

# GENESIS 41

Written and compiled by Gary Kukis

**Genesis 41:1–57**

**Pharaoh's Dream and the Famine of Egypt**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse studies](#) of **Genesis** ([HTML](#)) ([PDF](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Genesis. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Genesis ([HTML](#)) ([PDF](#)). Every word of that study can be found in the word-by-word, verse-by-verse studies.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being

here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Genesis available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

**Preface:** Two years pass, and Pharaoh has a pair of disturbing dreams, and no one in his realm is able to interpret them. Then the Chief Cupbearer suddenly remembers Joseph, so Joseph is fetched from prison. He puts on clean clothes and shaves and stands before Pharaoh. He interprets Pharaoh's dreams, the accuracy of the interpretation being accepted by Pharaoh immediately. There would be 7 good years followed by 7 bad years. In order to mitigate the disaster of the second 7 years, Joseph suggests that a man of great wisdom be sought to impose a temporary tax upon the people, and to collect grain over the first 7 years, and then to distribute this grain in the 7 years of famine. Pharaoh is certain that Joseph is the right man for this responsibility. He names Joseph as the #2 man in all Egypt.

There are many [chapter commentaries](#) on the book of Genesis. This will be the most extensive examination of Genesis 41, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

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<a href="http://www.kukis.org">www.kukis.org</a>		<a href="#">Exegetical Studies in Genesis</a>

Doctrines Covered or Alluded To			
Additional doctrines and links are found in <a href="#">Definition of Terms</a> below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

### Definition of Terms

#### Pivot

These are the mature and maturing believers in a geographical or corporate entity. The way that the pivot goes determines the way that the nation goes with respect to its freedom and prosperity. For more information, see [Bible Doctrine Resource](#) or [R. B. Thieme, Jr.](#) (these appear to be identical).

#### Rebound (Restoration to fellowship with God)

In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the [Doctrine of Rebound](#) ([HTML](#)) ([PDF](#)) ([WPD](#)).

Some of these definitions are taken from

[http://gracebiblechurchwichita.org/?page\\_id=1556](http://gracebiblechurchwichita.org/?page_id=1556)

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.realttime.net/~wdoud/topics.html>

<http://www.theopedia.com/>

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## An Introduction to Genesis 41

**Introduction:** Joseph was set aside by God in Genesis 40; but, in Genesis 41, he is remembered when Pharaoh has two dreams which trouble him greatly. Suddenly, the chief cupbearer recalls being in prison with a Hebrew lad who correctly interpreted his dreams (and those of his former cellmate); so, Joseph is called to the palace. Joseph cleans himself up first, listens to Pharaoh's dreams, and the correctly interprets them, telling Pharaoh that Egypt would enjoy 7 years of prosperity followed by 7 years of famine (economic depression). The famine would be so severe as to completely wipe from memory the years of prosperity.

Joseph proposes that a man be found to set aside grain each year, and then to disperse that grain 7 years hence when the people began to require it in order to survive. Pharaoh, recognizing that God is with Joseph, promotes him, not just to administrate the grain collection, but to be second-in-command.

Joseph becomes very settled in his new position. He marries a woman of high station, he has 2 children; and he efficiently acts upon the plan which he proposed.

Because Joseph depended upon man rather than God, God left Joseph in prison for another two years. Joseph was about to take on the of the most important positions in the world given to him by God, yet God set him aside for two years. None of us are so important as to be people that God cannot do without. A majority of the Christians today have been sidelined. They have little or no value in God's plan because they do not have God's Word abiding in them. Joseph made a tiny error, it would seem to some, but it was serous enough for God to bench him for an additional two years. During this time, Joseph experienced even greater spiritual growth. He will emerge from prison a mature believer, ready to execute the plan of God. God has a plan for us and that plan includes His timing and our orientation to His plan. Joseph became temporarily benched, disoriented to the plan of God, depending upon man rather than upon God. Joseph's position would be crucial to the Jews and to the

Egyptians; he had to be his own man under God. He could not assume the position that he did and yet depend upon man.

It is important to understand what has gone before.

### The Prequel of Genesis 41

In Genesis 39, Joseph was in prison for attempted rape (he had been falsely accused). This just happened to be the prison where the king’s prisoners were kept (Genesis 39:20), and Joseph, because he showed great integrity and competence, was put in charge of the prison and the prisoners (Genesis 39:21–23).

In Genesis 40, what appears to have taken place is a plot against the king, and there were two of the suspected plotters placed into prison with Joseph. The Bible is never completely clear on the plot itself, on the actual guilt or innocence of these two prisoners (throughout, I took the simple position that the innocent man was freed and the guilty man executed). But they both had dreams, and these dreams disturbed them. Luckily, Joseph was there among them, and they told their dreams to Joseph and he correctly interpreted them—in 3 days, one of them would be restored to his position and the other would be executed. To the man who would be freed, Joseph plead his own case, depending upon man rather than upon God for his own freedom. Joseph did not recognize that God placed him into prison, not man; and the time of his imprisonment was dependent solely upon God.

This next chapter takes place two years later. Joseph, a master of the 3<sup>rd</sup> person, omniscient narrative, is careful to indicate the passage of time, so that we move from Genesis 40 to Genesis 41 seamlessly.

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We need to know who the people are who populate this chapter.

### The Principals of Genesis 41

**Characters**

**Commentary**

Characters	Commentary

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We need to know where this chapter takes place.

### The Places of Genesis 41

**Place**

**Description**

Place	Description

## Chapter Outline

## Charts, Graphics and Short Doctrines

## The Patriarchal Timeline for Genesis 41

## Legend

Birth or death

God speaks with Abraham

Historical incidents (most of which are related to Abraham)

Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.

The entire **Abrahamic Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The entire **Patriarchal Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
2234 B.C.	2097 B.C.			Genesis 11:24	Terah, Abram's father, is born. Gen 11:24–26 <b>Nahor lived 29 years and fathered Terah. After he fathered Terah, Nahor lived 119 years and fathered other sons and daughters. Terah lived 70 years and fathered Abram, Nahor, and Haran.</b>
	1978 B.C.			Genesis 11:25	Death of Nahor, Abram's uncle
	1969 B.C.		Noah is 950	Genesis 9:28–29	Death of Noah
2164 B.C.	1967 B.C.			Genesis 11:26–27	Abraham (Terah's son) and Lot (Haran's son) born in Ur of the Chaldeans. Abram would be the 43 <sup>rd</sup> generation from Adam. Gen 11:26 <b>Terah lived 70 years and fathered Abram, Nahor, and Haran.</b>
2078 B.C.	1881 B.C.	2080 B.C.	Abraham is 86	Gen. 16:15–16	Ishmael born to Abraham and Hagar in the land of Canaan. Gen 16:16 <b>Abram was 86 years old when Hagar bore Ishmael to him.</b>
2064 B.C. (2066 B.C.)		2066 B.C.	Abraham is 100	Genesis 21:1–7 1Chronicles 1:34	Isaac born to Abraham. Isaac would be the 44 <sup>th</sup> generation from Adam. Gen 21:5 <b>Abraham was 100 years old when his son Isaac was born to him.</b>
	1841– 1816 B.C.			Genesis 25:12–16 1Chronicles 1:29–31	Ishmael's children.
	1834 B.C. 1829 B.C. (Klassen)	2054 B.C.		Genesis 22:1–19	Abraham is told by God to go to the <b>land of Moriah</b> to offer up his son Isaac to God as a sacrifice. This was a 3-day journey away. They then go to <b>Beer-sheba</b> , which could simply indicate that they are returning home to <b>Beer-sheba</b> .

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
Treasury of Scriptural Knowledge <sup>1</sup> puts this date at 1872 B.C., based upon Antiquities by Josephus.					
(2029 B.C.)	1830 B.C.	2030 B.C.	Abraham is 137	Genesis 23:1–20	The death of Sarah. She dies in <b>Kirjatharba</b> , it is <b>Hebron</b> , in the <b>land of Canaan</b> . Gen 23:1 <b>Now Sarah lived 127 years; these were all the years of her life.</b> She is buried in a cave of the field of Machpelah before <b>Mamre</b> ; it is <b>Hebron</b> , in the <b>land of Canaan</b> , purchased by Abraham from the sons of Heth.
(2026 B.C.)				Genesis 24:1–67 Genesis 25:20	Isaac (Abraham's son) and Rebecca. Genesis 25:20 <b>Isaac was 40 years old when he took as his wife Rebekah daughter of Bethuel the Aramæan from Paddan-aram, and sister of Laban the Aramæan.</b> At this time, Isaac is living in the <b>Negev</b> . It is likely that Abraham lived there as well; or near to there.
		2026 B.C.	Isaac is 40	Genesis 25:20	Isaac marries Rebecca. Genesis 25:20
	1826 B.C.			Genesis 25:1	Abraham marries Keturah. Smith puts the date at 1860 B.C.; and Treasury of Scriptural Knowledge at 1853 B.C.
				Genesis 25:2–4 1Chronicles 1:32–33	Abraham's fathers children by Keturah.
	1817 B.C.		Shem is 600	Genesis 11:11	Death of Shem.
2004 B.C.	1807 B.C.	2006 B.C.	Abraham is 160; Isaac is 60	Genesis 25:19, 21–26	Jacob & Esau born to Isaac. Gen 25:26 <b>After this, his brother came out grasping Esau's heel with his hand. So he was named Jacob. Isaac was 60 years old when they were born.</b> Therefore, Abraham would be 160 years old.
(1991 B.C.)				Genesis 25:5–6	Isaac is the heir of all things that Abraham has (but, most importantly, of the covenant of God with Abraham).
1989 B.C.	1792 B.C.	1991 B.C.	Abraham is 175	Genesis 25:7–10	Abraham dies. Gen 25:7 <b>This is the length of Abraham's life: 175 years.</b> He is buried in the cave of Machpelah near Mamre, in the field of Nephron (this would be with Sarah).
				Genesis 25:11	God blesses Isaac.
(1943 B.C.)	1788 B.C.			Genesis 25:17	The death of Ishmael. Gen 25:17 <b>This is the length of Ishmael's life: 137 years. He took his last breath and died, and was gathered to his people.</b>
			Eber is 464	Genesis 11:17	Death of Eber.

<sup>1</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Genesis 22:1.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	1782 B.C.	1978 B.C.		Genesis 25:27–34	Jacob obtains Esau's birthright for a mess of pottage.
	1782 B.C. 1740 B.C. (Klassen)			Genesis 26:1–5	A famine in the land; God renews covenant with Isaac at Gerar.
				Genesis 26:6–10	Rebecca and Isaac in Gerar.
				Genesis 26:11–16	Isaac is blessed by God in Gerar.
	1782 B.C. 1735 B.C. (Klassen)			Genesis 26:17–22	Strife between Isaac and Philistines in and near Gerar.
	1767 B.C.			Genesis 26:34–35	Esau marries two Canaanite women.
	1757– 1739 B.C. 1733 B.C. (Klassen)			Genesis 26:23–25	Isaac makes an altar in Beer-sheba.
(1943 B.C.)	1744 B.C.		Ishmael is 137	Genesis 25:17–18	The death of Ishmael.
	1738 B.C. c 1732 B.C. (Klassen)	1977 B.C.		Genesis 26:26–33	Isaac's alliance with Abimelech at Beersheba.
(1929 B.C.)	1737 B.C. 1730 B.C. (Klassen)	1929 B.C.		Genesis 27:1–46	Jacob by deception receives a final blessing from Isaac that was meant for Esau.
				Genesis 28:1–5	Jacob goes to his Uncle Laban's home in Padan-aram for a wife.
		1928 B.C.		Genesis 28:10–22	Jacob's dream; God speaks to Jacob.
				Genesis 28:6–9	Esau marries a daughter of Ishmael.
		1906 B.C. (For descendants)		Genesis 36:1–42	Esau's marriages and descendants.
	1736 B.C. 1730 B.C. (Klassen)	1928 B.C.		Genesis 29:1–14	Jacob in Haran (Charan).
	1736– 1729 B.C. 1730– 1723 B.C. (Klassen)			Genesis 29:15–20	Jacob works 7 years to marry Rachel, but is deceived by Laban, and Jacob marries Leah, her older sister.
	1729 B.C. 1724 B.C. (Klassen)	1921 B.C.		Genesis 29:21–31	Jacob marries Rachel

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
(1915 B.C.)	1729– 1716 B.C. 1723– 1710 B.C. (Klassen)	1921 B.C. 1916 B.C. (Rachel bears Joseph)		Genesis 29:32–34 Genesis 30:1–6 Genesis 29:35 Genesis 30:9, 7–8, 10–24	Jacob has 12 children by his wives, Rachel and Leah; and by their personal servants as well. Reese breaks the timeline down in smaller increments in his book.
1915 B.C.				Genesis	Joseph is born.
	1711 B.C.			Genesis 36:31–33 1Chronicles 1:43–44 Genesis 26:34–39 1Chronicles 1:45–50 Genesis 36:40–43 1Chronicles 1:51–54	The kings of Edom.
(1909 B.C.)	1716 B.C. 1710 B.C. (Klassen)			Genesis 30:25–43 Genesis 31:1–16	Jacob's final years with Laban.
				Genesis 31:17–55	Jacob's departure from Laban.
		1908 B.C.		Genesis 32:1–23	Jacob returns to Canaan.
		1906 B.C.		Genesis 32:24–32 Genesis 35:10	Jacob wrestles with the angel.
		1906 B.C.		Genesis 33:1–16	Jacob meets Esau face to face.
	1715 B.C. 1710 B.C. (Klassen)	1906 B.C.		Genesis 33:17–20	The resumption of Jacob's journey.
	1711– 1708 B.C. 1706– 1705 B.C. (Klassen)			Genesis 38:1–5 1Chronicles 2:3	Judah fathers 3 sons.
	1700 B.C. 1687 B.C. (Klassen)	1906 B.C.		Genesis 34:1–31	Dinah, daughter of Judah, is defiled.
		1906 B.C.		Genesis 35:1–15	Jacob returns to Bethel.
	1700 B.C. 1710 B.C. (Klassen)	1903 B.C.		Genesis 35:16–19 48:7 35:20–22	Rachel dies when giving birth to Benjamin.
(1898 B.C.)				Genesis 35:27 37:1	The return to Hebron.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	1699 B.C.		Joseph is 17	Genesis 37:2–11	Joseph—his early days and his dreams.
				Genesis 37:12–35	Joseph in Shechem and Dothan.
1897 B.C.		1898 B.C.		Genesis 37:36 39:1	Joseph is sold into slavery, to end up in Egypt.
	c1699– 1690 B.C.	1898 B.C.		Genesis 39:2–6	Joseph enjoys prosperity in Egypt.
	c1695 B.C. 1707 B.C. (Klassen)	1898 B.C.		Genesis 38:6–11	Judah and Tamar.
	1692 B.C.			Genesis 38:12–26	Judah's wife dies.
	1692 B.C. 1691 B.C. (Klassen)			Genesis 38:27–30 1Chronicles 2:4	The birth of Pharez, the 41 <sup>st</sup> generation from Adam.
	c1690 B.C. 1689 B.C. (Klassen)	1889 B.C.		Genesis 39:7–19	Joseph flees adultery.
		1889 B.C.		Genesis 39:20–23	Joseph is put into jail; yet prospers in jail.
(1887 B.C.)	1688 B.C.	1887 B.C.		Genesis 40:1–23	Joseph gives the interpretation of the dreams of the baker and the butler.
1884 B.C.	1687 B.C.		Isaac is 180	Genesis 35:28–29	The death of Isaac. <a href="#">Now the days of Isaac were 180 years.</a> (Genesis 35:28)
(1885 B.C.)	1686 B.C.	1886 B.C.		Genesis 41:1–37	Joseph interprets the Pharaoh's dream.
		1886 B.C.		Genesis 41:38–44	Joseph is made governor.
				Genesis 41:45	Joseph marries Asenath.
1884 B.C.	1686– 1679 B.C.	1886 B.C. (Beginning)		Genesis 41:46–49	The 7 years of plenty.
	1685– 1683 B.C.			Genesis 41:50–53	Sons are born to Joseph.
	1685– 1681 B.C.			Exodus 6:16 Num. 3:17 1Chronicles 6:1, 16	The descendants of Levi are born.
	1679– 1672 B.C.	1875 B.C.		Genesis 41:54–57	The seven years of famine.
(1876 B.C.)	1678 B.C. 1677 B.C. (Klassen)	1875 B.C.		Genesis 42:1–44:34	Joseph provides his family with food.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
		1875 B.C.		Genesis 45:1–15	Joseph reveals himself to his brothers.
		1875 B.C.		Genesis 45:16–28	Jacob hears that his son, Joseph, is still alive, and he prepares to travel to Egypt himself.
	1677 B.C.			Ruth 4:18 1Chronicles 2:5	Birth of Hezron, the 40 <sup>th</sup> generation.
1873 B.C. <sup>2</sup>	1677 B.C.	1875 B.C.		Genesis 46:1–7, 28	Jacob goes to Egypt after God's assurance in Beersheba.
		1875 B.C.	Jacob is 130	Genesis 46:8–27 Exodus 1:1–5	Summary of the 70 who came to Egypt. Compare Genesis 47:8–9 and 46:27 for Jacob's age.
		1875 B.C.		Genesis 46:29–34 47:1–12	The people of Joseph are established in Egypt.
	1676– 1675 B.C.			Genesis 47:13–21	Joseph continues as prime minister in Egypt, exercising wise leadership during the famine.
				Genesis 47:22–26	The land of the priests in Egypt.
	1672– 1593 B.C.			1Chronicles 2:6–8	Zerah, the brother of Pharez, and his descendants.
	1671 B.C. 1660 B.C. (Klassen)			Genesis 48:1–22	Blessings to Manasseh and Ephraim.
	1660 B.C. 1665 B.C. (Klassen)				Birth of Berith to Ephraim.
			Jacob is 147	Genesis 47:28–31	The last days of Jacob; his charge to Joseph.
		1859 B.C.		Genesis 49:1–32	Jacob speaks to his sons, giving them their final blessings and encouraging them.
1857 B.C.	1660 B.C.	1859 B.C.	Jacob is 147	Genesis 49:33	The death of Jacob. Genesis 47:28b ( <i>So the days of Jacob, the years of his life, were 147 years.—ESV</i> )
		1859 B.C.		Genesis 50:1–14	The burial of Jacob.
				Genesis 50:15–21	The fears of Joseph's brothers after the death of Jacob.
	1638 B.C. 1644 B.C. (Klassen)				Birth of Resheph (who is in the line between Ephraim and Joshua).
	1625 B.C. 1620 B.C. (Klassen)			Num. 26:58	Birth of Aram (Levi's grandson and Moses' father).

<sup>2</sup> Jacob moves family to the Land of Goshen in Egypt (Genesis 47:28)

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	1623 B.C. 1604 B.C. (Klassen)				The birth of Ram, the 39 <sup>th</sup> generation.
	1615 B.C. 1625 B.C. (Klassen)				The birth of Telah, in the line between Ephraim and Joshua.
				Genesis 50:22-23	Joseph's last days.
	1606 B.C.			Genesis 50:24-25	Joseph's last words.
1805 B.C. (1805 B.C.)		1806 B.C.	Joseph is 110	Genesis 50:26 Exodus 1:6	The death of Joseph. His brothers also die.
	1606- 1462 B.C.			Genesis 47:27 Exodus 1:7	The population explosion among the Jews living in Egypt.

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[Bibliography](#)

**Bibliography**

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed October 11, 2011 and August 12, 2014. Included in MacDonald's timeline is a timeline for Egypt interspersed.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

The Bible Hub [timeline](#) (accessed January 11, 2015) appears to be pretty thorough, but no one specifically is credited.

