

GENESIS

THE NARRATIVE ON JOSEPH RESUMES

JOSEPH'S UNDESERVED SUFFERING RECAPPED

EXEGESIS VERSE 1:

וַיֹּסֶף הוֹרֵד מִצְרַיִם וַיִּקְנֵהוּ פוֹטִיפָר סָרִיס פְּרָעָה
 שֶׁר הַטַּבָּחִים אִישׁ מִצְרַיִם מִיַּד הַיִּשְׁמְעֵאלִים אֲשֶׁר הוֹרְדוּהוּ
 שָׁמָּה:

^{NAS} **Genesis 39:1 (Corrected) Now Joseph had been taken down to Egypt;** (וַיֹּסֶף הוֹרֵד מִצְרַיִם [waw conj. + proper n: "and Joseph"; + v/Hophal/PF/3ms {causative passive}; yarad {lit. descend"; "had caused to have been taken down"; + proper n; "to Egypt"}])
and he bought him, Potiphar, an Egyptian officer of Pharaoh, the captain of the bodyguard, (וַיִּקְנֵהוּ פוֹטִיפָר סָרִיס פְּרָעָה הַ שֶׁר הַטַּבָּחִים אִישׁ מִצְרַיִם [waw consec. + v/qal/IPF/3ms w/3ms suff: qanah; "then he acquired him/bought him"; + proper n: potihyphar; "Potiphar" {same as 37:36}; + n/com/m/s/constr: sariys; "an official/officer of"; + proper n: "Pharaoh"; + n/com/m/s/constr: sar; "a chief/captain of"; + d.a. + n/com/m/pl/abs: thabbach; "the guardsmen/bodyguards/guardians"; + n/com/m/s/abs: 'ish; "men"; + proper n: "Egypt"}])
from the Ishmaelites, who had taken him down there. (מִן יַד הַיִּשְׁמְעֵאלִים אֲשֶׁר הוֹרְדוּהוּ שָׁמָּה [prep: min + n/com/f/s/constr: yad; "from the hands of"; + d.a. + proper n: "the Ishmaelites"; + rel.pro: 'asher; "who"; + v/Hiphil/PF/3cpl w/3ms suff: yarad; "had caused to take him down"; + adv: sham; "there"}])

ANALYSIS VERSE 1:

1. The author resumes the narrative of Joseph ending chapter 37 having been sold into slavery. Gen.37:36
2. The same 22 years that elapsed in chapter 38 recording the Judah/Tamar affair is revisited with **Joseph** as the subject beginning Gen.39:1 through Gen.42:3ff (~1678-1656 BC).
3. In that 22 year time span, 13 years elapse for chapters 39-41:46 to occur with the 7 years of plenty (41:47) filling in the remainder of chapter 41.
4. This chronology places Jacob's sons going into Egypt in Gen.42:3 some 2 years into the famine period.
5. What the reader will witness over the first 13 years is a roller coaster ride of suffering and blessing associated with the positive believer **Joseph**.
6. **Joseph** serves to example the admixture of undeserved suffering and blessing Ph₂ +V can expect at some level.
7. He contradicts the Pollyanna thinking held by some believers that they must overcome if they expect to advance their Christian lives Ph₂ intent on being prize winners. Cf.Mat.13:20-21; Rev.2:10

