

GENESIS

JOSEPH REPORTS TO PHARAOH

EXEGESIS VERSES 1 – 6:

וַיָּבֹא יוֹסֵף וַיִּגֵּד לְפַרְעֹה וַיֹּאמֶר אָבִי וְאֶחָיו וְצֹאֲנָם
וּבְקָרָם וְכָל־אֲשֶׁר לָהֶם בָּאוּ מֵאֶרֶץ כְּנָעַן וְהֵנָּם בְּאֶרֶץ גֹּשֶׁן

^{NAS} Genesis 47:1 Then Joseph went in and told Pharaoh, and said, "My father and my brothers and their flocks and their herds and all that they have, have come out of the land of Canaan; and behold, they are in the land of Goshen." (וַיָּבֹא יוֹסֵף בּוֹא ו ו נגד ו יוסף בוא ו) הנה ו כנען ארץ מן בוא ל אשר כל ו בקר ו צאן ו אח ו אב אמר ו גשן ארץ ב [waw consec. + v/qal/IPF/3ms: bo'; "and he went to"; + proper n: "Joseph" waw consec. + v/Hiphil/IPF/3ms: nagad; "and caused to make known/reported"; + prep: lamed + proper n: "to Pharaoh"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + n/com/m/s/constr. w/1cs suff: 'ab; "my father"; + waw conj. + n/com/m/pl/constr. w/1cs suff: 'ach; "and my brothers"; + waw conj. + n/com/f/s/constr. w/3mpl suff: tso'n; "and their flocks"; + waw conj. + n/com/m/s/constr. w/3mpl suff: baqar; "and their herds"; + waw conj. + n/com/m/s/constr: kol; "and all of"; + rel.pro: 'asher; "that"; +prep. w/3mpl suff: lamed; "is for them"; + v/qal/PF/3mpl: bo'; "they have come"; + prep: min + n/com/f/s/constr: 'erets; "from the land of"; + proper n: "Canaan"; + waw conj. + interj.part. w/3mpl suff: hinneh; "and behold them"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: "Goshen"])

וַיִּמְקְצֵה אָחָיו לָקַח חֲמִשָּׁה אָנָשִׁים וַיִּצְגֵם לִפְנֵי
פַּרְעֹה

^{NAS} Genesis 47:2 And he took five men from among his brothers, and presented them to Pharaoh. (וַיִּמְקְצֵה פנה ל יצג ו איש חמשה לקח אח קצה מן ו) [waw conj. + prep: min; "and from"; + n/com/m/s/constr: qatseh; {lit. end/with extremities} "the ranks of/among"; n/com/m/pl/constr. w/3ms suff: 'ach; "his brothers"; + v/qal/PF/3ms: laqach; "he took"; + adj/m/s/abs: chamishshah; "five"; + n/com/m/pl/abs: 'ish; "men"; + waw consec. + v/Hiphil/IPF/3ms w/3mpl suff: yatsag; "and he caused to present them"; + prep: lamed + n/com/b/pl/constr: paneh; {lit. faces}; "before the presence of"; + proper n: "Pharaoh"])

וַיֹּאמֶר פַּרְעֹה אֶל־אָחָיו מִה־מַּעֲשֵׂיכֶם וַיֹּאמְרוּ
אֶל־פַּרְעֹה רַעַה צֹאן עֲבָדֶיךָ גַּם־אֲנַחְנוּ גַּם־אֲבוֹתֵינוּ

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NAS Genesis 47:3 Then Pharaoh said to his brothers, "What is your occupation?" So they said to Pharaoh, "Your servants are shepherds, both we and our fathers." (וְאָב גַּם אֲנַחְנוּ גַּם עֲבָד צֹאן רְעָה פִּרְעָה אֶל אָמֵר וּמַעֲשֵׂה מָה אַח אֶל [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Pharaoh"; + prep: 'el + n/com/m/pl/constr. w/3ms suff: 'ach; "to his brothers"; + interr.part: mah; "What?"; + n/com/m/pl/constr. w/2mpl suff: ma-aseh; "is your work/occupation"; + waw consec. + v/qal/IPF/3mpl: 'amar; "and they said"; + prep: 'el + proper n; "to Pharaoh"; + v/qal/ptc/m/s/constr: ra-ah; "herders/tenders of"; + n/com/b/s/abs: tso'n; "sheep" {i.e. shepherds"; + n/com/m/pl/constr. w/2ms suff: -ebed; "are your servants"; + conj: gam; "both"; + pro/1cpl: 'anachenu; "we ourselves"; + conj: gam; "and"; + n/com/m/pl/constr. w/1cpl suff: 'ab; "our fathers"}])

וַיֹּאמְרוּ אֶל־פִּרְעָה לְגֹדֵר בְּאֶרֶץ כְּנָעַן כִּי־אֵין
מְרֻעָה לְצֹאן אֲשֶׁר לְעֲבָדֶיךָ כִּי־כָבֵד הָרָעַב בְּאֶרֶץ כְּנָעַן
וְעַתָּה יִשְׁבוּ־נָא עִבְדֶיךָ בְּאֶרֶץ גֹּשֶׁן

NAS Genesis 47:4 And they said to Pharaoh, "We have come to sojourn in the land, for there is no pasture for your servants' flocks, for the famine is severe in the land of Canaan. Now, therefore, please let your servants live in the land of Goshen." (וְאֶל אָמֵר וְ הַ כָּבֵד כִּי עֲבָד ל אֲשֶׁר צֹאן הַ ל מְרֻעָה אֵין כִּי בּוֹא אֶרֶץ הַ ב גּוֹר ל הַ כָּבֵד כִּי עֲבָד ב גֹּשֶׁן אֶרֶץ ב עֲבָד נָא יִשֵׁב עַתָּה ו כְּנָעַן אֶרֶץ ב רָעַב [waw consec. + v/qal/IPF/3mpl: 'amar; "and they said"; + prep: 'el + proper n: "to Pharaoh"; + prep: lamed w/v/qal/inf/constr: gur; "for the purpose of sojourning"; + prep: bet + d.a. + n/com/f/s/abs: 'erets; "the land"; + v/qal/PF/1cpl: bo'; "we have come"; + conj: kiy; "because"; + adv: 'ayin; "there is not"; + n/com/m/s/abs: mire-eh; "pasture/grazing land"; + prep: lamed + d.a. + n;/com/b/s/abs: tso'n; "for the flocks"; + rel.pro: 'asher; "which"; + prep: lamed + n/com/m/pl/constr. w/2ms suff: -ebed; "are for your servants"; + conj: kiy; "because/for"; + adj/m/s/abs: kabed; "severe"; + d.a. + n/com/m/s/abs: ra-ab; "is the famine"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: "Canaan"; + waw conj. + adv: -attah; "and now"; + v/qal/IPF/3mpl/juss: yashab; "may we settle/reside"; + part: na'; "please/we pray"; + n/com/m/pl/constr. w/2ms suff: -ebed; "your servants"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: "Goshen"}])

וַיֹּאמֶר פִּרְעָה אֶל־יוֹסֵף לֵאמֹר אָבִיךָ וְאֶחָיֶךָ בָּאוּ
אֵלֶיךָ

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NAS Genesis 47:5 Then Pharaoh said to Joseph, "Your father and your brothers have come to you. (אֵל בּוֹא אָח וְ אָב אָמַר לַ יוֹסֵף אֶל פְּרַעֲהוֹ אָמַר וְ) [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Pharaoh"; + prep: 'el + proper n: "to Joseph"; + prep: lamed w/ v/qal/inf/constr: 'amar; "while saying"; + n/com/m/s/constr. w/2ms suff: 'ab; "your father"; + waw conj. + n/com/m/pl/constr. w/2ms suff: 'ach; "and your brothers"; + v/qal/PF/3cpl: bo'; "they have come"; + prep. w/2ms suff: 'el; "to you""])

אֶת־אָבִיךָ וְאֶת־אֶחָיִךָ יָשְׁבוּ בְּאֶרֶץ גּוֹשֵׁן וְאִם־יָדַעְתָּ וַיִּשְׁבְּכֶם
אֲנִישֵׁי־חַיִל וְשִׁמְתֶם שָׂרֵי מִקְנֵה עַל־אֲשֶׁר־לִי

WTT Genesis 47:6

NAS Genesis 47:6 "The land of Egypt is at your disposal; settle your father and your brothers in the best of the land, let them live in the land of Goshen; and if you know any capable men among them, then put them in charge of my livestock." (לַ מְצֻרִים אֶרֶץ) אִם וְ גִשְׁן אֶרֶץ בַּ יֵּשֶׁב אָח אִתּוֹ וְ אָב אִתּוֹ יֵשֶׁב אֶרֶץ הַ מֵיטֵב בַּ הַיָּא פְּנֵה לַ אֲשֶׁר עַל מִקְנֵה שָׂרֵי שִׁים וְ חַיִל אִישׁ בַּ יֵּשׁ וְ יָדַע [n/com/f/s/constr: 'erets; "the land of"; + proper n: "Egypt"; + prep: lamed + n/com/b/pl/constr. w/2ms suff: paneh; {lit. faces} "is for your purview/range/use"; + pro/3fs: hiy'; "itself"; + prep: bet; "among"; + n/com/m/s/constr: meythab; "the best of"; + d.a. + n/com/f/s/abs: 'erets; "the land"; + v/Hiphil/imp/m/s: yashab; "cause to settle/dwell"; + sign of d.o. + n/com/m/s/constr. w/2ms suff: 'ab; "your father"; + waw conj. + sign of d.o. + n/com/m/pl/constr. w/2ms suff: 'ach; "and your brothers"; + v/qal/IPF/3mpl/juss: yashab; "letting them settle/dwell"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: "Goshen"; + waw conj. + conj: 'im; "and if"; + v/qal/PF/2ms: yada-; "you know"; + waw conj. + adv: yesh; "and existing"; + prep: bet; "among them"; + n/com/m/pl/constr: 'ish; "men of"; + n/com/m/s/abs: chayil; {lit. firm/power/strength} "capability"; + waw consec. + v/qal/PF/2ms w/3mpl suff: shiym; "then establish/put them"; + n/com/m/pl/constr: sar; {lit. rule/govern} "in charge of"; + n/com/m/s/abs: miqeneh; "livestock"; + prep: -al + rel.pro: 'asher; "over which"; + prep. w/1cs suff: lamed; "is for me""])

ANALYSIS VERSES 1 – 6:

1. Having counseled his **brothers** as to the coming agenda and royal propriety (46:31-34), **“Then Joseph went in and reported to Pharaoh/waw bo’ Joseph waw nagad lamed Pharaoh”**.
2. Joseph’s actions can be considered in part a matter of formality since **Pharaoh** had previously given the green light for his families relocation (cf.46:16-20).
3. On the other part it continues to reveal the high standard of character and discernment this believer possessed.

