

Judah and Technicolour Dreamcoat. Did Andrew Lloyd Webber miss the point of the story?

Adam Berlin, Limmud 2024

Source 1: The trials of Jacob

- Fleeing his home (*Bereishit, Chapter 28*)
- Mistreatment by Laaban (*Bereishit, Chapter 29*)
- Reunion with Esau (*Bereishit, Chapter 32-33*)
- Rape of his Dina (*Bereishit, Chapter 34*)
- The massacre of Shechem (*Bereishit, Chapter 34*)
- Death of Rachel in childbirth (*Bereishit, Chapter 35*)
- Betrayal of Reuben (*Bereishit chapter 35*)

Source 2: Jacob picks out Joseph

Bereishit, Chapter 37, verse 3

וַיִּשְׂרָאֵל אֶת־בְּנוֹתָיו מִכָּל־בְּנָיו כִּי־בֶן־זָקֵנִים הָיָה לוֹ וַעֲשָׂה לוֹ כְּתֹנֶת פָּסִים:

Now Israel loved Joseph best of all his sons—he was his “child of old age”; and he had made him an ornamented tunic.

Rashi **בן זקנים**. שְׂנוּלָד לוֹ לְעֵת זָקְנָתוֹ. וְאַנְקָלוֹס תַּרְגָּם בְּר חֲכִים הוּא לֵה — כֵּל מַה שֶּׁלָּמַד מִשָּׁם נֶעְבֵּר מִסֵּר לוֹ. ד"א, שֶׁהָיָה זֶה **Rashi** אִיקוֹנִין שֶׁלּוֹ דּוּמָה לוֹ:

THE SON OF HIS OLD AGE — because he was a wise son to him” — all that he had learnt from Shem and Eber he taught him (*Genesis Rabbah 84:8*). Another explanation of **בן זקנים** — his facial features were similar to his (Jacob’s) (*Genesis Rabbah 84:8*).