From: [http://www.christianshepherd.org/bible\\_study\\_guides/abram\\_to\\_the\\_exodus.pdf](http://www.christianshepherd.org/bible_study_guides/abram_to_the_exodus.pdf) (Christian shepherd). This source believes that the Jews live only a short time in Egypt (210 years).

*The Reese Chronological Bible*; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18-19, 54-74.

*The Modern Language Bible (The New Berkeley Version)*, Revised Edition; ©1969 by Hendrickson Publishers, Inc.; pp. 10-54.

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[Charts, Graphics and Short Doctrines](#)

Paragraph Divisions of Modern Translations for Genesis 41 (from Dr. Bob Utley)				
NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)
Pharaoh's Dream	Pharaoh's Dream	Joseph's Elevation	Joseph Interprets the King's Dreams	Pharaoh's Dream
Gen. 41:1-8	Gen. 41:1-8	Gen. 41:1-8	Gen. 41:1-8	Gen. 41:1-4 Gen. 41:5-7
Gen. 41:9-13	Gen. 41:9-13	Gen. 41:9-13	Gen. 41:9-13	Gen. 41:8-13
Joseph Interprets				
Gen. 41:14-24	Gen. 41:14-24	Gen. 41:14-21	Gen. 41:14-15 Gen. 41:16	Gen. 41:14-16

Paragraph Divisions of Modern Translations for Genesis 41 (from Dr. Bob Utley)				
NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)
Gen. 41:25-36	Gen. 41:25-36	Gen. 41:25-36	Gen. 41:17-24 Gen. 41:25-32 Gen. 41:33-36	Gen. 41:17-24 Gen. 41:25-32 Gen. 41:33-36
Gen. 41:37	Joseph's Rise to Power Gen. 41:37-45	Gen. 41:37-45	Joseph is Made Governor Over Egypt Gen. 41:37-46 a	Joseph's Promotion Gen. 41:37-43
Joseph Is Made a Ruler of Egypt Gen. 41:38-45				Gen. 41:44-45
Gen. 41:46-49	Gen. 41:46-49	Gen. 41:46-49	Gen. 41:46-49	Gen. 41:46-49
The Sons of Joseph Gen. 41:50-52	Gen. 41:50-52	Gen. 41:50-52	Gen. 41:50-52	Joseph's Sons Gen. 41:50-52
Gen. 41:53-57	Gen. 41:53-57	Gen. 41:53-57	Gen. 41:53-57	Gen. 41:53-57

From Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Genesis 41 chapter comments).

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Here is what to expect from Genesis 41:

### A Synopsis of Genesis 41

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

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[Charts, Graphics and Short Doctrines](#)

The writings of Joseph are all carefully arranged into chiasmus.

### William Ramey's Chiasmus of Genesis 41:1–57

- A Pharaoh's dreams (1-8)
- B The chief cupbearer remembers Joseph (9-13)
- C Joseph comes to Pharaoh (14)
- D Pharaoh recounts his dreams to Joseph (15-24)
- E Joseph's interpretation and advice (25-36)
- X Joseph's divine endowment (37-38)
- E' Pharaoh's recognition of Joseph's abilities (39)
- D' Pharaoh makes Joseph lord over his land (40-45)
- C' Joseph in Pharaoh's presence (46-49)
- B' Joseph forgets his trouble because of God's blessing (50-52)
- A' Pharaoh's dreams come to pass (53-57)

Notice what is in the exact middle of this chiasm—vv. 37–38. Often, this is the focus of a chapter or the most important portion of the chapter.

From <https://www.inthebeginning.org/chiasmus/examples.html> accessed September 19, 2015.

This is a particularly long chapter, so the entire exegesis will be quite lengthy.

### Chapter Updates:

I will use this space to indicate any format changes.

Every verse will be hyperlinked from the first page, so that you can easily go to a specific verse in this chapter.

At the end of the exegesis of every verse, I will make certain that there is a Kukis mostly literal translation and a Kukis paraphrase, both of them marked as such.

I have decided to add spacing between the translation and the commentary.

In the future, I would really like to add a few translations, fill in the translation of this chapter (at the end of this document); and provide additional sources at the end of this document.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Pharaoh's Dreams

Kukis slavishly literal:

And so he is from an end of two years—days—and pharaoh dreams and behold is standing by the Nile. And behold out from the Nile coming up seven cows, attractive of appearance and fat of flesh. And so they graze in the marsh grass. And behold, seven cows following, coming up after them out of the Nile, bad of appearance and gaunt of flesh. And so they stand beside the cows upon the shore of the Nile. And so eat the cows bad of the appearance and gaunt of the flesh the seven cows attractive of the appearance and fat of the flesh. And so awakens pharaoh.

Genesis  
41:1–4

Kukis moderately literal:

And so it is at the end of two years [of] days—and the Pharaoh [of Egypt] is dreaming, and suddenly, [he] is standing by the Nile. And then seven cows come up out of the Nile, attractive of appearance and fat of flesh. They graze on the marsh grass. Then, seven other cows came up out of the Nile after them, bad of appearance and gaunt of flesh. So they stand by the cows along the shore of the Nile. Then the cows, [those] with a bad appearance and gaunt, eat the [other] seven cows, [those] attractive of appearance and fat. Then pharaoh woke up.

Kukis not-so-literal paraphrase:

At the end of two full years, the pharaoh had a dream. Suddenly, he is standing by the Nile and seven cows come up out of the Nile—healthy, fat cows. They graze on the marsh grass until seven other cows come up out of the Nile—and these seven are gaunt and bad-looking. Suddenly, the gaunt cows ate up the fat cows. Then the pharaoh woke up.

Here is how others have translated this verse:

### Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation<sup>3</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From [http://www.becomingjewish.org/texts/targum/onkelos\\_genesis.html](http://www.becomingjewish.org/texts/targum/onkelos_genesis.html) and first published in 1862.

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<sup>3</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

### Ancient texts:

Masoretic Text (Hebrew)	And so he is from an end of two years—days—and pharaoh dreams and behold is standing by the Nile. And behold out from the Nile coming up seven cows, attractive of appearance and fat of flesh. And so they graze in the marsh grass. And behold, seven cows following, coming up after them out of the Nile, bad of appearance and gaunt of flesh. And so they stand beside the cows upon the shore of the Nile. And so eat the cows bad of the appearance and gaunt of the flesh the seven cows attractive of the appearance and fat of the flesh. And so awakens pharaoh.
Dead Sea Scrolls Targum (Onkelos)	. VAYEHI MEETS. AND it was at the end of two years that Pharaoh dreamed, and, behold, he stood by the River. And, behold, there came up from the River seven oxen, goodly in appearance, and fat fleshed; and they grazed in the meadow [Or, "sedge."]. And, behold, seven other oxen came up from the river after them, evil in appearance, and leanfleshed; and they stood beside them by the bank of the the river. And the evil looking and lean fleshed oxen ate up the seven well looking and fat ones: and Pharaoh awoke. And he slept, and dreamed a second (time); and, behold, seven ears rose up from one stalk, large and good, and, behold, seven ears, thin, and blighted (with the) east (wind), sprang up after them. And the seven wasted ears devoured the seven large and full ears. And Pharaoh awoke, and, behold, a dream.
Targum (Pseudo-Jonathan)	VAYEHI MEKETS. It was at the end of two years, that the remembrance of Joseph came before the Word of the Lord. And Pharaoh dreamed, and, behold, he stood by the river, and, behold, from the river came up seven oxen goodjlooking and fatjfleshed; and they grazed in the midst of the sedges. [JERUSALEM. Grazing in the midst of the sedges] And, behold, seven other oxen came up from the river, eviljlooking and lean in their flesh, and stood by the side of tile oxen on the bank of the river. And the eviljlooking and leanjfleshed oxen devoured the seven goodjlooking and fat. And Pharaoh awoke from his sleep.
Revised Douay-Rheims	After two years Pharaoh had a dream. He thought he stood by the river, Out of which came up seven kine, very beautiful and fat: and they fed in marshy places. Other seven also came up out of the river, ill favoured, and lean-fleshed: and they fed on the very bank of the river, in green places: And they devoured them, whose bodies were very beautiful and well conditioned. So Pharaoh awoke.
Aramaic ESV of Peshitta	It happened at the end of two full years, that Pharaoh dreamed: and behold, he stood by the river. Behold, there came up out of the river seven cattle, sleek and fat, and they fed in the marsh grass. Behold, seven other cattle came up after them out of the river, ugly and thin, and stood by the other cattle on the brink of the river. The ugly and thin cattle ate up the seven sleek and fat cattle. So Pharaoh awoke.
Peshitta (Syriac)	AND it came to pass, two years later, Pharaoh dreamed; and he was standing by the river. And, behold, there came up out of the river seven beautiful and fat cows; and they fed in a meadow. And, behold, seven other cows came up after them out of the river, ill-favored and lean; and stood beside the other cows on the bank of the

river. And the ill-favored and lean cows ate up the seven beautiful and fat cows. So Pharaoh awoke.

Septuagint (Greek)

JOSEPH interpret's the Pharaoh's dreams. Gn.41.1-36

And it came to pass after two full years that Pharaoh had a dream. He thought he stood upon the bank of the river. And lo, there came up as it were out of the river seven cows, fair in appearance, and choice of flesh, and they fed on the sedge. And other seven cows came up after these out of the river, ill-favored and lean-fleshed, and fed by the other cows on the bank of the river. And the seven ill-favored and lean cows devoured the seven well-favored and choice-fleshed cows; and Pharaoh awoke.

NETS (Greek)

Brenton's Septuagint

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Significant differences:

#### Limited Vocabulary Translations:<sup>4</sup>

Bible in Basic English

Now after two years had gone by, Pharaoh had a dream; and in his dream he was by the side of the Nile; And out of the Nile came seven cows, good-looking and fat, and their food was the river-grass. And after them seven other cows came out of the Nile, poor-looking and thin; and they were by the side of the other cows. And the seven thin cows made a meal of the seven fat cows. Then Pharaoh came out of his sleep.

Easy English

Easy-to-Read Version

God's Word™

Good News Bible (TEV)

.

#### Joseph Interprets the King's Dreams

After two years had passed, the king of Egypt dreamed that he was standing by the Nile River, when seven cows, fat and sleek, came up out of the river and began to feed on the grass. Then seven other cows came up; they were thin and bony. They came and stood by the other cows on the riverbank, and the thin cows ate up the fat cows. Then the king woke up.

*The Message*

Two years passed and Pharaoh had a dream: He was standing by the Nile River. Seven cows came up out of the Nile, all shimmering with health, and grazed on the marsh grass. Then seven other cows, all skin and bones, came up out of the river after them and stood by them on the bank of the Nile. The skinny cows ate the seven healthy cows. Then Pharaoh woke up.

Names of God Bible

NIRV

.

#### Pharaoh Has Two Dreams

When two full years had passed, Pharaoh had a dream. In his dream, he was standing by the Nile River. Seven cows came up out of the river. They looked healthy and fat. They were eating some of the tall grass growing along the river. After them, seven other cows came up out of the Nile. They looked ugly and skinny. They were standing beside the other cows on the riverbank. The ugly, skinny cows ate up the seven cows that looked healthy and fat. Then Pharaoh woke up.

New Simplified Bible

Two years later Pharaoh had a dream. He dreamed he was standing by the Nile River. Suddenly, seven nice-looking well-fed cows came up from the river and began to graze among the reeds. Seven other cows came up from the river behind them. These cows were sickly and skinny. They stood behind the first seven cows on the riverbank. The cows that were sickly and skinny ate the seven nice-looking well-fed cows. Then Pharaoh woke up.

<sup>4</sup> Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

**Thought-for-thought translations; paraphrases:**

Common English Bible	<p><b>Joseph interprets Pharaoh's dreams</b></p> <p>Two years later, Pharaoh dreamed that he was standing near the Nile. In front of him, seven healthy-looking, fattened cows climbed up out of the Nile and grazed on the reeds. Just then, seven other cows, terrible-looking and scrawny, climbed up out of the Nile after them and stood beside them on the bank of the Nile. The terrible-looking, scrawny cows devoured the seven healthy-looking, fattened cows. Then Pharaoh woke up.</p>
Contemporary English V. The Living Bible	<p>.</p> <p>One night two years later, Pharaoh dreamed that he was standing on the bank of the Nile River, when suddenly, seven sleek, fat cows came up out of the river and began grazing in the grass. Then seven other cows came up from the river, but they were very skinny and all their ribs stood out. They went over and stood beside the fat cows. Then the skinny cows ate the fat ones! At which point, Pharaoh woke up!</p>
New Berkeley Version New Century Version	<p>.</p> <p><b>The King's Dreams</b></p> <p>Two years later the king dreamed he was standing on the bank of the Nile River. He saw seven fat and beautiful cows come up out of the river, and they stood there, eating the grass. Then seven more cows came up out of the river, but they were thin and ugly. They stood beside the seven beautiful cows on the bank of the Nile. The seven thin and ugly cows ate the seven beautiful fat cows. Then the king woke up.</p>
New Life Version New Living Translation	<p>.</p> <p><b>Pharaoh's Dreams</b></p> <p>Two full years later, Pharaoh dreamed that he was standing on the bank of the Nile River. In his dream he saw seven fat, healthy cows come up out of the river and begin grazing in the marsh grass. Then he saw seven more cows come up behind them from the Nile, but these were scrawny and thin. These cows stood beside the fat cows on the riverbank. Then the scrawny, thin cows ate the seven healthy, fat cows! At this point in the dream, Pharaoh woke up.</p>

**Partially literal and partially paraphrased translations:**

American English Bible	<p>It was a full two years later that Pharaoh (likely AmenemHat 1) also had a dream. He dreamed that he was standing next to a river, then {Look!} he saw seven fat and good-looking cows come up out of the water to feed at the river's edge. And after that, seven more cows, which were skinny and ugly, came up out of the river to feed along its banks. Then the seven skinny, ugly cows ate the seven fat and good-looking cows... and that's when Pharaoh woke up.</p>
Beck's American Translation International Standard V	<p>.</p> <p><b>Pharaoh's Dream</b></p> <p>Two years later—to the day—Pharaoh dreamed that he was standing by the Nile River [The Heb. lacks <i>River</i>, and so throughout the chapter], when all of a sudden seven healthy, plump cows emerged from the Nile to graze in the grass that grew in the reeds that lined the bank [The Heb. lacks <i>that lined the bank</i>]. Right after that, seven more cows came up out of the Nile. Ugly and gaunt, they stood next to the other cows on the bank of the Nile River. But all of a sudden they ate up the seven healthy, plump cows! Then Pharaoh woke up.</p>
New Advent (Knox) Bible	<p>Then, two years afterwards, Pharaoh himself had a dream. He thought that he was standing by the Nile, and out of its channel there came up seven heifers, sleek and well fattened, which began feeding on the river bank, among the reeds. Then seven others came up, also out of the river, ill-favoured and ill-nourished; and these too</p>

stood grazing where it was green, close to the river. And it seemed as if they ate up those other seven, that were so fine and well fed. With that Pharaoh awoke.

Today's NIV

Translation for Translators

.  
**Joseph told the king that the meaning of his dreams was that there would be a big famine**

Two complete years later, the king of Egypt had a dream. In the dream, he was standing alongside the Nile River. Suddenly seven healthy fat cows appeared. They started eating the grass that was on the riverbank. Soon seven other cows, unhealthy-looking and thin, came up behind them from the Nile River. They stood alongside the fat cows that were on the riverbank. Then the unhealthy thin cows ate the seven healthy fat cows. And then the king woke up.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear

Awful Scroll Bible

.  
 At the end of a year of days, Pharaoh is to be dreaming: Even is he standing by the river. There is going up to the river, seven fair to the sight cows, fat fleshed, and they were to graze on the marsh plants. Seven other cows were going up after them, to the river, unpleasant to the sight, and thin fleshed, and were to stand beside the cows on the bank of the river. The unpleasant to the sight and thin fleshed cows, were to eat the seven fair to the sight and fat cows; and Pharaoh was to awake.

Conservapedia

One night, two full years later, Pharaoh was dreaming. He was standing at the Nile river [The Nile River made Egypt what it was, ever since the dispersal of humanity from the Tower of Babel. Its regular inundations enriched the soil and made Egypt's farmland highly productive]. He saw coming out of the Nile seven young and lovely and plump milk cows. They were grazing in the marsh grass. Then, seven other cows came out of the Nile after them. They looked sickly and lean. They stood beside the other cows at the river's edge. And the sickly and lean cows ate up the seven good-looking and plump cows. Then Pharaoh woke up.

Ferrar-Fenton Bible

Some time after it occurred that Pharaoh dreamed, and seemed standing by the river, and saw seven cows come up from the river, beautiful to see, and full fleshed, and they fed upon the rushes. Then he saw seven other cows come up after them from the river, poor to look upon and lean in flesh ; and they approached the cows on the bank of the river, and the cows that were poor to look upon and lean in flesh, ate up the seven beautiful looking and fat cows. — Then Pharaoh awoke.

God's Truth (Tyndale)

And it fortunated at two years end, that Pharaoh dreamed, and thought that he stood by a rivers side, and that there came out of the river seven goodly kine (cows) and fat fleshed, and fed in a meadow, and him thought that seven other kine came up after them out of the river evil favored and lean fleshed and stood by the other upon the brink of the river. And the evil favored and lean fleshed kine: ate up the seven well favored and fat kine: and he awoke therewith.

HCSB

Jubilee Bible 2000

H. C. Leupold

.  
**Joseph's Exaltation (41:1-57)**

And it happened at the expiration of two years that Pharaoh was dreaming, and, lo, he was standing by the side of the Nile; and, lo, from the Nile there were coming up seven beautiful fat cows, and they grazed among the reeds. And, lo, seven other cows were coming up after them from the Nile, ugly and skinny, and took their place by the side of the first cows by the bank of the Nile. And the ugly looking and skinny cows ate up the seven beautiful fat cows. Then Pharaoh awoke.

Lexham English Bible

**Joseph Interprets Pharaoh's Dreams**

And it happened [that] after {two full years} Pharaoh dreamed, and behold, he was standing by the Nile. And behold, seven cows, {well built and fat}, were coming up

from the Nile, and they grazed among the reeds. And behold, seven other cows came up after them from the Nile, {ugly and gaunt}, and they stood beside those cows on the bank of the Nile. And the {ugly and gaunt} cows ate the seven {well built and fat} cows. Then Pharaoh awoke.

NIV, ©2011

NIV – UK

Tree of Life Version

## Parashat Miketz

### Exalted by Pharaoh

Now at the end of two whole years, Pharaoh was dreaming. Behold, there he was standing by the Nile. Then behold, there were seven cows, good-looking and beefy, and they grazed in the reeds. Then behold, there were seven other cows coming up after them from the Nile, ugly and emaciated, and they stood beside the cows at the edge of the Nile. Then the ugly emaciated cows ate the seven good-looking beefy cows—and Pharaoh woke up.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) The dreams of Pharaoh

After two whole years Pharaoh dreamed that he was standing by the Nile when seven cows, sleek and fat, were coming up from the Nile and beginning to feed among the rushes. Behind them came seven other cows, lean and scraggy that stood beside the cows already there. These devoured the sleek and fat cows. Then Pharaoh awoke.

The Heritage Bible

And it was at the end of two years of days, and Pharaoh was dreaming; and lo, he was standing by the river. And lo, out of the river ascended seven beautiful cows, and fat of flesh, and they were shepherded in the marshy grass. And behold, seven other cows ascended after them out of the river, evil of form and lean of flesh, and were standing at the side of the other cows on the lip of the river. And the evil appearing and lean-fleshed cows ate the seven beautiful and fat cows. And Pharaoh awoke.