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4. He was one truly oriented to the doctrine of authority.
5. First he recognized the importance of keeping **Pharaoh** informed.
6. Thus he immediately reports the families safe arrival, “**My father and my brothers and their flocks and their herds and all that they have, have come out of the land of Canaan**/'ab waw 'ach waw tso'n waw baqar waw kol 'asher lamed bo' min 'erets Canaan”.
7. His actions and words meet the expectations of what he told his family earlier in Gen.46:31 excepting that he reverses the order of presentation to “**father and brothers**”.
8. It was common courtesy to refer his **father** first as the head of the house.
9. He then informs **Pharaoh** of their present location, “**they are in the land of Goshen**/hinneh bet 'erets Goshen”.
10. Not expressed in the English is the Hebrew interjectory particle *hinneh* meaning “Behold!/See!”.
11. The Hebrew is expressive for Joseph's desire for **Pharaoh** to critic his choice of location.
12. While **Pharaoh** extended the offer to “*the best of the land*”, a permanent decision as to exactly where was yet to be determined.
13. While making an executive decision of where to place his family, he still sought final approval.
14. He recognized the importance of communication in rank and file and did what was necessary to ensure a respectful and harmonious relationship with his boss.
15. You can see the effort to pay attention to the expectations of his authorities as a quality that surely enhanced his promotions in life.
16. In addition, **Joseph** exercises discernment by placing the final decision in Pharaoh's hands.
17. This as it provides the buffer of authority needed for any Egyptian discontent that might rear its head at the presence of these foreign nomadic herdsmen immigrating onto prime real estate.
18. In other words, he wanted the legality of their occupation to be of public record.
19. Joseph's next step was then to introduce a portion of his siblings, “**And he took five men from among his brothers**/min qatseh 'ach laqach chamishshah 'ish” (vs.2).
20. **Joseph** clearly understood the intricacies of politics and avoided a scenario that would both potentially complicate and eclipse the business at hand.
21. The meeting is not designed to ingratiate his family to **Pharaoh** or impose an affected introduction for **Pharaoh** to embrace.
22. **Joseph** recognized the value of Pharaoh's time and if he wants to meet the rest of the family he would make that clear (**Joseph** did not abuse his pejoratives/critiques).
23. The audience before **Pharaoh** was obviously prearranged before **Joseph** left to meet his family and the verb “**took**” is best translated as a pluperfect “**and he had took five men...**”.
24. The Hebrew noun *qatseh* (translated **among**) means “end/extremities”).
25. In other words, from the range of older to the youngest **five** accompanied **Joseph** to the palace in light of where the others may have been.
26. These would act as emissaries common in politics to represent another peoples/nation and **Joseph** “**presented them to Pharaoh**/yatsag lamed paneh Pharaoh”.
27. Who the **five** were is not mentioned as it was moot to the occasion other than royal protocol.
28. Any **five** could have represented the brotherhood adequately and to suppose **Joseph** handpicked them is assumption as it only says “**he had took**”.
29. Just as **Joseph** discerned **Pharaoh** asked, “**What is your occupation?**/mah ma-aseh” (vs.3).

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30. **Joseph** obviously took the time and effort to know Pharaoh's habits and style of business and was able to accurately anticipate how things would often play out.
31. The **brothers** responded with the appropriate demeanor as counseled by **Joseph** earlier, "**Your servants are shepherds, both we and our fathers**/ra-ah tso'n –ebed gam 'anachenu gam 'ab".
32. The response is without shame humbly spoken as a matter of fact.
33. They succinctly make it clear that their profession has been the family business for years passed down from generation to generation.
34. They refrain from wordiness not relevant to the question.
35. **Joseph** had already paved the way for them by telling **Pharaoh** that they were **shepherds** per 46:32.
36. So the test of Pharaoh's authority is one of honesty and respect.
37. Do these **men** possess the same qualities of character that has been demonstrated by his personally chosen Vizier?
38. Once again, we see the high ethical grounds that Sesostris I operated under and expected of his subordinates.
39. In vs.4, the **brothers** then expose the real reason for why they have been granted audience before the most powerful man in the world.
40. They first explain the reason and purpose for their presence in **Egypt**, "**We have come to sojourn in the land, for there is no pasture for your servant's flocks, for the famine is sever in the land of Canaan**/lamed gur bet ha 'erets bo' kiy 'ayin mire-eh lamed ha tso'n 'asher lamed –ebed kiy kated ha ra-ab bet 'erets Canaan".
41. They make clear that their appearance is out of necessity and there is no intention to invade Pharaoh's nation in assimilation or as a welfare state.
42. In essence, the intent of their stay is only as temporary as the **famine** itself or as otherwise determined by their new king.
43. Their words validate that the prophesied **famine** of Pharaoh's dreams extended beyond the borders of **Egypt**.
44. As history shows, their original intentions on staying was extended by God some two centuries.
45. They then make the formal request, "**Now, therefore, please let your servants live in the land of Goshen**/-attah yashab na' –ebed bet 'erets Goshen".
46. Their request speaks volumes of the brothers' adjustments since their betrayal of **Joseph**.
47. Even though **Joseph** had invited them and was the catalyst for their deliverance, they refrain from placing the responsibility on him to ultimately gain approval and are **men** enough to ask for themselves.
48. In vss.5-6, we see how an appropriately functioning COC works.
49. **Pharaoh** does not directly address the emissaries as to their request.
50. He turns to the one that will be in charge of their welfare and ultimately have to answer back to him on any occasion necessary.
51. He addresses **Joseph**, "**Your father and your brothers have come to you**/'ab waw 'ach bo' 'el".
52. He is not being redundant in words; it is a statement in contemplation of thought.
53. It shows that **Pharaoh** had the authority to always reserve the right to deny the families entry up to the last minute.

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54. Vs.6 then reveals his resolve, “**The land of Egypt is at your disposal; settle your father and your brothers in the best of the land, let them live in the land of Goshen/**’erets Egypt lamed paneh hiy bet meythab ha ‘erets yashab ‘ab waw ‘ach yashab bet ‘erets Goshen”.
55. Sesostris without doubt truly shows his affection and trust in this believer **Joseph**.
56. He in no uncertain terms reconfirms Joseph’s position of power to be at his discretion (*Egypt lamed paneh... ”for your purview/legal critique”*).
57. He then uses the Hebrew verb *yashab* (**settle/live**) twice to execute his decision.
58. The first use of *yashab* is a causative Hiphil in form delegating the authority to **Joseph** in the matter of his family resettling.
59. The second use of the verb *yashab* has a jussive force and is the direct approval for his brothers’ request for them to **live in Goshen**.
60. The icing on the cake so to speak as to Pharaoh’s trust in **Joseph** is then exposed in his final words to him, “**and if you know any capable men among them, then put them in charge of my livestock/waw** ’im yada- waw yesh bet ‘ish chayil waw shiym sar miqeneh –al ‘asher lamed”.
61. **Pharaoh** shows here that no matter the common prejudice of society about **shepherds**, he is above that self-righteousness and offers royal duty employment opportunity to any that **Joseph** thinks would fit the bill.
62. On the other end of the coin, he won’t settle for average just for the sake of nepotism.
63. This was a nice touch aiding this family in terms of self-respect allowing them opportunity to contribute to their own welfare in gainful employment.
64. His magnanimous offer reveals a man that is full of grace and wisdom and shows his appreciation for what God has provided for him to rule his domain.
65. All the good things that happened to Jacob’s family in **Egypt** were the direct result of the esteem **Pharaoh** had for **Joseph**.
66. They have gone from a plight of **famine** and hopelessness to eating the fat of **the land** and a bright future.
67. In spite of the Egyptian prejudice, God had the right persons in place that would overcome this obstacle to more than adequately provide for his people.
68. **Joseph** has now secured the best case scenario for his family as a result of his faithfulness in application of doctrine and their willingness to align with his counsel.

