

GENESIS

PHARAOH'S DREAMS AND SEARCH FOR INTERPRETATION

EXEGESIS VERSES 1 – 8:

וַיְהִי מִקֵּץ שְׁנַתִּים יָמִים וּפְרָעָה חֹלֵם וְהִנֵּה עֹמֵד
עַל־הַיָּאֵר: WTT Genesis 41:1

NAS Genesis 41:1 Now it happened at the end of two full years that Pharaoh had a dream, and behold, he was standing by the Nile. (ו חלם פרעה ו יום שנה קץ מן היה ו) וַיְהִי מִקֵּץ שְׁנַתִּים יָמִים וּפְרָעָה חֹלֵם וְהִנֵּה עֹמֵד עַל־הַיָּאֵר [waw consec. + v/qal/IPF/3ms: hayah; "Now it happened/came about"; + prep: men + n/com/m/s/constr: qets; "at the end of"; + n/com/f/d/abs: shanah; "two years of"; + n/com/m/pl/abs: yom: "days"; + waw conj. + proper n: "that Pharaoh"; + v/qal/ptc/m/s/abs: chalam; "was dreaming"; + waw conj. + interj.part: hinneh; "and behold!"; + v/qal/ptc/m/s/abs: -amad; "he was standing"; + prep: -al + d.a. + n/com/m/s: ye'or {river, canal, stream}; "by the Nile"])

וּבְרִיאַת בָּשָׂר וַתִּרְעִינָה בְּאָחוּ: WTT Genesis 41:2

NAS Genesis 41:2 And lo, from the Nile there came up seven cows, sleek and fat; and they grazed in the marsh grass. (ו מראה יפה פרה שבע עלה יאר ה מן הנה ו) וּבְרִיאַת בָּשָׂר וַתִּרְעִינָה בְּאָחוּ [waw conj. + interj.part: hinneh; "and behold!"; + prep: min + d.a. + n/com/m/s: ye'or; "from the Nile"; + v/qal/ptc/f/pl/abs: -alah; "they were ascending/coming up"; + adj/f/s/abs: sheba-; "seven"; + n/com/f/pl/abs: parah; "heifers/cows"; + adj/f/pl/constr: yapheh {lit. fair, beautiful}; "sleek of"; + n/com/m/s/abs: mare'eh; "appearance"; + waw conj. + adj/f/pl/constr: bariy'; "fat of"; + n/com/m/s/abs: basar; "flesh/body"; + waw consec. + v/qal/IPF/3fpl: ra-ah; "and they grazed/pastured"; + prep: bet + d.a. + n/com/m/s/abs: 'achu; "in the reeds/marshes"])

וְהִנֵּה שִׁבְעַת אַחֵרוֹת עֹלֹת אַחֲרֵיהֶן מִן־הַיָּאֵר
רְעוֹת מְרֹאָה וְדַקּוֹת בָּשָׂר וַתַּעֲמֹדְנָה אֶצֶל הַפָּרוֹת עַל־שֵׁפֶת
הַיָּאֵר: WTT Genesis 41:3

NAS Genesis 41:3 Then behold, seven other cows came up after them from the Nile, ugly and gaunt, and they stood by the other cows on the bank of the Nile. (ו פרה שבע הנה ו) וְהִנֵּה שִׁבְעַת אַחֵרוֹת עֹלֹת אַחֲרֵיהֶן מִן־הַיָּאֵר רְעוֹת מְרֹאָה וְדַקּוֹת בָּשָׂר וַתַּעֲמֹדְנָה אֶצֶל הַפָּרוֹת עַל־שֵׁפֶת הַיָּאֵר [waw conj. + interj.part: hinneh; "then behold!"; + adj/f/s/abs: sheba-; "seven";

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^{NAS} Genesis 41:6 **Then behold, seven ears, thin and scorched by the east wind, sprouted up after them.** (וְאַחֲרַי צִמְחָה קִדִּים שְׂדֵף וְדָק שִׁבְלֵת שִׁבְעַת הַנְּהוּ וּ) [waw conj. + interj.part: hinneh; "and behold!"; + adj/f/s/abs: sheba-; "seven"; + n/com/f/pl/abs: shibboleth; "heads/ears of grain"; + adj/f/pl/abs: daq; "thin"; + waw conj. + v/qal/pass/ptc/f/pl/constr: shadaph; "and scorched of"; + n/com/m/s/abs: qadiym; "the east wind"; + v/qal/ptc/f/pl/abs: tsamach; "sprouted/grew up"; + prep. w/3fpl suff: 'acherey; "after them"])

וְתִבְלַעְנָה הַשִּׁבְלִים הַדְּקוֹת אֶת שִׁבְעַת הַשִּׁבְלִים
וְהַמְּלֵאוֹת וְהַיִּקְזָן פְּרָעָה וְהִנֵּה חָלוֹם:

^{WTT} Genesis 41:7

^{NAS} Genesis 41:7 **And the thin ears swallowed up the seven plump and full ears. Then Pharaoh awoke, and behold, it was a dream.** (וְהַשִּׁבְלֵת הַדְּקָה שִׁבְלֵת הַבְּלֵעַ וּ) [waw consec. + v/qal/IPF/3fpl: bala; "and they swallowed up"; + d.a. + n/com/f/pl/abs: shibboleth; "the ears of grain"; + d.a. + adj/f/pl/abs: daq; "the thin ones"; + sign of d.o. + adj/f/s/abs: sheba-; "the seven"; + d.a. + n/com/f/pl/abs: shibboleth; "the ears of grain"; + d.a. + adj/f/pl/abs: bariy'; "the fat/plump ones"; + waw conj. + d.a. + adj/f/pl/abs: male'; "and the full ones"; + waw consec. + v/qal/IPF/3ms: yaqats; "and he awoke"; + proper n: "Pharaoh"; + waw conj. + interj.part: hinneh; "and behold!"; + n/com/m/s/abs: chalom; "it was a dream"])

וַיְהִי בַבֶּקֶר וַתִּפְעַם רוּחוֹ וַיִּשְׁלַח וַיִּקְרָא
אֶת־כָּל־חֲרָטְמֵי מִצְרַיִם וְאֶת־כָּל־חֲכָמָיָהּ וַיִּסְפֹּר פְּרָעָה לָהֶם
אֶת־חֲלֹמוֹ וְאִין־פּוֹתֵר אוֹתָם לְפְרָעָה:

^{WTT} Genesis 41:8

^{NAS} Genesis 41:8 **Now it came about in the morning that his spirit was troubled, so he sent and called for all the magicians of Egypt, and all its wise men.** (וּ בִּקְרָהּ בַּיּוֹם הַהוּא וּ) [waw consec. + v/qal/IPF/3ms: hayah; "and it came about"; + prep: bet + d.a. + n/com/m/s/abs: boker; "in the morning"; + waw consec. + v/Niphal/IPF/3fs: pha-am; {lit. thrust, impel}; "it was troubled"; + n/com/b/s/constr. w/3ms suff: ruach; "his spirit"; + waw consec. + v/qal/IPF/3ms: shalach; "he sent away"; + waw consec. + v/qal/IPF/3ms: qara'; "and called for"; + sign of d.o. + n/com/m/s/constr: kol; "all of"; + n/com/m/pl/constr: charethom; "the magicians/religious gurus of"; + proper n: "Egypt"; + waw conj. + sign of d.o. + n/com/m/s/constr: kol + adj/m/s/constr. w/3fs suff: chakam; "and all of his wise men"])

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And Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh. (וַיַּרְעֵה לְאֵת פַּרְעֹה וְהָלֹם אֵת לְפָרְעֵה סֵפֶר וּ) [waw consec. + v/Piel/IPF/3ms: saphar; "and he recounted completely"; + proper n: "Pharaoh"; + prep. w/3mpl suff: lamed; "to them"; + sign of d.o. + n/com/m/s/constr. w/3ms suff: chalom; "his dream"; + waw conj. + adv: 'ayin; "and no one"; + v/qal/ptc/m/s/abs: phathar; "could interpret"; + sign of d.o. w/3mpl suff: 'eth; "them"; + prep: lamed + proper n: "for Pharaoh"])

ANALYSIS VERSES 1 – 8:

1. The scene fast forwards to “**the end of two full years/qets shanah yom**” literally translated “**the end of two years of days**”.
2. The Hebrew language “**two years of days**” personifies the dragging on of time that Joseph experienced in prison since the butler’s exoneration ending chapter 40.
3. During this time, the power of dominant reign over Egypt has been transferred from the **Pharaoh** Amenemhet I to his son Sesostris I.
4. Though they co-reigned until Amenemhet’s death ~1657-56 BC (2nd year of famine), the son was the declared “**Pharaoh, king of Egypt**” (vs.46).
5. Ultimate intentions for this transfer of power was alluded to in the attempted coup letter written by the father to his son introduced in our introduction to chapters 40-42 in the words, “...**before the courtiers had heard I would hand over to you [the kingdom]; before I had sat with you as to advise you.**”
6. Joseph has now been in Egypt and enslaved some 13 years dating vs.1 circa 1665 BC.
7. At God’s timing, “**Pharaoh had a dream, and behold, he was standing by the Nile/Pharaoh chalam waw hinneh –amad –al ha ye’or**”.
8. The **dream** as recorded in our verses is presented from the author’s perspective.
9. Later, in vss.17ff, it will be recounted in the 1st person as a direct quote by **Pharaoh**.
10. Moses prefixes the account of the **dream** to give the reader opportunity to analyze it beforehand i.e., it serves to challenge one’s doctrinal acuity.
11. In other words, with the example of exegetical interpretation given by Joseph in the preceding dreams by the butler and chef, can the student of God’s word unravel its meaning on their own?
12. One commentator (Dillmann) says that based on the known Egyptian symbols contained within the **dreams** that Pharaoh’s Egyptian counsel should have been able to make good sense of their meanings.
13. Yet they draw a complete blank!! Cf.vs.8
14. How Moses records Pharaoh’s **dreams** is just another subtle example of the reality to interpreting the truth of BD.
15. As Joseph said, “*Do not interpretations belong to God?*” (cf.40:8) meaning that the one doing the interpreting must be enlightened by God the Holy Spirit. Psa.143:10; Neh.9:20; Joh.14:26; 1Cor.2:9-16
16. Moses approach in writing is a reminder to all that judgment against –V is blindness to the truth even in the simplest matters of interpretation. Mat.13:13-15
17. **Pharaoh** has two **dreams** in one night with both having the same meaning (cf.vs.25).

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18. The first outstanding feature of the **dream** is **Pharaoh standing** literally “*over/upon* (-al) **the Nile**.”
19. He is obviously previewing the events in a position of authority “*over*” this river.
20. The emphasis of his authority is initiated with the exclamatory *hinneh* (**behold!**) in the Hebrew.
21. The particle is used 6x in vss.1,2,3,5,6,7 in both **dream** experiences as markers to symbolism most prevalent to their interpretation.
22. The final *hinneh* in vs.7 points to the ultimate need for interpreting the symbolisms.
23. “**The Nile**” (*ye’or*) a term of Egyptian origin (*i’rw*), is both the basis and symbol for Egypt.
24. The origin of the Greek *Neilos* and Latin *Nilus* (our **Nile**) is uncertain.
25. The basic meaning is stream, river or canal.
26. Only one time is the Hebrew term normally translated “river” (*nahar*) used to reference **the Nile** (Gen.15:18) emphasizing its enormity as a water tributary, as the same term is commonly used for the Euphrates River (cf.Gen.31:21; 36:37; Exo.23:31; etc).
27. The **Nile** River is the longest river in the world traversing some 4160 miles, with the Amazon as a close 2nd.
28. Its head waters originate in tributaries that feed Lake Victoria in Tanzania flowing into the White **Nile** (upper Nile) and Lake Tana in Ethiopia into the Blue **Nile** with both combined into the **Nile** proper.
29. It flows north through Sudan and Egypt and empties into a large delta into the Mediterranean Sea.
30. Along the way there are 6 cataracts that impede travel southward towards the highlands.
31. Its average discharge is 200,000 cubic feet per second.
32. The **Nile** floods the lands of Egypt leaving a black rich silt-sediment.
33. This provides superb pasture and farm land.
34. The fertile soil is deposited by the annual spring flooding that overflows the river’s banks on almost exactly the same day each year; the 15th of July.
35. The **Nile** does not flood now due to the construction of the Aswan Dam in the 1960’s so that from 1970 onward the river was controlled.
36. The rains initiate in the highlands and otherwise very little rain falls on Egypt.
37. The Greek historian Herodotus wrote that “Egypt was the gift of the **Nile**”.
38. As **Pharaoh** is overlooking the **Nile**, “**there came up seven cows, sleek and fat; and they grazed in the marsh grass**/-alah sheb- para yapheh mare’eh waw bariy basar waw ra-ah bet ha ‘achu”.
39. These heifers that appeared to ascend from the river are described as pure blood or pedigree stock (**sleek**) and literally “**fat-fleshed**”.
40. Any of them would be a blue ribbon contender at any fair.
41. They proceed to graze the plentiful **marsh grass** that would explain their sustaining of such good health.
42. The number **seven** in the ancient world was a sacred number, sometimes symbolizing fate.
43. Obviously, the reader might recall the significance of numbers from the preceding dreams and have a better understanding of the symbolism.
44. At this point, the **dream** shifts from an appealing experience to something more nightmarish in vss.3-4a.

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45. On the heels of the 1st 7 heifers, “**seven other cows came up after them from the Nile**/sheba- parah ‘acher –alah ‘acharely min ha ye’or”.
46. Their conditions were starkly different as they are described as “**ugly and gaunt**/ra- mare’eh waw daq basar”.
47. These appeared as range cattle having had to forage on what little nettle plants a draught stricken area might produce for survival.
48. The Hebrew *ra-* (**ugly**) is literally bad or evil and is a hint there is more to their appearing than meets the eye.
49. At first their presence seems benign as “**they stood by the other cows on the bank of the Nile**/-amad ‘etsel ha parah –al saphah ha ye’or.
50. Then the horror movie suddenly begins, “**and the ugly and gaunt cows ate up the seven sleek and fat cows**/waw ‘akal ha para ra- ha mare’eh waw daq basar sheba- ha parah yapheh ha mare’eh waw ha bariy”.
51. The fantastical goes hyper when **Pharaoh** witnesses the 7 **ugly** heifers engaging in cannibalism.
52. These herbivores suddenly turn carnivore and devour the blue ribbon specimens.
53. The only normal element that might have prompted such a quirk in nature was that the **ugly cows** were skin and bones and thus starving.
54. No wonder “**Then Pharaoh awoke**/waw yaqats Pharaoh” (vs.4b).
55. Sometime later, he managed to again fall “**asleep and dreamed a second time**/yashan waw chalom sheniy” (vs.5a).
56. God again imposed on his subconscious a seemingly life like visual.
57. In this dream, the **Nile** is not featured.
58. Rather it turns to agriculture, “**and behold, seven ears of grain came up on a single stalk, plump and good**/waw hinneh sheba- shibboleth –alah bet ‘echad bariy waw tob”.
59. He simply saw a **stalk of grain** with not one, but **seven heads of grain**.
60. Though the English translation may insinuate corn in view (**ears**), the Hebrew *shibboleth* makes clear that the plant is wheat.
61. For centuries Egypt was known as the bread-basket of the Mediterranean area.
62. Like the first **dream**, this one proceeds forward concluding with a dark theme.
63. A second set of **seven heads of grain** appears having “**sprouted up after them**/tsamach ‘achery”.
64. These in contrast to the first were “**thin and scorched by the east wind**/daq waw shadaph qadiym”.
65. This one **stalk** was shriveled due to an apparent lack of moisture.
66. The important feature is their sequence of appearance “**after**” the healthy grain.
67. The **east wind** is called the sircco that when it blew came in the spring or autumn and was a withering **wind**.
68. Finally comes a really bizarre scene, “**and the thin ears swallowed up the seven plump and full ears**/waw bala ha shibboleth ha daq sheba- ha shibboleth ha bariy’ waw ha male’.
69. Obviously only Divine intervention could make this happen!
70. The **dream** presence was so life-like that again, “**Pharaoh awoke, and behold, a dream**/waw yaqats Pharaoh waw hinneh chalom”.
71. **Pharaoh** was relieved to get back in touch with reality once again.
72. An important marquee to the two **dreams** is that both fauna and flora are featured.

