

Genesis 46:28-47:31 Joseph Meets Jacob

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Introduction

Tzur Yisrael Triennial Parasha [47](#) (#11.2): *Yehudah Shalach* / (He Sent Judah 11-2, note ^A)

Genesis 46 & 47 ^{Verses 46:28 - 47:31}

Joseph meets Jacob.

²⁸ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. ²⁹ And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; ^B and he fell on his neck, and wept on his neck a good while. ³⁰ And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. ^C

He instructs his brothers how to answer Pharaoh.

³¹ And Joseph said unto his brethren, and unto his father's house, I will go up, and show Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; ³² And the men (**וְהַאֲנָשִׁים** ^{ve-ha-a-na-Shim}) are shepherds (**רֹעִי** ^{Ro·ei}), for their trade hath been to feed cattle; and they have brought their flocks (**צֹאן** ^{Tzon}), and their herds (**וּבְקָרָם** ^{u·ve·ka·Ram}), and all that they have. ^D

³³ And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? (**מַעֲשֵׂיכֶם** ^{ma·a·sei·Chem}) ³⁴ That ye shall say, Thy servants' trade hath been about cattle from our youth even until now,

^A Ahavta <http://www.ahavta.org/Commentary%20Y-1/Y1-43.htm>

^B Joseph appeared before his father at the age of forty. Forty relates to a period of probation, trial, and chastisement (not judgment). Forty also relates to enlarged dominion, renewal, an extended rule, and to follow.

^C Israel/Jacob would live another 17 years (17=victory). See what Simeon say's in Luk 2:29-30...

Luk 2:29-30 ²⁹ Lord, now lettest thou thy servant depart in peace, according to thy word: ³⁰ For mine eyes have seen thy salvation,

^D Israel is not like cattle, but like sheep who need a shepard.

both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd (רֹעִה ^{Ro· eh} צֹאן ^{Tzon}) is an abomination (תּוֹעֵבָת ^{to· a· Vat}) unto the Egyptians.

Gen 47 - Jacob to Goshen; Israelites Multiply; Joseph and the Famine

Joseph presents his father, and five of his brothers before Pharaoh.

47:1 Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. ² And he took some of his brethren, even five ⁵ men, and presented them unto Pharaoh. ³ And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. ⁴ They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. ⁵ And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: ⁶ The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

Jacob blessed Pharaoh

⁷ And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed (וַיְבָרֵךְ ^{vay· Va· rech}) Pharaoh. ⁸ And Pharaoh said unto Jacob, How old art thou? ⁹ And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: ¹³⁰ few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. ¹⁰ And Jacob blessed Pharaoh, and went out from before Pharaoh. ^E

Joseph gives them habitation in Rameses and maintenance.

¹¹ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, ^F as Pharaoh had commanded. ¹² And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

^E Pharaoh doesn't bless Jacob, but the other way around (see also Gen 47:7). I think it's right to say that the blessing is the superior and the blessed is the inferior. Because of the context, maybe the Pharaoh is respecting his age (not to mention of course that he is the father of the great Joseph).

Baruch compared to Asher.

Psa 32:1-2 KJV ¹ *A Psalm of David, Maschil.* Blessed (אֲשֶׁרִי ^{ash·Rei}) is he whose transgression is forgiven, whose sin is covered. ² Blessed (אֲשֶׁרִי ^{ash·Rei}) is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

^F BDB: Raamses or Rameses = “child of the sun”

Gen 47:13-25 – Joseph and the Famine ^G

He gets the Egyptian's money;

¹³ And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. ¹⁴ And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. ¹⁵ And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

their cattle;

¹⁶ And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

ve-'et-te-Nah and I וְאֶתְנָהּ mik-nei-Chem, your cattle מְקִנִּיכֶם ha-Vu Give הָבוּ yo-Sef And Joseph יוֹסֵף vai-Yo-mer said וַיֹּאמֶר
Ka-sef. if money כֶּסֶף a-Fes fail' אֶפֶס im- since אִם be-mik-nei-Chem; you for your cattle בְּמִקְנֵיכֶם la-Chem לָכֶם will give

¹⁷ And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

and their lands, except the priests', to Pharaoh.

