

CAN YOU ANSWER THESE QUESTIONS?

1. What was the ultimate cause of the hatred the brothers had for Yosef?
2. Why didn't Yosef immediately reveal himself to his brothers?
3. Of all the brothers, why was Shimon, in particular, singled out to be imprisoned?
4. Why did Yosef stage the so called "theft" of the cup?
5. Why did Yaakov and his sons choose to settle in Goshen?

This and much more will be addressed in the tenth lecture of this series: "The Beginning of the Egyptian Exile".

To derive maximum benefit from this lecture, keep these questions in mind as you listen to the lecture and read through the outline. Go back to these questions once again at the end of the lecture and see how well you answer them.

PLEASE NOTE: This outline and source book were designed as a powerful tool to help you appreciate and understand the basis of Jewish History. Although the lectures can be listened to without the use of the outline, we advise you to read the outline to enhance your comprehension. Use it as well as a handy reference guide and for quick review.

This lecture is dedicated to the memory and *Li-ilui Nishmas*

ר' אברהם בן ר' צבי הירש ע"ה

Rabbi Avraham Gardin of blessed memory

-THE EPIC OF THE ETERNAL PEOPLE
Presented by Rabbi Shmuel Irons

Series XIII Lecture #10

THE BEGINNING OF THE EGYPTIAN EXILE

I. The Master Plan

A.

אמר רבי יוחנן: ראוי היה יעקב אבינו לירד למצרים בשלשלאות של ברזל, אלא שזכותו גרמה לו דכתיב (הושע יא) בְּחִבְלֵי אֲדָם אֲמַשְׁכֶּם בְּעִבְתוֹת אֶהְבֶּה וְאֶהְיֶה לָהֶם כְּמִרְיָמִי עַל עַל לְחִיָּהֶם וְאֵט אֶלְיוֹ אוֹכִיל. שבת פט:

R. Hiyya b. Abba said in R. Yohanan's name: it was fitting for our father Jacob to go down into Egypt in iron chains, but his merit saved him, for it is written (Hoshea 11:4), "I drew them with the cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid food before them." **Shabbos 89b**

B.

(בראשית לז) וישלחהו מעמק חברון - א"ר חנינא בר פפא: בעצה עמוקה של אותו צדיק שקבור בחברון, דכתיב: (בראשית טו) ידוע תדע כי גר יהיה זרעך. סוטה יא.

"So [Jacob] sent [Joseph] out of the valley (*emek*) of Hebron." (Genesis 37:14) R. Hanina b. Papa said: [The meaning is:] It was through the deep (*amuka*) plan of that righteous man [Abraham] who had been buried in Hebron; as it is written (Gen. 15:13), "Know of a surety that thy seed shall be a stranger in a land that is not theirs." **Sota 11a**

C.

וישלחהו מעמק חברון: שהלך ללוותו. וחז"ל אמרו מעצה עמוקה אשר בחברון, ר"ל שמדרך הטבע לא היה ראוי שיעקב ישלח ילד שעשועים למקום סכנה, ואם התירא וחשש על כל האחים שהיו גבורים ועבדיהם עמהם ונכונים למלחמה, איך לא התירא משלוח את יוסף ההולך לבדו במקום אויבים ואורבים. רק שהיה סבה מאת ד'. . . מ"מ פה גם האמצעיים לא היו בחיריים והיה כולו מאת ד', . . . אחר ששבטי י-ה טעו בדמיונם וחשבו שהוא מעשה טובה ומצוה תחשב לבער קוצים מן הכרם וכוונתם היה לשמים, . . . שהגם שהמעשה של המכירה היתה בחיריית מ"מ השנאה ששנאו אותו ומה שעשה לו אביו כתונת פסים וספורי החלומות שהיו אמצעיים אל המכירה היה מאת ד' כמ"ש במד' למה וישנאו אותו כדי שיקרע הים לפניהם, וכך השליחות ששלחו יעקב היה נגד דרך הטבע רק מעמק חברון, והגם שהמכירה היתה בחיריית היו כמוכרחים מצד השנאה, שהקבע בלבם ומצד שהקבע בדעתם כי הוא רשע למות וכי הוא רודף את הכלל, וד' סגר לפניהם הדרך ולא האיר עיניהם לדעת האמת כי יוסף צדיק הוא בדרכיו ותמים במעשיו. פי' המלבי"ם לבראשית לז:יד

So [Jacob] sent [Joseph] out of the valley (*emek*) of Hebron: He went to escort him. Our Sages, of blessed memory, said: It was through the deep (*amuka*) plan of that righteous man [Abraham] who had been buried in Hebron. In other words, according to the natural state of things, it was inappropriate for Yaakov to send his beloved son to a place fraught with danger. If

he was afraid and was concerned for the welfare of all of the other brothers, who were mighty men accompanied by their servants and were prepared to go to war, (see Genesis 42:38) how could he not have been afraid for Yosef's welfare who was traveling alone in a place [full] of enemies and men lying in wait. This could only have been directly caused by G-d. . . . [Even though when something is willed by G-d, the means are usually left to human free choice,] nevertheless, here, even the means were not left to free choice but were entirely directed by G-d. . . . This all came about because the founders of G-d's [holy] tribes erred in their thinking and imagined that what they were doing was commendable. They believed that they were doing a *mitzva* in destroying the thorns from [G-d's] vineyard. Their motivation was for the sake of Heaven. . . . Even though the sale, itself, was an act of free will, nevertheless, the hatred which they possessed, the fact that their father made for him a long sleeved coat, and [Yosef's] retelling the dreams, were all directed by G-d, as the Midrash says: They hated him in order that [eventually it would bring to] the sea split before them. Similarly, that which Yaakov sent him, which runs counter to the natural course of events, was only due to the *Emek Hevron* (the deep - *amuka*) plan of that righteous man [Abraham] who had been buried in Hebron). And even though the sale was done through their free will, they were forced to do so because of their hatred, which He placed in their hearts and because He convinced them that Yosef was an evil person deserving the death penalty, as he was a public menace. G-d closed the way before them and didn't enlighten their eyes to know the truth that Yosef was righteous in his ways and pure in his deeds. **Commentary of Malbim to Genesis 37:14**

II. Famine in the Land of Canaan

A.

וַיִּקְרָא רָעֵב עַל הָאָרֶץ כֹּל מִטָּה לֶחֶם שָׁבֵר: שֶׁלַח לִפְנֵיהֶם אִישׁ לְעֶבֶד נַמְכַר יוֹסֵף: עֲנוּ בְכָבֵל רִגְלוֹ בְרִזְלֵי בָּאָה נִפְשׁוֹ: עַד עַתָּה בָּא דְבָרוֹ אִמְרַת ד' צְרַפְתָּהּ: שֶׁלַח מְלֶכֶךְ וַיִּתִּירָהּ מִשָּׁל עַמִּים וַיִּפְתְּחֶהּ: שָׁמוֹ אֲדוֹן לְבֵיתוֹ וּמִשָּׁל בְּכָל קְנִינֹו: לְאַסֵּר שָׂרֵיו בְּנִפְשׁוֹ וּזְקַנָּיו יַחֲכֵם: וַיָּבֵא יִשְׂרָאֵל מִצְרַיִם וַיַּעֲקֹב גַּר בְּאֶרֶץ חָם. תהלים קה:טז-כג

Moreover He called for a famine upon the land; He broke every staff of bread. He sent a man before them, Joseph, who was sold as a slave; Whose foot they hurt with fetters; he was laid in iron; Until the time that His word came to pass; the word of the L-rd had tested him. The king sent and released him; the ruler of the people let him go free. He made him lord of his house, and ruler of all his possessions; To bind his princes at his pleasure; and teach his elders wisdom. And Israel came into Egypt; and Jacob sojourned in the land of Ham. **Psalms 105:16-23**

B.

(1) וַיִּרְא יַעֲקֹב כִּי יֵשׁ שֶׁבֶר בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו לֵמָּה תִּתְרָאוּ: וַיֹּאמֶר הִנֵּה שָׁמַעְתִּי כִּי יֵשׁ שֶׁבֶר בְּמִצְרַיִם רְדוּ שָׁמָּה וּשְׁבֵרוּ לָנוּ מִשֵּׁם וּנְחִיָּה וְלֹא נָמוֹת: וַיֵּרְדוּ אַחֵי יוֹסֵף עֲשָׂרָה לְשֶׁבֶר בְּרַ מִמִּצְרַיִם: וְאֵת בְּנֵימִין אַחֵי יוֹסֵף לֹא שֶׁלַח יַעֲקֹב אֵת אַחֵיו כִּי אָמַר פֶּן יִקְרָאנוּ אֶסוֹן: וַיָּבֵאוּ בְנֵי יִשְׂרָאֵל לְשֶׁבֶר בְּתוֹךְ הַבָּאִים כִּי הָיָה הָרָעֵב בְּאֶרֶץ כְּנָעַן: בראשית מב:א-ה

Now when Jacob saw that there was grain in Egypt, Jacob said to his sons, Why do you look one upon another? And he said, Behold, I have heard that there is grain in Egypt; get down there, and buy for us from there; that we may live, and not die. And Joseph's ten brothers went down to buy grain in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brothers; for he said, Lest perhaps harm befall him. And the sons of Israel came to buy grain among those who came; for the famine was in the land of Canaan. **Genesis 42:1-5**

(2) לשבור בתוך הבאים. אע"ג שבדרך היו בפ"ע לא בחברת בני כנען מ"מ בבואם למצרים היו בתוך הבאים וזה בא לרמז לדורות כי כל המלכויות שישראל משועבדים ונכנעים בבואם לגלות בקרבם. אין ב"י יחידים ומצוינים בזה אלא אותה המלכות שולטת על הרבה ארצות וישראל המה בתוך הבאים מש"ה כתיב כאן בני ישראל. ולא בני יעקב. כדי לרמז על העתיד שאומה הישראלית נקראים בני ישראל: העמק דבר, שם

And the sons of Israel came to buy grain among those who came: Even though they traveled by themselves on the road [to Egypt], and not together with the Canaanites, nevertheless, when they came to Egypt, they [found themselves] to be among the Canaanites. This comes to allude to what will occur in future generations. [In the future,] all of the kingdoms under which [Israel] will be subjugated and exiled in their midst, will be world powers. Israel will only be one of many nations over which these [world powers] will rule. Israel [at that time] will be “among those who come.” For that reason it is written, “sons of Israel,” rather than “sons of Jacob, in order to hint at a future time when the Jewish nation will be called, “sons of Israel”. **Haamek Davar, ibid.**

III. Yosef Confronts his Brothers

A.