New American Bible (2002)

New American Bible (2011)<sup>5</sup> *Pharaoh's Dream*.

[41:1–57] Joseph correctly interprets Pharaoh's dream and becomes second in command over all Egypt.

After a lapse of two years, Pharaoh had a dream. He was standing by the Nile, when up out of the Nile came seven cows, fine-looking and fat; they grazed in the reed grass. Behind them seven other cows, poor-looking and gaunt, came up out of the Nile; and standing on the bank of the Nile beside the others, the poor-looking, gaunt cows devoured the seven fine-looking, fat cows. Then Pharaoh woke up.

New Jerusalem Bible

Two years later it happened that Pharaoh had a dream: there he was, standing by the Nile, and there, coming up from the Nile, were seven cows, sleek and fat, and they began to feed among the rushes. And then seven other cows, wretched and lean, came up from the Nile, behind them; and these went over and stood beside the other cows on the bank of the Nile. The wretched and lean cows ate the seven sleek and fat cows. Then Pharaoh woke up.

New RSV

Revised English Bible

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Parashah 10: Miketz (At the end) 41:1–44:17

<sup>5</sup> Also called the revised edition.

At the end of two years, Pharaoh had a dream: he was standing beside the Nile River; and there came up out of the river seven cows, sleek and fat; and they began feeding in swamp grass. After them, there came up out of the river seven more cows, miserable-looking and lean; and they stood by the other cows at the edge of the river. Then the miserable-looking and lean cows ate up the seven sleek, fat cows. At this point Pharaoh woke up.

exeGeses companion Bible

**PAROH DREAMS**

And so be it, at the end of two years of days,  
 Paroh dreams: and behold, he stands by the river:  
 and behold, seven heifers ascend from the river  
 - beautiful visaged and fatfleshed;  
 and they graze in the bulrushes:  
 and behold,  
 seven other heifers ascend after them from the river  
 - evil visaged and thinfleshed  
 and they stand by the heifers on the edge of the river:  
 and the evil visaged and thinfleshed heifers  
 eat up the seven beautiful visaged and fat heifers  
 - and Paroh wakes.

Hebraic Transliteration  
 Hebrew Names Version  
 JPS (Tanakh—1985)

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 .  
 After two years' time, Pharaoh dreamed that he was standing by the Nile, when out of the Nile there came up seven cows, handsome and sturdy, and they grazed in the reed grass. But presently, seven other cows came up from the Nile close behind them, ugly and gaunt, and stood beside the cows on the bank of the Nile; and the ugly gaunt cows ate up the seven handsome sturdy cows. And Pharaoh awoke.

Judaica Press Complete T.  
 Kaplan Translation

.  
*Joseph's Vindication*  
 Two full years passed. Then Pharaoh had a dream. He was standing near the Nile, when suddenly seven handsome, healthy-looking cows emerged from the Nile, and grazed in the marsh grass [(Ramban). Achu in the Hebrew, from the Egyptian Akhi. See Job 8:11, Ben Sirah 40:16. This is usually identified with a type of bullrushes or papyrus (cf. Targum Yonathan; Saadia). Others translate it as marsh (Rashi; Josephus 2:5:5; Septuagint).]. Then another seven, ugly, lean cows emerged from the Nile, and stood next to the cows already on the river bank. The ugly, lean cows ate up the seven handsome, fat cows. Pharaoh then woke up. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

Natural Israelite Bible  
 Orthodox Jewish Bible

.  
**[MIKETZ]**  
 And it came to pass at the end of two full years, that Pharaoh dreamed a chalom: and, hinei, he stood by haye'or (the River, i.e., the Nile).  
 And, hinei, there came up out of haye'or (the River, i.e., the Nile) seven cows, fine in appearance and fat in basar; and they grazed on the riverbank.  
 And, hinei, seven other cows came up after them out of the Nile, ra'ot mareh (ugly in appearance) and dakot basar (gaunt ones in flesh, lean-fleshed); and stood by the other cows upon the bank of the Nile.  
 And the cows that were ra'ot hamareh and that were dakot habasar did devour the seven cows that were fine in appearance and fat. Then Pharaoh awoke.

Restored Names Version  
*The Scriptures* 1998

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 And it came to be, at the end of two years' time, that Pharaoh had a dream, and saw him standing by the river, and saw seven cows coming up out of the river, fine looking and fat, and they fed amongst the reeds, then saw seven other cows

coming up after them out of the river, ugly and lean of flesh, and stood by the other cows on the bank of the river. And the ugly and lean of flesh cows ate up the seven fine looking and fat cows. Then Pharaoh awoke.

### Expanded/Embellished Bibles:

*The Amplified Bible*

#### Pharaoh's Dream

Now it happened at the end of two full years that Pharaoh dreamed that he was standing by the Nile. And lo, there came up out of the Nile seven [healthy] cows, sleek and handsome and fat; and they grazed in the reed grass [in a marshy pasture]. Then behold, seven other cows came up after them out of the Nile, ugly and gaunt and raw-boned, and stood by the fat cows on the bank of the Nile. Then the ugly and gaunt and raw-boned cows ate up the seven sleek and fat cows. Then Pharaoh awoke.

The Expanded Bible

#### The King's Dreams

Two years later the king [<sup>L</sup>Pharaoh] dreamed he was standing on the bank of [<sup>L</sup>by] the Nile River. He saw seven fat and beautiful [sleek] cows come up out of the river, and they stood there, eating [grazing on] the grass [reed beds]. Then seven more cows came up out of the river, but they were thin and ugly. They stood beside the seven beautiful [<sup>L</sup>other] cows on the bank of the Nile. The seven thin and ugly cows ate the seven beautiful [sleek] fat cows. Then the king [<sup>L</sup>Pharaoh] woke up.

The Geneva Bible

Kretzmann's Commentary

#### Verses 1-8

##### The Two Dreams of Pharaoh

And it came to pass at the end of two full years that Pharaoh dreamed; and, behold, he stood by the river, on the banks of the Nile. This was after the imprisonment of Joseph had lasted two more whole years. And, behold, there came up out of the river seven well-favored kine and fat-fleshed, cows in the best of condition, both as to appearance and flesh; and they fed in a meadow, in the luscious grass on the banks of the Nile. And, behold, seven other kine came up after them out of the river, ill-favored and lean-fleshed; and stood by the other kine upon the brink of the river. The cows in the second set were in an extremely poor condition, very lean as to flesh, but they followed hard upon the first set. And the ill-favored and lean-fleshed kine did eat up the seven well-favored and fat kine. The lean cows devoured the fat cows, without, however, deriving any benefit therefrom, So Pharaoh awoke, the vividness of the dream bringing him to his senses with a start.

NET Bible®

##### Joseph's Rise to Power

At the end of two full years [*Heb* "two years, days."] Pharaoh had a dream [*Heb* "was dreaming."]. As he was standing by the Nile, seven fine-looking, fat cows were coming up out of the Nile, and they grazed in the reeds. Then seven bad-looking, thin cows were coming up after them from the Nile [*Heb* "And look, seven other cows were coming up after them from the Nile, bad of appearance and thin of flesh."], and they stood beside the other cows at the edge of the river [*Heb* "the Nile." This has been replaced by "the river" in the translation for stylistic reasons.]. The bad-looking, thin cows ate the seven fine-looking, fat cows. Then Pharaoh woke up. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Some of their notes will be reproduced in the exegesis of the chapter.

Syndein/Thieme

And it came to pass at the end of two full years, that Pharaoh dreamed: "And, behold, he stood by the river. And, behold, there came up out of the river seven well favored cows and 'their flesh {was} fatty' {indicates prosperity}. And they kept on feeding in a meadow. And, behold, seven other cows came up after them out

of the river, ill/evil {ra'} favored and 'their flesh was lean of fat' {indicates economic disaster}. And stood by the other cows upon the brink of the river. And the ill/evil {ra'} favored and 'their flesh {was} lean of fat' cows kept on eating up the seven well favored and 'their flesh {was} fatty' cows." So Pharaoh awoke.

The Voice

Two years later, Pharaoh had a dream. He dreamed that he was standing by the Nile *River*, and out of the Nile came seven healthy, fat cows. They all grazed in the grassy reeds *at the river's edge*. Then, seven other cows, ugly and thin, came up out of the Nile and stood by them on the bank of the river. And the ugly, thin cows ate the seven healthy, fat cows. And then Pharaoh woke up, *startled*. There is a note with this verse, which is more appropriately added to the end of Genesis 40 (which is what I did).

### Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and it came to pass at the conclusion of two years of days and Paroh <sup>[Great house]</sup> was visualizing and look, he was standing upon the stream, and look, from the stream are going up seven cows, beautiful of appearance and fed fat of flesh, and they fed in the marsh grass, and look, seven other cows are going up after them from the stream, dysfunctional of appearance and emaciated of flesh, and they stood beside the cows upon the lip of the stream, and the cows, dysfunctional of appearance and emaciated of flesh, ate the seven cows, beautiful of appearance and fed fat, and Paroh <sup>[Great house]</sup> awoke,...

Concordant Literal Version And coming is it at the end of two years to a day that Pharaoh dreams and, behold! Standing is he at the waterway. And, behold! From the waterway are coming up seven young cows, lovely in appearance and plump of flesh. And grazing are they in the marsh grass. And, behold! Seven other young cows are coming up after them from the waterway, evil in appearance and thin of flesh. And standing are they beside the young cows on the shore of the waterway. And eating are the seven young cows, evil in appearance and thin of flesh, the seven young cows, lovely in appearance and plump. And waking is Pharaoh.

A Conservative Version  
Context Group Version  
Darby Translation  
*Emphasized Bible*

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.  
.  
And it came to pass at the end of two years of days, that, Pharaoh, was dreaming, when lo! he was standing by the river (Nile); and lo! from the river, were coming up seven heifers, comely in appearance and fat in flesh,—and they fed among the rushes. And lo! seven heifers more coming up after them out of the river, uncomely in appearance and lean in flesh,—and they came and stood beside the heifers, by the lip of the river. Then did the heifers that were uncomely in appearance, and lean in flesh, eat up, the seven heifers that were comely in appearance and fat. So Pharaoh awoke.

English Standard Version  
English Standard V. – UK

### Joseph Interprets Pharaoh's Dreams

After two whole years, Pharaoh dreamed that he was standing by the Nile, and behold, there came up out of the Nile seven cows attractive and plump, and they fed in the reed grass. And behold, seven other cows, ugly and thin, came up out of the Nile after them, and stood by the other cows on the bank of the Nile. And the ugly, thin cows ate up the seven attractive, plump cows. And Pharaoh awoke.

Evidence Bible  
Green's Literal Translation  
God's Truth (Tyndale)  
King James 2000 Version  
21<sup>st</sup> Century KJV  
Modern English Version

Pharaoh's Dreams

After two whole years, Pharaoh had a dream that he was standing by the Nile. Seven fine-looking and fattened cows suddenly came up out of the river, and they grazed in the meadow. Then seven other cows came up after them out of the river, ugly and gaunt, and stood by the other cows on the riverbank. The ugly and gaunt cows ate up the seven fine-looking and fattened cows. Then Pharaoh awoke.

Modern KJV  
NASB

### Pharaoh's Dream

Now it happened at the end of two full years that Pharaoh had a dream, and behold, he was standing by the Nile. And lo, from the Nile there came up seven cows, sleek and fat; and they grazed in the marsh grass. 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. The ugly and gaunt cows ate up the seven sleek and fat cows. Then Pharaoh awoke.

New European Version

### The Dreams of Pharaoh

It happened at the end of two full years, that Pharaoh dreamed: and behold, he stood by the river. Behold, there came up out of the river seven cattle, sleek and fat, and they fed in the marsh grass. Behold, seven other cattle came up after them out of the river, ugly and thin, and stood by the other cattle on the brink of the river. The ugly and thin cattle ate up the seven sleek and fat cattle. So Pharaoh awoke.

New King James Version

### Pharaoh's Dreams

Then it came to pass, at the end of two full years, that Pharaoh had a dream; and behold, he stood by the river. Suddenly there came up out of the river seven cows, fine looking and fat; and they fed in the meadow. Then behold, seven other cows came up after them out of the river, ugly and gaunt, and stood by the other cows on the bank of the river. And the ugly and gaunt cows ate up the seven fine looking and fat cows. So Pharaoh awoke.

Owen's Translation  
Third Millennium Bible

And it came to pass at the end of two full years, that Pharaoh dreamed; and behold, he stood by the river. And behold, there came up out of the river seven wellfavored cows, and fatfleshed; and they fed in a meadow. And behold, seven other cows came up after them out of the river, illfavored and leanfleshed, and stood by the other cows upon the brink of the river. And the illfavored and leanfleshed cows ate up the seven wellfavored and fat cows. So Pharaoh awoke.

Updated Bible Version 2.11

And it came to pass at the end of two full years, that Pharaoh dreamed: and, look, he stood by the river. And, look, there came up out of the river seven kine, well-favored and fat-fleshed; and they pastured in the reed-grass. And, look, seven other kine came up after them out of the river, ill-favored and lean-fleshed, and stood by the other kine on the brink of the river. And the ill-favored and lean-fleshed kine ate up the seven well-favored and fat kine. So Pharaoh awoke.

A Voice in the Wilderness  
Webster's Bible Translation  
World English Bible  
Young's Literal Translation  
Young's Updated LT

And it comes to pass, at the end of two years of days that Pharaoh is dreaming, and lo, he is standing by the River, and lo, from the River coming up are seven kine, of fair appearance, and fat in flesh, and they feed among the reeds; and lo, seven other kine are coming up after them out of the River, of bad appearance, and lean in flesh, and they stand near the kine on the edge of the River, and the kine of bad appearance and lean in flesh eat up the seven kine of fair appearance, and fat—and Pharaoh awakes.

**The gist of this passage:**

Two years later, the Pharaoh of Egypt dreams about 7 fat, healthy cows feeding among the reeds of the Nile; but 7 sickly, emaciated cows come up and eat them up. Then Pharaoh awakens.

## Genesis 41:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qêts (קֵץ) [pronounced <i>kayts</i> ]	<i>end [usually of time]; end, extremity [of space]</i>	masculine singular noun	Strong's #7093 BDB #893
With min, qêts means <i>at the end of, after</i> .			
sh <sup>e</sup> nâthayim (שְׁנַיִם) [pronounced <i>sh<sup>e</sup>h-naw-thah-yihm</i> ]	<i>two years</i>	feminine dual noun	Strong's #8141 BDB #1040
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i> ]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398

**Translation:** And so it is at the end of two years [of] days...

The time spoken of here seems to indicate more than a simple passing of two years. We have the *two years* followed by the word *days*, suggesting that time passed slowly for Joseph. Every day, he expected to hear from the pharaoh, to have his sentence commuted, and so every day seemed to go by slowly.

The author (Joseph) does not write simply *two years later*. The author was in prison for two years, unjustly so. Therefore, he uses the phrase *[two] years of days*. *Years* is in the dual, meaning a plural of two and it is followed by *days* which does not modify *years* per se, as *years* is in the dual, feminine and *days* is in the masculine plural. However, Joseph experienced this time period in terms of days, one day at a time to think about his mistake. Although this is not really discussed in this chapter, it appears that Joseph understood his mistake and did not repeat it.

You will note that nothing is said about Joseph during this time period. This suggests that time went by slowly for Joseph, and that he accomplished very little during this time.

**Genesis 41:1a** And it happened at the end of two years of days,...

The expression *two years of days* is interesting. For Joseph, this time of two years went by slowly for him. Perhaps he is learning the hard way that, our trust should be in God, not in man. He has two years of days to contemplate this truth.

We move 2 years forward in time. God placed Joseph with the two government officials and God gave Joseph the ability to understand and interpret their dreams. However, Joseph decided that he would depend upon man, upon the chief cupbearer, to facilitate his freedom. So God leaves Joseph right where he is, because Joseph's freedom depends upon God, not upon any government official. Joseph needs to understand that.

This is Joseph's style of writing, to connect these chapters together, to let us know what is going on. In the original text, there are no chapters or even verse divisions. However, the language itself is used to express such divisions. Furthermore, much of the last portion of Genesis is chiasmatically organized, so chapter divisions can be recognized in that way as well.

Obviously, over a period of two years, many things happen in the Egyptian government; the Pharaoh has many things to say; and Joseph has 2 years of life in prison. However, none of these things are understood to be important to the narrative. The simplest way to understand the back story of this narrative is, Pharaoh correctly determined the guilt and innocence of his two prisoners, executing one and restoring the other. In this chapter, the Pharaoh will have 2 disturbing dreams, and, suddenly, the chief cupbearer will remember Joseph.

Two years later, Pharaoh has a dream.

### Genesis 41:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וי) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
par <sup>e</sup> ôh (פַּרְעֹה) [pronounced <i>pahr<sup>e</sup>-GOH</i> ]	<i>great house; possibly hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
châlam (חָלַם) [pronounced <i>khaw-LAHM</i> ]	<i>is dreaming; being healthy, being strong</i>	Qal active participle	Strong's #2492 BDB #321

There are two different sets of meanings for this verb, both of which are shown above. Context determines which meaning is applicable.

**Translation:**...—and the Pharaoh [of Egypt] is dreaming,...

Meanwhile, speaking of the pharaoh (he is last mentioned in Genesis 41:21), he has a dream.

### Genesis 41:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וי) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

## Genesis 41:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> In Genesis 40:16, Owens translates this, <i>there were</i> .			
The NET Bible: "And look, he was standing by the Nile, and look, from the Nile were coming up seven cows, attractive of appearance and fat of flesh." By the use of the particle הִנֵּה ( <i>hinneh</i> , "look"), the narrator invites the audience to see the dream through Pharaoh's eyes. <sup>6</sup>			
ʿâmad (עָמַד) [pronounced <i>gaw-MAHD</i> ]	<i>taking a stand, standing, is remaining, enduring, withstand; stopping, ceasing</i>	Qal active participle	Strong's #5975 BDB #763
ʿal (עַל) [pronounced <i>gah!</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
yoʿôr (אוֹר) [pronounced <i>yohr</i> ]	<i>river, stream, Nile stream, canal; mining shafts</i>	masculine singular noun with the definite article	Strong's #2975 BDB #384

**Translation:** ...and suddenly, [he] is standing by the Nile.

We have the words *and behold* repeated several times; but this does not really communicate much in modern English. So, the phrase *and suddenly* communicates the idea to the modern reader.

So, the pharaoh is dreaming, and he notices that he is standing by the Nile; something that he might do a lot.

**Genesis 41:1** And it happened at the end of two years of days, Pharaoh dreamed. And behold, he stood by the river.

The Pharaoh has a dream, and it is quite distinct in his mind. He is standing by the river, which would be the Nile River (I am assuming; however, my guess is, there was more water and other rivers in Egypt then, more than today).

## Genesis 41:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

<sup>6</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 9, 2016.