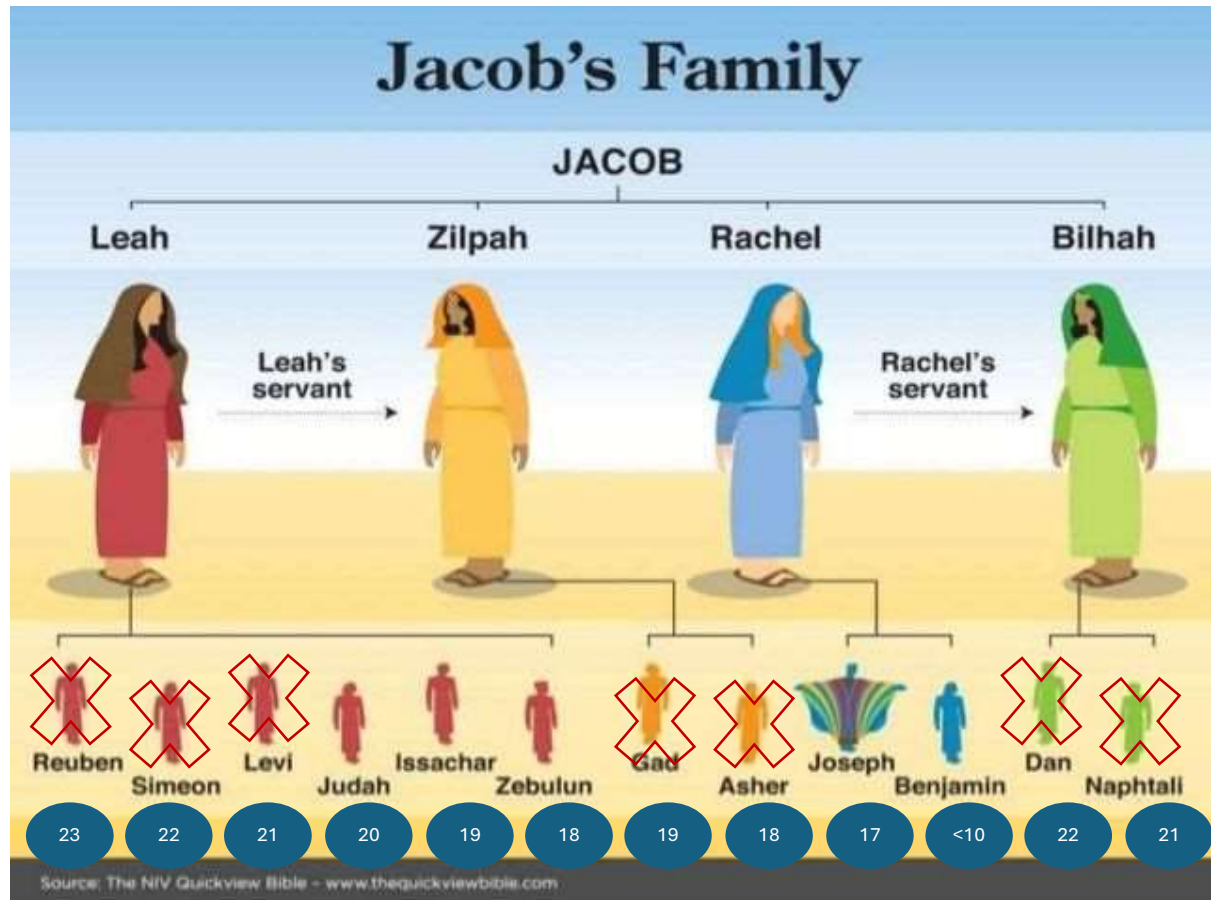
Ramban **כִּי בֶן זָקֵנִים הוּא לוֹ** שְׂנוּלָד לוֹ בְּעֵת זָקְנָתוֹ. וְאַנְקָלוֹס (תַּרְגוּם אֹנוֹקְלוֹס עַל בְּרָאשִׁית ל"ז:ג) תַּרְגָּם "אֶרֶי בְּר חֲכִים הוּא לֵה", שֶׁכֵּל מַה שֶּׁלָּמַד מִשָּׁם נֶעְבֵּר מִסֵּר לוֹ. דָּבָר אֲחֵר שֶׁהָיָה זֶה אִיקוֹנִין שֶׁלּוֹ דּוּמָה לוֹ, לְשׁוֹן רַשִׁי (רַשִׁי עַל בְּרָאשִׁית ל"ז:ג). וְכֵן אָמַר רַבִּי אֶבְרָהָם (אֲבִן עוֹרָא עַל בְּרָאשִׁית ל"ז:ג), כִּי בֶן זָקֵנִים, שֶׁהוּלִידוֹ לְזָקְנָתוֹ וְהוּא בֶן תַּשְׁעִים וְאַחַת שָׁנָה, וְגַם אַחֲיוּ בְּגִמְיִן קָרְאוּ יֶלֶד זָקֵנִים קָטָן. וְאַיִנָּה נִכּוֹן בְּעֵינֵי כִי הִתְחַבֵּר אָמַר שֶׁאֶת־בְּנוֹתָיו מִכָּל בְּנָיו בְּעֵבֹר שֶׁהוּא בֶן זָקֵנִים וְגַם כֵּל בְּנָיו נוֹלְדוּ לוֹ בְּזָקְנָתוֹ, וְהִנֵּה יִשְׁשַׁכַּר וְזִבְלוּן אֵינָם גְּדוּלִים מִיֹּסֵף רַק כְּשֶׁנָּה אֹי שְׁנֵתִים. וְהִנֵּה אֶת־בְּנָיו בְּעֵינֵי כִי מִנְהֵג הַזָּקֵנִים שֶׁיִּקְחוּ אֶת־מִבְּנֵיהֶם הַקָּטָנִים לְהִיּוֹת עִמּוֹ לְשִׁרְתּוֹ, וְהוּא נִשְׁעָן עַל יָדוֹ תָּמִיד לֹא יִפְרֹד מִמֶּנּוּ, וְהוּא נִקְרָא לוֹ בֶּן זָקֵנִים בְּעֵבֹר שֶׁיִּשְׁרָתוֹ לְזָקְנָתוֹ. וְהִנֵּה לְקַח יַעֲקֹב אֶת יֹסֵף לְדָבָר הַזֶּה וְהָיָה עִמּוֹ תָּמִיד, וְעַל כֵּן לֹא יִלְךְ עִם הַצֹּאן בְּרַעְיוֹתָם בְּמָקוֹם רְחוֹק. ו

