

The Seduction of Judah by Tamar:
A Model of Change and Redemption

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Genesis Chapter 38 ①

אֶל-אִשֶׁת אָחִיו וַיְבִים אֹתָהּ וְהָקָם נָרַע לְאָחִיו: וַיֵּרַע
 אֹנָן כִּי לֹא לוֹ יִהְיֶה הַנָּרְעָה וְהָיָה אִם-יָבֵא אֶל-אִשֶׁת
 אָחִיו וְשָׁחַת אֶרְצָהּ לְכַלְתִּי נְדוּנָרַע לְאָחִיו: וַיֵּרַע
 בְּעֵינָיו יְהוָה אֲשֶׁר עָשָׂה נִימָת וַיְמַתְהוּ: וַיֹּאמֶר יְהוָה
 לְתָמָר כְּלָתוֹ שְׂבִי אִלְמָנָה בֵּית-אָבִיךָ עַל-יְגֵדֶל שְׁלָה
 בְּנִי כִּי אָמַר פְּזִימוֹת גְּסִיהוּא כְּאָחִיו וְתִלְךְ תָּמַר
 וְתִשָּׁב בֵּית אָבִיהָ: וַיִּרְבּוּ הַיָּמִים וְתָמָר בְּתִישׁוּעַ
 אֲשֶׁת-יְהוּדָה וַיִּנָּחַם יְהוָה וַיַּעַל עַל-עֵינָיו צָאוֹ הוּא
 וַיְהִי בָּעֵת הַהִיא וַיֵּרַד יְהוּדָה מֵאֵת אָחִיו וַיֵּשֶׁב עַד-אִישׁ
 עַדְלָמִי וְשָׁמוֹ חִירָה: וַיֵּרָא-שָׁם יְהוּדָה בְּחָאִישׁ כְּנַעֲנִי
 וְשָׁמוֹ שׁוּעַ וַיִּקְחָהּ וַיָּבֵא אֵלֶיהָ: וַתְּהַר וַתֵּלֶד בֶּן
 וַיִּקְרָא אֶת-שְׁמוֹ עֵר: וַתְּהַר עוֹד וַתֵּלֶד בֶּן וַתִּקְרָא
 אֶת-שְׁמוֹ אֹנָן: וַתִּסֶּף עוֹד וַתֵּלֶד בֶּן וַתִּקְרָא אֶת-שְׁמוֹ
 שְׁלָה וְהָיָה בְּכֹיֵב בְּלִדְתָהּ אֹתוֹ: וַיִּקַּח יְהוּדָה אִשָּׁה
 לְעֵר בְּכוֹרוֹ וְשָׁמָּה תָּמַר: וַיְהִי עֵר בְּכוֹר יְהוּדָה רַע
 בְּעֵינָי יְהוָה וַיִּמְתְּרוּ יְהוָה: וַיֹּאמֶר יְהוָה לְאֹנָן בֹּא

1] About that time Judah left his brothers and camped near a certain Adullamite whose name was Hirah. 2] There Judah saw the daughter of a certain Canaanite whose name was Shua, and he married her and cohabited with her. 3] She conceived and bore a son, and he named him Er. 4] She conceived again and bore a son, and named him Onan. 5] Once again she bore a son, and named him Shelah; he was at Chezib when she bore him. 6] Judah got a wife for Er his first-born; her name was Tamar. 7] But Er, Judah's first-born, was displeasing to the LORD, and the LORD took his life. 8] Then Judah said to Onan, "Join with your brother's wife and do your duty by her as a brother-in-law, and provide offspring for your brother." 9] But Onan, knowing that the seed would not count as his, let it go to waste whenever he joined with his brother's wife, so as not to provide offspring for his brother. 10] What he did was displeasing to the LORD, and He took his life also. 11] Then Judah said to his daughter-in-law Tamar, "Stay as a widow in your father's house until my son Shelah grows up"—for he thought, "He too might die like his brothers." So Tamar went to live in her father's house. 12] A long time afterward, Shua's daughter, the wife of Judah, died. When his period of mourning was over, Judah went up to Timnah to his sheepshearers,