## Genesis 41:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> In Genesis 40:16, Owens translates this, <i>there were</i> .			
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
y <sup>e</sup> ôr (אֵי) [pronounced <i>y<sup>e</sup>ohr</i> ]	<i>river, stream, Nile stream, canal, mining shafts</i>	masculine singular noun with the definite article	Strong's #2975 BDB #384
‘âlâh (הֹלְעִים) [pronounced <i>gaw-LAWH</i> ]	<i>those going up, ascending ones, those coming up, ones climbing up; those leaping</i>	feminine plural, Qal active participle	Strong's #5927 BDB #748
sheba <sup>c</sup> (שֶׁבַע) [pronounced <i>she<sup>b</sup>-VAHG</i> ]	<i>seven</i>	numeral masculine noun	Strong's #7651 BDB #987
pârâh (הֶרְפָּה) [pronounced <i>paw-RAW</i> ]	<i>heifer, cow, kine</i>	feminine plural noun	Strong's #6510 BDB #831
yâpneh (הֶפְיָה) [pronounced <i>yaw-FEH</i> ]	<i>fair, beautiful, attractive; handsome</i>	feminine plural adjective; construct form	Strong's #3303 BDB #421
mar <sup>e</sup> eh (הֶאֱרָם) [pronounced <i>mahr-EH</i> ]	<i>the act of seeing, sight, vision; appearance, that which is seen; fair of form, handsome, attractive</i>	masculine singular noun	Strong's #4758 BDB #909
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, אוּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bârîy <sup>c</sup> (אֵיִרָב) [pronounced <i>baw-REE</i> ]	<i>fat, healthy, well-fed; firm; plenteous</i>	feminine plural adjective; construct form	Strong's #1277 (& #1274) BDB #135
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i> ]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142

**Translation:** And then seven cows come up out of the Nile, attractive of appearance and fat of flesh.

There are seven cows that come out of the Nile. These are healthy, fat, good looking cows (as far as cows can look good).

The first seven cows are described by both Owen and the NASB as *sleek and fat*, which is some improvement over the KJV *well favored kine*<sup>7</sup> and *fattleshed*. *Sleek* is two Hebrew words: the feminine plural adjective construct of *yâpneh* (הֶפְיָה) [pronounced *yaw-FEH*], which means *fair, beautiful* and the masculine singular of *mar<sup>e</sup>eh* (הֶאֱרָם) [pronounced *mahr-EH*] and it means *appearance, form, sight*. Together, the two words are almost onomatopoeic, and almost the exact same description applied to Joseph not too far back (Genesis 39:6). Because this is God's Word, I must take it by faith that these cows were *beautiful in appearance* (although, possibly only to Mrs. Cow). However, these words together can mean *young, healthy, vigorous, good-looking* (i.e., for cows). *Healthy-looking* would be a good translation, inasmuch as both words would be represented fairly accurately. They are described

<sup>7</sup> A *kine* is a cow

with another two words: an adjective for fat (in the feminine plural construct) and the masculine singular of *flesh*. In the ancient world, *fat* was an adjective which was generally favorable; it represented prosperity. I have opted to translate the thought here somewhat updated rather than the actual words: *well-fed* is what I chose to better convey what is here.

Genesis 41:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced <i>raw-GAWH</i> ]	<i>to shepherd, to pasture, to tend to graze, to feed; to rule?</i>	3 <sup>rd</sup> person feminine plural, Qal imperfect	Strong's #7462 BDB #944
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'âchûw (אֲחוּ) [pronounced <i>AW-khoo</i> ]	<i>marsh-grass, reeds, bulrushes and those flora generally found in marshy areas and wetlands; therefore, wetland flora</i>	masculine singular noun with the definite article	Strong's #260 BDB #28

**Translation:** They graze on the marsh grass.

They are grazing on marsh grass; whatever cows tend to feed off of in marshy areas.

I do not even know if cows graze upon marshy grass—it would seem unlikely, given the logistical problems and the problems of their being dirty. So, maybe this is an unusual sight, and it catches the attention of Pharaoh.

**Genesis 41:2** And behold! There came up out of the river seven cows beautiful of form, and fat of flesh. And they fed in the reeds!

In the Nile River are all of these reeds, and there are 7 healthy, attractive cows (well, as attractive as cows can be) and they are coming out of the water to feed on the reeds.

I have no idea if cows in Egypt ever did anything like this. Because Egyptians would have used the water in Egypt for many reasons (including to keep oneself clean), I would think that they would have kept their cows out of the rivers. Because these cows are eating the reeds in the Nile, this would be seen as unusual, and therefore, caught Pharaoh's attention.

I think the meaning is, this prophetic dream applies to Egypt and to the waters of Egypt.

Genesis 41:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

## Genesis 41:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> In Genesis 40:16, Owens translates this, <i>there were</i> .			
sheba' (עֶבֶט) [pronounced <i>she<sup>b</sup>-VAHG</i> ]	<i>seven</i>	numeral masculine noun	Strong's #7651 BDB #987
pârâh (פָּרָה) [pronounced <i>paw-RAW</i> ]	<i>heifer, cow, kine</i>	feminine plural noun	Strong's #6510 BDB #831
'achêr (אַחֵר) [pronounced <i>ah-KHEHR</i> ]	<i>another, following, next; other as well as foreign, alien, strange</i>	adjective/substantive	Strong's #312 BDB #29
'âlâh (אֲלָהִים) [pronounced <i>gaw-LAWH</i> ]	<i>those going up, ascending ones, those coming up, ones climbing up; those leaping</i>	feminine plural, Qal active participle	Strong's #5927 BDB #748
'achăřêy (אַחֲרָיִם) [pronounced <i>ah-kuh-RAY</i> ]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 3 <sup>rd</sup> person feminine plural suffix	Strong's #310 BDB #29
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
y <sup>o</sup> ôr (אוֹר) [pronounced <i>y<sup>o</sup>ohr</i> ]	<i>river, stream, Nile stream, canal, mining shafts</i>	masculine singular noun with the definite article	Strong's #2975 BDB #384

**Translation:** Then, seven other cows came up out of the Nile after them,...

Then, seven more cows come up out of the Nile—but these cows look quite different from the first cows.

## Genesis 41:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ra' (רָע) [pronounced <i>rahg</i> ]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	feminine plural, adjective/noun; construct form	Strong's #7451 BDB #948

There is a feminine form of this word, which seems to lean more towards evil.

## Genesis 41:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mar <sup>e</sup> eh (מַרְאֵה) [pronounced mahr-EH]	<i>the act of seeing, sight, vision; appearance, that which is seen; fair of form, handsome, attractive</i>	masculine singular noun	Strong's #4758 BDB #909
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
daq (דַּק) [pronounced dahk]	<i>thin, small, fine; gaunt</i>	feminine plural, adjective; construct form	Strong's #1851 BDB #201
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142

**Translation:** ...bad of appearance and gaunt of flesh.

These cows look much different. They look bad; they are gaunt and unhealthy.

The other cows are also described in a similar fashion: an adjective in the feminine plural construct followed by a masculine singular noun, a conjunction and another adjective in the feminine plural construct followed by a masculine singular noun. The first adjective is our word for evil; however, in the feminine, we saw that its meaning was toned down considerably to *bad, unpleasant, unfavorable*. The masculine singular noun which follows it is the same as used with the other seven cows: *mareh, or appearance*. So they were *unattractive in appearance, or unhealthy-looking*. The second set of words also parallel the second set of words describing the other cows. The first word is *daq (דַּק) [pronounced dak]* and it means *small, thin, frail*. It is attached again to the masculine singular of *flesh*. A good one-word translation is *malnourished*.

## Genesis 41:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âmad (עָמַד) [pronounced ġaw-MAHD]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	3 <sup>rd</sup> person feminine plural, Qal imperfect	Strong's #5975 BDB #763
êtsel (לְצֵד) [pronounced AY-tsef]	<i>a side; near, by, beside</i>	preposition/substantive	Strong's #681 BDB #69
pârâh (פָּרָה) [pronounced paw-RAW]	<i>heifer, cow, kine</i>	feminine plural noun with the definite article	Strong's #6510 BDB #831
‘al (לְעַל) [pronounced ġahf]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
sâphâh (שִׁפְהָ) [pronounced saw-FAWH]	<i>lip, tongue; words, speech; dialect, language; edge, border [or, lip] [of something], shore</i>	feminine singular construct	Strong's #8193 BDB #973

### Genesis 41:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
יָֽׁ֣ר (יָֽׁ֣ר) [pronounced y <sup>o</sup> ohr]	river, stream, Nile stream, canal; mining shafts	masculine singular noun with the definite article	Strong's #2975 BDB #384

**Translation:** So they stand by the cows along the shore of the Nile.

So now there are 14 cows standing by the Nile—seven healthy fat cows and seven gaunt, sickly cows.

**Genesis 41:3** And behold! Seven other cows came up after them out of the river, evil in appearance, and lean of flesh! And they stood by the other cows on the river bank.

However, next, there are 7 more cows, who look pretty bad, and all of these cows are standing next to one another along the river bank. Although the descriptor used here means *evil*, about half of the translators suggest that the appearance of the cows is unattractive (most of them use the word *ugly*). This is a legitimate translation of the word.

### Genesis 41:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âkal (אָכַל) [pronounced aw-KAHL]	to eat; to devour, to consume, to destroy	3 <sup>rd</sup> person feminine plural, Qal imperfect	Strong's #398 BDB #37
pârâh (פָּרָה) [pronounced paw-RAW]	heifer, cow, kine	feminine plural noun with the definite article	Strong's #6510 BDB #831
ra' (רָעָה) [pronounced rahg]	evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]	feminine plural, adjective/noun; construct form	Strong's #7451 BDB #948

There is a feminine form of this word, which seems to lean more towards evil.

mar <sup>e</sup> eh (מַרְאֵה) [pronounced mahr-EH]	the act of seeing, sight, vision; appearance, that which is seen; fair of form, handsome, attractive	masculine singular noun with the definite article	Strong's #4758 BDB #909
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
daq (דָּקָה) [pronounced dahk]	thin, small, fine; gaunt	feminine plural, adjective; construct form	Strong's #1851 BDB #201
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	flesh; body; animal meat	masculine singular noun with the definite article	Strong's #1320 BDB #142

**Translation:** Then the cows, [those] with a bad appearance and gaunt, eat...

Then, the sickly cows eat up the healthy-looking cows.

Genesis 41:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sheba' (שֶׁבַע) [pronounced <i>she<sup>b</sup>-VAHG</i> ]	<i>seven</i>	numeral masculine noun	Strong's #7651 BDB #987
pârâh (פָּרָה) [pronounced <i>paw-RAW</i> ]	<i>heifer, cow, kine</i>	feminine plural noun with the definite article	Strong's #6510 BDB #831
yâpneh (יָפִי) [pronounced <i>yaw-FEH</i> ]	<i>fair, beautiful, attractive; handsome</i>	feminine plural adjective; construct form	Strong's #3303 BDB #421
mar <sup>e</sup> eh (מַרְאֵה) [pronounced <i>mahr-EH</i> ]	<i>the act of seeing, sight, vision; appearance, that which is seen; fair of form, handsome, attractive</i>	masculine singular noun with the definite article	Strong's #4758 BDB #909
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bârîy' (אֵיֶבֶת) [pronounced <i>baw-REE</i> ]	<i>fat, healthy, well-fed; firm; plenteous</i>	feminine plural adjective; construct form	Strong's #1277 (& #1274) BDB #135
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i> ]	<i>flesh; body; animal meat</i>	masculine singular noun with the definite article	Strong's #1320 BDB #142

**Translation:** ...the [other] seven cows, [those] attractive of appearance and fat.

The object of the verb is given here, which is the healthy, fat cows.

Genesis 41:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâqats (יָקַט) [pronounced <i>yaw-BAHTS</i> ]	<i>to become awake, to awaken; to become active</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3364 BDB #429
par <sup>e</sup> ôh (פָּרֹחַ) [pronounced <i>pahr<sup>e</sup>-G<sup>O</sup>H</i> ]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

**Translation:** Then pharaoh woke up. At this point, pharaoh wakes up.

One thing that I have noticed is, I may have a dream or set of dreams, and then wake up—but, most of the time, when I start dreaming again, I forget the first set of dreams. That will not be the case with Pharaoh.

**Genesis 41:4** And the evil-appearing and lean-fleshed cows ate up the seven beautifully formed and fat cows. So Pharaoh awoke. (MKJV)

At the time that I began this study of Genesis, I chose the Modern KJV, and that is what is used throughout (particularly when the translation stands unattributed). Since then, the English Standard Version came out, which is a better translation.

**Genesis 41:4** And the ugly, thin cows ate up the seven attractive, plump cows. And Pharaoh awoke. (ESV)

The lean, crappy-looking cows eat up the attractive, fat cows. Then Pharaoh wakes up. This dream somehow enters into his memory, despite the fact that he falls back asleep (you may have experienced a very vivid dream, but if you fall back asleep and dream again, then the first dream usually fades from memory).

**Genesis 41:1–4** And so it is at the end of two years [of] days—and the Pharaoh [of Egypt] is dreaming, and suddenly, [he] is standing by the Nile. And then seven cows come up out of the Nile, attractive of appearance and fat of flesh. They graze on the marsh grass. Then, seven other cows came up out of the Nile after them, bad of appearance and gaunt of flesh. So they stand by the cows along the shore of the Nile. Then the cows, [those] with a bad appearance and gaunt, eat the [other] seven cows, [those] attractive of appearance and fat. Then pharaoh woke up. (Kukis mostly literal translation)

**Genesis 41:1–4** At the end of two full years, the pharaoh had a dream. Suddenly, he is standing by the Nile and seven cows come up out of the Nile—healthy, fat cows. They graze on the marsh grass until seven other cows come up out of the Nile—and these seven are gaunt and bad-looking. Suddenly, the gaunt cows ate up the fat cows. Then the pharaoh woke up. (Kukis paraphrase)

**And so he sleeps and so he dreams a second [time] and behold, seven ears of grain coming up in a stalk (one), healthy and good. And behold, seven ears of grain gaunt and scorched [by] an east wind, springing up after them. And so swallows the seven ears of grain (gaunt) the seven ears of grain, healthy and full. And so wakes up pharaoh, and behold, [it had been] a dream.**

Genesis  
41:5–7

**He then slept and dreamed a second [time] and observed seven ears of grain coming up from one stalk, healthy and good [grain]; then he saw seven ears of grain [that were] gaunt and blighted [by] an east wind, springing up after them. Then the seven gaunt ears of grain swallowed up the seven healthy and full ears of grain. Then pharaoh woke up, realizing [that it had been] a dream.**

**The pharaoh fell back asleep and had another dream: he saw seven healthy, good ears of grain come up from one stalk, followed by seven gaunt ears of grain, which the east wind had blighted. Then the seven gaunt ears of grain consumed the seven healthy ears of grain. Then the pharaoh woke up, realizing that it had all been a dream.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text (Hebrew)

And so he sleeps and so he dreams a second [time] and behold, seven ears of grain coming up in a stalk (one), healthy and good. And behold, seven ears of grain gaunt and scorched [by] an east wind, springing up after them. And so swallows

the seven ears of grain (gaunt) the seven ears of grain, healthy and full. And so wakes up pharaoh, and behold, [it had been] a dream.

Dead Sea Scrolls  
Targum of Onkelos

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And he slept, and dreamed a second (time); and, behold, seven ears rose up from one stalk, large and good, and, behold, seven ears, thin, and blighted (with the) east (wind), sprang up after them. And the seven wasted ears devoured the seven large and full ears. And Pharaoh awoke, and, behold, a dream.

Targum (Pseudo-Jonathan)

And he slept, and saw a second dream; and, behold, seven ears arose on one stalk, full and good; and, behold, seven ears, thin and blighted with the east wind, sprang up after them. And the seven thin ears devoured the seven fat and full. And Pharaoh awoke, and, behold, it was a dream.

Revised Douay-Rheims

He slept again, and dreamed another dream: Seven ears of corn came up upon one stalk full and fair: Then seven other ears sprung up thin and blasted, And devoured all the beauty of the former. Pharaoh awaked after his rest:.

Latin Vulgate  
Aramaic ESV of Peshitta

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He slept and dreamed a second time: and behold, seven heads of grain came up on one stalk, healthy and good. Behold, seven heads of grain, thin and blasted with the east wind, sprung up after them. The thin heads of grain swallowed up the seven healthy and full ears. Pharaoh awoke, and behold, it was a dream.

Peshitta (Syriac)

And he slept and dreamed a second time; and, behold, seven ears of grain were growing on a single stalk, rank and good. And, behold, seven thin ears blasted by the east wind, sprang up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

Septuagint (Greek)

And he dreamed again. And, behold, seven ears came up on one stalk, choice and good. And, behold, seven ears thin and blasted with the wind, grew up after them. And the seven thin ears and blasted with the wind devoured the seven choice and full ears; and Pharaoh awoke, and it was a dream.

NETS (Greek)  
Brenton's Septuagint

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Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

But he went to sleep again and had a second dream, in which he saw seven heads of grain, full and good, all on one stem. And after them came up seven other heads, thin and wasted by the east wind. And the seven thin heads made a meal of the good heads. And when Pharaoh was awake he saw it was a dream.

Easy English

Pharaoh slept again and he dreamed again. This time he saw 7 \*ears of corn, which were fat and healthy. They were growing on one stem. After that, he saw 7 more \*ears of corn. But these were thin and bad because the strong east wind had blown them about. And it had also damaged them because it was a hot wind. The thin \*ears of corn swallowed up the 7 big fat \*ears of corn. Then \*Pharaoh woke up. And he knew that it was a dream.

Easy-to-Read Version  
*God's Word*<sup>TM</sup>  
Good News Bible (TEV)  
International Children's B.

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The king slept again and dreamed a second time. In his dream he saw seven full and good heads of grain growing on one stalk. After that, seven more heads of grain sprang up. But they were thin and burned by the hot east wind. The thin heads of grain ate the seven full and good heads. Then the king woke up again. And he realized it was only a dream.

*The Message*

He went back to sleep and dreamed a second time: Seven ears of grain, full-bodied and lush, grew out of a single stalk. Then seven more ears grew up, but these were

thin and dried out by the east wind. The thin ears swallowed up the full, healthy ears. Then Pharaoh woke up—another dream.

Names of God Bible .  
NIRV .  
New Simplified Bible .

### Thought-for-thought translations; paraphrases:

Common English Bible .  
Contemporary English V. The king went back to sleep and had another dream. This time seven full heads of grain were growing on a single stalk. Later, seven other heads of grain appeared, but they were thin and scorched by the east wind. The thin heads of grain swallowed the seven full heads. Again the king woke up, and it had only been a dream.

The Living Bible Soon he fell asleep again and had a second dream. This time he saw seven heads of grain on one stalk, with every kernel well formed and plump. Then, suddenly, seven more heads appeared on the stalk, but these were shriveled and withered by the east wind. And these thin heads swallowed up the seven plump, well-formed heads! Then Pharaoh woke up again and realized it was all a dream.

New Berkeley Version .  
New Century Version .  
New Life Version Then he fell asleep and dreamed a second time. He saw seven heads of grain growing on one stick of grain. They were large and full. Then he saw seven heads of grain come after them, which were small and made dry by the east wind. And the small heads of grain ate the seven large, full heads of grain.  
Then Pharaoh awoke and saw that it was a dream.

New Living Translation But he fell asleep again and had a second dream. This time he saw seven heads of grain, plump and beautiful, growing on a single stalk. Then seven more heads of grain appeared, but these were shriveled and withered by the east wind. And these thin heads swallowed up the seven plump, well-formed heads! Then Pharaoh woke up again and realized it was a dream.

### Partially literal and partially paraphrased translations:

American English Bible Then he had another dream. {Look!} There were seven large and good-looking [heads] of grain that grew on a single stalk. And {Look!} they were followed by [a stalk] with seven thin and windblown [heads] that grew up alongside them. Then the [stalk] with the seven thin and windblown [heads] ate the ones with the seven large, good-looking [heads]... and that's when Pharaoh woke up... and it was just a dream.

Beck's American Translation .  
International Standard V After he had fallen back to sleep, he had a second dream, in which seven ears of plump, fruit-filled grain grew up on a single stalk. Suddenly seven thin ears of grain that had been scorched by an east wind sprouted up right after them and ate up the seven plump, fruit-filled ears. Then Pharaoh woke up a second time [The Heb. lacks a second time], and it had been a very vivid [Lit. and behold, it was a] dream!.