(1) ויוסף הוא השליט על הארץ הוא המשביר לכל עם הארץ ויבאו אחי יוסף וישתחוו לו אפים ארצה: וירא יוסף את אחיו ויכרם ויתנכר אליהם וידבר אתם קשות ויאמר אליהם מאין באתם ויאמרו מארץ כנען לשבר אכל: ויכר יוסף את אחיו והם לא הפרהו: ויזכר יוסף את החלמות אשר חלם להם ויאמר אליהם מרגלים אתם לראות את ערות הארץ באתם: ויאמרו אליו לא אדני ועבדיך באו לשבר-אכל: כלנו בני איש אחד נחנו פנים אנחנו לא היו עבדיך מרגלים: ויאמר אליהם לא כי ערות הארץ באתם לראות: ויאמרו שנים עשר עבדיך אחים | אנחנו בני איש אחד בארץ כנען והנה הקטן את אבינו היום והאחד איננו: ויאמר אליהם יוסף הוא אשר דברתי אלכם לאמר מרגלים אתם: בזאת תבחנו חי פרעה אם תצאו מזה כי אם בבוא אחיכם הקטן הנה: שלחו מכם אחד ויקח את אחיכם ואתם האסרו ויבחנו דבריכם האמת אתכם ואם לא חי פרעה כי מרגלים אתם: ויאסר אתם אל-משמר שלשת ימים:

And Joseph was the governor over the land, and he it was who sold to all the people of the land; and Joseph's brothers came, and bowed down before him with their faces to the earth. And Joseph saw his brothers, and he knew them, but made himself strange to them, and spoke roughly to them; and he said to them, From where do you come? They said, From the land of Canaan to buy food. And Joseph knew his brothers, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said to them, You are spies; to see the nakedness of the land you have come. And they said to him, No, my lord, your servants came to buy food. We are all one man's sons; we are honest men, your servants are no spies. And he said to them, No, to see the nakedness of the land you have come. And they said, Your servants are twelve brothers, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. And Joseph said to them, That is what I spoke to you, saying, You are spies; Hereby you shall be tested; By the life of Pharaoh you shall not go from here, except if your youngest brother comes here. Send one of you, and let him fetch your brother, and you shall be kept in prison, that your words may be proved, whether there is any truth in you; or else by the life of Pharaoh surely you are spies. And he put them all together under guard for three days. **Genesis 42:6-17**

(2) וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֻמוֹת. ע"כ נזכר יוסף את החלומות שחלם להם שהחלומות יעדו שלשה דברים. (א) שתחלה יתחזק עליהם בחזקה, כמ"ש והנה קמה אלומתי וזה נתקיים עתה. (ב) שאח"כ ישתחוו ברצון, והנה תסובינה אלומותיכם, וזה לא נתקיים בשלמות כי אין בנימין בתוכם. (ג) שאח"כ ישתחוו לו גם אביו ונשיו, כמ"ש והנה השמש והירח, וע"ז צריך שגם אביו וב"ב יבואו אצלו, וע"כ התחיל לסבב הדבר שיבא אליו בנימין ואח"כ אביו וב"ב. מלבי"ם, שם

And Joseph remembered the dreams: Through this he remembered the dreams that he dreamed about them, for the dreams predicted three things: 1) That initially he would rise on his own to be in a position of power over them, as it says (Gen. 37:7), "Behold my sheaf arose and stood upright," and it was now fulfilled 2) Afterwards they would willfully prostrate themselves before him, as it says, "And, behold, your sheaves stood around, and made obeisance (prostrated) to my sheaf," which was not completely fulfilled as Binyamin was not amongst them. 3) "Behold the sun and the moon . . ." (ibid. verse 9) For this [to be fulfilled] his father and other members of his household would have to come to him. For this reason, Yosef began to place into motion the events that would lead to Binyamin's coming to him and afterwards his father and his household. **Commentary of Malbim, ibid.**

B.

(1) וַיֹּאמֶר אֱלֹהִים יוֹסֵף בַּיּוֹם הַשְּׁלִישִׁי זֹאת עֲשׂוּ וְחִיו אֶת הָאֶלֹהִים אֲנִי יִרְאֶה: אִם כְּנִים אַתֶּם אַחִיכֶם אֶחָד יֵאָסֵר בְּבַיִת מִשְׁמָרְכֶם וְאַתֶּם לָכוּ הִבִּיאוּ שָׂבֵר רַעְבוֹן בְּתִיכֶם: וְאֶת-אַחִיכֶם הַקָּטָן תְּבִיאוּ אֵלַי וַיֵּאֱמְנוּ דְבָרֵיכֶם וְלֹא תַמוּתוּ וַיַּעֲשׂוּ-כֵן: וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו אָבֵל אֲשֶׁמִּים | אֲנַחְנוּ עַל-אָחִינוּ אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ בְּהַתְחַנְנוּ אֵלֵינוּ וְלֹא שָׁמְעָנוּ עַל-כֵּן בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת: וַיַּעַן רְאוּבֵן אֶתֶם לֹאמַר הֲלוֹא אָמַרְתִּי אֵלֵיכֶם | לֹאמַר אֵל תַּחֲטְאוּ בְיָלֵד וְלֹא שָׁמְעַתֶּם וְגַם דָּמוֹ הִנֵּה נִדְרָשׁ: וְהֵם לֹא יָדְעוּ כִּי שָׁמַעַ יוֹסֵף כִּי הִמְלִיץ בֵּינֵתָם: וַיִּסָּב מֵעֲלֵיהֶם וַיִּבֶךְ וַיֵּשֶׁב אֱלֹהִים וַיְדַבֵּר אֱלֹהִים וַיִּקַּח מֵאֵתָם אֶת שְׁמַעוֹן וַיֵּאָסֵר אֹתוֹ לְעֵינֵיהֶם: וַיִּצֹו יוֹסֵף וַיִּמְלְאוּ אֶת כָּלֵיהֶם בָּר וּלְהַשִּׁיב כֶּסֶפֵיהֶם אִישׁ אֶל שֵׁקוֹ וְלָתֵת לָהֶם צֶדֶה לְדַרְדָּר וַיַּעַשׂ לָהֶם כֵּן: וַיִּשְׂאוּ אֶת-שִׁבְרָם עַל חַמְרֵיהֶם וַיֵּלְכוּ מִשָּׁם: וַיִּפְתַּח הָאָחָד אֶת שֵׁקוֹ לְתֵת מִסְפּוֹא לְחַמְרוֹ בְּמִלּוֹן וַיִּרְא אֶת כֶּסֶפוֹ וְהִנֵּה הוּא בְּפִי אֲמַתְחָתוֹ: וַיֹּאמֶר אֶל אָחִיו הוֹשִׁב כֶּסֶפִי וְגַם הִנֵּה בְּאֲמַתְחָתִי וַיֵּצֵא לָבָם וַיַּחְרְדוּ אִישׁ אֶל אָחִיו לֹאמַר מָה זֹאת עָשָׂה אֱלֹהִים לָנוּ: בְּרֵאשִׁית מִבֵּיחַ-כַּח

And Joseph said to them on the third day, This do, and live; for I fear G-d; If you are honest men, let one of your brothers be confined in the house of your prison; you go, carry grain for the famine of your houses but bring your youngest brother to me; so shall your words be verified, and you shall not die. And they did so. And they said one to another, We are truly guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Did I not speak to you, saying, Do not sin against the child; and you would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood them; for he spoke to them by an interpreter. And he turned himself away from them, and wept; and returned to them again, and talked with them, and took from them Simeon, and bound him before their eyes. Then Joseph commanded to fill their sacks with grain, and to restore every man's money into his sack, and to give them provision for the way; and thus did he to them. And they loaded their donkeys with the grain, and departed from there. And as one of them opened his sack to give his donkey provender in the inn, he saw his money; for, behold, it was in his sack's mouth. And he said to his brothers, My money is restored; and, lo, it is in my sack; and their heart failed them, and they were afraid, saying one to another, What is this that G-d has done to us? **Gen. 42:18-28**

(2) ויבך. מרוב חמלה. אבל לא היה יכול להתודע שהרי עדיין לא נתקיים החלום השני שהוא כמו נבואה ועליו להקימו שלא יהיה בכלל נביא שוויתר על דברי עצמו. כדאיתא בסנהדרין פרק הנחנקין שחייב מיתה בידי שמים: וידבר אליהם. שיתנו בידו אחד מהם. והמה לא רצו כדבר ראובן ע"כ ויקח הוא מאתם את שמעון ויאסר אתו לעיניהם. שלם להם במדה. שראו את שמעון מתאכזר עליו ולא מיחו בידו. אע"ג שלא יכלו לסבול. כך ראו בעיניהם שמאסרים את שמעון ואינם יכולים למחות. ולפי דברינו מבואר מאין ידע יוסף כי שמעון הוא החייב בדינו והרי הא שדברו איש אל אחיו בדותן לא שמע יוסף אז אלא ידע הכל מהתודותם כאן. העמק דבר, שם

And [he] wept: Out of an immensity of compassion. He couldn't reveal [himself] to them, however, as the second dream was not yet fulfilled. [A prophetic dream] is akin to a prophecy and it was incumbent upon him to fulfill it so as not to be in violation of the prohibition of a prophet violating his own prophecy, as it is stated in Sanhedrin, Perek HaNechnakim (89b), that he is condemned to death by Heaven. **And [he] talked with them:** That they give him over one of them. But they didn't want to do so, as Reuven had spoken [that they were all equally guilty and not just Shimon and Levi]. Therefore he took Shimon from them and bound him before their eyes. He paid him back measure for measure, as they saw Shimon acting cruelly against him and they didn't protest, even though they couldn't bear [Yosef's humiliation]. So too, they saw with their own eyes how they were binding Shimon and they couldn't protest. According to what we are saying, it is evident how Yosef knew that it was Shimon who was most responsible for his punishment, even though their conversation took place in Dothan and Yosef did not hear it then. He knew of it, however, from their confession here. **Haamek Davar, ibid.**

(3) את שמעון. הוא השליכו לבור, הוא שאמר ללוי הנה בעל החלומות הלזה בא. דבר אחר, נתכוון יוסף להפרידו מלוי, שמא יתיעצו שניהם להרוג אותו: רש"י שם

Simeon: He was the one who threw him into the pit. He was the one who told Levi, "Behold, the dreamer is coming." Another explanation: Yosef intended to separate him from Levi, lest the two take counsel together to kill him. **Rashi, ibid.**

(4) ויקח מאתם את שמעון: והיה כוונת יוסף לצערם, שבזה יקבלו עונש על חטאם מדה במדה, כשם שהם חשדו אותו למרגל ומוציא דבה, נתן אותם כמרגלים, וכשם ששמעון השליך אותו אל הבור כמ"ש חז"ל והיה בהסכמת כלם, נתן את כלם במשמר ג' ימים ואח"כ אסר את שמעון ביחוד, וכשם שמכרו אותו בעשרים כסף, נתן פחד וחרדה בלבם על דבר הכסף השב באמתחותיהם, וכשם שמכרו אותו לעבד, סבב שיאמרו הננו עבדים לאדוני, ויהודה קבל עליו להיות עבד. מלבי"ם, שם

And [he] took from them Simeon: Yosef's intention was to inflict pain upon them, for with that, they would receive the punishment for their sin, measure for measure: **1)** Just like they suspected him to be a spy and a reporter of their failings, so too did he portray them to be spies. **2)** And just like Shimon threw him into the pit, as our Sages, of blessed memory, told us, and it was with the consent of them all, so too he imprisoned all of them for three days and afterwards specifically imprisoned Shimon. **3)** And just like they sold him for twenty pieces of silver, so too did he put fear and trembling in their hearts regarding the silver that was returned in their sacks. **4)** And just as they sold him into slavery, so too, he brought about that they would say, "Behold we are slaves of our master." [In addition,] Yehudah accepted upon himself to become a slave. **Commentary of Malbim, ibid.**

IV. The Brothers Return

A.