לָהּ וַתֹּאמֶר חֲתָמָךְ וּפְתִילֶךָ וּמִטָּף אֲשֶׁר בִּינְדָךְ וַיִּתֵּן
 לָהּ וַיָּבֵא אֵלֶיהָ וַתְּהַר לוֹ: וַתִּקַּם וַתֵּלֶד וַתִּסֶּר צְעִיפָה
 מֵעַלֶיהָ וַתִּלְבַּשׁ בְּגָדֵי אִלְמָנוּתָהּ:
 וַיִּשְׁלַח יְהוּדָה אֶת-יְגֵדֵי הָעֵינִים בְּיַד רַעְוֵה הַעַדְלָמִי
 לְקַחַת הָעֵרְבוֹן מִיַּד הָאִשָּׁה וְלֹא מֵצָאָהּ: וַיִּשְׁאַל אֶת
 אִנְשֵׁי מְקוֹמָהּ לֵאמֹר אֵיךְ הַקְדָּשָׁה הוּא בְּעֵינַיִם עַל-
 הַדָּרָךְ וַיֹּאמְרוּ לֹא-הָיְתָה בָּהּ קְדוּשָׁה: וַיִּשָּׂב אֶל-יְהוּדָה
 וַיֹּאמֶר לֹא מֵצָאִיתִי וְגַם אִנְשֵׁי הַמְּקוֹם אָמְרוּ לֹא-הָיְתָה
 בָּהּ קְדוּשָׁה: וַיֹּאמֶר יְהוּדָה תִּקַּח-לָהּ פֶּן-וְהָיָה לְבוֹן הַנֶּהַח
 שְׁלִחְתִּי הַגָּדִי הִנֵּה וְאֹתָהּ לֹא מֵצָאִיתִי: וַיְהִי כַּמִּשְׁלֵשׁ
 וַיִּחְרַה רַעְוֵה הַעַדְלָמִי תִמְנָה: וַיֵּרַד לְתָמַר לֵאמֹר
 הִנֵּה חֲסִיד עֲלֶיךָ תִמְנָה לֹא צָאוֹ: וַתִּסֶּר בְּגָדֵי
 אִלְמָנוּתָהּ מֵעַלֶיהָ וַתַּכְסֵם בְּצִצְיָהּ וַתַּחַעֲלֶף וַתִּשָּׁב
 בְּפֶתַח צֵינִים אֲשֶׁר עַל-דָּרָךְ תִּמְנָה כִּי רָאָתָה כִּי
 גֵדֶל שְׁלָה וְהוּא לֹא-תִמְנָה לוֹ לְאִשָּׁה: וַיִּרְאֶה יְהוּדָה
 וַיַּחֲשֶׁבֶה לִוְנָה כִּי כִסְתָה פְּנֵיהָ: וַיֵּשֶׁב אֵלֶיהָ אֶל-
 הַדָּרָךְ וַיֹּאמֶר הֲבֵינָה אָבוֹא אֵלֶיךָ כִּי לֹא יָדַע כִּי
 כְּלָתוֹ הוּא וַתֹּאמֶר מִדֵּה-תִמְדְּלִי כִּי תָבוֹא אֵלַי: וַיֹּאמֶר
 אָנֹכִי אֲשַׁלַּח גְּדֵר-עֵינִים מִדֵּה-צֹאן וַתֹּאמֶר אִם-תָּמַן
 עֵרְבוֹן עַד שְׁלִחְתִּי: וַיֹּאמֶר כֵּה הָעֵרְבוֹן אֲשֶׁר אִתְּךָ

together with his friend Hirah the Adullamite. 13] And Tamar was told, "Your father-in-law is coming up to Timnah for the sheepshearing." 14] So she took off her widow's garb, covered her face with a veil and, wrapping herself up, sat down at the entrance to Enaim, which is on the road to Timnah; for she saw that Shelah was grown up, yet she had not been given to him as wife. 15] When Judah saw her, he took her for a harlot; for she had covered her face. 16] So he turned aside to her by the road and said, "Here, let me sleep with you"—for he did not know that she was his daughter-in-law. "What," she asked, "will you pay for sleeping with me?" 17] He replied, "I will send a kid from my flock." But she said, "You must leave a pledge until you have sent it." 18] And he said, "What pledge shall I give you?" She replied, "Your seal and cord, and the staff which you carry." So he gave them to her and slept with her, and she conceived by him. 19] Then she went on her way. She took off her veil and again put on her widow's garb.