New Advent (Knox) Bible With that Pharaoh awoke, and when he slept again, it was to dream a second dream. This time, there were seven ears of corn growing from a single stalk, all plump and fair, and another seven ears, all shrunken and blighted, came up in their turn, to eat up the fair promise of the other seven. Pharaoh, then, awoke from his dream, and as soon as it was daylight, he sent in great confusion of mind for all the diviners and all the wise men of Egypt. A portion of vv. 4 and 8 are included for context.

Today's NIV .

Translation for Translators The king went to sleep again, and he had another dream. This time he saw seven heads of grain that were full of kernels of grain and ripe, and all growing on one stalk. After that, the king saw that seven other heads of grain sprouted on that (OR, on another) stalk. They were thin and had been dried up by the hot east wind. Then the thin heads of grain swallowed up the seven ripe full heads. Then the king woke up. He realized that he had been dreaming.

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible He was to sleep, and was to dream a second time: Seven ears of grain are to come up on one stalk, fat and beneficial, and seven gaunt ears of grain, that is being blasted by the east wind, even sprouting besides them. The gaunt ears were to swallow up, the seven fat and full ears; and Pharaoh was to awake from his dream.

Conservapedia He slept and dreamed a second time. He saw seven ears [Or literally, seven "spikes."] of corn springing up on one stalk, all plump and good. Then seven thin ears, blasted with the east wind, came up after them. The seven thin ears swallowed up the plump and full ears. Pharaoh woke up, and realized that it was a dream.

Ferrar-Fenton Bible He slept again, and dreamed ; and saw seven ears of corn spring up from one stalk very beautiful and good . He saw also seven ears of corn spring up after them withered and blighted by the east wind ; and the seven withered ears of corn swallowed the seven beautiful and good ears. Then Pharaoh awoke ; — and it was a dream.

God's Truth (Tyndale) And he slept again and dreamed the second time, that seven ears of corn grew upon one stalk rank and goodly. And that seven thin ears blasted with the wind, sprang up after them: and that the seven thin ears devoured the seven rank and full ears. And then Pharaoh awakened: and see, here is his dream.

HCSB .

Jubilee Bible 2000 .

H. C. Leupold .

Lexham English Bible .

NIV, ©2011 He fell asleep again and had a second dream: Seven heads of grain, healthy and good, were growing on a single stalk. After them, seven other heads of grain sprouted—thin and scorched by the east wind. The thin heads of grain swallowed up the seven healthy, full heads. Then Pharaoh woke up; it had been a dream.

Tree of Life Version .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible And he slept, and dreamed the second time, and behold, seven ears of grain are ascending on one stalk, fat and good. And behold, seven thin ears and scorched by the east wind sprouting up after them. And the seven thin ears swallowed the seven fat and full ears. And Pharaoh awoke, and behold, it was a dream.

New American Bible (2002) He fell asleep again and had another dream. He saw seven ears of grain, fat and healthy, growing on a single stalk. Behind them sprouted seven ears of grain, thin and blasted by the east wind; and the seven thin ears swallowed up the seven fat, healthy ears. Then Pharaoh woke up, to find it was only a dream.

New American Bible (2011) .

New Jerusalem Bible He fell asleep and dreamed a second time: there, growing on one stalk, were seven ears of grain, full and ripe. And then sprouting up, behind them, came seven ears of grain, meagre and scorched by the east wind. The scanty ears of grain swallowed the seven full and ripe ears of grain. Then Pharaoh woke up; it had been a dream.

New RSV  
Revised English Bible .  
He fell asleep again and had a second dream: he saw seven ears of grain, full and ripe, growing on a single stalk. Springing up after them were seven other ears, thin and shrivelled by the east wind. The thin ears swallowed up the seven ears that were full and plump. Then Pharaoh woke up and found it was a dream.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
At this point Pharaoh woke up. But he went to sleep again and dreamt a second time: seven full, ripe ears of grain grew out of a single stalk. After them, seven ears, thin and blasted by the east wind, sprang up. And the thin ears swallowed up the seven full, ripe ears. Then Pharaoh woke up and realized it had been a dream. A portion of v. 4 is included for context.

exeGesés companion Bible .  
And he sleeps and dreams the second: and behold, seven ears ascend on one stem, fat and good: and behold, seven thin ears blasted by the easterly spring up after them: and the thin ears swallow the seven fat and full ears - and Paroh wakes, and behold, it is a dream.

Hebrew Names Version  
JPS (Tanakh—1985) .  
He fell asleep and dreamed a second time: Seven ears of grain, solid and healthy, grew on a single stalk. But close behind them sprouted seven ears, thin and scorched by the east wind. And the thin ears swallowed up the seven solid and full ears. Then Pharaoh awoke: it was a dream!

Judaica Press Complete T.  
Kaplan Translation .  
He fell asleep again and had a second dream. He saw seven fat, good ears of grain growing on a single stalk. Then, suddenly, another seven ears of grain grew behind them, thin and scorched by the [hot] east wind. The seven thin ears swallowed up the seven fat, full ears. Pharaoh woke up and realized that it had been a dream.

Orthodox Jewish Bible .  
And he slept and dreamed a chalom the second time; and, hinei, shivah heads of grain came up upon one stalk, beri'ot (fat ones) and toot. And, hinei, seven thin heads of grain scorched by the east wind tzomechot (sprung up) after them. And the seven thin heads of grain devoured the seven fat and mele'ot (full) heads of grain. And Pharaoh awoke; and, hinei, it was a chalom!

Restored Names Version  
*The Scriptures* 1998 .  
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### Expanded/Embellished Bibles:

*The Amplified Bible* .  
Then he fell asleep and dreamed a second time; and behold, seven ears of grain came up on a single stalk, plump and good. Then behold, seven ears [of grain], thin and dried up by the east wind, sprouted after them. Then the thin ears swallowed the seven plump and full ears. And Pharaoh awoke, and it was a dream. So when morning came his spirit was troubled *and* disturbed and he sent and called for all the magicians and all the wise men of Egypt. And Pharaoh told them his dreams, but no one could interpret them to him.

The Expanded Bible .  
He slept again and dreamed a second time. In his dream he saw seven ·full [plump] and ·good [healthy] heads of grain growing on one stalk. After that, seven more heads of grain sprang up, but they were thin and ·burned [shriveled] by the hot east wind. The thin heads of grain ate the seven ·full [plump] and good heads. Then ·the king [Pharaoh] woke up again, and he realized it was only a dream.

The Geneva Bible .

Kretzmann's Commentary	And he slept and dreamed the second time; and, behold, seven ears of corn came up upon one stalk, rank and good, long, full, heavy ears, indicating great fertility. And, behold, seven thin ears and blasted with the east wind sprung up after them. This was not a single stalk, as before, but seven individual thin stalks, scorched by the southeast wind from the Arabian desert, the so-called Chamsim. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. The picture had been so vivid in his mind's eye that Pharaoh was surprised to find it a mere dream. Yet he felt that facts of unusual importance were being brought to his attention by means of these dreams.
NET Bible®	Then he fell asleep again and had a second dream: There were seven heads of grain growing [ <i>Heb</i> "coming up."] on one stalk, healthy [ <i>Heb</i> "fat."] and good. Then [ <i>Heb</i> "And look."] seven heads of grain, thin and burned by the east wind, were sprouting up after them. The thin heads swallowed up the seven healthy and full heads. Then Pharaoh woke up and realized it was a dream [ <i>Heb</i> "And look, a dream."].
Syndein/Thieme	And he {Pharaoh} kept on sleeping and dreamed the second time: "and, behold, seven ears of corn came up upon one stalk, plenteous and good {excellent and large quantity of grain}. And, behold, seven thin ears and 'blasted with the east wind' {damaged by a strong easterly wind} sprung up after them. And the seven thin ears devoured the seven plumb/rank and full ears." And Pharaoh kept on waking, and, behold, it was a dream.
The Voice	Again he fell asleep and dreamed a second time. This time, seven ears of grain, all plump and fine, were growing on one stalk. Then seven other ears that were shriveled and burnt by the east wind sprouted up after them. The shriveled ears swallowed up the seven plump and full ears. Then Pharaoh woke up again, realizing it was only a dream.

### Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and he slept and he visualized a second one and look, seven heads of grain were going up in one stalk, fed fat and functional, and look, seven heads of grain, emaciated and blasted of the east wind, springing up after them, and the emaciated heads of grain swallowed the seven fed fat and full heads of grain and Paroh <sup>[Great house]</sup> awoke and look, it was a dream, ...
Concordant Literal Version	And sleeping is he and dreaming a second time. And, behold! Seven spikes are coming up on one reed, plump and good. And behold! Seven other spikes, thin and blasted by the burning east wind are sprouting after them. And up are swallowing the seven spikes, thin and blasted by the east wind, the seven plump and full spikes. And waking is Pharaoh. And, behold! A dream was it.
A Conservative Version	.
Context Group Version	.
Darby Translation	And he slept and dreamed the second time; and behold, seven ears of corn grew up on one stalk, fat and good. And behold, seven ears, thin and parched with the east wind, sprung up after them. And the thin ears devoured the seven fat and full ears. And Pharaoh awoke; and behold, it was a dream.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 <sup>st</sup> Century KJV	.
Modern KJV	.

NASB

Then Pharaoh awoke. He fell asleep and dreamed a second time; and behold, seven ears of grain came up on a single stalk, plump and good. Then behold, seven ears, thin and scorched by the east wind, sprouted up after them. The thin ears swallowed up the seven plump and full ears. Then Pharaoh awoke, and behold, *it was a dream.*

New European Version  
New King James Version

.  
He slept and dreamed a second time; and suddenly seven heads of grain came up on one stalk, plump and good. Then behold, seven thin heads, blighted by the east wind, sprang up after them. And the seven thin heads devoured the seven plump and full heads. So Pharaoh awoke, and indeed, *it was a dream.*

Owen's Translation  
Third Millennium Bible

.  
And he slept and dreamed the second time; and behold, seven ears of corn came up upon one stalk, rank and good. And behold, seven thin ears, blasted with the east wind sprang up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and behold, it was a dream.

Updated Bible Version 2.11  
A Voice in the Wilderness  
Webster's Bible Translation  
World English Bible  
Young's Literal Translation  
Young's Updated LT

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And he sleeps, and dreams a second time, and lo, seven ears are coming up on one stalk, fat and good, and lo, seven ears, thin, and blasted with an east wind, are springing up after them; and the thin ears swallow the seven fat and full ears--and Pharaoh awakens, and lo, a dream.

**The gist of this passage:**

Pharaoh has a second dream—he dreams about 7 healthy ears of corn growing from one stock; but then, seven blighted ears of corn grow, and they swallow up the good ears.

Genesis 41:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
yâshên (ישן) [pronounced yaw-SHAYN]	to sleep, to go to sleep, to be asleep	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3462 BDB #445
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
châlam (חלם) [pronounced khaw-LAHM]	to dream; to be healthy, to be strong	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2492 BDB #321
shênîy (שני) [pronounced shay-NEE]	second, the second; two, both, double, twice; secondly; in addition, again. When only two items are named, it can be rendered [the] other	adjective singular numeral ordinal	Strong's #8145 BDB #1041

**Translation:** He then slept and dreamed a second [time]...

This is all on the same night; pharaoh falls asleep again, and has another dream.

### Genesis 41:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> In Genesis 40:16, Owens translates this, <i>there were</i> .			
sheba <sup>c</sup> (עֶבֶשׁ) [pronounced <i>she<sup>b</sup>-VAHG</i> ]	<i>seven</i>	numeral masculine noun	Strong's #7651 BDB #987
shibbôlîyth (שִׁבְבוֹלֵיִת) [pronounced <i>shihb-BOH-teeth</i> ]	<i>flowing stream or ears of grain</i>	feminine plural noun	Strong's #7641 BDB #987
There are at least two other spellings of this word; this is the spelling from Genesis 41.			
‘âlâh (הֲלָע) [pronounced <i>ġaw-LAWH</i> ]	<i>those going up, ascending ones, those coming up, ones climbing up; those leaping</i>	feminine plural, Qal active participle	Strong's #5927 BDB #748
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qâneh (קֶנֶה) [pronounced <i>kaw-NEH</i> ]	<i>a stalk [of corn], a reed, bone, balances; water-plant, calamus (aromatic reed); derived meanings: measuring-rod; reed (as unit of measure - 6 cubits); beam (of scales - for scales themselves); shaft or branches [of Lampstand]; higher bone of an arm, shoulder-joint</i>	masculine singular noun	Strong's #7070 BDB #889
‘echâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25
bârîy <sup>u</sup> (אֵיֶבֶר) [pronounced <i>baw-REE</i> ]	<i>fat, healthy, well-fed; firm; plenteous</i>	feminine plural adjective	Strong's #1277 (& #1274) BDB #135

## Genesis 41:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ṭôwb (טוב) [pronounced <i>tohb<sup>v</sup></i> ]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	feminine plural adjective which can act like a substantive	Strong's #2896 BDB #373

**Translation:** ...and observed seven ears of grain coming up from one stalk, healthy and good [grain];...

Again, the pharaoh sees 7 things (this time, ears of grain or corn); and it is healthy and strong.

The seven ears are onomatopoeic also; in the Hebrew it is *shib-AW shib-BO-leth*, or seven ears [of grain]. The first seven ears are described by the Hebrew words: *bârîy'* (אֵיֶבֶט) [pronounced *baw-REE*], the same word used of the cows meaning *fat, healthy, plump*. and the feminine plural adjective *ṭôwb* (טוב) [pronounced *tobe*] and it means *good*, with a variety of applications.

**Genesis 41:5** And he slept and dreamed the second time. And behold! Seven ears of grain came up on one stock, fat and good!

Pharaoh wakes up, then falls asleep, and he has another dream. The idea is, these two dreams confirm one another. This indicates that what is about to happen is real (this does *not* mean that, if you have two similar dreams, then they are predicting your future).

He observes 7 ears of grain (or corn) come up on one stalk, and they are healthy and good looking. In an agrarian society, even Pharaoh would be able to recognize healthy grain.

## Genesis 41:6

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

An argument could be made that this wâw conjunction plus the demonstrative could be translated *and suddenly...*; or, *and he saw that...*, or, *he observed [that]...* In Genesis 40:16, Owens translates this, *there were*.

sheba' (עֶבֶט) [pronounced <i>she<sup>b</sup>-VAHG</i> ]	<i>seven</i>	numeral masculine noun	Strong's #7651 BDB #987
shibbôlîyth (תִּלְבָּשׁ) [pronounced <i>shihb-BOH-teeth</i> ]	<i>flowing stream or ears of grain</i>	feminine plural noun	Strong's #7641 BDB #987

## Genesis 41:6

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
There are at least two other spellings of this word; this is the spelling from Genesis 41.			
daq (דַּק) [pronounced dahk]	<i>thin, small, fine; gaunt</i>	feminine plural, adjective; construct form	Strong's #1851 BDB #201
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâdaph (שָׂדָף) [pronounced shaw-DAHf]	<i>scorched, blighted</i>	feminine plural, Qal passive participle	Strong's #7710 BDB #995
qâdîym (קָדִיִּם) [pronounced kaw-DEEM]	<i>east, east wind</i>	masculine singular noun	Strong's #6921 BDB #870
tsâmach (צָמַח) [pronounced tsaw-MAHKH]	<i>sprouted, springing up, springing forth</i>	feminine plural, Qal active participle	Strong's #6779 BDB #855
'achărêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 3 <sup>rd</sup> person feminine plural suffix	Strong's #310 BDB #29

**Translation:** ...then he saw seven ears of grain [that were] gaunt and blighted [by] an east wind, springing up after them.

However, then spring up 7 more ears of grain; this being blighted and gaunt. You will note the strong similarities to the two sets of cows that came up out of the Nile.

The second ears of grain were *thin* (a word also used of the second seven cows) and looked as though the wind had been on them all their lives.

**Genesis 41:6** And behold! Seven thin ears, and blasted with the east wind, sprang up after them!

Then seven thin ears come up, and they look beat back by the wind. The ears of grain or corn look thin and blighted.

## Genesis 41:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bâla <sup>c</sup> (בָּלָא) [pronounced baw-LAHG]	<i>to engulf, to swallow up, to swallow down; to devour, to consume, to destroy</i>	3 <sup>rd</sup> person feminine plural, Qal imperfect	Strong's #1104 BDB #118

## Genesis 41:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shibbôlîyth (תִּלְבַּשׁ) [pronounced <i>shihb-BOH-teeth</i> ]	<i>flowing stream or ears of grain</i>	feminine plural noun with the definite article	Strong's #7641 BDB #987
daq (דָּק) [pronounced <i>dahk</i> ]	<i>thin, small, fine; gaunt</i>	feminine plural, adjective; with the definite article	Strong's #1851 BDB #201
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sheba <sup>c</sup> (עֶבֶט) [pronounced <i>she<sup>b</sup>-VAHG</i> ]	<i>seven</i>	numeral masculine noun	Strong's #7651 BDB #987
shibbôlîyth (תִּלְבַּשׁ) [pronounced <i>shihb-BOH-teeth</i> ]	<i>flowing stream or ears of grain</i>	feminine plural noun	Strong's #7641 BDB #987
bârîy <sup>c</sup> (אֵיֶבֶט) [pronounced <i>baw-REE</i> ]	<i>fat, healthy, well-fed; firm; plenteous</i>	feminine plural adjective with the definite article	Strong's #1277 (& #1274) BDB #135
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâlê <sup>c</sup> (אֵלֶם) [pronounced <i>maw-LAY</i> ]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	feminine plural, verbal adjective	Strong's #4392 BDB #570

**Translation:** Then the seven gaunt ears of grain swallowed up the seven healthy and full ears of grain.

Just as the 7 gaunt cows ate up the fat cows, so the 7 gaunt ears of grain swallow up the health ears of grain.

Now, I wonder why pharaoh had two very similar dreams? Could this be to trouble him greatly? Might he have ignored one dream, but two dreams with the same message catches his attention? Or, is there something in the two dreams which is different, but together gives us the whole picture (I don't see that).

## Genesis 41:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâqats (יָקַץ) [pronounced <i>yaw-BAHTS</i> ]	<i>to become awake, to awaken; to become active</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3364 BDB #429

## Genesis 41:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
par <sup>e</sup> ôh (פַּרְעֹה) [pronounced <i>pahr<sup>e</sup>-G<sup>O</sup>H</i> ]	<i>great house</i> ; possibly <i>hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> In Genesis 40:16, Owens translates this, <i>there were</i> .			
chälôwm (חֹלֵם) [pronounced <i>khuh-LOHM</i> ]	<i>dream</i>	masculine singular noun	Strong's #2472 BDB #321

**Translation:** Then pharaoh woke up, realizing [that it had been] a dream.

Pharaoh wakes up, then realizes that he had been dreaming. He will be troubled greatly by this.

The word *behold* is anachronistic. It might be better translated, as *he saw* or something similar to that. It was an idiom which worked well from the time this was written down to the KJV, but it has completely fallen out of contemporary speech except in the way to say *see this*, or *observe*.

The NET Bible: *Pharaoh's two dreams, as explained in the following verses, pertained to the economy of Egypt. Because of the Nile River, the land of Egypt weathered all kinds of famines – there was usually grain in Egypt, and if there was grain and water the livestock would flourish. These two dreams, however, indicated that poverty would overtake plenty and that the blessing of the herd and the field would cease.*<sup>8</sup>

**Genesis 41:7** And the seven thin ears devoured the seven fat and full ears. And Pharaoh awoke, and behold, it was a dream.

The thin ears of corn (or grain) eat up the 7 fat and healthy ears. Pharaoh wakes up, realizing that this was a dream.