וַיָּבֹאוּ אֶל-יַעֲקֹב אֲבִיהֶם אֶרְצָה כְּנָעַן וַיִּגִּידוּ לוֹ אֵת כָּל-הַקֶּרֶת אֲתָם לֵאמֹר: דִּבֶּר הָאִישׁ אֲדֹנָי הָאָרֶץ אִתָּנוּ קִשּׁוֹת וַיִּתֵּן אִתָּנוּ כְּמַרְגְּלִים אֶת-הָאָרֶץ: וַנֹּאמֶר אֵלָיו כְּנִים אֲנַחְנוּ לֹא הֵינּוּ מַרְגְּלִים: שְׁנַיִם עָשָׂר אֲנַחְנוּ אֲחִים בְּנֵי אֲבִינוּ הָאֶחָד אֵינְנוּ וְהַקֵּטָן הַיּוֹם אֵת אֲבִינוּ בְּאָרֶץ כְּנָעַן: וַיֹּאמֶר אֵלֵינוּ הָאִישׁ אֲדֹנָי הָאָרֶץ בְּזֹאת אָדַע כִּי כְנִים אַתֶּם אֲחִיכֶם הָאֶחָד הִנִּיחוּ אֹתִי וְאֵת רַעְבוֹן בְּתִיכֶם קָחוּ וְלָכוּ: וְהִבִּיאוּ אֶת אֲחִיכֶם הַקֵּטָן אֵלַי וְאָדַעַה כִּי לֹא מַרְגְּלִים אַתֶּם כִּי כְנִים אַתֶּם אֶת אֲחִיכֶם אִתָּן לָכֶם וְאֵת הָאָרֶץ תִּסְחָרוּ: וַיְהִי הֵם מְרִיקִים שִׁקִּיָּהֶם וְהִנֵּה אִישׁ צָרוּר כֶּסֶף בִּשְׁקוֹ וַיִּרְאוּ אֵת צָרוּרֹת כֶּסֶף הֵמָּה וְאֲבִיהֶם וַיִּירָאוּ: וַיֹּאמֶר אֲלֵהֶם יַעֲקֹב אֲבִיהֶם אֲתִי שִׁפְלֹתֶם יוֹסֵף אֵינְנוּ וְשִׁמְעוֹן אֵינְנוּ וְאֵת בְּנֵימָן תִּקְחוּ עָלַי הִיוּ כָלְנָה: וַיֹּאמֶר רְאוּבֵן אֶל אָבִיו לֵאמֹר אֵת שְׁנֵי בְנֵי תָמִית אִם לֹא אֲבִיָּאֵנוּ אֵלֶיךָ תָּנָה אֲתוֹ עַל יְדֵי וְאֲנִי אֲשִׁיבֶנּוּ אֵלֶיךָ: וַיֹּאמֶר לֹא יֵרֵד בְּנֵי עִמְכֶם כִּי אֲחִיו מֵת וְהוּא לְבָדוֹ נִשְׁאַר וְקִרְאֵהוּ אֶסּוֹן בְּדֶרֶךְ אֲשֶׁר תֵּלְכוּ בָּהּ וְהוֹרִדְתֶּם אֶת שִׁיבְתִי בִּיגוֹן שְׂאוּלָה: בְּרִאשִׁית מִבְּכַט-לח

And they came to Jacob their father to the land of Canaan, and told him all that had befallen them; saying, The man, who is the lord of the land, spoke roughly to us, and took us for spies of the country. And we said to him, We are honest men; we are no spies; We were twelve brothers, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the country, said to us, Hereby shall I know that you are honest men; leave one of your brothers here with me, and take food for the famine of your households, and be gone; And bring your youngest brother to me; then shall I know that you are no spies, but that you are honest men; so will I deliver you your brother, and you shall trade in the land. And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack; and when both they and their father saw the bundles of money, they were afraid. And Jacob their father said to them, Me have you bereaved of my children; Joseph is not, and Simeon is not, and you will take Benjamin away; all these things are against me. And Reuben spoke to his father, saying, Slay my two sons, if I bring him not to you; deliver him into my hand, and I will bring him to you again. And he said, My son shall not go down with you; for his brother is dead, and he is left alone; if harm befall him on the journey that you are to make, then shall you bring down my gray hairs with sorrow to Sheol. **Genesis 42:29-38**

B.

וְהָרֶעַב כָּבֵד בְּאָרֶץ: וַיְהִי כַּאֲשֶׁר כָּלוּ לֶאֱכֹל אֵת הַשֶּׁבֶר אֲשֶׁר הִבִּיאוּ מִמִּצְרַיִם וַיֹּאמֶר אֲלֵיהֶם אֲבִיהֶם שְׁבוּ שִׁבְרוּ לָנוּ מֵעֵט-אֶכֶל: וַיֹּאמֶר אֵלָיו יְהוּדָה לֵאמֹר הָעֵד הָעֵד בְּנֹו הָאִישׁ לֵאמֹר לֹא תִרְאוּ פָנַי בְּלִתִּי אֲחִיכֶם אִתְּכֶם: אִם יִשָּׁךְ מִשְׁלַח אֶת אֲחִינוּ אֲתָנוּ נִרְדָּה וְנִשְׁבַּרָה לָךְ אֶכֶל: וְאִם אֵינְךָ מִשְׁלַח לֹא נִרְדָּה כִּי הָאִישׁ אָמַר אֵלֵינוּ לֹא תִרְאוּ פָנַי בְּלִתִּי אֲחִיכֶם אִתְּכֶם: וַיֹּאמֶר יִשְׂרָאֵל לָמָּה הִרְעַתֶּם לִי לְהַגִּיד לְאִישׁ הָעוֹד לָכֶם אֵח: וַיֹּאמְרוּ שְׂאוּל שְׂאוּל הָאִישׁ לָנוּ וְלָמוּלְדָתָנוּ לֵאמֹר הָעוֹד אֲבִיכֶם חַי הִישׁ לָכֶם אֵח וְנִגַּד לוֹ עַל־פִּי הַדְּבָרִים הָאֵלֶּה הִידוּעַ גִּדַּע כִּי יֹאמֶר הוֹרִידוּ אֶת אֲחִיכֶם: בְּרִאשִׁית מִגֵּ-א-ז

And the famine was severe in the land. And it came to pass, when they had eaten up the grain which they had brought out of Egypt, their father said to them, Go again, buy us a little food. And Judah spoke to him, saying, The man did solemnly protest unto us, saying, You shall not see my face, except if your brother is with you. If you will send our brother with us, we will go down and buy you food; But if you will not send him, we will not go down; for the man said to us, You shall not see my face, except your brother be with you. And Israel said, Why did you deal so ill with me, as to tell the man that you had yet a brother? And they said, The man asked us carefully about our state, and about our family, saying, Is your father still alive? Do you have another

brother? And we replied to him according to these questions. Could we have known that he would say, Bring your brother down? **Genesis 43:1-7**

C.

וַיֹּאמֶר יְהוּדָה אֶל יִשְׂרָאֵל אָבִיו שְׁלַח הַנְּעָר אִתִּי וְנִקְוָמָה וְנִלְכָּה וְנַחֲיָה וְלֹא נָמוּת גַּם אֲנַחְנוּ גַם אַתָּה גַם-טַפְנוּ: אָנֹכִי אֶעֱרָבְנוּ מִיָּדֶי תִּבְקָשְׁנוּ אִם לֹא הִבִּיאֲתוּ אֵלַיךָ וְהִצַּגְתִּיו לְפָנֶיךָ וְחָטָאתִי לָךְ כָּל הַיָּמִים: כִּי לֹא־הָיָה הַתְּמַהֲמָהֵנוּ כִּי עָתָה שָׁבְנוּ זֶה פְעָמַיִם: בְּרֵאשִׁית מִגִּזְיָי

And Judah said to Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and you, and also our little ones. I will be surety for him; from my hand shall you require him; if I bring him not to you, and set him before you, then let me bear the blame forever; For if we had not delayed, we would now have returned twice. **Genesis 43:8-10**

D.

(1) וַיֹּאמֶר אֱלֹהִים יִשְׂרָאֵל אָבִיהֶם אִם-כֵּן | אִפּוֹא זֹאת עֲשׂוּ קְחוּ מִזְמֶרֶת הָאָרֶץ בְּכֻלֵּיכֶם וְהוֹרִידוּ לְאִישׁ מִנְחָה מְעַט צָרִי וּמְעַט דָּבַשׁ נֹכָאת וְלֹט בְּטַנִּים וּשְׁקָדִים: וְכֶסֶף מִשְׁנֵה קָחוּ בְיַדְכֶם וְאֶת-הַכֶּסֶף הַמּוֹשָׁב בְּפִי אִמְתַּחֲתֵיכֶם תְּשִׁיבוּ בְיַדְכֶם אוֹלֵי מִשְׁגָּה הוּא: וְאֶת אַחֲיֵיכֶם קָחוּ וְקוּמוּ שׁוּבוּ אֶל הָאִישׁ: וְאֶל-שׁ-דֵי יִתֵּן לָכֶם רַחֲמִים לְפָנֵי הָאִישׁ וְשַׁלַּח לָכֶם אֶת אַחֲיֵיכֶם אַחֵר וְאֶת בְּנֵימִין וְאֲנִי כֹאשֶׁר שְׁכַלְתִּי שְׁכַלְתִּי: וַיִּקְחוּ הָאֲנָשִׁים אֶת הַמִּנְחָה הַזֹּאת וּמִשְׁנֵה כֶּסֶף לְקָחוּ בְיָדָם וְאֶת בְּנֵימִין וַיִּקְמוּ וַיֵּרְדוּ מִצְרָיִם וַיַּעֲמְדוּ לְפָנֵי יוֹסֵף: וַיֵּרָא יוֹסֵף אֶת בְּנֵימִין וַיֹּאמֶר לְאִשְׁרָיִם עַל בֵּיתוֹ הֵבֵא אֶת הָאֲנָשִׁים הַבְּיָתָה וּטְבַח טְבַח וְהֵכֵן כִּי אֲתִי יֵאָכְלוּ הָאֲנָשִׁים בְּצִהָרִים: וַיַּעַשׂ הָאִישׁ כֹּאשֶׁר אָמַר יוֹסֵף וַיָּבֵא הָאִישׁ אֶת הָאֲנָשִׁים בֵּיתָה יוֹסֵף: בְּרֵאשִׁית מִגִּזְיָי

And their father Israel said to them, If it must be so now, do this; take of the best fruits in the land in your utensils, and carry down a present to the man, a little balm, and a little honey, spices, and myrrh, nuts, and almonds; And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; perhaps it was an oversight; Take also your brother, and arise, go back to the man; And G-d Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, then I am bereaved. And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slaughter a beast, and make ready; for these men shall dine with me at noon. And the man did as Joseph ordered; and the man brought the men into Joseph's house. **Genesis 43:15-17**

(2) קָחוּ מִזְמֶרֶת הָאָרֶץ וְגו'. הִי' זֶה מִנְחָה בְשֵׁם אָבִיהֶם כְּמוֹ עֶבֶד הַמְקַבֵּל פָּנֵי אֲדוֹנָיו. וְאִפְשָׁר דְּבַח נִתְקִיִּים הַחֲלוּם הַשְּׁנִי שֶׁהִשְׁמַשׁ מִשְׁתַּחֲוֶה לוֹ. הַעֲמַק דְּבַר, שֵׁם

Take of the best fruits in the land etc. : [Giving] this present [to Yosef] in the name of their father, is [a gesture which is] similar to the manner of how a servant would greet the countenance of his master. It is quite likely that with this [gesture] the second dream was fulfilled, that the sun (Yaakov) bowed down to him (Yosef). **Haamek Davar, ibid.**

(3) אֶל-שׁ-דֵי: מֵהָ רָאָה יַעֲקֹב לְבָרְכָם בְּאֶל-שׁ-דֵי לְלַמֶּדךָ שֶׁהִרְבֵּה יְסוּרֵי עֲבָרָה עַל יַעֲקֹב עַד שֶׁהָיָה בְּמַעֲזֵי אִמּוֹ הָיָה עֹשֶׂה מְרִיב עִמּוֹ שֶׁנֹּאמַר וַיִּתְרוּצְצוּ הַבָּנִים (בְּרֵאשִׁית כה) וְכֵן הוּא אוֹמֵר (עֲמוֹס א) עַל רִדְפוֹ בַּחֲרָב אַחֲזִיו וְשַׁחַת רַחֲמָיו בָּרַח מִפָּנָיו עֲשׂוּ לְלִבְךָ וְהָיָה שֵׁם עֲשָׂרִים שָׁנָה בְּצִרּוֹת רַבּוֹת שֶׁנֹּאמַר

(בראשית לא) הייתי ביום אכלני חרב וגו' ואחר שיצא רדף לבן אחריו להרגו שנא' וירדף אחריו דרך שבעת ימים נמלט ממנו בא עשו בקש עוד להרגו והפסיד עליו כל אותו הדורון עזים מאתים וגו' יצא מעשו באה עליו צרת דינה יצא מצרת דינה באה עליו צרת רחל אחר כל הצרות בקש לנוח קמעא באה עליו צרת יוסף והכתוב צווח לא שלותי ולא שקטתי ולא נחתי (איוב ג) אחר כך באה עליו צרת שמעון אח"כ צרת בנימין לפיכך היה מתפלל באל שדי ואומר מי שאמר לשמים וארץ די יאמר ליסורי די לפי כשברא הקב"ה השמים והארץ היו נמתחין והולכין עד שאמר להן הקב"ה די לפיכך כתיב וא-ל-ש-די. מדרש תנחומא מקץ פרק י'