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8. While God was overseeing the events of Judah and Tamar, He was simultaneously watching over His servant **Joseph**.
9. God who is omniscient and omnipresent is not limited interacting in believers' lives able to multitask controlling events in human history. Cp.Psa.139:1-12; Jer.23:23-24 cf. Deu.31:8
10. The time reset beginning chapter 39 is some days after his brothers sold him and "**Joseph had been taken down to Egypt/Joseph yarad Egypt**" (vs.1).
11. From the human viewpoint perspective, **Joseph** was in a deplorable situation.
12. He had been taken from his father's house, stripped of his favored position in the house, deprived of his "badge" of honor (the multi-colored tunic) and reduced to slavery.
13. All this for being oriented to God's plan and having the audacity to apply in the face of antagonism by his negative jealous brothers!!
14. However his situation may seem to the world, the actions of Joseph's brothers propelled him in the very direction and center of God's operational and geographical wills.
15. This fact neither justifies nor excuses the sins of his brothers against him.
16. Rather it points to God's control of life even when men are operating antagonistically under His permissive will:
 - A. It was not God's directive will for Joseph's brothers to sin.
 - B. God never sponsors sin and never tempts any to commit sin. Jam.1:13-15
 - C. As his brothers operated sinfully, they acted unwittingly to accomplish the ultimate purpose of God.
 - D. God overruled their original plans to kill **Joseph** through Judah convincing the others to sell **Joseph** into slavery instead.
 - E. The situation as a whole is an example of God using sinful behavior and turning it into good for the entire family. Gen.50:15-20 cp.Rom.8:28
17. As Joseph's brothers acted under God's permissive will, God acted to protect **Joseph** and ultimately promote him elevating him in power to ensure God's sovereign will was accomplished.
18. **Joseph** evidences that evil men cannot defeat the POG; nor can the evil of Satan.
19. Principle: God knows the end from the beginning: He will establish His purpose. Isa.46:10
20. The irony of Joseph's situation was that his path of slavery was on the glory road while his brothers remained on the gory road as spiritual delinquents.
21. The positive brother will suffer undeservedly, while any suffering on his brothers' part is deserved.
22. One suffered for righteousness; the others for unrighteousness.
23. Principle: Everyone suffers in the A/C; the goal of the positive believer is to suffer for righteousness, not deservedly for our sins and maladjustments to God's plan otherwise. Joh.15:20; 16:23; 1Pet.3:8-18; 4:13-16 cf.Col.1:24
24. Joseph's sufferings in the A/C will ultimately receive honor (double blessing under the rights of primogenitor; 1Chr.5:2).
25. God's control of Joseph's destiny ensured that he would fall into the hands of one that would further advance him in the POG, "**and he bought him, Potiphar, An Egyptian officer of Pharaoh, the captain of the bodyguard/waw qanah potihyphar sariys pharaoh sar ha thabbach 'ish Egypt**".
26. The verb *qanah* and suffix (**he bought him**) is forward in the Hebrew for emphasis.

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27. **Joseph** was purchased by one that would place him in the very circle of closeness to **Pharaoh**.
28. **Potiphar** held a position of great authority and therefore was trusted, respected and feared in **Egypt**.
29. The text stresses that this man was a native Egyptian alluding to isagogical sources that Egyptian kings frequently employed foreign mercenaries, but not in this case.
30. That **Potiphar** was Egyptian emphasizes an additional trust and closeness he had with **Pharaoh**.
31. God making sure **Joseph** fell into the right hand of ownership had already been predetermined as he was on the right train for his destination being bought “**from the Ishmaelites, who had taken him down there**”/min yad ha Ishmaelites ‘asher yarad sham”.
32. As it is in business, it is often who you know and in this case it is obvious that this particular traveling “fair” was accustomed to doing business with the palace elite.
33. That this enterprise was already loaded with their wares for sale (37:25), the idea that the trip was simply a matter of days/weeks is acceptable entertaining no major detours in route.
34. In this fashion, **Joseph** enters this phase of his life going into **Egypt** as a slave.
35. This means he was totally unable to determine his position or to take control of his future immediate or remote.
36. His future was totally in the hands of God (a lesson for believers!).
37. The only thing that he could do was to apply the principles of doctrine that were applicable to his niche and faith-rest in the Lord.
38. His comfort and support spiritually and emotionally is the very doctrine passed on to him in his dreams (37:5-11) that ironically landed him in this situation.
39. *Review the Doctrine of Suffering.*

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JOSEPH'S SUCCESS IN POTIPHAR'S HOUSE

EXEGESIS VERSES 2 – 6A:

וַיְהִי יְהוָה אֶת־יוֹסֵף וַיְהִי אִישׁ מְצַלִּיחַ וַיְהִי בְּבַיִת
אֲדֹנָיו הַמִּצְרָיִם: ^{WTT} Genesis 39:2

