you. Go and tell my father about how greatly I am honored here in Egypt. And tell him about everything else that you have seen. And bring my father down here quickly!"
H. C. Leupold	For, look, your eyes as well as the eyes of my full brother Benjamin see that it is my own mouth that is speaking to you. And ye shall tell my father of all my renown in Egypt and of all that ye have seen, and bring my father down here quickly.
Lexham English Bible	.
NIV, ©2011	"You can see for yourselves, and so can my brother Benjamin, that it is really I who am speaking to you. Tell my father about all the honor accorded me in Egypt and about everything you have seen. And bring my father down here quickly."
NIV – UK	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And behold, your eyes see, and the eyes of my brother, Benjamin, that it is my mouth speaking to you. And you shall cause to stand out boldly to my father of all my heavy glory in Egypt, and all that you have seen; and you shall flow like liquid, and cause my father to descend here.
New American Bible (2002)	.

New American Bible (2011)	Surely, you can see for yourselves, and Benjamin can see for himself, that it is I who am speaking to you. Tell my father all about my high position in Egypt and all that you have seen. But hurry and bring my father down here."
New Jerusalem Bible	You can see with your own eyes, and my brother Benjamin can see too, that I am who I say I am. Give my father a full report of all the honour I enjoy in Egypt, and of all you have seen; and quickly bring my father down here.'

New RSV
Revised English Bible

.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Here! Your own eyes see, and the eyes of my brother Binyamin, that it is my own mouth speaking to you. Tell my father how honored I am in Egypt and everything you have seen, and quickly bring my father down here!"
exeGesés companion Bible	And behold, your eyes and the eyes of my brother Ben Yamin see, that my mouth words to you: and you tell my father of all my honor in Misrayim and of all you see; and hasten and descend my father here.
Hebraic Roots Bible	.
Israeli Authorized Version	.
JPS (Tanakh—1985)	You can see for yourselves, and my brother Benjamin for himself, that it is indeed I who am speaking to you. And you must tell my father everything about my high station in Egypt and all that you have seen; and bring my father here with all speed."
Kaplan Translation	'You and my brother Benjamin can see with your own eyes that I myself am speaking to you. Tell Father all about my high position in Egypt, and about all that you saw. You must hurry and bring Father here.'
Orthodox Jewish Bible	And, hinei, your eyes see, and the eyes of achi Binyamin, that it is my mouth that speaketh unto you. And ye shall tell Avi of kol kevod b'Mitzrayim, and of all that ye have seen; and ye shall haste and bring down Avi here.
<i>The Scriptures</i> 1998	"And look, your eyes and the eyes of my brother Binyamin see that it is my mouth that speaks to you. "And you shall inform my father of all my esteem in Mitsrayim, and of all that you have seen. And you shall hurry and bring my father down here."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Look! Your eyes see, and the eyes of my brother Benjamin see, that I am speaking to you [personally in your language and not through an interpreter]. Now you must tell my father of all my splendor and power in Egypt, and of everything that you have seen; and you must hurry and bring my father down here."
The Expanded Bible	"Now you can see for yourselves, and so can my brother Benjamin, that the one speaking to you is really Joseph [my mouth is speaking to you]. So tell my father about how powerful I have become [my glory/prestige/status] in Egypt. Tell him about everything you have seen. Now hurry and bring him back to me."
Kretzmann's Commentary	And, behold, your eyes see and the eyes of my brother Benjamin that it is my mouth that speaketh unto you, that the entire scene was not a dream and a delusion. 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. The more complete the description of actual conditions, the sooner would Jacob believe; and what Joseph desired above all was haste.

NET Bible®

You and my brother Benjamin can certainly see with your own eyes that I really am the one who speaks to you [*Heb* “And, look, your eyes see and the eyes of my brother Benjamin, that my mouth is the one speaking to you.”]. So tell [The perfect verbal form with the vav consecutive here expresses instruction.] my father about all my honor in Egypt and about everything you have seen. But bring my father down here quickly [*Heb* “and hurry and bring down my father to here.”]!”

Syndein/Thieme
The Voice

.
Now you see with your own eyes, and even my brother Benjamin sees, that it is really I who speak to you *even without an interpreter*. You must tell my father how honored I am here in Egypt. Tell him everything you’ve seen here. Hurry. Bring my father here.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and look, your eyes are seeing and the eyes of my brother Binyamin ^[Son of the right hand] given that my mouth is speaking to you, and you will tell to my father all my honor in Mitsrayim ^[Troubles] and all which you saw and you will hurry and you will bring down my father here,...

Concordant Literal Version
Context Group Version

.
And, look, your { pl } eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you { pl }. And you { pl } shall tell my father of all my public honor in Egypt, and of all that you { pl } have seen: and you { pl } shall hurry and bring down my father here.

Darby Translation
Emphasized Bible
English Standard Version
English Standard V. – UK

.
. .
And now your eyes see, and the eyes of my brother Benjamin see, that it is my mouth that speaks to you. You must tell my father of all my honour in Egypt, and of all that you have seen. Hurry and bring my father down here.”

Evidence Bible
Green’s Literal Translation
Jack Ballinger’s translation
Modern English Version

.
. .
“Your eyes and the eyes of my brother Benjamin see that it is my mouth that is speaking to you. You must tell my father of all my glory in Egypt and of all that you have seen, and you must hurry and bring my father down here.”

Modern KJV
NASB

.
Behold, your eyes see, and the eyes of my brother Benjamin see, that it is my mouth which is speaking to you. 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.”

New European Version
New King James Version
Owen’s Translation
Ron Snider’s Translation
Stuart Wolf’s Translation
Third Millennium Bible
Updated Bible Version 2.11
A Voice in the Wilderness
Webster’s Bible Translation
World English Bible
Young’s Literal Translation
Young’s Updated LT

.
. .
. .
. .
. .
. .
. .
. .
. .
. .
. .
“And lo, your eyes are seeing, and the eyes of my brother Benjamin, that it is my mouth which is speaking unto you; and you [all] have declared to my father all my

honour in Egypt, and all that you [all] have seen, and you [all] have hastened, and have brought down my father hither.”

The gist of this passage: Joseph points out that his brothers know who he is, they can see how he is honored, and they should convey this to their father, and then quickly bring their father down to Egypt.

Genesis 45:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
Literally, these two words mean <i>and behold</i> . An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> , or, <i>he realized [that]...</i> In Gen. 40:16, Owens translates this, <i>there were</i> .			
ʿēynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 nd person masculine plural suffix	Strong's #5869 (and #5871) BDB #744
râʾâh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>seeing; observing; understanding; a seer, perceiver</i>	feminine plural, Qal active participle	Strong's #7200 BDB #906

Translation: *Your eyes see [who I am]...* “You can see with your own eyes all that is here. You can see who I am; you recognize me now.”

Genesis 45:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿēynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual construct	Strong's #5869 (and #5871) BDB #744
ʾâch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 1 st person singular suffix	Strong's #251 BDB #26
Binʿyâmin (בִּנְיָמִן) [pronounced <i>bin-yaw-MIN</i>]	transliterated <i>Benjamin</i> , it means <i>son of [my] right hand</i>	masculine proper noun	Strong's #1144 BDB #122

Also spelled Binʿyâmîyn (בִּנְיָמִינ) [pronounced *bin-yaw-MEEN*].

Translation: ...along with the eyes of my brother Benjamin,... “Benjamin sees me; he recognizes me.”

Genesis 45:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 1 st person singular suffix	Strong's #6310 BDB #804
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>the one speaking, the one talking [and backed with action], the thing giving an opinion, the thing that is expounding, (making a formal speech, speaking out; promising, proposing, speaking kindly of, declaring, proclaiming, announcing)</i>	Piel participle with the definite article	Strong's #1696 BDB #180
’el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine plural suffix	Strong's #413 BDB #39

Translation: ...for my mouth is speaking to [all of] you. I am torn between two interpretations here. Is Joseph saying, “Read my lips and do what I have told you to do.” Or is he saying, “You know who I am. You can hear it in my voice”?

I think *The Voice* captured the translation the most accurately by inserting a few words: *Now you see with your own eyes, and even my brother Benjamin sees, that it is really I who speak to you even without an interpreter.* For most of their meetings, Joseph has spoken the Egyptian tongue and has had it interpreted for his brothers. But now, he is speaking to them directly.

Soon after I was first saved, I was introduced to the teaching of R. B. Thieme, Jr., which was (and still is) quite excellent. He placed a premium upon an accurate translation of the holy text, and that was the basis for a correct exegesis. Now, whereas I certainly agree with this view, I view roughly 90 translations of each verse, and sometimes, a translation which is not known for being word-for-word accurate, provides insight into the passage. That is the case for the translation called *the Voice*. I did not get what Joseph was saying, and threw out a couple of ideas; and then, when reading the *Voice*, their explanation seemed to have a ring of truth to it.²²

Over the years, I have found great insight which has come from the text of the Contemporary English Version or from *the Message* and even from *the Good News Bible*. I can find myself struggling over a group of very accurate translations, including my own, and then read a couple of paraphrased translations, and the meaning suddenly becomes clear.

²² The Amplified Bible, which came out long before *the Voice*, also points this out, translating v. 12: *Look! Your eyes see, and the eyes of my brother Benjamin see, that I am speaking to you [personally in your language and not through an interpreter].*

Now, when pulling together an entire doctrine, say on Soteriology, quoting *the Message* may not always be wise; but when it comes to understanding this or that passage, sometimes a paraphrased translation is of immeasurable value.

This is elliptical. Joseph could spend hours telling them of his glory and power, but he has no intention of doing so.²³ They can see with their own eyes; Benjamin can confirm this with his eyes what they are seeing; they can see it is their brother Joseph speaking to them. He is saying, *it is not for me to declare my wealth and prosperity; just tell our father what you see with your own eyes.*

Genesis 45:12 And, behold, your [plural] eyes see, and the eyes of my brother Benjamin [sees], that it is my mouth that speaks to you.

From this point forward, all of the 2nd person references are plural. So Joseph is now speaking directly to his brothers who are before him. It appears that they are not moving and not really responding. No doubt, they are still in shock and attempting to process this information, which is something that they do not fully understand.

This tells you something about Joseph's brain—he had to, on the fly, recalibrate a plan which he had already worked out in his head, because he had revealed himself to his brothers. and then familiarize them with his plan. The brothers do not appear to respond; not one of them says, “Okay, you got it, boss. We're off.” Instead, they are looking at Joseph like a cow at a new fence.

Joseph is saying, “Look at me with your eyes—can you see who I am? Listen to my voice; do you recognize it? Do you understand that I am speaking your language?”

Joseph recognizes that his brothers are still mentally and emotionally catching up to all that has happened and they very possibly have not heard a word that he has said, after, “Listen, I am Joseph, your brother.” Throughout all that has happened, Joseph has been considering whether to reveal himself to his brothers or not. He has considered what he would say, how he would reassure them; and he also considered never telling them. Joseph's mind is racing at 100 mph; and it is clear that his brothers are not quite keeping up with him.

When I was a teacher of mathematics, I saw this all of the time. Mathematics is a science which builds upon what has already been learned (when taught properly). When going through a multi-step process, I would watch the faces of my students. If I was on step 6 of a 10 step process and moving right along, I could see in the student's faces the ones which I had left behind. They could be stuck back on step 2 if I had done something in step 2 which they did not understand. In mathematics, even if I slow down at step 6 and slow down even more for step 7, this does not help of the students who are still back on step 2. They cannot get off step 2 because that mystified them. Their minds are unable to move ahead. In mathematics, when taught properly, everything proceeds logically; and it all builds; and it all makes sense. But when there is an intermediate step where you are lost, then there is nothing upon which to build; there is no foundation. You are back on step 2 and you cannot leave it.

Joseph's brothers (10 of them) are still catching up to where Joseph is and to what Joseph is saying. They all still remember what they did to Joseph; they remember what they said to him; they remember what they said to each other; they remember how they lied to their father for 20+ years. Each brother is mentally going through these historical events leading them to this point in their lives, leading them to the point where they fully understand that it is their younger brother Joseph standing before them, and all that they did brought him and them to this point.

Now, Benjamin, of the 11 brothers, would have been less confused by this, as he was about 10 when his older brother disappeared. He was not involved with this in any way; he did not lie to his father. So, Benjamin is with Joseph and what he is saying; the other brothers are working up from their past to this moment, trying to piece things together—unable to fully follow all that Joseph is saying.

²³ Bullinger points out Prov. 27:2 in support of this

In Joseph's mind, he has them all going back to Canaan, and then telling their father that he is still alive and that this son who is alive wants him to move to Egypt. However, the minds of his brothers are thinking about Joseph at age 17 and all that they did which resulted in him being sold into slavery. In their minds, they have not yet moved ahead to the present day, looking forward to future events, where Joseph is in his mind. Joseph is saying, "You need to return home, tell our father; then pack everything up and come down to Egypt to live." But at least 10 of his brothers are back at the point that Joseph said, "I am Joseph!" They are piecing together their memory of how Joseph was sold into slavery; what their part was in it; and the few brothers who may have gotten as far as, "[Hurry and go to my father and tell him...](#)" All of the brothers implied that Joseph had been killed by a wild animal. They handed over Joseph's bloody clothing; and then allowed their father to believe that Joseph was now dead. They knew better and they could have put Jacob's mind at ease, but they did not do that.

Furthermore, we know that these things are still on their minds because, when Joseph first placed all of them into prison, they all began to recall what they had done to Joseph and how that awful sin led them to this place in their lives. So, they have never let go of what they had done to Joseph; and the fact that they had to continue to lie to their father every day of their lives always kept these past events in the forefront of their thinking.

Let's look at this passage as a whole. Joseph has revealed himself to his brothers and he is now telling them what to do.

Gen. 45:9–12 "[Hurry and \[you all\] go up to my father and \[you all\] say to him, 'Thus says your son Joseph, God has made me lord of all Egypt. Come down to me; do not tarry. You shall dwell in the land of Goshen, and you shall be near me, you and your children and your children's children, and your flocks, your herds, and all that you have. There I will provide for you, for there are yet five years of famine to come, so that you and your household, and all that you have, do not come to poverty.'](#) And now your eyes see, and the eyes of my brother Benjamin see, that it is my mouth that speaks to you [all]."

(ESV; italics added)

"There are still 5 years of famine remaining; and you need to go back home, get our father; and then bring him and all of your families here to Egypt." is the gist of what Joseph tells his brothers.

Genesis 45:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	2 nd person masculine plural, Hiphil perfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 45:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (לֹל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
kâbôwd (כְּבוֹד) [pronounced kaw ^b -VODE]	<i>glory, honor</i> [with an emphasis upon <i>power, wealth</i> and/or <i>abundance</i>]	masculine singular adjective which sometimes acts as a noun; with the 1 st person singular suffix	Strong's #3519 BDB #458
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: You [all] will make known to my father all my splendor... Joseph repeats the orders because his brothers are still in shock. They are having a tough time wrapping their minds around what they are seeing here.

Joseph adds to this, "You will make known to my father all my wealth, all my power." He wants them to reassure his father that he is able to do what he promises to do.

Genesis 45:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (לֹל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'âsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	2 nd person masculine plural, Qal perfect	Strong's #7200 BDB #906

Translation: ...and all that you have seen. “Tell him all that you see,” Joseph tells them. He is encouraging them to look around, to take it all in, to have a description from 10 or 11 pairs of eyes.

Genesis 45:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâhar (מָהֵר) [pronounced <i>maw-HAHR</i>]	<i>to hasten, to hurry, to hustle, to make haste, to rush; its transitive use is to prepare quickly, to bring quickly, to do quickly</i>	2 nd person masculine plural, Piel perfect	Strong's #4116 BDB #554
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yârad (יָרַד) [pronounced <i>yaw-RAHD</i>]	<i>to cause to go down, to cause to come down, to bring down, to lead down</i>	2 nd person masculine plural, Hiphil perfect	Strong's #3381 BDB #432
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'âb (אָב) [pronounced <i>aw^b]</i>	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3
hênnâh (הֵנָּה) [pronounced <i>HAYN-naw</i>]	<i>hither, here</i>	adverb	Strong's #2008 BDB #244

Translation: Move quickly [now] and bring my father down here [to me].” He tells them to move out quickly now, to bring Jacob, their father, down to him.

Joseph asks them to look around them and take everything in—his majestic authority, his great wealth, his power and the respect given to him. Joseph wants them to take it all in, for them to recognize who he is and that he wants to care for them and their father.

Genesis 45:13 And you [all] will tell my father of all my glory in Egypt, and of all that you [all] have seen. And you [all] will hurry and [you all will] bring down my father here.”

All of the verbs in v. 13 are all the 2nd person plural, perfect tense. This means that the actions are being viewed as a whole; not as a process. There is no past, present and future tense in the Hebrew. Verbs are imperfect, perfect, or imperative. A perfect tense often refers to past events, but not exclusively. A perfect tense views an action from a distance; it sees an action as having been completed or as a simple event. It is the imperfect tense which views the action of a verb either as a process, an ongoing event, or a future event. Here, Joseph uses the perfect tense to refer to what his brothers will do in the future. Generally speaking, when the perfect tense is used for a future event, it is often with an attitude of certitude or certain expectation.

Joseph's brothers are to make known Joseph's position in Egypt; that God has greatly blessed him there in Egypt. Joseph is not simply wealthy; he is powerful. What has happened to him is quite difficult for any of his brothers to imagine.

Then the brothers take something of an emotional break, initiated by Joseph:

Chapter Outline

Charts, Graphics and Short Doctrines

Brotherly Affection

And so he falls upon necks of Benjamin his brother and so he weeps and Benjamin wept upon his necks. And so he kisses to all his brothers and so he weeps upon them. And after that have talked his brothers with him.

Genesis
45:14–15

He fell upon the neck of Benjamin, his brother, and he wept; so also Benjamin wept upon his neck. And he kissed all of his brothers and he wept while embracing them [lit., *wept upon them*]. After that, his brothers talked with him.

Joseph embraced his brother Benjamin and he wept; and Benjamin wept as well. Joseph embraced all of his brothers and wept while doing so. After that, his brothers talked with him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he falls upon necks of Benjamin his brother and so he weeps and Benjamin wept upon his necks. And so he kisses to all his brothers and so he weeps upon them. And after that have talked his brothers with him.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And he fell upon the neck of Benjamin his brother, and wept; and Benjamin wept upon his neck. And he kissed all his brothers, and wept over them; and afterward his brothers discoursed with him.
Targum (Pseudo-Jonathan)	And he bowed himself upon his brother Benjamin's neck, and wept; because it would be that the house of holiness should be builded in the portion of Benjamin, and be twice destroyed: and Benjamin wept upon Joseph's neck, because he saw that the tabernacle of Shiloh would be in the portion of Joseph and be destroyed. And he kissed all his brethren, and wept over them, because he saw that the sons of his people would be brought into bondage. And afterward his brethren discoursed with him.
Revised Douay-Rheims	And falling upon the neck of his brother Benjamin, he embraced him and wept: and Benjamin in like manner wept also on his neck. And Joseph kissed all his brethren, and wept upon every one of them: after which they were emboldened to ,peak to him.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	He fell on his brother Benjamin's neck, and wept, and Benjamin wept on his neck. He kissed all his brothers, and wept on them. After that his brothers talked with him.
Plain English Aramaic Bible	.
Peshitta (Syriac)	Then he fell upon his brother Benjamins neck and wept; and Benjamin wept upon his neck. Moreover he kissed all his brothers and wept upon them; and after that, his brothers talked with him.

Septuagint (Greek)	And he fell on his brother Benjamin's neck, and wept on him; and Benjamin wept on his neck. And he kissed all his brethren, and wept on them; and after these things his brethren spoke to him.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then, weeping, he took Benjamin in his arms, and Benjamin himself was weeping on Joseph's neck. 15 Then he gave a kiss to all his brothers, weeping over them; and after that his brothers had no fear of talking to him.
Easy English	.
Easy-to-Read Version–2006	.
Easy-to-Read Version–2008	.
International Children's B.	Then Joseph hugged his brother Benjamin and cried. And Benjamin cried also. Then Joseph kissed all his brothers. He cried as he hugged them. After this, his brothers talked with him.
God's Word™	He threw his arms around his brother Benjamin and cried with Benjamin, who was crying on his shoulder. He kissed all his brothers and cried with them. After that his brothers talked with him.
Good News Bible (TEV)	He threw his arms around his brother Benjamin and began to cry; Benjamin also cried as he hugged him. Then, still weeping, he embraced each of his brothers and kissed them. After that, his brothers began to talk with him.
The Message	Then Joseph threw himself on his brother Benjamin's neck and wept, and Benjamin wept on his neck. He then kissed all his brothers and wept over them. Only then were his brothers able to talk with him.
Names of God Bible	.
NIRV	.
New Simplified Bible	Then he fell on his brother Benjamin's neck (hugged his brother) and wept, and Benjamin wept on his neck. (Acts 20:37) He kissed all his brothers and wept on them. Afterward his brothers talked with him.

Thought-for-thought translations; paraphrases:

Common English Bible	He threw his arms around his brother Benjamin's neck and wept, and Benjamin wept on his shoulder. He kissed all of his brothers and wept, embracing them. After that, his brothers were finally able to talk to him.
Contemporary English V.	Joseph and Benjamin hugged each other and started crying. Joseph was still crying as he kissed each of his other brothers. After this, they started talking with Joseph.
The Living Bible	Then, weeping with joy, he embraced Benjamin and Benjamin began weeping too. And he did the same with each of his brothers, who finally found their tongues!
New Berkeley Version	.
New Century Version	Then Joseph hugged his brother Benjamin and cried, and Benjamin cried also. And Joseph kissed all his brothers and cried as he hugged them. After this, his brothers talked with him.
New Life Version	.
New Living Translation	Weeping with joy, he embraced Benjamin, and Benjamin did the same. Then Joseph kissed each of his brothers and wept over them, and after that they began talking freely with him.

Partially literal and partially paraphrased translations:

American English Bible	[Well, after that], he fell on his brother Benjamin's neck and cried, and Benjamin cried on his neck. Then he kissed all his brothers and cried over them, and his brothers [were finally able to] speak to him.
Beck's American Translation	.
International Standard V	Then he threw his arms around Benjamin [Lit. <i>he collapsed on Benjamin's neck</i>] and wept as they embraced [Lit. <i>as Benjamin wept on his neck</i>]. He kissed all of his brothers and wept with them, too, and then his brothers were able to talk with him.
New Advent (Knox) Bible	With that, he threw his arms round Benjamin's neck, in tears; Benjamin, too, wept as he clung to him. Then Joseph kissed all his brethren in turn, and wept over them, till at last they found courage to speak to him.
Revised Knox Bible	.
Today's NIV	.
Translation for Translators	Then he threw his arms around his <i>younger</i> brother Benjamin's neck and cried. And Benjamin hugged him and cried. And then as he kissed his older brothers <i>on their cheeks</i> , he cried. After that, his brothers started to talk with him.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to fall on his brother Ben-jamin's neck, and was to weep, and Ben-jamin is to have wept on his neck. He was to kiss his brothers, and was to weep. Afterwards his brothers are to have spoke.
Conservapedia	.
Ferrar-Fenton Bible	Then he fell upon the necks of his brothers and wept, and Benjamin wept upon his neck. He also kissed all his brothers, and wept over them, and afterwards his brothers conversed with him.
God's Truth (Tyndale)	.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	Then he threw his arms around his brother Benjamin and wept, and Benjamin embraced him, weeping. And he kissed all his brothers and wept over them. Afterward his brothers talked with him.
NIV – UK	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	Thereupon he flung himself on the neck of his brother Benjamin and wept, and Benjamin wept in his arms. Joseph then kissed all his brothers, crying over each of them; and only then were his brothers able to talk with him.
New American Bible (2011)	.
New Jerusalem Bible	Then throwing his arms round the neck of his brother Benjamin he wept; and Benjamin wept on his shoulder. He kissed all his brothers, weeping on each one. Only then were his brothers able to talk to him.
New RSV	.
Revised English Bible	He threw his arms round his brother Benjamin and wept, and Benjamin too embraced him weeping. He then kissed each of his brothers and wept over them; after that his brothers were able to talk with him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible exeGeses companion Bible	. And he falls on the neck of his brother Ben Yamin and weeps; and Ben Yamin weeps on his neck: and he kisses all his brothers and weeps on them: and after that his brothers word with him.
Hebraic Roots Bible Israeli Authorized Version JPS (Tanakh—1985)	. . With that he embraced his brother Benjamin around the neck and wept, and Benjamin wept on his neck. He kissed all his brothers and wept upon them; only then were his brothers able to talk to him.
Kaplan Translation	[With that, Joseph] fell on the shoulders of his brother Benjamin, and he wept. Benjamin [also] wept on [Joseph's] shoulders. [Joseph] then kissed all his brothers and wept on their [shoulders]. After that, his brothers conversed with him.
Orthodox Jewish Bible	And he fell upon the neck of Binyamin achiv, and wept; and Binyamin wept upon his neck. Moreover he kissed all his achim, and wept upon them; and after that his achim talked with him.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> The Expanded Bible	. Then Joseph ·hugged [^L fell on the neck of] his brother Benjamin and cried, and Benjamin cried ·also [^L on his neck]. And Joseph kissed all his brothers and cried ·as he hugged them [^L over them]. After this, his brothers talked with him.
Kretzmann's Commentary	And he fell upon his brother Benjamin's neck and wept; and Benjamin wept upon his neck. Having relieved his heart of its pent-up emotion in this manner, Joseph now greeted, first of all, his brother Benjamin, as was to be expected after a separation of more than twenty years. Moreover, he kissed all his brethren, and wept upon them, while they were in his embrace; and after that his brethren talked with him, having now gained the assurance that Joseph did not intend to take revenge upon them, but that his love had forgotten all the wrong committed by them.
NET Bible®	Then he threw himself on the neck of his brother Benjamin and wept, and Benjamin wept on his neck. He kissed all his brothers and wept over them. After this his brothers talked with him.
Syndein/Thieme The Voice	. With that he fell upon his brother Benjamin's neck. They embraced, and both wept. Then he kissed all of his brothers <i>one by one</i> , cried on their <i>shoulders as well</i> , and after that they talked for a time together.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he fell upon the back of the neck of Binyamin ^[Son of the right hand] his brother and he wept and Binyamin ^[Son of the right hand] wept upon the back of his neck, and he kissed all his brothers and he wept upon them and afterward his brothers spoke with him,...
Concordant Literal Version	.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.

Green's Literal Translation	.
Jack Ballinger's translation	.
Modern English Version	Then he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck. Moreover he kissed all his brothers and wept on them. After that his brothers talked with him.
Modern KJV	.
NASB	.
New European Version	.
New King James Version	.
Owen's Translation	.
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And he falls on the neck of Benjamin his brother, and weeps, and Benjamin has wept on his neck; and he kisses all his brothers, and weeps over them; and afterwards have his brothers spoken with him.

The gist of this passage: Joseph falls on the neck of his younger brother Benjamin and weeps; and he weeps over his other brothers as well. After all this has been said, Joseph and his brothers chat for a time.