G-d A-lmighty (Sha-dai): Why did Yaakov choose to bless them [by using the Divine name] E-l Sha-dai (G-d A-lmighty)? This teaches you that Yaakov experienced much pain [throughout his life]. **1)** While he was in the womb of his mother, Esau struggled with him, as it says (Gen. 25:22), "And the children struggled together inside her." Similarly it says (Amos 1:11), "[Thus says the L-rd; For three transgressions of Edom I will turn away its punishment, but for the fourth I will not turn away its punishment;] because he pursued his brother with the sword, and cast off all pity, [and his anger tore perpetually, and he kept his wrath for ever]." **2)** He was forced to flee from Esau and come to Laban. **3)** He was there for twenty years and suffered greatly, as it says (Gen. 31:40), "Thus I was; in the day the drought consumed me, [and the frost by night; and my sleep departed from my eyes]." **4)** After he left from there, Laban chased after him to kill him, as it says (Gen. 31:23), ". . . and [Laban] pursued after him a seven days' journey." [Just as he] was saved from him, **5)** Esau came and also desired to kill him. **6)** He suffered the loss of the present of two hundred goats etc. **7)** After he took leave of Esau, he experienced the pain of Dina [who was taken by force by Shechem]. **8)** After the pain of Dina, he experienced the pain of [the death of] Rachel. After having experienced all of this suffering, [Yaakov] desired to rest up a little. **9)** But then he experienced the pain of [the disappearance of] Yosef. Scripture cries out (Job 3:26), "I had no repose, nor had I rest, nor was I quiet; yet trouble came." **10)** Afterwards he experienced the pain of [the imprisonment of] Shimon and after that **11)** the pain of Binyamin [taking leave of him]. For that reason he prayed using the terms "E-l Sha-dai" (G-d A-lmighty). He said, "He who called out to Heaven and Earth and said, 'enough!' (*dai*), should call out to my suffering and say, 'enough' (*dai*)." This is because when the Holy One, blessed be He, created Heaven and Earth, they kept on expanding, until He said to them, "enough" (*dai*). That is why it is written, "E-l Sha-dai" (G-d A-lmighty). **Midrash Tanchuma Mikaitz Perek 10**

E.

(1) וַיָּבֵא יוֹסֵף הַבְּיָתָה וַיְבִיאוּ לוֹ אֶת הַמַּנְחָה אֲשֶׁר בְּיָדָם הַבְּיָתָה וַיִּשְׁתַּחֲוּ לוֹ אַרְצָה: וַיִּשְׂאֵל לָהֶם לְשִׁלּוֹ וַיֹּאמְרוּ הִשְׁלֹ' אָבִיכֶם הַזֶּקֶן אֲשֶׁר אָמַרְתֶּם הַעוֹדֵנּוּ חַי: וַיֹּאמְרוּ שְׁלֹ' לְעַבְדְּךָ לְאָבִינוּ עוֹדֵנּוּ חַי וַיִּקְדּוּ וַיִּשְׁתַּחֲוּ: וַיִּשְׂא עֵינָיו וַיֵּרָא אֶת בְּנֵימִין אָחִיו בֶּן אָמוֹ וַיֹּאמֶר הֲזֶה אָחִיכֶם הַקָּטָן אֲשֶׁר אָמַרְתֶּם אֵלַי וַיֹּאמֶר אֶ-לֵהִים יַחְנֹךְ בְּנִי: וַיִּמָּהֵר יוֹסֵף פִּי נִכְמְרוּ רַחֲמָיו אֶל אָחִיו וַיִּבְקֹשׁ לְבָכוֹת וַיָּבֵא הַחֲדָרָה וַיִּבְךְ שָׁמָּה: וַיִּרְחֹץ פָּנָיו וַיֵּצֵא וַיִּתְאַפֵּק וַיֹּאמֶר שִׁימוּ לָחֶם: וַיִּשְׁימוּ לוֹ לֶבֶדוֹ וְלָהֶם לֶבֶדָם וְלַמְצָרִים הָאֹכְלִים אֹתוֹ לֶבֶדָם כִּי לֹא יוֹכְלוּן הַמְצָרִים לְאָכֵל אֶת הָעֵבְרִים לָחֶם כִּי תוֹעֵבָה הוּא לְמְצָרִים: וַיִּשְׁבוּ לְפָנָיו הַבְּכוֹר כַּבְּכָרְתוֹ וְהַצְעִיר כַּצְעָרְתוֹ וַיִּתְמָהוּ הָאֲנָשִׁים אִישׁ אֶל רֵעֵהוּ: וַיִּשְׂא מִשָּׂאת מֵאֵת פָּנָיו אֶלֵהֶם וַתָּרַב מִשָּׂאת בְּנֵימִין מִמִּשָּׂאת כָּלֶם חָמֵשׁ יְדוֹת וַיִּשְׁתּוּ וַיִּשְׁכְּרוּ עִמּוֹ: בְּרֵאשִׁית מַגִּ-כּו-לֹד

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom you spoke? Is he yet alive? And they answered, Your servant our father is in good health, he is yet alive. And they bowed down their heads, and made

obedience. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom you spoke to me? And he said, G-d be gracious to you, my son. And Joseph made haste; for his feelings welled up for his brother; and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and controlled himself, and said, Set on bread. And they served him by himself, and for them by themselves, and for the Egyptians, who ate with him, by themselves; because the Egyptians might not eat bread with the Hebrews; for that is an abomination to the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth; and the men looked at one another in amazement. And he took and sent portions to them from before him; but Benjamin's portion was five times so much as any of theirs. And they drank, and were merry with him. **Genesis 43:26-34**

(2) השל' אביכם וגו' העודנו חי: . . . והם לא הבינו מה כונה שאלה זו. אמנם הי' ליוסף בזה כונה עיקרית לדבר התועדותו אליהם דבאמת יש לתמוה מה ראה יוסף לצער גם עתה את אחיו במעשה הגביע הרי נתקיים החלום השני באחד עשר כוכבים. וברור שהבין שעדיין חסר השתחואה של השמש הוא אביו וכסבור שע"י הגביע ישאר בנימין עמו. וידע שאביהם לא ינוח ולא ישקוט עד שיבוא בעצמו וישתחוה ליוסף שיניח אותו ואז יתודע. ולא ד' מניח יוסף מזה הרעיון עד שאמר לו יהודה והיה כראותו כי אין הנער ומת. מיד הבין כי א"א שיתקיים החלום בזה האופן ע"כ התודע והחלום נתקיים במנחה ששלח לו כמ"ש לעיל י"א או כמו שיבואר בסמוך. וע"ע מ"ש להלן מ"ו כ"ט. אך עתה הי' נצרך ליוסף לדעת אם אביו חזק בבריאות ולא יזיק לו מה שיעכב את בנימין והמה לא הבינו וכסבורים ששואל לשם חיבה ואהבה: העמק דבר, שם

And he asked them of their welfare, and said, Is your father well, the old man of whom you spoke? Is he yet alive? [And they answered, Your servant our father is in good health, he is yet alive.]: They didn't understand what [Yosef] had in mind when he asked them this question. Yosef's principle intention was related to his [plan to] reveal himself to them. In truth, one wonders, why did Yosef torment his brothers even now, with the incident of the cup? The dream with the eleven stars had already been fulfilled. It is clear that [Yosef] understood that it was still missing the prostration of the "sun" which is [actually] his father. He thought that through the [fabrication of the stolen] cup, Binyamin would stay with him. And he knew that their father would not sit still and rest until he himself would come and prostrate himself before Yosef [and plead that] he release him. Then [Yosef] was [planning to] reveal himself. Yosef did not give up on this plan until Yehudah told him that as soon as Yaakov would see that the lad did not come back with them that he would die. [Yosef] immediately understood that it would be impossible to fulfill the dream in such a way. For that reason he then revealed himself to them and the dream was fulfilled with the present which he sent him, as I wrote before in verse 11, or [possibly] as I will soon explain. . . . But now Yosef needed to know whether his father was healthy and whether he could retain Binyamin without harm to Yaakov. They didn't understand his question, and thought that he was asking out of endearment and love (politeness). **Haamek Davar, ibid.**

V. The Test

A.

(1) ויצו את אשר על ביתו לאמר מלא את אמתחת האנשים אכל כפאשר יוכלון שאת ושים כסף איש בפי אמתחתו: ואת גביעי גביע הכסף תשים בפי אמתחת הקטן ואת כסף שברו ויעש כדבר יוסף אשר דבר: הבקר אור והאנשים שלחו המה וחמריהם: הם יצאו את העיר לא הרחיקו ויוסף אמר לאשר על ביתו קום רדף אחרי האנשים והשגתם ואמרת אליהם למה שלמתם רעה תחת טובה:

הָלוֹא זֶה אֲשֶׁר יִשְׁתֶּה אֲדֹנָי בּוֹ וְהוּא נָחַשׁ וַיִּנְחַשׁ בּוֹ הִרְעַתֶּם אֲשֶׁר עָשִׂיתֶם: וַיִּשְׁגֹּם וַיְדַבֵּר אֲלֵהֶם אֵת הַדְּבָרִים הָאֵלֶּה: וַיֹּאמְרוּ אֵלָיו לָמָּה יְדַבֵּר אֲדֹנָי כְּדָבָרִים הָאֵלֶּה חֲלִילָה לְעַבְדֶּיךָ מַעֲשׂוֹת כְּדָבָר הַזֶּה: הֲנָן כֶּסֶף אֲשֶׁר מִצָּאנוּ בְּפִי אִמְתָּחַתֵּינוּ הִשִּׁיבֵנוּ אֵלֶיךָ מֵאֶרֶץ כְּנָעַן וְאֵיךְ נִגְנַב מִבַּיִת אֲדֹנֶיךָ כֶּסֶף אוֹ זָהָב: אֲשֶׁר יִמָּצֵא אִתּוֹ מִעַבְדֶּיךָ וּמֵת וְגַם אֲנַחְנוּ נִהְיֶה לְאֲדֹנָי לְעַבְדִּים: וַיֹּאמֶר גַּם עַתָּה כְּדָבָרֵיכֶם כֵּן הוּא אֲשֶׁר יִמָּצֵא אִתּוֹ יִהְיֶה לִּי עֶבֶד וְאַתֶּם תִּהְיוּ נְקִיִּם: בְּרֵאשִׁית מִדֵּ-א-י

And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his grain money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their donkeys. And when they were gone out of the city, and not yet far off, Joseph said to his steward, Arise, follow after the men; and when you do overtake them, say to them, Why have you repaid evil for good? Is not this in which my lord drinks, and whereby indeed he divines? you have done evil in so doing. And he overtook them, and he spoke to them these same words. And they said to him, Why did my lord say these words? G-d forbid that your servants should do according to this thing; Behold, the money, which we found in our sacks' mouths, we brought back to you from the land of Canaan; how then should we steal from your lord's house silver or gold? If any of your servants is found to have it, let him die, and we also will be my lord's slaves. And he said, Now also let it be according to your words; he with whom it is found shall be my servant; and you shall be blameless. **Genesis 44:1-10**

(2) ואתם תהיו נקים. כי אין לנו לקנוס רק כדין גנב. והנה אמר האיש משפטם לומר כי כן שמע מפי המושל וכמשמעות הלשון יהיה לי עבד. ויוסף הודיע כן למען נסות אותם אולי ישוּבו לביתם בשמחה רבה. כי אינם נתפשים גם המה לעבדים: העמק דבר, שם

And you shall be blameless: For we shouldn't fine [the innocent ones]. Rather we'll treat this situation as a crime of a simple thief. Behold, the man told them their judgement in a manner which indicates that he had already heard it from the ruler, as the language suggests, "shall be **my** servant." Yosef informed them of this in order to test them. Perhaps they would return to their homes with great joy, for they were not taken as slaves [together with Binyamin]. **Haamek Davar, ibid.**

B.