^{NAS} Genesis 39:2 **And the LORD was with Joseph, so he became a successful man.** (וַיְהִי הוֹדוֹ וַיְהִי אִישׁ מְצַלִּיחַ וַיְהִי בְּבַיִת אֲדֹנָיו הַמִּצְרָיִם) [waw consec. + v/qal/IPF/3ms: hayah; "and it came to pass"; + proper n: yahweh; "the Lord"; + prep: 'eth + proper n: "was with Joseph"; + waw consec. + v/qal/IPF/3ms: hayah; "and he became"; + n/com/m/s/constr: 'ish; "a man of"; + v/Hiphil/ptc/m/s/abs: tsalecha; "prospering/success"]

And he was in the house of his master, the Egyptian. (וַיְהִי בְּבַיִת אֲדֹנָיו הַמִּצְרָיִם) [waw consec. + v/qal/IPF/3ms: hayah; "and he came to exist"; + prep: bet + n/com/m/s/constr: bayith; "in the house of"; + n/com/m/pl/constr. w/3ms suff: 'adon; "his master/lord"; + d.a. + proper n: "the Egyptian"]

וַיִּרְאֵהוּ אֲדֹנָיו כִּי יְהוָה אִתּוֹ וְכֹל אֲשֶׁר־הוּא עֹשֶׂה
יְהוָה מְצַלִּיחַ בְּיָדוֹ: ^{WTT} Genesis 39:3

^{NAS} Genesis 39:3 **Now his master saw that the LORD was with him and how the LORD caused all that he did to prosper in his hand.** (וַיִּרְאֵהוּ אֲדֹנָיו כִּי יְהוָה אִתּוֹ וְכֹל אֲשֶׁר־הוּא עֹשֶׂה יְהוָה מְצַלִּיחַ בְּיָדוֹ) [waw consec. + v/qal/IPF/3ms: ra'ah; "and he saw"; + n/com/m/pl/constr. w/3ms suff: 'adon; "his master"; + conj: kiy; "that"; + proper n: yahweh; "the Lord"; + prep. w/3ms suff: 'eth; "was with him"; + waw conj. + n/com/m/s/abs: kol + rel.pro: 'asher + pro/3ms: hu' + v/qal/ptc/m/s/abs: -asah; "and all which he himself accomplished"; + proper n: yahweh; "the Lord"; + v/Hiphil/ptc/ms/abs: tsalecha; "was causing to prosper/succeed"; + prep: bet + n/com/f/s/constr. w/3ms suff: yad; "in his hand"]

וַיִּמְצָא יוֹסֵף חֵן בְּעֵינָיו וַיִּשְׂרַת אֹתוֹ וַיִּפְקְדֵהוּ
עַל־בֵּיתוֹ וְכָל־יִשְׁלֹוֹ נָתַן בְּיָדוֹ: ^{WTT} Genesis 39:4

^{NAS} Genesis 39:4 **So Joseph found favor in his sight, and became his personal servant;** (וַיִּמְצָא יוֹסֵף חֵן בְּעֵינָיו וַיִּשְׂרַת אֹתוֹ וַיִּפְקְדֵהוּ עַל־בֵּיתוֹ וְכָל־יִשְׁלֹוֹ נָתַן בְּיָדוֹ) [waw consec. + v/qal/IPF/3ms: matsa'; "and he found"; + proper n: "Joseph"; + n/com/m/s/abs: chen; "favor/grace"; + prep: bet + n/com/b/dual/constr. w/3ms suff: -ayin; "in his eyes/sight"; + waw consec. + v/Piel/IPF/3ms: sharath; "and he served"; + sign of d.o. w/3ms suff: 'eth; "him"]

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and he made him overseer over his house, and all that he owned he put in his charge. (7

יָד בַּנְתֵן לַיִשׁ כָּל־וּ בַיִת עַל־פֶּקֶד [waw consec. + v/Hiphil/IPF/3ms w/3ms suff: phaquad {to appoint}; "and he caused him to oversee"; + prep: -al + n/com/m/s/constr. w/3ms suff: bayith; "over his house"; + waw conj. + n/com/m/s/constr: kol; "and all of"; + adv: yesh; "substance" + prep. w/3ms suff: lamed "for him" {i.e., what he owned}; + v/qal/PF/3ms: nathan; "he gave/put"; + prep: bet + n/com/f/s/constr. w/3ms suff: yad; "in his hand/charge"])

