

Genesis 41:38 Joseph Made Viceroy Over Egypt

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Introduction

Tzur Yisrael Triennial Parasha [43](#): *Hanimtza* / Can We Find? Haftorah Isa 11:2-9; Act 7:1-19

Gen 41:38 Joseph Made Viceroy Over Egypt ^{Verses 41:1-38 to 42:17}

Pharaoh elevates Yoseph

[38](#) And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God^a is? [39](#) And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: [40](#) Thou shalt be over my house, and according unto thy word shall all my people be ruled ([פֶּשֶׁר](#) ^{yish· Shak}): ^b only in the throne will I be greater than thou. [41](#) And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.^c [42](#) And Pharaoh took off his ring ([טַבַּתוֹ](#) ^{tab· ba'· To}) ^d from his

^a The *Ruach Hakodesh* occurs before Acts 2

^b NG says literally this says “you will be over my house and on your mouth will all my people kiss”.

^c I would argue that you don't really want to be first in charge, because that would be in contrast to "to be in the world but not of the world". If our desire is to be the first in charge then you're slipping from being merely in the world to being the essence of the world, and that's not our mission.

I have a thesis that if we own any property (things put in trust are things we don't own) then we are arguably of the world and we can't judge the world because we have a vested interest in the outcome as a result of personal ownership.

NG points out that there is a pattern that the Israelites are never first in command.

^d is the ring a signet ring *tabbath* ^{H2885} so that Joseph can buy the wheat using Pharaoh's credit? contrast this to Judah's signet *chotaam* ^{H2368}

hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; ⁴³ And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. ⁴⁴ And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. ⁴⁵ And Pharaoh called Joseph's name *Zaphnathpaaneah*; (צִפְנַתְּ tza· fe· Nat פַּעֲנַח pa· ne· aCh)^e and he gave him to wife Asenath the daughter of Potipherah (פְּרִיעֵ Fe· ra')^f priest of On. And Joseph went out over all the land of Egypt.

The seven years of plenty.

⁴⁶ And Joseph was thirty years old ^g when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. ⁴⁷ And in the seven plenteous years the earth brought forth by handfuls. ⁴⁸ And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. ⁴⁹ And Joseph gathered corn (בָּרֶ bar)^h as the sand of the sea, very much, until he left numbering; for it was without number.

He begets children.

⁵⁰ And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him. ⁵¹ And Joseph called the name of the firstborn Manasseh: (מְנַשֶּׁה me· nash· Sheh) For God, said he, hath made me forget (נִשְׁכַּחְתִּי nash· Sha· ni)ⁱ all my toil, and all my father's house. ⁵² And the name of the second called he Ephraim: (אֶפְרַיִם ef· Ra· yim) For God hath caused me to be fruitful (הִפְרִינִי hif· Ra· ni) in the land of my affliction (עֲנִיָּי a· ne· Yi).

The famine begins.

⁵³ And the seven years of plenteousness, that was in the land of Egypt, were ended. ⁵⁴ And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. ⁵⁵ And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and

^e Uri Harel says that *Zaphnath-paaneah* means “the one who can interpret the code”. ISBE says it means: “the one who furnishes the nourishment of life”; Monte Judah says it means “the bread man of life” similar to Y'shua who was the bread of life.

Is Zaphnathpaaneah all caps for Yoseph? If this is a “Pharaoh that knows Joseph”, then this priest could be more in alignment with YHVH.

^f Potipherah ^{H6319} KJC 3: Gen 41:45, Gen 41:50, Gen 46:20

^g Same age as Yeshua Luk 3:23 “And Yeshua himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,”

^h *Bar Edenics* → Barley?

ⁱ Strong's # **H5382**. Wordstudy: The name means “cause to forget” and was given by Joseph because Manasseh's birth helped Joseph forget his family and hard times. Uri Harel & Danni Bengigi says the word means forgive i.e. he forgave his brothers.

Pharaoh said unto all the Egyptians, Go unto Joseph; ^j what he saith to you, do. ⁵⁶ And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. ⁵⁷ And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

Jacob sends his ten sons to buy grain in Egypt.