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73. Obviously, a famine affects both.
74. The **dreams** were intended to be symbolic of something very good followed by something very bad.
75. The impression of this premonition is embedded in Pharaoh's soul, "**And it came about in the morning that his spirit was troubled**/waw hayah bet boker waw pha-am ruach" (vs.8a).
76. "**His spirit**" reflects the essence of his soul stirring up his thinking as to the meaning of the **dreams**.
77. As the butler and chef thought they needed in their situations, the **Pharaoh** had access to a complete counsel of experts on the matter.
78. "**So he sent and called for all the magicians of Egypt, and all its wise men**/waw shalach waw qara' kol charethom Egypt waw kol chakam" (vs.8b).
79. These two groups of professionals comprised all that **Pharaoh** thought could **interpret** these matters before him.
80. But as Joseph originally made clear, interpretations belong to God.
81. What is to be understood with respect to these **dreams** is they were prophetic revealing the truth of BD foretelling history.
82. Hence, only under the GAP (grace apparatus for perception) system of understanding could a sound interpretation be made.
83. That these were not lead by the H.S., there efforts were fruitless (though they may have given it a shot).
84. Thus, "**Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh**/saphar Pharaoh lamed chalom waw 'ayin phathar 'eth lamed Pharaoh" (vs.8c).
85. The first group called *charethom* (**magicians**) were the religious minds of his kingdom.
86. They were skilled in the reading and writing of the Egyptian history and sacred literature.
87. They also cultivated such arts as astrology, the interpretation of dreams, the foretelling of event, conjuring, magic and such.
88. There were regarded as the possessors of secret arts and had a link through the occult to their gods (channeling).
89. The second group of *chakam* (**wise men**) would be the equivalent of our university professors, political prognosticators, etc.
90. They would apply the human science to the mystical approach.
91. As it was, neither could give a clue as to what the **dreams** meant.
92. They tried to understand Divine viewpoint with a human viewpoint approach.
93. These **dreams** could not be ascertained by the carnal mind and +V is required for discernment.
94. A principle as true today as in the time of **Pharaoh**. 1Cor.1:26-29
95. The spirit filled believer could discern that the dreams symbolize two 7 periods of time whereas good will be followed by bad involving fauna and flora and the bad dependent upon the good for survival.
96. *Review the Doctrine of GAP.*

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THE CUPBEARER REMEMBERS JOSEPH

EXEGESIS VERSES 9 – 13:

וַיְדַבֵּר שֶׁר הַמְשָׁקִים אֶת־פַּרְעֹה לֵאמֹר אֶת־חַטָּאִי
 WTT Genesis 41:9
 אֲנִי מִזְכִּיר הַיּוֹם:

NAS Genesis 41:9 Then the chief cupbearer spoke to Pharaoh, saying, "I would make mention today of my own offenses. (וַיְדַבֵּר שֶׁר הַמְשָׁקִים אֶת פַּרְעֹה לֵאמֹר אֶת חַטָּאִי אֲנִי מִזְכִּיר הַיּוֹם [waw consec. + v/Piel/IPF/3ms: dabar; "and he spoke"; + n/com/m/s/constr: sar; "the chief/official of"; + d.a. + n/com/m/pl/abs: masheqeh; "the cupbearers/butlers"; + prep: 'eth; "with"; + proper n: "Pharaoh"; + prep: lamed w/ v/qal/inf/constr: 'amar; "to say/saying"; + sign of d.o. + n/com/m/pl/constr. w/1cs suff: chatha' {lit. miss the mark}; "my transgressions/sins/offenses"; + pro: 'aniy; "I myself"; + v/Hiphil/ptc/m/s/abs: zakar; "I cause to recall/make mention"; + d.a. + n/com/m/s/abs: yom; "today"])

וַיִּזְעַף פַּרְעֹה קֶצֶף עַל־עַבְדָּיו וַיִּתֵּן אֹתִי בְּמִשְׁמַר בַּיִת
 WTT Genesis 41:10
 שֶׁר הַטְּבָחִים אֹתִי וְאֶת שֶׁר הָאֲפִים:

NAS Genesis 41:10 "Pharaoh was furious with his servants, and he put me in confinement in the house of the captain of the bodyguard, both me and the chief baker. (וַיִּזְעַף פַּרְעֹה קֶצֶף עַל אַפְהָה הַ שֶׁר אֶת ו אֶת טְבַחַת הַ שֶׁר בַּיִת מִשְׁמַר ב אֶת נִתְּן ו עַבְדָּ עַל אֶת אַפְהָה הַ שֶׁר אֶת ו אֶת טְבַחַת הַ שֶׁר בַּיִת מִשְׁמַר ב אֶת נִתְּן ו עַבְדָּ עַל [proper n: "Pharaoh"; + v/qal/PF/3ms: qatsaph; "was furious/very angry"; + prep: -al + n/com/m/pl/constr. w/3ms suff: -ebed; "with his servants"; + waw consec. + v/qal/IPF/3ms: nathan; "and he put"; + sign of d.o. w/1cs suff: 'eth; "me"; + prep: bet + n/com/m/s/constr: mishemar; "in the place of confinement of/jail of"; + n/com/m/s/constr: bayith; "the house of"; + n/com/m/s/constr: sar; "the captain of"; + d.a. + n/com/m/pl/abs: thabbach; "the bodyguard"; + sign of d.o. w/1cs suff: 'eth; "I"; + waw conj. + sign of d.o. + n/com/m/s/constr: sar + d.a. + v/qal/ptc/m/pl/abs: 'aphah; "and the chief of bakers"])

וַנְּחַלְמָה חֶלֶם בְּלַיְלָה אֶחָד אֲנִי וְהוּא אִישׁ
 WTT Genesis 41:11
 כַּפְתָּרוֹן חֶלְמוֹ חֶלְמוֹ:

NAS Genesis 41:11 "And we had a dream on the same night, he and I; each of us dreamed according to the interpretation of his own dream. (וַנְּחַלְמָה חֶלֶם בְּלַיְלָה אֶחָד אֲנִי וְהוּא אִישׁ כַּפְתָּרוֹן חֶלְמוֹ חֶלְמוֹ [waw consec. + v/qal/IPF/1cpl; chalam; "and we

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dreamed"; + n/com/m/s/abs: chalom; "a dream"; + prep: bet + n/com/m/s/abs: layelah + adj/m/s/abs: 'echad; "on the same night"; + pro/1cs: 'aniy; "I myself"; + waw conj. + pro/3ms: hu'; "and he himself"; + n/com/m/s/abs: 'ish; "a man"; + prep: kaph + n/com/m/s/constr: pitheron; "according to the interpretation of"; + n/com/m/s/constr. w/3ms suff: chalom; "his dream"; + v/qal/PF/1cpl; chalam; "he dreamed"])

וְשָׁם אֶתְנוּ נֶעַר עִבְרִי עֶבֶד לְשָׂר הַטַּבָּחִים ^{WTT} Genesis 41:12
וְנִסְפַּר-לוֹ וַיִּפְתַּר-לָנוּ אֶת-חֲלֹמֹתֵינוּ אִישׁ כַּחֲלֹמוֹ פִּתְרוֹ:

^{NAS} Genesis 41:12 "Now a Hebrew youth was with us there, a servant of the captain of the bodyguard, and we related them to him, and he interpreted our dreams for us. To each one he interpreted according to his own dream. (וְ שָׁם לְ עֶבֶד עִבְרִי נֶעַר אֶת שָׁם ו) *[waw conj. + adv: sham; "and there"; + prep. w/1cpl suff: 'eth; "with us"; + n/com/m/s/abs: na-ar; "a youth"; + proper n: "a Hebrew"; + n/com/m/s/abs: -ebed; "a servant"; + prep: lamed + n/com/m/s/constr: sar; "to the captain of"; + d.a. + n/com/m/pl/abs: thabbach; "the bodyguard"; + waw consec. + v/Piel/IPF/1cpl: saphar; "and we recounted/related"; + prep. w/3ms suff: lamed; "to him"; + waw consec. + v/qal/IPF/3ms: phathar; "and he interpreted"; + prep. w/1cpl suff: lamed; "for us"; + sign of d.o. + n/com/m/pl/constr. w/1cpl suff: chalom; "our dreams"; + n/com/m/s/abs: 'ish; "a man"; + prep: kaph + n/com/m/s/constr. w/3ms suff: chalom; "according to his dream"; + v/qal/PF/3ms: phathar; "he interpreted"])*

וַיְהִי כַּאֲשֶׁר פָּתַר-לָנוּ בֵּן הָיָה אֵתִי הַשִּׁיב עַל-כַּנִּי ^{WTT} Genesis 41:13
וְאֵתוֹ תָּלָה:

^{NAS} Genesis 41:13 "And it came about that just as he interpreted for us, so it happened; he restored me in my office, but he hanged him." (אֵת הָיָה בֵּן לְ פִתְרוֹ אֲשֶׁר כִּי הָיָה ו) *[waw consec. + v/qal/IPF/3ms: hayah; "and it came about"; + prep: kaph + rel.pro: 'asher + v/qal/PF/3ms: phathar; "just as which he interpreted"; + prep. w/1cpl suff: lamed: "for us"; + adv: ken; "rightly so"; + v/qal/PF/3ms: hayah; "it happened"; + sign of d.o. w/1cs suff: 'eth; "I"; + v/Hiphil/PF/3ms: shub; "he caused to restore/return"; + prep: -al + n/com/m/s/constr. w/1cs suff: ken; "over my office/position"; + waw conj. + sign of d.o. w/3ms suff: 'eth; "and him"; + v/qal/PF/3ms: thalah; "he hanged"])*

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ANALYSIS VERSES 9 – 13:

1. In the void of Pharaoh's brain trust unable to interpret his **dreams**, something clicks in the **chief** cupbearer's thinking and he "**spoke to Pharaoh saying, 'I would make mention today of my own offenses/dabar** 'eth Pharaoh lamed 'amar chatha 'aniy zakar ha yom".
2. The English phrase "**spoke to Pharaoh**" is literally in the Hebrew "**spoke with** (prep. *'eth*) **Pharaoh**".
3. The subtlety in the Hebrew suggests the conversation was not as a result of a formal audience, but during the butler's normal course of duties.
4. His was a privileged position having a more intimate relationship with **Pharaoh** than found among other ranks of staff and he takes opportunity to "bend his ear".
5. He obviously does not want to put himself in a position of appearing to "upstage" the magicians and wise men and so speaks privately on the matter.
6. With a jolted memory, he finds opportunity to further leverage Pharaoh's restored trust in his person and position as an intimate confidant.
7. What stands out in his opening remarks is his reference to "**offenses**" in the plural even though he was only charged with one offense, insurgency.
8. This suggests a personal guilt he may have carried in not being privy to the planned coup and able to expose it and avoid appearing as a possible participant otherwise.
9. Further, it may be a tacit confession of forgetting Joseph's request to him two years ago (cf.40:23).
10. As it was, it is apparent Sesostri I dismisses any implications of further "sins" and fully trusts this servant and lets him proceed with his discourse.
11. As the butler recalls the situation we note that he speaks of **Pharaoh** in the 3rd person in vs.10 (cp.vs.13b) "**Pharaoh was furious with his servants/Pharaoh qatsaph –al –ebed**".
12. The language harmonizes with the isagogics that it was Sesostri's father Amenemhet I that was the reigning king two years ago when the coup occurred.
13. The butler's revisiting of the details of his arrest in the remainder of vs.10 recognizes Sesostri's absence during the coup and unaware first hand of all the events that occurred.
14. What Sesostri would have probably been aware of was the verdicts handed down to the two servants and would have assumed their previous arrests.
15. Beyond that, he would have had no real concern.
16. "**And he put me in confinement in the house of the captain of the bodyguard, both me and the chief baker/waw nathan** 'eth bet mishemar bayith sar ha thabbach 'eth waw sar ha 'aphah", orients Sesostri both to what happened and when i.e., immediately after the coup.
17. The butler informs Sesostri that he and the **baker** were arrested and confined together.
18. He then relates the event of their **dreams** and Joseph's interpretations in vss.11,12, "**And we had a dream on the same night, he and I; each of us dreamed according to the interpretation of his own dream. Now a Hebrew youth was with us there, a servant of the captain of the bodyguard, and we related them to him, and he interpreted our dreams for us. To each one he interpreted according to his own dream**".
19. One can almost see the memory flooding back to the butler as he recalls the details.
20. His mention of Joseph being "**a servant of the captain of the bodyguard/-ebed** lamed sar ha thabbach" may have been attempt by the butler to add some importance to him as a slave.
21. However, it can't go unnoticed that it seems he forgot Joseph's name as he refers only to "**a Hebrew youth/na-ar –iberiy**".

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22. In fact, to refer to Joseph as a “boy/youth” (he was 28 years old) is somewhat belittling yet gives insight to the prejudice held by one of importance compared to a lowly slave.
23. What may have been more important on this occasion is his recollection of his race.
24. The mention of a **Hebrew** whose renowned race Egypt has had a history with to include associations with Pharaohs (cf.Gen.12) would have grabbed Sesostris’ attention.
25. And as his attention is peaked, then the butler lights the fuse and informs him, “**And it came about that just as he interpreted for us, so it happened; he restored me in my office, but he hanged him**/waw hayah kaph ‘asher phathar lamed ken hayah ‘eth shub –al ken waw thalah”.
26. The Hebrews would have gained a reputation as to serving a powerful God evidenced in the records such as Abraham defeating the 5 kings (Gen.14); Isaac’s run in with Abimelech of the Philistines (Gen.26) and of course more recently the Shechem affair (Gen.34).
27. This **Hebrew** could be the very ticket to Pharaoh’s need.
28. The cupbearer’s recollection accentuates the change in Joseph’s status as dramatically as possible: One minute a forgotten imprisoned slave, the next he will be on his way to the top of Egyptian society!
29. God does use the butler to bring Joseph out of prison, but in His timing, not Joseph’s.