¹⁸ When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: ¹⁹ Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate. ²⁰ And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.^H

²¹ And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof. ²² Only the land of the priests bought he not;^I for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

He restores the land for a fifth.

²³ Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. ²⁴ And it shall come to pass in the increase, that ye shall give the fifth

^G See Gen-47-13-25-Joseph-and-the-Famine, article #361.

Executive Order 6102 Source: https://en.wikipedia.org/wiki/Executive_Order_6102

Executive Order 6102 is a United States presidential executive order signed on April 5, 1933, by President Franklin D. Roosevelt "forbidding the Hoarding of gold coin, gold bullion, and gold certificates within the continental United States". The effect of the order, in conjunction with the statute under which it was issued, was to criminalize the possession of monetary gold by any individual, partnership, association or corporation.

^H this implies that the land wasn't Pharaoh's to begin with. When he "took" the land see Gen 41:34 he bought it not stole it.

^I Later on in the Torah, the Levites do not own land (except for the suburbs). Are the Egyptian priest class the trustees?

^{5th} part unto Pharaoh, and four ⁴ parts shall be your own,^J for seed of the field, and for your food, and for them of your households, and for food for your little ones. ²⁵ And they said, Thou hast saved our lives:^K let us find grace in the sight of my lord, and we will be Pharaoh's servants.

²⁶ And Joseph made it a law (לחֹק^{le·Chok}) over the land of Egypt unto this day, that Pharaoh should have the fifth part ^{5th}, except ^L the land of the priests only, which became not Pharaoh's.^M ²⁷ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. ^N

Jacob's age.

²⁸ And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years ¹⁴⁷.

He swears Joseph to bury him with his fathers.

²⁹ And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh (יָרְכֵי^{ye·re·Chi}),^O and deal kindly and

^J A 20% income tax. "your little ones" they are yours in that you have equity over them because you are their gaurdian and have benefical use from them but you do not posses their title. In contrast, the sons of Jacob pay half or a tithe (10%).

Gen 28:22 KJV And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Parens-Patriae-Parents-of-the-Nation, article #???

Public-Policy article #???, references https://en.wikipedia.org/wiki/Public_policy_doctrine (& it in turn) is referenced by https://en.wikipedia.org/wiki/Parens_patriae

^K Who are the people of Egypt asking for salvation from, Yoseph or Pharaoh? Yoseph is a type of Messiah who can bring y'shuati i.e. the salvation of YHVH.

^L As Americans who embrace their American Birthright, we need to seek deligently for religious exemptions from statutes that define public policy. This defensive approach can be achieved through **SHRB&C** (Strongly Held Religious Beliefs and Convictions).

birthright, American : Rights that emanate from CGUR which is predicated on the rights from the Creator as is described in the Declarations of Independences. If CGUR are articulated in Torah, and these rights are only given to Israel, then ones American birthright ultimately traces back to their Israelite birthright.

birthright, Israel: Rights which are given to Israel and are defined in the Torah.

CGUR: Acronym for Creator Given Unalienable Rights. "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights."

^M The pattern of priests as they related to the state is being defined. Isarel, a Kingdom of priests, possess a legal status such that they are not subject to the income tax of the state (be it Egypt, United States etc.). This is describing the term sovereignty which is dependent on said sovereigns to exercise pure religion. See also The-Temple-Tax-Mat-17-24-to-27, article #???

sovereign: Bouvier's ¹ A chief ruler with supreme power; one possessing sovereignty. (q. v.) It is also applied to a king or other magistrate with limited powers. ² In the United States the sovereignty resides in the body of the people. ^{Vide Rutherf. Inst. 282}

Religion, Pure: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jam 1:27, see also Deu 26:12-13, Psa 82:3-4; Pro 31:9, Isa 1:16-18, Jer 22:3, Jer 22:15-16, Zec 7:9-10

This is the attributes of welfare. A priest of Torah has a duty and responsibility to do pure religion i.e. to look out for the welfare of those in his sphere of influence (jurisdiction). Delegating this duty to someone else is to shirk this responsibility and is the definition for public welfare.