20] Judah sent the kid by his friend the Adullamite, to redeem the pledge from the woman; but he could not find her. 21] He inquired of the people of that town, "Where is the cult prostitute, the one at Enaim, by the road?" But they said, "There has been no prostitute here." 22] So he returned to Judah and said, "I could not find her; moreover, the towns-people said: There has been no prostitute here." 23] Judah said, "Let her keep them, lest we become a laughingstock. I did send her this kid, but you did not find her."

תְּדָשִׁים וַיִּגְדַּל לַיהוּדָה לֵאמֹר וְנָתַתְּ תְּמָר בְּלִתְּךָ וְגַם
 הִנֵּה הָרָה לְיוֹנָתָן וַיֹּאמֶר יְהוּדָה הֲצִיאוּהָ וְתִסְרָף:
 כ"ב הוּא מוֹצֵאת וְהִיא שְׁלֵחָה אֶל־חֲמִיקָה לֵאמֹר לְאִישׁ
 אֲשֶׁר־אֵלֶּה לּוֹ אֲנֹכִי הָרָה וְתֹאמַר הַפְּרֵזָא לְמִי
 הַחֲתָמַת וְהַפְּתִילִים וְהַמָּטָה הָאֵלֶּה: וַיִּכְבַּר יְהוּדָה
 וַיֹּאמֶר צְדָקָה מִמֶּנִּי כִּי־עָלִיכֶן לֹא־נִתְחַתְּקָה לְשֵׁלָה בְּנִי
 וְלֹא־יִסָּף עוֹד לְדַעְתָּה: וַיְהִי בַעַת לְדַתָּה וְהִנֵּה
 כ"ג תְּאוּמִּים בְּבִטְנָה: וַיְהִי בְלִדְתָּה וַיִּתְרַדּוּ וַתִּקַּח
 הַמִּילָדָת וַתִּקְשֶׁר עַל־יָדָיו שְׁנֵי לֵאמֹר זֶה יֵצֵא רֵאשִׁיטָה:
 כ"ד וַיְהִי כַּמְשִׁיב יָדוֹ וְהִנֵּה יֵצֵא אָחִיו וְתֹאמַר מִהַפְּרֵזָת
 עָלֶיךָ פְּרִזַּן וַיִּקְרָא שְׁמוֹ פְּרִזַּן: וְאַחַר יֵצֵא אָחִיו
 אֲשֶׁר עַל־יָדָיו הַשֵּׁנִי וַיִּקְרָא שְׁמוֹ זֶרַח: ס

24] About three months later, Judah was told, "Your daughter-in-law Tamar has played the harlot; in fact she is with child by harlotry." "Bring her out," said Judah, "and let her be burned." 25] As she was being brought out, she sent this message to her father-in-law, "I am with child by the man to whom these belong." And she added, "Examine these: whose seal and cord and staff are these?" 26] Judah recognized them, and said, "She is more in the right than I, inasmuch as I did not give her to my son Shelah." And he was not intimate with her again. 27] When the time came for her to give birth, there were twins in her womb! 28] While she was in labor, one of them put out his hand, and the midwife tied a crimson thread on that hand, to signify: This one came out first. 29] But just then he drew back his hand, and out came his brother; and she said, "What a breach you have made for yourself!" So he was named Perez. 30] Afterwards his brother came out, on whose hand was the crimson thread; he was named Zerah.

(3)

MIDRASHIC TEXTS

1. Bereshit Rabbah 32:1

I. AND IT CAME TO PASS AT THAT TIME, THAT JUDAH WENT DOWN FROM HIS BRETHREN, etc. (XXXVIII, 1). It is written, *Judah hath dealt treacherously*, etc. (Mal. II, 11). He [God] said to him [Judah]: 'Thou hast denied, O Judah; thou hast been false, O Judah! *And an abomination is committed in Israel . . . for Judah hath profaned*, etc. (*ib.*)—thou hast become profane, O Judah. *The holiness of the Lord which He loveth, and hath married the daughter of a strange god*' (*ib.*)—as it says, AND IT CAME TO PASS AT THAT TIME, THAT JUDAH WENT DOWN, etc.¹