This final phrase suggests a great emotional involvement by Pharaoh. We have all had dreams and wake up happy or sad or mad at someone; that somehow, these dreams affect us emotionally; and where someone that we know is in the dream, we have an emotions about that person. Pharaoh wakes up, and he realizes that it was a dream; but he has a definite emotional response to it. He is clearly disturbed by these dreams.

He also wakes up remembering both dreams, possibly because of them being so similar to one another. God is speaking to Pharaoh through these dreams. Now, how does God make one set of dreams stand out, where

<sup>8</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 9, 2016.

Pharaoh must have dreams every night—I could not tell you. Some mechanics are never given in Scripture. But these two dreams strike Pharaoh as being significant and worth discussing in his court.

Genesis 41:5–7 He then slept and dreamed a second [time] and observed seven ears of grain coming up from one stalk, healthy and good [grain]; then he saw seven ears of grain [that were] gaunt and blighted [by] an east wind, springing up after them. Then the seven gaunt ears of grain swallowed up the seven healthy and full ears of grain. Then pharaoh woke up, realizing [that it had been] a dream. (Kukis mostly literal translation)

Genesis 41:5–7 The pharaoh fell back asleep and had another dream: he saw seven healthy, good ears of grain come up from one stalk, followed by seven gaunt ears of grain, which the east wind had blighted. Then the seven gaunt ears of grain consumed the seven healthy ears of grain. Then the pharaoh woke up, realizing that it had all been a dream. (Kukis paraphrase)

**And so he is in the morning and so is troubled his spirit and so he sends and so he calls for all mystics of Egypt and all her wise men. And so recounts pharaoh to them his dream and [there was] no one interpreting them to pharaoh.**

Genesis  
41:8

**And it was in the morning that pharaoh's [lit., his] spirit is troubled, so he sends for and calls for all the mystics of Egypt and all of her wise men. Then pharaoh recounted his dreams to them, but [there was] no one [who could] interpret them to pharaoh.**

**The next morning, pharaoh is distraught because of his dreams, so he called for his wise men and mystics, to tell them his dreams. However, no one was able to interpret them to pharaoh.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And so he is in the morning and so is troubled his spirit and so he sends and so he calls for all mystics of Egypt and all her wise men. And so recounts pharaoh to them his dream and [there was] no one interpreting them to pharaoh.
Dead Sea Scrolls	.
Targum of Onkelos	And when it was morning his spirit was troubled, and he sent and called all the magicians [ <i>Harashee</i> ] of Mizraim, and all the wise men [ <i>Hakimaha</i> ]; and Pharaoh related the dreams to them, but they could not interpret them to Pharaoh.
Targum (Pseudo-Jonathan)	And in the morning his spirit was troubled, and he sent and called all the magicians of Mizraim and all the wise men; and Pharaoh told them the dreams; but no man was able to interpret it; for it was occasioned by the Lord, because the time had come that Joseph should come forth from the house of the bound.
Revised Douay-Rheims	And when morning was come, being struck with fear, he sent to all the interpreters of Egypt, and to all the wise men: and they being called for, he told them his dream, and there was not any one that could interpret it.
Jerusalem targum	.
Latin Vulgate	.
Aramaic ESV of Peshitta	It happened in the morning that his spirit was troubled, and he sent and called for all of Egypt's magicians and wise men. Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh.
Peshitta (Syriac)	And it came to pass in the morning that his spirit was troubled; so he sent and called for all the magicians and all the wise men of Egypt; and Pharaoh told them his dreams; but there was no man who could interpret them to Pharaoh.
Septuagint (Greek)	And it was morning, and his soul was troubled; and he sent and called all the interpreters of Egypt, and all her wise men; and Pharaoh related to them his dream, and there was no one to interpret it to Pharaoh.

NETS (Greek) .  
Brenton's Septuagint .

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And in the morning his spirit was troubled; and he sent for all the wise men of Egypt and all the holy men, and put his dream before them, but no one was able to give him the sense of it.
Easy English	.
Easy-to-Read Version	.
God's Word™	.
Good News Bible (TEV)	.
International Children's B.	.
The Message	.
Names of God Bible	.
NIRV	In the morning he was worried. So he sent for all the magicians and wise men of Egypt. Pharaoh told them his dreams. But no one could tell him what they meant.
New Simplified Bible	The king was upset the next morning. So he called his magicians and wise men and told them what he had dreamed. None of them could tell him what the dreams meant.

### Thought-for-thought translations; paraphrases:

Common English Bible	In the morning, he was disturbed and summoned all of Egypt's religious experts and all of its advisors. Pharaoh described his dreams to them, but they couldn't interpret them for Pharaoh.
Contemporary English V.	.
The Living Bible	Next morning, as he thought about it, he became very concerned as to what the dreams might mean; he called for all the magicians and sages of Egypt and told them about it, but not one of them could suggest what his dreams meant.
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	.

### Partially literal and partially paraphrased translations:

American English Bible	Well the next morning, he was still deeply disturbed [by the dreams], so he sent for all the [dream] interpreters of Egypt and all the wise men. Pharaoh told them of his dreams, but no one could tell him what they meant.
Beck's American Translation	.
International Standard V	<b>Pharaoh Seeks an Interpretation</b> The very next morning, he [Lit. <i>morning, his spirit</i> ] was frustrated [Or <i>troubled</i> ] about the dream, so he sent word to summon all the magicians and wise men of Egypt. Pharaoh told them what he had dreamed, but no one could interpret them [Lit. <i>interpret the dreams for Pharaoh</i> ].
Lexham English Bible	.
New Advent (Knox) Bible	Pharao, then, awoke from his dream, and as soon as it was daylight, he sent in great confusion of mind for all the diviners and all the wise men of Egypt. When they answered his summons, he told them of his dream, without finding anyone who could interpret it. A portion of v. 7 is included for context.
Today's NIV	.

Translation for Translators But the next morning he was worried about the meaning of the dream. So he summoned all the magicians and wise men who lived in Egypt. He told them what he had dreamed, but none of them could tell him the meaning of the two dreams.

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible In the morning, his breath was to be repulsed. He was to send for, even was he to call the diviners of the Egypt, with they wise. Pharaoh was to recount to them his dream - is it being interpreted to Pharaoh?

Conservapedia .

Ferrar-Fenton Bible When morning came his spirit was oppressed ; so he sent and summoned all the writers of Mitzeraim, and all her scientists, and Pharaoh related his dreams to them. But there was not an interpreter among them for Pharaoh.

God's Truth (Tyndale) When the morning came, his spirit was troubled. And he sent and called for all the soothsayers of Egypt and all the wise men thereof, and told them his dream: but there was none of them that could interpret it unto Pharaoh.

HCSB .

Jubilee Bible 2000 .

H. C. Leupold And it came to pass in the morning that his mind was wrought up and he sent and summoned all the magicians of Egypt and all her sages, and Pharaoh told them his dream. But there was no man who could furnish an interpretation for Pharaoh.

NIV, ©2011 .

Tree of Life Version But in the morning he was disturbed in his spirit. So he sent and called for the fortune-telling priests of Egypt and all its wise men and Pharaoh told them his dream. But no one could interpret them for Pharaoh.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) In the morning he was uneasy and called all the magicians and wise men in Egypt. He told his dreams to them but not one among them was able to interpret his dreams.

The Heritage Bible And it was in the dawn that his spirit was struck, and he sent, and called for all the horoscopists [horoscopists, chartom. The word is found only in this story in Gen 41:8,24, and the contest of Moses with the Egyptian priests in Ex 7:11,22; 8:7,18,19; and 9:11; and in connection with Daniel and the wise men of Babylon, Dan 1:20 and 2:2. Gesenius [Hebrew Lexicon]calls them sacred scribes. Strong calls them horoscopists from their drawing astrological charts.] of Egypt, and all the wise men; and Pharaoh tallied up to them his dream; and there was no one to open it to Pharaoh.

New American Bible (2002) .

New American Bible (2011) Next morning his mind was agitated. So Pharaoh had all the magicians\* and sages of Egypt summoned and recounted his dream to them; but there was no one to interpret it for him.

New Jerusalem Bible In the morning Pharaoh, feeling disturbed, had all the magicians and wise men of Egypt summoned to him. Pharaoh told them his dream, but there was no one to interpret it for Pharaoh.

New RSV .

Revised English Bible In the morning Pharaoh's mind was so troubled that he summoned all the dream-interpreters and wise men of Egypt, and told them his dreams; but there was no one who could interpret them for him.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	In the morning he found himself so upset that he summoned all the magicians of Egypt and all its wise men. Pharaoh told them his dreams, but no one there could interpret them for him.
exeGesés companion Bible	And so be it, in the morning, his spirit agitates; and he sends and calls for all the magicians of Misrayim and all the wise thereof; and Paroh describes his dream; and there is no interpreter to Paroh.
Hebrew Names Version JPS (Tanakh—1985)	. Next morning, his spirit was agitated, and he sent for all the magicians of Egypt, and all its wise men; and Pharaoh told them his dreams, but none could interpret them for Pharaoh.
Judaica Press Complete T. Kaplan Translation	. In the morning he was very upset. He sent word, summoning all the symbolists [or hieroglyphists. Chartumim in Hebrew, probably from the ancient Egyptian cher themu, chief writer (cf. Ibn Ezra). See Exodus 7:11 (and Hirsch ad. loc.), Daniel 1:20. Inscriptions were thought to have magic power, and were used for divination. Others say that they used the bones of the dead for their incantations (Rashi).] and wise men of Egypt. Pharaoh told them his dreams, but there was no one who could provide a satisfactory interpretation.
Orthodox Jewish Bible	And it came to pass in the boker that his ruach was troubled; and he sent and called for all the chartummei Mitsrayim (magicians of Egypt), and all the chachamim thereof; and Pharaoh told them his chalom; but there was no poter (interpreter) for Pharaoh.
Restored Names Version <i>The Scriptures</i> 1998	. And it came to be in the morning that his spirit was moved, and he sent and called for all the magicians of Mitsrayim and all its wise men. And Pharaoh related to them his dreams, but there was no one who could interpret them for Pharaoh.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i> The Expanded Bible	. The next morning ·the king [his spirit] was troubled about these dreams, so he [calledand] sent for all the magicians and wise men of Egypt. ·The king [Pharaoh] told them his dreams, but no one could ·explain their meaning [interpret them] to him.
The Geneva Bible Kretzmann's Commentary	. And it came to pass in the morning that his spirit was troubled, with the full awakening came the full consciousness of important events pending; and he sent and called for all the magicians of Egypt, and all the wise men thereof, men belonging to the priestly order who devoted themselves to astrology, dreams, fortune-telling, and magic, commonly considered the wise men of the nation. And Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. With all the wisdom of the kingdom at their disposal, they failed miserably, for, as one interpreter has it, "It is the doom of this world's wisdom to be dumb where its knowledge might avail, or dependence is placed upon it. " Interpretation that may be depended upon belongs to God.
NET Bible®	In the morning he [ <i>Heb</i> "his spirit."] was troubled, so he called for [ <i>Heb</i> "he sent and called," which indicates an official summons.] all the diviner-priests of Egypt and all its wise men. Pharaoh told them his dreams, but no one could interpret ["there was no interpreter."] them for him [ <i>Heb</i> "for Pharaoh." The pronoun "him" has been used in the translation for stylistic reasons.].
Syndein/Thieme	And it came to pass in the morning that his {Pharaoh's} spirit {ruwach} kept on receiving troubling. So he kept on sending and calling for all the

diviners/magicians/astrologers {chartom} of Egypt, and all the wise/learned {chakam} men thereof. And Pharaoh intensively kept on telling them his dream. But there was none that could interpret them unto Pharaoh.

The Voice

In the morning he felt uneasy, so he sent for all of the magicians and all of the wise men of Egypt *to come and consult with him*. Pharaoh told them his dreams, but no one could interpret them for him. *They had no idea what they could mean.*

**Literal, almost word-for-word, renderings:**

Benner's Mechanical Trans.	...and it came to pass in the morning and his wind was beat and he sent and he called out all his magicians of Mitsrayim <sup>[Troubles]</sup> and all her wise ones and Paroh <sup>[Great house]</sup> recounted to them his dream and they were without an interpretation for Paroh <sup>[Great house]</sup> ,...
Concordant Literal Version	And coming is it in the morning that agitated is his spirit, and sending is he and calling all the sacred scribes of Egypt and all the wise men. And relating is Pharaoh to them his dream. Yet no one is there to interpret it for Pharaoh.
A Conservative Version Context Group Version	. In the morning his spirit was troubled; and he sent and called for all the special scholars of Egypt, and all the wise men: and Pharaoh told them the things he dreamt; but there was none that could interpret them to Pharaoh.
Darby Translation	And it came to pass in the morning, that his spirit was troubled; and he sent and called for all the scribes [i.e. Hieroglyphists: versed in so-called sacred writing -- hieroglyphics.] of Egypt, and all the sages who were therein, and Pharaoh told them his dream; but [there was] none to interpret them to Pharaoh.
<i>Emphasized Bible</i>	And it came to pass in the morning, that his spirit became restless, so he sent and called for all the sacred scribes of Egypt and all her wise men,—and Pharaoh related to them his dreams, a but there was no one that could interpret them. to Pharaoh.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 <sup>st</sup> Century KJV	.
Modern KJV	.
NASB	.
New European Version	.
New King James Version	.
Owen's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	In the morning, his spirit was troubled, and he sent and called for all of Egypt's magicians and wise men. Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And it comes to pass in the morning, that his spirit is moved, and he sends and calls all the scribes of Egypt, and all its wise men, and Pharaoh recounts to them his dream, and there is no interpreter of them to Pharaoh.

**The gist of this passage:**

Pharaoh wakes up troubled from his dreams, and calls in the magicians and wise men, none of whom can explain the meaning of the dreams to him.

## Genesis 41:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pâ'am (פָּאַם) [pronounced paw-ĠAHM]	<i>to be troubled, to be agitated, to be disturbed</i>	3 <sup>rd</sup> person feminine singular, Niphal imperfect	Strong's #6470 BDB #821
rûwach (רוּחַ) [pronounced ROO-ahkh]	<i>wind, breath, spirit, apparition</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7307 BDB #924

Although this is a common word, it is not found in Genesis 27–40, interestingly enough.

**Translation:** *And it was in the morning that pharaoh's [lit., his] spirit is troubled,...*

The pharaoh has had two very odd and disturbing dreams, and he is disconcerted when he wakes up the next morning. The previous passage said that *he woke up and it was a dream*. This suggests that it all seemed quite real to him.

Pharaoh's spirit is troubled. This is the Niphal (passive) imperfect of pâ'am (פָּאַם) [pronounced paw-ĠAHM]. The imperfect tense often refers to action which continues. Pharaoh did not wake up and say, "Wow, those were two really weird dreams," and then goes about his day. He continued to be *agitated, disturbed, troubled*. Strong's #6470 BDB #821. These dreams stayed with him and bothered him throughout the morning. He apparently could not get them out of his thinking.

There is another thing about dreams. Most of the time, if we don't think about them, they fade from our memories. We might enjoy vivid dreams, but if we don't continue to think about them or write them down, a few hours after we have been awake, they are mostly gone. But, not these dreams that Pharaoh dreamed. He cannot get them out of his head.

## Genesis 41:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i> ]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָה) [pronounced <i>kaw-RAW</i> ]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7121 BDB #894
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i> ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
char'êtm (חַרְטֹם) [pronounced <i>khahr-TOHM</i> ]	<i>an engraver, a writer [possessing information of the occult]; a diviner, a magician, an astrologer; mystic</i>	masculine plural noun	Strong's #2748 BDB #355
The NET Bible: <i>The Hebrew term חַרְטֹם (khartom) is an Egyptian loanword (hyr-tp) that describes a class of priests who were skilled in such interpretations.</i> <sup>9</sup>			
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595

**Translation:** ...so he sends for and calls for all the mystics of Egypt...

These men could have simply been the religious types of Egypt. I have translated this word *mystics*, which I think conveys their position the best.

In Egypt, there were likely two classes of wise men: those who were a little more out there and who specialized and weirder things; and then typical wise men who have simply studied human nature and historical events all of their lives.

<sup>9</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 14, 2016.

Pharaoh has many people upon whom he can call. There are the magicians. *Magician* is the Hebrew word  $\text{char}^{\text{e}}\text{t}^{\text{o}}\text{m}$  (חַרְטֹם) [pronounced *khahr-TOHM*]. It means, *an engraver, a writer [possessing information of the occult]; a diviner, a magician, an astrologer; mystic*. Strong's #2748 BDB #355. This set of people may have been more *out there*. Some (or all) of them could be charlatans.

This is the first use of the word  $\text{char}^{\text{e}}\text{t}^{\text{o}}\text{m}$  (חַרְטֹם) [pronounced *khahr-TOHM*] and it literally means *engraver, writer*. It is used for one who possesses knowledge of the occult, which will be more obvious in Exodus 8 & 9. The NASB in the margin calls them soothsayer priests (or, prophesying heathen priests). Freeman explains the connection. These were an order of Egyptian priests who understood the sacred hieroglyphic writings. They were thought to be learned in the arts and sciences, they predicted the future, they explained dreams and there was an aura of mystery attached to them (as any practitioner of the black arts would try to cultivate). When one required information outside the ordinary range of knowledge, as one might contact a medium or a palm reader today, they were the ones to be consulted. In those days, they were revered, unlike those who practice a similar craft today are seen by most as the charlatans that they are (their personal sincerity does not improve their position). This same term will be used in Exodus 7:11, 22 and will be applied to a similar group in Babylon in Dan. 1:20 2:2.

### Genesis 41:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
$w^{\text{e}}$ (or $v^{\text{e}}$ ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple $w\dot{a}w$ conjunction	No Strong's # BDB #251
$k\dot{o}l$ (לֹל) [pronounced <i>kohl</i> ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
$ch\dot{a}k\dot{a}m$ (חֲכָם) [pronounced <i>khah-KAWM</i> ]	<i>wise men, those capable of knowing [judging]; intelligent men; men who are skillful [adept, proficient; subtle, crafty]</i>	masculine plural adjective acting as a substantive; with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #2450 BDB #314

**Translation:** ...and all of her wise men.

*Her* here refers to Egypt. So pharaoh summons the men of Egypt which are known for their wisdom.

Pharaoh also called for the  $ch\dot{a}k\dot{a}m$  (חֲכָם) [pronounced *chaw-KAWM*] an adjective which means *wise, prudent, crafty, skillful*, and is used as a substantive.

Pharaoh also has *wise men* upon whom he could call. *Wise men* is the Hebrew word  $ch\dot{a}k\dot{a}m$  (חֲכָם) [pronounced *khah-KAWM*], which means, *wise men, those capable of knowing [judging]; intelligent men; men who are skillful [adept, proficient; subtle, crafty]*. Strong's #2450 BDB #314. Whatever the level of their wisdom, they were not able to tell Pharaoh the meaning of his dreams.

### Genesis 41:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
$wa$ (or $va$ ) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	$w\dot{a}w$ consecutive	No Strong's # BDB #253

Genesis 41:8d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çâphar (סָפַר) [pronounced saw-FAHR]	<i>to recount, to enumerate, to tell with praise, to celebrate, to recall, to declare, to narrate, to tell or declare something from memory, to declare the facts or particulars of, to tell in a specific order</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #5608 BDB #707
par <sup>ec</sup> ôh (פַּרְעֹה) [pronounced pahr <sup>e</sup> -çOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
châlôwm (חֹלֵם) [pronounced khuh-LOHM]	<i>dream</i>	masculine singular noun	Strong's #2472 BDB #321

The NET Bible: *The Hebrew text has the singular (though the Samaritan Pentateuch reads the plural). If retained, the singular must be collective for the set of dreams. Note the plural pronoun "them," referring to the dreams, in the next clause. However, note that in v. 15 Pharaoh uses the singular to refer to the two dreams. In vv. 17-24 Pharaoh seems to treat the dreams as two parts of one dream (see especially v. 22).*<sup>10</sup>

**Translation:** Then pharaoh recounted his dreams to them,...

Pharaoh told them what he dreamed.