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waw conj. + adj/m/pl/abs: ra-; "evil/distressful/unpleasant"; + v/qal/PF/3cpl: hayah; "they became"; + n/com/m/pl/constr: yom; "the days of"; + n/com/f/pl/constr: shanah; "the years of"; + n/com/m/pl/constr. w/1cs suff: chayyiyim; "my life"; + waw conj. + neg.part: lo' + v/Hiphil/PF/3cpl: nasag; "and they have not caused to overtake/have not surpassed"; + sign of d.o. + n/com/m/pl/constr: yom + n/com/f/pl/constr: shanah + n/com/m/pl/constr chayyiyim + n/com/m/pl/constr. w/1cs suff: 'ab; "the days of the years of the lives of my fathers"; + prep: bet + n/com/m/pl/constr: yom; "in the days of"; + n/com/m/pl/constr. w/3mpl suff: magor; "their sojourning"])

וַיְבָרֵךְ יַעֲקֹב אֶת־פַּרְעֹה וַיֵּצֵא מִלִּפְנֵי פַרְעֹה ^{WTT} Genesis 47:10

^{NAS} Genesis 47:10 **And Jacob blessed Pharaoh, and went out from his presence.** (כַּרְךְ 7)
 פַּרְעֹה פָּנָה ל מִן יֵצֵא ו פַּרְעֹה אֶת יַעֲקֹב [waw consec. + v/Piel/IPF/3ms: barake; "and he blessed"; + proper n: "Jacob"; + sign of d.o. + proper n: "Pharaoh"; + waw consec. + v/qal/IPF/3ms: yatsa'; "and he went out"; + prep: min + prep: lamed + n/com/b/pl/constr: paneh; {lit. faces} "from before the presence of"; + proper n: "Pharaoh"])

וַיּוֹשֶׁב יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וַיִּתֵּן לָהֶם אֲחֻזָּה
 בְּאֶרֶץ מִצְרַיִם בְּמִיטַב הָאָרֶץ בְּאֶרֶץ רַעַמְסֵס כַּאֲשֶׁר צִוָּה
 פַּרְעֹה ^{WTT} Genesis 47:11

^{NAS} Genesis 47:11 **So Joseph settled his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had ordered.** (וּ 1)
 מִצְרַיִם אֶרֶץ ב אֲחֻזָּה ל נתן ו אח אחיו ו אב את יוסף ישב ו)
 פַּרְעֹה צִוָּה אֲשֶׁר כ רַעַמְסֵס אֶרֶץ ב אֶרֶץ ה מִיטַב ב [waw consec. + v/Hiphil/IPF/3ms: yashab; "and he caused to settle/reside"; + proper n: "Joseph"; + sign of d.o. + n/com/m/s/constr. w/3ms suff: 'ab; "his father"; + waw conj. + sign of d.o. + n/com/m/pl/constr. w/3ms suff: 'ach; "and his brothers"; + waw consec. + v/qal/IPF/3ms: nathan; "and he gave"; + prep. w/3mpl suff: lamed; "to them"; + n/com/f/s/abs: 'achuzzah; "possession/holdings"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: "Egypt"; + prep: bet + n/com/m/s/constr: meythab; "in the best of"; + d.a. + n/com/f/s/abs: 'erets; "the land"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: rameses; "Rameses"; + prep: kaph; "just as"; + rel.pro: 'asher; "which"; v/Piel/PF/3ms: tsawah; "he commanded/charged/ordered"; + proper n: "Pharaoh"])

וַיִּכְלֹל יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וְאֵת כָּל־בֵּית
 אָבִיו לָחֵם לִפְנֵי הַטָּרָף ^{WTT} Genesis 47:12

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18. The blessing was motivated by doctrine recognizing the Abrahamic promise from God that “*I will bless those who bless you, And the one who curses you I will curse*” (Gen.12:3; 27:29).
19. **Jacob** no doubt recalled the blessing by **his father** Isaac affirming these words in Gen.27 adding an additional touch of personal sincerity in thankfulness.
20. This blessing emphasizes an experiential blessing in time on behalf of the recipient.
21. Sesostri I (12th dynasty) was on the up side of the Abrahamic Covenant in this vein in contrast to his antecedents ushering in the Exodus under Koncharis ending the 13th dynasty.
22. Pharaoh’s words concerning Jacob’s age after the blessing were not just an off the cuff question of interest for the sake of dialogue.
23. Having seen Jacob’s infirmity requiring the support of his son due to his old age, the question is quite logical, “**And Pharaoh said to Jacob, ‘How many years have you lived/waw ‘amar Pharaoh ‘el Jacob kaph mah yom shanah chayyiyim?’**” (vs.8).
24. The Hebrew interjects the preposition **כ** - *kaph* (not translated in the English) before the interrogative *mah* (**How?**) denoting an approximation and would be translated “*about*”.
25. It insinuates that Jacob’s appearance in age was such that it piqued Pharaoh’s curiosity and also held a hint of respect by not pigeon holing him to be exact.
26. In others words, **Jacob** looked frail and weathered enough that **Pharaoh** allowed for any recall deficiencies that often come with extreme old age.
27. Yet Jacob’s mental faculties are revealed to remain sharp as seen in his response in vs.9.
28. His response is presented in 3 parts:
 - A. First he answers Pharaoh’s question directly, “**The years of my sojourning are one hundred and thirty/yom shanah magor sheloshiym waw me’ah shanah**”.
 - 1) His words are to be understood from the perspective of his **life** as a believer.
 - 2) The Hebrew *magor* (**sojourning**) is idiomatic contextually painting the believer’s **life** as temporary in a world foreign to one’s eternal disposition. Cp.2Cor.5:1-4; 1Pet.1:23,24 cf. Psa.37:1-2; 102:11; Isa.40:6-8
 - 3) It indicates “one’s path in life” physically that is separate from their spiritual domain in God’s kingdom. Eph.2:19; Phi.3:20
 - 4) It alludes to the reality that all great believers of antiquity understood that they were merely strangers in a strange land passing through to their ultimate destination.
 - 5) Heb.11:8-10 indicate that Abraham understood he was living in a temporary setting and held his focus on the eternal, permanent house.
 - 6) Heb.11:14-16 is a summation of all the great believers in the past keeping their eyes on the permanent country that awaits believers.
 - B. The second clause is parenthetical, “**few and unpleasant have been the years of my life/me-ath waw ra- hayah yom shanah chayyiyim**”.
 - 1) **Jacob** pauses to interject a self-critique of how he viewed his temporal journey.
 - 2) This from the perspective of being a Ph₂ positive believer discerning BD.
 - 3) Some Interpreters want to apply the intent of Jacob’s words here as evidence of continued maladjustment to his **life** (i.e. bitter).
 - 4) Yet, this conflicts with his words to **Pharaoh** being bracketed by blessings.
 - 5) Jacob’s words are better taken as simply an objective perspective on how the adjusted believer in general views **life** living in Satan’s world.
 - 6) It answers why our author has chosen to use Jacob’s given name in context.

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- 7) That is, he is speaking from viewing **life** in its physical capacity contrasting the spiritual reality in which a believer tries to live.
 - 8) He spins off the idea of “sojourning” and emphasizes that **life** is not only temporal, but fleeting.
 - 9) This is the idea behind the Hebrew adjective *me-ath* (**few**) in the context of time. Cp.Psa.37:10 “*a little while*”; Psa.109:8
 - 10) The positive believer recognizes that the physical **life** given them by God is short compared to their eternal life niche. Jam.4:14
 - 11) They recognize they have only a certain amount of time in this physical world to fulfill the POG for their lives. Cp.Joh.9:4; 1Cor.9:24; Heb.12:1
 - 12) Jacob’s assessment of “**few**” too examples his perception of past time from the advantage of older age i.e., how fast his **life** has passed.
 - 13) The second Hebrew adjective *ra-* (**unpleasant**) means “evil/bad” and has been predominately translated as such throughout Genesis (used 29x previously).
 - 14) He is reflecting upon **life** in the physical realm as dominated by the evil of the natural man/STA. Cp.Ecc.7:20; Isa.64:6
 - 15) Not only the external reality of the world, but the internal battle of the believer.
 - 16) In contrast, his 2nd description of “evil” is a reason to give thanks for the 1st description of **life** being “**few**” in **years**. Cp. Isa.57:1; Rom.6:5-6; 7:22-24
 - 17) **Jacob** was a believer not looking at **life** through “rose colored glasses”.
 - 18) He does not attempt to put on airs as to what it means to be +V to BD.
 - 19) He is a realist and announces that +V in a body sinful in nature living in cosmos diabolicus is a battle, but the battle is fleeting and will quickly come to an end.
 - 20) The prescription to avoid the evil in **life** is given in 1Pet.3:10-12.
 - 21) To suppose that he is commiserating to a short life-span otherwise is illogical as he has already live 130 **years**.
- C. In the third clause, **Jacob** returns to the subject of his age, (revised) “**and they have not surpassed the days of years that my fathers lived during the days of their sojourning/waw lo’ nasag yom shanah chayyiyim ‘ab bet yom magor**”.
- 1) He addresses the inquisitive nature of marvel embedded in Pharaoh’s question.
 - 2) In spite of the many **years** he has already **lived**, he explains to **Pharaoh** that they still fall short of the length of **life** for his fore-fathers.
 - 3) As to Jacob’s expectation as to how close he will match their ages at death is open to conjecture, though he will live for another 17 **years** (Gen.47:28).
 - 4) On one hand, he expresses no surprise for his length in **years** as God had blessed his **fathers** in the same way (Abraham 175 years; Isaac 180 years).
 - 5) On the other hand, it is not beyond reason that he anticipates that they will probably fall short of the former patriarchs.
 - 6) His anticipation is not far-fetched considering his current deterioration in health.
 - 7) His length of **life** is open to question when compared to his fore-fathers longevity.
 - 8) The Hebrew “**days of years**” (*yom shanah*) is used 4x in vss.8-9 to emphasize that one’s **life** is composed of individual **days** that serve to make the whole.
 - 9) 130 **years** of 360 **days** = 46,800 **days** thus far in Jacob’s **life**.
 - 10) The real issue is not the length of **life**, but what one does during the time they live.