Genesis 45:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
nâphal (לָפַל) [pronounced naw-FAHL]	to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert	3 rd person masculine singular, Qal imperfect	Strong's #5307 BDB #656
‘al (עַל) [pronounced gah]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5920, #5921 BDB #752
tsavvâ'ym (צַוְּאִים) [pronounced tzahv-vawr-EEM]	neck, back of neck	masculine plural construct	Strong's #6677 BDB #848
There are three alternate spellings.			
Although Owens has masculine singular construct, this looks to be a plural instead.			
Bin ^e yâmin (בִּנְיָמִן) [pronounced bin-yaw-MIN]	transliterated Benjamin, it means son of [my] right hand	masculine proper noun	Strong's #1144 BDB #122

Genesis 45:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āch (אָח) [pronounced awhk]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: *He fell upon the neck of Benjamin, his brother, and he wept;...* At this point, before his brothers do what Joseph has told them to do, Joseph embraced Benjamin, his brother, and he wept.

Joseph felt closest to Benjamin, who was his brother through his father and mother, and was also his baby brother. He first seizes Benjamin and they both cry a great deal over the lost years and their familia love for one another. Joseph then kisses his brothers, a custom of those days, and during the visit is when Joseph found out more about their trips home and exactly what Jacob had said and exactly how he was.

Genetically, the person that we are most alike in this world is our brother (s) and sister (s). They are the only other people in this world who have the same genetic donors as we do. We are closer genetically to our siblings than we are to either parent.

Genesis 45:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
bākāh (בָּכָה) [pronounced baw-KAW]	<i>to weep [for] (in grief, humiliation, or joy), to weep [bitterly], to weep upon [i.e., to embrace and week], to cry [for], to bewail</i>	3 rd person masculine singular, Qal imperfect	Strong's #1058 BDB #113
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
Bin ^e yāmin (בִּנְיָמִן) [pronounced bin-yaw-MIN]	transliterated <i>Benjamin</i> , it means <i>son of [my] right hand</i>	masculine proper noun	Strong's #1144 BDB #122
bākāh (בָּכָה) [pronounced baw-KAW]	<i>to weep [for] (in grief, humiliation, or joy), to weep [bitterly], to weep upon [i.e., to embrace and week], to cry [for], to bewail</i>	3 rd person masculine singular, Qal perfect	Strong's #1058 BDB #113
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
tsavvâ'ryim (צַוְאֵי) [pronounced tzahv-vaw-EEM]	<i>neck, back of neck</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #6677 BDB #848

Genesis 45:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
There are three alternate spellings.			

Translation: ...so also Benjamin wept upon his neck. Benjamin also wept. We do not know the difference in age, but given what we will find out about Benjamin's children, he was probably around age 10 when Joseph was taken into slavery.

Genesis 45:14 And he [Joseph] fell upon his brother Benjamin's neck and wept. And Benjamin wept upon his neck.

Benjamin is Joseph's only full brother; and he had nothing to do with selling Joseph into slavery. Their mother died giving birth to Benjamin. Benjamin is the only brother who did not look to harm him (although Reuben made a half-hearted effort to preserve Joseph's life).

For all of this time, Joseph has kept his emotions in check; and when he began to tear up, he would step away into another room, where he would compose himself. But now, he allows his own emotions a release in front of his brothers (he dismissed his household already, as he did not want his servants to view him crying).

This brief emotional interlude allows his brothers to begin to absorb all that has happened and to process this information, along with what Joseph is calling upon them to do.

Have you ever said, "What?" to a person, and then, immediately afterward, realize that you actually heard and understood what they said? I believe that, when Joseph stopped talking about what they needed to do, that allowed the brothers to catch up to him, mentally (and emotionally). After being frozen in time, thinking about selling Joseph into slavery, their minds returned to them and they actually heard the other things which Joseph had said—it just took some time for it all to register with them.

Genesis 45:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâshaq (נשק) [pronounced naw-SHAHK]	<i>to kiss, to passionately kiss, to kiss with great emotion; to touch, to have close contact with</i>	3 rd person masculine singular, Piel imperfect	Strong's #5401 BDB #676
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כָּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'achîym (אחִיִּם) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: *And he kissed all of his brothers...* This verb can mean *to kiss* and it can mean *to have close contact with* (as an embrace would be). Every culture is different in how it expresses brotherly affection. I would just as soon not kiss my own brothers.

Genesis 45:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bâkâh (בָּכָה) [pronounced baw-KAW]	<i>to weep [for] (in grief, humiliation, or joy), to weep [bitterly], to weep upon [i.e., to embrace and weep], to cry [for], to bewail</i>	3 rd person masculine singular, Qal perfect	Strong's #1058 BDB #113
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine plural suffix	Strong's #5920, #5921 BDB #752

Translation: *...and he wept while embracing them* [lit., *wept upon them*]. Apparently Joseph embraced all of his brothers and wept while doing so.

Genesis 45:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'achărêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
These two words together literally mean <i>after so</i> ; however, they appear to mean <i>afterward, afterwards, after these things, after this, [and] after that</i> . See Gen. 15:14 23:19 25:26 Lev. 14:36 Deut. 21:13 1Sam. 10:5.			
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine plural, Piel perfect	Strong's #1696 BDB #180

Genesis 45:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾachîym (אחִיִּם) [pronounced <i>awhk-EEM</i>]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
ʾêth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix	Strong's #854 BDB #85

Translation: *After that, his brothers talked with him.* Before the brothers left, they spent some time talking.

Genesis 45:15 *And he kissed all his brothers, and wept upon them. And afterwards his brothers talked with him.*

Joseph, manifesting great grace and recognizing what God has done in his life, despite what his brothers intended for him, enjoys the company of his brothers.

His brothers have mentally and emotionally caught up to where Joseph is, and now they are all able to talk with one another. However, what they had to say was not really all that important. What Joseph had to say to them at the beginning—that is important, even today, 4000 years later.

Chapter Outline

Charts, Graphics and Short Doctrines

Pharaoh Invites All of Joseph's Family to Live in Egypt

And the voice was heard in a house of Pharaoh, to say, “Have come brothers of Joseph.” And so he is good in [two] eyes of Pharaoh and in [two] eyes of his servants.

Genesis
45:16

This report [lit., *the voice*] was heard in the house of Pharaoh, saying, “The brothers of Joseph have come.” Therefore, [this thing] is good in the eyes of Pharaoh and in the eyes of his servants.

It was reported to the house of Pharaoh that Joseph’s brothers have come. Therefore, this was a good thing, in the estimation of Pharaoh and his servants.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And the voice was heard in a house of Pharaoh, to say, “Have come brothers of Joseph.” And so he is good in [two] eyes of Pharaoh and in [two] eyes of his servants.

Dead Sea Scrolls
Targum of Onkelos
Jerusalem targum
Targum (Onkelos)

.
. .
.

And a voice was heard in the house of Pharaoh, saying, The brothers of Joseph are come. And it was pleasing in the eyes of Pharaoh, and in the eyes of his servants.

Targum (Pseudo-Jonathan)	And a voice was heard in the royal house of Pharaoh, saying, The brothers of Joseph are come. And the thing was pleasing in the eyes of Pharaoh, and in the eyes of his servants.
Revised Douay-Rheims	And it was heard, and the fame was abroad in the king's court: The brethren of Joseph are come: and Pharaoh with all his family was glad.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	The report of it was heard in Pharaoh's house, saying, "Yoseph's brothers have come." It pleased Pharaoh well, and his servants.
Plain English Aramaic Bible	.
Peshitta (Syriac)	And the news of their meeting was reported in Pharaoh's house, saying, Joseph's brothers are come; and the news pleased Pharaoh well, and his servants.
Septuagint (Greek)	And the report was carried into the house of Pharaoh, saying, Joseph's brethren are come; and Pharaoh was glad, and his household.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And news of these things went through Pharaoh's house, and it was said that Joseph's brothers were come; and it seemed good to Pharaoh and his servants.
Easy English	.
Easy-to-Read Version–2006	Pharaoh learned that Joseph's brothers had come to him. This news spread throughout Pharaoh's house. Pharaoh and his servants were very excited!
Easy-to-Read Version–2008	.
International Children's B.	The king of Egypt and his officers learned that Joseph's brothers had come. And they were very happy about this.
God's Word™	Pharaoh Invites Jacob's [Israel's] Family to Live in Egypt When Pharaoh's household heard the news that Joseph's brothers had come, Pharaoh and his officials were pleased.
Good News Bible (TEV)	.
<i>The Message</i>	The story was reported in Pharaoh's palace: "Joseph's brothers have come." It was good news to Pharaoh and all who worked with him.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	Joseph's brothers return for Jacob When Pharaoh's household heard the message "Joseph's brothers have arrived," both Pharaoh and his servants were pleased.
Contemporary English V.	.
The Living Bible	The news soon reached Pharaoh—"Joseph's brothers have come"; and Pharaoh was very happy to hear it, as were his officials.
New Berkeley Version	.
New Century Version	When the king of Egypt and his officers learned that Joseph's brothers had come, they were very happy.
New Life Version	.
New Living Translation	Pharaoh Invites Jacob to Egypt The news soon reached Pharaoh's palace: "Joseph's brothers have arrived!" Pharaoh and his officials were all delighted to hear this.

Partially literal and partially paraphrased translations:

American English Bible	Well, the report of this was carried to the house of Pharaoh, for he was told, 'Joseph's brothers have come.' And this made Pharaoh and his household very happy.
Beck's American Translation	.
International Standard Version	Pharaoh is Pleased As soon as the news reached Pharaoh's palace that Joseph's brothers had arrived, Pharaoh and his servants were ecstatic.
New Advent (Knox) Bible	.
Revised Knox Bible	.
Today's NIV	.
Translation for Translators	The king invited Joseph's family to come and live in Egypt Someone went to the palace and told the news that Joseph's brothers had come. The king and all his officials were pleased.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The loud noise is to have been heard in Pharaoh's house, to the intent: Joseph's brothers are to have come. It was to be pleasing in the eye of Pharaoh, a pleasing in his eye, and in the eye of his servants.
Conservapedia	.
Ferrar-Fenton Bible	And a report was communicated to the Palace of Pharaoh saying, "Joseph's brothers have come !" and it was good in the eyes of Pharaoh, and of his ministers.
God's Truth (Tyndale)	And when the tidings was come unto Pharaoh's house that Joseph's brethren were come, it pleased Pharaoh well and all his servants.
HCSB	The Return for Jacob When the news reached Pharaoh's palace, "Joseph's brothers have come," Pharaoh and his servants were pleased.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	Then the report was heard [in] the house of Pharaoh, saying, "Joseph's brothers have come." And it pleased Pharaoh and his servants.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	When the commotion was heard in Pharaoh's house—"Joseph's brothers have come!"—it was good in the eyes of Pharaoh and his servants, So Pharaoh said to Joseph, "Say to your brothers: 'Do this! Load your animals and go to the land of Canaan. V. 17 is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The news spread through Pharaoh's house, "Joseph's brothers are here," and the news pleased both Pharaoh and his officials.
The Heritage Bible	And the sound was heard attentively in Pharaoh's house, saying, Joseph's brothers have come, and it was good in the eyes of Pharaoh, and his servants.
New American Bible (2002)	.
New American Bible (2011)	The news reached Pharaoh's house: "Joseph's brothers have come." Pharaoh and his officials were pleased.
New Jerusalem Bible	News reached Pharaoh's palace that Joseph's brothers had come, and Pharaoh was pleased to hear it, as were his servants.
New RSV	.
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The report of this reached Pharaoh's house: "Yosef's brothers have come"; and Pharaoh and his servants were pleased.
exeGeses companion Bible	And the voice thereof becomes heard in the house of Paroh, saying, The brothers of Yoseph have come! - and it well-pleases the eyes of Paroh and the eyes of his servants.
Hebraic Roots Bible	And the report was heard in Pharaoh's house, saying, The brothers of Joseph have come. And it was good in the eyes of Pharaoh and in the eyes of his servants.
Israeli Authorized Version JPS (Tanakh—1985)	.
Kaplan Translation	The news reached Pharaoh's palace: "Joseph's brothers have come." Pharaoh and his courtiers were pleased.
Orthodox Jewish Bible	News spread to Pharaoh's palace that Joseph's brothers had shown up. Pharaoh and his advisors were pleased.
	And the news thereof was heard in Bais Pharaoh saying, Achei Yosef are come; and it pleased Pharaoh well, and his avadim.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	When the king of Egypt and his ·officers [servants] ·learned [^L heard the report] that Joseph's brothers had come, ·they were very happy [^L it was good in their eyes].
Kretzmann's Commentary	Verses 16-28 Jacob invited to Egypt And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come. The news reached the royal palace very soon. And it pleased Pharaoh well and his servants, which shows the high regard that Joseph enjoyed; for all nomadic tribes, including the Hebrews, were despised by the Egyptians. The latter fact was forgotten in the universal joy.
NET Bible®	Now it was reported [<i>Heb</i> "and the sound was heard."] in the household of Pharaoh, "Joseph's brothers have arrived." It pleased [<i>Heb</i> "was good in the eyes of."] Pharaoh and his servants.
Syndein/Thieme	.
The Voice	The news spread to Pharaoh's house that Joseph's brothers had come. When Pharaoh and <i>his other</i> advisors heard, they were pleased.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the voice was heard in the house of Paroh ^[Great house] saying, the brothers of Yoseph ^[Adding] came, and he was well in the eyes of Paroh ^[Great house] and in the eyes of his servants,...
	<i>Footnote: - The prefix "in" appears to be missing before the word "house."</i>
Concordant Literal Version	And a voice is heard in Pharaoh's house, saying, "Come have the brothers of Joseph. And good is it in the eyes of Pharaoh and in the eyes of his servants.
Context Group Version	And the report was heard in Pharaoh's house, saying, Joseph's brothers have come: and it pleased Pharaoh well, and his slaves.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	When the report was heard in Pharaoh's house, "Joseph's brothers have come," it pleased Pharaoh and his servants.
English Standard V. – UK	.

Evidence Bible	.
Green's Literal Translation	And the report was heard in Pharaoh's house, saying, The brothers of Joseph have come. And it was good in the eyes of Pharaoh and in the eyes of his servants.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	Now when the news was heard in Pharaoh's house that Joseph's brothers had come, it pleased Pharaoh and his servants.
New European Version	The Plans to Bring Jacob to Egypt The report of it was heard in Pharaoh's house, saying, Joseph's brothers have come. It pleased Pharaoh well, and his servants.
New King James Version	.
Owen's Translation	.
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	And the fame of this was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And the sound has been heard in the house of Pharaoh, saying, "Come have the brothers of Joseph." And it is good in the eyes of Pharaoh, and in the eyes of his servants.

The gist of this passage: Pharaoh hears that Joseph's brothers have come to him, and he is pleased with that, as are his personal servants and staff.

Genesis 45:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qôwl (לוֹק) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the definite article	Strong's #6963 BDB #876
shâma' (שָׁמַע) [pronounced <i>shaw-MAHG</i>]	<i>to be heard; to be regarded, to be cared for; to be heard and answered; to render obedience, to obey; to be understood</i>	3 rd person masculine singular, Niphal imperfect	Strong's #8085 BDB #1033
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: This report [lit., the voice] was heard in the house of Pharaoh,... What was going on was reported to those in the house of Pharaoh.

The proximity of Joseph's and Pharaoh's houses are unknown. Were the servants outside of Joseph's house aware of what was going on, and then passed that along to their ruler?

Again we have the word qôwl (קוֹל) [pronounced *kohl*] and it means *voice, sounds* but not necessarily words. However, it can mean articulated speech, which it does here.²⁴ It is reasonable to translate this *report, news* and some Bibles translate this simply as *voice* in this passage.

Genesis 45:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person plural, Qal perfect	Strong's #935 BDB #97
'achîym (אֲחִיִּים) [pronounced <i>awhk-EEM</i>]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural construct	Strong's #251 BDB #26
Yôwçêph (יוֹסֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Translation: ...saying, "The brothers of Joseph have come." It appears to have been announced, somehow, that Joseph's brothers were with him in his home.

Up until now, no one really knew who these scruffy eleven individuals were that Joseph was unusual towards. Certainly there were rumors and questions around the palace as to what was going on and why would someone like Joseph have a cup hidden on an innocent man's donkey and then call him back to accuse him of stealing. It was very unusual behavior for Joseph. Suddenly, all of this falls into place for Pharaoh and his servants. Furthermore, they are vicariously thrilled at Joseph's reunion with his family. As Jesus Christ returned from the dead and in the 2nd advent will be reunited with the nation Israel, his brothers in the flesh, so was Joseph reunited with his own brothers after he had been, for all intents and purposes, dead in their eyes.

Genesis 45:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

²⁴ See also Gen. 3:17 4:23 Ex. 3:18 4:19 etc.

Genesis 45:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâṭab (יָטַב) [pronounced yaw-TA ^{BV}]	<i>to be good [well, commendable, pleasing]; to do good [well, commendably], to make glad, to make a thing good</i>	3 rd person masculine singular, Qal imperfect	Strong's #3190 BDB #405
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿîynêy (עֵינַי) [pronounced gee-NAY]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual construct	Strong's #5869 (and #5871) BDB #744
Together, the bēyth preposition and the construct form ʿîynêy (עֵינַי) [pronounced gee-NAY], literally mean <i>in the eyes of</i> ; it can be understood to mean <i>in the opinion of, in the thinking of, in the estimation of</i> ; as ____ sees things to be, in the sight of.			
par ^e ôh (פַּרְעֹה) [pronounced pah ^r -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿîynêy (עֵינַי) [pronounced gee-NAY]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual construct	Strong's #5869 (and #5871) BDB #744
Together, the bēyth preposition and the construct form ʿîynêy (עֵינַי) [pronounced gee-NAY], literally mean <i>in the eyes of</i> ; it can be understood to mean <i>in the opinion of, in the thinking of, in the estimation of</i> ; as ____ sees things to be, in the sight of.			
ʿēbādîym (עֲבָדָיִם) [pronounced ē ^b -vaw-DEEM]	<i>slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: Therefore, [this thing] is good in the eyes of Pharaoh and in the eyes of his servants. This was a very good thing, in the estimation of Pharaoh and his servants.

Everything that we have heard so far concerning this pharaoh sounds wonderful. He promotes Joseph over Egypt because of Joseph's leadership ability and his character, not because he is a relative, a friend, or a political favor to be paid off. He gives Joseph full authority and backs off of the decisions which Joseph makes. And here, Pharaoh and his servants are happy for Joseph and the reunion that he is having with his family.

Genesis 45:16 And the report was heard in Pharaoh's house, saying, Joseph's brothers have come. And it was good in the eyes of Pharaoh, and of his servants.

Joseph has been a man of great honor; and the Pharaoh, who respected him and appreciated him, was glad to hear of his family and that the rest of his family would come to see him.

Joseph has saved the Egyptians; they have life because of Joseph. All that he has done has been good; so it makes sense that Pharaoh would be in favor of more people like him coming into Egypt.

It does not appear that anyone knew who these men were or what was going on until now. Joseph's servants may have had an inkling that this group of men were special to Joseph, but they probably had no idea why. Joseph kept telling them to do things that did not make sense (many people read these chapters today and not understand why Joseph did what he did).

A Brief Review of Genesis 45:12–16: So far, in Gen. 45, Joseph has revealed himself to his brothers. They were somewhat shocked as he began to tell them what he wanted them to do. He gave them divine viewpoint, that God placed him here in Egypt for the benefit of preserving the family. However, it is not clear just how many of his brothers were able to concentrate on what Joseph was saying. Once he revealed who he was, that would have had 10 of his brothers remembering events of 20+ years ago and their part in the enslavement of Joseph. In the first 11 verses, Joseph lays out his entire plan to preserve his family and it is my guess that only Benjamin heard everything (as he had no reason to experience guilt).

By v. 12, Joseph recognizes that his brothers are deep in thought. Therefore, he summarizes his proposal:

Gen. 45:12–13 *And now your eyes see, and the eyes of my brother Benjamin see, that it is my mouth that speaks to you. You must tell my father of all my honor in Egypt, and of all that you have seen. Hurry and bring my father down here.*" (ESV)

The emotional impact also catches up to Joseph, so he allows himself to be emotional in front of his brothers (something which he had hid before).

Gen. 45:14–15 *Then he fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck. And he kissed all his brothers and wept upon them. After that his brothers talked with him.* (ESV)

My guess is, 10 of his brothers continued to be wary of Joseph's big reveal here. They believed it; but they were suspicious of Joseph and his motives; and many of them suspected that he would, at some time in the future, take revenge on them.

Joseph would have filed an official report with Pharaoh, to let him know what was going on:

Gen. 45:16 *When the report was heard in Pharaoh's house, "Joseph's brothers have come," it pleased Pharaoh and his servants.* (ESV)

Prior to this, these men were just some people from Canaan that Joseph appeared to have taken an interest in.

We now move from Joseph and his brothers to Joseph speaking with Pharaoh.

And so says Pharaoh unto Joseph, “Say unto your brothers, ‘This do: load your beast and depart toward a land of Canaan. And take your father and your houses and come unto me and let me give to you [all] goodness of a land of Egypt. And eat [all of you] fat of the land.’

Genesis
45:17–18

Pharaoh said to Joseph, “Say to your brothers, ‘This [is what I want you to] do: load your animals and depart for the land of Canaan. Then take your father and [all that is in] your houses and come to me and allow me to give you the best of the land of Egypt. Also, you will eat of the abundance of the land.’

Pharaoh spoke to Joseph, “Say this to your brothers: ‘This is what I want you to do: load up your animals and depart for Canaan. Then take your father and all that belongs to you and come to me and let me give you the best of the land of Egypt. Also, you will eat from the abundance of this land.’

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Pharaoh unto Joseph, “Say unto your brothers, ‘This do: load your beast and depart toward a land of Canaan. And take your father and your houses and come unto me and let me give to you [all] goodness of a land of Egypt. And eat [all of you] fat of the land.’
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And Pharaoh said to Joseph, Tell my brethren, Do this; lade your beasts and go; carry into the land of Kanaan; and take your father and the men of your house and come to me, and I will give you the good of the land of Mizraim, and you shall eat the good of the land.
Targum (Pseudo-Jonathan)	And he said to Joseph, Tell thy brethren, Do this. Lade your beasts, and go, carry into the land of Kanaan; and take your father and the men of your house, and come to me, and I will give you the best of what is desirable in the land of Mizraim, and you shall eat the fat of the land.
Revised Douay-Rheims	And he spoke to Joseph that he should give orders to his brethren, saying: Load your beasts, and go into the land of Chanaan. And bring away from thence your father and kindred, and come to me: and I will give you all the good things of Egypt, that you may eat the marrow of the land.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Pharaoh said to Yoseph, "Tell your brothers, 'Do this. Load your animals, and go, travel to the land of Canaan. Take your father and your households, and come to me, and I will give you the good of the land of Egypt, and you will eat the fat of the land.'
Plain English Aramaic Bible	.
Peshitta (Syriac)	And Pharaoh said to Joseph, Say to your brothers, Do this: load your beasts with wheat, and go, and carry it to the land of Canaan; 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 of the fat of the land.
Septuagint (Greek)	And Pharaoh said to Joseph, Say to your brethren, Do this; fill your wagons, and depart into the land of Chanaan. And take up your father, and your possessions, and come to me; and I will give you of all the goods of Egypt, and you shall eat the marrow of the land.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Easy English	. Pharaoh said to Joseph, 'Tell your brothers to do this. Tell them to load their animals. And tell them to go back to the country called Canaan. Let them fetch their father and let them fetch the people in their *households. And let them come to me. I will give to them the best part of this country, Egypt. They shall eat the best food that the land in Egypt produces.
Easy-to-Read Version–2006	.
Easy-to-Read Version–2008	.
International Children's B. <i>God's Word</i> TM	. So Pharaoh said to Joseph, "Say to your brothers, 'Load up your animals, and go back to Canaan. Take your father and your families, and come to me. I will give you the best land in Egypt. Then you can enjoy the best food in the land.'
Good News Bible (TEV)	He said to Joseph, "Tell your brothers to load their animals and to return to the land of Canaan. Let them get their father and their families and come back here. I will give them the best land in Egypt, and they will have more than enough to live on.
<i>The Message</i>	.
Names of God Bible NIRV	. Pharaoh said to Joseph, "Here's what I want you to tell your brothers. Say to them, 'Load your animals. Return to the land of Canaan. Bring your father and your families back to me. I'll give you the best land in Egypt. You can enjoy all the good things in the land.'
New Simplified Bible	The king said to Joseph: »Tell your brothers to load their animals and to return to the land of Canaan. »Have them get their father and their families and come back here. I will give them the best of the land in Egypt. They will have more than enough to live on.

Thought-for-thought translations; paraphrases:

Common English Bible	Pharaoh said to Joseph, "Give your brothers these instructions: Load your pack animals and go back to the land of Canaan. Get your father and your households and come back to me. Let me provide you with good things from the land of Egypt so that you may eat the land's best food.
Contemporary English V.	So the king said to Joseph: Tell your brothers to load their donkeys and return to Canaan. Have them bring their father and their families here. I will give them the best land in Egypt, and they can eat and enjoy everything that grows on it.
The Living Bible	Then Pharaoh said to Joseph, "Tell your brothers to load their pack animals and return quickly to their homes in Canaan, and to bring your father and all of your families and come here to Egypt to live. Tell them, 'Pharaoh will assign to you the very best territory in the land of Egypt. You shall live off the fat of the land!'
New Berkeley Version	.
New Century Version	So the king said to Joseph, "Tell your brothers to load their animals and go back to the land of Canaan and bring their father and their families back here to me. I will give them the best land in Egypt, and they will eat the best food we have here.
New Life Version	.
New Living Translation	Pharaoh said to Joseph, "Tell your brothers, 'This is what you must do: Load your pack animals, and hurry back to the land of Canaan. Then get your father and all of your families, and return here to me. I will give you the very best land in Egypt, and you will eat from the best that the land produces.'"

Partially literal and partially paraphrased translations:

American English Bible	Then Pharaoh said to Joseph: 'Tell your brothers to [get] wagons and return to the land of Canaan to get their father and all their possessions, and come to me. I will give them all the good things of Egypt, and they will eat from the [best] of our land.
Beck's American Translation	.
International Standard V	Pharaoh told Joseph, "Be sure to tell your brothers, 'Do this: load up your livestock, go back to the land of Canaan, get your father and your households, and come back to me. I'll give you the best of the land of Egypt and you can live off the abundance of the land.'
New Advent (Knox) Bible	And now the news was in everybody's mouth, and all Pharaoh's court heard that Joseph's brethren were there. Pharaoh rejoiced heartily over it, and all his courtiers with him; and these were the orders he would have Joseph give to his brethren, Pack your beasts, and go back to Canaan, bring your father here, and all your family, to share the blessings of Egypt with me, and live on the best the land can give. V. 16 is included for context.
Revised Knox Bible	.
Today's NIV	.
Translation for Translators	The king said to Joseph, "Tell your brothers this: 'Put loads of grain on your animals and return to Canaan land. Then bring your father and your families back here. I will give you the best land in Egypt, and you will have the best food in the land to eat.'

