

The Puzzling Reunion of Yosef with his Brothers

Source 1: Bereishit Ch. 42

ה וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל, לְשֹׁכֵר בְּתוֹךְ הַבָּאִים : כִּי-הָיָה הָרָעָב, בְּאֶרֶץ כְּנָעַן. 5 And the sons of Israel came to buy among those that came; for the famine was in the land of Canaan.

ו וַיּוֹסֶף, הוּא הַשְּׁלִיט עַל-הָאָרֶץ--הוּא הַמְּשַׁבֵּיר, לְכָל-עַם הָאָרֶץ ; וַיָּבֹאוּ אֲחֵי יוֹסֵף, וַיִּשְׁתַּחֲווּ-לוֹ אַפַּיִם אֲרָצָה. 6 And Joseph was the governor over the land; he it was that sold to all the people of the land. And Joseph's brethren came, and bowed down to him with their faces to the earth.

It could be that Yosef had direct oversight of anyone coming from outside of Mizraim

- Was he waiting for Yaakov's sons to arrive?
- Did he know that they would come?
- Did he plan his strategy in advance, in accordance with his childhood dreams?

Source 2: Bereishit Ch. 42: 8-9

וַיֵּכֶר יוֹסֵף אֶת אָחָיו וְהֵם לֹא הִכְרָהוּ: וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֻמוֹת אֲשֶׁר חָלַם לָהֶם... And Yosef knew his brothers, but they did not know him. And Yosef remembered the dreams that he had dreamed about them...

So it seems that the memory of the dreams just came to him after the brothers arrived!

Source 3: Bereishit Ch. 37

וַיֹּאמֶר, אֲלֵיהֶם: שְׁמְעוּ-נָא, הַחֲלוֹם הַזֶּה אֲשֶׁר חָלַמְתִּי. 6 And he said unto them: 'Hear, I pray you, this dream which I have dreamed:

וְהִנֵּה אֲנִיחֵנוּ מְאָלְמִים אֲלֵמִים, בְּתוֹךְ הַשָּׂדֶה, וְהִנֵּה קָמָה אֲלֵמְתִי, וְגַם-נִצָּבָה; וְהִנֵּה תִסְבִּינָה אֲלֵמְתֵיכֶם, וְתִשְׁתַּחֲוּיֶן לְאֵלֵמְתִי. 7 for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.'

There is no mention of the number of sheaves bowing down to him; but the bowing down of the sheaves to Yosef's sheaves seem to be a playing out of the dependence that the brothers

will eventually have on Yosef. Submitting to Yosef in order to access wheat.

Source 4: Rashi

(ט) אשר חלם להם - עליהם, וידע שנתקיימו, שהרי
השתחוּו לו:

Ramban offered the same interpretation before he moved to Eretz Yisrael...

Source 5: Bereishit Ch. 43

- ג וַיֹּאמֶר אֵלָיו יְהוּדָה, לֵאמֹר: הָעֵד הָעֵד בְּנוֹ הָאִישׁ לֵאמֹר לֹא-תֵרְאוּ פָנַי, בְּלִתִּי אֲחִיכֶם אִתְּכֶם. 3 And Judah spoke unto him, saying: 'The man did earnestly forewarn us, saying: Ye shall not see my face, except your brother be with you.
- ד אִם-יִשְׁלַח מְשִׁלַּח אֶת-אֲחִינוּ, אֲתָנוּ--נֵרְדָּה, וְנִשְׁבְּרָה לָךְ אֶכֶל. 4 If thou wilt send our brother with us, we will go down and buy thee food;
- ה וְאִם-אֵינְךָ מְשִׁלַּח, לֹא נֵרְדָּ: כִּי-הָאִישׁ אָמַר אֵלֵינוּ, לֹא-תֵרְאוּ פָנַי, בְּלִתִּי אֲחִיכֶם אִתְּכֶם. 5 but if thou wilt not send him, we will not go down, for the man said unto us: Ye shall not see my face, except your brother be with you.'

What was Yosef's plan? When the brothers come a second time, together with Binyamin, such that they now number eleven, the second dream would be fulfilled – the dream of the sun and moon and eleven stars. Recall the original second dream:

Source 6: Bereishit 37:9

9 And he dreamed yet another dream, and told it to his brethren, and said: 'Behold, I have dreamed yet a dream: and, behold, the sun and the moon and eleven stars bowed down to me.'

