

Genesis 46:31

Authorized King James Version (KJV)

And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me;

Analysis

And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and ... This passage is part of the Joseph narrative, a masterfully crafted account demonstrating God's sovereign providence working through human choices and circumstances to accomplish His redemptive purposes. The Joseph cycle shows how God transforms evil intentions into instruments of salvation.

Central themes include divine providence orchestrating events toward redemptive ends, the testing and refinement of character through suffering and success, forgiveness overcoming betrayal and injustice, and the preservation of God's covenant people through famine. Joseph's rise from slavery to second-in-command of Egypt illustrates how God exalts the humble and uses seeming disasters for ultimate good.

Theologically, these chapters reveal:

1. God's meticulous sovereignty over all events, even evil human actions
2. suffering as preparation for future service rather than punishment
3. forgiveness as reflecting divine character and enabling reconciliation
4. God's covenant faithfulness across generations ensuring the survival and blessing of His people

5. how present suffering gains meaning when viewed from the perspective of God's larger purposes.

Joseph's words "you meant evil against me, but God meant it for good" (50:20) epitomize biblical theodicy and providence.

Historical Context

The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

Related Passages

1 Corinthians 13:4 — Characteristics of love

John 15:13 — Greatest form of love

Study Questions

1. How does this verse contribute to the biblical doctrine of creation, fall, or redemption?
2. How does this passage challenge modern cultural assumptions about identity, purpose, or morality?
3. In what ways does this narrative foreshadow or typify aspects of Christ's redemptive work?

Interlinear Text

וְאָמַרְהָ	יֹסֵף	אֶל	אֲנִי	וְאֶל	וּבֵית	אָבִי
and say	And Joseph	H413	unto him My brethren	H413	house	and my father's
H559	H3130		H251		H1004	H1
אֶעֱלֶה	וְאֶגִּידָהּ	לְפָרֹעַ	וְאָמַרְהָ	אֶל־יֹ	אֲנִי	
I will go up	and shew	Pharaoh	and say	H413	unto him My brethren	
H5927	H5046	H6547	H559		H251	
וּבֵית	אָבִי	אֲשֶׁר	בְּאֶרֶץ	כְּנָעַן	בָּאוּ	
house	and my father's	H834	which were in the land	of Canaan	are come	
H1004	H1		H776	H3667	H935	
אֵלַי:						
H413						

From KJV Study • kjvstudy.org