BECAUSE HE WAS THE SON OF HIS OLD AGE. That is, he was born to him during his old age. Onkelos translated: “he was a wise son to him,” for all that he had learned from Shem and Eber he transmitted to him. Another interpretation is that the facial features of Joseph were similar to those of Jacob. This is Rashi’s language. Rabbi Abraham ibn Ezra also explains it in this way: “Because he was the son of old age — for he begot him in his old age when he was ninety-one years old. They likewise called his brother Benjamin a little child of his old age. “ But in my opinion this is not correct for the verse states that Jacob loved Joseph more than all his children because he was the son of his old age, whereas all his children were born to him during his old age! Issachar and Zebulun were not more than a year or two older than Joseph. The correct interpretation appears to me to be that it was the custom of the elders to take one of

their younger sons to be with them to attend them. He would constantly lean on his arm, never being separated from him, and he would be called ben z'kunav because he attended him in his old age. Now Jacob took Joseph for this purpose, and he was with him constantly. He therefore did not accompany the flock when they went to pasture in distant places

Source 3: The 12 sons of Jacob.

NIV Quickview Bible for image. Bibletales for ages.



Source 4: The sale of Joseph

Bereishit, Chapter 37, verses 5-6; 25-27

וַיִּרְאוּ אֶת־יוֹסֵף כִּי־אֵלֹהֵי אֶתְנָה אֲבִיהֶם מִכָּל־אֶחָיו וַיִּשְׁנְאוּ אֹתוֹ וְלֹא יָקָלוּ דְבָרָיו לְשָׂלָם:

And when his brothers saw that their father loved him more than any of his brothers, they hated him so that they could not speak a friendly word to him.

וַיְהִי־לֵם יוֹסֵף חֲלֹם וַיַּגֵּד לְאֶחָיו וַיֹּסְפוּ עוֹד שְׂנֹא אֹתוֹ:

Once Joseph had a dream which he told to his brothers; and they hated him even more.

ויראו אותו מרחוק ויבטרום יקרב אליהם ויתנקלו אותו להמיתו:

They saw him from afar, and before he came close to them they conspired to kill him.

ויאמרו איש אל-אחיו הנה בעל החלומות הלזה בא:

They said to one another, "Here comes that dreamer!

ועתה / לכו ונהרגוהו ונשליכוהו בקעת הברזות ואמרנו תהיה רעה אכלתהו ונגדאה מה-יהיו חלמתי:

Come now, let us kill him and throw him into one of the pits; and we can say, 'A savage beast devoured him.' We shall see what comes of his dreams!"

וישמע ראובן ויצלהו מידם ויאמר לא נפגו נפש:

But when Reuben heard it, he tried to save him from them. He said, "Let us not take his life."

ויאמר אליהם / ראובן אל-תשפכו-דם השליכו אותו אל-הבור הזה אשר במדבר ונגד אל-תשליחו-בו למען תציל אותו מידם להשיבו אל-אביו:

And Reuben went on, "Shed no blood! Cast him into that pit out in the wilderness, but do not touch him yourselves"—intending to save him from them and restore him to his father.

ויהי כאשר-בא יוסף אל-אחיו ויפשטו את-יוסף את-כתנתו את-כתנת הפסים אשר עליו:

When Joseph came up to his brothers, they stripped Joseph of his tunic, the ornamental tunic that he was wearing,

ויקחוהו וישלכו אותו הבור והבור ריק אין בו מים:

and took him and cast him into the pit. The pit was empty; there was no water in it.

וישב לאכל-לחם וישא עיניהם ויראו והנה ארחת ישמעאלים באה מגלעד וגמליהם נשאים נכאת וצרי ג'ט הולכים להוריד מצרים:

Then they sat down to a meal. Looking up, they saw a caravan of Ishmaelites coming from Gilead, their camels bearing gum, balm, and ladanum to be taken to Egypt.

ויאמר יהודה אל-אחיו מה-תציע כי נהרג את-אחינו וכסינו את-דמו:

Then Judah said to his brothers, "What do we gain by killing our brother and covering up his blood?"