2. Midrash ha-Beraiot to Bereshit 28:1

"And Judah left (went down from) his brothers" R. Yiyya said: Anyone who commences a good deed but does not complete it, causes evil for himself. You can learn this from Judah who began to do a mitzvah but never finished it. How so? Instead of saying to his brothers, "Let us go and sell (Joseph) to the Ishmalites," he should have said, "Let us go and return him to our father." They sold Joseph and then went to Jacob and said, "Recognize please if this is your son's tunic." Afterwards they came to comfort their father, but he refused to be comforted. All this pain was caused by Judah! As a result, he was banished by them, as it written, "And Judah left his brothers."

3. Bereshit Rabbah 35:6

AND IT WAS TOLD TO TAMAR, SAYING: BEHOLD, THY FATHER-IN-LAW GOETH UP TO TIMNAH, etc. (XXXVIII, 13). Rab said: There were two places of this name, one mentioned in connection with Judah and the other in connection with Samson.⁶ R. Simon said: There was but one Timnah. Why then is both ascent and descent mentioned in connection with it? Because for Judah it was an ascent, since he produced kings,⁷

4. Account of Leah 35:12

12. AND JUDAH ACKNOWLEDGED THEM, etc. (XXXVIII, 26). R. Jeremiah said in the name of R. Samuel b. R. Isaac: The Holy One, blessed be He, revealed Himself in three places: in the courts of Shem, Samuel, and Solomon. In the court of Shem: AND JUDAH ACKNOWLEDGED THEM, AND SAID: SHE IS MORE RIGHTEOUS THAN I (MIMMENI), which R. Jeremiah interpreted in the name of R. Samuel b. R. Isaac: It was the Holy Spirit that exclaimed, Through Me (mimmeni) did these things occur.¹

5.

Mekhilta
Leviticus
Leviticus
Leviticus

Then they said to him: "Master, teach us by what virtue Judah merited the kingdom." He said to them: "Suppose you tell!" They said: "By virtue of his having said: 'What profit is it if we slay our brother?'" (Gen. 37.26). He said to them: "Saving Joseph's life would be only enough to atone for selling him into slavery." If so, then by virtue of that which he said: "And Judah acknowledged then, and said: 'She is more righteous than I'" (ibid., 38.26). He said to them: "His confession would be only enough to atone for his cohabitation with her." If so, then by virtue of his having said: "Now, therefore, let thy servant, I pray thee, abide instead of the lad" (ibid., 44.33). He said to them: "We find in every case that the guarantor must pay." They then said to him: "Master, you teach us by what virtue Judah merited the kingdom." He said to them: "When the tribes of Israel stood at the sea, one said: 'I want to go down to the sea first,' and the other said: 'I want to go down to the sea first,' as it is said: 'Ephraim compasseth Me about with lies; and the house of Israel, with deceit' (Hos. 12.1). While they were thus standing there deliberating with one another, Nahshon the son of Amminadab, followed by his tribe, jumped into the midst of the waves of the sea. Therefore the tribe of Judah merited the kingdom, as it is said: 'When Israel came forth out of Egypt, the house of Jacob from a people of strange language; Judah became His sanctuary, and therefore, 'Israel was his dominion'" (Ps. 114.1-2).

6. Sifrei Devarim Piska 343

"Let Reuben live and not die and this to/for Judah" [Deut. 33:6-7]. What is the connection between these two verses? When Judah committed the evil deed (vis-a-vis Tamar) and then admitted, "she is more righteous than I" [Gen. 38:26], Reuben witnessed this admission and then he himself confessed what he had done (in the matter of Bilhah). "One then could argue that Judah caused Reuben to repent."

7. Midrash ha-Gadol to Genesis 38

Tamar gave birth to twin sons, Perez and Zerah, both resembling their father in bravery and piety. She called the first Perez, "mighty" because she said, "you showed yourself of great power, and it is proper that you are destined to possess the Kingdom. The second son was called Zerah, because he appeared out of the womb before his brother, but he was forced back again to make way for Perez. These two, Perez and Zerah, were sent out as spies by Joshua, and the line that Rahab bound in the window of her house as a sign to the Israelites she received from Zerah. It was the thread that the midwife had bound upon his hand to mark him as the child that appeared first and withdrew.