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PHARAOH SUMMONS JOSEPH WHO GIVES WITNESS

EXEGESIS VERSES 14 – 16:

וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא אֶת־יוֹסֵף וַיְרִיצֵהוּ מִן־הַבּוֹר וַיִּגְלַח וַיַּחַלֵּף שְׂמֹלְתָיו וַיָּבֹא אֶל־פַּרְעֹה: ^{WTT} Genesis 41:14

^{NAS} Genesis 41:14 **Then Pharaoh sent and called for Joseph, and they hurriedly brought him out of the dungeon;** (וַיִּשְׁלַח וַיִּקְרָא וַיְרִיצֵהוּ מִן־הַבּוֹר [waw consec. + v/qal/IPF/3ms: shalach; "and he sent"; + proper n: "Pharaoh"; + waw consec. + v/qal/IPF/3ms: qara'; "and he called/summoned"; + sign of d.o. + proper n: "Joseph"; + waw consec. + v/Hiphil/IPF/3mpl w/ 3ms suff: ruts {lit. run}; "and they caused to bring him quickly/hurriedly brought him"; + prep: min + d.a. + n/com/m/s/abs: bor {lit. well/cistern/pit}; "from the dungeon"])

and when he had shaved himself and changed his clothes, he came to Pharaoh. (וַיִּגְלַח וַיַּחַלֵּף אֶל־בּוֹא וַיָּבֹא אֶל־פַּרְעֹה [waw consec. + v/Piel/IPF/3ms: galach; "and he completely shaved"; + waw consec. + v/Piel/IPF/3ms: chalaph; "and he completely changed; + n/com/f/pl/constr. w/3ms suff: simelah; "his garments/clothes"; + waw consec. + v/qal/IPF/3ms: bo' + prep: 'el; "and he came face-to-face"; + proper n: "Pharaoh"])

וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף חֲלוֹם חֲלָמָי וּפְתָר אֵין אֲתוֹ וְאֲנִי שָׁמַעְתִּי עַל־יָדְךָ לֵאמֹר תִּשְׁמַע חֲלוֹם לְפָתַר אֲתוֹ: ^{WTT} Genesis 41:15

^{NAS} Genesis 41:15 **And Pharaoh said to Joseph, "I have had a dream, but no one can interpret it;** (וַיֹּאמֶר אֶל־פַּרְעֹה וַיִּפְתַּר אֵין אֲתוֹ [waw consec. + v/qal/IPF/3ms: 'amar: "and he said"; + proper n: "Pharaoh"; + prep: 'el + proper n: "to Joseph"; + n/com/m/s/abs: chalom; "a dream"; + v/qal/PF/1cs: chalom; "I have dreamed"; + waw conj. + v/qal/ptc/m/s/abs: phathar; "and interpreting can"; + adv: 'eyin; "no one"; + sign of d.o. w/3ms suff: 'eth; "it"])

and I have heard it said about you, that when you hear a dream you can interpret it." (וַיֹּאמֶר אֶל־פַּרְעֹה וַיִּפְתַּר אֵין אֲתוֹ [waw consec. + pro/1cs: 'aniy; "and I myself"; + v/qal/PF/1cs: shama-; "have heard"; + prep. w/2ms suff: -al; "over/about you"; + prep: lamed w/ v/qal/inf/constr: 'amar; "while having said"; + v/qal/IPF/2ms: shama-; "you hear"; + n/com/m/s/abs: chalom; "a dream"; + prep: lamed w/ v/qal/inf/constr: {inf. of result} phathar; "are able to interpret"; + sign of d.o. w/3ms suff: 'eth; "it"])

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וַיַּעַן יוֹסֵף אֶת־פַּרְעֹה לֵאמֹר בְּלִעְדֵי אֱלֹהִים יַעֲנֶה
אֶת־שְׁלוֹם פַּרְעֹה: ^{WTT} Genesis 41:16

^{NAS} Genesis 41:16 **Joseph then answered Pharaoh, saying, "It is not in me; God will give Pharaoh a favorable answer."** (וַיַּעַן יוֹסֵף אֶת פַּרְעֹה לֵאמֹר בְּלִעְדֵי אֱלֹהִים יַעֲנֶה אֶת שְׁלוֹם פַּרְעֹה [waw consec. + v/qal/IPF/3ms: -anah; "and he responded/answered"; + proper n: "Joseph"; + sign of d.o. + proper n: "Pharaoh"; + prep: lamed w/ v/qal/inf/constr: 'amar; "while saying"; + prep: w/lcoms suff: bile-adey; "apart from/except/without" {emphasizes a negative condition: "nothing/not"; cp.Gen.14:24}; + n/com/m/pl/abs: 'elohim; "God"; + v/qal/IPF/3ms: 'anah; "I might respond/answer"; + sign of d.o. + n/com/m/s/constr: shalom; "in accord of/favorably or peaceful of"; + proper n: "Pharaoh"}])

ANALYSIS VERSES 14 – 16:

1. The cupbearer's news moves **Pharaoh** to immediate action.
2. The phrase “**sent and called for Joseph**/shalach waw qara’ Joseph”, indicates orders to dispatch and summon **Joseph** immediately “front and center” before **Pharaoh**.
3. That his orders were to be carried out posthaste is captured in the actions of his dispatchers “**and they hurriedly brought him out of the dungeon**/waw ruts min ha bor”.
4. The Hebrew *ruts* (**hurriedly brought him out**) is in the Hiphil form which is causative and literally means “*caused to run him*”.
5. You do not want to keep the king waiting!
6. These subordinates wasted no time in obeying their Pharaoh's orders.
7. The English “**dungeon**” is the Hebrew *bor* meaning well, cistern or pit.
8. It is the same Hebrew term used to describe Joseph's place of incarceration in 40:15 and the place where his brothers dumped him back in 37:20,22,24,28,29.
9. It is used here for effect to contrast how in a matter of minutes God is changing Joseph's status of underserved suffering to exaltation.
10. Having been in prison for two years and now 30 years old (cf.41:46), he has sported a beard and obviously his attire would be worn out if not in rags.
11. You don't appear before the king disheveled, ripe and improperly dressed!!
12. **Joseph** is cleaned up “**and when he had shaved himself and changed his clothes, he came to Pharaoh**/waw galach waw chalaph simelah waw bo’ Pharaoh”.
13. The Hebrew *galach* (**shaved**) in the piel form means to “shave completely” and indicates he removed not only all facial hair, but from his head too (if not the entire body). Cp.Lev.14:9
14. Egyptology records that shaving in Egypt at this time was customary to include all bodily hair. Egyptsearch.com/forums
15. It was considered hygienic and the Egyptians had an unusual obsession with cleanliness.
16. The Greek historian Herodotus (485-425 BC) stated that the Egyptians bathe several times a day, and “set cleanness above seemliness”.
17. Being hairless was also thought to prevent various body infections and diseases.

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18. The hot climate in the Nile valley also would make one want to shed excessive coverings.
19. Here, what was practiced under the Law (Lev.14:8,9) and the Jews ceremonially (Exo.19:10,14) was done for an audience with **Pharaoh**.
20. Present before **Pharaoh**, **Joseph** then hears about the dilemma facing him, “**I have had a dream, but no one can interpret it**/chalom chalom waw phathar ‘eyin ‘eth” (vs.15).
21. **Pharaoh** wastes no time again reflecting the urgency motivated by the pressure his dreams placed on his soul.
22. He refers to both dreams in the singular “**dream**” suggesting that the extent of having figured out their meanings was limited to somehow they were interconnected.
23. Beyond that he is lost and has previously found no other recourse for further interpretation.
24. He then informs **Joseph** why he has been summoned, “**and I have heard it said about you, that when you hear a dream you can interpret it**/waw ‘anyi shama- -al lamed ‘amar shama- chalom lamed phathar ‘eth”.
25. **Pharaoh** places emphasis on his willingness to listen to others using an emphatic force for hearing in the phrase literally “**and I myself have heard**”.
26. In the opportunity **Joseph** will take to give witness to **Pharaoh**, this is an important asset one looks for suggesting +V that is willing to be “hearers”. Cp.Jam.1:19
27. **Pharaoh** obviously assumes that **Joseph** has learned the art of oneiromancy as he then places emphasis on his ability to **interpret**.
28. The clause “**when you hear a dream you can interpret it**” implies that “you only need to **hear a dream to interpret it** straightaway”.
29. Joseph’s response in vs.16 at the time could be considered confrontational as it implies a challenge to **Pharaoh**.
30. The mood is captured in the phrase “**Joseph then answered Pharaoh, saying**/Joseph –anah Pharaoh lamed ‘amar”.
31. The Hebrew has **Joseph** as the subject “**answered**” and **Pharaoh** as the object of address “**saying**” (i.e., he spoke with authority).
32. **Joseph** then contradicts Pharaoh’s assertion of Joseph’s ability to **interpret** of himself and gives witness, “**It is not in me; God will give Pharaoh a favorable answer**/bile-adey ‘elohim ‘anah ha shalom Pharaoh”.
33. His response is in no uncertain terms the same witness he gave to the cupbearer and baker in 40:8.
34. The Hebrew could be translated “**Not apart from God; He will answer acceptably for Pharaoh**”.
35. The phrase “**will answer acceptably**” means that a sound interpretation answering to the symbolism of the dreams will be provided.
36. The narrative images effective witness:
 - A. The believer does not have to “crank it up”.
 - B. **Joseph** was just adhering to his niche and **God** provided the opportunity.
 - C. The shaving and changing of **clothes** figures the witnessing believer to R_B as needed illustrated under the ceremonial cleansings of the Law. Lev.14:8,9; Exo.19:10,14
 - D. This highlights the effectiveness of GAP as it is used in the process of witness.
 - E. Key to the opportunity to witness is the willingness of the addressee to “**hear**” what the believer has to say.
 - F. This was illustrated in Pharaoh’s emphasis on his willingness to listen to others.

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- G. Further, the hearer must employ intellectual honesty recognizing their personal need for the truth.
 - H. This was imaged in Pharaoh's openness of failing to find the answers he needed to explain the dreams.
 - I. The believer must set the record straight first and foremost to address any human viewpoint.
 - J. This was illustrated in Joseph's challenge to Pharaoh's assumption of how he was able to **interpret**.
 - K. This in turn challenges the soul of the hearer and willingness to listen even if it goes against human viewpoint they hold otherwise.
 - L. The believer is to witness in humility and in no uncertain terms reflect that their words are according to God's word (BD) and power and not of their own doing.
 - M. This was illustrated in the phrase "**It is not in me**".
 - N. The English "**favorable/acceptably**" is literally *shalom (peace)* in the Hebrew.
 - O. The Hebrew idealizes the result of the hearer of accepting the words of evangelizing in that "**peace**" can be the expected response from **God** in return.
37. Not to read too much into the historical situation, we know that **Pharaoh** not only wholeheartedly embraces Joseph's interpretation by faith, but glorified them by promoting **Joseph** in rank only next to his.
38. This strongly suggests that an underlying reality behind the whole **dream** affair with **Pharaoh** led him to saving faith.

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PHARAOH DETAILS HIS DREAM

EXEGESIS VERSES 17 – 24:

וַיְדַבֵּר פַּרְעֹה אֶל-יוֹסֵף בְּחֶלְמוֹ הַנְּנִי עֹמֵד
עַל-שֵׁפֶת הַיָּאֵר: ^{WTT} Genesis 41:17

^{NAS} Genesis 41:17 So Pharaoh spoke to Joseph, "In my dream, behold, I was standing on the bank of the Nile; (וַיְדַבֵּר פַּרְעֹה אֶל יוֹסֵף הַ בְּ חֶלְמוֹ הַנְּנִי עֹמֵד עַל שֵׁפֶת הַיָּאֵר הַ [waw consec. + v/Piel/IPF/3ms: dabar; "and he spoke"; + proper n: "Pharaoh"; + prep: 'el + proper n: "to Joseph"; + prep: bet + d.a. + n/com/m/s/constr. w/1cs suff: chalom; "in my dream"; + interj.part. w/1cs suff: hinneh; "behold, I!"; + v/qal/ptc/m/s/abs: -amad; "standing"; + prep: -al; "upon/over"; + n/com/f/s/constr: saphah {lit. lip}; "the bank of/edge of"; + d.a. + n/com/m/s: ye'or {lit. river/canal/stream"; "the Nile"}])

וַיֵּבֶן מִן-הַיָּאֵר עֶלְתָּ שִׁבְעַת פָּרוֹת בְּרִיאֹת בָּשָׂר
וַיִּפְתַּח תְּאֵר וַתִּרְעֶינָה בְּאַחוּ: ^{WTT} Genesis 41:18

^{NAS} Genesis 41:18 and behold, seven cows, fat and sleek came up out of the Nile; and they grazed in the marsh grass. (וַיֵּבֶן מִן הַיָּאֵר הַ מִן הַנְּנִי וַיִּפְתַּח תְּאֵר וַתִּרְעֶינָה בְּרִיאֹת בָּשָׂר פָּרוֹת שִׁבְעַת עֶלְתָּ אַחוּ הַ בְּ רֵעָה וַיִּפְתַּח תְּאֵר [waw conj. + interj.part: hinneh; "and Behold!"; + prep: min + d.a. + n/com/m/s: ye'or; "out from the Nile/River"; + v/qal/ptc/f/pl/abs: -alah; "ascending/coming up"; + adj/f/s/abs: sheba-; "seven"; + n/com/f/pl/abs: parah; "heifers/cows"; + adj/f/pl/constr: bariy; "fat of"; + n/com/m/s/abs: basar; "flesh"; + waw conj. + adj/f/pl/constr: yapheh; "fair/beautiful of"; + n/com/m/s/abs: to'ar; "form/shape"; + waw consec. + v/qal/IPF/3fpl; "ra-ah; "and they pastured/grazed"; + prep: bet + d.a. + n/com/m/s/abs: 'achu; "in the reeds/marsh grass"])

וַיֵּבֶן שִׁבְעַת-פָּרוֹת אַחֲרוֹת עֹלֹת אַחֲרֵיהֶן דְּלוֹת
וְרַעוֹת תְּאֵר מְאֹד וְרַקוֹת בָּשָׂר לֹא-רָאִיתִי כְהֵנָּה בְּכָל-אֶרֶץ
מִצְרַיִם לְרַע: ^{WTT} Genesis 41:19

^{NAS} Genesis 41:19 "And lo, seven other cows came up after them, poor and very ugly and gaunt, such as I had never seen for ugliness in all the land of Egypt; (וַיֵּבֶן שִׁבְעַת הַנְּנִי וַיִּפְתַּח תְּאֵר מְאֹד וְרַקוֹת בָּשָׂר לֹא רָאִיתִי כְהֵנָּה בְּכָל-אֶרֶץ מִצְרַיִם לְרַע הַ לְ אַחֲרֵיהֶן עֹלֹת אַחֲרֵיהֶן [waw conj. + interj.part: hinneh; "and behold!"; + adj/f/s/abs: sheba-; "seven"; + n/com/f/pl/abs: parah; "heifers/cows"; + adj/f/pl/abs: 'acher; "others"; +

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v/qal/ptc/f/pl/abs: -alah; "ascended/came up"; + adv/ w/3fpl suff: 'acherey; "after them"; + adj/f/pl/abs: dal {lit. low}; "poor"; + waw conj. + adj/f/pl/constr: ra-; "and ugly/bad of"; + n/com/m/s/abs: to'ar; "form"; + adv; me'od; "exceedingly/very much"; + waw conj. + adj/f/pl/constr: rach; "and thin of"; + n/com/m/s/abs: basar; "flesh"; + neg.part: lo' + v/qal/PF/1cs: ra'ah; "I have not seen"; + prep: kaph; "like/as"; + pro/3fpl: hen; "these"; + prep: bet + n/com/m/s/constr: kol + n/com/f/s/constr: 'erets; "in all of the land of"; + proper n: "Egypt"; + prep: lamed + d.a. + ra-; "for the ugliness/badness"])

וְתֹאכְלֵנָהּ הַפְּרוֹת הַרְקוֹת וְהָרְעוֹת אֵת שִׁבְעַת הַפְּרוֹת הָרֵאשֹׁנוֹת הַבְּרִיאֹת: WTT Genesis 41:20

NAS Genesis 41:20 and the lean and ugly cows ate up the first seven fat cows. (הָ אָכַל וּ) *[waw consec. + v/qal/IPF/3fpl: 'akal; "and they ate/consumed"; + d.a. + n/com/f/pl/abs: parah; "the heifers/cows"; + d.a. + adj/f/pl/abs: rach; "the thin"; + waw conj. + d.a. + adj/f/pl/abs: ra-; "and ugly ones"; + sign of d.o. + adj/f/s/abs: sheba-; "the seven"; + d.a. + n/com/f/pl/abs: parah; "the heifers/cows"; + d.a. + adj/f/pl/abs: ri'shon; "the first"; + d.a. + adj/f/pl/abs: bariy; "the fat ones"]]*

וְתִבְאָנָה אֶל-קִרְבָּנָהּ וְלֹא נֹדַע כִּי-בָאוּ אֶל-קִרְבָּנָהּ וּמְרִיאֵיהֶן רַע כַּאֲשֶׁר בְּתַחֲלָהּ וְאִיקָץ: WTT Genesis 41:21