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Pharaoh was to say to Joseph: Be saying to your brothers: Be doing this: Be loading you all's beasts and be going out, even be going to the solid grounds of Canaan. Be taking you all's father and his house, and be coming to me. I was to ascribe to yous, the good solid grounds of the Egypt; be eating of the fat of the solid grounds.
Conservapedia	Pharaoh said to Joseph, "Tell your brothers, 'Do this: spur your beasts on, and go back to the land of Canaan. Take your father and your households, and come to me. I will give you good land here in Egypt, and you will live off the fat of the land.'"
Ferrar-Fenton Bible	Pharaoh therefore said to Joseph, " Say to your brothers thus, — ' Load up all of you from the city and go to the land of Canaan, and take your father and your families and come to me, and I will give you the best of the land of th'e Mitzeraim, and you shall be fed on the fat of the land.'
God's Truth (Tyndale)	And Pharaoh spoke unto Joseph: say unto your brethren, this do ye: load your beasts and get you from this place , And when you be come unto the land of Canaan, take your father and your households and come unto me, and I will give you the best of the land of Egypt, and you shall eat the fat of the land.
HCSB	Pharaoh said to Joseph, "Tell your brothers, 'Do this: Load your animals and go on back to the land of Canaan. Get your father and your families, and come back to me. I will give you the best of the land of Egypt, and you can eat from the richness of the land.'
Jubilee Bible 2000	And Pharaoh said unto Joseph, Say unto thy brethren, Do this: lade your beasts and go, return unto the land of Canaan 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.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	. And Pharaoh said to Joseph, Say to your brothers, Do this; load your animals, and walk; go to the land of Canaan; And take your father, and your houses, and come to me, and I will give you the good of the land of Egypt, and you shall eat the fat of the land.
New American Bible (2002) New American Bible (2011)	. So Pharaoh told Joseph: "Say to your brothers: 'This is what you shall do: Load up your animals and go without delay to the land of Canaan. There get your father and your households, and then come to me; I will assign you the best land in Egypt, where you will live off the fat of the land.' Acts 7:14.
New Jerusalem Bible	Pharaoh told Joseph, 'Say to your brothers, "Do this: load your beasts and hurry away to Canaan. Fetch your father and your families, and come back to me. I will give you the best territory in Egypt, where you will live off the fat of the land."
New RSV Revised English Bible	. Pharaoh told Joseph to say to his brothers: "This is what you must do. Load your beasts and go straight back to Canaan. Fetch your father and your households and come to me. I shall give you the best region there is in Egypt, and you will enjoy the fat of the land."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Pharaoh said to Yosef, "Tell your brothers, 'Here is what you are to do. Load up your animals, go to the land of Kena'an, take your father and your families, and come back to me. I will give you good property in Egypt, and you will eat the fat of the land.
exeGesés companion Bible	And Paroh says to Yoseph, Say to your brothers, Work this: Load your beasts and go and get to the land of Kenaan; and take your father and your households and come to me: and I give you the good of the land of Misrayim and you eat the fat of the land.
Hebraic Roots Bible Israeli Authorized Version JPS (Tanakh—1985) Kaplan Translation	. . . Pharaoh told Joseph to instruct his brothers, 'This is what you must do: Load your beasts and go directly to Canaan. Bring your father and your families and come to me. I will give you the best land in Egypt. You will eat the fat of the land.
Orthodox Jewish Bible	And Pharaoh said unto Yosef, Say unto thy achim, This do ye; load your beasts, and go, get you unto Eretz Kena'an; And take Avichem and your households, and come unto me; and I will give you the best of Eretz Mitzrayim, ye shall eat the chelev haaretz.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Pharaoh said to Joseph, "Tell your brothers, 'Do this: load your animals and return to the land of Canaan [without delay], and get your father and your households and come to me. I will give you the best of the land of Egypt and you will eat the fat (the finest produce) of the land.'
The Expanded Bible	So the king [^L Pharaoh] said to Joseph, "Tell your brothers to load their animals [donkeys] and go back to the land of Canaan and bring their father and their

Kretzmann's Commentary	·families [^L households] back here to me. I will give them the best land in Egypt, and they will eat the ·best food we have here [^L fat of the land; Ezek. 34:3; 39:19].
NET Bible®	And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts and go; get you unto the land of Canaan; 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. The best, the richest products of the country should be at their disposal, just as if they were truly the relatives of royalty.
Syndein/Thieme The Voice	Pharaoh said to Joseph, "Say to your brothers, 'Do this: Load your animals and go [<i>Heb</i> "and go! Enter!"] to the land of Canaan! Get your father and your households and come to me! Then I will give you [After the imperatives in vv. 17-18a, the cohortative with vav indicates result.] the best land in Egypt and you will eat [After the cohortative the imperative with vav states the ultimate goal.] the best [<i>Heb</i> "fat."] of the land.'
	Pharaoh (to Joseph): Tell your brothers, "Do this: Load your animals, and go back to the land called Canaan. Get your father and your families; come here to me, and I will give you the prime properties of Egypt. You will enjoy the very best Egypt has to offer."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and Paroh [^{Great house}] said to Yoseph [Adding], say to your brothers, do this, pack your cattle and walk, come unto the land of Kena'an [^{Lowered}], and take your father and your house and come to me and I will give to you all the functional land of Mitsrayim [^{Troubles}] and eat the fat of the land,...
Concordant Literal Version	And saying is Pharaoh to Joseph, "Say to your brothers, "This do: Spur your brutes and go. Enter into the land of Canaan, and take your father and your households and come to me. And give will I to you all the good of the land of Egypt. And eat shall you the fat of the land.
Context Group Version	And Pharaoh said to Joseph, Say to your brothers, You { pl } do this: load your { pl } beasts, and go, you { pl } get to the land of Canaan; and take your { pl } father and your { pl } households, and come to me: and I will give you { pl } the good of the land of Egypt, and you { pl } shall eat the fat of the land { or earth }.
Darby Translation <i>Emphasized Bible</i>	. So then Pharaoh said unto Joseph—Say unto thy brethren This, do,—lade your asses, and go enter into the land of Canaan; and fetch your father and your households and come in unto me,—that I may give you the best of the land of Egypt, and eat ye the fat of the land.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	Then Pharaoh said to Joseph, "Say to your brothers, 'Do this: load your beasts and go to the land of Canaan, 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 will eat the fat of the land.'
New European Version	.
New King James Version	And Pharaoh said to Joseph, "Say to your brothers, 'Do this: Load your animals and depart; go to the land of Canaan. Bring your father and your households and come to me; I will give you the best of the land of Egypt, and you will eat the fat of the land.

Owen's Translation .
 Ron Snider's Translation .
 Stuart Wolf's Translation .
 Third Millennium Bible .
 Updated Bible Version 2.11 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

And Pharaoh says unto Joseph, "Say unto your brothers, This do [all of] you: lade your beasts, and go, enter you [all] the land of Canaan, and take your father, and your households, and come unto me, and I give to you the good of the land of Egypt, and eat you [all] the fat of the land.

The gist of this passage: Pharaoh tells Joseph to takes some pack animals and load them up and send them to get his father and family and bring them all back to Egypt to live in the best parts of the land.

Genesis 45:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
par ^e ôh (פַּרְעֹה) [pronounced pah ^r -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Yôwçêph (יוֹסֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Translation: *Pharaoh said to Joseph,...* We do not know exactly how the time frame worked. Pharaoh had to be close enough to Joseph (that is, their homes had to be in proximity) so that Pharaoh could hear about Joseph's brothers, and then he could walk over to Joseph's house and speak to him.

So, at the very least, we know that their homes are near one another, probably within walking distance.

Pharaoh apparently comes in to Joseph's home while his brothers are still there, and he speaks whatever Egyptian language that he and Joseph both spoke. So, Pharaoh is not speaking to Joseph's family, but to Joseph specifically.

Genesis 45:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אָמַר) [pronounced aw-MAHR]	<i>say, speak, utter; say [to oneself], think; command; promise; explain; intend</i>	2 nd person masculine singular, Qal imperative	Strong's #559 BDB #55
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'achîym (אֲחֵימ) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26
zô'th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
'âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>do, make, construct, fashion, form, prepare, manufacture</i>	2 nd person masculine plural, Qal imperative	Strong's #6213 BDB #793

Translation: ...“Say to your brothers, ‘This [is what I want you to] do:... Pharaoh issues a set of orders; which is what a ruler does. He tells people what to do.

One of the most remarkable things in our history was the idea that, government was a necessary evil, and that leaders, therefore, work for us, the people—they do our bidding. This is so unusual in human history that much of American political history is centered upon the struggle between rulers being our servants and us being their servants.

In Egypt, this clearly works in the direction of rulers having the final say about everything. Quite obviously, a good and benevolent ruler could make a great deal of difference (which appears to be the case here).

Pharaoh states exactly what he wants Joseph to do. My guess is, this occurs after Joseph tells his brothers what to do and Pharaoh does not realize that these orders have already been issued.

Genesis 45:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ṭâ'an (טָאָן) [pronounced taw-ĠAHN]	<i>load</i>	2 nd person masculine plural, Qal imperative	Strong's #2943 BDB #381
'êth (אֶת) [pronounced ayth]	<i>untranslated generally; occasionally to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
be'îyr (בְּיָר) [pronounced beh-ĠERE]	<i>beasts, cattle, animals</i>	masculine singular collective noun with the 2 nd person masculine plural suffix	Strong's #1165 BDB #129

Genesis 45:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>go, come, depart, walk; advance</i>	2 nd person masculine plural, Qal imperative	Strong's #1980 (and #3212) BDB #229
James Rickard: "Go" [is]...the Qal Imperative of the Hebrew verb HALAK, הלך, which means, "go or walk." The basic idea carried by the word is movement of some type, usually of people. As such, it is the opposite of sitting or lying down, or sleeping; a body without movement or taking no action in life. So right away we are told to take action that is the opposite of being lazy. ²⁵			
bôw' (אוּב) [pronounced <i>boh</i>]	<i>come [in], go [in], enter, advance</i>	2 nd person masculine plural, Qal imperative	Strong's #935 BDB #97
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earthward (all or a portion thereof), on [toward, upon] the earth [ground]; on [upon, toward] the land [territory, country, continent; ground, soil]</i>	feminine singular construct with the directional hê	Strong's #776 BDB #75
The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the âh (ה) ending. This is called the <i>directive hê</i> or the <i>he locale</i> , which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i> . We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i> .			
K ^e na'an (עֲנָן) [pronounced <i>k^eNAH-ğahn</i>]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488

Translation: ...load your animals and depart for the land of Canaan. *Depart* or *go back* is actually two verbs in the Hebrew. It is the Qal imperative of hâlak^e (הלך) [pronounced *haw-LAHK^e*], which means *to go, to come, to walk*; and this is followed by the Qal imperative of bôw' (אוּב) [pronounced *boh*] and it means *to come in, to go in*. Literally they are *to go and to enter into the land of Canaan*.

Joseph's brothers are to load up their animals to return to their home in Canaan.

Genesis 45:17 And Pharaoh said to Joseph, "Say to your brothers, 'Do this: load your beasts and go into the land of Canaan,...

Bear in mind that Pharaoh is encouraging immigration by Joseph's brothers and family, even though they are not even half way through their famine. They are only a couple of years into the famine. He does not tell Joseph, "Listen, I am all for bringing your family here, but now is just not a very good time. You know better than anyone else all about the famine here."

²⁵ From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

But that is not Pharaoh's attitude. Primarily, Pharaoh knows Joseph's family through Joseph (that is, he makes judgments concerning Joseph's family based upon the sort of person Joseph is). Since Joseph has been a welcome addition to his country, it only stands to reason that Joseph's family would be a welcome addition as well.

All of Egypt has survived because of Joseph; and Pharaoh has observed that Joseph has acted with wisdom and circumspection. At no time, has Joseph exceeded the bounds of his office; at every turn, he has shown good sense, deference and honesty towards Pharaoh. In his dealings with the people, Joseph has shown himself to be a man of honor.

The beasts here were probably donkeys, horses and/or camels. They will be loaded up with enough supplies and provisions to get them to Canaan, but the idea is to send enough of them to pick up all that belongs to Jacob and to his extended family. Essentially, Pharaoh is sending a fleet of ancient-world U-haul's to Canaan, to help Joseph's extended family move to Egypt.

Genesis 45:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine plural, Qal imperative	Strong's #3947 BDB #542
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #1 BDB #3
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1004 BDB #108

BDB definitions: 1) *house*; 1a) *house, dwelling habitation*; 1b) *shelter or abode of animals*; 1c) *human bodies (figuratively)*; 1d) *of Sheol*; 1e) *of abode of light and darkness*; 1f) *of land of Ephraim*; 2) *place*; 3) *receptacle*; 4) *home, house as containing a family*; 5) *household, family*; 5a) *those belonging to the same household*; 5b) *family of descendants, descendants as organized body*; 6) *household affairs*; 7) *inwards (metaphorically)*; 8) *(TWOT) temple*; 9) *on the inside*; 10) *within*. Add to this concept, a *dynasty*.

Translation: Then take your father and [all that is in] your houses... When they come into their land, they are going to take their father and all of their things.

Genesis 45:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (בּוֹא) [pronounced <i>boh</i>]	<i>come [in], go [in], enter, advance</i>	2 nd person masculine plural, Qal imperative	Strong's #935 BDB #97
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39

Translation: ...and come to me... Then these brothers are to return to Pharaoh.

It is possible that Joseph interprets Pharaoh phrase by phrase as Pharaoh speaks.

Genesis 45:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal imperfect with the cohortative hê	Strong's #5414 BDB #678
Gesenius: <i>The cohortative expresses the direction of the will to an action and thus denotes especially self-encouragement (in the 1st person plural, an exhortation to others at the same time), a resolution or a wish, as an optative.</i> ²⁶			
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tûw ^b v (טוֹב) [pronounced <i>too^bv</i>]	<i>good things, goodness, prosperity, well-being, beauty</i>	masculine singular construct	Strong's #2898 BDB #375
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75

²⁶ H. Wilhelm Gesenius, *Gesenius' Hebrew Grammar*; ©2006 by Dover Publications, Inc; p. 130.

Genesis 45:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights</i> ; transliterated Mizraim; also <i>Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...and allow me to give you the best of the land of Egypt. The cohortative is used here, indicating Pharaoh's own personal desire. "This is what I want to do for you."

Genesis 45:18d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âkal (אָכַל) [pronounced aw-KAHL]	<i>eat; dine; devour, consume, destroy; enjoy; taste; diminish, lessen, take from</i>	2 nd person masculine plural, Qal imperative	Strong's #398 BDB #37
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chêleb (בֶּלֶח) [pronounced KHAY-le ^b v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular construct	Strong's #2459 BDB #316
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: Also, you will eat of the abundance of the land.' This is actually an imperative. Pharaoh is ordering Joseph's brothers to return and eat from the choicest part of the land.

You will eat is in the Qal imperative; however, this is not an order, but an heterosis of moods—the imperative is used instead of the imperfect or perfect to indicate that this is Joseph's strongest desire that they are blessed by living in Egypt and living off the wealth (*fat*) of Egypt.

Pharaoh did not know that Joseph had already spoken to his family and had told them to move to Egypt to be with him. The Pharaoh was more than generous and welcomed a group of people like Joseph to dwell in the land with them as Egyptians. This makes me think more and more that this Pharaoh would not have been a native Egyptian but from the Hyksos dynasty, the invading hoards which took over Egypt for a couple centuries. This Pharaoh sounds more likely to be the sort of person who would promote based upon ability rather than upon national heritage. Furthermore, when occupying a country, even when the occupation is intended to be a peaceful, benevolent rule, it helps to import those from without and to sometime export those from within.

Genesis 45:18 ...and take your father and your households and come to me. And I will give you the good of the land of Egypt, and you will eat the fat of the land.

Pharaoh is so pleased with what Joseph has done that he will give some of the best land to Joseph's family.

Come to me, suggests that they should check in with Pharaoh when they arrive (simply meaning, he wants to meet them).

One needs to understand that this is different from the illegal immigration which is occurring in the United States today. Joseph has shown himself to be beneficial to Egypt; and it is assumed that his brothers will be as well. They are going through the proper channels to gain admittance. Pharaoh is doing more than simply granting them admission; he is sending a moving caravan to bring them back to Egypt. Today, this would be a country who sends out American emissaries to find great minds and workers from other countries to bring them to the United States. This is not unlike granting citizenship to foreign students who graduate from American colleges.

The second verse here is quite difficult to translate and is probably idiomatic.

And you have commanded, 'This [you all] do: take to yourselves from a land of Egypt wagons for your little ones and for your women and you [all] have carried your father and you [all] have come. And your eye and you will not have compassion your goods, for a goodness of all a land of Egypt to you [all] this.' "

Genesis
45:19–20

You [Joseph] will [give this] command: 'This [you all] will do: take for yourselves wagons from the land of Egypt for your little ones and your wives [to be transported in]; and you [all] will also bring your father when you [all] come [back here]. Have no concern for [lit., *your eye will not look with compassion upon*] your goods, for the best [that is found] in all the land of Egypt is yours—[all] this.' "

Joseph, you will give this command to your brothers: 'This is what you will do: take some wagons from what we have here in Egypt and use them to transport your little ones and your wives; and you must also bring your father when you return here. Do not obsess over your personal possession that you must leave behind, because the best of Egypt will be yours—all this.' "

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you have commanded, 'This [you all] do: take to yourselves from a land of Egypt wagons for your little ones and for your women and you [all] have carried your father and you [all] have come. And your eye and you will not have compassion your goods, for a goodness of all a land of Egypt to you [all] this.'
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And (now) thou art commanded, this do. Take to you out of the land of Mizraim waggons for your children, and your wives; and bring your father, and come. And let not your eye look wistfully upon your furniture; for the good of all the land of Mizraim is your own.
Targum (Pseudo-Jonathan)	And thou Joseph shalt appoint for the honour of thy father: therefore tell thy brethren, Do this. Take with you from the land of Mizraim waggons drawn by oxen, in which to carry your children and your wives, and bring your father, and come. And your eyes must not look wistfully on your utensils: for the best of what is desirable in all the land of Mizraim is yours.
Revised Douay-Rheims	Give orders also that they take wagons out of the land of Egypt, for/ the carriage of their children and their wives: and say: Take up your father, and make haste to

come with all speed: And leave nothing of your house- hold stuff: for all the riches of Egypt shall be yours.

Douay-Rheims 1899 (Amer.) .
Aramaic ESV of Peshitta

Now you are commanded: do this. Take wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also, do not concern yourselves about your belongings, for the good of all of the land of Egypt is yours."

Plain English Aramaic Bible
Peshitta (Syriac)

.
Behold, you are the governor; say to your brothers, Do this: take wagons from the land of Egypt for your wives and for your little ones, and bring your father, and come. And do not regard your stuff which you leave behind; for the choicest of all the land of Egypt is yours.

Septuagint (Greek)
NETS (Greek)

.
And do you charge them thus; that they should take for them wagons out of the land of Egypt, for your little ones, and for your wives; and take up your father, and come. And be not sparing in regard to your property, for all the good of Egypt shall be yours.

Brenton's Septuagint

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And say to them, This you are to do: take carts from the land of Egypt for your little ones and for your wives, and get your father and come back. And take no thought for your goods, for the best of all the land of Egypt is yours.

Easy English

Tell them to do this too. Tell them to take wagons from this country, Egypt. They will need them for their young children and wives. Tell them to fetch their father. And tell them to come. They need not worry about their goods. The best things in all this country called Egypt are theirs.'

Easy-to-Read Version–2006

Also give your brothers some of our best wagons. Tell them to go to Canaan and bring your father and all the women and children back in the wagons. Don't worry about bringing all of their belongings. We can give them the best of Egypt."

Easy-to-Read Version–2008
International Children's B.

.
Tell them to take some wagons from Egypt for their children and their wives. And tell them to bring their father back also. Tell them not to worry about bringing any of their things with them. We will give them the best of what we have in Egypt."

God's Word™

Good News Bible (TEV)

.
Tell them also to take wagons with them from Egypt for their wives and small children and to bring their father with them. They are not to worry about leaving their possessions behind; the best in the whole land of Egypt will be theirs."

The Message

"Also tell them this: 'Here's what I want you to do: Take wagons from Egypt to carry your little ones and your wives and load up your father and come back. Don't worry about having to leave things behind; the best in all of Egypt will be yours.'"

Names of God Bible
NIRV

.
Pharaoh said to Joseph, "Here's what I want you to tell your brothers. Say to them, 'Load your animals. Return to the land of Canaan. Bring your father and your families back to me. I'll give you the best land in Egypt. You can enjoy all the good things in the land.'

New Simplified Bible

»Tell them to take wagons with them from Egypt to bring their wives and small children and to bring their father with them.
»They should not worry about leaving their possessions behind. The best in the whole land of Egypt will be theirs.«

Thought-for-thought translations; paraphrases:

Common English Bible	Give them these instructions too: Take wagons from the land of Egypt for your children and wives, and pick up your father and come back. Don't worry about your possessions because you will have good things from the entire land of Egypt."
Contemporary English V.	Also tell your brothers to take some wagons from Egypt for their wives and children to ride in. And be sure to have them bring their father. They can leave their possessions behind, because they will be given the best of everything in Egypt.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	Then Pharaoh said to Joseph, "Tell your brothers, 'Take wagons from the land of Egypt to carry your little children and your wives, and bring your father here. Don't worry about your personal belongings, for the best of all the land of Egypt is yours.'"

Partially literal and partially paraphrased translations:

American English Bible	'Now, you give them these instructions: They are to take wagons from the land of Egypt to get their women, their children, and your father, and come here. [Tell them] not to worry about their property, because all the good things of Egypt will be theirs.'
Beck's American Translation	.
International Standard V	In addition," Pharaoh ordered, "Do this: take some transport wagons from the land of Egypt for your little ones to ride in, along with your wives, and bring your father and come! Don't worry about your household goods, because the best of all the land of Egypt is yours."
New Advent (Knox) Bible	And they might borrow waggons from Egypt, to carry their wives and children back. Take your father with you (he was to tell them) and make haste over your return; and leave none of your farm stock behind you [The sense of the Hebrew text here is the opposite of the Latin 'Do not waste any regrets at leaving your goods behind'.]; all the wealth of Egypt awaits you here.
Revised Knox Bible	.
Today's NIV	.
Translation for Translators	Also tell this to your brothers: 'Take some carts from Egypt to carry your children and your wives, and get them and your father and come back here quickly. 20 Do not worry about bringing your possessions, because the best things in Egypt will be yours. Because of that, you will not need to bring things from Canaan.' "

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	I am to have laid charge it, be effecting this! Be taking the wagons from the solid grounds of Egypt, for you all's little ones and wives, even are yous to have bore up your father, and are to have come. Were you all's eyes to remorse for you all's articles? - You all's is the good of the solid grounds of the Egypt!
Conservapedia	"Now you have your instructions. Do this: take carts from the land of Egypt for your little children, and your wives, and bring your father, and come yourself Don't worry about your chattels; the best part of all the land of Egypt will be yours!"
Ferrar-Fenton Bible	You, yourself, also command this to be done ; — ' Take from the land of Mitzer waggons for your little children and wives, and your father, and bring them. Care nothing also for the abandonment of your goods ; for the best of the land in Mitzer shall be yours.' "

God's Truth (Tyndale)	And commanded also. This do ye: take chariots with you out of the land of Egypt, for your children and for your wives: and bring your father and come. Also, regard not your stuff, for the goods of all the land of Egypt shall be yours.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	And as for thee, thou art under orders—this do: Take wagons for yourself from the land of Egypt for your little ones and for your wives and bring your father and come. Do not bother about your utensils, for the good things of all the land of Egypt are to be yours.
Lexham English Bible	And you [Joseph], are commanded [to say] this: 'Do this! Take wagons from the land of Egypt for your little ones and your wives, and bring your father and come! {Do not worry} about your possessions, for the best of all the land of Egypt is yours.'
NIV, ©2011	"You are also directed to tell them, 'Do this: Take some carts from Egypt for your children and your wives, and get your father and come. Never mind about your belongings, because the best of all Egypt will be yours.'"
NIV – UK	.
Tree of Life Version	You are also commanded to say: "Do this! Take for yourselves wagons from the land of Egypt for your little children and for your wives, and pick up your father and come. Don't be concerned about your goods, because the best of all the land of Egypt is yours."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And you are commanded, do this: take for yourself wagons from the land of Egypt for your little ones, and for your wives, and lift your father, and come. And do not let your eyes be concerned about your things, because the good of all the land of Egypt is yours.
New American Bible (2002)	Instruct them further: 'Do this. Take wagons from the land of Egypt for your children and your wives and to transport your father on your way back here. Do not be concerned about your belongings, for the best in the whole land of Egypt shall be yours.'
New American Bible (2011)	.
New Jerusalem Bible	And you, for your part, give them this order: "Do this: take waggons from Egypt, for your little ones and your wives. Get your father and come. Never mind about your property, for the best of all Egypt will be yours."
New RSV	You are further charged to say, "Do this: take wagons from the land of Egypt for your little ones and for your wives, and bring your father, and come. Give no thought to your possessions, for the best of all the land of Egypt is yours."
Revised English Bible	He was also to tell them: "Take wagons from Egypt for your dependants and your wives and fetch your father back here. Have no regrets at leaving your possessions, for all the best there is in the whole of Egypt is yours."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Moreover — and this is an order — do this: take wagons from the land of Egypt to carry your little ones and your wives, and bring your father, and come. Don't worry about your stuff, because everything good in the land of Egypt is yours."
exeGeses companion Bible	Now you - you are misvahed; work this: take wagons from the land of Misrayim for your toddlers and for your women and bear your father and come. And that your eye spare not your instruments;

Hebraic Roots Bible	for the good of all the land of Misrayim is yours. And you are commanded; you do this: Take for yourselves wagons from the land of Egypt, for your little ones, and for your wives. And take your father and come. And your eye, let it have no regard for your vessels, for the good of all the land of Egypt is yours.
Israeli Authorized Version JPS (Tanakh—1985)	. And you are bidden [to add], ‘Do as follows: take from the land of Egypt wagons for your children and your wives, and bring your father here. And never mind your belongings, for the best of all the land of Egypt shall be yours.’ ”
Kaplan Translation	Now you are instructed to do the following: Take wagons from Egypt for your small children and wives, and also use them for your father. Come and do not be concerned with your belongings, for the best of Egypt will be yours.'
Orthodox Jewish Bible	Now thou art commanded, this do ye; take you agalot (wagons) out of Eretz Mitzrayim for your little ones, and for your nashim, and bring Avichem, and come. Also regard not your kelim; for the best of kol Eretz Mitzrayim is yours.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now you [brothers of Joseph] are ordered [by Pharaoh], ‘Do this: take wagons from the land of Egypt for your little ones and for your wives, and bring your father and come. Do not be concerned with your goods, for the best of all the land of Egypt is yours.’”
The Expanded Bible	·Tell [Command] them to take some wagons from Egypt for their ·children [little ones] and their wives and to bring their father back also. Tell them not to ·worry [be troubled] about bringing any of their things with them, because we will give them the best of what we have in Egypt.”
Kretzmann’s Commentary	Now thou art commanded, this do ye, the language of authoritative courtesy: take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. They were to be provided with all the conveniences of travel, especially with the two-wheeled wagons of Egypt, which could very well be used even in the trackless desert. Also regard not your stuff, they should not mind the loss of some articles of furniture which could not well be transported for such a long distance; for the good of all the land of Egypt is yours.
NET Bible®	You are also commanded to say [The words “to say” have been supplied in the translation for stylistic reasons.], ‘Do this: Take for yourselves wagons from the land of Egypt for your little ones and for your wives. Bring your father and come. Don’t worry [<i>Heb</i> “let not your eye regard.”] about your belongings, for the best of all the land of Egypt will be yours.’”
Syndein/Thieme	Now you are commanded, this you do: take you wagons {Palestine did not have wagons - Egypt was one of the first empires to use wheeled vehicles} out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours.
The Voice	[Pharaoh (to Joseph):] Now, Joseph, I command you to tell them also, “Do this: Take wagons from the land of Egypt so that your little children, your wives, and your father can make the journey. Come <i>quickly</i> . Don’t worry about bringing all your things, for <i>once you get here</i> , the best of Egypt will be spread out at your feet.”