(1) וַיִּמְהָרוּ וַיִּוְרְדוּ אִישׁ אֶת-אִמְתָּחַתוֹ אֶרְצָה וַיִּפְתְּחוּ אִישׁ אִמְתָּחַתוֹ: וַיִּחַפֵּשׂ בְּגָדוֹל הַחֵל וּבִקְטָן כָּלֶה וַיִּמָּצֵא הַגְּבִיעַ בְּאִמְתָּחַת בְּנִימִן: וַיִּקְרְעוּ שְׂמֹלֹתָם וַיַּעֲמִסוּ אִישׁ עַל חֻמְרוֹ וַיִּשְׁבוּ הָעֵינָה: וַיָּבֵא יְהוּדָה וְאָחִיו בֵּיתָה יוֹסֵף וְהוּא עוֹדְנוֹ שָׁם וַיִּפְּלוּ לְפָנָיו אֶרְצָה: וַיֹּאמֶר לָהֶם יוֹסֵף מָה הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר עָשִׂיתֶם הָלוֹא יָדַעְתֶּם כִּי נָחַשׁ יִנְחַשׁ אִישׁ אֲשֶׁר כְּמִנִּי: וַיֹּאמֶר יְהוּדָה מָה נֹאמֶר לְאֲדֹנָי מִה נִדְּבַר וּמָה נִצְטָדֵק הָא-לֵהִים מִצָּא אֵת עוֹן עַבְדֶּיךָ הֲנָנוּ עַבְדִּים לְאֲדֹנָי גַּם אֲנַחְנוּ גַּם אֲשֶׁר נִמָּצֵא הַגְּבִיעַ בְּיָדוֹ: וַיֹּאמֶר חֲלִילָה לִּי מַעֲשׂוֹת זֹאת הָאִישׁ אֲשֶׁר נִמָּצֵא הַגְּבִיעַ בְּיָדוֹ הוּא יִהְיֶה לִּי עֶבֶד וְאַתֶּם עֲלוּ לְשִׁלּוֹ אֶל אֲבִיכֶם: בְּרֵאשִׁית מִדֵּ-א-יז

Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and ended at the youngest; and the cup was found in Benjamin's sack. Then they tore their clothes, and loaded every man his donkey, and returned to the city. And Judah and his brothers came to Joseph's house; for he was yet there; and they fell before him on the ground. And Joseph said to them, What deed is this that you have done? Do you not know that such a man as I can certainly divine? And Judah said, What shall we say to

my lord? what shall we speak? or how shall we clear ourselves? G-d has found out the iniquity of your servants; behold, we are my lord's servants, both we, and he also with whom the cup is found. And he said, G-d forbid that I should do so; but the man in whose hand the cup is found, he shall be my servant; and as for you, go up in peace to your father. **Genesis 44:11-17**

C.

(1) וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנָי יְדֹבֵר נָא עֲבֹדְךָ דָּבָר בְּאֲזְנֵי אֲדֹנָי וְאֵל יִחַר אַפְּךָ בְּעַבְדְּךָ כִּי כַמוֹךָ כִּפְרָעָה: אֲדֹנָי שְׂאֵל אֶת עַבְדִּי לֵאמֹר הֲיֵשׁ לָכֶם אָב אוֹ אָח: וַנֹּאמֶר אֶל אֲדֹנָי יֵשׁ לָנוּ אָב זָקֵן וַיִּלְדוּ זָקֵנִים קָטָן וְאָחִיו מֵת וַיּוֹתֵר הוּא לְבָדוֹ לֵאמֹר וְאָבִיו אָהָבוֹ: וַתֹּאמֶר אֶל עַבְדֶּיךָ הוֹרְדוּהוּ אֵלַי וְאֶשְׁיִמָּה עֵינַי עָלָיו: וַנֹּאמֶר אֶל אֲדֹנָי לֹא יוּכַל הַנְּעַר לַעֲזֹב אֶת אָבִיו וְעַזֵּב אֶת אָבִיו וּמָת: וַתֹּאמֶר אֶל עַבְדֶּיךָ אִם לֹא יֵרֵד אֶחֱיֶיכֶם הַקָּטָן אֶתְכֶם לֹא תִסְפּוּן לְרֹאוֹת פָּנָי: וַיְהִי כִּי עָלִינוּ אֶל עַבְדְּךָ אָבִי וַנִּגְדֵּ לּוֹ אֶת דְּבָרֵי אֲדֹנָי: וַיֹּאמֶר אָבִינוּ שָׁבוּ שָׁבוּ לָנוּ מֵעַט אֲכָל: וַנֹּאמֶר לֹא נוּכַל לָרֶדֶת אִם יֵשׁ אֶחֱיֵנוּ הַקָּטָן אִתָּנוּ וַיִּרְדּוּ כִּי לֹא נוּכַל לְרֹאוֹת פָּנָי הָאִישׁ וְאֶחֱיֵנוּ הַקָּטָן אֵינְנוּ אִתָּנוּ: וַיֹּאמֶר עַבְדְּךָ אָבִי אֵלֵינוּ אַתֶּם יְדַעְתֶּם כִּי שְׁנַיִם יִלְדָה לִּי אִשְׁתִּי: וַיֵּצֵא הָאֶחָד מֵאֶחָד וַאֲמַר אֶךְ טָרֵף טָרֵף וְלֹא רָאִיתִיו עַד הַנְּהָ: וּלְקַחְתֶּם גַּם אֶת זֶה מֵעַם פָּנָי וְקָרְהוּ אֶסוֹן וְהוֹרְדְתֶם אֶת שִׁיבְתִי בְרַעְיָה שְׂאֵלָה: וְעַתָּה כִּבְאֵי אֶל עַבְדְּךָ אָבִי וְהַנְּעַר אֵינְנוּ אִתָּנוּ וְנִפְשׁוּ קְשׁוּרָה בְּנִפְשׁוֹ: וְהִזָּה כְּרֹאוֹתוֹ כִּי אֵינְ הַנְּעַר וּמָת וְהוֹרִידוּ עַבְדֶּיךָ אֶת שִׁיבְת עַבְדְּךָ אָבִינוּ בִּיגוֹן שְׂאֵלָה: כִּי עַבְדְּךָ עָרַב אֶת הַנְּעַר מֵעַם אָבִי לֵאמֹר אִם לֹא אָבִיאָנוּ אֵלֶיךָ וְחִטָּאתִי לְאָבִי כָל-הַיָּמִים: וְעַתָּה יֵשֶׁב נָא עַבְדְּךָ תַּחַת הַנְּעַר עֹבֵד לְאֲדֹנָי וְהַנְּעַר יַעַל עִם-אָחִיו: כִּי אֵיךְ אֶעְלֶה אֶל אָבִי וְהַנְּעַר אֵינְנוּ אִתִּי פֶן אֶרְאֶה בְרַע אֲשֶׁר יִמְצָא אֶת אָבִי: בְּרֹאשִׁית מַדִּיח-לֵד

Then Judah came near to him, and said, Oh my lord, let your servant, I beg you, speak a word in my lord's ears, and let not your anger burn against your servant; for you are as Pharaoh. My lord asked his servants, saying, Have you a father, or a brother? And we said to my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loves him. And you said to your servants, Bring him down to me, that I may set my eyes upon him. And we said to my lord, The lad can not leave his father; for if he should leave his father, his father would die. And you said to your servants, Unless your youngest brother come down with you, you shall see my face no more. And it came to pass when we came up to your servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We can not go down; if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us. And your servant my father said to us, You know that *my wife* bore me two sons; And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since; And if you take this also from me, and harm befall him, you shall bring down my gray hairs with sorrow to Sheol. Now therefore when I come to your servant my father, and the lad is not with us; and his life is bound up in the lad's life; It shall come to pass, when he sees that the lad is not with us, that he will die; and your servants shall bring down the gray hairs of your servant our father with sorrow to Sheol. For your servant became surety for the lad to my father, saying, If I bring him not to you, then I shall bear the blame to my father for ever. Now therefore, I beg you, let your servant remain instead of the lad a slave to my lord; and let the lad go up with his brothers. For how shall I go up to my father, and the lad be not with me? lest perhaps I see the evil that shall come on my father. **Genesis 44:18-34**

(2) הטעם כי יעקב לא לקח אשה מדעתו רק רחל, וזה טעם ילדה לי "אשתי", כי לא נולדו לי מאשה אשר היא אשתי ברצוני רק שנים, ושמתי אהבתי בהם כאלו הם יחידים לי, והשאר כבני פילגשים הם אלי. ואחיו מת, וזה לבדו בני יחידי אשר אהבתי, ולכן יקדים הכתוב רחל ללאה, כרחל וכלאה אשר בנו שתיהם את בית ישראל (רות ד יא), ויקרא לרחל וללאה השדה (לעיל לא ד), כי היא הקודמת במחשבתו: רמב"ן, שם

The reason that Rachel was referred to as, “*my wife*,” is that she was the only wife that Yaakov took willingly. That is what is meant by, “my wife [bore me two sons].” [It was as if he said:] only two sons were born from the wife which I willfully took, and I concentrated my love on them as if they were my only children. The others [I viewed] as if they were the children of concubines. **And his brother died:** And [Binyamin], alone, [in my eyes] is my only son whom I love. For that reason, Scripture places Rachel before Leah, as in the verse (Ruth 4:11), “[The L-rd make the woman that has come into your house] like Rachel and like Leah, who both built the house of Israel,” and in the verse (Gen. 31:4), “ And Jacob sent and called Rachel and Leah to the field [to his flock],” because in his mind she had precedence. **Ramban, ibid.**

3 א"ר חייא בר אבא כל הדברים שאת קורא שדיבר יהודה ליוסף בפני אחיו עד שאת מגיע ולא יכול יוסף להתאפק היה בהם פיוס ליוסף ופיוס לאחיו ופיוס לבנימין פיוס ליוסף לומר ראו היך הוא נותן נפשו על בניה של רחל פיוס לאחיו לומר ראו היאך הוא נותן נפשו על אחיו פיוס לבנימין אמר לו כשם שנתתי נפשי עליך כך אני נותן נפשי על אחיך: מדרש בראשית רבה צג:ט

Rabbi Hiyya bar Aba said: All that Yehudah spoke to Yosef in the presence of his brothers, until Yosef could no longer refrain [from revealing] himself, contained words of conciliation for Yosef, for his brothers and for Binyamin. It was conciliatory for Yosef as he saw how he was willing to sacrifice himself for the welfare of a son of Rachel. It was conciliatory for the brothers as they saw how he was willing to sacrifice himself for the welfare of a brother. It was conciliatory for Binyamin, as he [was in effect telling him,] that just as I am giving my life for you, so too am I willing to give up my life for your brother. **Midrash Bereishis Rabbah 93:9**

4 גם הענין השני שעשה להם בגביע לא שתהיה כוונתו לצערם, אבל חשד אולי יש להם שנאה בבנימין שיקנאו אותו באהבת אביהם כקנאתם בו, או שמא הרגיש בנימין שהיה ידם ביוסף ונולדה ביניהם קטטה ושנאה, ועל כן לא רצה שילך עמהם בנימן אולי ישלחו בו ידם עד בדקו אותם באהבתו: ולזה נתכוונו בו רבותינו בבראשית רבה (צג ט) אמר רבי חייא בר' אבא כל הדברים שאתה קורא שדיבר יהודה בפני אחיו עד שאתה מגיע ולא יכול יוסף להתאפק היה בו פיוס ליוסף פיוס לאחיו, פיוס לבנימין פיוס ליוסף, ראה היאך נותן נפשו על בניה של רחל וכו': רמבן, שם

Even what he did to them through the incident of the [so called “stolen”] cup was not with the intention of inflicting pain upon them, but rather [he did it because] he suspected them of harboring hatred toward Binyamin for the [special] love that his father had for him, as they had [previously] displayed jealousy towards [Yosef]. It is also possible that he suspected that perhaps Binyamin might have sensed that the [brothers] were responsible for what had happened to Yosef and this might possibly have become a source of quarreling and hatred between them. [He suspected that] these may have been the true reasons why [Yaakov] didn't want Binyamin to go with them, as they might have inflicted harm upon him. [He harbored these suspicions] until he tested their love for him. This is what our Rabbis had in mind as quoted in Midrash Beraishis Rabbah (93:9), “Rabbi Hiyya bar Aba said: All that Yehudah spoke to Yosef in the presence of his brothers, until Yosef could no longer refrain [from revealing] himself, contained words of conciliation for Yosef, for his brothers and for Binyamin. It was conciliatory for Yosef as he saw how he was willing to sacrifice himself for the welfare for a son of Rachel. . . . **Ramban, ibid.**

VI. Joseph Reveals Himself to his Brothers

A.