לכו ונמכרנו לישמעאלים ויגנו אל-תהי-בו כי-אחינו בשכנו הוא וישמענו אתיו:

Come, let us sell him to the Ishmaelites, but let us not do away with him ourselves. After all, he is our brother, our own flesh." His brothers agreed.

Source 5: Judah and Tamar

Bereishit, Chapter 38, verses 1-10; 24-26

וַיְהִי בָּעֵת הַהִוא וַיֵּרֶד יְהוּדָה מֵאֶת אֶחָיו וַיִּטַּע עַד-אִישׁ עַדְלָמִי וַיִּשְׁמֹן חִירָה:

About that time Judah left his brothers and camped near a certain Adullamite whose name was Hirah

Rashi - וייהי בעת ההוא. למה נסמכה פרשה זו לכאן, והפסיק בפרשתו של יוסף? ללמד שהורידוהו אחיו מגדלתו כשראו בציבת אביהם, אמרו: אמה אמרת למכרו, אלו אמרת להשיבו היינו שומעים לה: **Rashi** -

AND IT CAME TO PASS AT THAT TIME — Why is this section placed here thus interrupting the section dealing with the history of Joseph? To teach that his brothers degraded him from his high position. When they saw their father's grief they said, "You told us to sell him: if you had told us to send him back to his father we would also have obeyed you" (Genesis Rabbah 85:2).

וַיֵּרָא-שָׁם יְהוּדָה בַּת-אִישׁ כְּנַעֲנִי וַיִּשְׁמֹן שְׁוֹעַ וַיִּקְחֶהָ וַיָּבֵא אֵלֶיהָ:

There Judah saw the daughter of a certain Canaanite whose name was Shua, and he took her [into his household as wife] and cohabited with her.

וַתַּהַר וַתֵּלֶד בֶּן וַיִּקְרָא אֶת-שְׁמוֹ עֵר:

She conceived and bore a son, and he named him Er.

וַתַּהַר עוֹד וַתֵּלֶד בֶּן וַתִּקְרָא אֶת-שְׁמוֹ אֹנָן:

She conceived again and bore a son, and named him Onan.

וַתִּסָּף עוֹד וַתֵּלֶד בֶּן וַתִּקְרָא אֶת-שְׁמוֹ שֶׁלָּה וְהָיָה בְּכֹזֵב בְּלִדְתָּהּ אֹתוֹ:

Once again she bore a son, and named him Shelah; he was at Chezib when she bore him.

וַיִּקַּח יְהוּדָה אִשָּׁה לְעֵר בְּכֹרֹו וַיִּשְׁמָה תָמָר:

Judah got a wife for Er his first-born; her name was Tamar.

וַיְהִי עֵר בְּכֹר יְהוּדָה רַע בְּעֵינֵי יְהוָה וַיִּמָּתֶהוּ יְהוָה:

But Er, Judah's first-born, was displeasing to יהוה, and יהוה took his life.

וַיֹּאמֶר יְהוּדָה לְאֹנָן בֶּן אֵל-אִשְׁתִּי אֲמִיד וַיִּבֶם אִתָּהּ וְתָקַם זָרַע לְאֶחָי:

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."

וַיֵּדַע אֹנָן כִּי לֹא לוֹ יִהְיֶה הַזָּרַע וְתָלָה אִם-בֶּן אֵל-אִשְׁתִּי אֲחִיו וַיִּשְׁתַּח אֶרְצָה לְבִלְתִּי נָתֹן-זָרַע לְאֶחָיו:

But Onan, knowing that the offspring would not count as his, let [the semen] go to waste whenever he joined with his brother's wife, so as not to provide offspring for his brother.

וַיֵּרַע בְּעֵינֵי יְהוָה אֲשֶׁר עָשָׂה וַיָּמָת גַּם-אֹתוֹ:

What he did was displeasing to יהוה, who took his life also.

וַיֹּאמֶר יְהוּדָה לְתָמָר פֶּלְאוֹ שְׂבִי אֶלְמָנָה בֵּית-אֲבִיךָ עַד-יִגְדַּל שְׁלָה בְנִי כִי אֲמַר פֶּן-יָמוּת גַּם-הוּא כְּאֶחָיו וַתֵּלֶךְ תָּמָר וַתֵּשֶׁב בֵּית אָבִיהָ:

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.