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and you have been directed, do this, take for you from the land of Mitsrayim ^[Troubles] carts for your children and for your women and you will lift up your father and you will come, and you will not spare your eyes upon your instruments given that the function of all the land of Mitsrayim ^[Troubles] belongs to you,...
-----------------------------	---

Concordant Literal Version	And you are instructed to do this: Take to you from the land of Egypt cars for your tots and for your wives, and carry your father and come. And your eye must not commiserate you over your chattels, for the good of all the land of Egypt, yours is it.
Context Group Version	Now you are commanded, this you { pl } do: you { pl } take wagons out of the land of Egypt for your { pl } little ones, and for your { pl } women { or wives }, and bring your { pl } father, and come. Also don't regard your { pl } possessions; for the good of all the land of Egypt is yours { pl }.
Darby Translation	And thou art commanded -- this do: take waggons out of the land of Egypt for your little ones and for your wives, and take up your father, and come. And let not your eye regret your stuff; for the good of all the land of Egypt shall be yours.
<i>Emphasized Bible</i>	Thou, therefore command them, This, do ye,—Take you out of the land of Egypt, waggons for your little ones and for your wives, so shall ye bring your father and come in. Your eye, moreover, let it not look with pity upon your goods,—for, the best of all the land of Egypt, is, yours.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
Jack Ballinger's translation	.
Modern English Version	"You are also commanded to say, 'Do this: Take your wagons out of the land of Egypt for your little ones and for your wives, and get your father and come. Also do not concern yourself with your goods, for the best of all the land of Egypt is yours.' "
Modern KJV	.
NASB	.
New European Version	.
New King James Version	Now you are commanded—do this: Take carts out of the land of Egypt for your little ones and your wives; bring your father and come. Also do not be concerned about your goods, for the best of all the land of Egypt is yours."
Owen's Translation	.
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Updated LT	"Yes, you—you have been commanded: this do ye, take for yourselves out of the land of Egypt, wagons for your infants, and for your wives, and you [all] have brought your father, and come; and your eye has no pity on your vessels, for the good of all the land of Egypt is yours."
The gist of this passage:	Pharaoh also sends wagons to pick up the people of Jacob and tells them not to worry about anything they must leave behind.

Genesis 45:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (י, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

Genesis 45:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
tsâvâh (צַוָּה) [pronounced tsaw-VAW]	<i>to be commanded [mandated, appointed]; to be commissioned, to be ordained</i>	2 nd person masculine singular, Pual perfect	Strong's #6680 BDB #845
zô'th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
'âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>do, make, construct, fashion, form, prepare, manufacture</i>	2 nd person masculine plural, Qal imperative	Strong's #6213 BDB #793

Translation: You [Joseph] will [give this] command: 'This [you all] will do:... Pharaoh is still speaking, and he is speaking to Joseph, because they speak the same language. Pharaoh tells Joseph what he will say to his brothers. "This is what you all will do..." is what Joseph is to say to his brothers.

Genesis 45:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâqach (לָקַח) [pronounced law-KAHKH]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine plural, Qal imperative	Strong's #3947 BDB #542
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
'ăgâlâh (אֶגְלָלָה) [pronounced ġuh-gaw-LAW]	<i>[an ox-] cart, wagon; a chariot, a war vehicle</i>	feminine plural noun	Strong's #5699 BDB #722

Genesis 45:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ṭaph (טף) [pronounced tahf]	<i>children, little children, little ones, young boys; young people up to the age of 20; families</i>	masculine singular (collective) noun with the 2 nd person masculine plural suffix	Strong's #2945 BDB #381
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâshîym (נָשִׁים) [pronounced naw-SHEEM]	<i>women, wives</i>	feminine plural noun; irregular plural of Strong's #802; with the 2 nd person masculine plural suffix	Strong's #802 BDB #61

Translation: ...take for yourselves wagons from the land of Egypt for your little ones and your wives [to be transported in];... Pharaoh knows that these brothers have wives and children. Or, at least he has concluded that.

We do not know exactly how much Pharaoh knows about Joseph and his brothers. Has Joseph shared information with him before? Did Joseph, at any point, tell Pharaoh that these are his brothers? I don't think that is the case. Did Pharaoh take what he heard about Joseph and these men, and integrate this with what he knew about Joseph's family? What seems to be the most logical is, Pharaoh is a very intelligent man, and from the information which he was given about what was going on in Joseph's home, that he put it all together before even speaking to Joseph. There is the possibility that Pharaoh knew some things about Joseph's family from previous conversations, and put all of this together.

Pharaoh wants all of them to come to him. All of their children and their wives are to be brought to Egypt. Pharaoh provides them with the proper transportation as well.

Genesis 45:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	2 nd person masculine plural, Qal perfect	Strong's #5375 BDB #669
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 45:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âb (אָב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #1 BDB #3
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (בוֹ) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	2 nd person plural, Qal perfect	Strong's #935 BDB #97

Translation: ...and you [all] will also bring your father when you [all] come [back here]. Pharaoh, speaking through Joseph, tells them to bring their father with them.

Now, what Pharaoh says here leads us to believe that Joseph has, on occasion, told Pharaoh some things about his family. Pharaoh does not appear to have any negative impressions of Joseph's family.

It is possible that one of Joseph's servants listened carefully to the conversation that Joseph had with his brothers, and then relayed this to Pharaoh.

Genesis 45:19 Now you are commanded; do this. Take wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

Some translations are problematic here (the MKJV, which I use throughout this study, is okay—if I had to do it all over again, I probably would have used the NKJV, ESV or the NASB). Many translations make it seem as if this is something which Pharaoh *wants* Joseph to do, but that is not what is happening here. The MKJV provides a good translation. “Now you are commanded...”

Here is a reasonably literal rendering:

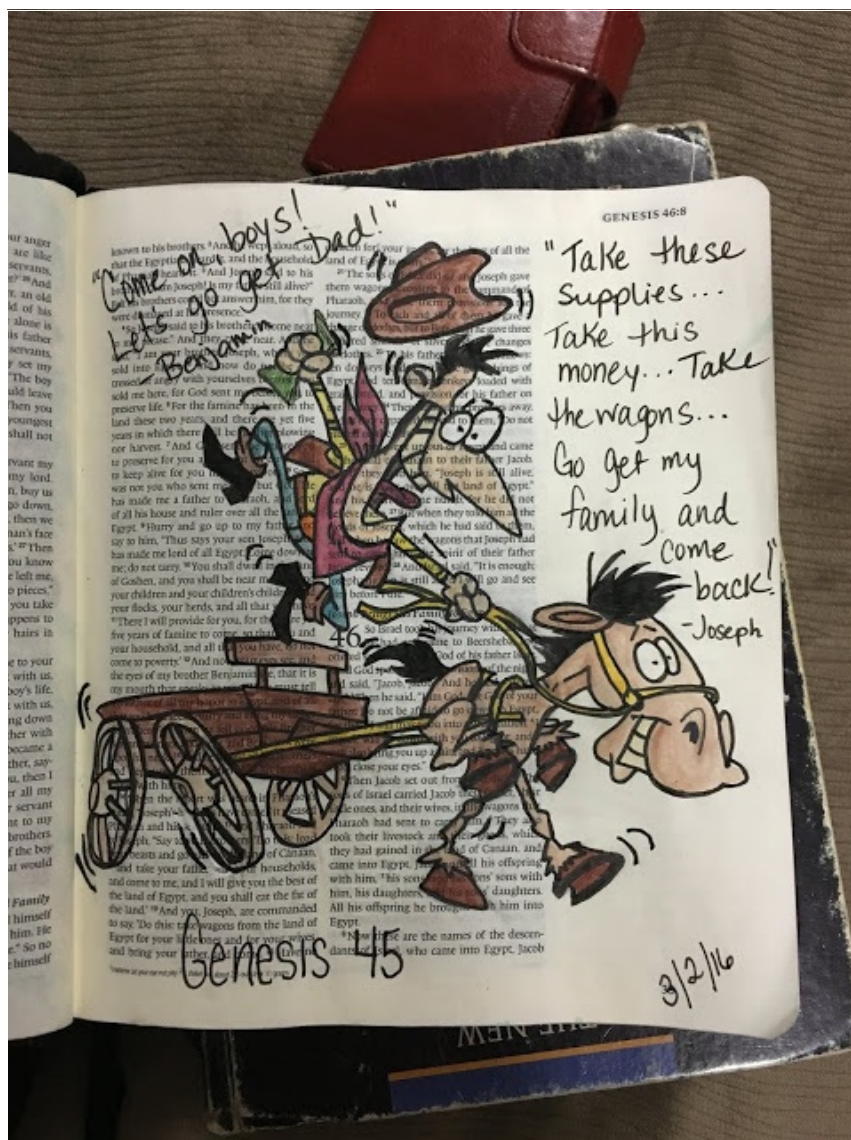
Genesis 45:19 You [Joseph] will [give this] command: ‘This [you all] will do: take for yourselves wagons from the land of Egypt for your little ones and your wives [to be transported in]; and you [all] will also bring your father when you [all] come [back here]. (Kukis moderately literal translation)

Even I have not completely translated this correctly. The first verb is the Pual perfect of *to command*. The Pual is the passive intensive verb stem; so properly, this reads, *Now you have been commanded [to say]...* We know this because the pronoun *you* is the masculine singular; and the verb is a masculine singular. However, *do this* involves a verb which is a masculine plural, Qal imperative. For this reason, we know that this is what Joseph will say to his brothers. ‘This [is what] you [all] will do:...' Pharaoh issues a command here, which Joseph must obey. Joseph is being told what he is to say to his brothers.

So that Joseph does not misunderstand and think that Pharaoh is just saying nice things that he does not really mean; Pharaoh makes this a command. As a command, Joseph cannot misunderstand what Pharaoh is saying or offering. Joseph must obey this command. Joseph cannot even politely refuse a command. Joseph cannot say, "That is very kind of you, sir, but I cannot accept such an offer." As a command, Joseph must act on it. He has no other choice as, the one man with authority over him is Pharaoh.

Genesis 45 from sentimental sara leigh blogspot (a graphic); from [Pinterest](#); accessed June 5, 2017. This is called Bible journaling, something which I just recently discovered. This may not be the best example of it. People use water colors or translucent markers in order to emphasize certain passages with pictures, quotations, comments and/or restatements.

Pharaoh commands Joseph what he should command his brothers to do. Pharaoh is going to send them away with an ancient-world U-haul caravan which will be used to transfer their loved ones and possessions back to Egypt. The graphic above illustrates this caravan.



Chapter Outline

Charts, Graphics and Short Doctrines

Genesis 45:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
ʿayin (עַיִן) [pronounced <i>GAH-yin</i>]	<i>spring, fountain; eye, spiritual eyes</i>	feminine singular noun with the 2 nd person masculine plural suffix	Strong's #5869 (and #5871) BDB #744

All BDB definitions: *eye; of physical eye; as showing mental qualities; of mental and spiritual faculties (figuratively); spring, fountain*. Gesenius adds the meaning *face*. Neither source offers *well* as a translation (and there are words for *well* in the Hebrew).

Genesis 45:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
chûç (חֹס) [pronounced khoos]	<i>to pity, to have compassion, to look upon with compassion; to spare</i>	2 nd person masculine singular, Qal imperfect	Strong's #2347 BDB #299
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
k'liy (כְּלִי) [pronounced k'lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #3627 BDB #479

Translation: *Have no concern for* [lit., *your eye will not look with compassion upon*] *your goods,...* This is probably the most difficult phrase to translate.

This is what others have done:

Concordant literal version	<i>And your eye must not commiserate you over your chattels,...</i>
English Standard Version	<i>Have no concern for your goods,...</i>
Green's literal translation	<i>And your eye, let it have no regard for your vessels,...</i>
Webster's Translation	<i>Also regard not your furniture;...</i>
World English Bible	<i>Also, don't concern yourselves about your belongings,...</i>

The idea is, all of these sons are going to be moving to Egypt. They may not be able to carry everything with them. Pharaoh is telling them, through Joseph, *don't worry about whatever you leave behind.*

Genesis 45:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tûw ^b v (טוֹב) [pronounced too ^b v]	<i>good things, goodness, prosperity, well-being, beauty</i>	masculine singular construct	Strong's #2898 BDB #375
kôl (כָּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Genesis 45:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (עֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
hûw' (אוּהוּ) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: ...for the best [that is found] in all the land of Egypt is yours—[all] this.' ” The best of Egypt will be yours, Pharaoh promises. When he says, *this*, my guess is, he uses some kind of gesture to take in the house that Joseph has.

Pharaoh is so pleased that he is ready and willing to roll out the red carpet on Joseph's behalf for his family. He does not know about Jacob's holdings in goods and land, but tells Jacob, through Joseph, to not worry about leaving anything behind because they will be provided with better in Egypt. To illustrate, Pharaoh is commissioning wagons to be lent in order to bring all of Joseph's family down to Egypt so that they do not all have to walk or ride donkeys.

Genesis 45:20 And do not regard your stuff, for the good of all the land of Egypt is yours.' ”

In other words, if there are things which remain in Canaan that, for whatever reason, you are unable to bring, don't worry about it—we have the same stuff here, which you are welcome to.

What is amazing in this chapter is how God's plan proceeds and how all that God wants to happen, happens, despite the good and bad deeds done by the sons of Jacob. We have studied these brothers and their various actions, and some of them make good decisions and some make bad decisions; but God's plan moves forward, nevertheless.

Who is overseeing all of this? God. This is God's plan. This is what God wants to happen. It is a reasonable question to ask, “But this is the land which God gave to us; so why are we leaving it?” And this fact will be made clear in the next chapter. God's plan is for Israel to leave Canaan—the land which He has given them—and move to Egypt (temporarily). Two generations back, God already warned Abraham about this. **Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years.** (Gen. 15:13; ESV) It is highly unlikely that any of Jacob's sons are thinking about this particular verse (but we were prepared for it).

We have studied already things which Reuben, Simeon, Levi, Judah and Joseph have all done (remember, these are the brothers who would be logically considered when it comes to the line of promise and the double portion—something which generally would have gone to the firstborn). Reuben, Simeon, Levi and Judah have

all made a series of bad decisions. Yet, none of those decisions have impeded the plan of God. For the most part, Joseph had good decisions and was mentally aligned with the plan of God. Judah, in the previous chapter, redeemed himself and his many bad decisions with one great decision.

Where we are right now in this narrative: Pharaoh has given Joseph the command to send a fleet of ancient-world U-hauls to Canaan, and Joseph's brothers will follow through, leading these wagons back to their homes.

A contradiction is alleged to occur here. The ESV will be used below.

Apparent Contradiction Between Genesis 45:9–13 and 45:17–20

1. First, the orders of Joseph: "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 tarry. You shall dwell in the land of Goshen, and you shall be near me, you and your children and your children's children, and your flocks, your herds, and all that you have. There I will provide for you, for there are yet five years of famine to come, so that you and your household, and all that you have, do not come to poverty.' And now your eyes see, and the eyes of my brother Benjamin see, that it is my mouth that speaks to you. You must tell my father of all my honor in Egypt, and of all that you have seen. Hurry and bring my father down here." (Vv. 9–13) Joseph is speaking to his brothers (v. 4), all of his staff has been removed from the house (v. 1).
2. Then the orders of Pharaoh: And Pharaoh said to Joseph, "Say to your brothers, 'Do this: load your beasts and go back to the land of Canaan, 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.' And you, Joseph, are commanded to say, 'Do this: take wagons from the land of Egypt for your little ones and for your wives, and bring your father, and come. Have no concern for your goods, for the best of all the land of Egypt is yours.'" (vv. 17–20)
3. Some commentators got concerned here, thinking that somehow there is a contradiction. One explanation proffered is, there are two narratives from two different authors, and they are just woven together at some point in time. These are the JEPD theorists. That is, those who believe that the books of the Pentateuch were not written by Moses during his time, but that some other set of authors wrote various narratives at various times (based upon various traditions); and then, hundreds and hundreds of years later, these traditions were woven together, it was called the Pentateuch, and then sold to the unthinking public as the actual words of Moses, which, somehow, suddenly materialized, and so, now they must start obeying the laws of Moses. Really—that's the explanation.
4. For instance, from the New American Bible (2011): *In these verses, as in 46:31–47:5a, all from the Yahwist source, Joseph in his own name invites his father and brothers to come to Egypt. Only after their arrival is Pharaoh informed of the fact. On the other hand, in 45:16–20, which scholars have traditionally attributed to the Elohist source, it is Pharaoh himself who invites Joseph's family to migrate to his domain.* (This is from their footnote on Gen. 45:9–15)
5. The problem with such *explanations* is, they end up causing far more confusion and damage to the text than a simple explanation for the content of the text itself. Essentially these theories suggest that, there are a bunch of priests sitting around, griping about how they get no respect, and then one of them has a brilliant idea: "Hey, let's write a Bible!" And another says, "Great idea! We have all of these manuscripts laying around here; let's just mix them up together, and then tell everyone, we now have the Word of God." And another suggests, "Yes, but we must tell them that it has been around for hundreds of years already. Otherwise, they people might not buy it." And so, the Bible was created, and everyone in Israel was convinced that they were reading the words of Moses. Do you not see how goofy that is?
6. For more information on this topic, see **Documentary Hypothesis (the JEPD Theory)** ([HTML](#)) ([PDF](#)) ([WPD](#)). Josh McDowell also wrote an excellent and more detailed treatise on this topic.
7. This is not difficult to unravel. Joseph has great authority. He told his brothers what he wanted them to do. Return to the land of Canaan, tell their father of all that they have seen, and bring him down to Egypt along with their families, and they would live near Joseph. He wants them to live in the land of Goshen.
8. Pharaoh, who realizes the Joseph's family is here (based upon reports that he hears, based upon what Joseph's staff overheard), and he is pleased about that. So he speaks to Joseph—not realizing that

Apparent Contradiction Between Genesis 45:9–13 and 45:17–20

Joseph has already told his brothers to go back to Canaan and bring everyone to Egypt—and he offers pack animals and wagons to transport everyone in, and he tells Joseph (likely speaking in their Egyptian tongue) for his family not to worry about anything that they leave behind, because they will have the best of what Egypt has to offer them.

9. So, there is no contradiction. Joseph issues a request; Pharaoh issues an order; and they are slightly different but compatible.
10.

I may want to include a few quotations from commentators in this.

When it comes to the Word of God, first the Word of God existed; *then* the concept of inspiration was developed, which came out of the Word of God. So the Scriptures were understood for hundreds of years to be authoritative, but no one fully understood what that meant. I don't believe that we have the writings of rabbins prior to Christ explaining exactly what it meant for the Old Testament to be inspired. This concept was developed by theologians over a period of hundreds of years, and much of it, fairly recently.

The JEPD theory more or less requires there to be a reasonable understanding of what inspired Scriptures are first, and then some are composed to be used. Since it did not happen that way, we have no evidence that any of this happened.

Chapter Outline

Charts, Graphics and Short Doctrines

Chapter Outline

Charts, Graphics and Short Doctrines

Provisions for the Trip Back and the Return Trip

And so did thus sons of Israel and so gives to them Joseph wagons upon a mouth of Pharaoh and he gives to them provision for the journey. To each of them he gave to the man changes of clothes and to Benjamin he gave three hundreds of silver [bars] and five changes of clothes. And to his father he sent as this: ten asses loaded from a good thing of Egypt and ten she-asses loaded [with] grain and bread and provision for his father for the journey.

Genesis
45:21–23

The sons of Israel did so and Joseph gave to them wagons based upon the command of the Pharaoh and he gave them provisions for [their] journey. To each man he gave a change of clothing, but to Benjamin, he gave 300 [bars of] silver and five changes of clothes. And to his father, he sent as follows: ten asses loaded with the good things of Egypt and ten she-asses loaded [with] grain, bread and [other] provisions for his father's journey.

The sons of Israel did as they were told, and Joseph gave wagons to them as per the command of Pharaoh, as well as provisions for their journey. He gave a change of clothing to each man, but to Benjamin, he also gave 300 bars of silver and five changes of clothes. For his father, he loaded up ten donkeys with the good things of Egypt and he loaded ten female donkeys with grain, bread and other necessary provisions for his journey.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so did thus sons of Israel and so gives to them Joseph wagons upon a mouth of Pharaoh and he gives to them provision for the journey. To each of them he gave to the man changes of clothes and to Benjamin he gave three hundreds of silver [bars] and five changes of clothes. And to his father he sent as this: ten asses loaded from a good thing of Egypt and ten she-asses loaded [with] grain and bread and provision for his father for the journey.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And the sons of Israel did so; and Joseph gave them waggon, according to the word of Pharaoh, and he gave them provisions for the way. And he gave to every one of them vestments for wearing; and to Benjamin gave he three hundred shekels of silver, and five vestments for wearing. And to his father he sent ten asses laden with the good things of Mizraim, and ten she asses laden with corn, and bread and provisions for the way.
Targum (Pseudo-Jonathan)	And the sons of Israel did so. And Joseph gave them waggon according to the word of Pharaoh, and he furnished them with provision for the way. And to each of them he gave vestments and apparel; but to Benjamin he gave three hundred shekels of silver, and five vestments for apparel. And these presents he sent to his father; ten asses laden with wine and the good things of Mizraim, and ten she asses laden with corn and bread, and provisions for his father's journey.
Revised Douay-Rheims	And the sons of Israel did as they were bid. And Joseph gave them wagons according to Pharaoh's commandment: and provisions for the way. He ordered also to be brought out for every one of them two robes: but to Benjamin he gave three hundred pieces of silver with Ave robes of the best: Sending to his father as much money and raiment, adding besides ten he asses to carry off all the riches of Egypt, and as many she asses, carrying wheat and bread for the journey.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	The sons of Yisrael did so. Yoseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. He gave each one of them changes of clothing, but to Benjamin he gave three hundred pieces of silver and five changes of clothing. To his father, he sent after this manner: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain and bread and provision for his father by the way.
Plain English Aramaic Bible	.
Peshitta (Syriac)	And the sons of Israel did so; and Joseph gave them wagons, according to the command of Pharaoh, and gave them provisions for the journey. To all of them he gave each man two pairs of garments; but to Benjamin he gave three hundred pieces of silver and five pairs of garments. And to his father he sent after this manner: ten asses laden with the good things of Egypt, and ten she-asses laden with wheat, wine, and provisions for his fathers journey.
Septuagint (Greek)	And the children of Israel did so; and Joseph gave to them wagons, according to the words spoken by king Pharaoh; and he gave them provision for the journey. And he gave to them all two sets of raiment apiece; but to Benjamin he gave three hundred pieces of gold, and five changes of raiment. And to his father he sent presents at the same rate, and ten asses, bearing some of all the good things of Egypt, and ten mules, bearing bread for his father for your journey.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	.
Easy-to-Read Version—2006	.
Easy-to-Read Version—2008	.
International Children's B.	So the sons of Israel did this. Joseph gave them wagons as the king had ordered. And he gave them food for their trip. He gave each brother a change of clothes. But he gave Benjamin five changes of clothes. And Joseph gave him about seven and one-half pounds of silver. Joseph also sent his father ten donkeys loaded with the best things from Egypt. And he sent ten female donkeys. They were loaded with grain, bread and other food for his father on his trip back.
God's Word™	.
Good News Bible (TEV)	.
The Message	And they did just that, the sons of Israel. Joseph gave them the wagons that Pharaoh had promised and food for the trip. He outfitted all the brothers in brand-new clothes, but he gave Benjamin three hundred pieces of silver and several suits of clothes. He sent his father these gifts: ten donkeys loaded with Egypt's best products and another ten donkeys loaded with grain and bread, provisions for his father's journey back.
Names of God Bible	Israel's sons did as they were told. Joseph gave them wagons and supplies for their trip as Pharaoh had ordered. He gave each of them a change of clothes, but he gave Benjamin three hundred pieces of silver and five changes of clothes. He sent his father ten male donkeys carrying Egypt's best products and ten female donkeys carrying grain, bread, and food for his father's trip.
NIRV	.
New Simplified Bible	The sons of Israel did as they were told. Joseph gave them wagons filled with food for the trip, as the king had ordered. Joseph gave some new clothes to each of his brothers. He gave Benjamin five new outfits and three hundred pieces of silver. To his father he sent ten donkeys loaded with the best things in Egypt. And ten other donkeys loaded with grain and bread and other food for the return trip.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	Jacob's sons agreed to do what the king had said. And Joseph gave them wagons and food for their trip home, just as the king had ordered. Joseph gave some new clothes to each of his brothers, but to Benjamin he gave five new outfits and three hundred pieces of silver. To his father he sent ten donkeys loaded with the best things in Egypt, and ten other donkeys loaded with grain and bread and other food for the return trip.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Life Version	The sons of Israel did as he said. Joseph gave them wagons as Pharaoh had told him. And he gave them what they would need as they traveled. He gave new clothes to each of them. But to Benjamin he gave 300 pieces of silver and five times as many clothes. To his father he sent ten donkeys loaded with the best things of Egypt, and ten female donkeys loaded with grain and bread and things his father would need as he traveled.
New Living Translation	So the sons of Jacob did as they were told. Joseph provided them with wagons, as Pharaoh had commanded, and he gave them supplies for the journey. And he gave each of them new clothes—but to Benjamin he gave five changes of clothes and 300 pieces of silver. He also sent his father ten male donkeys loaded with the finest products of Egypt, and ten female donkeys loaded with grain and bread and other supplies he would need on his journey.