^N The were blessed as priests. This is so if the keep his commandments (Lev 26:3-13, see Shomer-Habrit, article #2).

I Kings 2:1-4 – David's Charge to Solomon; David's Death

¹ Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, ² I go the way of all the earth: be thou strong therefore, and show thyself a man; ³ And keep the charge of YHVH thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: ⁴ That YHVH may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

Deu 6:4-8 HSB5

Yah-weh | יְהוָה e-lo-Hei-nu our God' אֱלֹהֵינוּ Yah-weh The LORD יְהוָה Yis-ra'El; O Israel יִשְׂרָאֵל she-Ma' Hear שְׁמַע ⁴
e-lo-Hei-cha; thy' אֱלֹהֶיךָ Yah-weh the LORD יְהוָה et' אֵת ve-'A-hav-ta, And thou shalt love' וְאָהַבְתָּ e-Chad [is] one ⁵ ' אֶחָד LORD
וּבְכָל-נַפְשֶׁךָ and with all thy soul וּבְכָל-לִבְבְּךָ with all thine heart לְבָבְךָ be-chol all בְּכָל- God
הָאֵלֶּה had-de-va-Rim And these words הַדְּבָרִים ve-ha-Yu become וְהָיוּ me-'o-De-cha. and with all thy might ⁶ : מְאֹדָּהּ u-ve-Chol all
עַל-הַיּוֹם hai-Yom thee this day הַיּוֹם me-tzav-ve-Cha which I command מִצִּוְיָהּ אֲנִכִּי a-Sher which' אֲשֶׁר ha-'El-leh, These
le-va-Nei-cha, unto thy לְבִנְיָךָ ve-shin-nan-Tam And thou shalt teach them diligently וְשִׁנַּנְתָּם le-va-Ve-cha. shall be in thine heart ⁷ לְבָבְךָ upon
be-vei-Te-cha in thine בְּבֵיתְךָ be-shiv-te-Cha of them when thou sittest בְּשִׁבְתְּךָ ;Bam בָּם ve-dib-bar-Ta and shalt talk וְדַבַּרְתָּ children
וּבְקוֹמְךָ u-ve-sha-che-be-Cha and when thou liest down וּבְשֹׁכְבְּךָ vad-De-rech, by the way בְּדַרְךָ u-ve-lech-te-Cha walk וּבְלַקְחְךָ house
יָדְךָ al- on' על- le-'ot them for a sign לְאוֹת u-ke-shar-Tam And thou shalt bind וּקְשַׁרְתָּם u-ve-ku-Me-cha. and when thou risest up ⁸
עֵינֶיךָ : bein among בֵּין le-to-ta-Fot and they shall be as frontlets לְטֹטְפֹת ve-ha-Yu shall be as וְהָיוּ ya-De-cha; upon thine hand
between thine eyes

John 19:28-30 – The Last words of Yeshua on the Croxx

²⁸ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. ²⁹ Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop,^Q and put it to his mouth. ³⁰ When Jesus therefore had received the vinegar, he said, It is finished:^R and he bowed his head, and gave up the ghost.

^Q Hyssop Glenn McWilliams (Week 53 Y2 P53 Chag HaMatzot.pdf) suggests that the hyssop ^{G5301} is a blood thinner (anticoagulant) and this accelerated his death. KJC: Joh 19:29, Heb 9:19 LXX: *ezov* ^{H231}.

^R See RMYK: footnote on this word Hebrew word for finished is *Kala* ^{H3615} which can also mean Bride.