NAS Genesis 41:21 "Yet when they had devoured them, it could not be detected that they had devoured them; for they were just as ugly as before. Then I awoke. (וּלְ בּוֹא וּ) *[waw consec. + v/qal/IPF/3fpl: bo'; "when they went in"; + prep: 'el; "into"; + n/com/m/s/constr. w/3fpl suff: qereb {lit. inner part}; "their insides" hence, "had devoured them"; + waw conj. + neg.part: lo' + v/Niphal/PF/3ms: yada-; "then it could not be discerned/detected"; + conj: kiy; "that"; + v/qal/PF/3cpl: bo'; "they went in"; + prep: 'el; "into"; + n/com/m/s/constr. w/3fpl suff: qereb; "their insides" hence, "they had devoured them"; + waw conj. + n/com/m/pl/constr. w/3fpl suff: mare'eh; "and their appearance"; + adj/m/s/abs: ra-; "was ugly/bad"; + prep: kaph; "like/as"; + rel.pro: 'asher; "which"; + prep: bet + d.a. + n/com/f/s/abs: techillah; "in the beginning/before"; + waw consec. + v/qal/IPF/1cs: taqats; "and I awoke"]]*

וְאִרְאָה בְּחִלְמִי וְהִנֵּה שִׁבְעַת שְׂבָלִים עֹלֹת בְּקִנְיָהּ אַחַד מִלֵּאֹת וְטִבּוֹת: WTT Genesis 41:22

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^{NAS} Genesis 41:22 "I saw also in my dream, and behold, seven ears, full and good, came up on a single stalk; (וְרָאָה בְּרֵאשִׁית הַבְּלִיָּה וְהִנֵּה שִׁבְעַת שִׁבְלֵת שֶׁבַע הֵנָּה בְּעֵלְהָ אֶחָד קִנְיָה בְּעַלְהָ שִׁבְלֵת שֶׁבַע הֵנָּה וְרָאָה בְּרֵאשִׁית הַבְּלִיָּה) [waw consec. + v/qal/IPF/1cs: ra'ah; "and I saw"; + prep: bet + d.a. + n/com/m/s/constr. w/1cs suff: chalom; "in my dream"; + waw conj. + interj.part: hinneh; "and behold!"; + adj/f/s/abs: sheba-; "seven"; + n/com/f/pl/abs: shibboleth; "heads of grain/ears"; + v/fqal/ptc/f/pl/abs: -alah; "ascending/coming up"; + prep: bet + n/com/m/s/abs: qaneh; "on a stalk"; + adj/m/s/abs: 'echad; "a single one"; + adj/f/pl/abs: male'; "full"; + waw conj. + adj/f/pl/abs: tob; "and good"])

וְהִנֵּה שִׁבְעַת שִׁבְלֵת שֶׁבַע הֵנָּה וְרָאָה בְּרֵאשִׁית הַבְּלִיָּה וְהִנֵּה שִׁבְעַת שִׁבְלֵת שֶׁבַע הֵנָּה וְרָאָה בְּרֵאשִׁית הַבְּלִיָּה
צְמַחֹת אַחֲרֵיהֶם: ^{WTT} Genesis 41:23

^{NAS} Genesis 41:23 and lo, seven ears, withered, thin, and scorched by the east wind, sprouted up after them; (וְרָאָה בְּרֵאשִׁית הַבְּלִיָּה וְהִנֵּה שִׁבְעַת שִׁבְלֵת שֶׁבַע הֵנָּה וְרָאָה בְּרֵאשִׁית הַבְּלִיָּה) [waw conj. + interj.part: hinneh; "and behold!"; + adj/f/s/abs: sheba=; "seven"; + n/com/f/pl/abs: shibboleth; "heads of grain/ears"; + n/com/f/pl/abs: tsanus; "dried up/withered"; + adj/f/pl/abs: daq; "thin"; + v/qal/pass/ptc/f/pl/constr: shadaph; "having been scorched of"; + n/com/m/s/abs: qadiym; "the east wind"; + v/qal/ptc/f/pl/abs: tsamach; "having sprouted up"; + adv. w/ 3mpl suff: 'acherey; "after them"])

וְהִנֵּה שִׁבְעַת שִׁבְלֵת שֶׁבַע הֵנָּה וְרָאָה בְּרֵאשִׁית הַבְּלִיָּה וְהִנֵּה שִׁבְעַת שִׁבְלֵת שֶׁבַע הֵנָּה וְרָאָה בְּרֵאשִׁית הַבְּלִיָּה
הַטְּבוֹת וְאָמַר אֶל-הַחֲרָטְמִים וְאֵין מִגִּיד לִי: ^{WTT} Genesis 41:24

^{NAS} Genesis 41:24 and the thin ears swallowed the seven good ears. Then I told it to the magicians, but there was no one who could explain it to me." (וְרָאָה בְּרֵאשִׁית הַבְּלִיָּה וְהִנֵּה שִׁבְעַת שִׁבְלֵת שֶׁבַע הֵנָּה וְרָאָה בְּרֵאשִׁית הַבְּלִיָּה) [waw consec. + v/qal/IPF/3fpl: bala-; "and they swallowed up"; + d.a. + n/com/f/pl/abs: shibboleth; "the heads of grain/ears"; + d.a. + adj/f/pl/abs: daq; "the thin ones"; + sign of d.o. + adj/f/s/abs: sheba-; "the seven"; + d.a. + n/com/f/pl/abs: shibboleth; "heads of grain/ears"; + d.a. + adj/f/pl/abs: tob; "the good ones"; + waw consec. + v/qal/IPF/1cs: 'amar; "and I said/told it"; + prep: 'el + d.a. + n/com/m/pl/abs; charethom; "to the magicians" {same as vs.8}; + waw conj. + adv: 'ayin; "not one"; + v/Hiphil/ptc/m/s/abs: nagad; "could cause to make known/explain it"; + prep. w/1cs suff: lamed; "to/for me"])

ANALYSIS VERSES 17 – 24:

1. **Pharaoh** launches into recounting the details of his dream per the opening phrase “So Pharaoh spoke to Joseph/waw dabar Pharaoh ‘el Joseph”.

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2. The accounts of the **dream** follow in general Moses' initial account in vss.1-7 with some additional features.
3. That He relates to the dual dreams in the singular per the phrases "**In my dream**/bet ha chalom" (vs.17) and "**I saw in my dream**/waw ra'ah bet ha chalom" (vs.22a) assumes **Pharaoh** understood the dreams as interconnected.
4. The comparisons of Pharaoh's account and the opening narrative (vss.1-7) includes:
 - A. "**Behold, I was standing on (over) the bank of the Nile**/hinneh 'amad –al saphah ha ye'or" notes that rather than hovering over **the Nile** river itself (vs.1b), **Pharaoh** was hovering facing the river from its banks.
 - B. The added detail recognizes the narration of the dreams being first from the perspective of the author and now 1st hand by **Pharaoh**.
 - C. This suggests that there are two distinct purposes for the narratives as recorded and as we initially observed in the analysis of vss.1-8.
 - D. Moses' narrative was for the purpose of the reader to facilitate a general interpretation using GAP.
 - E. The purpose in the immediate context is for the historical account to be recorded in sync with the actual events with Joseph's involvement, who will exemplify the effects of GAP.
 - F. Vs.18, "**and behold, seven cows, fat and sleek came up out of the Nile, and they grazed in the marsh grass**" recites vs.2 with a slight change of word order.
 - G. Vs.19a recites vs.3a in essence, "**And lo, seven other cows came up after them, poor and very ugly and gaunt**" adding the descriptive "**very/exceedingly**" (*me'od*) to their **ugly** appearance.
 - H. He further leaves out their position alongside the prize heifers stated in vs.3b.
 - I. The emphasis by **Pharaoh** on their appearance implies a vivid recollection visually from the dream and spurs him to a personal critique, "**such as I had never seen for ugliness in all the land of Egypt**/lo' ra'ah kaph hen bet kol 'erets Egypt lamed ha ra-" (vs.19b).
 - J. He wants **Joseph** to understand that the vision was a worst case (**ugliness/bad** – *ra-*) scenario that fed his deeply troubling spirit (cp.vs.8).
 - K. Vs.20 recites vs.4a in so many words, "**and the lean and ugly cows ate up the first seven fat cows**".
 - L. Vs.21 includes a special note of interest left completely out of the initial narrative, "**Yet when they had devoured them, it could not be detected that they had devoured them, for they were just as ugly as before**/waw bo' 'el qereb waw lo' yada' kiy bo' 'el qereb waw mare'eh ra- kaph 'asher bet ha techillah".
 - M. This additional piece of information will be key in Joseph's interpretation.
 - N. As vs.30 makes clear, the famine that will befall **Egypt** will be so severe that any recollection of bountiful previous times will be forgotten.
 - O. It was then that **Pharaoh** "**awoke/taqats**" (cp.vs.4b).
 - P. In vs.22-23, he then relates his second **dream** following the form of vss.5-6, "**and behold, seven ears, full and good came up on a single stalk; and lo, seven ears, withered, thin, and scorched by the east wind, sprouted up after them**".
 - Q. He then recounts that dream's supernatural ending in vs.24 (cp.vs.7a), "**and the thin ears swallowed the seven good ears**".

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5. It is vs.24b that adds insight as to the effect of Joseph's witness to **Pharaoh**, "**Then I told it to the magicians, but there was no one who could explain it to me**/waw 'amar 'el ha charethom waw 'ayin nagad lamed".
6. Vs.8 told the reader that **Pharaoh** summoned all of his brain trust to include the "**wise men/chakam**" in addition to the "**magicians/charethom**".
7. What are we to make of Pharaoh's omission?
8. Having recognized that the whole ordeal is set up as a witness to **Pharaoh** concerning Joseph's God (vs.16), the implication behind his omission reveals itself.
9. It was the "**magicians**" that represented the "religious" gurus of the time.
10. They represented the sorcery affiliated with their pagan idolatry i.e., practice of the demonic arts (cp.Exo.7:11,22, etc.).
11. Pharaoh's omission implies that "his gods" could not interpret the **dream** and now the challenge is can Joseph's God do what the little gods couldn't.
12. He shows volition that is willing, if the evidence of truth is provided, to strongly reconsider the impotence of his false faith.
13. God will make that evidence clear in Joseph's interpretation as it will include the solution to the future dilemma at hand.
14. All **Joseph** will have to do in later discourse with **Pharaoh** is to fill in the details as to the SAJG.

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וְקָמוּ שִׁבַּע שָׁנִי רָעַב אַחֲרֵיהֶן וְנִשְׁכַּח כָּל־הַשָּׁבַע
בְּאֶרֶץ מִצְרַיִם וְכָל־הָרָעַב אֶת־הָאָרֶץ׃

NAS Genesis 41:30 **and after them seven years of famine will come, and all the abundance will be forgotten in the land of Egypt; and the famine will ravage the land.** (וְ שִׁבַּע קוֹם וְ הָ אֶת רָעַב הָ כְלָה וְ מִצְרַיִם אֶרֶץ בְּ שִׁבַּע הָ פֶל שִׁכַח וְ אַחֲרֵי רָעַב שָׁנָה אֶרֶץ [waw consec. + v/qal/PF/3cpl: qum; {Lit. arise, stand}; "and arising after/will come"; + adj/f/s/abs: sheba-; "seven"; + n/com/f/pl/constr: shanah; "years of"; + n/com/m/s/abs: ra-ab; "hunger/famine"; + adv. w/3fpl suff: 'acherey; "after them"; + waw consec. + v/Niphal/PF/3ms: shakach; "and it will be forgotten"; + n/com/m/s/constr: kol; "all of"; + d.a. + n/com/m/s/abs: saba-; "the abundance/plenty"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: "Egypt"; + waw consec. + v/Piel/PF/3ms: kalah; "and it will utterly consume/ravage"; + d.a. + n/com/m/s/abs: ra-ab; "the famine"; + sign of d.o. + d.a. + n/com/f/s/abs: 'erets; "the land"])

וְלֹא־יֻדָּע הַשָּׁבַע בְּאֶרֶץ מִפְּנֵי הָרָעַב הַהוּא
אַחֲרֵי־כֵן כִּי־כָבֵד הוּא מְאֹד׃

NAS Genesis 41:31 **"So the abundance will be unknown in the land because of that subsequent famine; for it will be very severe.** (וּ מִן אֶרֶץ הָ בְ שִׁבַּע הָ יָדַע לֹא וְ מֵאֹד הוּא כָבֵד כִּי בִּן אַחֲרֵי הוּא הָ רָעַב הָ פְנֵה [waw conj. + neg.part: lo' + v/Niphal/IPF/3ms: yada-; "and it will not be known"; + d.a. + n/com/m/s/abs: saba-; "the abundance"; + prep: bet + d.a. + n/com/f/s/abs: 'erets; "in the land"; + prep: min + n/com/b/pl/constr: paneh; "from the face of/presence of"; + d.a. + n/com/m/s/abs: ra-ab; "the famine"; + d.a. + pro/3ms: hu'; + the same one"; + adv: 'acharey; "afterwards"; + adv: ken; "as thus"; + conj: kiy; "because"; + adj/m/s/abs: kabed; "great"; + pro/3ms: hu'; "is it"; + adv: me'od; "exceedingly" i.e., "severely great is it"])

וְעַל הַשָּׁנוֹת הַחֲלוֹם אֶל־פַּרְעֹה פַּעַמִּים כִּי־נִכּוֹן
הַדְּבָר מֵעַם הָאֱלֹהִים וּמִמֹּהֵר הָאֱלֹהִים לַעֲשׂוֹ׃

NAS Genesis 41:32 **"Now as for the repeating of the dream to Pharaoh twice, it means that the matter is determined by God, and God will quickly bring it about.** (וְ הָ שָׁנָה עַל וְ אֱלֹהִים הָ מֹהֵר וְ אֱלֹהִים הָ עַם מִן דְּבָר הָ כּוֹן כִּי פַעַם פַּרְעֹה אֶל חֲלוֹם לַעֲשׂוֹ [waw conj. + prep: -al w/ v/Niphal/inf/constr: shanah; "and as for repetition of/repeated of"; + d.a. + n/com/m/s/abs: chalom; "the dream"; + prep: 'el + proper n: "to Pharaoh"; + n/com/f/dual/abs: pa-am; {lit. foot, step} "in sequence/twice"; + conj: kiy; "that

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means"; + v/Niphal/ptc/m/s/abs: kun; "it is being established/determined"; + d.a. + n/com/m/s/abs: dabar; "the matter"; + prep: min + prep: -im; "originally with"; + d.a. + n/com/m/pl/abs: 'elohiym; "the God"; + waw conj. + v/Piel/ptc/m/s/abs: mahar; "and hastening/quickly bring about"; + d.a. + n/com/m/pl/abs: 'elohiym; "the God"; + prep: lamed w/ v/qal/inf/constr. w/3ms suff: -asah; "is purposing to do it"])

ANALYSIS VERSES 25 – 32:

1. **Joseph** delivers his interpretation to **Pharaoh** with authority.
2. The opening phrase in vs.25, “**Now Joseph said to Pharaoh**/waw ‘amar Joseph ‘el Pharaoh” places **Pharaoh** as the object of address in the face-to-face encounter.
3. Joseph’s delivery is of two parts: The interpretative analysis of the **dream** (vss.25-32) and the application in divine guidance it produces (vss.33-37).
4. **Joseph** in interpretation first validates what **Pharaoh** has surmised, “**Pharaoh’s dreams are one and the same**/chalom Pharaoh ‘echad hu” (Pharaoh’s singular use of dream; vss.17,22).
5. He then informs **Pharaoh** that he has been the object of Divine revelation, “**God has told to Pharaoh what He is about to do**’asher ha ‘elohiym -asah nagad lamed Pharaoh”.
6. How blessed is **Pharaoh** that **God** has chosen to reveal the future to him in prophecy!
7. Yet, the irony remains that even though **God** revealed His plan via a **dream** to **Pharaoh**, he remained helpless as to its understanding.
8. This again illustrates the necessity of the GAP system for interpretation to include a divinely filled/inspired interpreter.
9. In vss.26-27, **Joseph** interprets the significance of the number 7, “**The seven good cows are seven years; and the seven good ears are seven years; the dreams are one and the same** (vs.26), **And the seven lean and ugly cows that came up after them are seven years, and the seven thin ears scorched by the east wind shall be seven years of famine** (vs.27)”.
10. As with the dreams of the wine steward and baker, the symbolism of numbers indicates a specific period of time (cf.40:12,13,18,19,20).
11. As the contrast between “good and bad” and the sequence of appearances suggests, the prophecy occurs over a 14 year period of time in its totality.
12. That the latter 7 years are specified to be a period of “**famine/ra-ab**”, it is not entirely speculation that **Pharaoh** is able to now guess that the 1st 7 years means fruitful productivity.
13. He is putting together the fact that his nation will be productive then under duress as foreseen by **God**.
14. Vs.28 is as if **Joseph** sees **Pharaoh** now getting the gist of the **dream** and validates his thinking, “**It is as I have spoken to Pharaoh: God has shown to Pharaoh what He is about to do**/hu’ ha dabar ‘asher dabar ‘el Pharaoh ‘asher ha ‘elohiym –asah ra’ah Pharaoh”.
15. Joseph’s words are as if to say, “Yes, your thinking is accurate: **God** is revealing the truth as to His plan”.
16. The perfect form of the Hiphil verb “**ra’ah**” (**has shown/has caused to reveal**) indicates completed action of Pharaoh’s insight and can be understood as recognizing his perception as well as relating to the revelation of his **dream**.
17. In vss.29-30a, **Joseph** then goes into analytical detail as to exactly what this means.
18. As **Pharaoh** is surmising, **Joseph** then fills in the blanks, “**Behold, seven years of great abundance are coming in all the land of Egypt, and after them seven years of famine**”