וַיָּרֶבּוּ הַיָּמִים וְהַמָּוֶת בַּת־שׁוּעַ אִשְׁת־יְהוּדָה וַיָּנָחֶם יְהוּדָה וַיַּעַל עַל־גִּזְנוֹ צֹאנֹהוּ הוּא וְחִירָה רַעְיוֹ הַעֲדָלְמִי תַמְנָה:

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, together with his friend Hirah the Adullamite.

וַיָּגֵד לַתָּמָר לֵאמֹר הִנֵּה חָמִיד עֹלָה תַמְנָה לְגֹז צֹאנֹהוּ:

And Tamar was told, “Your father-in-law is coming up to Timnah for the sheepshearing.”

וַתִּסָּר בְּגָדֶיהָ אֶלְמְנוּתָהּ מֵעֲלֶיהָ וַתִּכְסַּב בַּעֲרֵיהָ וַתַּתְעַלֶּה וַתִּשָּׁב בְּכֶתֶם עֵינָם אֲשֶׁר עַל־דֶּרֶךְ תַּמְנָה כִּי רָאָתָה כִּי־גָדָל שְׁלָה וְהוּא לֹא־נִתְּנָה לָהּ לְאִשָּׁה:

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.

וַיֵּרָאָה יְהוּדָה וַיַּחֲשֹׁבֶהָ לְזוֹנָה כִּי כִסְתָה פָּנֶיהָ:

When Judah saw her, he took her for a harlot; for she had covered her face.

.....

וַיְהִי אִי כְּמִשְׁלֵשׁ חֳדָשִׁים וַיֵּגֵד לִיהוּדָה לֵאמֹר וְנִתְּנָה תָמָר בְּלִתָּהּ וְגַם הִנֵּה הָרָה לַזִּנְיָה וַיֹּאמֶר יְהוּדָה הוֹצִיאוּהָ וַתִּשְׁבְּרָהּ:

About three months later, Judah was told, “Your daughter-in-law Tamar has played the harlot; in fact, she is pregnant from harlotry.” “Bring her out,” said Judah. “She should be burned!”

הוּא מוֹצֵאתָ וְהִיא שְׁלִתָּה אֶל־תַּמִּיךָ לֵאמֹר לֹאִישׁ אֲשֶׁר־אָלָה לִּי אֲנֹכִי הָרָה וַתֹּאמֶר הַכֶּר־נָא לִמִּי הַחֲמָמָה וְהַפְתִּילִים וְהַמַּטֶּה הָאֵלֶּה:

As she was being brought out, she sent this message to her father-in-law, “It’s by the man to whom these belong that I’m pregnant.” And she added, “Examine these: whose seal and cord and staff are these?”

וַיִּבֶר יְהוּדָה וַיֹּאמֶר צִדְקָה מֵמִנִּי כִּי־עַל־כֵּן לֹא־נִתְּנָה לִשְׁלָה בְּנִי וְלֹא־יָסַף עוֹד לְדַעְתָּהּ:

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.

Rashi בדברייה: צדקה.

SHE IS RIGHTEOUS (right) in what she has said

ממני. היא מעבֶּרֶת. וַרְבוּתִינוּ ז"ל דָּרְשׁוּ שִׁינָאָה בַּת קוֹל וְאָמְרָה מִמִּנִּי וּמֵאֵתִי יֵצְאוּ הַדְּבָרִים, לִפִּי שְׁהִיתָה צְנוּעָה בְּבֵית חַמִּיָּה, גִּזְרֵתִי שִׁינָאָה מִמֶּנָּה מְלָכִים, וּמִשְׁבֹּט יְהוּדָה גִּזְרֵתִי לְהַעֲמִיד מְלָכִים בְּיִשְׂרָאֵל:

FROM ME is she with child. Our Rabbis, of blessed memory, explained this to mean that a Bath-kol came forth and said the word ממני — from Me and by My agency have these things happened: because she proved herself a modest woman whilst in her father-in-law’s house I have ordained that kings shall be descended from her, and I have already ordained that I would raise up kings in Israel from the tribe of

Judah (Genesis Rabbah 85:11) (therefore I have brought it about that these two persons who are to be the ancestors of kings should unite to become so).