Partially literal and partially paraphrased translations:

American English Bible	Well, that's what the children of IsraEl did. JoSepH gave them wagons, just as Pharaoh the king had said, and he gave them the things they would need for their journey. He also gave each of them two suits of clothes... but he gave BenJamin five suits of clothes, plus three hundred gold coins. And he sent the same gifts to his father, plus ten burros that carried a sampling of all the good things of Egypt, and ten mules that carried [provisions] for their journey.
Beck's American Translation International Standard V	<i>Joseph's Brothers Go Back Home</i> So Israel's sons did what they were asked to do, and Joseph provided wagons for them, as Pharaoh had commanded. He also gave them provisions for the journey. He gave each of them some changes of clothes, but he also gave Benjamin 300 pieces of silver and five changes of clothes. He sent his father ten male donkeys loaded with the best of Egyptian goods and ten female donkeys loaded with grain, bread, and provisions for his father during the journey.
New Advent (Knox) Bible	The sons of Israel did as they were bidden; Joseph providing them with waggons at Pharaoh's command, and with food for the journey. He also had two new garments brought out for each, and gave Benjamin three hundred silver pieces and five new garments of the choicest sort; sending his father a like gift in both kinds, as well as ten asses laden with the best merchandise of Egypt, and ten she-asses with corn and bread to last him over his travels.
Today's NIV Translation for Translators	Jacob's sons did what the king suggested. Joseph gave them carts and food to eat along the way, as the king had ordered. To each of them he gave new clothes, but he gave 300 pieces of silver and five sets of new clothes to Benjamin! And this is what he sent to his father: Ten male donkeys, loaded with some of the best goods that come from Egypt, and ten female donkeys loaded with grain and bread and other food for his father's trip to Egypt.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Conservapedia	The Sons of Israel did this. Joseph gave them carts, as Pharaoh had ordered, and gave them provision for the road. He gave them each changes of clothes, but to Benjamin he gave three hundred silver pieces [This must have been a standard silver piece, because the Hebrew mentions only the word for silver and not the name of a particular coin.] and five changes of clothes. To his father he sent the following: ten (jack) donkeys carrying samples of the good things of Egypt, and ten jenny donkeys carrying cereal grains, bread, and sustenance for his father for the road.
Ferrar-Fenton Bible	The sons of Israel accordingly did so, and Joseph gave them waggons from Pharaoh's arsenal, and provided provisions for the journey. He also gave all of them a suit of clothes, but to Benjamin he gave three hundred pounds, and five suits of clothes. To his father he sent in addition ten he riding asses the best in Mitzer, and ten she riding asses besides, with bread and meat for his father on the way.
God's Truth (Tyndale)	And the children of Israel did even so, And Joseph gave them chariots at the commandment of Pharaoh, and gave them victual also to spend by the way. And he gave unto each of them change of raiment: but unto Ben Jamin he gave three hundred pieces of silver and five changes of raiment. And unto his father he sent after the same manner: ten he asses laden with goods out of Egypt, and ten she asses laden with corn, bread and meat: to serve his father by the way.
HCSB	.

Jubilee Bible 2000	And the sons of Israel did so, and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provisions for the way. To each one of them all he gave changes of clothing; but to Benjamin he gave three hundred pieces of silver and five changes of clothing. And to his father he sent after this manner: ten asses laden with the best of Egypt and ten she asses laden with wheat and bread and food for his father on the way.
H. C. Leupold	And the sons of Israel acted accordingly. Joseph gave them wagons, as Pharaoh had ordered, He also gave them food for the journey. To each separately he gave extra garments and to Benjamin he gave three hundred shekels of silver and five extra garments. And to his father he accordingly sent ten asses laden with the good things of Egypt, and ten she-asses laden with grain and bread and provisions for his father for the journey.
Lexham English Bible	And the sons of Israel did so. And Joseph gave them wagons at the word of Pharaoh, and gave them provisions for the journey. To each and to all of them he gave sets of clothing, but to Benjamin he gave three hundred pieces of silver and five sets of clothing. And to his father he sent {as follows}: ten donkeys carrying the best of Egypt, and ten donkeys carrying grain and food and provisions for his father for the journey.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The sons of Israel did this. Joseph gave them wagons as Pharaoh had ordered, and provisions for the journey. To each one he gave a festal garment but to Benjamin he gave three hundred silver coins and five festal garments. To his father he sent ten asses loaded with all the best goods in Egypt and ten donkeys loaded with grain, bread and provisions for his father on the journey.
The Heritage Bible	And the children of Israel did so, and Joseph gave them wagons, according to the mouth of Pharaoh, and gave them food for the way. He gave to every man changes of clothing, and to Benjamin he gave three hundred of silver, and five changes of clothing. And to his father he sent this: ten male donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, and bread, and food for his father for the way.
New American Bible (2002)	The sons of Israel acted accordingly. Joseph gave them the wagons, as Pharaoh had ordered, and he supplied them with provisions for the journey. He also gave to each of them fresh clothing, but to Benjamin he gave three hundred shekels of silver and five sets of garments. Moreover, what he sent to his father was ten jackasses loaded with the finest products of Egypt and ten jennies loaded with grain and bread and other provisions for his journey.
New American Bible (2011)	The sons of Israel acted accordingly. Joseph gave them the wagons, as Pharaoh had ordered, and he supplied them with provisions for the journey. He also gave to each of them a set of clothes, but to Benjamin he gave three hundred shekels of silver and five sets of clothes. Moreover, what he sent to his father was ten donkeys loaded with the finest products of Egypt and another ten loaded with grain and bread and provisions for his father's journey.
New Jerusalem Bible	.
New RSV	The sons of Israel did so. Joseph gave them wagons according to the instruction of Pharaoh, and he gave them provisions for the journey. To each one of them he gave a set of garments; but to Benjamin he gave three hundred pieces of silver and five sets of garments. To his father he sent the following: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and provision for his father on the journey.

Revised English Bible Israel's sons followed these instructions, and Joseph supplied them with wagons, as Pharaoh had ordered, and provisions for the journey. To each of them he gave new clothes, but to Benjamin he gave three hundred pieces of silver and five sets of clothes. Moreover he sent his father ten donkeys carrying the finest products of Egypt, and ten she-donkeys laden with grain, bread, and other provisions for the journey.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The sons of Isra'el acted accordingly; and Yosef gave them wagons, as Pharaoh had ordered, and gave them provisions for their journey. To each of them he gave a set of new clothes; but to Binyamin he gave seven-and-a-half pounds of silver and five sets of new clothes. Likewise, to his father he sent ten donkeys loaded with the finest goods Egypt produced, as well as ten female donkeys loaded with grain, bread and food for his father to eat on the return journey.

exeGeses companion Bible - and thus the sons of Yisra El work.
And Yoseph gives them wagons
according to the mouth of Paroh;
and gives them hunt for the way:
he gives all of them - to each man
changes of clothes:
but to Ben Yamin
he gives three hundred silver
and five changes of clothes:
and to his father he sends thus:
ten he burros
loaded with the goods of Misrayim;
and ten she burros
loaded with grain and bread and food
for his father by the way.

Hebraic Roots Bible
Israeli Authorized Version
JPS (Tanakh—1985)
Kaplan Translation

.
. .
Israel's sons agreed to do this. Joseph gave them wagons according to Pharaoh's instructions, and he also provided them with food for the journey. He gave each of [his brothers] an outfit of clothes. To Benjamin, however, he gave 300 pieces of silver and five outfits. [Joseph] sent the following to his father: Ten male donkeys, loaded with Egypt's finest products, as well as ten female donkeys, loaded with grain, bread, and food for his father's journey.

Orthodox Jewish Bible And the Bnei Yisroel did so; and Yosef gave them agalot, according to the commandment of Pharaoh, and gave them provision for the derech. To all of them he gave each man chalifot semalot; but to Binyamin he gave three hundred pieces of kesef, and chamesh chalifot semalot. And to Aviv he sent after this manner; ten chamorim loaded with the best of Mitsrayim, and ten female donkeys loaded with grain and lechem and provision for Aviv for the derech.

The Scriptures 1998 And the sons of Yisra'ël did so. And Yosëph gave them wagons, according to the command of Pharaoh, and he gave them food for the journey. He gave to all of them, to each man, changes of garments, but to Binyamin he gave three hundred pieces of silver and five changes of garments. And he sent to his father this: ten donkeys loaded with the best of Mitsrayim, and ten female donkeys loaded with grain, and bread, and food for his father for the journey.

Expanded/Embellished Bibles:

The Amplified Bible

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. To each of them Joseph gave changes of clothing, but to Benjamin he gave three hundred pieces of silver and five changes of clothing. To his father he sent the following: ten male donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain and bread and provision for his father [to supply all who were with him] on the journey.

The Expanded Bible

So the sons of Israel did this. Joseph gave them wagons as the king had ordered and food [provisions] for their trip [the way]. He gave each brother [of them] a change of clothes, but he gave Benjamin five changes of clothes and about seven and one-half pounds [three hundred pieces] of silver. Joseph also sent his father ten donkeys loaded with the best things from Egypt and ten female donkeys loaded with grain, bread, and other food for his father on his trip back [for the way].

Kretzmann's Commentary

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; he took care of all their needs for the journey. To all of them he gave each man changes of raiment; every one of the brothers was fitted out with a new suit of clothes; but to Benjamin he gave three hundred pieces of silver and five changes of raiment, holiday clothing, as a change for the usual dress. And to his father he sent after this manner: ten asses laden with the good things of Egypt, presents to indicate what Jacob might expect in the land whose king had invited him, and ten she-asses laden with corn and bread and meat for his father by the way. The grain, the bread, and the other food was to serve as provisions for Jacob and his household on their way to Egypt.

NET Bible®

So the sons of Israel did as he said [*Heb* “and the sons of Israel did so.”]. Joseph gave them wagons as Pharaoh had instructed [*Heb* “according to the mouth of Pharaoh.”], and he gave them provisions for the journey. He gave sets of clothes to each one of them [*Heb* “to all of them he gave, to each one, changes of outer garments.”], but to Benjamin he gave three hundred pieces of silver and five sets of clothes [*Heb* “changes of outer garments.”]. To his father he sent the following [*Heb* “according to this.”]: ten donkeys loaded with the best products of Egypt and ten female donkeys loaded with grain, food, and provisions for his father’s journey.

Syndein/Thieme
The Voice

The sons of Israel did exactly as Pharaoh ordered. Joseph followed Pharaoh’s directive and made sure they had enough wagons. He gave them food and other supplies for their journey including an extra change of clothes. But to Benjamin he gave about seven and a half pounds of silver and five sets of clothes. To his father, he sent even more: 10 donkeys loaded with the best Egyptian gifts and 10 female donkeys loaded with grain, bread, and provisions for his father for the journey.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...and the sons of Yisra’el [*He turns E*] did so and Yoseph [*Adding*] gave to them carts upon the mouth of Paroh [*Great house*] and he gave to them provisions for the road, to all of them he gave to each a replacement of apparel and to Binyamin [*Son of the right hand*] he gave three hundred silver and five replacement apparel, and to his father he sent like this, ten donkeys lifting up from the functional of Mitsrayim [Troubles] and ten she donkeys lifting up grain and bread and meat for his father for the road,...

Concordant Literal Version

And the sons of Israel did so, and Joseph gave them waggon, at the bidding of Pharaoh,—and gave them provisions for the way: to all of them, gave he to each man changes of raiment,—but, to Benjamin, he gave three hundred pieces of silver, and five changes of raiment. Moreover, to his father, sent he as followeth—ten he-asses, laden from the best of Egypt,—and ten she-asses laden with corn and bread and nourishing food for his father for the way.

Context Group Version

And the sons of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provisions for the way. To all of them he gave each man changes of clothing; but to Benjamin he gave three hundred pieces of silver, and five changes of clothing. And to his father he sent after this manner: ten donkeys loaded with the good things of Egypt, and ten she-donkeys loaded with grain and bread and provisions for his father by the way.

Darby Translation

Emphasized Bible

English Standard Version

English Standard V. – UK

Evidence Bible

Green's Literal Translation

Jack Ballinger's translation

Modern English Version

So the sons of Israel did so, and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provisions for the journey. To each of them he gave a change of clothes, but he gave to Benjamin three hundred shekels of silver and five changes of clothes. To his father he sent the following: ten donkeys loaded with the best things of Egypt and ten female donkeys loaded with grain and bread and provisions for his father on the journey.

Modern KJV

NASB

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. To each of them he gave changes of garments, but to Benjamin he gave three hundred pieces of silver and five changes of garments. 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.

New European Version

New King James Version

Then the sons of Israel did so; and Joseph gave them carts, according to the command of Pharaoh, and he gave them provisions for the journey. He gave to all of them, to each man, changes of garments; but to Benjamin he gave three hundred pieces of silver and five changes of garments. And he sent to his father these things: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and food for his father for the journey.

Owen's Translation

Ron Snider's Translation

Stuart Wolf's Translation

Third Millennium Bible

Updated Bible Version 2.11

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

And the sons of Israel do so, and Joseph giveth waggons to them by the command of Pharaoh, and he giveth to them provision for the way; to all of them hath he given--to each changes of garments, and to Benjamin he hath given three hundred silverlings, and five changes of garments; and to his father he hath sent thus: ten asses bearing of the good things of Egypt, and ten she-asses bearing corn and bread, even food for his father for the way.

The gist of this passage:

Joseph, according to the orders of Pharaoh, loads up wagons and pack animals to send to fetch his father. He also provides his brothers with changes of clothing and his youngest brother is given a lot of silver.

Genesis 45:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: *The sons of Israel did so...* The sons of Israel did as Joseph told them. What follows are the things which were done on their behalf.

Genesis 45:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced ʾ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
Yôwṣêph (יֹוֹסֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
ʿăgâlâh (עֲגָלָה) [pronounced guh-gaw-LAW]	<i>[an ox-] cart, wagon; a chariot, a war vehicle</i>	feminine plural noun	Strong's #5699 BDB #722

Genesis 45:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
par ^o ôh (פַּרְעֹה) [pronounced <i>pahr^o-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: ...and Joseph gave to them wagons based upon the command of the Pharaoh... The literal translation is that *Joseph gave them wagons according to the **mouth** of Pharaoh*. Often the mouth is used and is synonymous with *command, mandate or precept*. The Hebrew language often used parts of the body to refer to less tangible concepts.

Pharaoh had commanded that they be given wagons to carry their children and wives in, so Joseph located and lent them these wagons.

Genesis 45:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
tseydah (תְּצַד) [pronounced <i>TSAY-dah</i>]	<i>provisions [taken on a journey]</i>	feminine singular noun	Strong's #6720 BDB #845
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Genesis 45:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character	masculine singular noun with the definite article	Strong's #1870 BDB #202

Translation: ...and he gave them provisions for [their] journey. Joseph also gave them provisions for their journey, which are then described.

Genesis 45:21 And the sons of Israel did so. And Joseph gave them wagons according to the command of Pharaoh, and gave them provision for the way.

In v. 19, it read *this do*; and in v. 21, we have the same verb, and it reads: *they did so*.

Note that the wagons given to these sons are by way of *the command of Pharaoh*. As the ultimate authority of the land, he requires Joseph to make the offer of Egyptian residence to his brothers.

Joseph's brothers did as Pharaoh had required, which was pretty much just consenting to a return home trip to pick up their father and their wives and children and their stuff.

Genesis 45:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohl]	every one of them, each one of them, all of them, any of them	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #3605 BDB #481
With the definite article, kôl is limited by the context; it is limited to the things or the persons mentioned in the context; however, it can be taken in a wider sense (which sounds rather contradictory to me). ²⁷			
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510

²⁷ The Brown-Driver-Briggs Hebrew and English Lexicon; Hendrickson Publishers; ©1996; p. 482.

Genesis 45:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man; a husband; one of virile age; an inhabitant of, a citizen of [when followed by a genitive of a place]; companion of, solider of, follower of [when followed by a genitive of king, leader, etc.]; anyone, someone, a certain one, each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
chălîyphâh (חֲלִיפָה) [pronounced khă-lee-FAW]	<i>a change, change (of garments), replacement; change (of raiment); relays; relief (from death); changing, varying (course of life)</i>	feminine plural construct	Strong's #2487 BDB #322
s ^e mâlôth (שָׂמְלוֹת) [pronounced smaw-LOTH]	<i>[covering, outer] garments, clothing, clothes</i>	feminine plural noun	Strong's #8071 BDB #971

Translation: To each man he gave a change of clothing,... He gave each man a change of clothing.

Genesis 45:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Bin ^e yâmin (בִּנְיָמִן) [pronounced bin-yaw-MIN]	transliterated <i>Benjamin</i> , it means <i>son of [my] right hand</i>	masculine proper noun	Strong's #1144 BDB #122
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
shâlôsh (שָׁלוֹשׁ) [pronounced shaw-LOHSH]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular construct	Strong's #7969 BDB #1025
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494

Genesis 45:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châmêsh (חמֶשֶׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
chălîyphâh (חִלְפָּה) [pronounced <i>khă-lee-FAW</i>]	<i>a change, change (of garments), replacement; change (of raiment); relays; relief (from death); changing, varying (course of life)</i>	feminine plural construct	Strong's #2487 BDB #322
s ^e mâlôth (שְׂמָלוֹת) [pronounced <i>smaw-LOTH</i>]	<i>[covering, outer] garments, clothing, clothes</i>	feminine plural noun	Strong's #8071 BDB #971

Translation: ...but to Benjamin, he gave 300 [bars of] silver and five changes of clothes. But Joseph poured it on when it came to Benjamin, giving him 300 silver bars or coins and five changes of clothes.

The way the Hebrews used the plural of changes combined with Benjamin receiving five changes of garments, indicates that each of the brothers received one change of clothes and Benjamin received five (just as Benjamin received five times their portions of food). The noun is in the plural, but it still refers to a singular change of clothes. Furthermore, two nouns placed in regimen is a way of using the first noun as an adjective and a way of emphasizing the first noun.

Joseph gave Benjamin five times the food that the others received to see how they would react. His father always gave him a greater portion of everything than he did his brothers and it made them jealous. At the meal, they all relaxed and enjoyed each other's company. Here, the gifts to Benjamin are no longer a cause for jealousy and spite.

At this point, there does not appear to be the old jealousies of the brothers cropping up again. In life, someone always has more than you do and many times, you can look next door or even within your own family, and find someone there who has more stuff than you do. It is not a big deal. No matter how rich you are, there is always someone who is richer. Joseph's brothers do not appear to be confused or upset by Joseph's generosity toward his younger brother.

It ought to be also noticed that, Joseph does not say, "Okay, bring my father back, and *then* I will give you all of this stuff." Joseph gives in grace first. There is nothing to stop his brothers from taking all of this stuff and remaining in Canaan.

Genesis 45:22 To all of them he gave each man changes of clothing, but to Benjamin he gave three hundred pieces of silver, and five changes of clothing.

Joseph clearly favors his full brother. These are extraordinary gifts. Recall that Joseph, a young, healthy strapping teen was sold as a slave for 20 pieces of silver (Gen. 37:28); so giving 300 pieces of silver to Benjamin would have been quite an impressive present. Also, changes of clothing were quite rare. Having a single change of clothes would be perhaps the standard for many adults (if that). Clothes were not easily manufactured in those ancient times.

Pharaoh has given Joseph orders to bring his family from Canaan to Egypt; and Pharaoh promises him a choice portion of the land.

Genesis 45:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾâb (אָב) [pronounced <i>aw^bv</i>]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal perfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
zô'th (זֹאת) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
The kaph preposition and demonstrative feminine singular adjective zeh (זֶה) [pronounced <i>zeh</i>], which means <i>here, this</i> . According to BDB, together, they mean <i>the like of this, as follows, things such as this, as this; accordingly, to that effect; in like manner</i> .			
ʾasârâh (אַשְׂרָה) [pronounced <i>gah-saw-RAW</i>]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
chămôwr (חֲמוֹר) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass, burrow</i>	masculine plural noun	Strong's #2543 BDB #331
nâsâ' (נָסַב) [pronounced <i>naw-SAW</i>]	<i>lifting up, bearing, carrying; exalting; taking away</i>	masculine plural, Qal active participle	Strong's #5375 BDB #669
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
tûw ^b v (טוֹב) [pronounced <i>too^bv</i>]	<i>good things, goodness, prosperity, well-being, beauty</i>	masculine singular construct	Strong's #2898 BDB #375

Genesis 45:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights</i> ; transliterated Mizraim; also <i>Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: And to his father, he sent as follows: ten asses loaded with the good things of Egypt... He also provided gifts and incentives for his father. He is not going to tell his father that he has stuff waiting for him; he sent a number of good things to him, special things produced in Egypt. And Joseph did not send one or two things, but ten donkeys loaded with such things.

The Purpose of the Gifts Sent from Egypt. These things that Joseph is sending to his father accomplish several things: (1) they provide incentive for Jacob to come to Egypt. (2) They act as proof of what the brothers will tell their father. The story they tell is going to seem rather fantastic, to say to least. However, when Jacob steps outside of his tent to see all that they brought, he is going to recognize that this is real and not some story. (3) This is simply an expression of Joseph's love and Pharaoh's generosity. Finally (4) Pharaoh has said, "Don't worry about some of your possessions in Canaan, if you cannot pack them; you will get to sample from the best that Egypt has to offer." Joseph sends along some of the best that Egypt has to offer. Therefore, if Jacob or any of his sons become concerned that they are unable to carry this or that item, it is clear with the gifts that whatever they leave behind can be replaced.

Genesis 45:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘eser (עָשָׂר) [pronounced GEH-ser]	<i>ten</i>	masculine numeral	Strong's #6235 BDB #796
’âthôwn (אֲתוֹן) [pronounced aw-THOHN]	<i>ass, she-ass, donkey</i>	feminine plural noun	Strong's #860 BDB #87
nâsâ’ (נָסָא) [pronounced naw-SAW]	<i>lifting up, bearing, carrying; exalting; taking away</i>	feminine plural, Qal active participle	Strong's #5375 BDB #669
bar (בָּר) [pronounced bahr]	<i>field, open field, country; corn, corn separated from its chaff</i>	masculine singular noun ³	Strong's #1250 BDB #135
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536

Keil and Delitzsch: *לחם is the most common, all-comprehensive name for nourishment.*²⁸

²⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 9:4–6.

Genesis 45:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâzôwn (מַזֶּן) [pronounced <i>maw-ZONE</i>]	<i>food, sustenance, meat</i>	masculine singular noun	Strong's #4202 BDB #266
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
derek ^e (דֶּרֶךְ) [pronounced <i>DEH-rek^e</i>]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the definite article; pausal form	Strong's #1870 BDB #202

Translation: ...and ten she-asses loaded [with] grain, bread and [other] provisions for his father's journey. Joseph also provided more than enough food for them to make this trip. There would be no excuse for his father not to come down to Egypt.

Joseph has to do more than just have his brothers relay to his father his position of power and wealth in Egypt—he sends proof. During a period of depression, sending wealth and signs of wealth is an unusual thing to do. However, Joseph has it to spare. He will keep his country afloat during the depression and still be blessed beyond his dreams during the depression. This is something that we should be cognizant of—God does not require us to live in a wealthy area during prosperous times in order to receive blessing from Him. God blesses us during any kind of catastrophe or disaster. He has reasons that He allows times of widespread suffering to envelop an area, yet we are still His throughout any kind of natural disaster and God is able to bless us materially, spiritually and every other way within any environment. Joseph illustrates to us the glory of God's blessing to an individual believer in the midst of an economic depression and this illustrates to us the concept of blessing by association. Those associated with Joseph, his country, those of the Pharaoh's household, his family—all of these receive blessing because they are associated with Joseph and God is glorified when he prospers us.

God is not limited by having only \$100 billion dollars and once he distributes that, He is out of money and has to take some from one person in order to give it to another. God can give blessings of all kinds in any amount to any believer. However, notice, His greatest blessing goes to the one who is spiritually mature, who is filled with Bible doctrine, who has character and does not act out of petty vindictiveness and revenge.

Genesis 45:23 And to his father he sent this: ten asses loaded with the good things of Egypt, and ten she-asses loaded with grain and bread and food for his father by the way.

This is quite interesting that so much is sent to Canaan by way of supplies; but the idea is, there is no force applied to Jacob to come to Egypt. Joseph sends him many presents, which, quite obviously, Jacob could have kept and

just stayed there. However, when he finds out that Joseph is still alive and that Joseph sent him these presents, no one could stop him from going to Egypt.

One has to bear in mind, also, that Joseph, as 2nd to Pharaoh, is limited on his own life choices. He cannot simply pick up and leave Egypt, not even for a vacation. He is in a position with great authority and that authority includes great responsibility (a fact lost on many people with authority today). Although Joseph did not plan or scheme to gain his position (as his father Jacob believed he had to do throughout his life), now that he has it, he cannot simply abandon it. Furthermore, he understands the plan of God well enough to recognize, this is his destiny; this is his place in the world. Interestingly enough, Joseph does not have to have a talk with God in order to figure this out (recall that his forebearers, Abraham, Isaac, and Jacob, were guided directly by God at several stages in their lives).

This may surprise some of you, but there are people out there, if given the #2 job in some country, would really prefer not to. Most people, if offered power, prestige and money, would grab that up without a second thought—but there are a few who would consider such an offer and then reject it. There are some people who not enticed by power; and others who would consider it carefully before accepting.

Joseph recognized this as simply a part of his life that God had planned for him. He was not a power-hungry man; he just ended up in positions of authority because of his natural leadership abilities (as well as for his integrity). Obviously, Joseph was far more interested in functioning in a position of responsibility outside of a prison rather than inside a prison. However, even as the #2 man, Joseph could not simply up and take a vacation in order to visit his father. His position was much too important. If anything happened to those granaries in his absence, millions of people could starve as a result, as there are 5 more years during which those granaries must be guarded, with the grain carefully parceled out. The entire purpose of these granaries was to allow Egypt to survive through the 7-year famine.

Application: God has set a particular place for us in this world, regarding our location and our vocation. There were particular teaching positions which I believed that I should have gotten, which I did not. There were jobs I wanted more than the one which I got; and positions which I wanted where I taught which I did not get. This was all God's plan and God's timing. I had to recognize that, this was God's very specific plan for me. The believer is not always properly recognized for his abilities; the believer is not always advanced in his field as he believes he ought to be. Many times, the believer faces, for whatever reason, problems and roadblocks (sometimes, these are problems which we cause for ourselves). But the mature believer considers his options and acts accordingly and accepts the consequences. The mature believer can accept his position in life, even if it is not the position for which he strived.

Joseph stands in stark contrast to his father Jacob, who planned and schemed his entire life. Even though God appeared to Jacob on many occasions, but not to Joseph; Joseph has a much better handle on divine guidance. God did not design things so that we need a voice from heaven telling us whether to go left or right every time we need to make a decision. Joseph was a man filled with doctrine; we know this because he has been able to consistently make good decisions throughout his life, despite the difficulties. How many people would have railed against the injustices that Joseph endured; and rebelled against them? We have people doing that all of the time; often for minor and even accidental slights. Joseph accepted the various things which came his way, understanding and then doing the will of God.

There are things in your life which you cannot change; therefore, you need to accept those things and adjust your life accordingly.

And so he sends his brothers away and so he walks [with them] and so he says unto them, “You will not be disquieted [or experience fear] on the journey.”

Genesis
45:24

So he sent his brothers away, and he walked [for awhile with them], saying, “Do not become disquieted [or fearful] along the way.”