ט וַיִּחְלֹם עוֹד חֲלוֹם אֲחֵר, וַיְסַפֵּר אֹתוֹ לְאָחָיו; וַיֹּאמֶר, הִנֵּה חֲלֹמְתִי חֲלוֹם עוֹד, וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים, מִשְׁתַּחֲוִים לִי.

Source 7: Midrash Sechel Tov – Miketz 43:15

(טו) ויקחו האנשים את המנחה הזאת ומשנה כסף לקחו בידם. שמא הוקר השער כ"ש כסף המושב: ויקומו וירדו מצרים ויעמדו לפני יוסף. כפופין כעבד לפני רבו. ויש דורשין לשם גדולה, ויעמדו לפני יוסף בעינים גבוהות, זש"ה מתן אדם ירחיב לו ולפני גדולים ינחנו (משלי יח טז):

Rav Yoel Bin Nun: But upon reaching Eretz Yisrael, Ramban suddenly confronted a great question. Having now experienced at first hand the short distance between Egypt and Eretz Yisrael, he raised a problem that had not previously occurred to him:

Source 8: Ramban

But we have to ask, after Yosef had been in Egypt for many years, and held a senior position in the household of an important Egyptian nobleman –

כי יש לתמוה אחר שעמד יוסף במצרים ימים רבים והיה פקיד ונגיד בבית שר גדול במצרים, איך לא שלח כתב אחד לאביו להודיעו

ולנחמו, כי מצרים קרוב לחברון
 כששה ימים, ואילו היה מהלך
 שנה היה ראוי להודיעו לכבוד
 אביו, ויקר פדיון נפשו ויפדנו
 ברוב ממון

how could he not have sent a note to his father, to inform him and to comfort him? **For the distance from Egypt to Chevron is [a journey of] about six days; even if it were a journey of a year,** it would have been proper for him to notify him, out of respect for his father, who would have paid a huge ransom to redeem him.

His answer to the question views Yosef's dream as a binding prophecy:

...אבל היה רואה [יוסף] כי
 השתחווית אחיו לו וגם אביו
 וכל זרעו אתו, אי אפשר להיות
 בארצם, והיה מקווה להיותו
 שם במצרים בראותו הצלחתו
 הגדולה שם, וכל שכן אחרי
 ששמע חלום פרעה שנתברר לו
 כי יבאו כולם שמה ויתקיימו כל
 חלומותיו

But [Yosef] saw that having his brothers prostrate themselves before him, along with his father and all of his descendants, could never happen while in their land. And so he awaited his arrival in Egypt, to behold his great prosperity there, and especially after he heard Pharaoh's dream, which made it clear to him that all of them would come there and all of his dreams would be fulfilled

Rav Bin Nun: At this point, Ramban changed his original commentary, **now arguing that in the first visit to Egypt, the brothers should have numbered eleven, and therefore the first dream had not yet been fulfilled until they came a second time together with Binyamin.** The second dream, which included the sun and moon and the stars, was fulfilled only when Yaakov came down to Egypt.

Ramban then adds:

ועל כן לא רצה להגיד להם אני יוסף אחיכם, ולאמר מהרו ועלו אל אבי וישלח העגלות כאשר עשה עמהם בפעם השניה, כי היה אביו בא מיד בלא ספק. ואחרי שנתקיים החלום הראשון הגיד להם לקיים החלום השני. ולולי כן היה יוסף חוטא חטא גדול לצער את אביו ולהעמידו ימים רבים בשכול ואבל על שמעון ועליו, ואף אם היה רצונו לצער את אחיו קצת איך לא יחמול על שיבת אביו, אבל את הכל עשה יפה בעתו לקיים החלומות כי ידע שיתקיימו באמת:

Therefore he did not wish to tell them, "I am Yosef, your brother," and to say, "Hurry and bring up my father," and to send wagons, as he did the second time, for his father would unquestionably have come right away. After the first dream had been fulfilled, he instructed them [so as] to fulfill the second dream. **Were this not the case, Yosef would have been guilty of a grave transgression in causing anguish to his father and bringing prolonged bereavement and mourning upon him, for Shimon and for himself. Even if his intention would have been to cause some anguish to his brothers, how could he not show compassion to his elderly father? [Evidently, then,] he did all of this in the proper time, so as to bring his dreams to realization, for he had known that they would come true. (ibid.)**