וַיְהִי מֵאִזְ הַפְּקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל־אֲשֶׁר יִשְׁלֹו וַיְבָרַךְ יְהוָה אֶת־בַּיִת הַמִּצְרִי בְּגִלְלַ יוֹסֵף וַיְהִי בְּרֶכֶת יְהוָה בְּכָל־אֲשֶׁר יִשְׁלֹו בְּבֵית וּבְשָׂדֶה: ^{WTT} Genesis 39:5

^{NAS} Genesis 39:5 And it came about that from the time he made him overseer in his house, and over all that he owned, the LORD blessed the Egyptian's house on account of Joseph;

אֶת־יְהוָה בָּרַךְ וְלַיִשׁ אֲשֶׁר כָּל־וּ עַל־וּ בַיִת בַּאֲת פֶּקֶד אִזְ מִן־הִיּוּ (וּ בַיִת יוֹסֵף בְּגִלְלַ מִצְרִי הַ בַּיִת [waw consec. + v/qal/IPF/3ms: hayah; "and it came to pass"; + prep: min + adv: 'az; "from then/the time"; + v/Hiphil/PF/3ms: phaquad; "he caused to oversee"; + sign of d.o. w/3ms suff: 'eth; "him" {as overseer}; + prep: bet + n/com/m/s/constr. w/3ms suff: bayith; "in his house"; + waw conj. + prep: -al + n/com/m/s/constr: kol + rel.pro: 'asher + adv: yesh + prep. w/3ms suff: lamed; "and over all of which was substance for him"; + waw consec. + v/Piel/IPF/3ms: barak; "and He blessed"; + proper n: yahweh; "the Lord"; + sign of d.o. + n/com/m/s/constr: bayith; "the house of"; + d.a. + proper n: "the Egyptian"; + prep: begelal; "on account of/for the sake of"; + proper n: "Joseph"])

thus the LORD's blessing was upon all that he owned, in the house and in the field. (7

שָׂדֶה הַ בַּיִת הַ בַּ לַיִשׁ אֲשֶׁר כָּל־וּ בַיְהוָה בְּרֶכֶת הִיּוּ [waw consec. + v/qal/IPF/3ms: hayah; "and it came to pass"; + n/com/f/s/constr: berakah; "the blessing of"; + proper n: yahweh; "the Lord"; + prep: bet + n/com/ms/constr: kol + rel.pro: 'asher + adv: yesh + prep. w/3ms suff: lamed; "on all of which was substance for him"; + prep: bet + d.a. + n/com/m/s/abs: bayith; "in the house"; + waw conj. + prep: bet + d.a. + n/com/ms/abs: sadeh; "and in the field"])

וַיַּעַזֵּב כָּל־אֲשֶׁר־לוֹ בְּיַד־יוֹסֵף וְלֹא־יָדָע אֹכֵל אֹתוֹ מֵאֹמֶת כִּי אִם־הִלָּחַם אֲשֶׁר־הוּא אוֹכֵל ^{WTT} Genesis 39:6A

^{NAS} Genesis 39:6A So he left everything he owned in Joseph's charge; (7

אֲשֶׁר כָּל עִזָּב לַיִשׁ יוֹסֵף יָד בַּ לַיִשׁ [waw consec. + v/qal/IPF/3ms: -azab; "and he left"; + n/com/m/s/constr: kol +

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rel.pro: 'asher + prep. w/3ms suff: lamed; "all of which was for him"; + prep: bet + n/com/f/s/constr: yad; "in the hand of"; + proper n: "Joseph"]

and with him there he did not concern himself with anything except the food which he ate.