So he sent his brothers say, saying, as he walked with them for awhile: “Do not become disturbed for fearful during your journey.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he sends his brothers away and so he walks [with them] and so he says unto them, “You will not be disquieted [or experience fear] on the journey.”
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And he dismissed his brethren, and they went, and he said to them, Do not contend by the way.
Targum (Pseudo-Jonathan)	And he dismissed his brothers to go, and said to them, Do not contend about my having been sold, lest you quarrel in passing along the way.
Revised Douay-Rheims	So he sent away his brethren, and at their departing said to them: Be not angry in the way.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	So he sent his brothers away, and they departed. He said to them, "See that you do not quarrel on the way."
Plain English Aramaic Bible	.
Peshitta (Syriac)	So he sent his brothers away, and they departed; and he said to them, Quarrel not on the journey.
Septuagint (Greek)	And he sent away his brethren, and they went; and he said to them, Be not angry by the way.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he sent his brothers on their way, and said to them, See that you have no argument on the road.
Easy English	.
Easy-to-Read Version–2006	Then Joseph told his brothers to go. While they were leaving, he said to them, “Go straight home, and don’t fight on the way.”
Easy-to-Read Version–2008	.
International Children’s B.	.
<i>God’s Word</i> TM	.
Good News Bible (TEV)	.
<i>The Message</i>	Then he sent his brothers off. As they left he told them, “Take it easy on the journey; try to get along with each other.”
Names of God Bible	.
NIRV	.
New Simplified Bible	Then he sent his brothers off and told them: »Do not argue on the way home!«

Thought-for-thought translations; paraphrases:

Common English Bible	He sent his brothers off; and as they were leaving, he told them, "Don't be worried about the trip."
Contemporary English V. The Living Bible	. "Don't quarrel along the way!" was his parting shot! And leaving, they returned to the land of Canaan, to Jacob their father.
New Berkeley Version	.
New Century Version	.
New Life Version	Then he sent his brothers away. As they left he said to them, "Do not be mad at each other on the way."
New Living Translation	So Joseph sent his brothers off, and as they left, he called after them, "Don't quarrel about all this along the way!"

Partially literal and partially paraphrased translations:

American English Bible	So he dismissed his brothers and they left. But before they left, he told them: 'Don't leave angry.'
Beck's American Translation	.
International Standard V	Then Joseph sent his brothers away, and they left for home [The Heb. lacks <i>for home</i>]. As they were leaving, Joseph admonished them, "Don't quarrel on the way back!"
New Advent (Knox) Bible	.
Revised Knox Bible	Thus he sent his brethren home, and his last word, as they set out, was Be sure there is no quarrelling on the way.
Today's NIV	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to send away, a sending away of his brothers, even were they to depart. He was to say: were yous to be disquieted on the way?
Conservapedia	So he sent his brothers out, and they went. He told them, "You mustn't be disturbed by anything on your way."
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	So sent he his brethren away, and they departed. And he said unto them: see that you fall not out by the way.
HCSB	So Joseph sent his brothers on their way, and as they were leaving, he said to them, "Don't argue on the way."
Jubilee Bible 2000	And he said unto them, See that ye do not fight along the way.
H. C. Leupold	And he sent his brethren and they went; and he said to them: Do not grow angry on the way.
Lexham English Bible	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	Then he sent his brothers off, and as they departed, he said to them, "Don't be anxious on the way."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And he sent his brothers, and they walked; and he said to them, Do not be agitated on the way.
New American Bible (2002)	As he sent his brothers on their way, he told them, "Let there be no recriminations on the way."
New American Bible (2011)	.

New Jerusalem Bible	And so he sent his brothers on their way. His final words to them were, 'And let there be no upsets on the way!'
New RSV	Then he sent his brothers on their way, and as they were leaving he said to them, 'Do not quarrel* along the way [Or <i>be agitated</i>].'
Revised English Bible	He sent his brothers on their way, warning them not to quarrel among themselves on the road.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	- thus he sends his brothers away and they go: and he says to them, See that you not quiver by the way.
Hebraic Roots Bible	.
Israeli Authorized Version	So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.
JPS (Tanakh—1985) Kaplan Translation	. He sent his brothers on their way. As they were leaving, he said to them, 'Have a pleasant journey!' Literally, 'Do not have agitation (or anger) on the way.' This can be interpreted as 'do not have any discomfort on the way' (Ibn Janach; Radak; Hirsch), or 'have a pleasant journey.' Alternatively, the expression can be interpreted, 'Do not have any fear on the way' (Bekhor Shor); 'Do not worry while you're gone' (Rashbam); 'Do not quarrel on the way' (Rashi; Ibn Ezra; Septuagint); 'Don't get in trouble on the way' (Targum Yonathan); 'Don't get too involved on the way' (Taanih 10a; Rashi); or 'Don't rush too much on the way' (Bereshith Rabbah 94).
Orthodox Jewish Bible	So he sent his achim away, and they departed; and he said unto them, See that ye not quarrel by the derech.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So he sent his brothers away, and as they departed, he said to them, "See that you do not quarrel on the journey [about how to explain this to our father]."
The Expanded Bible Kretzmann's Commentary	. So he sent his brethren away, and they departed; and he said unto them, See that ye fall not out by the way. They should not be tempted to hark back to the old crime, as to who had really instigated the wrong, and thus sin again. It is a warning which has its value even today, in similar circumstances.
NET Bible®	Then he sent his brothers on their way and they left. He said to them, "As you travel don't be overcome with fear."
Syndein/Thieme The Voice	. Then he sent his brothers on their way. As they were leaving, he gave them one last piece of advice. Joseph: Don't argue along the way!

Once again Joseph and his brothers are parting company. But this time is much different: they know where he is and who he has become. Although Joseph has been separated from his brothers for many years, he remembers how they were; and he is counting on the fact that they are a quarrelsome bunch. He has intentionally given Benjamin more money and clothes than the others. That in itself is enough to cause bickering and squabbling among the crew. In addition, he knows they are worried. They have just received quite a shock. To learn after all these years that the brother they sold into slavery has become one of the most powerful men in the world takes time to process. The famine, the journey from Canaan, and

the shock of seeing him again have taken a toll on them. Now they have to go back, get their families, and return. The road home leaves plenty of time to worry about what might become of them, plenty of time for nerves to fray and anger to stir. Joseph knows they have a hard journey ahead, and they need to pull together and not apart.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he sent his brothers and they walked and he said to them, you will not shake in the road,...
Concordant Literal Version	And sending is he his brothers and they are going. And saying is he to them, "You must not be disturbed on the way.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	.
New European Version	.
New King James Version	So he sent his brothers away, and they departed; and he said to them, "See that you do not become troubled along the way."
Owen's Translation	.
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Third Millennium Bible	So he sent his brethren away, and they departed; and he said unto them, "See that ye fall not out on the way."
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	So he sent his brethren away, and they departed: and he said to them, See that ye contend not by the way.
World English Bible	So he sent his brothers away, and they departed. He said to them, "See that you don't quarrel on the way."
<i>Young's Literal Translation</i>	.
Young's Updated LT	And he sends his brothers away, and they go; and he says unto them, "Do not be angry in the way."

The gist of this passage: As his brothers start to leave, Joseph tells them something.

Genesis 45:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (l) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Genesis 45:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal perfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'achîym (אֶחָיִם) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: So he sent his brothers away,... Joseph dismisses his brothers.

Genesis 45:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect; pausal form	Strong's #1980 (and #3212) BDB #229
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Genesis 45:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râgaz (רָגַז) [pronounced rawg-GAHZ]	<i>to be agitated, to quiver, to quake, to become excited, perturbed, disquieted; moved with anger, fear, guilt or joy; to fear, to tremble</i>	2 nd person masculine plural, Qal imperfect	Strong's #7264 BDB #919
The NET Bible: <i>Heb</i> “do not be stirred up in the way.” The verb means “stir up.” Some understand the Hebrew verb רָגַז (<i>ragaz</i> , “to stir up”) as a reference to quarreling (see Prov 29:9, where it has this connotation), but in Exod 15:14 and other passages it means “to fear.” This might refer to a fear of robbers, but more likely it is an assuring word that they need not be fearful about returning to Egypt. They might have thought that once Jacob was in Egypt, Joseph would take his revenge on them. ²⁹			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the definite article; pausal form	Strong's #1870 BDB #202

Translation: ...and he walked [for awhile with them], saying, “Do not become disquieted [or fearful] along the way.” However, it appears that Joseph walked with them for a bit, and finally told them not to be worried or fearful along the way.

Even though Joseph will tell them this, some of his brothers will be concerned about this for a very long time.

However we interpret this, it needs to line up with the fact that Joseph told his brothers who he was, set them up with goods and presents, and then sent them on their way. After giving some directions, Joseph and his brothers talked with one another.

Several Bibles record that Joseph admonished his brothers *not to quarrel* along the way back to Canaan. However, he does not tell his brothers not to quarrel. They have just seen things that they had never thought they would see. There is no way they could have been prepared to run into Joseph and for him to have the power and yet have the grace that he had toward them. They are going to leave in somewhat of a daze and in this long journey back, they might, in their talking to one another, become worried, agitated or upset over what has occurred. They might over-think what has occurred and become afraid of Joseph; thinking that he is setting them up to be killed upon their return. The verb is râgaz (רָגַז) [pronounced rawg-GAHZ] and it means *to become agitated, to quiver, to be excited, to be perturbed, to be enraged, to quiver*. He wanted them to remain on a stable emotional keel, to be in control of their emotions and not to go off on some emotional tangent, whether it be one of fear, apprehension, excitement, etc. The ten brothers will have a range of emotions, and some of them will actually fear Joseph. Joseph is telling them not to give in to such destabilizing emotions.

Genesis 45:24 And he sent his brothers away, and they departed. And he said to them, “Do not quarrel along the way.”

This is an interesting comment made by Joseph, and suggests that there has been more back and forth between the brothers than the conversation that we have been made privy to.

²⁹ From <https://bible.org/netbible/index.htm?gen45.htm> (footnote); accessed August 18, 2016.

Let me suggest that Joseph has carefully looked over his brothers, and he can recognize that there are some dissenters, but who will not make their opinions known in front of him. However, once they are on the road back, there may be a couple of brothers who oppose the idea of moving to Egypt—and it is not because they are theological geniuses concerned about the future of their descendants. That is my interpretation of what Joseph is saying here.

There might be several areas that his brothers might argue about: (1) should they move to Egypt; (2) should they tell their father what has happened or is there a way to spin their return without mentioning Joseph; (3) who was the most to blame for selling Joseph into slavery; (4) is it right for Benjamin to have all of the gifts that he had; is that really fair? So there was the potential for many discussions or arguments which the brothers may not have felt comfortable having right there in front of Joseph, who obviously had great authority. The settled upon decision is, they are to return with all of these things to their father in Canaan and tell him that Joseph is alive and that he wants them all to move to Egypt. The decision is Jacob's, as the living patriarch of the family; and the brothers are simply to present him with the request from his son Joseph. It is also likely that, Joseph's last memory of his brothers, outside of his home as an Egyptian ruler, was of them arguing what to do with Joseph and how to explain whatever they chose to do to their father. It was 20+ years ago, but they no doubt argued fiercely whether to kill Joseph or to sell him into slavery. This would have been a memory of his brothers etched into his mind.

To my way of thinking, this would begin a new section, as they were previously in Egypt, but now they are in Canaan. However, what follows is still a part of the chiasm organization shown at the beginning of this chapter.

Chapter Outline

Charts, Graphics and Short Doctrines

Joseph's Brothers Tell Their Father That Joseph Is Still Alive

And so they go up out of Egypt and so the come to a land of Canaan unto Jacob their father. And so they make known to him, to say, "Still Joseph [is] alive; and for he [is] ruling in all a land of Egypt." And so becomes numb his heart for he does not trust with reference to them.

Genesis
45:25–26

So they go up out of Egypt and come to the land of Canaan, to Jacob their father. They make know to him [what had happened], saying, "Joseph [is] still alive; he [is] ruling over all the land of Egypt!" And Jacob's [lit., *his*] heart becomes numb for he does not trust them.

So, they left Egypt and returned to the land of Canaan and to their father, Jacob. They told him what had happened and said, "Joseph is still alive; he is a great ruler in Egypt!" But Jacob does not trust and his heart is numb.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so they go up out of Egypt and so the come to a land of Canaan unto Jacob their father. And so they make known to him, to say, "Still Joseph [is] alive; and for he [is] ruling in all a land of Egypt." And so becomes numb his heart for he does not trust with reference to them.

Dead Sea Scrolls
Targum of Onkelos
Jerusalem targum
Targum (Onkelos)

.
. .

And they went up from Mizraim and came into the land of Kanaan, unto Jakob their father. And they showed him, saying, Joseph is yet alive, and he ruleth over all the

	land of Mizraim! And these words were uncertain [Or. "faint."] upon his heart, because he did not believe them.
Targum (Pseudo-Jonathan)	And they went up from Mizraim, and came to the land of Kenaan unto Jakob their father. And they declared to him, saying, Joseph is yet alive, and is ruler over all the land of Mizraim. But his heart was divided, because he did not believe them. [JERUSALEM. And his heart was divided.]
Revised Douay-Rheims	And they went up out of Egypt, and came into the land of Chanaan to their father Jacob. And they told him, saying: Joseph your son is living: and he is ruler in all the land of Egypt. Which when Jacob heard, he awaked as it were out of a deep sleep, yet did not believe them.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	They went up out of Egypt, and came into the land of Canaan, to Ya'aqub their father. They told him, saying, "Yoseph is still alive, and he is ruler over all the land of Egypt." His heart fainted, for he did not believe them.
Plain English Aramaic Bible	.
Peshitta (Syriac)	And they went up out of Egypt, and came to the land of Canaan to their father Jacob. And they told him, saying, Joseph is still alive, and he is governor over all the land of Egypt. But Jacob disregarded their story, for he did not believe them.
Septuagint (Greek)	And they went up out of Egypt, and came into the land of Chanaan, to Jacob their father. And they reported to him, saying, Your son Joseph is living, and he is ruler over all the land of Egypt; and Jacob was amazed, for he did not believe them.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So they went up from Egypt and came to the land of Canaan, to their father Jacob. And they said to him, Joseph is living, and is ruler over all the land of Egypt. And at this word Jacob was quite overcome, for he had no faith in it.
Easy English	So the brothers went up out of Egypt. And they came back to their father Jacob in the country called Canaan. The brothers told Jacob that Joseph was still alive. They said that Joseph was ruling over the country called Egypt. Jacob was very anxious. He did not believe the brothers.
Easy-to-Read Version—2006	So the brothers left Egypt and went to their father in the land of Canaan. They told him, "Father, Joseph is still alive! And he is the governor over the whole country of Egypt." Their father did not know what to think. At first he didn't believe them.
Easy-to-Read Version—2008	.
International Children's B.	.
God's Word™	.
Good News Bible (TEV)	.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	Joseph's brothers left Egypt. When they arrived in Canaan, they told their father that Joseph was still alive and was the ruler of Egypt. But their father was so surprised that he could not believe them.

Thought-for-thought translations; paraphrases:

Common English Bible	So they left Egypt and returned to their father Jacob in the land of Canaan. They announced to him, "Joseph's still alive! He's actually ruler of all the land of Egypt!" Jacob's heart nearly failed, and he didn't believe them.
Contemporary English V.	Joseph's brothers left Egypt, and when they arrived in Canaan, they told their father that Joseph was still alive and was the ruler of Egypt. But their father was so surprised that he could not believe them.
The Living Bible	And leaving, they returned to the land of Canaan, to Jacob their father. "Joseph is alive," they shouted to him. "And he is ruler over all the land of Egypt!" But Jacob's heart was like a stone; he couldn't take it in.
New Berkeley Version	.
New Century Version	So the brothers left Egypt and went to their father Jacob in the land of Canaan. They told him, "Joseph is still alive and is the ruler over all the land of Egypt." Their father was shocked and did not believe them.
New Life Version	So they went out of Egypt and came to their father Jacob in the land of Canaan. They told him, "Joseph is still alive! He is ruler of all the land of Egypt!" Jacob's heart almost stopped, because he did not believe them.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	Then they left Egypt and returned to the land of Canaan and to their father Jacob. There they reported everything to him, saying, 'Your son Joseph is ALIVE, and he's now the ruler of the entire land of Egypt!' Well, this was so amazing to Jacob that he didn't believe them.
Beck's American Translation	.
International Standard V	So Joseph's brothers [Lit. <i>So they</i>] left Egypt and returned to the land of Canaan and to their father Jacob, where they informed their father, "Joseph is still alive! As a matter of fact, he's ruling the entire land of Egypt." But Jacob didn't believe them, because he had become cynical [Lit. <i>because his heart had become numb</i>].
New Advent (Knox) Bible	So they left Egypt, and when they reached their father Jacob in Canaan, they gave him their news, Thy son Joseph is still alive, and it is he that rules the whole land of Egypt. Jacob heard it, with the look of one just awoken from a heavy sleep, but at first he would not believe them,...
Revised Knox Bible	.
Today's NIV	.
Translation for Translators	So they left Egypt and came to their father Jacob in Canaan land. One of them told him, "Joseph is still alive! In fact, he is the governor over all of Egypt!" Jacob was extremely astonished; he could not believe that it was true.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They were to go up from the Egyptian, and were to come into the solid grounds of Canaan, to Jacob their father. They were to announce, to the intent: Joseph is to be still alive, and is ruling on the solid grounds of the Egypt. The sensibility of his heart was to grow numb - is he to have given them credit? -
Conservapedia	They went up from Egypt, and came into the country of Canaan, to their father Jacob. They told him, "Joseph is still alive! He is the ruling steward of all the land of Egypt!" Jacob's heart was torpid, and he couldn't believe them.
Ferrar-Fenton Bible	They accordingly went from the Mitzeraim and ascended to the land of Canaan, to Jacob their father, and reported to him saying, " Joseph is yet alive, and he is also Governor of all the land of the Mitzeraim." Then his heart failed, for he could not believe them.

God's Truth (Tyndale)	And they departed from Egypt and came into the land of Canaan unto Jacob their father, and told him saying. Joseph is yet alive and is governor over all the land of Egypt. And Jacobs heart wavered, for he believed them not.
HCSB	.
Jubilee Bible 2000	And they went up out of Egypt and came into the land of Canaan unto Jacob, their father, and told him, saying, Joseph is yet alive, and he is lord over all the land of Egypt. And his heart fainted, for he did not believe them.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	So they went up out of Egypt and came to their father Jacob in the land of Canaan. They told him, "Joseph is still alive! In fact, he is ruler of all Egypt." Jacob was stunned; he did not believe them.
NIV – UK	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And they ascended out of Egypt, and came into the land of Canaan to Jacob their father, And they caused it to stand out boldly to him, saying, Joseph is still alive, and he is ruler over all the land of Egypt. And Jacob's heart became rigid and cold, because he did not believe them.
New American Bible (2002)	So they left Egypt and made their way to their father Jacob in the land of Canaan. When they told him, "Joseph is still alive - in fact, it is he who is ruler of all the land of Egypt," he was dumbfounded; he could not believe them.
New American Bible (2011)	So they went up from Egypt and came to the land of Canaan, to their father Jacob. When they told him, "Joseph is still alive—in fact, it is he who is governing all the land of Egypt," he was unmoved, for he did not believe them.
New Jerusalem Bible	And so they left Egypt. When they reached their father Jacob in Canaan, they gave him this report, 'Joseph is still alive. He is at this moment governor of all Egypt!' But he was as one stunned, for he did not believe them.
New RSV	So they went up out of Egypt and came to their father Jacob in the land of Canaan. And they told him, 'Joseph is still alive! He is even ruler over all the land of Egypt.' He was stunned; he could not believe them.
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So they went up out of Egypt, entered the land of Kena'an and came to Ya'akov their father. They told him, "Yosef is still alive! He is ruler over the whole land of Egypt!" He was stunned at the news; he couldn't believe them.
exeGesés companion Bible	And they ascend from Misrayim and come into the land of Kenaan to Yaaqov their father, and tell him, saying, Yoseph is yet alive and he is sovereign over all the land of Misrayim. - and the heart of Yaaqov is exhausted for he trusts them not.
Hebraic Roots Bible	And they went up from Egypt and came into the land of Canaan, to their father Jacob. And they told him, saying, Joseph is still alive, and he is ruler in all the land of Egypt. And his heart froze up, for he did not believe them.
Israeli Authorized Version	.
JPS (Tanakh—1985)	.

Kaplan Translation	[The brothers] headed north from Egypt, and they came to their father Jacob in Canaan. They broke the news to him: 'Joseph is still alive. He is the ruler of all Egypt.'
Orthodox Jewish Bible	And they went up out of Mitsrayim, and came into Eretz Kena'an unto Ya'akov avihem, And told him, saying, Yosef chai! Yosef is yet alive, and he is Moshel kol Eretz Mitsrayim. And Ya'akov's lev fainted, for he believed them not [see Lk 24:10-11 OJBC].
The Scriptures 1998	And they went up out of Mitsrayim, and came to the land of Kena'an to Ya'aqob their father. And they told him, saying, "Yosēph is still alive, and he is governor over all the land of Mitsrayim." And Ya'aqob's heart ceased, for he did not believe them.

Expanded/Embellished Bibles:

The Amplified Bible	So they went up from Egypt, and came to the land of Canaan to Jacob their father, and they said to him, "Joseph is still alive, and indeed he is ruler over all the land of Egypt." But Jacob was stunned and his heart almost stopped beating, because he did not believe them.
The Expanded Bible	So the brothers left Egypt and went to their father Jacob in the land of Canaan. They told him, "Joseph is still alive and is the ruler over all the land of Egypt." Their father [His heart] was shocked [stunned] and did not believe them.
Kretzmann's Commentary	And they went up out of Egypt, and came into the land of Canaan unto Jacob, their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. Their extreme joy makes them almost too abrupt in the announcement of their news. And Jacob's heart fainted, it stopped in chill and amazement, for he believed them not. The news was too wonderful to be true, after all these years of mourning.
NET Bible®	So they went up from Egypt and came to their father Jacob in the land of Canaan [Heb "and they entered the land of Canaan to their father."]. They told him, "Joseph is still alive and he is ruler over all the land of Egypt!" Jacob was stunned [Heb "and his heart was numb."] Jacob was stunned by the unbelievable news and was unable to respond.], for he did not believe them.
Syndein/Thieme The Voice	. The brothers traveled east out of Egypt and eventually turned north to return to their father, Jacob, in the land of Canaan. They couldn't wait to tell him the good news. Joseph's Brothers: Father, Joseph is still alive! But more than that, he is ruler over all of the land of Egypt. Their father was stunned; he couldn't believe his ears.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and they went up from Mitsrayim ^[Troubles] and they came to the land of Kena'an ^[Lowered] , to Ya'aqov ^[He restrains] their father, and they told to him saying, Yoseph ^[Adding] is still alive and given that he is regulator in all the land of Mitsrayim ^[Troubles] , and his heart was numb given that he was not firm to them,...
Concordant Literal Version	And up are they going from Egypt and coming to the land of Canaan, to Jacob, their father. And telling him are they, saying, "Still is your son, Joseph, living!" And that "he is ruling in all the land of Egypt!" Yet so torpid is Jacob's heart that he does not believe them.
Context Group Version	And they went up out of Egypt, and came into the land of Canaan to Jacob their father. And they told him, saying, Joseph is yet alive, and he is ruler over all the land of Egypt. And his heart became numb, for he didn't trust them.

Darby Translation	And they went up out of Egypt, and came into the land of Canaan to Jacob their father. And they told him, saying, Joseph is still alive, and he is governor over all the land of Egypt. And his heart fainted, for he did not believe them.
Emphasized Bible	.
English Standard Version	.
English Standard V. – UK	So they went up out of Egypt and came to the land of Canaan to their father Jacob. And they told him, "Joseph is still alive, and he is ruler over all the land of Egypt." And his heart became numb, for he did not believe them.
Evidence Bible	.
Green's Literal Translation	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	So he sent his brothers away, and as they departed, he said to them, "Do not quarrel on the journey." Then they went up from Egypt, and came to the land of Canaan to their father Jacob. 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.
New European Version	They went up out of Egypt, and came into the land of Canaan, to Jacob their father. They told him, saying, Joseph is still alive, and he is ruler over all the land of Egypt. His heart fainted, for he didn't believe them.
New King James Version	Then they went up out of Egypt, and came to the land of Canaan to Jacob their father. And they told him, saying, "Joseph is still alive, and he is governor over all the land of Egypt." And Jacob's heart stood still, because he did not believe them.
Owen's Translation	.
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And they go up out of Egypt, and come in to the land of Canaan, unto Jacob their father, and they declare to him, saying, "Joseph is yet alive," and that he is ruler over all the land of Egypt; and his heart ceases, for he has not given credence to them.

The gist of this passage: They told their father that Joseph was still alive and reigned over all Egypt. Jacob was shocked to hear this and did not believe them at first.

Genesis 45:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
ʿâlâh (עָלָה) [pronounced gaw-LAWH]	to go up, to ascend, to come up, to rise, to climb	3 rd person masculine plural, Qal imperfect	Strong's #5927 BDB #748

Genesis 45:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: So they go up out of Egypt... The sons of Jacob leave Egypt, heading northeast to Canaan.

Genesis 45:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earthward (all or a portion thereof), on [toward, upon] the earth [ground]; on [upon, toward] the land [territory, country, continent; ground, soil]</i>	feminine singular construct	Strong's #776 BDB #75
K ^e na'an (כְּנָעַן) [pronounced <i>k^eNAH-ghan</i>]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^bV</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3

Translation: ...and come to the land of Canaan, to Jacob their father. The brothers travel out of Egypt and come to Canaan and to Jacob, their father.

Genesis 45:25 And they went up out of Egypt, and came to the land of Canaan, to Jacob their father.

It fascinates me that often these lengthy trips are completed and usually without any sort of actual commentary beyond, *and they went from point A to point B*. The big exception to this is Moses leading the children of Israel out from Egypt and towards Canaan (more or less). That ends up taking 40 years and comprises the bulk of the narrative portions of the books of Exodus, Leviticus, Numbers and Deuteronomy (their movement is primarily tracked in the second half of Exodus and in Numbers). But these trips back and forth between Canaan and Egypt; or between Canaan and Haran—they are stated without description, despite the fact that they must have been amazing and perhaps even eventful journeys.

Genesis 45:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
'ôwd (וּדַע) [pronounced gôhd]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
chay (חַי) [pronounced KHAH-ee]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	adjective	Strong's #2416 BDB #311

Translation: They make know to him [what had happened], saying, “Joseph [is] still alive;... By this time, some of the brothers might have been quite worked up and excited to tell their father that Joseph is still alive. They tell him that.

Genesis 45:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
Together, the wâw conjunction and the kîy conjunction literally mean <i>and for, and that</i> ; however, together, they can be taken to mean <i>when, that, for, because, how</i> .			
hûw' (אוּה) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
mâshal (מִשָּׁל) [pronounced <i>maw-HAHL</i>]	<i>ruling, reigning, governing; the ruler, the one ruling, one who has dominion, one who reigns</i>	Qal active participle	Strong's #4910 BDB #605
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

This same phrase is found in v. 8.

Translation: ...he [is] ruling over all the land of Egypt!" They tell their father that Joseph is a great ruler in Egypt.

