

Yoseph reveals himself and his purpose to his brothers.

וַיִּשְׁלַחנִי אֱלֹהִים לְפָנֶיכֶם לְשׁוּם לָכֶם שְׂאֲרֵית בְּאֶרֶץ וְלִהְיוֹת לָכֶם לְפָלִיטָה גְדֹלָה:

“And the Lord sent me before you, to place for you a remnant in the Land, and to preserve your life with for a great deliverance.” (Bereishis 45:7).

Yoseph does not really need to help them survive the famine because Yaakov still had wealth. Perhaps they could have outlasted the famine in Canaan by purchasing the food. Even if Yoseph being viceroy was the way the brothers would survive, why should it come out of them trying to kill him? If he was to be their way to survive then it could have come out through some other innocent way.

Yoseph tells his brothers, “And now, you did not send me here. Because it was the Lord.” (Ibid 45:8). Yoseph already said this twice. He says it in our pasuk, and “Do not be troubled that you sold me to Mitzrayim, because to preserve your life the Lord sent me here before you.” (Ibid 45:5). They did not sell him, certainly not to Mitzrayim, but instead tried to kill him in a pit. Another peculiarity is that he tells them to hasten to bring *his father down* to Mitzrayim. (Ibid 45:9). If the purpose of his rule and the ultimate prophecy was to lord in Canaan, then why bring them down to Mitzrayim? Why did he say he arrived in Mitzrayim before they did, indicating they would eventually need to be in Mitzrayim? Yaakov further felt faint when he heard the news that Yoseph was alive and ruler over all of the Country of Mitzrayim. (Ibid 45:26). Why? When they told him Yoseph’s words and when he saw the wagons, he regained his spirit. What was significant about the wagons and Yoseph’s words?

Yoseph did not send the wagons, Pharaoh did. Pharaoh commanded Yoseph, “take for yourself wagons from the Land of Mitzrayim” to bring down your family. (Ibid 45:19). They then went down to Mitzrayim in “the wagons that Pharaoh sent.” (Ibid 46:5). Further, Yaakov and his family travel to Beer Sheva to bring offerings to Hashem. (Ibid 46:1). There, at night, Yaakov has a vision from Hashem, “I am the Lord, the Lord of your father. Do not fear about descending to Mitzrayim, because a great nation I will make you. I will also go down and also bring you up.” (Ibid 46:3-4). When did this occur?

This vision took place prior to the brothers telling Yaakov about Yoseph. During the 22 years Yoseph was gone Yaakov would ever-so-often visit Beer Sheva, the place where his father and grandfather lived for long periods, and he offered to Hashem. On one visit, likely just prior to the brothers going down to Mitzrayim with Binyamin, Hashem gave this promise to Yaakov. אָנֹכִי אֵרָד עִמָּךְ מִצְרַיִם וְאָנֹכִי אֵעֲלֶךָ גַּם-עֲלֶה וְיוֹסֵף יָשִׁית יָדָו עַל-עֵינֶיךָ “I will go down with you and I will also come up, and Yoseph will put his hands on your eyes.” (Ibid 46:4). What is meant by the “also” in גַּם אֵעֲלֶךָ “I will also go up?” Hashem will go up with Yaakov when he is brought for burial (and Yoseph is there by his death). And Hashem will go up with Bnei Yisroel. The play on words also hint to עֲגִלָּה

wagon. This prophecy took place prior to going down to Mitzrayim because the pasuk says “Yaakov got up from Beer Sheva...and came to Mitzrayim.” (Ibid 46:5-6). *Getting up* implies from a *yehiva*, settling.

Pharaoh did send wagons to bring the family down. Yoseph sent extra wagons. “And Yoseph gave them [extra] wagons over the words of Pharaoh [more than the amount Pharaoh said].” (Ibid 45:22). The extra wagons were to bring the family *back* to the Land of Canaan. When Yaakov saw the wagons, he remembered the prophecy and realized that the second dream Yoseph had – having the sun, moon, and stars prostrate to Yoseph – was another way for the ultimate prophecy of settling the Land of Canaan to be fulfilled. Yoseph had clear instructions. “Hurry back to my father, and say ‘So says your son, Yoseph, the Lord has placed me as lord over the entire Mitzrayim.’” (Ibid 45:9). The wagons reminding Yaakov about *I will also go up* and the news that Yoseph is ruler over the entire Mitzrayim, awakened Yaakov’s spirits. The prophecy was being fulfilled. “The Lord placed me as a caretaker over Pharaoh and master over his household, and ruler over the entire Land of Mitzrayim.” (Ibid 45:8). The sun and the moon and the stars were all bowing to Yoseph.

It was important for Yaakov to know that Yoseph was ruler of the entire Land of Mitzrayim, not just the northern part – the Mitzrayim district. With Yoseph as the ruler of the Land of Mitzrayim he not only fulfilled the prophecy of him being king, but he could put “his hand on Yaakov’s eyes.” He could protect and provide for Yisroel. Yoseph knew the interpretation of his own dreams.

“And the Lord sent me before you.” *It is important that I come before you to set things up.* Yoseph is able to give them actual ownership of Goshen. (47:11). He was able to separate them from the Mitzryim and provide for them so all they had to worry about was procreating and caring for their families. (46:34). It was not merely about surviving the famine, but a greater purpose.

“To place for you a remnant in the Land.” *The Land* refers to Eretz Yisroel. Going ahead of the brothers to Mitzrayim was all about getting a foothold in the Land of Canaan to eventually conquer it or settle it peacefully.

“And to maintain your survival.” *לְהַחֲיֵהוּ* also implies *to sprout life*. It is to keep the Bnei Yisroel alive through the famine and years in Mitzrayim and also to allow them to make more life – become a great nation.

“For a great deliverance.” This is the *geulas Mitzrayim*. Yoseph was telling his brothers, despite how they sinned against him trying to kill him, all they ended up doing was indirectly selling him down to Mitzrayim. Their efforts were stayed by Hashem and Hashem guided all events. Their sin brought about another 400 years of *sojourning in a land that is not yours*. However, all is well, because he was in a position to provide for them during the famine and for the coming centuries. He gave them a stake in Goshen, ownership in the land, and allowed them to focus on growing their family and wealth. Thus, that would help them leave Goshen (which is just to the west of the Land of Canaan) and take Canaan, as a great and rich nation.