(וְלֹא הָיָה אֵשֶׁר לְחָם הָ אִם כִּי מְאַוְמָה אֵת יָדָע לֹא ו) [waw consec. + neg.part: lo' + v/qal/PF/3ms: yada-; "and he did not concern"; + prep. w/3ms suff: 'eth; "with himself"; + n/com/m/s/abs: me'wumah; "anything"; + conj: kiy + conj: 'im; {lit. but rather} "except"; + d.a. + n/com/m/s/abs: lechem; "the bread/food"; + rel.pro: 'asher + pro/3ms: hu' + v/qal/ptc/m/s/abs: 'akal; "which he himself was eating"]

ANALYSIS VERSES 2 – 6A:

1. Apart from reconciling chronology, vs.2 might leave the reader with the idea that **Joseph** was immediately made a house slave upon his purchase by Potiphar (vs.1cp.2b) enjoying immediate promotion.
2. The thinking would then be that it was under those circumstances that vs.2a finds reality, **“And the Lord was with Joseph, so he became a successful man/waw hayah Yahweh ‘eth Joseph waw hayah ‘ish tsalecha”**.
3. However, the reality is that his promotion to the quarter of Potiphar and realizing the pinnacle of success as a result occurred over a period of years:
 - A. **Joseph** was ~17 years of age when he was sold into slavery (cf.Gen.37:2).
 - B. He was 30 years old when he stood in front of Pharaoh (Gen.41:46) indicating a 13 year gap.
 - C. He had been in prison for 2 years when he was summoned to Pharaoh (Gen.41:1,14) making him 28 years old upon incarceration.
 - D. His incarceration ended his role in Potiphar’s household (Gen.39:20).
 - E. So some 11 years elapses during which **Joseph** serves Potiphar.
 - F. It is not reasonable to think that the ordeal with Potiphar’s wife trying to seduce **Joseph** (vss.7ff) lasted the entire time.
 - G. In fact, it was a hot pursuit by a female not willing to take no for an answer (cf.vs.10).
 - H. Her advances were after Joseph’s promotion as Potiphar’s **personal servant** (vs.4ff) and period of time for Potiphar to enjoy a most favorable return on his investments (vs.5).
 - I. While we are not told exactly how long for each interval of events in our verses, we can safely conclude they did not happen overnight but spread out some ~10 years.
4. A clue as to the sequence of events that dissects the period of time in which **Joseph** finds himself **“in the house of his master, the Egyptian/bet bayith ‘adon ha Egyptian”** is found in the Hebrew verb *hayah* (lit. it became, came to pass, existed).
5. 3x the verb is used in vs.2, 2x in vs.5 and we will also see it used in vss.6,7.
6. The action of the verb establishes a particular sequence of events literally translated:
 - A. **“The Lord existed (hayah) with Joseph”** (vs.2a).
 - B. **“He became (hayah) a successful man”** (vs.2b).
 - C. **“He came to exist (hayah) in the house of his master...”** (vs.2c).
 - D. **“It came to pass (hayah) from the time he made him overseer...”** (vs.5a).
 - E. **“It came to pass (hayah) the Lords blessing upon all...”** (vs.5b).
 - F. **“He became (hayah) handsome in form and appearance”** (vs.6b).