Source 9: Commentary of Abarbanel

למה התנכר יוסף לאחיו ודיבר אתם קשות, והלוא היה זה עוון פלילי, בהיותו נוקם ונוטר כנחש... ואיך אם כן, העטופים ברעב, וחוצ מארצם בדרך רחוקה, ובניהם וטפם מייחלים להם, כל שכן אביו הזקן שבע רוגז

Why did Yosef hide his identity from his brothers, and speak harshly to them? Was this not an unwarranted transgression, representing revenge and spite?... How, then, [could he treat in this way] these hungry people who had journeyed far from their country, while their children and babies were waiting for them, and especially his elderly

ומלא דאגות, איך לא חמל father, consumed with unhappiness and full of
 עליו והרבה צער על צערו worry? How could he not have compassion on
 במאסר שמעון? him, heaping additional anguish upon him by
 placing Shimon under arrest?

Source 10: Akeidat Yitzchak

**תמהני ממה שכתב הרמב"ן י"ל
 שעשה כדי שיתקיימו חלומותיו,
 כי מה תועלת לו כשיתקיימו, ואף
 כי תהיה תועלת לו, לא היה לו
 לחטוא נגד אביו; והחלומות –
 הנותן חלומות יגיש פתרונם! גם
 שתיראה סכלות עצומה שישתדל
 האדם לקיים חלומותיו, שהרי הם
 דברים אשר ייעשו שלא מדעת
 בעלים!**

I wonder at Ramban's suggestion that [Yosef] acted in order to bring about the realization of his dreams. For of what benefit would it be to him if they were realized? And even if there was some benefit to him, he should not have sinned towards his father. As for the dreams, He Who gives dreams provides for their interpretation! It seems greatly foolish for a person to try to bring his dreams to realization, for they are things that happen without the subject's conscious choice!

Why did Yosef not reveal his identity after hearing his brothers' regret?

The alternative interpretation proposed by Abravanel and the Ba'al Ha-Akeida suggests that Yosef's strategy was aimed at ascertaining whether his brothers had repented. If they had not undergone a profound and thorough process of *teshuva*, Yosef would not be able to reveal his identity without reopening the old wound in Yaakov's household.

Source 11: Bereishit Ch. 42

- טז** שְׁלַחוּ מִכֶּם אֶחָד, וַיִּקַּח אֶת-
אָחִיכֶם, וְאֶתֶם הָאֲסוּרוֹ, וַיִּבְחֲנוּ
דְּבָרֵיכֶם הָאֲמֹת אִתְּכֶם; וְאִם-לֹא--
חַי פְּרַעֲה, כִּי מְרַגְלִים אַתֶּם.
- יז** וַיֹּאסֹף אֹתָם אֶל-מִשְׁמָר, שְׁלֹשֶׁת
יָמִים.
- יח** וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בְּיוֹם
הַשְּׁלִישִׁי, זֹאת עֲשׂוּ וְחָיו; אֶת-
הָאֱלֹהִים, אֲנִי יָרָא.
- יט** אִם-כֹּנִים אַתֶּם--אָחִיכֶם אֶחָד,
יֵאָסֶר בְּבֵית מִשְׁמָרְכֶם; וְאֶתֶם לָכוּ
הִבִּיאוּ, שֶׁבֶר רַעְבּוֹן בְּתֵיכֶם.
- כ** וְאֶת-אָחִיכֶם הַקָּטָן תִּבְיֹאוּ אֵלַי,
וַיֵּאמְרוּ דְּבָרֵיכֶם וְלֹא תָמוּתוּ;
וַיַּעֲשׂוּ-כֵן.
- כא** וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו, אָבֵל
אֲשָׁמִים אֲנַחְנוּ עַל-אָחִינוּ, אֲשֶׁר
רָאִינוּ צָרָת נַפְשׁוֹ בְּהִתְחַנְּנוֹ אֵלֵינוּ,
וְלֹא שָׁמַעְנוּ; עַל-כֵּן בָּאָה אֵלֵינוּ,
הַצָּרָה הַזֹּאת.
- כב** וַיַּעַן רְאוּבֵן אֶתֶם לֵאמֹר, הֲלוֹא
אָמַרְתִּי אֵלֵיכֶם לֵאמֹר אַל-תַּחַטְּאוּ
בְּיֶלֶד--וְלֹא שָׁמַעְתֶּם; וְגַם-דָּמוֹ,
הִנֵּה נֹדֵרֵשׁ.
- 16** Send one of you, and let him fetch your
brother, and ye shall be bound, that your
words may be proved, whether there be
truth in you; or else, as Pharaoh liveth,
surely ye are spies.'
- 17** And he put them all together into ward
three days.
- 18** And Joseph said unto them the third
day. 'This do, and live; for I fear God:
if ye be upright men, let one of your
brethren be bound in your prison-house;
but go ye, carry corn for the famine of your
houses;
- 20** and bring your youngest brother unto
me; so shall your words be verified, and ye
shall not die.' And they did so.
- 21** And they said one to another: 'We
are verily guilty concerning our
brother, in that we saw the distress of
his soul, when he besought us, and we
would not hear; therefore is this
distress come upon us.'
- 22** And Reuben answered them, saying:
'Spoke I not unto you, saying: Do not sin
against the child; and ye would not
hear? therefore also, behold, his blood
is required.'