Interestingly enough, *dream* is in the singular here.

Genesis 41:8e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

<sup>10</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 14, 2016.

Genesis 41:8e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ēyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
pâthar (פָּתַר) [pronounced paw-THAR]	<i>interpreting [a dream]; explaining [a dream]; interpreter [of dreams]</i>	Qal active participle	Strong's #6622 BDB #837
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced l̄]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
par <sup>o</sup> ôh (פַּרְֹה) [pronounced pah <sup>o</sup> -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

**Translation:** ...but [there was] no one [who could] interpret them to pharaoh.

No one tried to fake it here. No one gave pharaoh some phony story. None of them knew what the dreams meant and they admitted that to pharaoh.

Those of us who have read this passage before or have heard it before might think that the explanation of the meaning of the dream is fairly simple and obvious; however, God saw to it that the minds of the occult figures and the wise men were too clouded to properly interpret these dreams.

**Genesis 41:8** And it happened in the morning that his spirit was troubled, and he sent and called for all the magicians of Egypt, and all the wise men of it. And Pharaoh told them his dream, but there was none who could interpret them to Pharaoh.

Even though Pharaoh sent for a number of experts, none of them could interpret his two dreams. It is not clear whether some of them tried, and the Pharaoh simply rejected their goofy interpretations, or if none of them was willing to even take a stab at it. In any case, the mystics and the wise men of Egypt were of no help interpreting Pharaoh's dreams.

**Genesis 41:8** And it was in the morning that pharaoh's [lit., his] spirit is troubled, so he sends for and calls for all the mystics of Egypt and all of her wise men. Then pharaoh recounted his dreams to them, but [there was] no one [who could] interpret them to pharaoh. (Kukis mostly literal translation)

**Genesis 41:8** The next morning, pharaoh is distraught because of his dreams, so he called for his wise men and mystics, to tell them his dreams. However, no one was able to interpret them to pharaoh. (Kukis paraphrase)

## The Chief Cupbearer Remembers the Hebrew from Prison

Two years have passed since Joseph interpreted the dreams of the Chief Cupbearer and the Chief Baker. Even though Joseph appealed to the Chief Cupbearer to remember him, he did not. Even though it was apparently the job of the Chief Cupbearer to remember names, he forgot Joseph's.

After two years pass, Pharaoh dreams two dreams, which agitate him greatly. He first calls for the mystics and the wise men to come in, to explain his dream to him, but they are of no help to him.

**And so speaks chief of the butlers to Pharaoh, to say, "My sins I am remembering the day. Pharaoh was angry against his servants and so he gives me in a prison of a house of a chief of the guards—me and chief of the bakers. And so we dream a dream in a night one—me and him—a man in an interpretation of his dream we dreamed.**

Genesis  
41:9–11

**The chief of the cupbearers spoke to the Pharaoh, saying, "I remember my sins today. Pharaoh was angry with his servants and he placed me into the custody of the house of the chief of the guards—the chief of the bakers and me. So we dreamed a dream the same night—him and I—each one [needing] an interpretation of the dreams that we dreamed.**

**The chief of the cupbearers spoke to the Pharaoh, saying, "I suddenly remember my sins today. Previously, Pharaoh was angry with his servants, so that he placed both me and the chief of the bakers into the custody of the chief of the guards. One night, we both dreamed a dream, each dream having its own interpretation.**

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)	And so speaks chief of the butlers to Pharaoh, to say, "My sins I am remembering the day. Pharaoh was angry against his servants and so he gives me in a prison of a house of a chief of the guards—me and chief of the bakers. And so we dream a dream in a night one—me and him—a man in an interpretation of his dream we dreamed.
Dead Sea Scrolls Targum of Onkelos	. And the chief of the cupbearers spake to Pharaoh, saying, My faults I do remember this day. Pharaoh was displeased with his servants, and gave me into custody at the house of the chief executioner, and the chief baker with me. And we dreamed a dream in one night, I and he, each man according to the interpretation of his dream, we dreamed.
Targum (Pseudo-Jonathan)	And the chief of the cupbearers spake before Pharaoh, saying, My faults do I remember this day. It was occasioned from the Lord that Pharaoh was angry with his servants, and he put me in ward in the house of the chief executioner, me and the chief baker. And we dreamed a dream in one night I and he; each man his (own) dream, and the interpretation of his companion's dream we dreamed.
Revised Douay-Rheims	Then at length the chief butler remembering, said: I confess my sin: The king being angry with his servants, commanded me and the chief baker to be cast into the prison of the captain of the soldiers: Where in one night both of us dreamed a dream foreboding things to come.
Jerusalem targum	.
Latin Vulgate	.
Aramaic ESV of Peshitta	Then the chief cupbearer spoke to Pharaoh, saying, "I remember my faults today. Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, the chief baker and me. We dreamed a dream in one night, I and he. We dreamed each man according to the interpretation of his dream.

Peshitta (Syriac)	Then the chief butler spoke in the presence of Pharaoh, and said, I will mention my offense today; Pharaoh was angry with his servants, and put me in the prison in the commander of the guards house, both me and the chief baker; And we dreamed dreams in the same night, I and he; we dreamed each man according to the interpretation of his dream.
Septuagint (Greek)	And the chief cupbearer spoke to Pharaoh, saying, I this day remember my fault: Pharaoh was angry with his servants, and put us in prison in the house of the captain of the guard, both me and the chief baker. And we had a dream both in one night, I and he; we saw, each according to his dream.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Then the chief wine-servant said to Pharaoh, The memory of my sin comes back to me now; Pharaoh had been angry with his servants, and had put me in prison in the house of the captain of the army, together with the chief bread-maker; And we had a dream on the same night, the two of us, and the dreams had a special sense.
Easy English	Then the chief *butler said to *Pharaoh, 'Now I remember that I have done something wrong. When *Pharaoh was angry with his servants, he put us in prison. The prison was in a house. The house belongs to the captain of the guard. The chief baker and I both dreamed on the same night. We each had a dream that had its own meaning.
Easy-to-Read Version	<b>The Servant Tells Pharaoh About Joseph</b> Then the wine servant remembered Joseph and said to Pharaoh, "I remember something that happened to me. You were angry with the baker and me, and you put us in prison. Then one night he and I had a dream. Each dream had a different meaning.
<i>God's Word™</i>	Then the chief cupbearer spoke to Pharaoh, "I remember a promise I failed to keep. Some time ago when Pharaoh was angry with his servants, he confined me and the chief baker to the captain of the guard's prison. We both had dreams the same night. Each dream had its own meaning.
Good News Bible (TEV)	Then the wine steward said to the king, "I must confess today that I have done wrong. You were angry with the chief baker and me, and you put us in prison in the house of the captain of the guard. One night each of us had a dream, and the dreams had different meanings.
International Children's B.	Then the chief officer who served wine to the king said to him, "I remember something I promised to do. But I had forgotten about it. There was a time when you were angry with me and the baker. You put us in prison in the house of the captain of the guard. In prison we each had a dream on the same night. Each dream had a different meaning.
<i>The Message</i>	The head cupbearer then spoke up and said to Pharaoh, "I just now remembered something—I'm sorry, I should have told you this long ago. Once when Pharaoh got angry with his servants, he locked me and the head baker in the house of the captain of the guard. We both had dreams on the same night, each dream with its own meaning.
Names of God Bible NIRV	.
New Simplified Bible	Then the chief wine taster spoke up. He said to Pharaoh, "Now I remember that I've done something wrong. Pharaoh was once angry with his servants. He put me and the chief baker in prison. We were in the house of the captain of the palace guard. Each of us had a dream the same night. Each dream had its own meaning. The king's chief cupbearer said: »Now I remember what I was supposed to do.

»When you were angry with your chief cook and me, you threw us both in jail in the house of the captain of the guard.

»One night we both had dreams. Each dream had a different meaning.

### Thought-for-thought translations; paraphrases:

Common English Bible	Then the chief wine steward spoke to Pharaoh: "Today I've just remembered my mistake. Pharaoh was angry with his servants and put me and the chief baker under arrest with the commander of the royal guard. We both dreamed one night, he and I, and each of our dreams had its own interpretation.
Contemporary English V.	The king's personal servant said: Now I remember what I was supposed to do. When you were angry with me and your chief cook, you threw us both in jail in the house of the captain of the guard. One night we both had dreams, and each dream had a different meaning.
The Living Bible	Then the king's wine taster spoke up. "Today I remember my sin!" he said. "Some time ago when you were angry with a couple of us and put me and the chief baker in jail in the castle of the captain of the guard, the chief baker and I each had a dream one night.
New Berkeley Version New Century Version	. Then the chief officer who served wine to the king said to him, "Now I remember something I promised to do, but I forgot about it. There was a time when you were angry with the baker and me, and you put us in prison in the house of the captain of the guard. In prison we each had a dream on the same night, and each dream had a different meaning.
New Life Version	Then the head cup-carrier said to Pharaoh, "I remember today what I have done wrong. Pharaoh was angry with his servants. And he put me and the head bread-maker in prison in the house of the head of the soldiers. He and I had a dream on the same night. Each dream had its own meaning.
New Living Translation	Finally, the king's chief cup-bearer spoke up. "Today I have been reminded of my failure," he told Pharaoh. "Some time ago, you were angry with the chief baker and me, and you imprisoned us in the palace of the captain of the guard. One night the chief baker and I each had a dream, and each dream had its own meaning.

### Partially literal and partially paraphrased translations:

American English Bible	And that's when Pharaoh's chief cupbearer told him: 'I just remembered something that I'm responsible for. [You were once] quite angry with your servants and you had us imprisoned in the house of the captain of the guard... both the chief baker and me. Each of us had a dream in that same night (both him and me)... but we each had our own dream.
Beck's American Translation International Standard V	. Then Pharaoh's senior security advisor [Lit. <i>Pharaoh's cupbearer</i> ; a servant who tested the Pharaoh's food and beverages for poison; cf. Neh 1:11] spoke up. "Maybe I should make a confession. When Pharaoh was angry with some of his servants, he incarcerated me in custody of the captain of the bodyguard, along with Pharaoh's head chef [Lit. <i>baker</i> ]. We each had a dream on the same night, and each dream had its own meaning.
Revised Knox Bible	And now, at last, the chief cup-bearer remembered; I am much to blame, he said. When you, my lord, were vexed with your servants, you did commit me and your chief cook to prison, with the captain of your guard in charge of us; and there, on a single night, either of us had a dream which foretold what was to become of us.
Today's NIV Translation for Translators	. Then the chief drink-server said to the king, "Now I remember something that I should have told you! I made a mistake by forgetting to tell it to you. One time you

were angry with two of us. So you put me and the chief baker in the prison in the house of the captain of the palace guards. While we were there, one night each of us had a dream, and the dreams had different meanings.

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	There was to speak, the chief of he bearing his cup, to Pharaoh, to the intent: I am to be recalling my error this day. Pharaoh is to have been wroth against his servants, and was to put me into prison, in the chief of the guardsmen's house, with the chief of he baking. We were to dream a dream one night, we are to have dreamed, with each an interpretation for his dream.
Conservapedia	Then the chief cupbearer spoke to Pharaoh, and said, "I am reminded of my sins today. Pharaoh was stirred to wrath against his servants, and placed me in ward in the house of the chief executioner, both myself and the chief baker. We were dreaming a dream in one night, I and he; each man of us dreamed according to the interpretation of his dream."
Ferrar-Fenton Bible	Then the chief of the butlers spoke to Pharaoh, saying, " I remember my 10 offence of the day when Pharaoh was angry with his servant, and put me into custody in the house of the General of the Guard, and the chief of the bakers was with me, and we dreamed a dream in the same night, I and he ; each according to the form of the dream we had dreamed.
God's Truth (Tyndale)	Then spoke the chief butler unto Pharaoh saying. I do remember my fault this day. Pharaoh was angry with his servants, and put in ward in the chief marshals house both me and the chief baker. And we dreamed both of us in one night and each mans dream of a sundry (various) interpretation.
HCSB Jubilee Bible 2000	. Then the chief butler spoke unto Pharaoh, saying, I remember my sins today; Pharaoh was angry with his slaves and put me in the prison of the captain of the guard's house, <i>both</i> me and the prince of the bakers. And we both dreamed a dream in one night; we dreamed each man according to the interpretation of his dream.
H. C. Leupold	And the chief of the butlers spoke to Pharaoh saying: My sins do I for one call to mind this day. Pharaoh was angry at his servants and put me under guard in the house of the chief of the bodyguard, both me and the chief of the bakers, And we dreamed a dream in one night, both I and he, each man dreaming according to the particular interpretation of his own dream.
Lexham English Bible NIV, ©2011	. Then the chief cupbearer said to Pharaoh, "Today I am reminded of my shortcomings. Pharaoh was once angry with his servants, and he imprisoned me and the chief baker in the house of the captain of the guard. Each of us had a dream the same night, and each dream had a meaning of its own.
Tree of Life Version	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then the chief cupbearer spoke to Pharaoh, "This reminds me of my wrongs. Pharaoh was angry with his servants and had me put in custody in the house of the captain of the guard and with me the chief baker. Once on the same night we both had a dream, each with its own meaning.
The Heritage Bible	And the chief ruler of the butlers spoke with Pharaoh, saying, I remember my sin today! Pharaoh burst out in rage against his servants, and gave me to a guard in the house of the chief ruler of the executioners, me and the chief ruler of the bakers; And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

New American Bible (2002)	Then the chief cupbearer spoke up and said to Pharaoh: "On this occasion I am reminded of my negligence. Once, when Pharaoh was angry, he put me and the chief baker in custody in the house of the chief steward. Later, we both had dreams on the same night, and each of our dreams had its own meaning.
New American Bible (2011)	Then the chief cupbearer said to Pharaoh: "Now I remember my negligence! Once, when Pharaoh was angry with his servants, he put me and the chief baker in custody in the house of the chief steward. Later, we both had dreams on the same night, and each of our dreams had its own meaning.
New Jerusalem Bible	Then the chief cup-bearer addressed Pharaoh, 'Today, I recall having been at fault. When Pharaoh was angry with his servants, he put myself and the chief baker in custody in the house of the commander of the guard. We had a dream on the same night, he and I, and each man's dream had a meaning for himself.
New RSV Revised English Bible	. Then Pharaoh's chief cupbearer spoke up. "Now I must mention my offences," he said: "Pharaoh was angry with his servants, and imprisoned me and the chief baker in the house of the captain of the guard. One night we both had dreams, each requiring its own interpretation.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then the chief cupbearer said to Pharaoh, "Today reminds me of something wherein I am at fault: Pharaoh was angry with his officials and put me in the prison of the house of the captain of the guard, me and the chief baker. One night both I and he had dreams, and each man's dream had its own meaning.
exeGeses companion Bible	Then the governor of the butlers words to Paroh, saying, I remember my sins this day: Paroh raged with his servants and gave me under guard in the house of the governor of the slaughterer - me and the governor of the bakers: and we dreamed a dream in one night - I and he - we dreamed - each man according to the interpretation of his dream.
Hebrew Names Version JPS (Tanakh—1985)	. The chief cupbearer then spoke up and said to Pharaoh, "I must make mention today of my offenses. Once Pharaoh was angry with his servants, and placed me in custody in the house of the chief steward, together with the chief baker. We had dreams the same night, he and I, each of us a dream with a meaning of its own.
Judaica Press Complete T. Kaplan Translation	. The chief wine steward spoke to Pharaoh. 'I must recall my crimes today,' he said. 'Pharaoh was angry at us, and he placed me under arrest in the house of the captain of the guard, along with the chief baker. We dreamed one night - he and I each had a dream that seemed to have its own special meaning.
Orthodox Jewish Bible	Then the sar hamashkim spoke unto Pharaoh, saying, I do remember my faults this day. Pharaoh was in wrath with his avadim, and put me b'mishmar (in custody) in the bais sar hatabbachim, both me and the sar ha'ofim; And we dreamed a chalom in the same lailah, I and he; and each chalom we dreamed had its own pitron (interpretation).
Restored Names Version <i>The Scriptures</i> 1998	. .

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then the chief cupbearer spoke to Pharaoh, saying, "I would mention my faults today. [Two years ago] Pharaoh was angry with his servants, and he put me in confinement in the house of the captain of the guard, both me and the chief baker. We dreamed a dream on the same night, he and I; each of us dreamed according to [the significance of] the interpretation of his own dream.
The Expanded Bible	Then the chief officer who served wine to the king [cupbearer to Pharaoh] said to him, "Now I remember [make known] something I promised to do, but I forgot about it [my errors/faults/sins today]. There was a time when you were angry with the [chief] baker and me, and you put us in prison in the house of the chief butcher [37:36]. In prison we each had a dream on the same night, and each dream had a different meaning [interpretation].
The Geneva Bible Kretzmann's Commentary	<b>Verses 9-13</b> The Chief Butler Remembers Joseph Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day, his offense against the king and its subsequent punishment were still strong in his memory. He did not belong to the class of the wise men of the kingdom, but, as a high officer, had the privilege of speaking to Pharaoh. Pharaoh was wroth with his servants, and put me in ward in the captain of the, guard's house, both me and the chief baker, Genesis 40:2-3. And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. There were significant incidents in either dream which were brought out in the interpretation and emphasized by the events that followed.
NET Bible®	Then the chief cupbearer said to Pharaoh, "Today I recall my failures [ <i>Heb</i> "sins, offenses." He probably refers here to the offenses that landed him in prison (see 40:1)]. Pharaoh was enraged with his servants, and he put me in prison in the house of the captain of the guards – me and the chief baker. We each had a dream one night; each of us had a dream with its own meaning [ <i>Heb</i> "and we dreamed a dream in one night, I and he, each according to the interpretation of his dream we dreamed."].
Syndein/Thieme	Then kept on communicating categorically {dabar} the chief 'cup-bearer' {foreign minister} unto Pharaoh, saying, "I am caused to remember my faults/sin {chet} this day." {Note: The foreign minister is now remembering what Joseph did for him in prison. RBT says that maybe God had caused him not to recall the event until this time.} "Pharaoh was wroth with his subjects/servants/ministers, and put me in prison in the 'chief of the police system' {Potiphar's} prison, both me and the chief of the 'food tasters' {internal minister}." "And we kept on dreaming a dream in one night {echad - one, unique} {the same night}, We dreamed . . . each man according to the interpretation of his dream."
The Voice	The chief cupbearer <i>remembered Joseph</i> , so he went to Pharaoh. <b>Cupbearer:</b> I am reminded today of something I did wrong. Once when Pharaoh was angry with his servants, he put me and the chief baker in custody in the house of the captain of the guard. One night we both had a dream. The dreams were unique, and their interpretations were also unique.

### Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and the noble of the drinkers spoke to Paroh <sup>[Great house]</sup> saying, I am remembering my faults today, Paroh <sup>[Great house]</sup> had snapped upon his servants and he gave me in the custody of the house of the noble of the slaughtering ones, me and the noble of the bakers, and we visualized a dream in one night, I and he, each according to his dream we visualized,...
Concordant Literal Version	And speaking is the chief of the cupbearers to Pharaoh, saying, "Of my sin am I reminded today. Pharaoh was wroth with his servants, and gave us in ward in the

house of the chief of the executioners, me and the chief of the bakers. And dreaming are we a dream in the same night, I and he. Each man dreamed according to the interpretation of his dream.