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- G. “*And it came to pass (hayah) after these events...*” (vs.7a).
7. The events of the *hayah* phrases thus sets forth segments of time appointed to each action:
 - A. “**The Lord existed with Joseph**” is the *terminus ad quo* initiating the entire period in view beginning with his purchase by Potiphar (vs.1).
 - B. “**He became a successful man**” is the *terminus ad quem* of the entire period as the result of Yahweh’s presence with him.
 - C. “**He came to exist in the house of his master, the Egyptian**” is the first major event propelling **Joseph** in his success being recognized as having exceptional capabilities within the common core of slavery and promoted to the more prestigious position as a **house** slave.
 - D. “**It came to pass from the time he made him overseer in his house**” is after further observance by Potiphar as an exceptional **house** slave promoting him to his asset manager/Executive Officer/XO.
 - E. “**It came to pass the Lord’s blessing upon all...**” fills in the gap of time from promotion as the asset manager to vs.6b “*He became handsome in form and appearance*”.
 - F. Vs.6b summarizes time having passed in Joseph’s life from his teenage/early adult years to becoming a fully mature physical specimen.
 - G. We can easily place him around the age 27-28 for the events of vs.7ff to take place or going into the ~11th year of his service to satisfy a short heated pursuit by Potiphar’s wife “*And it came to pass after these events...*”
 8. The marquee clause underwriting all that happens in this period of Joseph’s life begins vs.2, “**And the Lord was with Joseph**”.
 9. A major feature of the lives of Abraham, Isaac, Jacob, and now Joseph, was **the Lord was with** them (Abraham: Gen.12:1-3; 15:1; Isaac: Gen.26:3,24; Jacob: Gen.31:3).
 10. The phrase is designed to spiritually classify **Joseph** being Ph₂ +V as with the preceding patriarchs.
 11. The phrase indicates that Yahweh was the force that kept on causing **Joseph** to succeed, “**so he became a successful man**”.
 12. The fact of his success was so obvious that it gained Potiphar’s attention and he was promoted to serve “**in the house of his master, the Egyptian**”.
 13. The author’s reference here to Potiphar as to nationality rather than given name (cp.vs.5) is a hint to the reader that a specific course in Hebrew history has been established.
 14. That is to fulfill the prophecy to Abraham that his “*descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years*” (cf.15:13).
 15. We, as with Moses, have the advantage of past history to recognize this with Moses using literary liberty to throw some shade as to the doctrinal extent the **Lord was with Joseph**.
 16. In other words, his success will not only provide deliverance for his family from a famine, but will bring about the ultimate fulfillment of prophecy.
 17. This to support the fact that Joseph’s success is not to be construed as a result of energy of the flesh on his part, but through his own orientation to BD.
 18. This would have included the principle of doing your job as unto the Lord. Cp.Col.3:22-25
 19. God in turn blessed his doctrinal work ethics and via His Sovereign will ensured he would be in a position to ultimately provide assistance, benefit and protection for all the sons of Israel.
 20. **Joseph** had been kidnapped, removed from his father’s house and sold into slavery.
 21. Human viewpoint would render his situation as not good.

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22. From God's perspective, he was in a perfect position.
23. This should remind the reader of Rom.8:28, *"And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose"*.
24. In spite of Joseph's overt circumstances, he continued to apply doctrine.
25. This meant he had to overcome the hurdle of undeserved suffering.
26. This meant he did his job and did not succumb to self-pity, feeling sorry for self...the ol' "poor me" syndrome.
27. We can assume he did not refuse to work because the pay was not good enough.
28. He did not resort to human viewpoint otherwise to advance himself.
29. He did not slack in his efforts to do the best job he could.
30. Rather, of necessity it meant that he maintained close watch on his MA.
31. His thinking was oriented to the POG.
32. He determined to apply BD in his niche.
33. He no doubt kept reminding himself of God's promises in his dream.
34. The fact that Yahweh caused him to be promoted evidences that he was acclimated to his niche in orientation to the doctrine at hand.
35. This scenario recognizes the difference between God blessing believers versus the cosmos blessing their own. Cp.Joh.15:19
36. After an unstated amount of time being under the watchful eye of Potiphar in the **house**, his application of doctrine becomes an effective witness.
37. His witness underwrites vs.3, **"Now his master saw that the Lord was with him and how the Lord caused all the he did to prosper in his hand/waw ra'ah 'adon kiy Yahweh 'eth waw kol 'asher hu' –asah Yahweh tsalecha bet yad"**.
38. Unstated but understood is that in some way **Joseph** had been given opportunity to vocalize doctrine to Potiphar.
39. At the least, it was made known that **Joseph** gave credit to Yahweh credit due for his success.
40. Maybe observance of his private lifestyle in prayer or otherwise stimulated conversation.
41. To the extent the witness effected spiritual advance in Potiphar, the least we can conclude is that he was very astute and was able to see the hand of God in Joseph's life.
42. We can pause to consider that the **Egyptian** circles were not completely ignorant as to the Hebrew race and their God. Cf.Gen.12:10ff
43. In any case, Potiphar was intellectually honest and held **Joseph** and his belief in high regard and at the least was not hostile to doctrine.
44. Rather, quite the contrary; he saw the evidence of BD in Joseph's life.
45. Joseph's faithfulness of applications over time further ingratiated himself to Potiphar and he **"found favor in his sight, and became his personal servant/matsa' chen bet –ayin waw sharath 'eth"**.
46. Joseph's application of doctrine was an extension of God's grace in his life towards his **master** that comes back to him in reciprocation as he **"found grace/favor in his sight"**.
47. This promotion was tantamount of become president over Potiphar's (COB) estate.
48. The universal principle of Gal.6:7 should come to mind, *"Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap"*.