Genesis 45:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pûwg (פָּוַג) [pronounced <i>poog</i>]	<i>to grow feeble, to be numb, to become rigid</i>	3 rd person masculine singular, Qal imperfect	Strong's #6313 BDB #806
lêb (לֵב) [pronounced <i>lay^b</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3820 BDB #524

Genesis 45:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âman (אָמַן) [pronounced <i>aw-MAHN</i>]	<i>to stand firm, to believe, to trust, caused to believe</i>	3 rd person masculine singular, Hiphil perfect	Strong's #539 BDB #52
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Translation: And Jacob's [lit., *his*] heart becomes numb for he does not trust them. Jacob has been bitter and hurt for a long time. Had Joseph walked through that door, he may not have changed his thinking very quickly. Furthermore, his sons had led him to believe that Joseph was destroyed by an animal. How exactly does that jive with him being a great ruler in Egypt? So Jacob does not believe them.

There have been many times in my own life when I have worried about something or have been upset about something and sometimes a week later and sometimes several years later I found out that I had no need to be worried or upset because God has a perfect plan for my life and all these things had been taken care of in eternity past. My emotion state never helped or improved the situation or did anything in a positive way. It just revealed a lack of faith in God. All I had to do was to trust God and go along with His program.

Jacob has spent the past twenty years in grief and self-pity over his son Joseph. He should have grieved at this loss and perhaps this grief should have even lasted for several months. I realize that the impact of the loss of a son is almost beyond comprehension; however, Jacob knows Jesus Christ and he knows that Jesus Christ controls history. If his son Joseph had died at the hands of wild beasts, as he had been led to believe, then so be it. It was part of God's plan and he would see his son Joseph in eternity. Jacob should have trusted God, gotten over his grief, and moved on. Instead, he became a selfish, self-pitying, suspicious old man, miserable every day, holding onto Benjamin desperately in his misery. We will all go through times of human suffering due to loss and it is God's will for us to do so. We have to cling to God during those times and place our faith in Him. We have to live in the Word. It is not necessary that we understand why something terrible has happened, although, often when in His Word, we do find understanding. It is only necessary for us to lean on Him. Sometimes this requires some prayer but mostly this requires His Word...and today, it requires us to hear His Word as taught by a pastor-teacher whose position it is to teach God's Word.

What has happened it beyond Jacob's comprehension. He cannot imagine that his son Joseph is still alive. He has spent the greater portion of twenty years grieving over Joseph's death, being bitter toward his other sons because of this loss, worried that the same will happen to Benjamin. Jacob, who could have been a spiritual giant in his day, loss all his spiritual ground over this incident whereas it could have catapulted him into great spiritual growth and placed him on a spiritual plane with his son Joseph. He only needed to trust God in his suffering.

Genesis 45:26 And they [the sons of Jacob] told him [Jacob], saying, "Joseph is still alive, and he is governor over all the land of Egypt." And Jacob's heart fainted, for he did not believe them.

You will recall that Judah has become the leader of the sons; but the brothers are all so jazzed by what has happened that they are all speaking, they all have things to say, and information to contribute. So, whereas Judah has become their defacto leader, often speaking for the brothers; this is news that all of them had to share.

Jacob had long ago given up all hope on Joseph. In Jacob's mind, Joseph had been dead for over 20 years now. Hearing that he was alive and the prime minister of Egypt is quite an amazing thing. It did not seem real to him. Having 11 sons speaking to him excitedly, all at once, must have been somewhat surreal—as soon as he realized that they were telling him that Joseph was alive.

Based upon the next verse, it appears that Jacob actually did faint, or have some sort of separation from reality incident. Exactly the nature of his response is not completely clear—did he physically faint, did he simply become unresponsive to the words of his sons? If I were to guess, it would be that he simply was unable to process the information that Joseph was alive. For 20 years, Jacob had lived his life thinking that his son had been killed by a wild animal. What Jacob was hearing, despite having each son back it up, just did not compute.

Did he fall deep into thought, trying to sort out what happened? Or did his mind simply enter into a blank mental state, unable to process what his sons have told him (no doubt, they all chime in and confirm that Joseph is alive). He was taking in information which made little sense to him. Once the original reality of the bloody cloak of Joseph set in, Jacob accepted his son's death as reality. After that time, Jacob no longer considered that Joseph was still alive.

No doubt, Jacob fell into some state of shock, not unlike the shock his sons were in when Joseph revealed himself to them. No doubt, his confusion and inability to process this information was related to the fact that Joseph's "death" crushed Jacob's spirit. So he had a lot of emotions to unravel and sort through.

And so they speak to him all words of Joseph which he had spoken unto them and so he sees the wagons which had sent Joseph to carry him; and so is alive a spirit of Jacob their father.

Genesis
45:27

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

When his sons told him all that Joseph had said and when he saw the wagons that Joseph sent to carry him, Jacob's spirit was revived.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they speak to him all words of Joseph which he had spoken unto them and so he sees the wagons which had sent Joseph to carry him; and so is alive a spirit of Jacob their father.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And they told him all the words of Joseph which he had spoken with them; and he saw the waggons that Joseph had sent to fetch him; and the Holy Spirit rested upon Jakob their father.
Targum (Pseudo-Jonathan)	And they told him all the words of Joseph which he had spoken to them. And when he saw the waggons which Joseph had sent to bring him, the Spirit of Prophecy which had gone up from him at the time that Joseph was sold, returning, rested upon Jakob their father.

Revised Douay-Rheims	They, on the other side, told the whole order of the thing. And when he saw the wagons and all that he had sent his spirit revived,...
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	They told him all the words of Yoseph, which he had said to them. When he saw the wagons which Yoseph had sent to carry him, the spirit of Ya'aqub, their father, revived.
Plain English Aramaic Bible	They told him all the words of Yoseph, which he had said to them. When he saw the wagons which Yoseph had sent to carry him, the spirit of Ya'aqub, their father, revived.
Peshitta (Syriac)	And they told him all the words which Joseph had said to them; and when he saw the wagons which Joseph had sent to carry him, their father Jacob was content.
Septuagint (Greek)	But they spoke to him all the words uttered by Joseph, whatsoever he said to them; and having seen the chariots which Joseph sent to take him up, the spirit of Jacob their father revived.
NETS (Greek)	.
Brenton's Septuagint	.
Significant differences:	

Limited Vocabulary Translations:

Bible in Basic English	And they gave him an account of everything Joseph had said to them; and when he saw the carts which Joseph had sent for them, his spirit came back to him:...
Easy English	But they told Jacob all that Joseph had said. The brothers showed the wagons to Jacob. Joseph had sent those wagons to carry Jacob. Then the brothers' father Jacob (also called Israel) became more cheerful.
Easy-to-Read Version—2006	.
Easy-to-Read Version—2006	But then they told him everything Joseph had said. Then their father saw the wagons that Joseph had sent to bring him back to Egypt, and he became excited and very happy.
International Children's B.	But the brothers told him everything Joseph had said. Then Jacob saw the wagons that Joseph had sent to carry him back to Egypt. Now Jacob felt better.
God's Word™	.
Good News Bible (TEV)	But when they told him all that Joseph had said to them, and when he saw the wagons which Joseph had sent to take him to Egypt, he recovered from the shock.
The Message	But the more they talked, telling him everything that Joseph had told them and when he saw the wagons that Joseph had sent to carry him back, the blood started to flow again—their father Jacob's spirit revived.
Names of God Bible	Yet, when they told their father everything Joseph had said to them and he saw the wagons Joseph had sent to bring him back, his spirits were lifted.
NIRV	So they told him everything Joseph had said to them. Jacob saw the carts Joseph had sent to carry him back. That gave new life to their father Jacob.
New Simplified Bible	Then they told him everything Joseph said. When he saw the wagons Joseph had sent, he felt much better.

Thought-for-thought translations; paraphrases:

Common English Bible	When they told him everything Joseph had said to them, and when he saw the wagons Joseph had sent to carry him, Jacob recovered.
Contemporary English V.	.
The Living Bible	But when they had given him Joseph's messages, and when he saw the wagons filled with food that Joseph had sent him, his spirit revived.
New Berkeley Version	.

New Century Version	But when the brothers told him everything Joseph had said, and when Jacob saw the wagons Joseph had sent to carry him back to Egypt, he felt better.
New Life Version	So they told him all the things that Joseph had said to them. And when he saw the wagons that Joseph had sent to carry him, the life of Jacob's spirit returned.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	But they told him everything that JoSeph said, no matter what it was that he said to them. Then he noticed the chariots that JoSeph had sent to pick him up, and that's when the spirit of their father Jacob was restored.
Beck's American Translation	.
International Standard V	However, as soon as his sons [Lit. <i>as they</i>] had told him everything Joseph had said, and after he saw the wagons that Joseph had sent along to carry him, their father Jacob's spirit was encouraged.
New Advent (Knox) Bible	.
Revised Knox Bible	Jacob heard it, with the look of one just awoken from a heavy sleep, but at first he would not believe them, and they must tell him the whole story from first to last. Then, when he had seen for himself the waggons and all the gifts, he could breathe again. A portion of v. 26 is included for context.
Today's NIV	.
Translation for Translators	But they told him everything that Joseph had said to them, and Jacob saw the carts that Joseph had sent to carry him and his family and possessions to Egypt. Then their father Jacob's shock ended.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They were to speak the concern Joseph is to have declared to them. He was to perceive the wagons, that Joseph is to have sent out, to bear him up, and the breath of Jacob, their father, was to revive.
Conservapedia	They told him everything that Joseph said to them, and he could see the carts that Joseph had sent to carry him. Then the spirit of their father Jacob revived.
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	And they told him all the words of Joseph which he had said unto them. But when he saw the chariots which Joseph had sent to carry him, then his spirits revived.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	But they told him all of Joseph's words that he had told them. When he saw the wagons that Joseph had sent to pick him up, the spirit of their father Jacob revived.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But they told him all that Joseph had said and showed him the wagons that Joseph sent to carry him. Then Jacob's spirit revived and he said, "It's enough, my son Joseph is alive; I will go and see him before I die." V. 28 is included for context.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	But when they recounted to him all that Joseph had told them, and when he saw the wagons that Joseph had sent to transport him, the spirit of their father Jacob came to life.

New Jerusalem Bible	.
New RSV	.
Revised English Bible	However when they reported to him all that Joseph had said to them, and when he saw the wagons which Joseph had provided to fetch him, his spirit revived.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So they reported to him everything Yosef had said to them; but it was only when he saw the wagons which Yosef had sent to carry him that the spirit of Ya'akov their father began to revive.
exeGesés companion Bible	And they word all the words Yoseph worded to them: and when he sees the wagons Yoseph sent to bear him, the spirit of Yaaqov their father enlivens:...
Hebraic Roots Bible	.
Israeli Authorized Version	.
JPS (Tanakh—1985)	.
Kaplan Translation	[Jacob's] heart became numb [(cf. Ibn Ezra; Hirsch). Or, 'He doubted it in his heart' (Rashi; Rashbam; cf. Targum).], for he could not believe them. For whatever reason, the common content of v. 27 is not to be found in the Kaplan translation; this is a continuation of v. 26 in the Hebrew and Greek.
Orthodox Jewish Bible	And they told him kol divrei Yosef, which he had said unto them; and when he saw the agalot which Yosef had sent to carry him, the ruach Ya'akov avihem revived;...
The Scriptures 1998	.

Expanded/Embellished Bibles:

The Amplified Bible	.
The Expanded Bible	But when the brothers told him everything Joseph had said, and when Jacob saw the wagons Joseph had sent to carry him back to Egypt, he felt better [the spirit of Jacob their father came alive/revived].
Kretzmann's Commentary	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, concrete evidence of Joseph's love and of the truth of the account concerning him, the spirit of Jacob, their father, revived; he was filled with new life and vigor.
NET Bible®	But when they related to him everything Joseph had said to them [Heb "and they spoke to him all the words of Joseph which he had spoke to them."], and when he saw the wagons that Joseph had sent to transport him, their father Jacob's spirit revived.
Syndein/Thieme	And they told him all the words of Joseph, which he had kept on saying unto them and when he saw the wagons which Joseph had sent to carry him {the wagons changed Jacob's mind}, the spirit of Jacob their father revived. {Note: A little 'typology' here. Pharaoh represents God the Father. He provides for believers in time - the wagons. The wagons represent God's provisions.}.
The Voice	But when they told him everything Joseph had said to them and when he saw the wagons that Joseph had sent to carry him to Egypt, his spirits soared, and he resolved to make the trip.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and they spoke to him all the words of Yoseph ^[Adding] which he spoke to them and he saw the carts which Yoseph ^[Adding] sent to lift him up and the wind of Ya'aqov ^[He restrains] , their father, lived,...
-----------------------------	---

Concordant Literal Version	And speaking are they to him all the words of Joseph which he spoke to them. Yet seeing is he the cars which Joseph had sent to carry him. Then living is the spirit of Jacob, their father.
Context Group Version	.
Darby Translation	.
Emphasized Bible	.
English Standard Version	But when they told him all the words of Joseph, which he had said to them, and when he saw the wagons that Joseph had sent to carry him, the spirit of their father Jacob revived.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
Jack Ballinger's translation	.
King James' 3 (Literal)	And they spoke to him all Joseph's words which he had spoken to them. And he saw the wagons that Joseph had sent to bear him; and the spirit of their father Jacob revived.
Modern English Version	.
Modern KJV	.
NASB	.
New European Version	.
New King James Version	.
Owen's Translation	.
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And they speak unto him all the words of Joseph, which he has spoken unto them, and he sees the wagons which Joseph has sent to bear him away, and the spirit of Jacob their father does live.

The gist of this passage: When the brothers relayed all of Joseph's words and Jacob saw the wagons sent to fetch them, he believed that Joseph was still alive, and he was encouraged again.

Genesis 45:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine plural, Piel perfect	Strong's #1696 BDB #180

Genesis 45:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כָּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural construct	Strong's #1697 BDB #182
Yôwçêph (יוֹסֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39

Translation: When they told him all the words which Joseph had spoken unto them... Jacob took some convincing. First his sons told him everything that Joseph had said.

Genesis 45:27a And they told him all the words of Joseph, which he had said to them.

It seems like the sons did not really develop an organized way of telling their father, despite the fact that they had to know, this information would have seemed unreal to him. They essentially have the proof right there with them; but they concentrate on telling their father all the Joseph had said.

Certainly, you can imagine all 11 sons all coming into Jacob's tent and speaking to him almost all at once, one son chiming in and adding to what the previous son had said. As they recall the words of Joseph, they speak them. But their father is still having a hard time believing them.

Genesis 45:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ăgâlâh (אֲגָלָה) [pronounced gûh-gaw-LAW]	<i>[an ox-] cart, wagon; a chariot, a war vehicle</i>	feminine plural noun with the definite article	Strong's #5699 BDB #722
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal perfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
Yôwçêph (יוֹסֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	Qal infinitive construct	Strong's #5375 BDB #669
'êth (אֶת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: ...and when he saw the wagons which Joseph had sent to carry him,... Then they took him outside and showed him all of the wagons which they had sent in order to carry him. That was definitely more than some made-up story.

For such a thing to occur was just about beyond Jacob's wildest imagination. It was thoroughly unbelievable. Obviously, he was giddy beyond belief but how much greater this blessing would have been had he received it in a state of spiritual maturity as versus the state that he had taken himself to.

The use of wagons drawn by oxen was apparently quite new and they were certainly very expensive. This is not unlike sending a fleet of limousines today to pick up a family. They were almost unheard of in the land of Canaan and it was seeing these which confirmed in Jacob's mind that Joseph was alive and really did rule Egypt. Although I am unaware of any archeological evidence which supports the following, I would certainly concur with E. F. K.

Rosenmüller that the plains found in Egypt would be far more conducive to the development of the wagon than would the geography of the land of Canaan.

The donkeys are not mentioned, but no doubt, they showed him the donkeys as well.

Genesis 45:27c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châyâh (חַיָּה) [pronounced khaw-YAW]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	3 rd person feminine singular, Qal imperfect	Strong's #2421 & #2425 BDB #310
rûwach (רוּחַ) [pronounced ROO-ahkh]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ġuh-KOH ^b V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
'âb (אָב) [pronounced aw ^b V]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3

Translation: ...the spirit of spirit of their father Jacob revived. Once Jacob saw the wagons and heard all that Joseph had said, his spirit within him was revived. He began to think with great enthusiasm of seeing the son whom he believed to have been lost.

Perhaps this also means that Jacob was back in fellowship. We will see him referred to as *Israel* many times after this.

Genesis 45:27b-c And when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.

Apparently, Jacob had really been taken aback by all that had been told to him. His sons kept speaking to him, telling him all that Joseph had said to them, but this thought was very difficult for him to compute.

At some point, recognizing their father's skepticism, one or more of the sons said, 'Okay come outside and take a look at this.' And there were all of these prized pack animals with them, some loaded with foodstuffs and supplies; others with no loads at all; and then there are all of these wagons—and my guess is, a wagon would have been quite an expensive item in those days. So Jacob looks and he sees a half-dozen or a dozen wagons, all with teams of pack animals, and he is amazed. What his sons are saying makes sense; else, where did all of these wagons, mules and supplies come from? Jacob apparently snapped him back to reality at seeing the wagons. That was something that was more than simply the word of his sons—seeing all of those wagons was remarkable to Jacob. They had seen traveling caravans in the past, and there were likely some wagons included; but before Jacob are a significant number of mostly empty wagons. What a sight that must have been!

And so says Israel, “Enough! Still Joseph my son [is] alive! Let us go and I will see him in before that I die.”

Genesis
45:28

So Israel said, “[It is] enough! My son Joseph [is] still alive! Let us go see him before I die.”

So Israel said, “I have seen enough. I know my son Joseph is still alive! Let us go see him before I die.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Israel, “Enough! Still Joseph my son [is] alive! Let us go and I will see him in before that I die.”
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And Israel said, Great to me is the joy! Joseph my son is yet alive; I will go, and behold him before I die.
Targum (Pseudo-Jonathan)	And Israel said, Many benefits hath the Lord wrought for me; He delivered me from the hand of Esau and from the hand of Laban, and from the hands of the Kenaanites who pursued me; and many consolations have I seen and have expected to see; but this I had not expected, that Joseph my son should yet be alive. I will go now, and behold him before I die. [JERUSALEM. And Israel said, Many benefits and consolations I had hoped to see; but this I had not expected, that, behold, Joseph my son should be yet alive. I will go and see him before I die.]
Revised Douay-Rheims	And he said: It is enough for me, if Joseph my son be yet living: I will go and see him before I die.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Yisrael said, "It is enough. Yoseph my son is still alive. I will go and see him before I die."
Plain English Aramaic Bible	.
Peshitta (Syriac)	And he said, This is great news for me, for my son Joseph is still alive; I will go and see him before I die.
Septuagint (Greek)	And Israel said, It is a great thing for me if Joseph my son is yet alive. I will go and see him before I die.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Israel said, It is enough: Joseph my son is still living; I will go and see him before my death.
Easy English	Israel said, ‘I need nothing else. My son Joseph is still alive. I shall go. And then I shall see him before I die.’
Easy-to-Read Version–2006	.
Easy-to-Read Version–2008	.
International Children's B.	Jacob, also called Israel, said, “Now I believe you. My son Joseph is still alive. I will go and see him before I die.”
God's Word™	.
Good News Bible (TEV)	“My son Joseph is still alive!” he said. “This is all I could ask for! I must go and see him before I die.”

<i>The Message</i>	Israel said, "I've heard enough—my son Joseph is still alive. I've got to go and see him before I die."
Names of God Bible NIRV	.
	Israel said, "I believe it now! My son Joseph is still alive. I'll go and see him before I die."
New Simplified Bible	He said: »Now I can believe you! My son Joseph must really be alive. I will get to see him before I die.«

Thought-for-thought translations; paraphrases:

Common English Bible	Then Israel said, "This is too much! My son Joseph is still alive! Let me go and see him before I die."
Contemporary English V.	Then they told him everything Joseph had said. When he saw the wagons Joseph had sent, he felt much better and said, "Now I can believe you! My son Joseph must really be alive, and I will get to see him before I die." V. 27 is included for context.
The Living Bible	And he said, "It must be true! Joseph my son is alive! I will go and see him before I die."
New Berkeley Version New Century Version	.
	Israel said, "Now I believe you. My son Joseph is still alive, and I will go and see him before I die."
New Life Version	.
New Living Translation	Then Jacob exclaimed, "It must be true! My son Joseph is alive! I must go and see him before I die."

Partially literal and partially paraphrased translations:

American English Bible	And IsraEl said: 'If my son JoSepH is still alive, that's wonderful! I want to go see him before I die!'
Beck's American Translation	.
International Standard V	"It's enough," Israel replied. "My son Joseph is still alive. I'm going to go see him before I die!"
New Advent (Knox) Bible Revised Knox Bible	.
	If my son Joseph, he said, is still alive, that is all I ask; I will go with you, and have sight of him again before I die.
Today's NIV	And Israel said, "I'm convinced! My son Joseph is still alive. I will go and see him before I die."
Translation for Translators	He said, "What you have said is enough to convince me! My son Joseph is still alive, and I will go and see him before I die!"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Isra-el was to say: It abounds, Joseph, my son, is to be alive! I was to go out and perceive him before I was to die.
Conservapedia	...and Israel said, "This is tremendous. My son Joseph is still alive. Well! I will go and see him before I die."
Ferrar-Fenton Bible	Then they related all that Joseph had said to them ; — but when he saw the waggons which Joseph had sent to carry himself, then the spirit of Jacob their father revived, and Israel said, " It is enough! my son Joseph does live ! I will go and see him before I die ! " v. 27 is included for context.
God's Truth (Tyndale)	And Israel said: I have enough, if Joseph my son be yet alive: I will go and see him, before that I die.
HCSB	.
Jubilee Bible 2000	.

H. C. Leupold	And Israel said: Enough! Joseph my son is still alive; I will go down and see him before I die.
Lexham English Bible NIV, ©2011	. And Israel said, "I'm convinced! My son Joseph is still alive. I will go and see him before I die."
NIV – UK	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Israel said, Enough! Joseph, my son, is still alive; I will walk, and see him before I die.
New American Bible (2002)	.
New American Bible (2011)	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible	Israel said, "It is enough! Joseph my son is still alive; I shall go and see him before I die."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Isra'el said, "Enough! My son Yosef is still alive! I must go and see him before I die."
exeGeses companion Bible	...and Yisra El says, Great! Yoseph my son is yet alive: I go and see him ere I die.
Hebraic Roots Bible	.
Israeli Authorized Version	.
JPS (Tanakh—1985)	.
Kaplan Translation	'It's too much!' said Israel. 'My son Joseph is alive! I must go and see him before I die!'
Orthodox Jewish Bible	And Yisroel said, It is enough; Yosef Beni chai! Yosef Beni is yet alive; I will go and see him before I die.
<i>The Scriptures</i> 1998	And Yisra'el said, "Enough! My son Yosēph is still alive. Let me go and see him before I die."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And Israel (Jacob) said, "It is enough! Joseph my son is still alive. I will go and see him before I die."
The Expanded Bible	Israel [^C Jacob's other name; 32:28] said, "Now I believe you [Enough!]. My son Joseph is still alive, and I will go and see him before I die."
Kretzmann's Commentary	And Israel said, It is enough; Joseph, my son, is yet alive; I will go and see him before I die. He no longer doubted; he was convinced; and he had only one great desire, namely, to see his son as soon as possible. The Lord may cause His children to bear many heavy crosses for many years, but eventually He always brings joy and happiness into their hearts.
NET Bible®	.
Syndein/Thieme	And Israel kept on saying, It is enough. Joseph my son is yet alive: I will go and see him before I die.
The Voice	Israel: I have seen enough. My son Joseph is alive! I must go and see him before I die.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and Yisra'el ^[He turns E] said, it is abundant, Yoseph [Adding] my son is still alive, I will walk and I will see him before I die,...
Concordant Literal Version	And Israel is saying, "Much! Still is Joseph, my son, living! Go will I and see him ere I die.
Context Group Version	.
Darby Translation	.
Emphasized Bible	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
Jack Ballinger's translation	.
Modern English Version	Then Israel said, "Enough! Joseph my son is still alive. I will go and see him before I die."
Modern KJV	.
NASB	.
New European Version	.
New King James Version	.
Owen's Translation	.
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	And Israel said, <i>It is enough</i> ; Joseph my son <i>is yet alive</i> : I will go and see him before I die.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And Israel says, "Enough! Joseph my son is yet alive; I go and see him before I die.

The gist of this passage:

Genesis 45:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yis ^e ra'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Genesis 45:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rab (רַב) [pronounced rah ^b v]	<i>many, much, great</i> (in the sense of <i>large</i> or <i>significant</i> , not <i>acclaimed</i>); <i>enough</i>	masculine singular adjective	Strong's #7227 BDB #912
Rab is spoken in an exclamatory way.			

Translation: So Israel said, “[It is] enough! By this exclamation, it sounds as though they take Jacob to see the wagons, and they say, “There are also 20 donkeys laden with stuff that he sent” and Jacob (Israel) says, “Enough!” Or, “I have seen enough! I know you have seen Joseph!”

Recall that Jacob's spirit was revived in the previous verse and now he is being called *Israel*. This suggests that, for many years, he had been wallowing in self-pity and was out of fellowship for that reason; and now, his spirit is revived; he is back in fellowship with God. He is excited and filled with anticipation.

Genesis 45:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ôwd (וְעַד) [pronounced gôhd]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
Yôwçêph (יְוֹסֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
chay (חַי) [pronounced KHAH-ee]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	adjective	Strong's #2416 BDB #311

Translation: My son Joseph [is] still alive! Jacob then exclaims that his son is still alive; he knows this without a doubt.

Genesis 45:28a-b And Israel said, “It is enough. Joseph my son is still alive.

Most of the time when we see Jacob called *Israel*, this means that he is saying or doing something which reflects divine will. He sees the wagons and he believes that his son is alive. “It is enough” means, “I am convinced; you don't have to say anything else. I believe you all, that Joseph is still alive.” He has heard what his sons had to say, and he sees the many wagons parked out in his front yard; and Jacob knows his son is alive.

Genesis 45:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	to go, to come, to depart, to walk; to advance	1 st person plural; Qal imperfect; with the cohortative hê	Strong's #1980 (and #3212) BDB #229
Gesenius: <i>The cohortative expresses the direction of the will to an action and thus denotes especially self-encouragement (in the 1st person plural, an exhortation to others at the same time), a resolution or a wish, as an optative.</i> ³⁰			
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
râ'âh (ראה) [pronounced raw-AWH]	to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know	1 st person singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #7200 BDB #906
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	Strong's #none BDB #88
terem (קִדְמָה) [pronounced TEH-rem]	before that, previously; before the beginning, not yet	adverb	Strong's #2962 (and #2958) BDB #382
With the bêyth preposition, it means <i>before, before that, previously, prior to</i> .			
mûwth (מוֹת) [pronounced mooth]	to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]	1 st person singular, Qal imperfect	Strong's #4191 BDB #559

Translation: *Let us go see him before I die.* He says that they should go see him before he dies. This is the most enthusiastic he has been for 20 years.

Jacob was overwhelmed by the news concerning Joseph. He became almost comatose for a moment, his mind racing with thoughts. It took a short time for his sons to convince him and then he raced to see his long lost son.