23 And they knew not that Joseph understood them; for the interpreter was between them.

כג וְהֵם לֹא יָדְעוּ, כִּי שָׁמַע יוֹסֵף: כִּי הַמְּלִיץ, בֵּינָתָם.

24 And he turned himself about from them, and wept; and he returned to them, and spoke to them, and took Simeon from among them, and bound him before their eyes.

כד וַיִּסַּב מֵעֲלֵיהֶם, וַיִּבְדֵּ; וַיָּשָׁב אֲלֵהֶם, וַיֵּדְבֵר אֲלֵהֶם, וַיִּקַּח מֵאֲתָם אֶת-שִׁמְעוֹן, וַיֹּאסֶר אֹתוֹ לְעֵינֵיהֶם.

Source 12: Echoes of Ch. 37- Yosef arrives in Dotan:

19 And they said one to another: 'Behold, this dreamer cometh.

יט וַיֹּאמְרוּ, אִישׁ אֶל-אָחִיו: הִנֵּה, בָּעַל הַחֲלָמוֹת הַלְּזָה--בָּא.

20 Come now therefore, and let us slay him, and cast him into one of the pits, and we will say: An evil beast hath devoured him; and we shall see what will become of his dreams.'

כ וַעֲתָה לְכוּ וְנַהַרְגֵהוּ, וְנַשְׁלִכֵהוּ בְּאֶחָד הַבְּרוֹת, וְאָמַרְנוּ, חַיָּה רָעָה אֲכָלָתָהוּ; וְנִרְאָה, מָה-יְהִיו חֲלָמָתָיו.

21 And Reuben heard it, and delivered him out of their hand; and said: 'Let us not take his life.'

כא וַיִּשְׁמַע רְאוּבֵן, וַיַּצִּלְהוּ מִיָּדָם; וַיֹּאמֶר, לֹא נִכְנֹו נַפְשׁ.

22 And Reuben said unto them: 'Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him'--that he might deliver him out of their hand, to restore him to his father.

כב וַיֹּאמֶר אֲלֵהֶם רְאוּבֵן, אַל-תִּשְׁפְּכוּ-דָם--הַשְׁלִיכוּ אֹתוֹ אֶל-הַבּוֹר הַזֶּה אֲשֶׁר בְּמִדְבָּר, וְיָד אַל-תִּשְׁלְחוּ-בּוֹ: לְמַעַן, הֲצִיל אֹתוֹ מִיָּדָם, לְהָשִׁיבוֹ, אֶל-אָבִיו.

23 And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph of his coat, the coat of many colours that was on him;

כג וַיְהִי, כַּאֲשֶׁר-בָּא יוֹסֵף אֶל-אָחָיו; וַיִּפְשְׁטוּ אֶת-יוֹסֵף אֶת-כְּתֹנֶתוֹ, אֶת-כְּתֹנֶת הַפָּסִיס אֲשֶׁר עָלָיו.

24 and they took him, and cast him into the pit--and the pit was empty, there was no water in it.

כד וַיִּקְחֵהוּ--וַיִּשְׁלְכוּ אֹתוֹ, הַבְּרָה; וַהַבּוֹר רֵק, אֵין בּוֹ מַיִם.

Back to our current story....

Source 13a) Bereishit 42:24

כַּד וַיִּסַּב מֵעֲלֵיהֶם, וַיִּבֶךְ; וַיָּשָׁב 24 And he turned himself about from
 אֲלֵהֶם, וַיְדַבֵּר אֲלֵהֶם, וַיִּקַּח them, and wept; and he returned to
 מֵאֲתָם אֶת-שְׁמֵעוֹן, וַיֹּאסֶר אֹתוֹ them, and spoke to them, and took
 לְעֵינֵיהֶם. Simeon from among them, and bound
 him before their eyes.