8. Ruth, Chapter 4:11-22.

The Lord make the woman that is come into thy house like Rachel and like Leah, which two did build the house of Israel; and do thou worthily in Ephrath, and be famous in Bethlehem; ¹²and let thy house be like the house of Perez, whom Tamar bore unto Judah, of the seed which the Lord shall give thee of this young woman.' ¹³So Boaz took Ruth, and she became his wife; and he went in unto her, and the Lord gave her conception, and she bore a son. ¹⁴And the women said unto Naomi: 'Blessed be the Lord, who hath not left thee this day without a near kinsman, and let his name be famous in Israel. ¹⁵And he shall be unto thee a restorer

of life, and a nourisher of thine old age; for thy daughter-in-law, who loveth thee, who is better to thee than seven sons, hath borne him.' ¹⁶And Naomi took the child, and laid it in her bosom, and became nurse unto it. ¹⁷And the women her neighbours gave it a name, saying: 'There is a son born to Naomi'; and they called his name Obed; he is the father of Jesse, the father of David. ¹⁸Now these are the generations of Perez: Perez begot Hezron; ¹⁹and Hezron begot Ram, and Ram begot Amminadab; ²⁰and Amminadab begot Nahshon, and Nahshon begot Salmon; ²¹and Salmon begot Boaz, and Boaz begot Obed; ²²and Obed begot Jesse, and Jesse begot David.

9. Agavechit, Mishnah 4:1:1

"The righteous shall flourish like the palm tree" (Ps. 92:13). As the palm has neither crooked curves nor excrescences, so the righteous have neither crookedness nor excrescences (in their character); as the shadow of the palm is cast afar, so does the reward of the righteous extend (to the future world); as the heart of the palm is directed upward, so are the hearts of the righteous directed toward the Holy One; as the palm has desire (to be grafted to the male palm standing at a distance), so, too, have the righteous desire. And what is their desire? The Holy One, Blessed be God. There was once a palm tree in Amatho (a foreign city) that did not yield fruit. A gardener passed and saw it; said he: "This ungrafted tree looks to [a male palm] from Jericho." As soon as they grafted it, it yielded fruit!

Struggling Toward Healing and Wholeness:

Judah Confronts Joseph and Himself
Genesis 44:18-34

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Text Study Questions

1. Characterize Judah's words and actions? What do they tell us about him?
2. If you had to select one statement by Judah which is the most significant, which is it and why?
3. Which of his statements to Joseph have resonances with other parts of the Joseph narrative?
4. What are the major signs of Judah's transformation?
5. What would convince Joseph of the change in his brother?
6. What does the text teach us about the process which leads to transformation? How does Judah come to greater wholeness?

Genesis 44:18-34

ויגש

בראשית מד

ונאמר לא טבל לךדת אביש אליט הקטן אתנו
 ונרדנו כילא טבל לראות פני האיש ואתנו
 הקטן אינו אתנו: ונאמר עבדך אבי אליט אתם
 ודעתם כי שנים ילדה לי אשתי: ויצא האחד קאתי
 ונאמר אך סרף סרף ולא ראיתי ערונה: ולקחתם
 גםאתנה מעם פני וקרנו אסון והורדתם את
 שבת ברעה שאלה: ועתה קבאי אלעבדך אבי
 והנער אינו אתנו ונפש קשורה בנפשו: והנה
 פראותו פראץ הנער ומת והליו עבדך את
 שבת עבדך אבינו בנות שאלה: כי עבדך ערב
 אתנער מעם אבי לאמר אסלא אביאם אליך
 וחסאתי לאבי כלהימים: ועתה ישבט עבדך