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- will come**/hinneh sheba- shanah bo' shaba- gadol bet kol 'erets Egypt waw qum sheba- shanah ra-ab 'acherey”.
19. Not only will the productivity of the 1st 7 **years** be plentiful, but will be “**of great abundance**”.
 20. There will be obvious surplus related to this period of time.
 21. This is the good news, but then **Joseph** brings down the hammer as to the 2nd 7 **years**, “**and all the abundance will be forgotten in the land of Egypt; and the famine will ravage the land**/waw shakach kol ha saba- bet 'erets Egypt waw kalah ha ra-ab ha 'erets” (vs.30b).
 22. The **famine** will be so severe that any recollection of how good it was will be put aside.
 23. This is then confirmed in vs.31, “**So the abundance will be unknown in the land because of that subsequent famine; for it will be very severe**/waw lo' yada- ha saba- bet ha 'erets min paneh ha ra-ab ha hu' 'acharey ken kiy kabed hu' me'od”.
 24. Vs.31 addresses Pharaoh's amazement in vs.21 that the **ugly cows** show no perceptible difference in appearance after cannibalizing their counterparts.
 25. The effect of the **famine** is so **severe** that the **land** will be ravaged leaving no appearance of better and fertile times even impacting the surrounding areas (cf.vss.54,56,57).
 26. **Joseph** then clears the air as to the duplicity of dreaming one then the other in vs.32, “**Now as for the repeating of the dream to Pharaoh twice, it means that the matter is determined by God, and God will quickly bring it about**/waw –al shanah ha chalom 'el Pharaoh pa-am kiy kun ha dabar min –im ha 'elohiym waw mahar ha 'elohiym lamed –asah”.
 27. This final revelation in interpretation is designed to enlighten **Pharaoh** as to Whom this **God** is that revealed the **dream** to him.
 28. First and foremost, He makes clear that **God** is in control of history and the environment via the phrase “**the matter is determined by God**”.
 29. Further, **God** is also in control as to the timing in history that events will occur via the clause, “**God will quickly bring it about**”.
 30. The **God** whom **Joseph** appealed to as to giving him the insight of interpretation is the same **God** that has Sovereignly designed creation and its fulfillment in history.
 31. This aspect of witness is designed to appeal to **God**-consciousness having been experienced by **Pharaoh** to stimulate his ultimate desire to have a relationship with the Creator of the Universe. Rom.1:20ff
 32. That Joseph's interpretation smacks of the truth in Pharaoh's ears gives further impetus for his +V to be expressed in calling.

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JOSEPH ADVISES WITH SOUND COUNSEL

EXEGESIS VERSES 33 – 36:

וְעַתָּה יִרְא פַרְעֹה אִישׁ נָבוֹן וְחָכָם וַיִּשְׂתַּחֲוֶהוּ^{WTT} Genesis 41:33
עַל-אֶרֶץ מִצְרַיִם:

^{NAS} Genesis 41:33 "And now let Pharaoh look for a man discerning and wise, and set him over the land of Egypt. (וְעַתָּה יִרְא פַרְעֹה אִישׁ נָבוֹן וְחָכָם וַיִּשְׂתַּחֲוֶהוּ) אֶרֶץ עַל שִׂית וְחָכָם וּ בֵין אִישׁ פַּרְעֹה רֹאה עֲתָה ו) מִצְרַיִם [waw conj. + adv: -attah; "and now"; + v/qal/IPF/3ms/jussive: ra'ah; "let him look for"; + proper n: "Pharaoh"; + n/com/m/s/abs: 'ish; "a man"; + v/Niphal/ptc/m/s/abs: biyn; "being discerning"; + waw conj. + adj/m/s/abs: chakam; "and a wise one"; + waw consec. + v/qal/IPF/3ms/jussive w/3ms suff.: shiyth; "and let him set him/put him"; + prep: -al + n/com/f/s/constr: 'erets; "over the land of"; + proper n: "Egypt"])

וַיַּעַשׂה פַרְעֹה וַיִּפְקֹד וַיִּפְקֹד פְּקָדִים עַל-הָאָרֶץ וְחֲמִשׁ^{WTT} Genesis 41:34
אֶת-אֶרֶץ מִצְרַיִם בְּשֶׁבַע שָׁנִי הַשְּׁבַע:

^{NAS} Genesis 41:34 "Let Pharaoh take action to appoint overseers in charge of the land, and let him exact a fifth of the produce of the land of Egypt in the seven years of abundance. (וַיַּעַשׂה פַרְעֹה וַיִּפְקֹד וַיִּפְקֹד פְּקָדִים עַל-הָאָרֶץ וְחֲמִשׁ) שָׁנָה שֶׁבַע בַּ מִצְרַיִם אֶרֶץ אֶת חֲמִשׁ ו אֶרֶץ הָ עַל פְּקִיד פִּקְדוֹ ו פַרְעֹה עֲשָׂה) הָ שֶׁבַע [v/qal/IPF/3ms/jussive: -asah; "let him do/take action"; + proper n: "Pharaoh"; + waw consec. + v/Hiphil/IPF/3ms/jussive: phaquad; "and let him cause to appoint/entrust"; + n/com/m/pl/abs: paqiyyd; "an overseer/commisioner/deputy"; + prep: -al + d.a. + n/com/f/s/abs: 'erets; "over the land"; + waw consec. + v/Piel/PF/3ms: chamash; "and he will take/exact one fifth"; + sign of d.o. + n/com/f/s/constr: 'erets; "from the land of"; + proper n: "Egypt"; + prep: bet + adj/f/s/abs: sheba-; "in the seven"; + n/com/f/pl/constr: shanah; "years of"; + d.a. + n/com/m/s/abs: saba-; "the abundance/plenty"])

וַיִּקְבְּצוּ אֶת-כָּל-אֹכֶל הַשָּׁנִים הַטֹּבֹת הַבָּאֹת הָאֵלֶּה^{WTT} Genesis 41:35
וַיִּצְבְּרוּ-בָר תַּחַת יַד-פַּרְעֹה אֹכֶל בְּעָרִים וְשָׁמְרוּ:

^{NAS} Genesis 41:35 "Then let them gather all the food of these good years that are coming, and store up the grain for food in the cities under Pharaoh's authority, and let them guard it. (וַיִּקְבְּצוּ אֶת-כָּל-אֹכֶל הַשָּׁנִים הַטֹּבֹת הַבָּאֹת הָאֵלֶּה) ו אֵלֶּה הָ בּוֹא הָ טוֹב הָ שָׁנָה הָ אֹכֶל כָּל אֶת קִבְצוֹ ו) וַיִּצְבְּרוּ-בָר תַּחַת יַד-פַּרְעֹה אֹכֶל בְּעָרִים וְשָׁמְרוּ [waw consec. + v/qal/IPF/3mpl/jussive: qabats; "and let them gather/collect"; + sign of d.o. + n/com/m/s/constr: kol + n/com/m/s/constr: 'okel; "all of

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the food of"; + d.a. + n/com/f/pl/abs: shanah; "the years"; + d.a. + adj/f/pl/abs: tob; "the good ones"; + d.a. + v/qal/ptc/f/pl/abs: bo'; "the ones coming"; + d.a. + adj/b/pl: 'elleh; "these"; + waw consec. + v/qal/IPF/3mpl/jussive: tsabar {lit. pile up in heaps; used 8x}; "and let them store up"; + n/com/m/s/abs: bar; "the grain"; + prep: tachath; "under"; + n/com/f/s/constr: yad; "the hand of"; + proper n: "Pharaoh"; + n/com/m/s/abs: 'okel; "the food"; + prep: bet + d.a. + n/com/f/pl/abs: -iyr; "in the cities"; + waw consec. + v/qal/PF/3cpl: shamar; "and let them guard it"])

וְהָיָה הָאֵכָל לְפִקְדוֹן לְאֶרֶץ לְשֶׁבַע שָׁנֵי הָרָעָב
אֲשֶׁר תִּהְיֶינָה בְּאֶרֶץ מִצְרַיִם וְלֹא־תִכָּרֵת הָאֶרֶץ בְּרָעָב:

NAS Genesis 41:36 "And let the food become as a reserve for the land for the seven years of famine which will occur in the land of Egypt, so that the land may not perish during the famine."

אֲשֶׁר רָעַב הַשָּׁנָה שֶׁבַע לְאֶרֶץ הַלְּפִקְדוֹן לְאֵכָל הָהִיא הִיא הִיא (ו) אֲשֶׁר רָעַב הַשָּׁנָה שֶׁבַע לְאֶרֶץ הַלְּפִקְדוֹן לְאֵכָל הָהִיא הִיא הִיא הִיא [waw consec. + v/qal/PF/3ms: hayah; "and it will become"; + d.a. + n/com/m/s/abs: 'okel; "the food"; + prep: lamed + n/com/m/s/abs: piqqadon; "for a deposit/reserve"; + prep: lamed + d.a. + n/com/f/s/abs: 'erets: "for the land"; + prep: lamed + adj/f/s/abs: sheba-; "for the seven"; + n/com/f/pl/constr: shanah; "years of"; + d.a. + n/com/m/s/abs: ra-ab; "the famine/hunger"; + rel.pro: 'asher; "which"; + v/qal/IPF/3fpl: hayah; "will happen/occur"; + prep: bet + n/com/f/s/constr: 'erets: "in the land of"; + proper n: "Egypt"; + waw conj. + neg.part: lo' + v/Niphal/IPF/3fs: karath {lit. to cut off, eliminate}; "and it will not perish"; + d.a. + n/com/f/s/abs: 'erets: "the land"; + prep: bet + d.a. + n/com/m/s/abs: ra-ab; "in the famine"])

ANALYSIS VERSES 33 – 36:

1. With sound interpretation of BD comes the ability for sound application.
2. Even though the prophetic dream has been analyzed, the information alone provides no solution to the problem.
3. BD is communicated for the purpose of application.
4. Starting with the gospel Ph₁, the individual must believe for the words to be efficacious. Cp.Joh.3:36
5. Further, James in his epistle makes clear that the intake of doctrine by the believer is incomplete without application. Cp.Jam.2:14,17,26
6. Much of doctrine is specific in application through commands to do this, or don't do that.
7. However, some doctrine is designed for the believer to use it in a discerning way to make the proper application.
8. Prophetic doctrine is case and point in example (ex. The lukewarm condition of the Laodicean church in Rev.3).
9. In our context, the near prophetic destiny of Egypt is designed as warning to prepare for the worst in famines with a logical and equitable solution.

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10. Joseph with continue divine guidance stimulating his thinking makes such a proposal to **Pharaoh** and gives counsel for him to initially “**look for a man discerning and wise, and set him over the land of Egypt**/ra’ah ‘ish biyn waw chakam waw shiyth –al ‘erets Egypt” (vs.33).
11. The jussive force of the Hebrew verbs translated “**look for**” and “**set**” (as throughout these verses) has the force of strong exhortation short of an outright command.
12. Joseph recognizes that his counsel is open for acceptance or rejection by **Pharaoh**.
13. He simulates in these verses the communicator of doctrine having taught with sound interpretation to follow with exhortation in application. Cf.Tit.1:7-9 esp.vs.9
14. Though Joseph respectfully addresses **Pharaoh**, his counsel is not mealy-mouthed and carries the same authority of presentation as his interpretation.
15. His exhortation reflects the confidence of his interpretation.
16. The first agenda on Pharaoh’s list of things to do is to find someone that reflects ability in administration having sound foresight (**discerning**) and academic ability (**wise**) to manage.
17. This would be the Pharaoh’s go-to person in the ongoing process of the administration.
18. “**Discerning and wise**” are paired elsewhere designating the qualities most desired to in good leaders. Cf.Deu.1:13; 1Kgs.3:12; Pro.10:13; 14:33
19. There is nothing here that suggests Joseph had himself in mind.
20. The next step in the artery of the COC is then to “**take action to appoint overseers in charge of the land**/-asah waw phaquad paqiyd –al ha ‘erets”.
21. Obviously the logistics of the task set forth cannot be handled by one or two people.
22. **Pharaoh** is to **appoint** other administrators that he trusts dispersing them throughout the nation answerable to the chief overseer.
23. The mechanics for their administration is then outlined in vs.34b and 35, “**and let him exact a fifth of the produce of the land of Egypt in the seven years of abundance, then let them gather all the food of these good years that are coming and store up the grain for food in the cities under Pharaoh’s authority, and let them guard it**”.
24. A 20% tax may seem stiff on the farmers.
25. However, when it is viewed as tax on the “**abundance**” of production they will enjoy in the 1st 7 **years**, their sacrifice will be hardly felt.
26. Those with much are to contribute in liberality to those in need (cf.1Tim.6:17,18) and in time the entire nation will be in need.
27. The situation addresses a national affliction and their tax could be construed as a relief fund in preparation for a national emergency.
28. The implication is that there will not be a farmer that does not prosper exceedingly during the **years** of plenty.
29. The chief administrator of the **famine reserve** is to supervise the group of civil servants and ensure they carry out their responsibility for collection and security for the well-being of the nation.
30. The **grain** is to be kept in granaries that would have to be built, and the granaries are to be located in the major **cities**.
31. That the situation is indeed life and death is in the fact that the granaries are to be maintained under military control (**and let them guard it**).
32. Three identifiable aspects of the **famine** are: **Seven** full years in duration; the **abundance** phase will be forgotten; the **famine** will be extremely severe.

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33. Joseph's advice is then stated as to its logical purpose in vs.36a, "**And let the food become as a reserve for the land for the seven years of famine which will occur in the land of Egypt**/waw hayah ha 'okel lamed piqqadon lamed ha 'erets lamed sheba- shanah ha ra-ab 'asher hayah bet 'erets Egypt".
34. Vs.36b is designed as a warning for failure to apply, "**so that the land may not perish during the famine**/waw lo' karath ha 'erets be ha ra-ab".
35. The verb "**perish**" (*karath*) means to "cut off" and indicates that **Egypt** faces the potential of a complete collapse as a nation otherwise.
36. The looks to the consequences for rejecting sound application as to loss of civilization, life and aggressor nations taking advantage.
37. God, through Joseph, placed before **Pharaoh** a mandate for survival, not an option.
38. The details would have to be worked out by highly motivated individuals that clearly saw the coming threat.
39. At this point, the whole thing falls at Pharaoh's feet.
40. Will pride or common sense rule the day?
41. BD is the foundation for common sense and common sense says prepare for the inevitable!!
42. The inevitable is what +V prepares for with respect to eternity.