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- 11) How the believer spends his/her time on this planet determines their position and blessing in Ph₃. Rev.2:26-28
29. In vs.10, we have even a more unusual act by **Jacob** as he pronounces a second blessing on **Pharaoh**, “**And Jacob blessed Pharaoh, and went out from his presence/waw barake Jacob Pharaoh waw yatsa’ min lamed paneh Pharaoh**”.
 30. What are we to make of this double blessing upon Sesostris?
 31. For the astute student, one might conclude a similar parallel to the double blessing that will ultimately be given to **Joseph** in the following chapter 48.
 32. That blessing upon **Joseph** was to honor his Ph₂ +V being given the rights of primogenitor.
 33. So we might conclude that Pharaoh’s 2nd blessing also is to honor his +V.
 34. At the minimum, it strongly suggests that Sesostris was a believer and possibly Ph₂ +V.
 35. His applications of grace and inherent discernment and wisdom are all indicators associated with an otherwise adjusted +V believer.
 36. The 2nd blessing fills in the spiritual reality that Sesostris can expect to adjoin the 1st blessing i.e., not only blessing in time but eternity.
 37. **Jacob** concludes honoring **Pharaoh** and departs to go back to God’s new geographical will for him and his family.
 38. In turn, “**Joseph settled his father and his brothers, and gave them a possession in the land of Egypt/yashab Josseph ‘ab waw ha ‘ach waw nathan lamed ‘achuzzah bet ‘erets Egypt**” (vs.11).
 39. He took responsibility to ensure all of the legalities and logistics were accomplished for his families new home just “**as Pharaoh had ordered/kaph ‘asher tswawah Pharaoh**” (cp.vs.6).
 40. The area of choice in Goshen is affirmed as “**the best of the land/meythan ha ‘erets**”, a.k.a. “**the land of Rameses/’erets ra-emesses**”.
 41. **Pharaoh** obviously was one to give without strings attached ensuring he did not skimp on his application.
 42. In essence, his application was to share on a level he too was accustomed/provided.
 43. The region of Goshen is called here by its Egyptian name.
 44. It was a title common among Egyptian kings and means “Son of the Sun”.
 45. Its name probably came from the founder of the city located in the region of the Nile delta.
 46. The city would be the headquarters for **Pharaoh** as he would choose to live in **the best of the land**.
 47. The English “**possession**” is the Hebrew *‘achuzzah* and means that the Hebrews were given title to the property they **settled** (cf. use Gen.17:8; 23:4,9,20; 36:43).
 48. After setting stakes, “**Joseph provided his father and his brothers and all his father’s household with food, according to their little ones/kwul Joseph ‘ab waw ‘ach waw kol bayith ‘ab lechem lamed peh ha thaph**” (vs.12).
 49. Joseph’s provision goes beyond a one-time application and idealizes a routine system to ensure the families living grace.
 50. As members of Joseph’s family, they would have the benefit of sharing in his right of claim to the storage bins.
 51. He exercised fairness and did not show partiality as he distributed the **food** to meet the needs of the number of family members.
 52. Not too much, not too little portends God’s provision of manna in living grace for the Jews when they finally exodus Egypt (cf.Exo.16:16).

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JOSEPH ESTABLISHES NATIONAL ECONOMIC RULE VSS.13-26

NO WELFARE STATE VSS.13-19

EXEGESIS VERSES 13 – 17:

וְלֶחֶם אֵין בְּכָל־הָאָרֶץ כִּי־כָבֵד הָרָעָב מְאֹד
וַתִּלָּה אֶרֶץ מִצְרַיִם וְאֶרֶץ כְּנָעַן מִפְּנֵי הָרָעָב

NAS Genesis 47:13 Now there was no food in all the land, because the famine was very severe, so that the land of Egypt and the land of Canaan languished because of the famine.

ו מִצְרַיִם אֶרֶץ לָהּהּ ו מְאֹד רָעָב הָ כָבֵד כִּי אֶרֶץ הָ כָל בַּ אֵין לֶחֶם ו
[waw conj. + n/com/m/s/abs: lechem; "now bread/food"; +
adv: 'ayin; "there was not"; + prep: bet + n/com/m/s/constr: kol + d.a. + n/com/f/s/ab: 'erets;
"in all of the land"; + conj: kiy; "because"; + adj/m/s/abs: kabed; {lit. heavy, hard}; "great"; +
d.a. + n/com/m/s/abs: ra-ab; {lit. hunger} "was the famine"; + adv: me'od; "exceedingly"; +
waw consec. + v/qal/IPF/3fs: lahah; "and it languished/declined/suffered" {used only here in
form}; + n/com/f/s/constr: 'erets; "the land of"; + proper n: "Egypt"; + waw conj. +
n/com/f/s/constr: 'erets; "and the land of"; + proper n: "Canaan"; + prep: min +
n/com/b/pl/constr: paneh; {lit. faces}; "from the presence of"; + d.a. + n/com/m/s/abs: ra-ab;
"the famine"])

וַיִּלְקַט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ־מִצְרַיִם
וּבְאֶרֶץ כְּנָעַן בְּשֶׁבֶר אֲשֶׁר־הֵם שֹׁבְרִים וַיָּבֵא יוֹסֵף אֶת־הַכֶּסֶף
בֵּיתָה פְּרָעָה

NAS Genesis 47:14 And Joseph gathered all the money that was found in the land of Egypt and in the land of Canaan for the grain which they bought, and Joseph brought the money into Pharaoh's house.

ו מִצְרַיִם אֶרֶץ בַּ מִצָּא הָ כֶסֶף הָ כָל אֶת יוֹסֵף לָקַט ו
פְּרָעָה בֵּית כֶּסֶף הָ אֶת יוֹסֵף בּוֹא ו שֹׁבֵר הֵם אֲשֶׁר שֹׁבֵר הָ בַ כְּנָעַן אֶרֶץ ב
[waw consec. + v/Piel/IPF/3ms: laqath; "and he gathered" {same as 31:46}; + proper n:
"Joseph"; + sign of d.o. + n/com/m/s/constr: kol + d.a. + n/com/m/s/abs: keseph; "all of the
silver/money"; + d.a. + v/Niphal/ptc/m/s/abs: matsa'; "that being found"; + prep: bet +
n/com/f/s/constr: 'erets; "in the land of"; + proper n: "Egypt"; + waw conj. + prep: bet +
n/com/f/s/constr: 'erets; "and in the land of"; + proper n: "Canaan"; + prep: bet; "by means
of/for payment of"; + d.a. + n/com/m/s/abs: sheber; "the grain"; + waw consec. +
v/Hiphil/IPF/3ms: bo'; "and he caused to bring into"; + proper n: "Joseph"; + sign of d.o. + d.a.
+ n/com/m/s/abs: keseph; "the silver/money"; + n/com/m/s/constr: bayith; "the house of"; +
proper n: "Pharaoh"])

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וַיִּבְאוּ מִן־וּמְצָרִים אֶל־יוֹסֵף לֵאמֹר הֲבֵה־לָּנוּ לֶחֶם וְלָמָּה נָמוֹת נִגְדָּךְ
 כִּי אָפֶס כֶּסֶף WTT Genesis 47:15

NAS Genesis 47:15 And when the money was all spent in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, "Give us food, for why should we die in your presence? For *our* money is gone." (מִן־וּמְצָרִים אֶרֶץ מִן־כֶּסֶף הֵ תָמַם וּ מוֹת לָמָּה וּ לְחֶם לַ יְהוֹב אֵמַר לַ יוֹסֵף אֶל מְצָרִים כֹּל בּוֹא וּ כְנֻעַן אֶרֶץ כִּי אָפֶס כֶּסֶף [waw consec. + v/qal/IPF/3ms: thamam; "when it was finished/spent/exhausted" {used 62x}; + d.a. + n/com/m/s/abs: keseph; "the silver/money"; + prep: min + n/com/f/s/constr: 'erets; "from within"; + n/com/f/s/constr: 'erets; "the land of"; + proper n: "Egypt"; + waw conj. + prep: min + n/com/f/s/constr: 'erets; "and from within the land of"; + proper n: "Canaan"; + waw consec. + v/qal/IPF/3mpl: bo'; "then they came": + n/com/m/s/constr: kol; "all of"; + proper n: the Egyptians"; + prep: 'el + proper n: "to Joseph"; + prep: lamed w/ v/qal/inf/constr: 'amar; "to say"; + v/qal/imp/m/s: yahab; "give/credit/assign"; + prep. w/1cpl suff: lamed; "to us"; + n/com/m/s/abs: lechem; "bread/food"; + waw conj. + interr.part: lammah; "and for what reason/and why?"; + v/qal/IPF/1cpl: muth; "should we die"; + prep. w/2ms suff: neged; "before you/conspicuously in your presence"; + conj. kiy; "because/for"; + v/qal/PF/3ms: 'aphas; "it has ceased/come to an end/it is gone"; + n/com/m/s/abs: keseph; "the silver/money"])

וַיֹּאמֶר יוֹסֵף הֲבוּ מִקְנֵיכֶם וְאֶתְנֶה לָּכֶם בְּמִקְנֵיכֶם
 אֶם־אָפֶס כֶּסֶף WTT Genesis 47:16

NAS Genesis 47:16 Then Joseph said, "Give up your livestock, and I will give you food for your livestock, since *your* money is gone." (בַּ ל נָתַן וּ מִקְנֵה יְהוֹב יוֹסֵף אֵמַר וּ אֶם־אָפֶס כֶּסֶף אֶם מִקְנֵה "Joseph"; + v/qal/imp/m/pl: yahab; "you all give/assign/credit"; + n/com/m/pl/constr. w/2mpl suff: meqeneh; "your livestock"; + waw conj. + v/qal/IPF/1cs/cohort: nathan; "that I might give"; + prep. w/2mpl suff: lamed; "to you all"; + prep: bet + n/com/m/pl/constre. w/2mpl suff: meqeneh; "by means of your cattle"; + conj: 'im; "since/if"; + v/qal/PF/3ms: 'aphas; "it has ceased/come to an end"; + n/com/m/s/abs: keseph; "the silver/money"])

