

Joseph as the Image of Pharaoh
Genesis 41:37-45

Joseph		Adam
⁴² Then Pharaoh took his signet ring from his hand and put it on Joseph's hand, and clothed him in garments of fine linen and put a gold chain about his neck. ⁴³ And he made him ride in his second chariot. (41:42-43) Then Judah went up to him and said, "Oh, my lord ... let not your anger burn against your servant, for you are like Pharaoh himself." (44:18)	<i>Joseph looks like Pharaoh</i>	²⁶ Then God said, "Let us make man in our image, after our likeness" ... ²⁷ So God created man in his own image, in the image of God he created him; male and female he created them. (1:26a, 27)
⁴⁰ You shall be over my house, and all my people shall order themselves as you command ... See, I have set you over all the land of Egypt" ... Thus he set him over all the land of Egypt. ⁴⁴ Moreover, Pharaoh said to Joseph, "I am Pharaoh, and without your consent no one shall lift up hand or foot in all the land of Egypt." (41:40-41, 43-44)	<i>Joseph rules over Pharaoh's kingdom, as his representative</i>	"And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth ... Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth" (1:26b, 28)
And Pharaoh called Joseph's name Zaphenath-paneah. And he gave him in marriage Asenath, the daughter of Potiphra priest of On. (41:45)	<i>Joseph given a wife by Pharaoh</i>	²² And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. ²³ Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." (2:22-23)

"Joseph seems to be represented as an ideal of what a truly wise and faithful man is like. He is a model of the ideal man or the ideal king. He accomplishes that which Adam failed to do. It seems likely, then, that a conscious purpose lies behind these similarities with Genesis 1. The story of Joseph is a reflection of what might have been, had Adam remained obedient to God and trusted him for the "good." At the same time, the picture of Joseph is an anticipation of what might yet still be ... portraying the life of Joseph as a picture of the one who is to reign from the house of Judah." (Sailhamer, *Pentateuch as Narrative*, 215)