Source 13b) Rashi

את שמעון - הוא השליכו לבור, הוא שאמר ללוי (לעיל לו יט) הנה בעל
 החלומות הלזה בא.

13c) Midrash Sechel Tov on Bereishit 37

ויאמרו איש אל אחיו. שמעון אומר ללוי תחילה שהיו אחים כלי חמס,
 וכולם הסכימו להם, לכך כתיב ויאמרו:

13d) Targum Yonatan on Bereishit 37

ויאמרו שמעון ולוי דהוו אחין בעיטתא גבר לאחוי הא מרי חלמיה דיכי
אתי:

But, according to Abarbanel and Akeidat Yitzchak, Why did Yosef continue to hide his identity from his brothers, and why was no message sent to his father?

Source 14: Abarbanel:

הנה עם כל הניסיון שעשה יוסף לאחיו בעלילת המרגלים עוד נשאר ספק בליבו, האם היה להם אהבה עם בנימין, או אם היו עדיין שונאים את בני רחל אמו, ולכן רצה להביא את בנימין בפרט בניסיון הגביע, לראות אם ישתדלו להצילו ... ויהיו בעיני יוסף בעלי תשובה גמורים, ויתוודע אליהם, וייטיב עמם כמו שעשה

Despite the whole test to which Yosef had subjected his brothers through the accusation of spying, there still remained a question in his mind as to whether they felt love towards Binyamin, or whether they still hated the sons of Rachel, his mother. Therefore, he wanted to subject Binyamin specifically to the test of the goblet, to see whether they would exert themselves to save him... and Yosef would then consider them complete *ba'alei teshuva* (penitents), and he would make himself known to them and treat them well – as indeed he did.

What do you think of this explanation for Yosef's continued approach to his brothers?

Rav Bin Nun: Had Yosef wept and reunited with his brothers when they arrived with Binyamin, the story would have been quite simple. Both dreams had now been fulfilled, Yosef had heard his brothers' regret, he had set his eyes upon Binyamin, and the time would now have come to set aside his disguise and show his brothers that the ruler of Egypt was in fact the long-lost Yosef. This would have been the time to explain how the money had been returned to their sacks and how it was that he had been able to seat them at the meal in the proper order of their ages, to recount all that had happened to him during the intervening years, and also to hear what had happened to them.

But when the brothers present Binyamin, this is what happens:

Source 15: Bereishit Ch. 43

כט וַיִּשָּׂא עֵינָיו, וַיֵּרָא אֶת-בְּנֵימִין אָחִיו בֶּן-אִמּוֹ, וַיֹּאמֶר הֲזֶה אַחִיכֶם הַקָּטָן, אֲשֶׁר אָמַרְתֶּם אֵלַי; וַיֹּאמֶר, אֱלֹהִים יַחְנֹד בְּנִי. **29** And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said: 'Is this your youngest brother of whom ye spoke unto me?' And he said: 'God be gracious unto thee, my son.'

ל וַיַּמְהֵר יוֹסֵף, כִּי-נִכְמְרוּ רַחֲמָיו אֶל-אָחִיו, וַיִּבְקֶשׁ, לִבְכוֹת; וַיֵּבֶא הַחֲדָרָה, וַיִּבְדֹּךְ שָׁמָּה. **30** And Joseph made haste; for his heart yearned toward his brother; and he sought where to weep; and he entered into his chamber, and wept there.

It seems that the second dream is fulfilled...

כח וַיֹּאמְרוּ, שְׁלוֹם לְעַבְדְּךָ לְאֲבִינוּ--עוֹדֵנּוּ חַי; וַיִּקְדּוּ, וַיִּשְׁתַּחוּ (וַיִּשְׁתַּחֲוּ). **28** And they said: 'Thy servant our father is well, he is yet alive.' And they bowed the head, and made obeisance.

Yosef then carries out the scheme with the goblet (which he places in Binyamin's sack)

Rav Bin Nun proposes that Yosef meant to keep Binyamin in Egypt and to disclose his identity to him alone. From what Binyamin would tell him, he would learn how matters stood between the sons of Leah and the sons of Rachel, and whether he could, at some future time, re-establish contact with his father.