כי על כן לא נתתיה. כי בדין עשיתה, על אשר לא נתתיה לשלה בנִי:

BECAUSE THAT I GAVE HER NOT — For (כי) she has acted rightly, because (על כן) I did not give her to Shelah, my son.

Source 6: The first apology

[*Choice and Change | Vayigash | Covenant & Conversation | The Rabbi Sacks Legacy*](#)

The sequence from Bereishit 37 to 50 is the longest unbroken narrative in the Torah, and there can be no doubt who its hero is: Joseph. The story begins and ends with him. We see him as a child, beloved – even spoiled – by his father; as an adolescent dreamer, resented by his brothers; as a slave, then a prisoner, in Egypt; then as the second most powerful figure in the greatest empire of the ancient world. At every stage, the narrative revolves around him and his impact on others. He dominates the last third of Bereishit, casting his shadow on everything else. From almost the beginning, he seems destined for greatness.

Yet history did not turn out that way. To the contrary, it is another brother who, in the fullness of time, leaves his mark on the Jewish people. Indeed, we bear his name. The covenantal family has been known by several names. One is *Ivri*, “Hebrew” (possibly related to the ancient *apiru*), meaning “outsider, stranger, nomad, one who wanders from place to place.” That is how Abraham and his children were known to others. The second is *Yisrael*, derived from Jacob’s new name after he “wrestled with God and with man and prevailed.” After the division of the kingdom and the conquest of the North by the Assyrians, however, they became known as *Yehudim* or Jews, for it was the tribe of Judah who dominated the kingdom of the South, and they who survived the Babylonian exile. So it was not Joseph but Judah who conferred his identity on the people, Judah who became the ancestor of Israel’s greatest king, David, Judah from whom the messiah will be born. Why Judah, not Joseph? The answer undoubtedly lies in the beginning of Vayigash, as the two brothers confront one another, and Judah pleads for Benjamin’s release.

We now understand the significance of his name. The verb *lehodot* means two things. It means “to thank,” which is what Leah has in mind when she gives Judah, her fourth son, his name: “this time I will thank the Lord.” However, it also means, “to admit, acknowledge.” The biblical term *vidui*, “confession,” – then and now part of the process of *teshuvah*, and according to Maimonides its key element – comes from the same root. Judah means “he who acknowledged his sin.”

Source 7: Jacob listens to Judah

Bereishit, Chapter 42, verses 36-38; Chapter 43 verses 8-11

וַיֹּאמֶר אֲלֵהֶם יַעֲקֹב אֲבִיהֶם אֲתִי שְׂכַלְתֶּם יוֹסֵף אֵינֶנּוּ וְשִׁמְעוֹן אֵינֶנּוּ וְאַתֶּם בְּנֵימָן תִּקְחוּ עָלַי הֲיֵנוּ כְלָנָה:

Their father Jacob said to them, “It is always me that you bereave: Joseph is no more and Simeon is no more, and now you would take away Benjamin. These things always happen to me!”

וַיֹּאמֶר רְאוּבֵן אֶל־אָבִיו לֹא־מֵר אֶת־שֹׁנִי בְּנִי תָמִית אִם־לֹא אָבִיאֲנִי אֵלֶיךָ תִּנָּה אֹתוֹ עַל־יָדִי וְאֲנִי אָשִׁיבֶנּוּ אֵלֶיךָ:

Then Reuben said to his father, “You may kill my two sons if I do not bring him back to you. Put him in my care, and I will return him to you.”

וַיֹּאמֶר לֹא־יֵרֵד בְּנִי עִמָּכֶם כִּי־אֶחָיו מָתָה וְהוּא לְבָדוֹ נִשְׁאַר וְקַרְאָהוּ אֶסּוּל בְּדֶרֶךְ אֲשֶׁר תֵּלְכוּ־בָּהּ וְהוֹרֵדְתֶּם אֶת־שֵׁיבִיתִי בִּיגּוֹן שְׂאוּלָה:

But he said, “My son must not go down with you, for his brother is dead and he alone is left. If he meets with disaster on the journey you are taking, you will send my white head down to Sheol in grief.”