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9. It ravaged the agricultural landscape “**so that the land of Egypt and the land of Canaan languished because of the famine**/waw lahah erets Egypt waw ‘erets Canaan min paneh ha ra-ab”.
10. The emphasis here appears to be that the regions of **Egypt and Canaan** were especially hard hit having the most need of assistance.
11. No rain even in the highlands left the plains and valleys of the topography drought stricken.
12. For **Egypt**, this would mean the absence of the normal flooding season in the lower Nile delta that held the prevailing fertile soil for Egyptian agriculture.
13. The Hebrew verb *lahah* (**languished**) is only used here in its definitive form and pictures the ongoing decline of **the land** as a **food** source.
14. During the formative years of the **famine**, the citizens were dependent upon their savings in currency to purchase grains to subsidize their tables.
15. During this time, the government policy for buying **food** was with a monetary system only (cf.42:3,25-26; 43:2; 44:1).
16. This government under **Joseph** refused to become a welfare state.
17. There were no free handouts and everyone was expected to pay their fair share for goods and services provided by the government.
18. This policy recognizes that every citizen has a value that they are expected to use to procure the necessities of life.
19. At the least, they could offer themselves as civil servants/slaves and work for the government (cp.vs.19).
20. **Joseph** followed the very principle we as believers today are to follow: “If you don’t work, you don’t eat” (cp.2The.3:10), if you don’t have the financial means otherwise.
21. For the Egyptian society this responsibility lay directly on the shoulders of the head of the house (cf.vs.24).
22. As with most fiscally stable/sober nations, **Egypt** utilized a metal standard (**silver**) to produce their hard currency.
23. No evil fiat system for this nation!!
24. With the 7 years of plenty preceding the **famine**, the wealth would have been wide spread and reserves in savings would be expected.
25. Yet, the economic destruction of the **famine** prevented any future income and over time those savings would be depleted.
26. While one might set aside a large amount of savings being flush with prosperity for 7 years, how much of that would have been in cash (vs. barter trading) would vary.
27. How long the general populace was able to purchase **grain** is unstated (3-4 years?).
28. However, sooner or later everyone was broke “**And Joseph gathered all the money that was found in the land of Egypt and in the land of Canaan for the grain which they bought**/waw laqath Joseph kol keseph ha matsa’ be ‘erets Egypt waw bet ‘erets Canaan bet ha sheber” (vs.14).
29. The Egyptian printed coins and other valuable metals used as legal tender all ultimately found their way to **Joseph** for the purchase of **food**.
30. This included tender used in **Canaan** acceptable by the Egyptian government.
31. With this influx of **money**, “**Joseph brought the money into Pharaoh’s house**/bo’ Joseph ha keseph bayith Pharaoh”.
32. All proceeds of currency went to the royal treasury.

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33. It was government that saved all of the taxed **grain** for the occasion (cf.41:34-37) and by right they could reinvest it through the capitalist system that they adhered.
34. Obviously their intentions in savings were preserved for the good of those that otherwise would remain productive citizens.
35. With the legal tender exhausted, **Joseph** is faced with a new challenge for dispensing the **food**.
36. That reality is stated in vs.15, “**And when the money was all spent in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, ‘Give us food, for why should we die in your presence? For our money is gone’**”.
37. That the required transaction for **food** was in currency, “**when the silver was all spent**/waw thamam ha keseph”, another avenue for purchase became necessary.
38. Here we have only the Egyptian citizens that are given right to petition the Egyptian government for help.
39. The phrase “**Give us food**/yahab lamed lechem” in the English seems demanding as in protest.
40. The English “**Give**” is the Hebrew *yahab* that is different from the normal “**give**” verb *nathan* (cf.vss.16,17 “**and Joseph gave...**”).
41. *Yahab* has the idea of “ascribe/assign/credit” and here in a monetary context has the nuance of “mortgage”.
42. While a protest exists due to lack of funds, the **Egyptians** are appealing to **Joseph** to investigate other means for the transactions to continue.
43. That avenue comes then in the form of liquid assets.
44. The dominate investments that most citizens would possess would be in the field of some type of **livestock**.
45. So **Joseph** begins at that level, “**Give up your livestock, and I will give you food for your livestock, since your money is gone**/yahab meqeneh waw nathan lamed bet meqeneh ‘im ‘aphas keseph”.
46. Here we see the Hebrew verbs *yahab* and *nathan* (**give, give**) used in contrast paralleling the meaning of “mortgaging” with the “outright sale” of the items in view.
47. **Joseph** says he will allow for the **Egyptians** to “pawn” their **livestock** and if they can later get them out of hock then the animals would be returned, if not they were forfeited.
48. The principle behind this transaction is that if one has assets that they can sell or procure a loan from, they are to utilize these avenues to secure their needs.
49. This is “**food for thought**” for any that may apply for living grace: Are there assets you can immediately liquefy to help or take care of your need?
50. Joseph’s edict is found acceptable, “**So they brought their livestock to Joseph, and Joseph gave them food in exchange**/waw bo’ meqeneh ‘el Joseph waw nathan lamed Joseph lechem”.
51. The common categories of animals found in ancient societies included: “**Horses/sus**” (private transport) [1st use of the noun in the Bible]; “**flocks/meqeneh ha tso’n**” (sheep/goats); “**herds/meqeneh baqar**” (bovines); and “**donkeys/chamor**” (commercial/common transportation).
52. This type of transaction was feasible for about a **year**, “**and he attended (fed) them with food in exchange for all their livestock that year**/waw nahal bet ha lechem be kol miqeneh bet ha shanah ha hiy”.

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53. The Hebrew nahal (**fed**) literally means that **Joseph** implemented his wisdom in business in this way guiding them for survival.
54. In other words, he established the moral and ethical way for their needs to be resolved.
55. With the **famine**, the Egyptians' means of supporting their animals was really beyond their capability.
56. So in reality, **Joseph** is providing the people a way to protect their assets that would ultimately be destroyed otherwise.
57. This is a legitimate role for government to provide venues of financial security for the people to help in times of need (building of reserves for infrastructure and employment...not pork-barrel skubala/arts and entertainment, ad nauseam).
58. Having a proper approach to fiscal priorities and responsibilities by both government and citizens provides for a society that can survive even the worst of economic tests.
59. For governments to support handouts to their citizens is a gross error and unfair (socialism).
60. Welfare destroys incentive and devastates the characters of individuals in the process, aiding and abetting the lazy sluggards of society otherwise.
61. There is a place for living grace towards those that find themselves unable to support themselves due to illness or hardship.
62. That need is to be met via the local church under the doctrine of giving. Cp.2Cor.8:1ff
63. The priority of giving is to go to those within the church. Cp.Ga.6:10 cf.1Tim.5:8
64. If someone does not go to church...well you can always move to the U.S. of Babylon!

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EXEGESIS VERSES 18 – 20:

WTT Genesis 47:18 ותתם השנה ההוא ויבאו אליו בשנה השנית
ויאמרו לו לא-נכחד מאדני כי אסתם הכסף ומקנה
הבהמה אל-אדני לא נשאר לפני אדני בלתי אסגויתנו
ואדמתנו

NAS Genesis 47:18 And when that year was ended, they came to him the next year and said to him, "We will not hide from my lord that our money is all spent, and the cattle are my lord's. There is nothing left for my lord except our bodies and our lands. (שנה ה תתם ו) אם כי אדון מן כחד לא ל אמר ו שני ה שנה ה ב אל בוא ו היא ה אם בלתי אדון פנה ל שאר לא אדון אל בהמה ה מקנה ו כסף ה תתם גויה [waw consec. + v/qal/IPF/3fs: thamam; "when it had finished/ended"; + d.a. + n/com/f/s/abs: shanah; "the year"; + d.a. + pro/3fs: hiy; "that one"; + waw consec. + v/qal/IPF/3mpl: bo'; "then they came"; + prep. w/3ms suff: 'el; "to him"; + prep: bet + d.a. + n/com/f/s/abs: shanah; "in the year"; + d.a. + adj/f/s/abs: sheniy {lit. second}; "the next one"; + waw consec. + v/qal/IPF/3mpl: 'amar; "and they said"; + prep. w/3ms suff: lamed; "to him"; + neg.part: lo' + v/Piel/IPF/1cpl: kachad; "we cannot conceal/hide"; + prep: min + n/com/m/s/constr. w/1cs suff: 'adon; "from my lord"; + conj: kiy: "that"; + conj: 'im; "since"; + v/qal/PF/3ms: thamam; "it is finished/spent"; + d.a. + n/com/m/s/abs: keseph; "the silver/money"; + waw conj. + n/com/m/s/constr: miqeneh; "and the livestock of"; + d.a. + n/com/f/s/abs: behemah; "the beasts/animals"; + prep: 'el + n/com/m/s/constr. w/1cs suff: 'adon; "are to my lord"; + neg.part: lo' + v/Niphal/PF/3ms: sha'ar; "there does not remain/nothing left"; + prep: lamed + n/com/b/pl/constr: paneh; {lit. faces} "before the presence of"; + n/com/m/s/constr. w/1cs suff: 'adon; "my lord"; + prep: biletti; "except"; + part: 'im; "whether"; + n/com/f/s/constr. w/1cpl suff: gewiyyah; "our body" {used 13x}; + waw conj. + n/com/f/s/constr. w/1cpl suff: 'adamah; "and our land/ground"])