(1) וְלֹא יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנִּצְצָבִים עָלָיו וַיִּקְרָא הוֹצִיאֵם כָּל אִישׁ מֵעַלֵי וְלֹא עָמַד אִישׁ אִתּוֹ בְּהִתְנַדֵּעַ יוֹסֵף אֶל-אָחָיו: וַיִּתֵּן אֶת קִלּוֹ בְּכַיִּי וַיִּשְׁמְעוּ מִצְרַיִם וַיִּשְׁמַע בַּיִת פְּרַעֲהַ: וַיֹּאמֶר יוֹסֵף אֶל אָחָיו וַיִּגְשׁוּ וַיֹּאמְרוּ אֲנִי יוֹסֵף הָעוֹד אֲבִי חַי וְלֹא יָכֹלוּ אָחָיו לַעֲנוֹת אֹתוֹ כִּי נִבְהָלוּ מִפְּנָיו: וַיֹּאמֶר יוֹסֵף אֶל אָחָיו גִּשׁוּ נָא אֵלַי וַיִּגְשׁוּ וַיֹּאמְרוּ אֲנִי יוֹסֵף אַחֵיכֶם אֲשֶׁר מָכַרְתֶּם אֹתִי מִצְרַיִמָּה: וַעֲתָה | אֵל תַּעֲצְבוּ וְאֵל יַחַד בְּעֵינֵיכֶם כִּי מָכַרְתֶּם אֹתִי הִנֵּה כִּי לְמַחִיָּה שָׁלַחֲנִי אֶ-לְהִים לְפָנֵיכֶם: כִּי זֶה שְׁנַתִּים הֲרַעַב בְּקָרֵב הָאָרֶץ וְעוֹד חֲמֵשׁ שָׁנִים אֲשֶׁר אֵין חֲרִישׁ וְקִצִּיר: וַיִּשְׁלַחֲנִי אֶ-לְהִים לְפָנֵיכֶם לְשׁוֹם לָכֶם שְׂאֵרִית בְּאָרֶץ וְלִהְיוֹת לָכֶם לְפָלִיטָה גְדֹלָה: וַעֲתָה לֹא אֲתֶם שָׁלַחְתֶּם אֹתִי הִנֵּה כִּי הֵא-לְהִים וַיִּשְׁמַעֲנִי לְאָב לְפָרְעָה וּלְאֲדוֹן לְכָל בֵּיתוֹ וּמִשָּׁל בְּכָל אֶרֶץ מִצְרַיִם: מִהָרָו וְעָלוּ אֶל אָבִי וְאָמַרְתֶּם אֵלָיו כֹּה אָמַר בְּנֵךְ יוֹסֵף שְׁמַעֲנִי אֶ-לְהִים לְאֲדוֹן לְכָל מִצְרַיִם רְדֵה אֵלַי אֶל תַּעֲמַד: וַיִּשְׁבַּת בְּאָרֶץ גִּשְׁן וְהָיִיתָ קְרוֹב אֵלַי אֲתָה וּבְנֵיךְ וּבְנֵי בְנֵיךְ וְצִאֲנֶךָ וּבְקָרְךָ וְכָל אֲשֶׁר לָךְ: וְכַלְפָּלְתִּי אֲתָךְ שֵׁם כִּי עוֹד חֲמֵשׁ שָׁנִים רַעַב פֶּן תָּוֹרַשׁ אֲתָה וּבֵיתְךָ וְכָל אֲשֶׁר לָךְ: וְהִנֵּה עֵינֵיכֶם רְאוֹת וְעֵינַי אַחִי בְּנִימִין כִּי פִי הַמְדַבֵּר אֵלֵיכֶם: וְהִגַּדְתֶּם לְאָבִי אֶת-כָּל כְּבוֹדִי בְּמִצְרַיִם וְאֵת כָּל אֲשֶׁר רָאִיתֶם וּמְהֵרָתֶם וְהוֹרַדְתֶּם אֶת אָבִי הִנֵּה: וַיִּפֹּל עַל צַוְאַרְי בְּנִימָן אָחָיו וַיִּבֶךְ וּבְנֵימָן בָּכָה עַל צַוְאַרְיוֹ: וַיִּנְשֶׁק לְכָל אָחָיו וַיִּבֶךְ עֲלֵהֶם וְאָחָרֵי כֵן דִּבְרוּ אָחָיו אִתּוֹ: בְּרֵאשִׁית מַה-א-טו

Then Joseph could not refrain himself before all those who 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 brothers. And he wept aloud; and the Egyptians and the house of Pharaoh heard. And Joseph said to his brothers, I am Joseph; does my father still live? And his brothers could not answer him; for they were troubled by his presence. And Joseph said to his brothers, Come near me, I beg you. And they came near. And he said, I am Joseph your brother, whom you sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that you sold me here; for G-d did send me before you to preserve life. For these two years has the famine been in the land; and yet there are five years, when there shall neither be plowing nor harvest. And G-d sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you who sent me here, but G-d; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Hurry back to my father, and say to him, Thus said your son Joseph, G-d has made me lord of all Egypt; come down to me, delay not; And you shall live in the land of Goshen, and you shall be near me, you, and your children, and your grandchildren, and your flocks, and your herds, and all that you have; And there will I nourish you; for yet there are five years of famine; lest you, and your household, and all that you have, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you. And you shall tell my father of all my glory in Egypt, and of all that you have seen; and you shall hurry and bring down my father here. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. And he kissed all his brothers, and wept on them; and after that his brothers talked with him. **Genesis 45:1-15**

(2) וַעֲתָה לֹא אֲתֶם שָׁלַחְתֶּם אֹתִי הִנֵּה כִּי הֵא-לְהִים וַיִּשְׁמַעֲנִי לְאָב לְפָרְעָה וּלְאֲדוֹן לְכָל בֵּיתוֹ וּמִשָּׁל בְּכָל אֶרֶץ מִצְרַיִם . . . וְהָרִי לֹא הֵבִין יוֹסֵף וְלֹא הָאֲחִים שִׁזְהוּ הַתְּחַלֵּת גְּלוֹת שְׁנִגְזֹר לֹא"א. עַד שֶׁאָמַר ד' לֵיעֻקֵּב אֲנִי אֲרֹד וְגו'. אֲבָל עֵתָה בִּיקֵשׁ יוֹסֵף שִׁיבֵאוּ לְמִצְרַיִם עַל מִשְׁךְ חֲמֵשׁ שָׁנִים רַעַב. . . . וְכ"ז הוֹכִיחַ יוֹסֵף שִׁמְן הַשָּׁמַיִם הוֹכִיחוּ שִׁיבֵאוּ הֵמָּה לְאָרֶץ גִּשְׁן שֶׁהָרִי ע"כ הִי' הַשְּׂגָחָה הַעֲלִיוֹנָה שִׁיבֵאוּ לֹא כַח וְעוֹז לְפָנֹת הַמִּקְוֵם לְפָנֵיהֶם. . . . מִשׁוֹם שִׁידַע יוֹסֵף אֲשֶׁר עֵין יַעֲקֹב שֶׁהוּא שִׁיבֵאוּ בְּנֵיו בְּדַד לֹא מֵעוֹרֵב עִם אֲנָשִׁי הַמְּדִינָה ע"כ רָאָה לְהַקְצוֹת גִּשְׁן שֶׁהוּא אֵינוֹ מֵעִיקֵר יִשׁוּב מִצְרַיִם לְפָנֵי יִשְׂרָאֵל וְלְהוֹצִיא אֶת כָּל יוֹשְׁבֵי

ארץ גושן ממקומם . . . הודיע שהוא אדון לכל מצרים ואחר שהמה כעבדיו יש בכחו לעשות כרצונו ולהעביר אותם מן הקצה אל הקצה וזהו וישבת בארץ גושן שיהיו בכחו לפנות לפניהם את ארץ גושן. העמק דבר, שם

So now it was not you who sent me here, but G-d; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt: . . . Now neither Yosef nor the brothers understood that this was the beginning of the exile that had been decreed to our forefather Avraham, until G-d told Yaakov, "I will go down etc." But at that time Yosef only desired that they come to Egypt for the duration of the five years of famine. . . . From all of the above Yosef demonstrated that Heaven has shown them that they should come to the land of Goshen. It was for this reason that through Divine Providence he had the power and might to evacuate the place in preparation of their coming. . . . Because Yosef knew that Yaakov desired that his sons live in isolation and they not merge with the people of the country, he saw to it to set aside Goshen, which is not the principle area of Egyptian settlement, for the purpose of the settlement of Israel, and to evacuate all of those who were presently living there. . . . He informed them that he was the lord over all of Egypt. And now since they were all like his slaves, he had the power to act in accordance with his will and to move them from one end of the land to the other. This is what is meant, "And you shall live in the land of Goshen," for he had the power to empty out the land of Goshen for their use. **Haamek Davar, ibid.**

B.

(1) והקל נשמע בית פרעה לאמר באו אחי יוסף וייטב בעיני פרעה ובעיני עבדיו: ויאמר פרעה אל יוסף אמר אל אחיך זאת עשו טענו את בעירכם ולכו באו ארצה כנען: וקחו את אביכם ואת בתיכם ובאו אלי ואתנה לכם את טוב ארץ מצרים ואכלו את חלב הארץ: ואתה צויתה זאת עשו קחו לכם מארץ מצרים עגלות לטפכם ולנשיכם ונשאתם את אביכם ובאתם: ועינכם אל תחס על כליכם כי טוב כל ארץ מצרים לכם הוא: ויעשו כן בני ישראל ויתן להם יוסף עגלות על פי פרעה ויתן להם צדה לדרך: לכלם נתן לאיש חלפות שמלת וילבנימן נתן שלש מאות כסף וחמש חלפות שמלת: ולאביו שלח כזאת עשרה חמרים נשאים מטוב מצרים ועשר אתנת נשאת בר ולחם ומזון לאביו לדרך: וישלח את אחיו וילכו ויאמר אלהם אל תרגזו בדרך: ויעלו ממצרים ויבאו ארץ כנען אל יעקב אביהם: ויגדו לו לאמר עוד יוסף חי וכי הוא משל בכל ארץ מצרים ויפג לבו כי לא האמין להם: וידברו אליו את כל דברי יוסף אשר דבר אלהם וירא את העגלות אשר שלח יוסף לשאת אתו ותחי רוח יעקב אביהם: ויאמר ישראל רב עוד יוסף בני חי אלכה ואראנו בטרם אמות: בראשית טז-כח

And the report of it was heard in Pharaoh's house, saying, Joseph's brothers have come; and it pleased Pharaoh well, and his servants. And 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 good of the land of Egypt, and you shall eat the fat of the land. Now you are commanded, do this, take wagons for yourselves out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also give no thought to your goods; for the good of all the land of Egypt is yours. 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. To all of them he gave each man changes of garment; but to Benjamin he gave three hundred pieces of silver, and five changes of garment. And to his father he sent after this manner; ten donkeys laden with the good things of Egypt, and ten female donkeys laden with grain and bread and food for his father by the way. So he sent his brothers away, and they departed; and he said to them, See that you fall not out by the way. And they went up from

Egypt, and came to the land of Canaan to Jacob their father, And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said to them; and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived; And Israel said, It is enough; Joseph my son is yet alive; I will go and see him before I die. **Genesis 45:16-28**