Rashi

לא ירד בני עמכם. לא קבל דבריו של ראובן, אמר בכור שוטה הוא זה, הוא אומר לקמית בני, וכי בני הם ולא בני? (בראשית רבה):

MY SON SHALL NOT GO DOWN WITH YOU — He did not accept Reuben’s offer. He said, “What a fool is this oldest son of mine! He suggests that I should kill his sons. Are they his only and not mine also?” (Genesis Rabbah 91:9)

וַיֹּאמֶר יִהְיֶה אֵלִי־יִשְׂרָאֵל אָבִיו שְׁלָחָה הַגֶּעֶר אֲתִי וְנִקְוָמָה וְנִלְכָּה וְנִחְיֶה וְלֹא נָמוּת גַּם־אֲנַחְנוּ גַּם־אַתָּה גַּם־טַפֵּנוּ:

Then Judah said to his father Israel, “Send the boy in my care, and let us be on our way, that we may live and not die—you and we and our children.

אֲנִכִּי אֶעֱרָבֵנּוּ מִיָּדִי תִבְקָשׁנוּ אִם־לֹא הִבִּיאֲתִיו אֵלֶיךָ וְהִצַּגְתִּיו לְפָנֶיךָ וְחַטָּאתִי לִּי כְלִי־חַיִּים:

I myself will be surety for him; you may hold me responsible: if I do not bring him back to you and set him before you, I shall stand guilty before you forever.

כִּי לֹא־לֹא הִתְמַהֲמַהְנוּ כִּי־עָתָה שָׁבֵנוּ וְהָ פַעַמִּים:

For we could have been there and back twice if we had not dawdled.”

וַיֹּאמֶר אֲלֵהֶם יִשְׂרָאֵל אֲבִיהֶם אִם־כֵּן אִפּוֹאֵא נָאת עֲשׂוּ קַחּוּ מִזְמֶרֶת הָאָרֶץ בְּכֻלֵּיכֶם וְהוֹרִידוּ לְאִישׁ מִנְחָה מֵעֵט צִרִי וּמֵעֵט דָּבָשׁ וְנָכָאת נָלֵט בָּטָנִים וּשְׂקָדִים:

Then their father Israel said to them, “If it must be so, do this: take some of the choice products of the land in your baggage, and carry them down as a gift for the man—some balm and some honey, gum, ladanum, pistachio nuts, and almonds.

Source 8: Judah's redemption

Bereishit, Chapter 44, verses 27-34

וַיֹּאמֶר עֲבָדְךָ אֲבִי אֵלֵינוּ אַתֶּם יְדַעְתֶּם כִּי שְׁנַיִם יָלַדְהָ לִּי אִשְׁתִּי:

Your servant my father said to us, ‘As you know, my wife bore me two sons.

וַיֵּצֵא הָאֶחָד מֵאֵתִי וְאֵלֹמֶר אֵךְ טָרַף טָרַף וְלֹא רָאִיתִיו עַד-הַקֵּה:

But one is gone from me, and I said: Alas, he was torn by a beast! And I have not seen him since.

וְלִקְחֶתְכֶם גַּם-אֶת-יָגָה מִעַם פָּנַי וְקִרְהוּ אֶסְיוֹן וְהוֹרִדְתֶּם אֶת-שִׁיבְתִּי עֲבָדְךָ בְּרָעָה שְׂאֵלָה:

If you take this one from me, too, and he meets with disaster, you will send my white head down to Sheol in sorrow.’

וְעַתָּה כִּבְאִי אֶל-עֲבָדְךָ אֲבִי וְהִנֵּנִי אִינְנִי אֶתְנִי וְנִכְשֹׁן קוֹשׁוּרָה בְּנִפְשׁוֹ:

“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—

וְהָיָה כִּרְאוֹתָיו כִּי-אֵין הַנֶּעֱרָר וְנָמַת וְהוֹרִידוּ עֲבָדֶיךָ אֶת-שִׁיבְתִּי עֲבָדְךָ אֲבִינִי בִּיגוֹן שְׂאֵלָה:

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.