WTT Genesis 47:19 למה נמות לעיניך גם-אנחנו גם אדמתנו
קנה-אתנו ואת-אדמתנו בלחם ונהיה אנחנו ואדמתנו עבדים
לפרעה ותן-זרע ונהיה ולא נמות והאדמה לא תשם

NAS Genesis 47:19 "Why should we die before your eyes, both we and our land? Buy us and our land for food, and we and our land will be slaves to Pharaoh. So give us seed, that we may live and not die, and that the land may not be desolate." (גם עין ל מות למה) אדמה ו אנחנו היה ו לחם ה ב אדמה את ו את קנה אדמה גם אנחנו לפרעה ו אדמה ה ו מות לא ו חיה ו זרע נתן ו פרעה ל עבד [interr.part:

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lammah; "Why/For what reason?"; + v/qal/IPF/1cpl: muth; "should we die"; + prep: lamed + n/com/b/dual/constr. w/2ms suff: -ayin; "before your eyes"; + conj: gam: "both"; + pro/1cpl: 'anachenu; "we ourselves"; + conj: gam; "and"; + n/com/f/s/constr. w/1cpl suff: 'adamah; "our land/ground"; + v/qal/imp/m/s: qanah; "acquire/purchase/buy"; + sign of d.o. w/1cpl suff: 'eth; "us"; + waw conj. sign of d.o. + n/com/f/s/constr. w/1cpl suff: 'adamah; "and our land/ground"; + prep: bet + d.a. + n/com/m/s/abs: lechem; "for the bread"; + waw conj. + v/qal/IPF/1cpl/cohort: hayah; "and let us become"; + pro/1cpl: 'anachenu; "we ourselves"; + waw conj. + n/com/f/s/constr. w/1cpl: 'adamah; "and our land/ground"; + n/com/m/pl/abs: -ebed; "servants/slaves"; + prep: proper n: "to Pharaoh"; + waw conj. + v/qal/imp/m/s: nathan; "and give"; + n/com/m/s/abs: zera-; "seed"; + waw conj. + v/qal/IPF/1cpl: chayah; "so we might live"; + waw conj. + neg.part: lo' + v/qal/IPF/1cpl: muth; "and we will not die"; + waw conj. + d.a. + n/com/f/s/abs: 'adamah; "and the land"; + neg.part: lo' + v/qal/IPF/3fs: shamam; "will not become desolate/ruin"])

וַיִּקַּן יוֹסֵף אֶת־כָּל־אֲדָמַת מִצְרַיִם לְפָרְעָה
כִּי־מָכְרוּ מִצְרַיִם אִישׁ שָׂדֵהוּ כִּי־חָזַק עֲלֵהֶם הָרָעָב וַתְּהִי
הָאָרֶץ לְפָרְעָה

^{NAS} Genesis 47:20 **So Joseph bought all the land of Egypt for Pharaoh, for every Egyptian sold his field, because the famine was severe upon them. Thus the land became Pharaoh's.**
*כִּי שָׂדֵה אִישׁ מִצְרַיִם מָכַר כִּי פָרְעָה ל מִצְרַיִם אֲדָמָה כֹּל אֵת יוֹסֵף קָנָה ו
 פָּרְעָה ל אָרֶץ הָ הָיָה ו רָעָב הָ עַל חֹזֶק [waw consec. + v/qal/IPF/3ms: qanah; "so he bought/purchased"; + proper n: "Joseph"; + sign of d.o. + n/com/m/s/constr: kol + n/com/f/s/constr: 'adamah; "all of the land/ground of"; + proper n: "Egypt"; + prep: lamed + proper n: "for Pharaoh"; + conj: kiy; "because/for"; + v/qal/PF/3cpl: makar; "they sold"; + proper n: "the Egyptians"; + n/com/m/s/abs: 'ish; "each man"; + n/com/m/s/constr. w/3ms suff: sadeh; "his field/parcel of land"; + conj: kiy; "because"; + v/qal/PF/3ms: chazak; "it prevailed"; + prep. w/3mpl suff: -al; "upon them"; + d.a. + n/com/m/s/abs: ra-ab; {lit. hunger}; "the famine"; + waw consec. + v/qal/IPF/3fs: hayah; "and it became"; + d.a. + n/com/f/s/abs: 'erets; "the land"; + prep: lamed + proper n: "for Pharaoh"])*

ANALYSIS VERSES 18 – 20:

1. The liquidation of assets continues out of necessity.
2. The Egyptians' supply of **beasts** of burden to secure grain was limited, as was their currency.
3. The need to approach **Joseph** for further relief arises, “**and when that year was ended, they came to him the next year**/waw thamam ha shanah ha hiy waw bo’ ‘el bet ha shanah ha sheniy” (vs.18).
4. Sometime early in the 2nd year after **Joseph** agreed to accept their livestock as collateral for **food**, they arrange another audience to petition help.

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5. How far they were into the **famine** at this point is unknown, but it is safe enough to conclude there was no immediate end in sight.
6. It appears that Joseph's policy that a welfare state would not be tolerated had been realized and accepted by the populace overall.
7. Whereas their first meeting had an air of supplication, their presentation this time simply states the facts and offers their proposal for remedy.
8. They begin with transparency as to the dilemma, "**We will not hide from my lord that our money is all spent, and the cattle are my lord's**/lo' kachad min 'adon kiy 'im thamam ha keseph waw miqeneh ha behemah 'el 'adon".
9. They openly admit that they have exhausted all legitimate resources of value that had been made previously available to buy from the royal coffers.
10. No more *silver* is available and no more animal assets can be drawn upon for their support.
11. The only two remaining assets in their arsenal of value is then declared, "**There is nothing left for my lord except our bodies and our lands**/lo' sha'ar lamed paneh 'adon bilettiyy 'im gewiyyah waw 'adamah".
12. That they possess "**lands**" indicates that the Egyptians were able to own real estate.
13. Rather than wallowing in self-pity, they show themselves to be a creative and industrious people.
14. In other words, Joseph's capitalist policy of no free hand-outs has produced a self-motivated society willing to work and sacrifice as necessary to ensure their survival.
15. As to work, they are willing to sell themselves as slave labor for their living grace provision.
16. As to sacrifice, they are willing to liquidate their property turning title over to the royal treasury.
17. That their proposal was not just an expression of abandoned surrender to their plight and stemmed from a calculated assessment as to their situation is alluded to in vs.19.
18. They critique the situation opening with a rhetorical question, "**Why should we die before your eyes, both we and our land?**/lammah muth lamed -ayin gam 'anachenu gam 'adamah".
19. Their logic in decision is highlighted with the interrogative particle *lammah* that means "**for what reason?**"
20. The phrase "**before your eyes**" indicates that the consequences of death as stated is illogical when they have before them a fair and benevolent ruler that is willing to work with them to overcome their plight.
21. In other words, when their **money** ran out he was willing to accept their livestock in lieu of the currency and therefore would he not be willing to investigate other avenues for trade?
22. Further, he is a ruler with the wisdom to see the illogic of letting both the work force and **land of Egypt** go under detrimental to all concerned.
23. Obviously, death of "**our land**" is metaphorical since the *ground* does not **die**.
24. Throughout these verses, the Hebrew translation for the English "**land**" is *'adamah* that emphasizes the soil, or dirt of the *ground* (used 6x cp. to *'erets* used 1x in vs.20).
25. It reflects upon the value of soil that is not tilled or taken care of will revert to a worthless state unsuitable for future agriculture.
26. While the **famine** has rendered the *ground* temporarily unproductive, to abandon it completely would convert it to a hardpan and unoxygenated (less aeration) soil.

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27. They then make their proposal, “**Buy us and our land for food, and we and our land will be slaves to Pharaoh**/qanah ‘eth waw ‘adamah bet ha lechem waw hayah ‘anachenu waw ‘adamah –ebed Pharaoh”.
28. The price of their skills and labor and their **land** was not too high when one considers that their very lives were at stake.
29. They realize being a live slave/servant is a better lot than a dead man with property.
30. The crux of their offer is then specified in the final clause of vs.19, “**So give us seed, that we may live and not die, and that the land may not be desolate**/waw nathan zera- chayah waw lo’ muth waw ha ‘adamah lo’ shamam”.
31. The phrase “**give us seed**” employs the Hebrew *zera*’, not *lechem* otherwise translated “**food**” (vs.19 cp. vss.12,13,15,17).
32. What they are asking for is not grain from the reserves, but available plant **seed** that they can utilize effecting the future post-famine (cp.vss.23,24).
33. The acquisition of **food** comes from the sale of their bodies and property.
34. It further might imply wild **seed** that produces plants hardy to dry weather.
35. Though this would produce plants not agriculturally productive, it would provide some growth that can be re-tilled into the soil aerating and supplying nutrients.
36. This will help secure future use of the soil and continuing potential life for the people after the **famine**.
37. Together, their request renders the imperfect verbs “**live, not die, not be desolate**” all as subjunctive moods translated “*might live, might not die and might not be desolate*” denoting the future potential.
38. So the crux of their offer is that they will sell themselves and their property contingent upon becoming “*tenant farmers*” for **Pharaoh**.
39. They will enslave themselves and property to **Pharaoh** but must be given the resources and time to maintain and utilize the property for future use.
40. The offer is accepted, “**And Joseph bought all the land of Egypt for Pharaoh, for every Egyptian sold his field, because the famine was severe upon them**/waw qanah Joseph kol ‘adamah Egypt lamed Pharaoh kiy makar Egyptians ‘ish sadeh kiy chazak –al ha ra-ab” (vs.20).
41. While some commentaries slant Joseph’s actions as an opportunist, the reader must keep in mind that it is the people who have made this offer.
42. The only true force in any manipulation in decision can only be linked to God as he is the author of the **famine** (cp.41:25,28,32).
43. The first used of the word “**land**” in vs.20 is the Hebrew *‘adamah* indicating that the caveat of “*tenant farmers*” in the transaction is acceptable.
44. As it was, **every Egyptian** had to eventually sell **his field** because of the severity of the **famine**.
45. The Hebrew *chazak* (**severe**) means it “*prevailed*” denoting that the **famine** won by persistent domination.
46. The ultimate outcome is then succinctly stated, “**Thus the land became Pharaoh’s**/waw hayah ha ‘erets lame Pharaoh”.
47. The Hebrew noun translated “**land**” in this clause is *‘erets* meaning **Pharaoh became** a real estate tycoon owning an entire nation having his citizens working as civil servants.
48. This is evidence that Jacob’s 1st blessing on **Pharaoh** was realized in time per vs.7.