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JOSEPH'S COUNSEL DELIBERATED

EXEGESIS VERSES 37 – 38:

וַיִּטֵּב הַדָּבָר בְּעֵינֵי פַרְעֹה וּבְעֵינֵי כָל־עֲבָדָיו: ^{WTT} Genesis 41:37

^{NAS} Genesis 41:37 Now the proposal seemed good to Pharaoh and to all his servants. (7

רָוַח אֲשֶׁר אִישׁ זֶה כִּזָּה אֵישׁ אֲשֶׁר
 עָבָד אֶל־עֲבָדָיו הִנְמָצָא כִּזָּה אִישׁ אֲשֶׁר
 רָוַח אֱלֹהִים בּוֹ: [waw consec. + v/qal/IPF/3ms: yathab
 {lit. be good, pleasing}; "it seemed good"; + d.a. + n/com/m/s/abs: dabar; "the matter"; + prep:
 bet + n/com/b/dual/constr: -ayin; "in the eyes of"; + proper n: "Pharaoh"; + waw conj. + prep:
 bet + n/com/b/dual/constr: -ayin; "and in the eyes of"; + n/com/m/s/constr: kol; "all of"; +
 n/com/m/pl/constr. w/3ms suff: -ebed; "his servants"])

וַיֹּאמֶר פַּרְעֹה אֶל־עֲבָדָיו הִנְמָצָא כִּזָּה אִישׁ אֲשֶׁר
 רָוַח אֱלֹהִים בּוֹ: ^{WTT} Genesis 41:38

^{NAS} Genesis 41:38 Then Pharaoh said to his servants, "Can we find a man like this, in

whom is a divine spirit?" (7
 רָוַח אֲשֶׁר אִישׁ זֶה כִּזָּה אֵישׁ אֲשֶׁר
 עָבָד אֶל פַּרְעֹה אִמַּר וְ) בְּ אֱלֹהִים
 [waw consec. + v/qal/IPF/3ms: 'amar; "Then he said"; + proper n: "Pharaoh"; +
 prep: 'el + n/com/m/pl/constr. w/3ms suff: -ebed; "to his servants"; + interr.part: ha; "Can?"; +
 v/Niphal/PF/3ms: matsa'; "he be found"; + prep: kaph + adj/m/s: zeh; "like this one"; +
 n/com/m/s/abs: 'ish; "a man"; + rel.pro: 'asher; "of which"; + n/com/b/s/constr: ruach; "the
 Spirit of"; + n/com/m/pl/abs: 'elohim; "God"; + prep. w/3ms suff: bet; "is in him"])

ANALYSIS VERSES 37 – 38:

1. Joseph's interpretation and counsel is taken to heart by his audience.
2. The opening English phrase, "Now the proposal seemed good" is misleading as it amputates the full sense of the Hebrew.
3. Literally the Hebrew phrase is "Now the *matter* seemed good/waw yathab ha dabar".
4. What is considered is not just Joseph's counsel of application, but the entire *matter* including his interpretation of the dream.
5. The consideration by **Pharaoh** and his court finds it impetus first on the principle of faith.
6. In other words, Joseph's interpretation of the dream is accepted by his audience as true.
7. This points to the necessary element for successful evangelizing that underwrites Joseph's witness in this scenario i.e., faith.
8. Only if the interpretation of the dream was accepted as truth does any consideration for Joseph's counsel in application find bearing.
9. As vs.37 thus implies, Joseph's opportunity for witness extended beyond just the king of Egypt, but to his entire staff.

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10. Its impact is that all concerned found Joseph's words to ring true both in interpretation and application.
11. The interpretation was exegetically complete and the counsel was both logical and a sound solution to the upcoming events.
12. The phrase "**to Pharaoh and to all his servants**" is literally in the Hebrew "*in the eyes of Pharaoh and in the eyes of all his servants*" that is an idiom for intellectual perception.
13. They perceived the truth and acknowledged it as such.
14. That the "*matter*" at hand is inclusive of the interpretation is validated in vs.38, "**Then Pharaoh said to his servants, 'Can we find a man like this, in whom is a divine spirit'**//waw 'amar Pharaoh 'el –ebed ha 'ish 'asher ruach 'elohim bet".
15. The phrase "**divine spirit**" is literally in the Hebrew "*the Spirit of God*".
16. The language harks back to Joseph's assertion to **Pharaoh** that interpretation must come from **God** (cf.vs.16) and repeated references that **God** was communicating through his dream (cf.vss.25,28,32).
17. Pharaoh's question show there is no doubt in his mind that Joseph is indeed a spokesperson for **God**.
18. Joseph's witness in this matter seems for all intents and purposes as having a positive effect on those around him and especially **Pharaoh**.
19. Obviously the Scriptures are silent as to the ultimate effect spiritually for all concerned, but the combined approval of the **matter** strongly suggests seekers of truth. Cf.Jer.5:1
20. Pharaoh's question is primarily rhetorical expecting a negative answer.
21. However, it carries with it an element of challenge to his staff as to any alternatives for a person that would fit the bill better than Joseph.
22. The recognition of Joseph's relationship with "**a divine spirit**" is tantamount of equating him as the one with the premier qualities of discernment and wisdom required for the man in charge (vs.33).
23. "**The Spirit of God**" equips: The skilled workman like Bezalel (Exo.31:3; 35:31); the victorious warrior (Jdgs.6:34; 14:6); and the wise ruler (1Sam.10:6; 16:13; Isa.11:2; cf.Dan.5:14).
24. **Pharaoh** (Sesostris I), staff and their capacity to appreciate the truth are a rarity for pagan non-believers.

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PHARAOH PERSONALLY PROMOTES JOSEPH TO VIZIER

EXEGESIS VERSES 39 – 41:

וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אַחֲרַי הוֹדִיעַ אֱלֹהִים
אוֹתְךָ אֶת־כָּל־זֹאת אֵין־נִבּוֹן וְחָכָם כְּמוֹךָ:

^{NAS} Genesis 41:39 So Pharaoh said to Joseph, "Since God has informed you of all this, there is no one so discerning and wise as you are. (ידע אחרי יוסף אל פרעה אמר ו) [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Pharaoh"; + prep: 'el + proper n: "to Joseph"; + adv: 'acherey; "after/since"; + v/Hiphil/inf/constr: yada-; "He has caused to know/inform"; + n/com/m/pl/abs: 'elohiyim; "God"; + sign of d.o. w/2ms suff: 'eth; "you"; + sign of d.o. + n/com/m/s/constr: kol + adj/f/s: zo'th; "all of this"; + adv: 'ayin; "there is no one"; + v/Niphal/ptc/m/s/abs: biyn; "as discerning"; + waw conj. + adj/m/s/abs: chakam; "and wise"; + prep. w/2ms suff: kaph; "as you"])

אָתָּה תִּהְיֶה עַל־בֵּיתִי וְעַל־פִּיךָ יִשָּׁק כָּל־עַמִּי רַק
הַכֶּסֶּא אֲנִי גָדֹל מִמֶּךָ:

^{NAS} Genesis 41:40 "You shall be over my house, and according to your command all my people shall do homage; only in the throne I will be greater than you." (על היה אתה) [pro/2ms: 'attah; "You yourself"; + v/qal/IPF/2ms: hayah; "will become"; + prep: -al; "over"; + n/com/m/s/constr. w/1cs suff: bayith; "my house"; + waw conj. + prep: -al; "and upon"; + n/com/m/s/constr. w/2ms suff: peh {lit. mouth}; "your command"; + v/qal/IPF/3ms: nashaq {lit. kiss}; "they will do homage" {collective sing}; + n/com/m/s/constr: kol + n/com/m/s/constr. w/1cs suff: -am; "all my people"; + adv: raq; "only"; + d.a. + n/com/m/s/abs: cosse'; "in the throne"; + v/qal/IPF/1cs; "gadal; "I will be greater"; + prep. w/2ms suff: min; "than you"])

וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף רְאֵה נָתַתִּי אֶתְךָ עַל
כָּל־אֶרֶץ מִצְרָיִם:

^{NAS} Genesis 41:41 And Pharaoh said to Joseph, "See I have set you over all the land of Egypt." (על את נתן ראה יוסף אל פרעה אמר ו) [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Pharaoh"; + prep: 'el + proper n: "to Joseph"; + v/qal/imp/m/s: ra'ah; "See/Observe"; + v/qal/PF/1cs: nathan; "I set"; + sign of d.o. w/2ms suff: 'eth; "you"; + prep: -al + n/com/m/s/constr: kol + n/com/f/s/constr: 'erets: "over all of the land of"; + proper n: "Egypt"])

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ANALYSIS VERSES 39 – 41:

1. With deliberations settled (vss.37-38), **Pharaoh** readdresses **Joseph**.
2. He begins in vs.39 by asserting the logic for his forthcoming decisions in vss.40-41.
3. It is a logical conclusion that stems from one's faith in the truth provided by the interpreter, "**Since God has informed you of all this, there is no one so discerning and wise as you are**/'acherey yada- 'elohiym 'eth kol zo'th 'ayin biyn waw chakam kaph".
4. Pharaoh's conclusion speaks volumes as to +V primed in his soul.
5. He equates **Joseph** with a special standing before **God** otherwise absent within the ranks of the Egyptians (cf.vs.24) just as **God** was foreign in their pagan religions.
6. He further accepts Elohiym as the creator possessing the attributes necessary to reveal such prophetic and insightful information (cf.vs.32 in appeal to God consciousness).
7. This is illustrated in recognizing **God** as the causative force and subject of the Hiphil verb *yada-* (**has caused to inform you**).
8. The comprehensive phrase "**of all this** (*kol zo'th*) recognizes God's hand in not only the interpretation, but the following counsel of **Joseph**.
9. **Pharaoh** is a very astute king and recognizes the value of logic in one's perception.
10. The fact that **Joseph** immediately followed up with such sound counsel after his interpretation smacked of a gifted force.
11. Having no prior preparation and seemingly off the top of his head, the dynamics of his counsel was undeniable.
12. That made **Joseph** exceptional among human ranks and hence **there was no one so discerning and wise as he**.
13. **Joseph** reflected true humility in giving **God** credit in his interpretation and this has sold him to the heart of **Pharaoh** to give him unconstrained trust.
14. While not explicitly mentioned, trust in **Joseph** has enveloped **Pharaoh** spurring his decision.
15. Without trust, discernment and wisdom have no teeth as allies to **Pharaoh**.
16. That trust in turn translates into promotion for **Joseph** that **Pharaoh** reveals in vss.40-41.
17. The atmosphere of the moment for both **Pharaoh** and **Joseph** is captured in the text.
18. The reader can first sense that it was a moment bringing immense pleasure to **Pharaoh** as he crescendos the promotion for effect.
19. He begins by informing **Joseph**, "**You shall be over my house, and according to your command all my people shall do homage**/'attah hayah –al bayith waw –al peh nashaq kol –am".
20. The clause alone appears to be a promotion not unlike what **Joseph** enjoyed under Potiphar as his personal servant (cf.39:3-6).
21. The additional perk here is that upon Joseph's **command all** of Pharaoh's **people shall do homage**.
22. The phrase "**shall do homage**" is literally in the Hebrew the verb *nashaq* that means "kiss".
23. The idea is these will bow and "kiss" the earth.
24. The question **Joseph** would ponder is, who exactly are "**all my people**" that **Pharaoh** is referencing i.e., only those in the palace and in Pharaoh's court?
25. In the second clause **Pharaoh** kicks it up a notch, "**only in the throne I will be greater than you**/raq ha cosse' gadal min".

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26. Joseph's thinking here could go two ways if not both: "**Pharaoh** is reasserting his ultimate authority over his **house**" and/or, "The mention of his **throne** intriguingly sounds like more than just being Pharaoh's personal servant!"
27. In vs.41, **Pharaoh** brings the conversation to its climax, "**See I have set you over all the land of Egypt**/ra'ah nathan 'eth –al kol 'erets Egypt".
28. The imperative "**See**" has exclamatory force indicating perceptual observance and here carries the idea to "*Let this sink into your thinking!*"
29. The remainder of the verse could be rendered, "You **Joseph**, are being promoted to Vizier, the 2nd most powerful person in **Egypt**".
30. To have captured the expression on Joseph's face when he came to full realization of the extent that he was being promoted...priceless!!
31. That Vizier is the office in view was being validated in Pharaoh's statement, "**only in the throne I will be greater than you**".
32. Joseph's office matches that of the Egyptian vizier described by J.H. Breasted (*Ancient Records of Egypt* [Chicago: Univ. of Chicago Press, 1906-7): "One will see that the vizier is the great supervisor of all Egypt and that all government activities are under his control" (e.g., treasury, judiciary, police, army, navy, agriculture). In fact there is no important state activity which does not relate to his authority. He is really the equivalent to Joseph and the writer had before his eyes the function of the vizier in telling the story of Joseph." *Ballinger, Gen.41:37-46 Analysis*
33. Among modern Egyptologists, Vergote (*Joseph en Egypte, 98-102*), and Kitchen (*NBD, 658*) agree that Joseph corresponds to the Gyptian mr pr "master of the palace", an official who was responsible for the royal palace or an administrator of the royal domains (cf. Vergote), a less powerful official than the viziers. *sic*
34. R. de Vaux (*Ancient Israel*) suggests a possible resolution to this problem. *sic*
35. In Israel, "the master of the house" (1Kgs.16:9; Isa.22:15,19-22) was a much more important figure than in **Egypt**. *sic*
36. So referring to **Joseph** as "master of the palace" Genesis is using the Hebrew equivalent for the office of vizier in **Egypt**, something the Hebrew writer would understand.

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POMP AND CEREMONY FOR JOSEPH

EXEGESIS VERSES 42 – 45:

וַיֹּסֶר פַּרְעֹה אֶת־טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתֵּן אֹתָהּ
עַל־יַד יוֹסֵף וַיִּלְבַּשׂ אֹתוֹ בְּגָדֵי־שֵׁשׁ וַיִּשֶׂם רֶבֶד הַזָּהָב
עַל־צַוְאָרוֹ:

NAS Genesis 41:42 Then Pharaoh took off his signet ring from his hand, and put it on Joseph's hand, and clothed him in garments of fine linen, and put the gold necklace around his neck. (*לְבַשׁ וּ יוֹסֵף יָד עַל אֵת נָתַן וּ יָד עַל מִן טַבַּעַת אֵת פַּרְעֹה סוּר ו*)
לְבַשׁ וּ יוֹסֵף יָד עַל אֵת נָתַן וּ יָד עַל מִן טַבַּעַת אֵת פַּרְעֹה סוּר ו [waw consec. + v/Hiphil/IPF/3ms: sur {lit. turn aside, depart}; "the he caused to take off"; + proper n: "Pharaoh"; + sign of d.o. + n/com/f/s/constr. w/3ms suff: thabba-ath; "his signet ring"; + prep: min + prep: -al + n/com/f/s/constr. w/3ms suff: yad; "from upon his hand"; + waw consec. + v/qal/IPF/3ms: nathan; "and he gave/put"; + sign of d.o. w/3fs suff: 'eth; "it"; + prep: -al + n/com/f/s/constr: yad; "upon the hand of"; + proper n: "Joseph"; + waw consec. + v/Hiphil/IPF/3ms: labash; "and he caused to clothe/dress"; + sign of d.o. w/3ms suff: 'eth; "him"; + n/com/m/pl/constr: beged; "in garments of"; + n/com/m/s/abs: shesh; "fine linen"; + waw consec. + v/qal/IPF/3ms: shiym; "and he placed/put"; + n/com/m/s/constr: rabiyd; "a chain of/necklace of"; + d.a. + n/com/m/s/abs: zahab; "gold"; + prep: -al + n/com/m/s/constr. w/3ms suff: tsawa'r; "upon his neck"])

וַיִּרְכַּב אֹתוֹ בַּמֶּרְכָבָה הַשֵּׁנִיָּה אֲשֶׁר־לוֹ וַיִּקְרָאוּ
לְפָנָיו אֲבָרָךְ וַנִּתְּחַן אֹתוֹ עַל כָּל־אֶרֶץ מִצְרָיִם:

NAS Genesis 41:43 And he had him ride in his second chariot; and they proclaimed before him, "Bow the knee!" And he set him over all the land of Egypt. (*כ אֵת רָכַב ו*)
כ אֵת רָכַב ו [waw consec. + v/Hiphil/IPF/3ms: rakab; "and he caused to mount/ride"; + sign of d.o. w/3ms suff: 'eth; "him"; + prep: bet + n/com/f/s/constr: merekkabah; "chariot"; + d.a. + n/com/m/s/abs: misheneh; "the second"; + rel.pro: 'asher; "which"; + prep. w/3ms suff: lamed; "for him"; + waw consec. + v/qal/IPF/3mpl: qara; "and they called out/proclaimed"; + prep: lamed + n/com/b/pl/constr. w/3ms suff: paneh; "before his face/before his presence"; + prep: 'abereke {hapax}; "Attention/Bow the knee"; + waw consec. + v/qal/inf/abs: nathan; "and he resulted to set"; + sign of d.o. w/3ms suff: 'eth; "him"; + prep: -al + n/com/m/s/constr: kol + n/com/f/s/constr: 'erets; "over all of the land of"; + proper n: "Egypt"])

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וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אֲנִי פַרְעֹה וּבִלְעָדֶיךָ
לֹא־יָרִים אִישׁ אֶת־יָדוֹ וְאֶת־רַגְלוֹ בְּכָל־אֶרֶץ מִצְרַיִם:

NAS Genesis 41:44 Moreover, Pharaoh said to Joseph, "Though I am Pharaoh, yet without your permission no one shall raise his hand or foot in all the land of Egypt." (אמר 7) כל ב רגל את ו יד את איש רום לא בלעדתי ו פרעה אני יוסף אל פרעה מִצְרַיִם אֶרֶץ [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Pharaoh"; + prep: 'el + proper n: "to Joseph"; + pro/1cs: 'aniy; "I myself"; + proper n: "am Pharaoh"; + waw conj. + prep. w/3ms suff: bele-arey; "yet apart from you/without your permission"; + neg.part: lo' + v/Hiphil/IPF/3ms: rum; "he will not raise"; + n/com/m/s/abs: 'ish; "a man"; + sign of d.o. + n/com/f/s/constr. w/3ms suff: yad; "his hand"; + waw conj. + sign of d.o. + n/com/f/s/constr. w/3ms suff: regel; "or his foot"; + prep: bet + n/com/m/s/constr: kol + n/com/f/s/constr: 'erets; "in all of the land of"; + proper n: "Egypt"])

וַיִּקְרָא פַרְעֹה שֵׁם־יוֹסֵף צַפְנַת פַּעֲנָח וַיִּתֶּן־לוֹ
אֶת־אֲסֵנַת בַּת־פּוֹטִי פַרְעֹה כֵּהֵן אֵן לְאִשָּׁה וַיֵּצֵא יוֹסֵף עַל־אֶרֶץ
מִצְרַיִם:

NAS Genesis 41:45 Then Pharaoh named Joseph Zaphenath-paneah; and he gave him Asenath, the daughter of Potiphera priest of On, as his wife. And Joseph went forth over the land of Egypt. (7) בַּת אֲסֵנַת אֵת ל נתן ו צפנת פענח יוסף שם פרעה קרא ו את־אֲסֵנַת אֶרֶץ מִצְרַיִם אֶרֶץ עַל יוסף יצא ו אשה ל און כהן פוטי פרע [waw consec. + v/qal/IPF/3ms: qara'; "and he called"; + proper n: "Pharaoh"; + n/com/m/s/constr: shem; "the name of"; + proper n: "Joseph"; + proper n: tsaphenath-pa-enecha {hapax}; + waw consec. + v/qal/IPF/3ms: nathan; "and he gave"; + prep. w/3ms suff: lamed; "to him"; + sign of d.o. + proper n: 'asenath {used 3x; vs.45,50; 46:20}; + n/com/f/s/constr: bath; "the daughter of"; + proper n: pothiy-phaera- {used 3x; vs.45,50; 46:20}; + n/com/m/s/constr: cohen; "a priest of" {same as 14:18}; + proper n: 'on; + prep: lamed + n/com/f/s/abs: 'ishshah; "for a wife"; + waw consec. + v/qal/IPF/3ms: yatsa'; "and he went forth"; + proper n: "Joseph"; + prep: -al + n/com/f/s/constr: 'erets; "over the land of"; + proper n: "Egypt"])

ANALYSIS VERSED 42 – 45:

1. With **Joseph's** promotion comes all the pomp and ceremony almost equivalent to the coronation of a king.
2. During this time **Joseph** has full opportunity for reality to “sink in”.
3. During the proceedings, **Joseph** remains silent and subservient with **Pharaoh** assuming his duties as king in actions and words consummating Joseph's new office of Vizier.

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4. **Pharaoh** begins with three actions:
 - A. “**Pharaoh took off his signet ring from his hand, and put it on Joseph’s hand**/sur Pharaoh ‘eth thabba-ath min –al yad waw nathan ‘eth –al yad Joseph”.
 - B. “**And clothed him in garments of fine linen**/waw labash ‘eth beged shesh”.
 - C. “**And put the gold necklace around his neck**/waw shiym rabiya ha zahab –al tsawa’r”.
5. Every detail of the ceremony has been passed down to us in Egyptian representations, even down to the almost transparent **linen garments**.
6. We can also view the rings, golden chains and the war chariots (vs.43) in the museums (Westermann).
7. The transfer of the king’s **signet ring to Joseph’s hand** was most likely his scarab ring, which bears his personal seal.
8. The title that goes with the royal seal is “Royal Seal Bearer” held first only by the Vizier.
9. All the power and authority of **Pharaoh** is bestowed upon **Joseph**, second only to **Pharaoh** (cf.vs.40).
10. **Joseph** is then dressed with the clothing of **fine linen** as would be expected and appropriate wear for one of royal status.
11. “**Fine linen**” (*shesh*) is an Egyptian loan word.
12. In **Egypt**, court official wore **garments** of top-quality, almost transparent, **linen**.
13. In Israel, the curtains of the tabernacle and priestly vestment were made of **linen**. Cp.Exo.26:1; 39:27-29
14. The dressing of **Joseph** was the donning of the robe of Vizier that was a robe, supported by braces, falling straight and unornamented from the chest to the ankles.
15. Many Egyptian paintings show a **Pharaoh** placing a **gold chain** or collar around the necks of servants he is rewarding.
16. It signifies a new office assumed by the wearer.
17. Having been appropriately decked out and officially titled, **Pharaoh** next marshal’s a parade on his behalf, “**And he had him ride in his second chariot**/waw rakab ‘eth bet merekkabah ha misheneh ‘asher lamed” (vs.43).
18. For a 2nd time **Joseph** goes for a **ride!**
19. The first to **Egypt** in an Ishmaelite/Midianite caravan as a kidnapped hostage.
20. Now he is given the **chariot** reserved for the 2nd man in **Egypt**.
21. For second-in-command to the king see 1Sam.23:17; 2Chr.28:7; Est.10:3
22. The most intriguing part of vs.43 is the term used by the runners before Joseph’s and Pharaoh’s chariots calling out “**Bow the knee!**’/abereke”.
23. The most logical view of the preposition ‘*abereke* is that it is an express command versus a vague summons as in “Attention!”.
24. BDB 138-139 suggests it is from the Hebrew root “to kneel” or “a blessing” i.e., *barakah*.
25. The Vulgate, Aquilla’s Hebrew translation, Origen of Alexandria and the Jewish commentator, Kimchi, all say that it means “to **bow the knee**” that sounds like the ancient Hebrew root.
26. The latter seems best contextually.
27. In this public display of homage, **Pharaoh** establishes **Joseph’s** authority and power before the people, “**And he set him over all the land of Egypt**/waw nathan ‘eth –al kol ‘eret Egypt:.

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28. In vs.44, **Pharaoh** speaks to **Joseph** for a final time in confirmation: “*Though I am Pharaoh, yet without your permission no one shall raise his hand or foot in all the land of Egypt*”/’aniy Pharaoh waw bele-arey lo’ rum ‘ish yad waw regel bet kol ‘erets Egypt”.
29. **Pharaoh** delegated to **Joseph** the authority over all of the infrastructure in **Egypt**.
30. This is the intent of the Hebrew idiom “**no one shall raise his hand or foot**” meaning no work or effort subscribed for national intent will be allowed **without Joseph’s** approval.
31. So his duties extend far beyond just a granary superintendent to the vast Egyptian industry.
32. Vs.45 is to be viewed as an event post-ceremonial.
33. To assimilate **Joseph** fully into the Egyptian culture, **Pharaoh** gives him both an Egyptian name and an Egyptian wife.
34. His new name “Zaphenath-paneah is a hapax and open for debate as to meaning.
35. Lockyer suggests “Savior of the world” or “Giver of the nourishment of life” derived from a root meaning “God has said he lives”.
36. He further comments that from the sound of the name the Jews felt it meant the “Revealer of secrets” or “One discovering hidden things”.
37. Most importantly is that historically it gives the text a touch of authenticity.
38. That is let the records show a Hebrew with an Egyptian name.
39. A better explanation to resolve the name meaning is proposed by Patrick Clarke: *Joseph’s Zaphenath Paaneah—a chronological key*.
40. He appeals to our author’s experience of four decades living as an Egyptian where he was learned in all the wisdom of the Egyptians and was mighty in words and deeds (cf.Act.7:22).
41. Moses’ rendering of name here is to be considered as a transliteration into the Hebrew from the original Egyptian.
42. The name transliterated means “Overseer/Minister of the Storehouse of Abundance”.
43. So the name given in context is not proper, but a named title conferred upon **Joseph** paralleling the initial purpose for his promotion as a result of interpreting Pharaoh’s dream.
44. The proper Egyptian name remaining as the best candidate given to **Joseph** is Mentuhotep as we addressed in our introduction for Gen.40-41.
45. **Joseph’s** new **wife**, **Asenath** has a meaning implying “one who belongs to Neit the heathen goddess of wisdom, of Sis”. *Lockyer, The Women of the Bible; pgs.31-32*
46. The family connection as the **daughter of Potiphera priest of On** looks to a **priest** associated with the “Great Temple of the Sun” at Heliopolis, near Cairo. *Sic*
47. There are those interpreters that question **Joseph’s** involvement with a pagan **wife**.
48. While the Bible is silent as to her spiritual demeanor, she does become the mother of the sons of “double blessing” for **Joseph** (cf.Gen46:20; 48:8ff).
49. This at least suggests a proselyte of the Hebrew faith.
50. The final clause, “**And Joseph went forth over the land of Egypt**”/waw yatsa’ Joseph –al ‘erets Egypt” denotes **Joseph’s** itinerary of taking care of his new responsibilities traveling to every corner of the nation.
51. With divine guidance and national authority he applies with zeal all those things incumbent upon him to ensure that Pharaoh’s reputation of wisdom in his appointment is met with success.
52. He now holds the power and authority for his dream to be fulfilled.

GENESIS

THE 7 YEARS OF PLENTY

EXEGESIS VERSES 46 – 49:

WTT Genesis 41:46
 וַיֹּסֶף בֶּן־שְׁלֹשִׁים שָׁנָה בְּעֹמְדוֹ לִפְנֵי פַרְעֹה
 מִלְּךְ־מִצְרַיִם וַיֵּצֵא יוֹסֵף מִלִּפְנֵי פַרְעֹה וַיַּעֲבֹר בְּכָל־אֶרֶץ
 מִצְרַיִם:

NAS Genesis 41:46 Now Joseph was thirty years old when he stood before Pharaoh, king of Egypt. And Joseph went out from the presence of Pharaoh, and went through all the land of Egypt. (וַיֹּסֶף בֶּן יוֹסֵף וּ מִן יוֹסֵף [waw conj. + proper n: "Now Joseph"; + n/com/m/s/constr: ben; "was a son of"; + adj/b/pl/abs: sheloshiym; "thirty"; + n/com/f/s/abs: shanah; "years"; + prep: bet + v/qal/inf/constr: -adad; "when he stood"; + prep: lamed + n/com/b/pl/constr: paneh; "before the presence of"; + proper n: "Pharaoh"; + n/com/m/s/constr: melek; "the king of"; + proper n: "Egypt"; + waw consec. + v/qal/IPF/3ms: yatsa'; "and he went out"; + proper n: "Joseph"; + prep: min + prep: lamed + n/com/b/pl/constr: paneh; "from before the presence of"; + proper n: "Pharaoh"; + waw consec. + v/qal/IPF/3ms: -abar; "and he passed over/went through"; + prep: bet + n/com/m/s/constr: kol + n/com/f/s/constr: 'erets; "over all of the land of"; + proper n: "Egypt"])

WTT Genesis 41:47
 וַתַּעַשׂ הָאֲרֶץ בְּשִׁבְעַת שָׁנֵי הַשָּׁבַע לְקַמְצִים:

NAS Genesis 41:47 And during the seven years of plenty the land brought forth abundantly. (וַתַּעַשׂ הָאֲרֶץ בְּשִׁבְעַת שָׁנֵי הַשָּׁבַע לְקַמְצִים [waw consec. + v/qal/IPF/3fs: -asah; "and it did/brought forth"; + d.a. + n/com/f/s/abs: 'erets; "the land"; + prep: bet + adj/f/s/abs: sheba- + n/com/f/pl/constr: shanah; "during the seven years of"; + d.a. + n/com/m/s/abs: saba-; "the plenty"; + prep: lamed + n/com/m/pl/abs: qomets; {lit. closed hand/fist}; "to grasp/for the handfuls" i.e., abundantly])

WTT Genesis 41:48
 וַיִּקְבֹּץ אֶת־כָּל־אֲכָל שְׁבַע שָׁנֵים אֲשֶׁר הָיָה בְּאֶרֶץ
 מִצְרַיִם וַיִּתֵּן־אֲכָל בְּעָרִים אֲכָל שְׂדֵה־הָעִיר אֲשֶׁר סְבִיבֹתֶיהָ
 נָתַן בְּתוֹכָהּ:

NAS Genesis 41:48 So he gathered all the food of these seven years which occurred in the land of Egypt, and placed the food in the cities; he placed in every city the food from its own surrounding fields. (וַיִּקְבֹּץ אֶת כָּל אֲכָל שְׁבַע שָׁנֵים אֲשֶׁר הָיָה בְּאֶרֶץ מִצְרַיִם וַיִּתֵּן־אֲכָל בְּעָרִים אֲכָל שְׂדֵה־הָעִיר אֲשֶׁר סְבִיבֹתֶיהָ נָתַן בְּתוֹכָהּ)

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הַנֶּזֶק בְּנִתְּנֵי אֲשֶׁר עִיר הַשָּׂדֶה אָכַל עִיר הַבָּ אָכַל נִתְּנֵי וּמִצְרַיִם [waw consec. + v/qal/IPF/3ms: qabats; "and he gathered"; + sign of d.o. + n/com/m/s/constr: kol; "all of"; + n/com/m/s/constr: 'okel; "the food of"; + adj/f/s/abs: sheba-; "the seven"; + n/com/f/pl/abs: shanah; "years"; + rel.pro: 'asher; "which"; + v/qal/PF/3cpl: hayah; "came to pass/occurred"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: "Egypt"; + waw consec. + v/qal/IPF/3ms: nathan; "and he put/gave"; + n/com/m/s/abs: 'okel; "the food"; + prep: bet + d.a. + n/com/f/pl/abs: -iy; "in the cities"; + n/com/m/s/constr: 'okel; "the food of"; + n/com/m/constr: sadeh; "the fields of"; + d.a. + n/com/f/s/abs: -iy; "the city"; + rel.pro: 'asher; "which"; + adv. w/3fs suff: sabiyb; "surrounding it"; + v/qal/PF/3ms: nathan; "he placed/gave"; + prep: bet + n/com/m/s/constr. w/3fs suff: taweke; "in its midst"])

וַיִּצְבֹּר יוֹסֵף בָּר כְּחֹל הַיָּם הַרְבֵּה מְאֹד עַד
כִּי־חָדַל לִסְפֹּר כִּי־אֵין מִסְפָּר: ^{WTT} Genesis 41:49

^{NAS} Genesis 41:49 Thus Joseph stored up grain in great abundance like the sand of the sea, until he stopped measuring it, for it was beyond measure. (חֹל כַּ בַּר יוֹסֵף צָבַר ו) *[waw consec. + v/qal/IPF/3ms: tsabar; "and he heaped up/stored up"; + proper n: "Joseph"; + n/com/m/s/abs: bar; "the grain"; + prep: kaph + n/com/m/s/constr: chol; "like the sand of"; + d.a. + n/com/m/s/abs: yam; "the seashore"; + v/Hiphil/inf/abs: rabah; "causing to become great/much"; + adv: me'od; "exceedingly"; + prep: -ad; "until"; + conj: kiy; "that"; + v/qal/PF/3ms: chadal; "he ceased/stopped"; + prep: lamed w v/qal/inf/constr: saphar; "to counting/to measure"; + conj: kiy + conj: 'ayin; "; "because unsearchable/beyond"; + n/com/m/s/abs: miseppar; "number/measure"])*

ANALYSIS VERSES 46 – 49:

1. Vs.46 provides the reader with a solid chronological notation for the historical record.
2. That is “**Joseph was thirty years old when he stood before Pharaoh, king of Egypt**/Joseph ben sheloshiym shanah bet –adad lamed paneh Pharaoh melek Egypt”.
3. We have dated Joseph’s birth ~1695 BC at the tail end of the second seven year bargain Jacob made with Laban.
4. This would date vs.46 @ 1665 BC.
5. Our context strongly suggests that the **7 years of plenty** began contemporaneously with Joseph’s promotion.
6. This would date the severe Egyptian famine historically in the years 1658 – 1651 BC.
7. Courville (*The Exodus Problem and its Ramifications; Vol.I; pgs.134-135*) indicates the records show a famine during the reign of Sesostri I, the 2nd **king** of the XII Dynasty.
8. An inscription appears in the tomb of one Ameni that dates the record in the 25th year of his own official capacity and in the 43 year of the reign of Sesostri I under whom he served.