(2) וקחו את אביכם וגו'. מאמר פרעה אינו מסודר לכאורה. והכי מיבעי למימר זאת עשו קחו לכם מארץ מצרים עגלות לטפכם ונשיכם וקחו את אביכם ואת בתיכם ובואו אלי ואתנה לכם את טוב ארץ מצרים. וגם לשון ואתה צויתה אינו מובן. והרמב"ן פירש שנתן לו רשות ליקח עגלות מדעתו מוסר יוסף כי איננו שולח יד בהון המלך ואין נראה לשון צויתה כך וגם הרי יוסף שלח לאביו יותר ממה שהרשה פרעה. אלא כך הענין פרעה רצה שיבואו בני ישראל תחת רשותו וישתקעו במצרים אבל לא הי' יכול להכריחם ע"ז שהרי אינם מבני ארצו אבל זה היה יכול להכריח שלא ישלחו תבואה לארץ כנען. וע"כ יבאו המה למצרים על משך שני הרעב ויהיו עבדיהם וכל אשר להם בא"י עד שישובו גם המה לאחר הרעב. וכבר ביארנו שבא"י הי' באמת מאכלי בהמה ודלת העם שראוי לעבדים וזהו מאמר פרעה עצתו ורצונו שיקחו את אביהם ואת בתיהם היינו כל אשר להם כמ"ש לעיל ז' א': ובאו אלי. לישאר בארץ מצרים תחת רשותי ועבודתי: ואתנה לכם את טוב וגו'. אושיבם על עבודתי במבחר שבארץ מצרים: ואתה צויתה. אותך אני מזהיר שהרי יוסף הי' עובד את מלוכה. ע"כ אותו יכול להזהיר מה שבכחו היינו שלא ישלח תבואה אבל אינו יכול להכריח אלא להביא טפם ונשיהם שאין יכולים לחיות בלי לחם וזהו מאמרו עוד זאת עשו קחו לכם עגלות וגו'. זו בהכרח ובצווי: עינכם וגו'. אם לא יבאו אלא הטף ונשים וישאירו כל כלי ביתם תחת יד עבדים ושפחות הלא בין כה יאבד הרבה עד שישובו אחר הרעב. ע"ז אמר שלא יחושו לזה כי טוב וגו'. כל מעשה אומנות היפות שבארץ מצרים לכם הוא. וקרוב לומר שיצא מפרע דבור שלא הבין הוא ג"כ שהכוונה בזה כי כל הטוב שבמצרים הוא בשביל ישראל שיהי' מושב יפה לבי. כמ"ש בפי' ברית בין הבתרים וכי"ב לעיל ל"ז כ': ויעשו כן בני ישראל. קבלו העגלות והכינו עצמם לבא למצרים. אבל לא לחלוטין כמו שאמרו אחר כך כי אין מרעה וגו'. כמו שיבואר שמה אבל ע"פ הדבור היו אנוסים להשתקע במצרים כאשר יבואר: עגלות על פי פרעה. הודיע להם שאזהרת פרעה הוא לבא עכ"פ על משך שני הרעב כל מי שנצרך למאכל לחם כי לא ישלחו תבואה לשם והוכרח יוסף להודיעם כי חשש שמא לא ירצה יעקב ליסע אבל המה לא הודיעו ליעקב שהוא מוכרח לכך. אחר שאמר מעצמו אלכה ואראנו. מש"ה כתיב להלן וירא את העגלות אשר שלח יוסף. עד שאמר לו ד' לרדת במצרים אז הודיעוהו שגם העגלות המה ע"פ פרעה: העמק דבר, שם

[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 good of the land of Egypt**, and you shall eat the fat of the land. **Now you are commanded to take wagons for yourselves out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.** Also give no thought to your goods; for the good of all the land of Egypt is yours.]: The statement of Pharaoh seems to be out of order. He should have said: Do this: Take wagons for yourselves out of the land of Egypt for your little ones, and for your wives, and bring your father, and come to me and I will give you the good of the land of Egypt. Also the expression, "Now you are commanded," is not clear. Ramban explains that [Pharaoh] gave him permission to take the wagons because he knew that Yosef's ethical sense would not let him expropriate any of Pharaoh's property [without first receiving express permission]. This interpretation of the word, "command," doesn't seem to me to be correct. In addition, behold Yosef sent to his father more than Pharaoh had allowed him. Rather, this is the [explanation of the] matter: Pharaoh wanted

the children of Israel to come under his domain and settle in Egypt, but he couldn't force them to do so, as they weren't inhabitants of his country. But one thing he could do was not to send grain to the land of Canaan. For that reason they would [have to] come to Egypt for the duration of the famine and their slaves and property would remain in the Land of Israel until they would return back to them at the end of the famine. We have already explained that really [in the Land of Israel] there was animal fodder and coarse food fit for the lowest elements of society, which was [also] fit for slaves. This is the meaning of Pharaoh's statement, [it was an expression of] his advice and desire that they take their father and their households, meaning everything that they had [including property and slaves], as I explained previously in Chapter 7 verse 1, "**and come to me,**" to remain in the land of Egypt under my domain and subject to my service.; **and I will give you the good of the land of Egypt.** I will place them [in a position of administration] over my works in the choicest area of the land of the Egypt. **Now you are commanded:** You (Yosef) am I admonishing. This is because Yosef worked for the kingdom. Therefore he could admonish him to do that which was in *his* power, meaning not to send grain. But he could only force them to bring their children and wives, for they couldn't survive without bread. This is the meaning of the additional statement, "**do this, take wagons etc.**" This was against their will and was commanded. "**Also give no thought to your goods.**" If only your children and wives come and you leave all of your household vessels under the supervision of the male and female slaves, in the interim, until you return at the end of the famine, many of them will be lost. Regarding this did he say: Don't be concerned about this, "**for the good of all the land of Egypt is yours.**" All of the products of the best craftsmen are yours [to take]. It is probable that Pharaoh made a statement that he didn't entirely understand. For the [true] meaning is that the good of Egypt is for Israel, that they settled in the best location . . . **And the children of Israel did so:** They received the wagons and prepared themselves to come to Egypt, but not to stay permanently, as they stated afterwards, "For there is not grazing land etc." . . . But because of the statement of G-d, they were forced to settle in Egypt, as it will be elucidated. **According to the commandment of Pharaoh:** He informed them that the admonition of Pharaoh was that they come and stay for at least the duration of the famine years, as long as they needed bread, because he would not send grain there and Yosef was forced to inform them because [otherwise] he was afraid that Yaakov might not want to travel. But they did not inform Yaakov that they were forced to do this, after he had said on his own, "Let me go and see him." For that reason it is written further on, "**he saw the wagons which Joseph had sent to carry him.**" [They didn't inform him that they were sent by Pharaoh] until G-d told him to go down to the land of Egypt. Then they told him that even the wagons were decreed by Pharaoh. **Haamek Davar, ibid.**

VII. The Beginning of the Egyptian Exile

A.

(1) וַיִּסַּע יִשְׂרָאֵל וְכָל אֲשֶׁר לוֹ וַיָּבֹא בְּאֶרֶץ שֹׁבַע וַיִּזְבַּח זְבָחִים לַאֲ-לֹהֵי אָבִיו יַצְחָק: וַיֹּאמֶר אֲ-לֹהִים | לְיִשְׂרָאֵל בְּמִרְאֵת הַלֵּילָה וַיֹּאמֶר יַעֲקֹב | יַעֲקֹב וַיֹּאמֶר הַנְּנִי: וַיֹּאמֶר אֲנֹכִי הָאֵל-אֲ-לֹהֵי אָבִיךָ אֵל תִּירָא מִרְדָּה מִצְרַיִמָּה כִּי לְגוֹי גָדוֹל אֲשִׁימְךָ שָׁם: אֲנֹכִי אֲרַד עִמָּךְ מִצְרַיִמָּה וְאֲנֹכִי אֲעִלֶּךָ גַּם עֲלֶה וַיִּוֹסֶף יִשִׁית יָדוֹ עַל-עֵינָיֶךָ: וַיִּקָּם יַעֲקֹב מִבְּאֵר שֹׁבַע וַיֵּשְׂאוּ בְנֵי יִשְׂרָאֵל אֶת יַעֲקֹב אֲבִיהֶם וְאֶת טַפָּם וְאֶת נְשֵׁיהֶם בְּעֶגְלוֹת אֲשֶׁר שָׁלַח פְּרַעֲזָה לְשֵׂאת אֹתוֹ: וַיִּקְחוּ אֶת-מִקְנֵיהֶם וְאֶת רְכוּשָׁם אֲשֶׁר רָכְשׁוּ בְּאֶרֶץ כְּנָעַן וַיָּבֹאוּ מִצְרַיִמָּה יַעֲקֹב וְכָל זֶרְעוֹ אֹתוֹ: בְּנָיו וּבְנֵי בְנָיו אֹתוֹ וּבְנֵי בְנֵי בְנָיו וְכָל זֶרְעוֹ הֵבִיא אֹתוֹ מִצְרַיִמָּה: . . . כָּל הַנֶּפֶשׁ הַבָּאָה לְיַעֲקֹב מִצְרַיִמָּה יֵצְאִי יָרֵכוּ מִלְּבַד נְשֵׁי בְנֵי-יַעֲקֹב כָּל-נֶפֶשׁ שְׂשִׁים וְשֵׁשׁ: וּבְנֵי יוֹסֵף אֲשֶׁר יָלַד לוֹ בְּמִצְרַיִם נֶפֶשׁ שְׁנַיִם כָּל הַנֶּפֶשׁ לְבֵית יַעֲקֹב הַבָּאָה מִצְרַיִמָּה שְׁבַעִים: בְּרֵאשִׁית מוֹ-א-ז, כו-כו

And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices (*zevachim*) to the G-d of his father Isaac. And G-d spoke to Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And He said, I am G-d, the G-d of your father; fear not to go down to Egypt; for I will there make of you a great nation; I will go down with you to Egypt; and I will also surely bring you up again; and Joseph shall put his hand upon your eyes. And Jacob rose up from Beersheba; and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gained in the land of Canaan, and came to Egypt, Jacob, and all his seed with him; His sons, and his grandsons with him, his daughters, and his sons' daughters, and all his seed brought he with him to Egypt. . . . All the souls who came with Jacob to Egypt, who came from his loins, besides Jacob's sons' wives, all the souls were sixty six; And the sons of Joseph, who were born to him in Egypt, were two souls; all the souls of the house of Jacob, who came to Egypt, were seventy. **Genesis 46:1-7, 26-27**

(2) ויבא בארה שבע. כך עלה בדעתו לעקור דירתו מחברון לבאר שבע, מקום שהצליח אביו למצוא מאה שערים בעת הרעב לכך ויזבח זבחים לא-להי אבי יצחק. דייק הכתוב זבחים שהמה שלמים מסוגלין להיות לרצון לפרנסה כמ"ש בס' במדבר כ"ג י"ח. ודייק עוד לא-להי אביו יצחק שהוא הי' מושגח ביחוד לפרנסה כמ"ש לעיל כ"ח י"ג ובס' שמות ג' ו' וט"ו שע"ז מורה משמעות א-להי יצחק. . . . וישאו בני ישראל את יעקב אביהם. בהלוכו למצרים השפיל דעתו. וע"כ לא עצר כח לילך בעצמו: בעגלות אשר שלח פרעה. אחר שהודיע יעקב לבניו דבר ד' לילך לשבת למצרים עד עת קץ הודיעו בניו לו ג"כ כי כך גזר פרעה על יוסף שלא ישלח תבואה לא"י כ"א להביאם מצרימה. ולב מלך ביד ד': העמק דבר, שם

And came to Beersheba: He initially thought to move his dwelling from Hebron to Beersheba, the place where his father was successful in producing a hundred fold [of the original estimation of the year's produce] during a time of famine. For that reason, "[he] offered sacrifices to the G-d of his father Isaac." Scripture intentionally described them as "*zevachim*," peace offerings, which have the special power of arousing G-d's favor that He grant [the offerer] sustenance and a livelihood . . . **In the wagons that Pharaoh had sent:** After Yaakov informed his children of G-d's command to settle in Egypt until the end of the appointed time, his children also informed him that Pharaoh had decreed upon Yosef that he not send grain from Egypt to the Land of Israel and that he could only [feed them by] bringing them to Egypt. The heart of a king is in the hands of G-d. (Proverbs 21:1) **Haamek Davar, ibid.**

B.