כִּי עֲבָדְךָ עָרַב אֶת-הַנֶּעֱרָר מִעַם אֲבִי לֹאמֹר אִם-לֹא אָבִיאוּנִי אֵלֶיךָ וְחָטַאתִי לְאָבִי כָל-הַיָּמִים:

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.’

וְעַתָּה יֵשֶׁב-גָּאֵל עֲבָדְךָ תַּחַת הַנֶּעֱרָר עָבָד לְאֹדֹנִי וְהִנֵּנִי יַעַל עִם-אֶחָיו:

Therefore, please let your servant remain as a slave to my lord instead of the boy, and let the boy go back with his brothers.

כִּי-אֵיךְ אֶחְשָׁב אֶל-אֲבִי וְהִנֵּנִי אִינְנִי אֶתִּי פָּן אֶרְאֶה בְּרָעָה אִשָּׁר יִמָּצֵא אֶת-אָבִי:

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!”

Source 9: Judah's blessing

Bereishit, Chapter 45, verses 3-10

וַיֹּסֶף יוֹסֵף אֶל-אֶחָיו אֵיךְ הָעוֹד אָבִי חַי וְלֹא-יָגְלוּ אֶחָיו לַעֲנֹת אִתּוֹ כִּי נִבְהָלוּ מִפָּנָיו:

Joseph said to his brothers, "I am Joseph. Is my father still well?" But his brothers could not answer him, so dumbfounded were they on account of him.

וַיֹּסֶף יוֹסֵף אֶל-אֶחָיו גִּשּׁוֹנָא אֵלָּהּ נִגְשׂוּ וַיֹּאמֶר אֵלָּהּ יוֹסֵף אֶחֱיָכֶם אֲשֶׁר-מָכַרְתֶּם אֹתִי מִצְרַיִם:

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.

וַעֲתָה אֲלֵכֶם וְאֶל-יֹחֵד בְּעֵינֵיכֶם כִּי-מָכַרְתֶּם אֹתִי הִנֵּה כִּי לְמַחֲוֶה שְׁלַחְנִי אֱלֹהִים לִפְנֵיכֶם:

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.

כִּי-יְיָ שְׁנַתִּים הָרָעָב בְּהָרָב הָאָרֶץ וְעוֹד חָמֵשׁ שָׁנִים אֲשֶׁר אֵין-תְּרִישׁ וְקָצִיר:

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.

וַיִּשְׁלַחְנִי אֱלֹהִים לִפְנֵיכֶם לְשׂוֹם לָכֶם שְׂאֲרִית בְּאֶרֶץ וּלְהַחְיֹת לָכֶם לְפָלִיטָה גְדֹלָה:

God has sent me ahead of you to ensure your survival on earth, and to save your lives in an extraordinary deliverance.

וְעַתָּה לֹא-אַתֶּם שְׁלַחְתֶּם אֹתִי הִנֵּה כִּי הָאֱלֹהִים נִשְׁלַחְנִי לֵאמֹר לְפָרְעֹה וּלְאֶדֹן לְבַיְתוֹ וּמִשְׁלַבְל בְּכָל-אֶרֶץ מִצְרַיִם:

So, it was not you who sent me here, but God—who has made me a father to Pharaoh, lord of all his household, and ruler over the whole land of Egypt.

מְהֵרָה נֵעַלֹּו אֶל-אָבִי וְאָמַרְתֶּם אֵלָיו כֹּה אָמַר בְּנֵךְ יוֹסֵף שְׁמַעְנִי אֱלֹהִים לְאֶדֹן לְבַיְתֵּי מִצְרַיִם רַדָּה אֵלַי אֶל-תַּעֲקֹד:

"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.

וַיֵּשְׁבֶתָ בְּאֶרֶץ-גֹּשֶׁן וְהָיִיתָ קְרוֹב אֵלַי אֶתָּה וּבְנֶיךָ וּבְנֵי בְנֶיךָ וּצְאֻנְךָ וּבָקָרְךָ וְכָל-אֲשֶׁר-לָךְ:

You will dwell in the region of Goshen, where you will be near me—you and your children and your grandchildren, your flocks and herds, and all that is yours.