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9. In part the inscription reads: *No child of the poor did I afflict; no widow did I oppress; no landowner did I displace; no herdsmen did I drive away; from no small farmer did I take away his men for my own works. No one was unhappy in my days, not even in the years of famine. For I had tilled all the fields of the nome of Mah, up to its southern and northern frontiers. This I prolonged the life of its inhabitants and preserved the food which it produces. No hungry man was in it. I distributed equally to the widow as to the married woman. I did not prefer the great to the humble in all that I gave away.*
10. Some try to equate Ameni as being **Joseph**, but it is more likely that he was a subordinate (albeit politically powerful) following the protocols set out by **Joseph** putting himself in the lime light.
11. The inscription meets the criteria for the famine of **Joseph** in 3 major aspects: The famine lasted a plurality of years; preparation was made in advance to meet the famine by the gathering of food; the food was distributed during the years of famine. *Sic*
12. Another historical incident that has not been dated exactly also recorded in the early XII Dynasty is building of a canal that could have greatly expanded the tillable soil of the Nile Valley.
13. To this day among the natives it is known as the Canal of Joseph and is so named on modern maps.
14. This piece of infrastructure harks back to Joseph's authority to build in Pharaoh's final words of confirmation in vs.44..."*without your permission no one shall raise his hand or foot in all the land of Egypt*".
15. Having provided the details of Joseph's Commencement Ceremony, Moses now resets to a more general tone of Joseph's activities simply stating in vs.46b, "**And Joseph went out from the presence of Pharaoh, and went through all the land of Egypt**/waw yatsa' Joseph min lamed paneh Pharaoh waw –abar bet kol 'erets Egypt".
16. The clause is a conventional statement that **Joseph went** about **Egypt** to execute his responsibilities as the new vizier.
17. Vs.47 records fulfillment of the Pharaoh's dream as to the years of productivity, "**And during the seven years of plenty the land brought forth abundantly**/waw –asah ha 'erets bet sheba- shanah ha saba- lamed qomets".
18. The plural Hebrew noun *qomets* (**abundantly**) literally means "handfuls" and colorfully pictures the productivity as each head of stalk producing maximum **grain**.
19. Along with overseeing building all infrastructure to enhance the agriculture and building storage facilities, **Joseph "gathered all the food of these seven years which occurred in the land of Egypt, and placed the food in the cities**/waw qabats kol 'okel sheba- shanah 'asher hayah bet 'erets Egypt waw nathan 'okel bet ha –iyr".
20. The storage facilities were all placed in urban communities drawing their resources from "**the food in its own surrounding fields**/'okel sadeh ha –iyr 'ashe sabiyb nathan taweke".
21. That the farming communities were outside the **city** areas, to save time in transport he cordoned off areas around each **city** as to the place for deposit of their 1/5th tax.
22. This would make dispersing in the time of need easily accessible no matter where in **Egypt** one might live.
23. Vs.49 records just how abundant the produce was as "**Joseph stored up grain in great abundance like the sand of the sea, until he stopped measuring, for it was beyond**

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measure/tsabar Joseph bar kaph chol ha yam rabah me'od –ad kiy chadal lamed saphar kiy 'ayin miseppar”.

24. While a 20% tax may seem high, this portion of productivity indicates a surplus almost beyond imagination.
25. The phrase “**the sand of the sea**” is likened to all the offspring born in the Jewish race and their Semitic brothers throughout history (cp.Gen.22:17; 32:12).
26. The Hebrew verb *tsabar* (**stored up**) means to pile in heaps picturing the granaries as being piles upon piles in storage.
27. In spite of best efforts in record keeping as to the magnitude of how much **grain** was collected, this became impossible as the amounts became immeasurable.
28. At a point, it obviously became clear that God had blessed **the land** so much that any lack during the time of famine was unimaginable.
29. The surplus of **abundance** in living grace is designed to illustrate that God’s grace is immeasurable and all sufficient to face testing in times of need. Cf.2Cor.9:8 cp.12:9

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THE BIRTHS OF MANASSEH AND EPHRAIM

EXEGESIS VERSES 50-52:

וּלְיוֹסֵף יָלַד שְׁנַי בָּנִים בְּטָרָם תָּבוֹא שְׁנַת הָרָעָב ^{WTT} Genesis 41:50
 אֲשֶׁר יִלְדָהּ-לוֹ אֲסֵנַת בַּת-פּוֹטִי פֶרַע כֹּהֵן אֹן:

^{NAS} Genesis 41:50 (CORRECTED) Now to Joseph, he was provided with a birth of two sons, that before the year of the famine came, whom Asenath bore to him, the daughter of Potiphra priest of On. (אֲשֶׁר רָעַב הָ שָׁנָה בּוֹא טָרָם בּ בֵּן שְׁנַיִם יֶלֶד יוֹסֵף ל ו) [waw conj. + prep: lamed + proper n: "Now to Joseph"; + v/qal/pass/PF/3ms: yalad; "he had been provided birth with"; + adj/m/dual/constr: shenayim; "two"; + n/com/m/pl/abs: ben; "sons"; + prep: bet + adv: therem; "that before"; + v/qal/IPF/3fs: bo'; "it came"; + n/com/f/s/constr: shanah; "the year of"; + d.a. + n/com/m/s/abs: ra-ab; "the famine"; + rel.pro: 'asher; "whom"; + v/qal/PF/3fs: yalad; "she had gave birth; + prep. w/3ms suff: lamed; "to him"; + proper n: "Asenath"; + n/com/f/s/constr: bath; "the daughter of"; + proper n: "Poti-pha"; + n/com/m/s/constr: kohen; "priest of"; + proper n: "On"])

וַיִּקְרָא יוֹסֵף אֶת-שֵׁם הַבְּכוֹר מְנַשֶּׁה כִּי-נִשְׁכַּח ^{WTT} Genesis 41:51
 אֱלֹהִים אֶת-כָּל-עַמְלִי וְאֶת כָּל-בַּיִת אָבִי:

^{NAS} Genesis 41:51 And Joseph named the first-born Manasseh, "For," he said, "God has made me forget all my trouble and all my father's household." (ו אֶת יוֹסֵף קָרָא ו) [waw consec. + v/qal/IPF/3ms: qara'; "and he called"; + proper n: "Joseph"; + sign of d.o. + n/com/m/s/constr: shem; "the name of"; + d.a. + n/com/m/s/abs: bekor; "the first-born"; + proper n: Menashsheh; "Manasseh"; + conj: kiy; "because/for"; + v/Piel/PF/3ms w/1cs suff: nasah; "He utterly made me forget"; + n/com/m/pl/abs: 'elohiym; "God"; + sign of d.o. + n/com/m/s/constr: kol; "all of"; + n/com/m/s/constr. w/1cs suff: -amal; "my labor/trouble"; + waw conj. + sign of d.o. + n/com/m/s/constr: kol; "and/even all of"; + n/com/m/s/constr: bayith; "the household of"; + n/com/m/s/constr. w/1cs suff: 'ab; "my father"])

וְאֶת שֵׁם הַשֵּׁנִי קָרָא אֶפְרַיִם כִּי-הִפְרִנִי אֱלֹהִים ^{WTT} Genesis 41:52
 בְּאֶרֶץ עֲנִי:

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^{NAS} Genesis 41:52 **And he named the second Ephraim, "For," he said, "God has made me fruitful in the land of my affliction."** (וַיִּקְרָא אֶפְרַיִם קָרָא שֵׁנִי הֵן שֵׁם אֵת וַיִּבְרָא אֱלֹהִים עָנִי אֶרֶץ בְּ אֶרְצוֹתַי) [waw conj. + sign of d.o. + n/com/m/s/constr: shem; "and the name of"; + d.a. + adj/m/s/abs: sheniy; "the second one"; + v/qal/PF/3ms: qara'; "he called"; + proper n: 'epherayim'; "Ephraim"; + conj: kiy; "because/for"; + v/Hiphil/PF/3ms w/1cs suff: pharah; {lit. bear fruit, branch off}; "He has caused me to bear fruit"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + n/com/m/s/constr. w/1cs suff: -aniy; "my affliction/oppression/poverty/humility"])

ANALYSIS VERSES 50 – 52:

1. While **God** was blessing the land with productivity, **Joseph** was also productive in his family life and “**was provided with a birth of two sons**/yalad shenayim ben”.
2. The timing of child bearing is simply stated in general terms as “**that before the year of the famine came**/bet therem bo’ shanah ha ra-ab”.
3. At some time at the tail end of the era of plenty, “**Asenath bore to him**/asenath yalad” the 2 boys.
4. It is suggested that his **sons** were twins as **two** specific conceptions are not mentioned and that both are viewed as being born in the same general time frame.
5. However, our author has always specified when twins are born in Genesis with the Hebrew noun *te’womiym* (be double, twin; cf.Gen.25:24; 38:27).
6. The safer assumption is that the 2 boys were born one after the other, possibly within the same year.
7. For the 2nd time, Moses identifies Joseph’s wife as “**the daughter of Potiphera priest of On**/bath poti-phera Kohen on” (cf.vs.45).
8. It appears that our author wants to impress upon his readers that **God** can provide a right women for the +V male even if they have to come out of the background of pagan idolatry.
9. Two things the astute reader should recognize in this situation is that **Joseph** did not pursue **Asenath** but **God** provided her through Pharaoh and that **God** would not unite them in violation of the doctrine of separation: 2Cor.6:14, “*Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness?*” Cp.2Cor.6:15-17
10. There are other interpreters that suggest that Joseph’s marriage was in violation of God’s plan and he is to be held accountable for sin in the situation.
11. Yet, this seems unlikely as there is no evidence of judgment brought upon **Joseph** and in fact maximum blessing will be sustained through his bloodline via his wife’s births.
12. I believe we are safe to assume that **Asenath** was Joseph’s right-woman and she possessed the +V one would look for in their right opposite number; +V apparent to **Joseph**.
13. The **first-born** (*bekor*) of the **two** boys **Joseph** named **Manasseh** (vs.51).
14. The name loosely means “causing to **forget**” derived from the verb *nasah* in the phrase “**made me forget**”.
15. Obviously, as **Joseph** reflected back on the events of his life, he could remember.
16. So, he doesn’t **forget** in an absolute sense.

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17. His statement “**For God has made me forget all my trouble and all my father’s household**/kiy nasah ‘elohiym kol –amal waw kol bayith ‘ab” is relative to his present situation.
18. In other words, as he relates the turmoil and pressures of his life to **God**, **God** blesses him by softening the blows.
19. He focuses on God’s blessings in life rather than commiserating over his sufferings.
20. Eventually the pain is removed and this is what **Joseph** focuses on by the name of this **son**.
21. **Two** specific areas of pain are mentioned:
 - A. **All his trouble** that focuses on the tribulations endured under underserved suffering that he has faced in Egypt.
 - B. **All his father’s household** focuses on the rejection and mistreatment he suffered at the hands of his immediate family.
22. Under his present circumstances, **Joseph** has been provided with a family that is superior in every way to the families that treated him so shabbily.
23. He is faithful to the standard of monogamy and is blessed with a +V wife and **two sons**.
24. It would be wrong to attribute bitterness to **Joseph**; rather he viewed his life as the product of God’s grace and care.
25. His naming of his boys are seen to be a tribute to **God** and hence he finds his +H and peace within and not on the physical, but spiritual orientation.
26. It is a tribute to God’s faithfulness for ultimate deliverance from his tests acknowledging his own perseverance as the reason for jubilation.
27. And so it is as he “**named the second son Ephraim**/shem ha sheniy qara’ Ephraim”.
28. His name means “to bear fruit” derived from the verb *pharah* in the phrase “**has made me fruitful**”.
29. When translated “**fruitful**”, *pharah* is used almost exclusively for sexual reproduction in Genesis. Cf. Gen.1:22,28; 8:17; 9:1,7; 17:6,20; 26:22; 28:3; 35:11; 47:27; 48:4
30. So at least in part, **Joseph** is thankful for **God** blessing him with descendants.
31. This is important as **Joseph** inherits the rights of primogenitor in the Abrahamic line. Cp.1Chr.5:2
32. 2x *pharah* is translated “**fruitful**” and is used figuratively for **Joseph** as he received maximum blessing from his father Jacob in Gen.49:22ff.
33. In that context (Gen.49:22), *pharah* is in association with Joseph’s spiritual integrity.
34. The blessing also carries a Messianic overtone (cf. Gen.49:24).
35. So the verb figuratively could be understood as **Joseph** giving credit to **God** for all that **Joseph** has accomplished under the principle of divine good production. Cp. Joh.15:4ff
36. That Joseph’s thoughts extend beyond his more recent promotion and good life is captured in the environment of accomplishment in the final phrase “**in the land of my affliction**/bet ‘erets –aniy”.
37. All of the undeserved suffering he has endured in slavery and prison has produced for him spiritual advancement and enhancement producing good works.
38. Those good works are now mirrored in his Ph₂ blessing as the Vizier of Egypt and a positive believing family with whom to enjoy.
39. He will ultimately receive a double blessing through his 2 boys representing blessings both in time and eternity under his rights of primogenitor.

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40. The noun translated “**affliction**” (-*aniy*) connotes some kind of disability or distress and has further nuances of oppression, humility and poverty. *Theological Wordbook of the O.T.*
41. It is used to describe Messiah in Zec.9:9 in contrast to the scornors (Pro.3:34; cf.Jam.4:6) and the haughty (Psa.18:27; 2Sam.22:28).
42. So again we can see a Messianic overtone associated with the name **Ephraim**.
43. This may have bearing on why Jacob places the first blessing on **Ephraim** rather than the **first-born Manasseh** in Gen.48:13-16.
44. **Ephraim** at the least spiritually represents the line of primogenitor indicating both a Ph₁ and Ph₂ +V believer who will receive maximum blessing made possible through Messiah.
45. Judah represents the line of Christ physically; **Joseph** represents +V that will enjoy maximum blessing through Christ.