(1) ואת יהודה שלח לפניו אל יוסף להורת לפניו גשנה ויבאו ארצה גשן: ויאסר יוסף מרפבתו ויעל לקראת ישראל אביו גשנה וירא אליו ויפל על-צנארו ויבך על צנארו עוד: ויאמר ישראל אל יוסף אמותה הפעם אחרי ראותי את-פניך כי עודך חי: בראשית מו:כח-ל

And he sent Judah before him to Joseph, to show the way before him to Goshen; and they came to the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself to him; and he fell on his neck, and wept on his neck a good while. And Israel said to Joseph, Now let me die, since I have seen your face, because you are still alive. **Genesis 46:28-30**

(2) יעקב לא נפל על צוארי יוסף ולא נשקו, ואמרו רבותינו, שהיה קורא את שמע: אמותה הפעם. פשוטו כתרגומו. ומדרשו, סבור הייתי למות שתי מיתות. בעולם הזה ולעולם הבא, שנסתלקה ממני שכנינה, והייתי אומר שיתבעני הקב"ה מיתתך, עכשיו שעודך חי, לא אמות אלא פעם אחת: רש"י,

שם

Yaakov did not fall upon Yosef's neck and did not kiss him. Our Rabbis said that he was reciting the Shema at the moment. **Now let me die:** Its plain meaning is as the Targum renders it ("If I were to die this time"). And the Midrash explains it: I thought that I would die two deaths, in this world and in the World to Come, for the Divine Presence departed from me, and I thought that the Holy One, blessed be He, would hold me accountable for your death. But now that you are yet alive, I shall die only one time. **Rashi, ibid.**

XI. The House of Jacob Settles in Egypt

A.

וַיֹּאמֶר יוֹסֵף אֶל אָחָיו וְאֶל בֵּית אָבִיו אַעֲלֶה וְאֶגִּידָה לְפָרְעָה וְאָמַרְהָ אֵלָיו אַחִי וּבֵית אָבִי אֲשֶׁר בְּאֶרֶץ-כְּנָעַן בָּאוּ אֵלַי: וְהָאֲנָשִׁים רְעֵי צֹאן כִּי אֲנָשִׁי מִקְנֵה הַיּוֹ וְצֹאֲנָם וּבִקְרָם וְכָל אֲשֶׁר לָהֶם הֵבִיאוּ: וְהָיָה כִּי יִקְרָא לָכֶם פְּרַעֲה וְאָמַר מַה מַּעֲשֵׂיכֶם: וְאָמַרְתֶּם אֲנָשִׁי מִקְנֵה הַיּוֹ עֲבָדֶיךָ מִנְעוּרֵינוּ וְעַד עַתָּה גַם אֲנַחְנוּ גַם אֲבֹתֵינוּ בְּעַבּוֹר תְּשׁוּבוּ בְּאֶרֶץ גֹּשֶׁן כִּי תוֹעֵבַת מִצְרַיִם כָּל רְעֵה צֹאן: וַיָּבֹא יוֹסֵף וַיִּגַּד לְפָרְעָה וַיֹּאמֶר אָבִי וְאָחִי וְצֹאֲנָם וּבִקְרָם וְכָל אֲשֶׁר לָהֶם בָּאוּ מֵאֶרֶץ כְּנָעַן וְהֵנָּם בְּאֶרֶץ גֹּשֶׁן: וּמִקְצֵה אָחָיו לָקַח חֲמֹשֶׁה אֲנָשִׁים וַיִּצְגַּם לִפְנֵי פְרַעֲה: וַיֹּאמֶר פְּרַעֲה אֶל אָחָיו מַה מַּעֲשֵׂיכֶם וַיֹּאמְרוּ אֵל פְּרַעֲה רְעֵה צֹאן עֲבָדֶיךָ גַם אֲנַחְנוּ גַם אֲבֹתֵינוּ: וַיֹּאמְרוּ אֵל פְּרַעֲה לְגוֹר בְּאֶרֶץ כְּנָעַן כִּי אֵין מְרַעֵה לְצֹאן אֲשֶׁר לְעֲבָדֶיךָ כִּי כָבֵד הָרַעֵב בְּאֶרֶץ כְּנָעַן וְעַתָּה יִשְׁבוּ נָא עֲבָדֶיךָ בְּאֶרֶץ גֹּשֶׁן: וַיֹּאמֶר פְּרַעֲה אֶל יוֹסֵף לֵאמֹר אָבִיךָ וְאָחֶיךָ בָּאוּ אֵלַיךָ: אֶרֶץ מִצְרַיִם לְפָנֶיךָ הוּא בְּמִיטֵב הָאֶרֶץ הוֹשִׁיב אֶת אָבִיךָ וְאֶת אָחֶיךָ יִשְׁבוּ בְּאֶרֶץ גֹּשֶׁן וְאִם יִדְעַת וַיֵּשׁ בָּם אֲנָשִׁי חֵיִל וְשִׁמְתֶם שְׂרֵי מִקְנֵה עַל אֲשֶׁר לִי: בְּרֵאשִׁית מוֹ: לֹא-לְד, מו: א-ו

And Joseph said to his brothers, and to his father's house, I will go up, and show Pharaoh, and say to him, My brothers, and my father's house, who were in the land of Canaan, have come to me; And the men are shepherds, for their trade has been to feed cattle; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? That you shall say, Your servants' trade has been keeping cattle from our youth until now, both we, and also our fathers; that you may live in the land of Goshen; for every shepherd is an abomination to the Egyptians. Then Joseph came and told Pharaoh, and said, My father and my brothers, and their flocks, and their herds, and all that they have, have come from the land of Canaan; and, behold, they are in the land of Goshen. And he took some of his brothers, five men, and presented them to Pharaoh. And Pharaoh said to his brothers, What is your occupation? And they said to Pharaoh, Your servants are shepherds, both we, and also our fathers. They said moreover to Pharaoh, To sojourn in the land we have come; for your servants have no pasture for their flocks; for the famine is severe in the land of Canaan; now therefore, we beg you, let your servants live in the land of Goshen. And Pharaoh spoke to Joseph, saying, Your father and your brothers have come to you; The land of Egypt is before you; let your father and brothers live in the best of the land; in the land of Goshen let them live; and if you know any men of activity among them, then make them rulers over my cattle. **Genesis 46:31-34, 47:1-6**

B.

וַיָּבֹא יוֹסֵף אֶת יַעֲקֹב אָבִיו וַיַּעֲמֵדְהוּ לְפָנֵי פְרַעֲה וַיְבָרֶךְ יַעֲקֹב אֶת פְּרַעֲה: וַיֹּאמֶר פְּרַעֲה אֶל יַעֲקֹב כְּמָה יָמֵי שְׁנֵי חַיֶּיךָ: וַיֹּאמֶר יַעֲקֹב אֶל פְּרַעֲה יָמֵי שְׁנֵי מְגוּרֵי שְׁלֹשִׁים וּמֵאֵת שָׁנָה מָעַט וְרַעִים הָיוּ יָמֵי שְׁנֵי חַיֵּי וְלֹא הִשְׁיִגוּ אֶת יָמֵי שְׁנֵי חַיֵּי אֲבֹתֵי בִימֵי מְגוּרֵיהֶם: וַיְבָרֶךְ יַעֲקֹב אֶת פְּרַעֲה וַיִּצְא מִלְּפָנֵי פְרַעֲה: בְּרֵאשִׁית מו: ז-י

And Joseph brought in Jacob his father, and set him before Pharaoh; and Jacob blessed Pharaoh.

And Pharaoh said to Jacob, How old are you? And Jacob said to Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years; few and evil have the days of the years of my life been, and have not attained to the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from before Pharaoh. **Genesis 47:7-10**

C.

(1) וַיּוֹשֶׁב יוֹסֵף אֶת אָבִיו וְאֶת אֶחָיו וַיִּתֵּן לָהֶם אַחֻזָּה בְּאֶרֶץ מִצְרַיִם בְּמִיטַב הָאָרֶץ בְּאֶרֶץ רְעַמְסֵס כַּאֲשֶׁר צִוָּה פַּרְעֹה: וַיְכַלְכֵּל יוֹסֵף אֶת אָבִיו וְאֶת אֶחָיו וְאֶת כָּל בֵּית אָבִיו לָחֶם לְפִי הַטָּף: בְּרֵאשִׁית מִזֵּיא-יב

And Joseph placed his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brothers, and all his father's household, with bread, according to their families. **Genesis 47:11-12**

(2) וַיּוֹשֶׁב יוֹסֵף אֶת אָבִיו וְאֶת אֶחָיו. כִּבְרַתְּבָאָר שְׁהוֹשִׁיבֵם בְּאֶרֶץ גּוֹשֶׁן. וְהוֹשִׁיב לְכָל אֶחָד בְּאַחֻזָּה בַּפֿ"ע שֶׁהָרִי כִּמְה עֵיירוֹת הָיוּ בְּאוֹתוֹ מַחוּז וְהֵנָּה כִּבְרַתְּבָאָר שֶׁהִיָּתָה רַק אֶרֶץ מְרַעָה לְצֹאֵן וְלֹא הִיָּתָה רְאוּיָה כ"א לְרוּעֵי צֹאֵן מוֹקְצִים שִׁבְעָם. אֶךְ יַעֲקֹב וּבְנָיו בְּקִשׁוֹ אוֹתָהּ כְּדִי לִהְיוֹת עִם בְּדַד בַּפֿ"ע וְא"כ אֵל ה' לָהֶם מִיטַב הָאָרֶץ ע"כ וַיִּתֵּן לָהֶם אַחֻזָּה בְּאֶרֶץ מִצְרַיִם בְּמִיטַב הָאָרֶץ בְּאֶרֶץ רְעַמְסֵס. נִתֵּן לָהֶם נַחֲלַת שְׂדֵה וְכֶרְמִים בְּאֶרֶץ רְעַמְסֵס הַסְּמוּכָה לְגוֹשֶׁן: כַּאֲשֶׁר צִוָּה פַּרְעֹה. בְּמִיטַב הָאָרֶץ הוֹשִׁיב אֶת אֲבִיךָ ע"כ נִתֵּן לָהֶם גַּם מִיטַב הָאָרֶץ. וּפְרָשׁ"י דְּאֶרֶץ רְעַמְסֵס ה' בְּאֶרֶץ גּוֹשֶׁן לֹא נִרְאָה כִּלְלֵל. דְּא"כ לֹא יִשְׁבוּ יִשְׂרָאֵל בְּכָל אֶרֶץ גּוֹשֶׁן אֲלֵא בְּחֵלֶק אֶחָד שֶׁבָּהּ שֶׁהוּא רְעַמְסֵס וְהָרִי בִּס' שְׁמוֹת בְּמַכַּת בְּרַד וְעֵרוֹב מִשְׁמַע שֶׁלֹּא הָיוּ הַמַּכּוֹת בְּאֶרֶץ גּוֹשֶׁן כּוֹלָה מִפְּנֵי יִשְׂרָאֵל אֲלֵא כַּמִּשׁ"כ דְּאֶרֶץ גּוֹשֶׁן נִתְּמַלֵּא כּוֹלָה מִיִּשְׂרָאֵל. וּבְאֶרֶץ רְעַמְסֵס הַסְּמוּכָה לָהּ ה' לָהֶם אַחֻזָּת נַחֲלָה: הַעֲמַק דְּבַר, שֵׁם

And Joseph placed his father and his brothers, [and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses]: Scripture had already explained that [Yosef] settled them in the land of Goshen. He settled each one of them in a separate area, as there were many towns in that district. Now it has already been clarified that Goshen was only an area fit for grazing sheep and goats and was only fit for the habitation of shepherders, those held in the greatest contempt by the people. Yaakov and his sons, however, desired that area in order that they should live alone by themselves. Accordingly, they didn't have the best area of the land. That is why [Yosef] "gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses." He gave them a permanent possession of fields and vineyards in the land of Ramses which is adjacent to Goshen. **As Pharaoh had commanded:** Let your father and brothers live in the best of the land. (Gen. 47:6) For that reason he also gave them from the best of the land. Rashi explains that the land of Rameses was in the land of Goshen. It doesn't seem, however, to be the case at all. If that were the case then [the people of] Israel weren't in the entire land of Goshen but only in one portion of it, which is Rameses. But in the Book of Exodus, regarding the plague of the hailstones and the mixed animals it seems that because of Israel the plagues didn't occur at all in any of Goshen. Rather, as I wrote, the land of Goshen was full of the people of Israel, and in the land of Rameses, which was adjacent to it, they had a permanent possession. **Haamek Davar, ibid.**