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JOSEPH RELOCATION AND TAX POLICY

EXEGESIS VERSES 21 – 26:

וְאֶת־הָעָם הָעֵבִיר אֶתוֹ לְעָרִים מִקְצֵה
גְבוּל־מִצְרַיִם וְעַד־קִצְהוֹ ^{WTT} Genesis 47:21

^{NAS} Genesis 47:21 **And as for the people, he removed them to the cities from one end of Egypt’s border to the other.** (וְ אֶת עֵבֵר עִם הָ אֶת הָ לְ אֶת עֵיר מִן עֵיר הָ לְ אֶת עֵבֵר עִם הָ אֶת הָ) *[waw conj. + sign of d.o. + d.a. + n/com/m/s/abs: -am; “and the people”; + v/Hiphil/PF/3ms: -abar; {lit. pass over} “he caused to remove/cross over”; + sign of d.o. w/ 3ms suff: ‘eth; “them”; + prep: lamed + d.a. + n/com/f/pl/abs: -iyr; “to the cities”; + prep: min + n/com/m/s/constr: qatseh; {lit. end, extremity} “from the end of”; + n/com/m/s/constr: gebul; “the border of”; + proper n: “Egypt”; + waw conj. + prep: -ad; “even as far as”; + n/com/m/s/constr. w/3ms suff: qatseh; “its other end”]*

רַק אֲדָמַת הַכֹּהֲנִים לֹא קָנָה כִּי חֶק לְכֹהֲנִים
מֵאֵת פְּרֵעָה וְאָכְלוּ אֶת־חֶקֶם אֲשֶׁר נָתַן לָהֶם פְּרֵעָה עַל־כֵּן
לֹא מָכְרוּ אֶת־אֲדָמָתָם ^{WTT} Genesis 47:22

^{NAS} Genesis 47:22 **Only the land of the priests he did not buy, for the priests had an allotment from Pharaoh, and they lived off the allotment which Pharaoh gave them. Therefore, they did not sell their land.** (הָ לְ חֶק כִּי קָנָה לֹא כֹהֵן הָ אֲדָמָה רַק) *[adv: raq; “only”; + n/com/f/s/constr: ‘adamah; “the ground/land of”; + n/com/m/pl/abs: 23ohen; “the priests”; + neg.part: lo’ + v/qal/PF/3ms: qanah; “he did not buy/purchase”; + conj: kiy; “for/because”; + n/com/m/s/abs: choq; {something prescribed or owed} “an allotment”; + prep: lamed + d.a. + n/com/m/pl/abs: 23ohen; “was for the priests”; + prep: min + sign of d.o. + proper n: “from Pharaoh”; + waw consec. + v/qal/PF/3cpl: ‘akal; {lit. eat, consume}; “so they might live off”; + sign of d.o. + n/com/m/s/constr. w/3mpl suff: choq; “their allotment”; + rel.pro: ‘asher; “which”; + v/qal/PF/3ms: nathan; “he gave”; + prep. w/3mpl suff: lamed; “to them”; + proper n: “Pharaoh”; + prep: -al + prep: ken; “upon thus/therefore”; + neg.part: lo’ + v/qal/PF/3cpl: makar; “they did not sell”; + sign of d.o. + n/com/f/s/constr. w/3mpl suff: ‘adamah; “their ground/land”]*

וַיֹּאמֶר יוֹסֵף אֶל־הָעָם הֲיִנְיִי אֶתְכֶם הַיּוֹם
וְאֶת־אֲדָמַתְכֶם לְפְרֵעָה הֲאֵלֵכֶם זֶרַע וְזִרְעֹתָם אֶת־הָאֲדָמָה ^{WTT} Genesis 47:23

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^{NAS} Genesis 47:23 Then Joseph said to the people, “Behold, I have today bought you and your land for Pharaoh; now, here is seed for you, and you may sow the land. (אמר 7 ו זרע ל הא פרעה ל אדמה את ו יום ה את קנה הן עם ה אל יוסף

ו זרע ל הא פרעה ל אדמה את ו יום ה את קנה הן עם ה אל יוסף [waw consec. + v/qal/IPF/3ms: ‘amar; “and he said”; + proper n: “Joseph”; + prep: ‘el + d.a. + n/com/m/s/abs: -am; “to the people”; + interj.part: hen; “Behold!”; + v/qal/PF/1cs: qanah; “I have acquired/bought”; + sign of d.o. w/2mpl suff: ‘eth; “you all”; + d.a. + n/com/m/s/abs: yom; “this day”; + waw conj. + sign of d.o. + n/com/f/s/constr. w/2mpl suff: ‘adamah; “and your ground/land”; + prep: lamed + proper n: “for Pharaoh”; + interj.part: he’; “lo!”; + prep. w/2mpl suff: lamed; “for you all”; + n/com/m/s/abs: zera-; “seed”; + waw consec. + v/qal/PF/2mpl: zara-; “and you may scatter seed/sow”; + sign of d.o. + d.a. + n/com/f/s/abs: ‘adamah; “the ground/land”])

והיה בתבואת ונתתם חמישית לפרעה וארבע
 הידת יהיה לכם לזרע השדה ולאכלכם ולאשר בבתיכם
 ולאכל לטפכם

^{NAS} Genesis 47:24 “And at the harvest you shall give a fifth to Pharaoh, and four-fifths shall be your own for seed of the field and for your food and for those of your households and as food for your little ones.” (ו פרעה ל חמישית נתן ו תבואה ה ב היה ו) אכל ל ו בית ב אשר ל ו אכל ל ו שדה ה זרע ל ל היה יד ה ארבע

אכל ל ו בית ב אשר ל ו אכל ל ו שדה ה זרע ל ל היה יד ה ארבע ל טף [waw consec. + v/qal/PF/3ms: hayah; “and it will come to pass”; + prep: bet + d.a. + n/com/f/pl/abs: tebwu’ah; {lit. product, revenue, yield; used 42x}; “at the harvest”; + waw consec. + v/qal/PF/2mpl: nathan; “then you all will give”; + n/com/f/s/abs: chamiyshiyyth; “a fifth”; + prep: lamed + proper n: “for Pharaoh”; + waw conj. + adj/f/s/constr: ‘arebba-; “and four-fifths of”; + d.a. + n/com/f/pl/abs: yad; “the hands”; + v/qal/IPF/3ms: hayah; “will become”; + prep. w/2mpl suff: lamed; “for you all”; + prep: lamed + n/com/m/s/constr: zera-; “for the seed of”; + d.a. + n/com/m/s/abs: sadeh; “the field”; + waw conj. + prep: lamed w/ v/qal/inf/constr. w/2mpl suff: ‘akal; “and for your consumption/eating”; + waw conj. + prep: lamed + rel.pro: ‘asher; “and for those”; + prep: bet + n/com/m/pl/constr. w/3mpl suff: bayith; “in your households”; + waw conj. + prep: lamed w/ v/qal/inf/constr: ‘akal; “and for eating”; + prep: lamed + n/com/m/s/constr. w/2mpl suff: thaph; “for your children/little ones”])

ויאמרו החיתנו נמצא חן בעיני אדני והיינו
 עבדים לפרעה

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^{NAS} Genesis 47:25 So they said, “You have saved our lives! Let us find favor in the sight of my lord, and we will be Pharaoh’s slaves.” (וַאֲדֹנָי עֵינַי בְּחַן מַצָּא חַיָּה אָמַר וַ) *[waw consec. + v/qal/IPF/3mpl: ‘amar; “and they said”; + v/Hiphil/PF/2ms w/1cpl suff: chayah; “you have caused us to live/saved our lives”; + v/qal/IPF/1cpl/cohort: matsa; “let us find”; + n/com/m/s/abs: chen; “grace/favor”; + prep: bet + n/com/b/dual/constr: -ayin; “in the eyes of”; + n/com/m/s/constr. w/1cs suff: ‘adon; “my lord”; + waw consec. + v/qal/PF/1cpl: hayah; “and we will become”; + n/com/m/pl/abs: -ebed; “servants/slaves”; + prep: lamed + proper n: “for Pharaoh”]*)

וַיִּשֶׂם יוֹסֵף לְחַק עֶדְ-הַיּוֹם הַזֶּה עַל-אֲדָמַת
 מִצְרַיִם לְפָרְעָה לְחֻמֹּשׁ רַק אֲדָמַת הַכֹּהֲנִים לְבָדָם לֹא הָיְתָה
 לְפָרְעָה