18] Then Judah went up to him and said, "Please, my lord, let your servant appeal to my lord, and do not be impatient with your servant, you who are the equal of Pharaoh. 19] My lord asked his servants, 'Have you a father or another brother?' 20] We told my lord, 'We have an old father, and there is a child of his old age, the youngest; his full brother is dead, so that he alone is left of his mother, and his father dotes on him.' 21] Then you said to your servants, 'Bring him down to me, that I may set eyes on him.' 22] We said to my lord, 'The boy cannot leave his father; if he were to leave him, his father would die.' 23] But you said to your servants, 'Unless your youngest brother comes down with you, do not let me see your faces.' 24] When we came back to your servant my father, we reported my lord's words to him. 25] "Later our father said, 'Go back and procure some food for us.' 26] We answered, 'We cannot go down; only if our youngest brother is with us can we go down, for we may not show our faces to the man unless our youngest brother is with us.' 27] Your servant my father said to us, 'As you know, my wife bore me two sons. 28] But one is gone from me, and I said: Alas, he was torn by a beast! And I have not seen him since. 29] If you take this one from me, too, and he meets with disaster, you will send my white head down to Sheol in grief.' 30] "Now, if I come to your servant my father and the boy is not with us—since his own life is so bound up with his— 31] when he sees that the boy is not with us, he will die, and your servants will send the white head of your servant our father down to Sheol in grief. 32] Now your servant has pledged himself for the boy to my father, saying, 'If I do not bring him back to you, I shall stand guilty before my father forever.' 33] Therefore, please let your servant

44:20] Dead. From their father's point of view.
 26] Show our faces to the man. Literally, "see the man's face."
 28] Torn by a beast. Joseph now learns what his fate is said to have been. Judah's obvious and touching concern for Benjamin and Jacob prepares Joseph for his own disclosure.

ועתה אל־תעצבו ואל־חזרו בעיניכם פרימכתם
 אתי רגה כי למחיה שלחתי אלהים לפניכם: כיתה
 שנתים הרעב בקרב הארץ ועור חמש שנים אשר
 אידחריש וקציר: וישלחתי אלהים לפניכם לשום
 לכם שארית בארץ ולהקחתי לכם לפליטה וזלה:
 ועתה לאאתם שלחתי אתי רגה כי האלהים
 וישמתי לאב לפרעה ולאדון לכל־ביתו ומשל
 בכל־ארץ מצרים: קהרו ועלו אל־אבי נאמרתם
 אל־י נה אמר בנה יוסף שמני אלהים לאדון
 לכל־מצרים רגה אלי אל־תעמד: וישבת בארץ

תחת הנער עבד לאדני והנער יעל עם אחיו: כי
 איה אעלה אל־אבי והנער אינני אתי פן אראה
 ברע אשר ימצא את־אבי:
 ולא־כל יוסף להתאפק לכל הנצבים עליו ויקרא
 הוציאו כל־איש מעלי ולא־עמד איש אתו בהתנדב
 יוסף אל־אחיו: ויתן את־קלו בבכי וישמעו מצרים
 וישמע בית פרעה: ויאמר יוסף אל־אחיו אעפ יוסף
 העוד אבי חי ולא־יכלו אחיו לענות אתו כי נקהלו
 מפניו: ויאמר יוסף אל־אחיו ושרא אלי וישאו
 ויאמר אלי יוסף אחיכם אשר־מכרתם אתי מצרימה:

remain as a slave to my lord instead of the boy, and let the boy go back with his brothers.
 34] For how can I go back to my father unless the boy is with me? Let me not be witness to the woe that would overtake my father!"

1] 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. 2] His sobs were so loud that the Egyptians could hear, and so the news reached Pharaoh's palace.

3] 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.

4] 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. 5] 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. 6] 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. 7] God has sent me ahead of you to insure your survival on earth, and to save your lives in an extraordinary deliverance.

8] 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.

9] "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. 10] You will dwell in the region of Goshen, where you will be near me—you and your children and your grandchildren, your

33] Let the boy go back. This offer marks Judah as a man of exceptional character. He speaks for himself and also for his brothers; he speaks in accents of love and not of sibling hatred.

45:1] Have everyone withdraw. The revelation will be made in private; Joseph will not shame his brothers [3].

3] Is my father still well? Or "Is he really alive?" (see Gen. 43:27).

8] Father to Pharaoh. That is, vizier. This and the two subsequent descriptions are translations of official Egyptian titles. Joseph speaks to his brothers in his native tongue without the help of interpreters.

10] Goshen. The area of Wadi Tumilat, in the eastern Nile delta, between today's Port Said and Suez. It was a region, not a specific place in Egypt.