Source 16: Yehuda's speech in Vayigash Bereishit 44

יט אֲדֹנָי שְׁאַל, אֶת-עֲבָדָיו
לֵאמֹר: הֲיֵשׁ-לָכֶם אָב, אוֹ-
אָח.

19 My lord asked his servants, saying:
Have ye a father, or a brother?

כ וַנֹּאמֶר, אֶל-אֲדֹנָי, יֵשׁ-לָנוּ
אָב זָקֵן, וְיֶלֶד זָקִינִים קָטָן;
וְאָחִיו מֵת, וְיִתְרָהּ הוּא לְבֶדּוֹ
לְאִמּוֹ וְאָבִיו אֲהָבּוֹ.

20 And we said unto 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 loveth him.

כז וַיֹּאמֶר עֲבָדְךָ אָבִי,
אֵלֵינוּ: אַתֶּם יֹדְעֵתֶם, כִּי שְׁנַיִם
יָלַדָה-לִּי אִשְׁתִּי.

27 And thy servant my father said unto
us: Ye know that my wife bore me two
sons;

כח וַיֵּצֵא הָאֶחָד, מֵאִתִּי,
וַאֲמַר, אֶף טָרַף טָרַף; וְלֹא
רָאִיתִיו, עַד-הַנֶּה.

28 and the one went out from me, and I
said: Surely he is torn in pieces; and I
have not seen him since;

Reality check: WE know what happened, but Yosef not: This is the first time that Yosef has heard that his father believed that he was dead, mauled by a wild animal! Yosef had not known that his brothers slaughtered a wild goat and dipped his coat in its blood, so as to deceive their father. All he knows is that his beloved father sent him to where his brothers were shepherding, and when he reached them, they stripped him of his coat and threw him into a pit, following which he was sold and taken to Egypt.

Rav Bin Nun: For many long years, Yosef has been asking himself: Where is my father? Where are my brothers? How is it that no one has come looking for me all these years? Yosef has lived under the misunderstanding that he was sent away from his father's house (like Hagar and her son, and like the sons of Ketura) – either because the sons of Leah seized dominance, or because of a Divine command, as in the case of Hagar.

An answer to Ramban as to why Yosef never sent messengers to his father?

Source 17: Bereishit 45:8

ח וַעֲתָה, לֹא-אַתֶּם שְׁלַחְתֶּם אֹתִי הֵנָּה, כִּי, הָאֱלֹהִים; וַיְשִׁימֵנִי לְאָב לְפָרְעָה, וְלֹאֲדוֹן לְכָל-בֵּיתוֹ, וּמִשָּׁל, בְּכָל-אֶרֶץ מִצְרָיִם. 8 So now it was not you that sent me hither, but God; and He hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt.

Source 18: Bereishit 50:20

כ וְאַתֶּם, חָשַׁבְתֶּם עָלַי רָעָה; אֱלֹהִים, חָשְׁבָה לְטוֹבָה, לְמַעַן עֲשֶׂה כִּיּוֹם הַזֶּה, לְהַחֲיִית עַם-רַב. 20 And as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive.

Source 19: Bereishit Ch. 44

ל וַעֲתָה, כְּבָאִי אֶל-עַבְדְּךָ אָבִי, וְהִנֵּעַר, אֵינָנוּ אֲתָנוּ; וְנִפְשׁוֹ, קָשׁוּרָה בְּנַפְשׁוֹ. 30 Now therefore when I come to thy servant my father, and the lad is not with us; seeing that his soul is bound up with the lad's soul;

Source 20:

Following Yehuda's speech: Bereishit Ch. 45

א וְלֹא-יָכַל יוֹסֵף לְהִתְאַפֵּק, לְכָל הַנִּצָּבִים עָלָיו, וַיִּקְרָא, הוֹצִיאוּ כָל-אִישׁ מֵעָלַי; וְלֹא-עָמַד אִישׁ אִתּוֹ, בְּהִתְנַדֵּעַ יוֹסֵף אֶל-אֶחָיו. 1 Then Joseph could not refrain himself before all them that stood by him; and he cried: 'Cause every man to go out from me.' And there stood

no man with him, while Joseph made himself known unto his brethren.

2 And he wept aloud; and the Egyptians heard, and the house of Pharaoh heard.

Maybe this can give new meaning to Yosef's apparently unnecessary question:

3 And Joseph said unto his brethren: 'I am Joseph; doth my father yet live?' And his brethren could not answer him; for they were affrighted at his presence.