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49. An area of application that would certainly appeal to this high ranking military man was Joseph's orientation to authority.
50. This along with paying attention to detail, consistency and honesty appealed to a man that had good work ethics himself.
51. So much so that he made **Joseph** his **personal servant** or attaché in the household.
52. With Joseph's willingness to apply in the little things, he set himself up to be put in charge of even larger things, "**and he made him overseer over his house, and all that he owned he put in his charge**/waw phaquad –al bayith waw kol yesh lamed nathan bet yad". Cp.Mat.25:14-21
53. **Joseph** proved himself faithful essential for advancement in employment. Cp.Luk.16:10
54. From the time of Joseph's most prominent promotion as Potiphar's XO onward, Potiphar enjoy great returns in his investment in **Joseph**.
55. This fills in the space of time in vs.5ff, "**And it came about that from the time he made him overseer in his house, and over all that he owned, the Lord bless the Egyptian's house on account of Joseph**/waw consec. hayah min 'az phaquad 'eth bet bayith waw –al kol 'asher yesh lamed waw barak yahweh bayith ha Egyptian begelal Joseph".
56. That Potiphar was so inclined to do right by **Joseph** as his **master** triggered the blessing clause of the Abrahamic Covenant, "*And I will bless those who bless you...*" (Gen.12:3).
57. Potiphar becomes an initiate example of blessing by association with **Joseph** in the course of Joseph's life.
58. That the blessing clause was not limited is made clear in the remainder of vs.5, "**thus the Lord's blessing was upon all that he owned, in the house and in the field**/waw hayah berakah Yahweh bet kol 'asher yesh lamed bet bayith waw be ha sadeh".
59. Not only did God **bless** the personal assets of Potiphar's home, but it eventually spread to even his outside endeavors/business which was agriculture (**in the field**).
60. Potiphar is a lesson for all authorities in their exercise over +V subordinates: If you want God to **bless** your efforts, then treat the adjusted +V believer right.
61. While the extent of God's **blessing** by association here may seem exaggerated, it parallels the extent of grace Potiphar extended to **Joseph**.
62. This principle underwrites vs.6a, "**So he left everything he owned in Joseph's charge; and with him there he did not concern himself with anything except the food which he ate**/waw –azab kol 'asher lamed bet yad Joseph waw lo' yada 'eth me'wumah kiy 'im ha lechem 'asher hu 'akal".
63. **Joseph** put his trust in God in his life and through perseverance in applying doctrine found himself as the object of trust by his human authority in life.
64. Potiphar can be contrasted to Laban who also was blessed by association with the +V of Jacob.
65. The major difference is that God ultimately jammed Laban for his fraudulent practices towards Jacob...with Potiphar, it was nothing but blessing.
66. So much so that it freed him in his life so that the only thing he had to **concern himself with** was enjoying his agriculture proceeds and seeing to his own job.
67. It allowed him to enjoy his culinary pursuits in life giving undivided attention to his chefs.
68. And again, as it is in the reciprocal blessings of life, this freed **Joseph** of having an overbearing authority always breathing down his neck.

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69. Put together an adjusted +V believer applying doctrine at a high level on the job with an employer that himself has good work ethics and gracious (even as an unbeliever) provides the perfect recipe for blessing by God for all concerned.
70. Obviously **Joseph** was a self-motivated individual employing all of the desirable traits executives look for to benefit a business.
71. However in the final analysis we must see that the **Lord blessed** Potiphar because of Joseph's application of doctrine.
72. Apart from BD implemented accordingly the "good" things one may acquire in life in their fleshly pursuits is nothing more than the cosmos catering to STA ambition.