^{42:1} Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? ^k ² And he said, Behold, I have heard that there is corn (שֶׁבֶר She·ver) in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. ³ And Joseph's ten brethren went down to buy (לְשֹׁבֵר lish·Bor) corn (בָּר bar) ¹ in Egypt. ⁴ But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. ⁵ And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. ⁶ And Joseph was the governor over the land, and he it was that sold to all the people of the land: ^m and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. ⁷ And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. ⁸ And Joseph knew his brethren, but they knew not him. ⁿ ⁹ And Joseph אֶת remembered the dreams^o which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

Gen 42:9 HSB5

אֶשֶׁר ha·cha·lo·Mot, the dreams הַחֲלֻמוֹת et' אֶת yo·Sef, And Joseph יוֹסֵף vai·yiz·Kor remembered וַיִּזְכֹּר
 אֱלֹהִים vai·Yo·mer of them and said וַיֹּאמֶר ;la·Hem לָהֶם cha·Lam which he dreamed חָלֵם a·Sher which
 אֶת־ lir·'ot to see לְרִאֲוֹת at·Tem, you' אֶתְּם me·rag·ge·Lim unto them Ye [are] spies מְרַגְּלִים a·le·Hem to
 לְרִאֲוֹת ba·Tem. ye are come : בְּאֶתְּם ha·'A·retz of the land הָאָרֶץ er·Vat the nakedness' עֶרְוַת -et'

¹⁰ And they said unto him, Nay, my lord, but to buy food are thy servants come. ¹¹ We are all one man's sons; we are true men, thy servants are no spies. ¹² And he said unto them, Nay, but to see the nakedness of the land ye are come. ¹³ And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. ¹⁴ And Joseph said unto them, That is it

^j Pharaoh is saying “I don't have subject matter jurisdiction”. Don't go to me, go to Joseph/Y'shua has the bread of Life. Why are you who are Israel, a Kingdom of Priests, going to Pharaoh/Caesar/SSA for your sustenance?

^k How come Jacob doesn't have bread i.e. Torah? Maybe he does, but his children that are with them do not.

^l to buy ^{H7666} corn ^{H1250}, see Gen 41:49 and Gen 42:2.

^m All who want the bread of life, have to go through Yoseph/Meshiach.

ⁿ this reminds me (in reverse), of Yeshua saying to those who said did we not say in your name Lord, Lord and Y'shua said I don't know you.

^o The standalone Aleph Tav is between Joseph and his dream.

that I spake unto you, saying, Ye are spies: ¹⁵ Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

They are imprisoned by Joseph as spies.

¹⁶ Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies. ¹⁷ And he put them all together into ward three days.

e-Sword Notes

Gen 41:51

I thought it was related to manna (man)

H5382 nasah

A verb meaning to forget. It means to not call to mind or to not let something dominate one's thinking (Gen 41:51). It is used of God's forgetting and forgiving, not choosing to count sin against a person (Job 11:6). It indicates God's causing an ostrich to forget, to not have wisdom at hand (Job 39:17). It is negated when it speaks of God's forgetting His people (Isa 44:21); but it is affirmed when He temporarily rejects them (Jer 23:39). It is negated to indicate that a person can no longer remember happiness because of present calamities (Lam 3:17).

KJC Occurrences: 6

- forget, 2 Gen 41:51, Jer 23:39
- deprived, 1 Job 39:17
- exacteth, 1 Job 11:6
- forgat, 1 Lam 3:17
- forgotten, 1 Isa 44:21

Did he really forget his father's house? This doesn't make sense. The Hebrew practice is to name a child that happened to that child or is about that child. The logic here is that every time I see my first born son I wanted to be reminded to forget something.

Ephraim describes the blessing, but to get to the blessing he had to symbolically make a sacrifice i.e. the meaning and naming of his first born son Manasseh. To forgive and forget is to do a quit claim on the property i.e. sacrifice.

42:13

"the sons of one man" was also said two verses earlier (Gen 42:11).

"...oneH259 echad is notH369 eh'nehnu"

The exact term is used in Gen 5:24 . And Enoch walked with Elohim and he was not; for Elohim took him.
42:16

To fulfill the dream, all eleven sheafs of the brother must bow down.

RO is stating that the argument of the brothers that there not spies is because they are from one family.

Isaiah 11:2-9 – The Root of Jesse

The peaceable kingdom of the Branch out of the root of Jesse

¹ And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: ² And the spirit of YHVH shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of YHVH; ³ And shall make him of quick understanding in the fear of YHVH: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: ⁴ But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked. ⁵ And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. ⁶ The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. ⁷ And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. ⁸ And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. ⁹ They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of YHVH, as the waters cover the sea.

Luke 9:46-48

⁴⁶ Then there arose a reasoning among them, which of them should be greatest. ⁴⁷ And Jesus, perceiving the thought of their heart, took a child, and set him by him, ⁴⁸ And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.