Genesis 45:28 And Israel said, "It is enough. Joseph my son is still alive. I will go and see him before I die."

So, Jacob comes back from his semi-catatonic state and he makes a decision which puts him in touch with the plan of God once again. The geographical will of God is for this family to move to Egypt and to live there for the next 400 years (Jacob and his sons probably do not realize that is their future as the people of God).

Although I believe that the *Scriptures* were passed down through the early ages by word of mouth, we do not know how much the sons of Jacob knew. Even if they memorized the words of God, we do not know how much they understood and believed.

Interestingly enough, back in Gen. 15:13–14, we read: *Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four*

³⁰ H. Wilhelm Gesenius, *Gesenius' Hebrew Grammar*; ©2006 by Dover Publications, Inc; p. 130.

hundred years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions.” Did anyone take this into consideration? Did Joseph remember this and apply it to their circumstances? We do not know for certain; and I do not find it specifically referenced anywhere.

In Gen. 46, Jacob will journey, with all of his sons, to Egypt.

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Genesis

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Genesis 45 is in the Word of God

1.

Chapter Outline

Charts, Graphics and Short Doctrines

These are things which we learn while studying this particular chapter.

What We Learn from Genesis 45

1.

Chapter Outline

Charts, Graphics and Short Doctrines

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

CONTAINING THE INTERVAL OF TWO HUNDRED AND TWENTY YEARS.
FROM THE DEATH OF ISAAC TO THE EXODUS OUT OF EGYPT.

CHAPTER 6.

HOW JOSEPH WHEN HE WAS BECOME FAMOUS IN EGYPT, HAD HIS BRETHREN IN SUBJECTION.

10. But Joseph, as overcome now with his affections, and no longer able to personate an angry man, commanded all that were present to depart, that he might make himself known to his brethren when they were alone; and when the rest were gone out, he made himself known to his brethren; and said, "I commend you for your virtue, and your kindness to our brother: I find you better men than I could have expected from what you contrived about me. Indeed, I did all this to try your love to your brother; so I believe you were not wicked by nature in what you did in my case, but that all has happened according to God's will, who has hereby procured

Josephus' History of this Time Period

our enjoyment of what good things we have; and, if he continue in a favorable disposition, of what we hope for hereafter. Since, therefore, I know that our father is safe and well, beyond expectation, and I see you so well disposed to your brother, I will no longer remember what guilt you seem to have had about me, but will leave off to hate you for that your wickedness; and do rather return you my thanks, that you have concurred with the intentions of God to bring things to their present state. I would have you also rather to forget the same, since that imprudence of yours is come to such a happy conclusion, than to be uneasy and blush at those your offenses. Do not, therefore, let your evil intentions, when you condemned me, and that bitter remorse which might follow, be a grief to you now, because those intentions were frustrated. Go, therefore, your way, rejoicing in what has happened by the Divine Providence, and inform your father of it, lest he should be spent with cares for you, and deprive me of the most agreeable part of my felicity; I mean, lest he should die before he comes into my sight, and enjoys the good things that we now have. Bring, therefore, with you our father, and your wives and children, and all your kindred, and remove your habitations hither; for it is not proper that the persons dearest to me should live remote from me, now my affairs are so prosperous, especially when they must endure five more years of famine." When Joseph had said this, he embraced his brethren, who were in tears and sorrow; but the generous kindness of their brother seemed to leave among them no room for fear, lest they should be punished on account of what they had consulted and acted against him; and they were then feasting. Now the king, as soon as he heard that Joseph's brethren were come to him, was exceeding glad of it, as if it had been a part of his own good fortune; and gave them wagons full of corn and gold and silver, to be conveyed to his father. Now when they had received more of their brother part to be carried to their father, and part as free gifts to every one of themselves, Benjamin having still more than the rest, they departed.

From: <http://www.sacred-texts.com/jud/josephus/ant-2.htm> accessed June 28, 2017. Josephus *Antiquities of the Jews*; Book 2, Chapter 6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant. This volume of the book is entitled *The World Before the Flood, and The History of the Patriarchs*.

This comes from Chapter 21, entitled *The Sons Of Jacob Arrive In Egypt To Buy Corn - Joseph Recognizes His Brothers - Imprisonment Of Simeon - The Sons Of Jacob Come A Second Time, Bringing Benjamin With Them - Joseph Tries His Brethren - He Makes Himself Known To Them - Jacob And His Family Prepare To Descend Into Egypt* (Genesis 42-45).

Edersheim Summarizes Genesis 45

Volume I

The World Before the Flood, and The History of the Patriarchs

Chapter 21

[Judah] now asked neither pardon nor favor, only this he entreated, to be allowed to remain as bondsman instead of the lad, and to let him go back with his brethren. He besought slavery as a boon, for how could he "see the evil" that should "come on his father?"

Truly has Luther said: "What would I not give to be able to pray before the Lord as Judah here interceded for Benjamin, for it is a perfect model of prayer, nay, of the strong feeling which must underlie all prayer." And, blessed be God, One has so interceded for us, Who has given Himself as our surety, and become a bondsman for us. (Psalm 40:6, 7; Philippians 2:6-8) His advocacy has been heard; His substitution accepted; and His intercession for us is ever continued, and ever prevails. The Lord Jesus Christ is "the Lion of the tribe of Judah, the Root of David," and "hath prevailed to open the book, and to loose the seven seals thereof."

Edersheim Summarizes Genesis 45

The last trial was now past. Indeed, it had been impossible to continue it longer, for Joseph "could not refrain himself." All strangers were hastily removed, and Joseph, with all tenderness of affection and delicacy of feeling, made himself known to them as the brother whom they had sold into Egypt, but whom in reality God had sent before for the purpose not only of saving their lives, but of preserving their posterity, that so His counsel of mercy with the world might be accomplished. Then let them not be grieved, for God had overruled it all. Three times must he speak it, and prove his forgiveness by the most loving marks, before they could credit his words or derive comfort from them. But one object Joseph had now in view: to bring his father and all his family to be near him, that he might nourish them; for as yet only two out of the seven years of famine had passed. And in this purpose he was singularly helped by Divine Providence. Tidings of what had taken place reached Pharaoh, and the generous conduct of his vizier pleased the king. Of his own accord he also proposed what Joseph had intended; accompanying his invitation with a royal promise of ample provision, and sending "wagons" for the transport of the women and children. On his part, Joseph added rich presents for his father. When the eleven returned, first alone, to their father, and told him all, "the heart of Jacob fainted, for he believed them not." Presently, as he saw the Egyptian "wagons" arriving, a great reaction took place. "The spirit of Jacob their father revived." The past, with its sorrows and its sin, seemed blotted out from his memory. Once more it was not, as before, Jacob who spoke, but "Israel" (the prince with God and man) who said, "It is enough, Joseph my son is yet alive: I will go and see him before I die."

From https://philologos.org/_eb-bhot/vol_I/ch21.htm accessed June 28, 2017.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

B. H. Carroll Summarizes Genesis 45

And he [Judah] comes to the last point of power, and that is his proposition of substitution: "Now, therefore, let thy servant remain instead of the lad, and let the lad go to his father." When Judah reached the climax it had power with Joseph. Judah was a father himself and many times had made that generous proposition to go into bondage in place of the boy.

Whereupon Joseph makes himself known to his brothers. And Joseph said, "Come near, I am Joseph, your brother, whom you [all] sold into Egypt. Be not grieved nor angry with yourselves, that you [all] sold me, for God sent me before you to preserve life." That brings up the question: Who sent Joseph into Egypt? Their consciences told them they had done it, and they knew it. But they sent him for evil, but God sent him for good. That will enable you to get a principle by which the hardest doctrines in the Bible will be reconcilable. We are all the time conscious of doing from our own will. AB Peter said to the Jews: "What God had predetermined to be done, you [all] with wickedness have done." There is predestination on God's part, and action on their part, which did not exculpate them from blame, on account of free moral agency and predestination.

Alexander Carson, one of the greatest Baptist writers, a Presbyterian, converted in North Ireland, has written a book on the providence of God, and illustrates his theme by the case of Joseph, showing that while the father had his care, the boys their sin, and Joseph wept at being put into the pit and sold into bondage, and that Potiphar's wife intervened with her lust, and that the prison held Joseph, yet over all these intermingling human feelings and devices and persecutions, far beyond human sight, the government of God was working. An examination question will be: "Who wrote a book on the providence of God, and illustrated it by the life of Joseph?" After this reconciliation Joseph sends his brothers back home to bring their father back. We will take up the story there in our next discussion.

From *An Interpretation of the English Bible*, by Dr. B.H. Carroll; from e-sword; Genesis 42–45. Updated.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Genesis

Addendum

Murai offers up a chiasm of Gen. 43–45. So let's review what we have read in those chapters, and then take a look at his chiasm. You may recall that I spoke of the odd places where these chapters were divided on several occasions. These poorly chosen divisions will continue through Gen. 46 and 47.

Summarizing Genesis 43–45: Gen. 43 begins with the sons of Jacob in Canaan at the beginning of the second year of the famine, follows the sons of Jacob to Egypt (Benjamin is included among the sons). Gen. 45 concludes with the wagons of Pharaoh being parked out in front of Jacob's residence, and Jacob's declaration that they would go to Egypt to see his son Joseph, whom he thought was dead.

In Gen. 43, we begin in the second year of famine, and Jacob calls his sons together and tells them, "We need to return to Egypt to get another supply of grain. We are almost out and our crops failed this year again." (I am taking some liberties here with this *quotation*). Judah reminds his father that, the prime minister of Egypt required them to bring their brother Benjamin with them, to prove that they were not spies. And, to show he was serious, the prime minister (this is Joseph—whom they do not recognize at this time) held Simeon in jail (Simeon has remained in jail in Egypt for a year). The brothers knew that, if they simply showed up without their youngest brother in tow, the prime minister would not see them; and therefore, they could not buy any grain (which grain had to be purchased through the prime minister). In fact, that was the best case scenario. For all they knew, if they showed up without their youngest brother, the prime minister might even throw them all into jail.

Jacob finally agrees to allow Benjamin to return with his brothers; and Judah takes full responsibility for him. Jacob also sends with his sons double the money (as the silver they purchased the grain with originally had been returned in their sacks of grain³¹). They also bring the prime minister a present, specifically of products available from Canaan.

The brothers went to Joseph's official office, and Joseph, looking them over, required them to be taken to his house for a meal. Joseph's servant, who took the men to Joseph's house, was probably the man in charge of Joseph's house as well as his interpreter. The brothers begin to tell him everything (this suggests that the servant also acted as their interpreter and they probably felt some kinship with him, as he spoke their language). They told him how the money was in their sacks, and they did not realize this until they got home, but they brought double the money, to pay for the grain in the previous year and the grain for this year. The servant reassures them that he received their money and that God had placed that money in their sacks (it is reasonable to think that this answer had come from Joseph, originally, who figured that his brothers might confess this to his servant).

³¹ By doing so, Joseph thus insured that his brothers always had enough money to return and purchase grain the following year.

As an aside, let me suggest that what the servant is saying is true. He did receive the money, and, at the command of Joseph, the money was placed back into their sacks—as per the will of God (for something to be the will of God, it does not have to have a miraculous origin).

The brothers are taken care of (their feet are washed; their animals fed); and Simeon is brought out to them. When Joseph returns, they bow before him and remain in that position for quite awhile. He asks pointed questions about their father (which would have seemed to them like a normal discussion between strangers, given that they told Joseph all about their family on the first trip).

The prime minister Joseph focuses upon his younger brother, who they brought with them, and says, “[God be gracious to you, my son](#)” (which I maintain was spoken to him in their native language³²). Joseph exits momentarily to cry (he does not want them to see him); washes himself and returns, asking his servants to serve the meal.

Joseph eats separately from his brothers, as Egyptians and foreigners were not to eat together; and Joseph saw to it that Benjamin received 5x as much food as his brothers. This may have been Joseph’s only actual test of his brothers, which he would have done to see how they would react, recalling that they were very jealous of his father’s preferential treatment of him (which treatment Joseph had no control over).

In Gen. 44, it is the next day and the donkeys of the brothers are loaded up with grain to take back to Canaan. In these sacks of grain, their silver is surreptitiously returned; and in Benjamin’s sack, Joseph’s silver chalice (which he had used the previous day at the meal) was placed as well. The brothers probably all noticed the silver cup.

After the brothers left, Joseph sent his servant after them to retrieve the chalice and to accuse whichever brother had the chalice with him (the servant himself placed the chalice in Benjamin’s bag—so he knew where it was). The servant checked every bag, from the oldest down finally to Benjamin. When he found the silver cup in Benjamin’s bag, he promptly took Benjamin into custody. He told the other brothers that they may leave; they were not going to be detained.

In my opinion, Joseph expected that the brothers would continue on their way to Canaan with the grain, leaving Benjamin behind, given that they left Simeon behind previously (without throwing a fuss over it). They were already loaded up and had traveled some distance; and they all saw the silver chalice being taken out of Benjamin’s sack. What was there to say? What was there to dispute? But, instead of returning to Canaan, Judah leads them all back to speak with Joseph (which, I am guessing, took Joseph by surprise).

Joseph first makes it clear that only Benjamin was under arrest and that the rest of them could return home peacefully with their grain. Judah, however, approaches him, to speak personally with him. Judah recounts the previous events, to which both men could agree. He told him that it is Joseph who required Benjamin to come with them and that their father would simply die if his youngest son, Benjamin, did not return.

Then, just when you expect Judah to say, “Based upon what we both know, Benjamin is only here because you required him to be; so, in that way, *you* are responsible for all of this.” That appeared to

³² That is strictly conjecture on my part.

be the logical direction of his argument. But instead, Judah said, “Take me instead of the boy; make me into your servant. I accept it. I accept his punishment. Let the boy return to his father.” Joseph did not expect to hear Judah say this; and Judah’s brothers were no doubt surprised as well.

Judah’s expectation would have been that, he would become Joseph’s servant, and that his younger brother Benjamin would return to Canaan with his other brothers. Joseph had no idea that Judah would propose this. Thus far, Joseph has been anticipating the actions of his brothers and manipulating things so that, he would eventually get to spend time with Benjamin and his father.

Gen. 45 begins with Joseph being very moved over what has just happened; and how Judah is willing to give his own life for his younger brother’s. Joseph asks for all his servants to leave the room and then he reveals to his brothers who he really is. He is crying, he asks for them to come close. As Joseph continues to talk, it is apparent that his brothers are still confused by what just happened. Joseph explains what happened to him in terms of divine viewpoint; pointing out that he is where he is in order to preserve their lives. He attributes this to God’s will, not to their bad behavior. He explains the concept of Rom. 8:28 (**And we know that for those who love God all things work together for good, for those who are called according to His purpose.** —ESV; capitalized) to them. It is not clear whether his older brothers fully understood or appreciated all that Joseph was saying. Undoubtedly, revealing his identity was a shock to his brothers.

Joseph is able to think on his feet; and he immediately comes up with a plan of action. He tells them that 5 years of poor crops remain and that they ought to retrieve their father and bring him and all of their families to Egypt. Furthermore, Pharaoh orders Joseph to send ancient-world U-haul’s to Canaan, to provide transport so that they might live in Egypt. An order like this must be obeyed.

When the brothers first arrive in Canaan and tell their father that Joseph is alive, he almost fainted, and he did not believe them. However, when he saw all of the wagons, he believed them and was ready to move to Egypt to see his son.

In these 3 chapters, we begin in Canaan, with Judah convincing his father to send Benjamin with them; and they end in Canaan, with all of the brothers telling their father that Joseph is still alive and wants them all to move to Egypt.

There is an overall structure to these past 3 chapters when taken together (and there is an argument to be made to have kept all these chapters together):

Hajime Murai’s Chiasmic Structure of Genesis 43–45

- | | | |
|----|------------|--|
| A | (43:1-2) | Jacob orders his sons to go to Egypt for food |
| B | (43:3-7) | Joseph asks about Jacob's family |
| C | (43:8-10) | Judah's promise (ונברעא) |
| D | (43:11-14) | "May God Almighty dispose the man to be merciful toward you, so that he may let your other brother go, as well as Benjamin."
(43:14) (כסף) |
| E | (43:15-25) | The brothers apologize about returned silver |
| F | (43:26-34) | The Supper with brothers (כסף) |
| E' | (44:1-13) | Brothers were searched; and then one was arrested because of silver goblet |

Hajime Murai's Chiasmic Structure of Genesis 43–45

	D' (44:14-17)	God has uncovered your servants' guilt. (44:16)
	C' (44:18-34)	Judah acted to keep the promise (ברע)
	B' (45:1-15)	Joseph was concerned about Jacob
A'	(45:16-28)	Jacob agrees to go to Egypt with his sons

A/A': Going to Egypt. B/B': Joseph cared about his family. C/C': Judah's promise. D/D': The God. E/E': Returned silver. F: The Supper with brothers.

From http://www.bible.literarystructure.info/bible/01_Genesis_pericope_e.html accessed January 24, 2017 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Some general lessons are included from the entire narrative of Joseph, thus far. I could fill this in with some more citations.

Spiritual Lessons from Genesis 43–45

1. The overall lesson is, despite the actions of Jacob and his sons, God's plan moves right along on schedule.
 - 1) Jacob has shown himself to be a schemer and a manipulator, who often saw the world as revolving around him. Things which occurred in his life were key to moving the plan of God along.
 - 2) It was God's plan that all of Jacob's sons would become the Jewish race and there could not be any mixture with *males* outside of their family (there will be the exception of some people who choose to become Jews). Women from all over the world married into the Jewish race. Women who married Jews generally believed in their God and, therefore, became Jews.
 - 3) Jacob's sons varied in their actions. Simeon and Levi were vicious and they destroyed an entire clan because one in that clan raped their sister. They used the teachings of their faith (circumcision) in order to kill all of the males of that clan.
 - 4) 10 of the sons plotted to sell Joseph into slavery and they all lied to their father about his death (bringing back his bloodied cloak and theorizing that he was killed by wild animals). This sent their father into 20 years of sadness and depression while all ten continued to lie to him about Joseph.
 - 5) You may recall that Judah, for about 20 years, left the family—and I suspect that it was all about the level of dishonesty that the sons of Jacob all had to maintain with their father.
 - 6) Joseph, when in Egypt, rose through the ranks, and eventually became prime minister of Egypt, the #2 man.
 - 7) It is through Joseph that Egypt and his family would be preserved.
 - 8) No matter what, God was going to preserve the family of Jacob, despite their good, their sins, and their evil. It is God's plan for that to be the line of the Messiah (the Messiah for the Jews and the Savior of the human race).
 - 9) We as believers can choose where we stand regarding the plan of God. We can move the plan forward and participate in it (which often involves great blessing), as Joseph did; or we can continue to fight against God throughout much of our lives, as Jacob did. We can continue to operate outside of the plan of God, as many of Joseph's brothers did; and end up playing no significant role in to the plan of God.
 - 10) In a football game, would you like to receive the winning touchdown pass or would you rather be knocked on your butt by the defense during that same play? This is a choice that the believer in Jesus Christ gets to make day in and day out.
 - 11) No matter what we choose to do, God is always moving His plan forward. No matter how we fail, God's plan always moves ahead.
2. God uses difficulties to advance His plan. In this situation, He uses the famine of Egypt and Canaan to

Spiritual Lessons from Genesis 43–45

move and isolate His people. Now, you may ask, “Well, why doesn’t God simply tell Jacob to move his family to Egypt?” Two reasons: (1) Jacob is not noted for his strict obedience (although he did leave Haran when told to by God—he had also had his fill of Laban by that time as well); and (2) for what reason would Egypt have agreed to the Jews moving there? Like most sensible countries, Egypt controlled who entered their country; and no one could simply move in and become an ex-pat. All of the circumstances of this narrative move and isolate the family of Jacob in Egypt. That was God’s plan and He always accomplishes His plan.

3. Jacob, even as the patriarch, often made many situations all about him (you no doubt know people like that). When he finds out that the prime minister of Egypt requires his son Benjamin to come to Egypt, he complains, “*Why did you treat me so badly as to tell the man that you had another brother?*” (Gen. 43:6; ESV); as if his sons plotted against him to take Benjamin from him.
4. Yet, despite Jacob’s egocentric view of things, God’s plan moves forward.
5. There is redemption in the plan of God. Judah illustrates redemption; Judah represents the idea of one man giving up his life for another.
 - 1) Judah—despite his part in the plan to kill or to sell Joseph; despite his sordid personal life; despite his bad decision to marry a Canaanite wife and then to be oblivious to the plan of God—takes the lead for his family and takes full responsibility for Benjamin.
 - 2) Circumstances and situations need to be dealt with from the perspective of realism. Judah, when speaking to his father about a return to Egypt, argues from the point of realism. As long as we are alive, we are in the world, and we have to be realistic about our place in the world.
 - 3) Judah, in offering himself for Benjamin, acts as a type of Christ. He offers his life for the life of Benjamin, making himself both Benjamin’s savior and mediator.
 - 4) This is how Judah is a type of Christ—he acts as savior and mediator on behalf of his brother; just as Jesus Christ will be Savior and Mediator on behalf of the human race (who are genetic *brothers* to Jesus Christ).
 - 5) We learn from Judah that, we can be failures through much of our life; and yet, God is still willing and able to use us.
6. Despite making many mistakes, Jacob reasonably suggests to take along a *fruit basket* to the prime minister. Whether this is a good will gesture or an attempt at manipulating him, we don’t know. It was a reasonable thing to do; but, ultimately, it played no part in the plan of God. Think of this personal present suggested by Jacob as the role that human good plays in the plan of God. It was a nice gesture; but the events which followed would have taken place, whether this gift was brought or not. Ultimately, the gift had nothing to do with the plan of God. Ultimately, human good plays no part in the plan of God and it will be burned at the Judgment Seat of Christ.
7. Jacob and all of his sons agree that honesty is the best policy; and they return with double the silver so that they could pay for the previous year’s grain and for the next year’s grain. They confess their discovery of the silver to the first person they see at Joseph’s home.
8. This servant of Joseph’s appears to have believed in Joseph’s God (Gen. 43:23). He tells the sons of Jacob that he received their silver; but God apparently put that silver in their grain sacks. I personally do not take this passage as blasphemous. He did receive payment and God, through Joseph (and his servants) sent the brothers back with money.
9. In case you wonder, *why did Joseph do that?* Joseph wanted to meet his younger brother and see his father again. If they ran out of silver, there might come a time when they could not come to him to buy grain, as they would have nothing to offer for the grain. By returning the silver, Joseph made certain that his family could always afford to return to Egypt to buy grain (Joseph is obviously a very smart fellow).
10. We see God’s will clearly worked out. Joseph dreamed that his brothers and father would bow down to him; and Gen. 43:26, 28 fulfill that dream the dream that Joseph had so many years previous.
11. When the brothers were not overly concerned about unequal treatment (Benjamin received 5x as much food as they did), they were much happier. Gen. 43:34
 - 1) If you believe that you are not getting equal treatment and that those people around you are getting better treatment in life (for whatever reason), you can become a very miserable person if you obsess about it.

Spiritual Lessons from Genesis 43–45

- 2) There are times when you, as an individual, are treated unfairly and on occasion, for illegitimate reasons. This is the devil's world and you cannot become overly upset over your life; nor should you waste your time searching out better treatment or somehow correcting the injustice you believe to have faced.
- 3) Few people have received greater unjust treatment than Joseph, and he simply went with it, always being honest, demonstrating integrity, and exhibiting no bitterness whatsoever. Note that (1) he was happier than his other brothers and (2) he was clearly rewarded by God.
- 4) No one has ever been treated more unjustly than our Lord, Who, despite doing nothing wrong in His entire life, was executed under Jewish and Roman laws (two otherwise excellent systems of justice for that era).
12. Judah and the blessings of God:
 - 1) The leadership of Judah brings the brothers back to the city of Joseph. When Simeon was taken prisoner a year earlier, all of the brothers left. None of the brothers appeared to be leading. Judah is fulfilling one of the most important aspects of leadership—personal responsibility. He gave his word to his father that he would be responsible for Benjamin, and he fulfills that responsibility by offering himself up in Benjamin's stead.
 - 2) Judah, when setting the table for his later actions, is completely honest and candid with the prime minister. He lays out a series of facts which the prime minister would accept completely. Gen. 44:16–31
 - 3) This offer of Judah also make him a type of Christ, offering himself up, the just for the unjust. The line of promise is all about redemption and a substitutionary offering. This is why the line of Judah became the line of promise. Gen. 44:33–34
 - 4) That Judah is the line of promise will not be clear to the Hebrew people until the Davidic Covenant, which would occur approximately 1000 years later. Then God will promise David that his son/Son (Solomon/Jesus Christ) would sit on the throne of Israel; that his dynasty would extend to his Greater Son. Psalm 89
 - 5) We understand this through careful study and having knowledge of future events. The Jewish people did not understand this until the time of David and Solomon, after the Davidic Covenant had been committed to writing. 2Sam. 7
 - 6) However, the foundation for that covenant was laid by Judah in Gen. 43–45.
13. All of this time, we have been watching 5 brothers in particular: Reuben, Simeon, Levi, Judah and Joseph. Judah would become the line of promise; and Joseph would receive the double portion as a result of their actions in these chapters.
14. Joseph's actions:
 - 1) Joseph never seeks revenge against his brothers, but reconciliation. Joseph does not look to somehow establish justice for himself; but he looks instead to provide for his brothers and their families. Gen. 45:5–8
 - 2) Joseph explains how he stands before them as prime minister by the plan of God; and does not hold his brothers' previous actions against them. Gen. 45:4–13
 - 3) On the plus side, Joseph was patient, he did not seek revenge, and he allowed his brothers their free will; on the negative side, he was somewhat manipulative and calculating.
 - 4) When Joseph asks his brothers to bring his father to Egypt, this is a request based upon a realistic appraisal of circumstances. Joseph wants to keep his family alive; and he cannot simply resign his post in Egypt and continue to have access to the grain which he set aside. Joseph completely accepts the hand which God has dealt him; and he accepts the responsibilities that come with this plan. Gen. 45:9–11
 - 5) Joseph's consistently honorable actions and wisdom have ingratiated him to the Pharaoh of Egypt; and this makes his family welcome in Egypt as well. Honor, integrity, and honesty are always the way to go in any situation. Gen. 45:16–20
 - 6) Later, the double portion will become Joseph's heritage. Gen. 48:3–5

Genesis Links ([HTML](#)) ([PDF](#)) ([WPD](#)) for further study of this important book.

Charts, Graphics and Short Doctrines

A Complete Translation of Genesis 45

[illegible]

³³ The weekly Bible study which I send out will only be about 3000 pages in all.

[illegible]

The following Psalms would be appropriately studied at this time:

Word Cloud from a Reasonably Literal Paraphrase of Genesis 45

Word Cloud from Exegesis of Genesis 45³⁴

These two graphics should be very similar; this means that the exegesis of Genesis 45 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline		Charts, Graphics, Short Doctrines	
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to	
Definition of Terms	Introduction and Text	Addendum	
www.kukis.org		Exegetical Studies in Genesis	

³⁴ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.