^{NAS} Genesis 47:26 And Joseph made it a statute concerning the land of Egypt valid to this day, that Pharaoh should have the fifth; only the land of the priests did not become Pharaoh’s. (וַ) *[waw consec. + v/qal/IPF/3ms: siym; “and he set/appointed”; + sign of d.o. w/3fs suff: ‘eth; “it”; + proper n: “Joseph”; + prep: lamed + n/com/m/s/abs: choq; “for a statute”; + prep: -ad; “until”; + d.a. + n/com/m/s/abs: yom; “the day”; + d.a. + adj/m/s: zeh; “this one”; + prep: -al; “upon/over”; + n/com/f/s/constr: ‘adamah; “the ground/land of”; + proper n: “Egypt”; + prep: lamed + proper n: “for Pharaoh”; + prep: lamed + d.a. + n/com/m/s/abs: chomesh; “for the fifth”; + adv: raq; “portion”; + n/com/f/s/constr: ‘adamah; “the ground/land of”; + d.a. + n/com/m/pl/abs: 25ohen; “the priests”; + prep: lamed + n/com/m/s/constr. w/3mpl suff: bad; “for their part/only theirs”; + neg.part: lo’ + v/qal/PF/3fs: hayah; “it did not become”; + prep: lamed + proper n: “for Pharaoh”]*)

ANALYSIS VERSES 21 – 26:

1. During the process of civil-servant and land acquisition (vss.20), **Joseph** implements a relocation policy.
2. This to streamline the logistics to disperse grain from the food banks, “**And as for the people, he removed them to the cities from one end of Egypt’s border to the other**”/waw ha –am –abar ‘eth lamed ha –iyr min qatseh gebul Egypt waw –ad qatseh” (vs.21).
3. During the 7 years of plenty, grain silos had been established in the **cities** of **Egypt** to house the reserves (cp.41:35).
4. The amount of reserves that would be cached in the silos logically would coincide with the size and population of each city and surrounding areas.
5. Obviously, many of the Egyptians already resided in these towns.

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6. In contrast to those who made a living from the **land**, these would have alternative avenues for income found in ongoing urban businesses.
7. So the context of “**people**” in our verse is understood to primarily refer to those who were land owners in the rural districts throughout **Egypt** (surrounding areas).
8. As each of the land owners sold their labor and property to **Pharaoh**, **Joseph** would assign them temporary residence in one of the shelter **cities**.
9. It appears that as part of the transaction, **Joseph** provided these temporary housing until they could get back on their feet.
10. Also, it would consolidate the **people** for access to civil duties deemed necessary during this emergency period.
11. He implemented this policy **from border to border** until ultimately all rural inhabitants became urban dwellers.
12. This greatly simplified the distribution process for the **people** not having to constantly travel back and forth to get food.
13. Joseph’s management skills were of the highest caliber and his agenda was to eliminate as much burden as possible for others already under a stressful situation.
14. That the farmers/ranchers only needed to sparsely till their soil during the famine, sparse travel for that purpose compared to frequent trips to the supermarket only makes sense.
15. Further, it has an element of security in its measures.
16. With the population centralized, any need for extra military expense in deployment could be largely mitigated condensing the need for perimeter defense.
17. With all close to the food resources, the most is benefited as to the economic, military and logistical support for society and government.
18. Vs.22 recognizes an exemption to the **land** purchase agreement, “**Only the land of the priests he did not buy**/raq ‘adamah kohen lo’ qanah”.
19. That the **priests** owned **land** means that under normal circumstances they were self-sufficient living off the **land**.
20. The reason for the exemption is then stated “**for the priests had an allotment from Pharaoh, and they lived off the allotment which Pharaoh gave them**/kiy choq lamed ha kohen min Pharaoh waw ‘akal choq ‘asher nathan lamed Pharaoh”.
21. The implication here is that the priesthood utilized their **land** simply to sustain their lives with living grace and we might classify them as a non-profit entity.
22. This compared to the other **land** owners who will be taxed with a revenue tax in vss.24,26.
23. That their m/o and profession was not for commercial purposes, it appears that **Pharaoh** considered subsidizing them while being in need the right thing to do.
24. Not unlike any government’s position to support their troops with housing, food, etc. and other certain civil service with allotments for the same (e.g., Foreign Service).
25. The “**allotment from Pharaoh**” in view is making available food gratis from the reserves.
26. This as necessary for them to continue with their priestly duties and not having to abandon their headquarters (property) for operation.
27. That they did not need to buy food, “**Therefore, they did not sell their land**/-al ken lo’ makar ‘adamah”.
28. Nations in general are comprised of religious peoples.
29. No matter the religion, whether formal, ideological and/or paganist, **people** practice their beliefs.

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30. Even though Sesostris by all implications was a believer, he recognized the importance of national identity found in religious unity.
31. That the **priests did not sell their land** by implication means neither did they **sell** themselves to be slaves.
32. It is recognition that those who held religious office were already “*servants of the people*” and so **Pharaoh** viewed them as exempt from further obligation as “civil servants”.
33. Vs.23 advances the narrative with an undetermined amount in time, “**Then Joseph said to the people, ‘Behold, I have today bought you and your land for Pharaoh/waw ‘amar Joseph ‘el ha –am hen qanah ‘eth ha yom waw ‘adamah lamed Pharaoh’.**”
34. The Hebrew verb *qanah* (**bought**) is in the perfect form that denotes completed action.
35. So the event of **Joseph** speaking “**today/lit. this day**” centers on a formal declaration by **Joseph** that all of the purchase transactions for the Egyptians had been concluded.
36. This implies that the relocation policy has also been finalized and everyone has been settled in their new homes.
37. With the sellers terms of contract fulfilled, **Joseph** “**now/lo**” keeps his end of the bargain, “**here is seed for you, and you may sow the land/lamed zera- waw zara- ha ‘adamah’.**”
38. The verb “**you may sow**” (*zara-*) is in the Hebrew Imperfect form looking to the future restoring of the land’s productivity.
39. This would include **seed** necessary for current tilling of the soil and any grain seeds that would provide them crop production after the famine.
40. In vs.24, he then moves ahead in anticipation of the famine actually ending, “**And at the harvest...waw hayah bet tebwu’ah**”.
41. When productivity of the **land** resumes and the agriculture business for profit resumes, he decrees that a new tax policy will take effect, “**you shall give a fifth to Pharaoh, and four-fifths shall be your own/nathan chamiyshiyth lamed Pharaoh waw ‘arebb- ha yad hayah lamed**”.
42. A 20% tax will be levied on their income profits from sowing **the land**.
43. This is exactly the same amount of levy suggested by **Joseph** to build up reserves to get **Egypt** through the famine (cf.41:34).
44. In contrast to simply taxing because he could, it appears here that **Joseph** is instituting a government program that will ensure emergency provisions into the future.
45. **Pharaoh** and Company have shown themselves to be benevolent rulers over the **people** and exemplify a righteous government that taxes for the good of the **people** and not just to line their personal pockets.
46. The 20% was to be a straight tax and the remainder free for the tax-payers use:
 - A. “**For seed of the field/lamed zera- ha sadeh**” (to reinvest).
 - B. “**And for your food/waw lamed ‘akal**” (for personal consumption).
 - C. “**And for those of your households/waw lamed ‘asher bayith**” (for an expanding enterprise).
 - D. “**And as food for your little ones/waw ‘akal lamed thaph**” (to ensure the livelihood of their future).
47. Joseph’s terms for taxation only taxes based on profit, avoiding any additional tax on personal use, reinvestment and inheritance.
48. The **four-fifths** return the **people** would enjoy provides them opportunity to get the animals out of hock and eventually repurchase **land** as opportunity arises.

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49. That there is only tax on productivity, then the **land** that would be repurchased would be the owners outright.
50. This is in contrast to a sliding scale system of graduated taxation our nation uses to oppress the **people**:
- A. We are taxed on income both at the federal and state levels.
 - B. We pay tax on the socialistic “retirement” plan called Social Security and then taxed again when we receive it.
 - C. We pay taxes on utilities.
 - D. We pay gas tax both federal and state.
 - E. Don’t forget the sin taxes.
 - F. There are corporate taxes that pass down these costs to the consumer.
 - G. If you save or invest any of the money on which you paid income and FICA taxes, then you will be taxed on the profit and interest.
 - H. There is inheritance tax a form of double taxation.
 - I. Property tax removing any claim of real ownership of real estate and acquired with money on which someone already paid taxes.
 - J. There is transportation tax.
51. These Egyptians knew the righteous intentions and grace that this government employed.
52. Their reply to **Joseph** says it all, “**So they said, ‘You have saved our lives! Let us find favor in the sight of my lord, and we will be Pharaoh’s slaves/waw ‘amar chayah matsa’ chen bet –ayin ‘adon waw hayah –ebed lamed Pharaoh’**” (vs.25).
53. Joseph’s intentions for taxing are validated in the clause, “**You have saved our lives!**”.
54. They expect the taxation to continue to perpetuate this virtue.
55. The continued grace they expect in this vein is then realized in the clause, “**Let us find favor/grace (chen) in the sight of my lord**”.
56. Their reflection is based on the *grace* already revealed “**in the eyes**” of **Joseph**.
57. Their willingness to continue to accept this tax is stated in the final clause, “**and we will be Pharaoh’s slaves/servants**”.
58. Moses then closes the paragraph with a statement expressing the indelible impression that Joseph’s/Pharaoh’s leadership had on the **people**, “**And Joseph made it a statute concerning the land of Egypt, valid to this day/waw siym ‘eth Joseph choq –ad ha yom ha zeh –al ‘adamah Egypt’**”.
59. The tax continued until the time of Moses as evidence of its equity.
60. That is “**Pharaoh should have the fifth; only the land of the priests did not become Pharaoh’s/lamed Pharaoh ha chomesh raq ‘adamah ha kohen lamed bad lo’ hayah lamed Pharaoh**”.
61. A righteous government will only impose a singular tax on profit and implement it only for the security and good of the **people** apart from any socialistic programs.
62. It will avoid all forms of double taxation.
63. Neither will it double enslave into service those already serving the **people** as a non-profit organization.
64. A righteous government will provide for freedom of religion even at the expense of government revenue.