A Conservative Version  
Context Group Version

.  
Then the chief cupbearer spoke to Pharaoh, saying, I remember my faults this day: Pharaoh was angry with his slaves, and put me in prison in the house of the captain of the guard, the chief baker and me: and we dreamed a dream in one night, he and I; we dreamed each man according to the interpretation of his dream.

Darby Translation

Then spoke the chief of the cup-bearers to Pharaoh, saying, I remember mine offences this day. Pharaoh was wroth with his bondmen, and put me in custody into the captain of the life-guard's house, me and the chief of the bakers. And we dreamed a dream in one night, I and he; we dreamed each according to the interpretation of his dream.

*Emphasized Bible*

English Standard Version

English Standard V. – UK

Evidence Bible

Green's Literal Translation

God's Truth (Tyndale)

King James 2000 Version

21<sup>st</sup> Century KJV

Modern English Version

.  
Then the chief cupbearer spoke to Pharaoh, saying, "Today I remember my offenses. Pharaoh was angry with his servants and put me in confinement in the captain of the guard's house, both me and the chief baker. And we had a dream in the same night, he and I. We, each of us, dreamed according to the interpretation of his *own* dream.

NASB

Then the chief cupbearer spoke to Pharaoh, saying, "I would make mention today of my *own* offenses. 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. We had a dream on the same night, he and I; each of us dreamed according to the interpretation of his *own* dream.

New European Version

New King James Version

.  
Then the chief butler spoke to Pharaoh, saying: "I remember my faults this day. When Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, *both* me and the chief baker, we each had a dream in one night, he and I. Each of us dreamed according to the interpretation of his *own* dream.

Owen's Translation

Third Millennium Bible

Updated Bible Version 2.11

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

*Young's Literal Translation*

Young's Updated LT

.  
And the chief of the butlers speaks with Pharaoh, saying, "My sin I mention this day: Pharaoh has been wroth against his servants, and gives me into charge in the house of the chief of the executioners, me and the chief of the bakers; and we dream a dream in one night, I and he, each according to the interpretation of his dream we have dreamed.

**The gist of this passage:**

The chief cupbearer speaks to Pharaoh, admitting to having forgotten something a very long time ago, when he and the chief baker were imprisoned and they both woke up after having similar dreams.

Genesis 41:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
sar (שָׂר) [pronounced <i>sar</i> ]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978
mash <sup>e</sup> qeh (מִשְׁקֵה) [pronounced <i>mahsh-KEH</i> ]	<i>irrigation, well-watered; drink; drinking vessels; butlership (office of butler); butler, cup-bearer</i>	masculine plural noun with the definite article	Strong's #4945 BDB #1052
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
par <sup>e</sup> ôh (פַּרְעֹה) [pronounced <i>pahr<sup>e</sup>-G<sup>O</sup>H</i> ]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

**Translation:** The chief of the cupbearers spoke to the Pharaoh,...

Recall the Joseph spoke to the chief butler and asked him to remember Joseph to Pharaoh. This is one of the jobs (according to R. B. Thieme, Jr.) of the chief butler, to remember names and backgrounds of people for the Pharaoh. But, he had forgotten about Joseph—until now. Hearing about Pharaoh's dreams jarred his memory.

Genesis 41:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

## Genesis 41:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chêṯ <sup>ep</sup> (חַטָּא) [pronounced <i>kheyṯ</i> ]	<i>sin, offense, fault; penalty for sin, guilt for sin; calamity</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #2399 BDB #307
'ânôkîy (אֲנֹכִי) [pronounced <i>awn-oh-KEE</i> ]	<i>I, me;</i> (sometimes a verb is implied)	1 <sup>st</sup> person singular personal pronoun	Strong's #595 BDB #59
zâkar (זָכַר) [pronounced <i>zaw-KAHR</i> ]	<i>causing others to remember [recall, call to mind]; recalling, remembering, calling to mind</i>	Hiphil participle	Strong's #2142 BDB #269
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

**Translation:** ...saying, "I remember my sins today.

The chief butler's sins were that he heard Joseph's explanation for his dream (and the dream of his cellmate), and Joseph correctly told them what would happen. Then Joseph said, "Remember me when you are free, and get me out of here; I'm innocent." But the chief butler forgot about Joseph. These were his sins.

**Genesis 41:9** Then the chief cupbearer spoke to Pharaoh, saying, "I remember my sin this day.

After those men are unable to interpret Pharaoh's dream, the chief cupbearer realizes that he had forgotten all about Joseph. Joseph correctly interpreted his dream; and Joseph correctly interpreted the dream of the chief baker. It is the chief cupbearer who tells pharaoh who each person is; and yet, when he is freed, he forgets to tell pharaoh about Joseph.

What are the mechanics here? Did God blank out this man's memory? Or did he suddenly have to shift back into his responsibilities, and, as a result, completely forget what he should know.

The Bible is silent here. People do forget things—even important things—and sometimes, your memory is taken up by the next shiny object placed before you. What we know for certain is, the chief cupbearer realizes that he should have said something to free Joseph; but now, he knows that Joseph is the correct man to interpret pharaoh's dreams. This is, of course, in line with God's plan, as Joseph made the mistake of putting his faith in man as opposed to putting his faith in God. Joseph needed to cool his heels in jail just a little bit longer, in order to learn where to place his trust.

The chief cupbearer continues to talk, to give the background:

## Genesis 41:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
par <sup>e</sup> ôh (פַּרְעֹה) [pronounced <i>pahr<sup>e</sup>-GOH</i> ]	<i>great house; possibly hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
qâtsaph (קָצַף) [pronounced <i>kaw-TSAF</i> ]	<i>to be wroth, to be angry, to be in a rage</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7107 BDB #893
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
<sup>e</sup> bâdîym (עַבְדֵימֶ) [pronounced <i>ge<sup>b</sup>-vaw-DEEM</i> ]	<i>slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5650 BDB #713

**Translation:** Pharaoh was angry with his servants...

The servants were the chief butler and the baker, and they were both cast into prison—because, apparently, there had been a plot afoot, which was often the case in royal circles. Pharaoh did not know who he could trust, so he put both men into the dungeon—and Joseph just happened to be there.

## Genesis 41:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
’êth (אֶת) [pronounced <i>ayth]</i>	<i>me; untranslated mark of a direct object; occasionally to me, toward me</i>	sign of the direct object affixed to a 1 <sup>st</sup> person singular suffix	Strong's #853 BDB #84
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mish <sup>e</sup> mâr (מִשְׁמַר) [pronounced <i>mihsh-MAWR</i> ]	<i>place of confinement, prison, guard, jail, guard post, watch, observance, that which is observed, rite</i>	masculine singular construct	Strong's #4929 BDB #1038
bayith (בַּיִת) [pronounced <i>BAH-yith]</i>	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108

## Genesis 41:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sar (שַׂר) [pronounced sar]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978
ṭabbâchîym (טַבְּחִיִּם) [pronounced tahb-bawkh-EEM]	<i>cooks, guard, guards, bodyguard, bodyguards, executioners</i>	masculine plural noun with the definite article	Strong's #2876 BDB #371

These meanings may seem incongruous, but the word comes from a verb which means *to slaughter [animals]* as well *to slaughter*. Therefore, a cognate could refer both to *an executioner* or *an armed guard* as well as a *cook*, as such a one would have to slaughter animals in order to cook.

**Translation:** ...and he placed me into the custody of the house of the chief of the guards...

This would have been their equivalent of a jail in ancient Egypt. Apparently, the jail was part of the house of the chief of the guards (or possibly not). But, in any case, there was a jail of sorts.

Throughout, *Pharaoh* is spoken of in the 3<sup>rd</sup> person. It is not entirely clear is that is protocol (at times, it clearly is in Scripture); or if this is the previous Pharaoh. Even though only two years have passed, it is possible for there to be a new Pharaoh in that period of time. A regime change would no doubt explain the chief cupbearer forgetting about Joseph.

## Genesis 41:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
’êth (אֵת) [pronounced ayth]	<i>me</i> ; untranslated mark of a direct object; occasionally <i>to me, toward me</i>	sign of the direct object affixed to a 1 <sup>st</sup> person singular suffix	Strong's #853 BDB #84
wê (or vê) (וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sar (שַׂר) [pronounced sar]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978
’âphâh (אֹפֶה) [pronounced aw-FAW]	<i>baker, chef, cook</i>	masculine plural, Qal active participle with the definite article	Strong's #644 BDB #66

**Translation:**...—the chief of the bakers and me.

So the chief of bakers and the chief butler both found themselves put into jail, which, apparently, the Pharaoh could do at his word.

**Genesis 41:10** Pharaoh was angry with his servants, and put me under guard in the chief of the executioner's house, me and the chief baker.

The chief cupbearer's memory all comes back to him. He remembers everything. There had been some plot or some impropriety against the pharaoh, but in such a way that the guilty party could not be clearly identified. So, pharaoh placed the chief cupbearer and the chief baker into jail while he investigated the matter more thoroughly.

Throughout, Pharaoh is spoken of in the 3<sup>rd</sup> person, even though the chief cupbearer is speaking to Pharaoh. This is probably protocol, but it could refer to a different Pharaoh.

Genesis 41:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châlam (חָלַם) [pronounced <i>khaw-LAHM</i> ]	<i>to dream; to be healthy, to be strong</i>	1 <sup>st</sup> person plural, Qal imperfect	Strong's #2492 BDB #321
châlôwm (חֹלֶם) [pronounced <i>khuh-LOHM</i> ]	<i>dream</i>	masculine singular noun	Strong's #2472 BDB #321
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
lay <sup>e</sup> lâh (לַיְלַיִל) [pronounced <i>LAY-law</i> ]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25

**Translation:** So we dreamed a dream the same night...

Each man dreams a dream. They do not dream the same dream, but the dreams appear to be very similar. Each dream is appropriate to each man and his future.

The chief cupbearer is not saying that he and the chief baker dreamed the same dream; they dreamed similar dreams on the same night, were similarly affected; but the meanings or interpretations of the dreams were personal.

Genesis 41:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ānōkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i> ]	<i>I, me;</i> (sometimes a verb is implied)	1 <sup>st</sup> person singular personal pronoun	Strong's #595 BDB #59
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
hûw' (אוּ) [pronounced <i>hoo</i> ]	<i>he, it; him, himself</i> as a demonstrative pronoun: <i>that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
'îysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
pith <sup>e</sup> rōwn (פִּתְרוֹן) [pronounced <i>pith-RONE</i> ]	<i>interpretation, meaning</i>	masculine singular construct	Strong's #6623 BDB #837
chālōwm (חֻלֹּם) [pronounced <i>khuh-LOHM</i> ]	<i>dream</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2472 BDB #321
châlam (חָלַם) [pronounced <i>khaw-LAHM</i> ]	<i>to dream; to be healthy, to be strong</i>	1 <sup>st</sup> person plural, Qal perfect	Strong's #2492 BDB #321

**Translation:** ...—him and I—each one [needing] an interpretation of the dreams that we dreamed.

Each man has a dream, and Joseph gives them the correct interpretation of each dream.

All of this is going to be quite believable to the Pharaoh, who knew about both men, and had determined which man was a traitor and which man had been loyal to him.

**Genesis 41:11** And we dreamed a dream one night, he and I. We dreamed each man according to the interpretation of his dream.

The chief cupbearer and the chief baker each had a dream while in custody—dreams which, on the surface, seemed to be quite similar. Their dreams were quite affecting, much like Pharaoh's dream. What both men dreamed disturbed them. Somehow, they understood that their dreams were significant.

Genesis 41:9–11 The chief of the cupbearers spoke to the Pharaoh, saying, "I remember my sins today. Pharaoh was angry with his servants and he placed me into the custody of the house of the chief of the guards—the chief of the bakers and me. So we dreamed a dream the same night—him and I—each one [needing] an interpretation of the dreams that we dreamed. (Kukis mostly literal translation)

Genesis 41:9–11 The chief of the cupbearers spoke to the Pharaoh, saying, “I suddenly remember my sins today. Previously, Pharaoh was angry with his servants, so that he placed both me and the chief of the bakers into the custody of the chief of the guards. One night, we both dreamed a dream, each dream having its own interpretation. (Kukis paraphrase)

And so there with us a youth, a Hebrew, servant to the captain of the guards. And so we tell to him and so he interprets for us our dreams—a man as his dream he interpreted. And so he is as which he interpreted for us, so he was—I, he restored upon my office and he, he hanged.

Genesis  
41:12–13

There was with us a young man—a Hebrew—[who was] the servant to the captain of the guard. So we told him [what we dreamed] and he interpreted for us our dreams—[to each] man according to his dream. And it was just as he interpreted [our dreams] to us, so it came to pass: he restored me to my office and he hanged him [the chief baker].

With us in jail was a young man—a Hebrew—who was the servant of the captain of the guard. We told him what we had dreamt, and he interpreted for each of us our dream. It all came to pass exactly as he interpreted: I was restored to my office and the chief baker was hanged.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And so there with us a youth, a Hebrew, servant to the captain of the guards. And so we tell to him and so he interprets for us our dreams—a man as his dream he interpreted. And so he is as which he interpreted for us, so he was—I, he restored upon my office and he, he hanged.
Dead Sea Scrolls	.
Targum of Onkelos	And with us there was a Hebrew youth, a servant of the chief executioner; and we recounted to him, and he explained to us our dreams, to each man according to his dream be explained; and according as he had explained to us, so it was: me he restored to my service, and him he hanged.
Targum (Pseudo-Jonathan)	And there was with us a Hebrew youth, a servant of the chief executioner; and we recounted to him, and he explained the dream to us, to each man be explained the interpretation of his dream. And even as he interpreted to us so it was; me he restored in his sentence to the order of my service, and him he hanged.
Revised Douay-Rheims	.
Jerusalem targum	.
Targum (trans. By Cook)	.
Revised Douay-Rheims	There was there a young man a Hebrew, servant to the same captain of the soldiers: to whom we told our dreams, And we heard what afterwards the event of the thing proved to be so. For I was restored to my office: and he was hanged upon a gibbet.
Latin Vulgate	.
Aramaic ESV of Peshitta	There was with us there a young man, a Hebrew, servant to the captain of the guard, and we told him, and he interpreted to us our dreams. To each man according to his dream he interpreted. It happened, as he interpreted to us, so it was: he restored me to my office, and he hanged him."
Peshitta (Syriac)	And there was with us a young man, a Hebrew, a servant of the commander of the guard; and we told him our dreams, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; I was restored to my position, and he was crucified.

Septuagint (Greek) And there was there with us a young man, a Hebrew servant of the captain of the guard; and we related to him *our dreams*, and he interpreted them to us. And it came to pass, as he interpreted *them* to us, so also it happened, both that I was restored to my office, and that he was hanged.

NETS (Greek) .  
Brenton's Septuagint .

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English And there was with us a young Hebrew, the captain's servant, and when we put our dreams before him, he gave us the sense of them. And it came about as he said: I was put back in my place, and the bread-maker was put to death by hanging.

Easy English There was a young \*Hebrew there with us. He was a servant of the captain of the guard. We told our dreams to the \*Hebrew. Then he told us what they meant. He told each man what his own dream meant. It happened exactly as he said. \*Pharaoh gave my job as \*butler back to me. But he made someone hang the baker.'

Easy-to-Read Version–2002 .

Easy-to-Read Version–2006 There was a young Hebrew man in prison with us. He was a servant of the commander of the guards. We told him our dreams, and he explained them to us. He told us the meaning of each dream, and what he said came true. He said I would be free and have my old job back, and it happened. He also said the baker would die, and it happened!"

God's Word™

Good News Bible (TEV) .  
A young Hebrew was there with us, a slave of the captain of the guard. We told him our dreams, and he interpreted them for us. Things turned out just as he said: you restored me to my position, but you executed the baker."

International Children's B.  
*The Message*

.  
It so happened that there was a young Hebrew slave there with us; he belonged to the captain of the guard. We told him our dreams and he interpreted them for us, each dream separately. Things turned out just as he interpreted. I was returned to my position and the head baker was impaled."

Names of God Bible  
NIRV

.  
A young Hebrew servant was there with us. He was a servant of the captain of the guard. We told him our dreams. And he explained them to us. He told each of us the meaning of our dreams. Things turned out exactly as he said they would. I was given back my job. The other man had a pole stuck through his body."

New Simplified Bible

»A young Hebrew, who was a servant of the captain of the guard, was there with us at the time. When we told him our dreams, he explained what each of them meant.

»Everything happened just as he said it would. I got my job back, and the cook was put to death.«

### Thought-for-thought translations; paraphrases:

Common English Bible A young Hebrew man, a servant of the commander of the royal guard, was with us. We described our dreams to him, and he interpreted our dreams for us, giving us an interpretation for each dream. His interpretations came true exactly: Pharaoh restored me to my position but hanged him."

Contemporary English V. A young Hebrew, who was a servant of the captain of the guard, was there with us at the time. When we told him our dreams, he explained what each of them meant,

	and everything happened just as he said it would. I got my job back, and the cook was put to death.
The Living Bible	We told the dreams to a young Hebrew fellow there who was a slave of the captain of the guard, and he told us what our dreams meant. And everything happened just as he said: I was restored to my position of wine taster, and the chief baker was executed, and impaled on a pole."
New Berkeley Version New Century Version	. A young Hebrew man, a servant of the captain of the guard, was in the prison with us. When we told him our dreams, he explained their meanings to us. He told each man the meaning of his dream, and things happened exactly as he said they would: I was given back my old position, and the baker was hanged."
New Life Version	A young Hebrew was there with us. He worked for the head of the soldiers. We told our dreams to him. And he told us the meaning of them. He told each of us what our different dreams meant. And it happened just like he had said it would. I was returned to my place of work. The bread-maker was killed on a tree."
New Living Translation	There was a young Hebrew man with us in the prison who was a slave of the captain of the guard. We told him our dreams, and he told us what each of our dreams meant. And everything happened just as he had predicted. I was restored to my position as cup-bearer, and the chief baker was executed and impaled on a pole."

#### Partially literal and partially paraphrased translations:

American English Bible	And there was a young man with us, a Hebrew servant of the captain of the guard, to whom we told [our dreams], and he interpreted [them] to us. 13 Well, everything that he said would happen, came true... I was restored to my office and [the baker] was hanged.'
Beck's American Translation International Standard V	. There was a Hebrew young man incarcerated with us, who was also working as a servant to the captain of the bodyguard. "We each related our dreams,j and then he interpreted them for us. He provided specific meanings for each of our dreams. And what he interpreted for each of us came true! Pharaoh restored me to my responsibilities, but he executed the other man."
New Advent (Knox) Bible	One of our fellow-prisoners, a Hebrew slave, belonging to this same captain, heard what our dreams were, and gave us an account of them which the event proved right, when I was restored to my office, and that other was hung on a gibbet.
Today's NIV Translation for Translators	. There was a young Hebrew man there with us. He was a servant of the captain of the palace guards. We told him what we had dreamed, and he told us what our dreams meant. He told each of us the meaning of our dreams. And what happened was exactly the same as the meanings that he told us: You said I could have my previous job again, but the other man was killed by being hanged. <i>The Hebrew man's name was Joseph.</i> "

#### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	There is a youth of the Hebrews, a servant to the chief of the guardsmen, even were we to relate it to him, and he was to interpret our dreams; each ones dream is to have been interpreted! It is to have been interpreted that: I am to have been brought back to my post, and he is to have been hung.
Conservapedia	.

Ferrar-Fenton Bible	But there was with us a Hebrew youth, a slave of the General of the Guard, and we related them to him, and he interpreted to us our dreams. He interpreted to each his own dream : And it happened to us exactly as he interpreted to us our dream."
God's Truth (Tyndale)	.
God's Truth (Tyndale)	And there was with us a young man, an Hebrew born, servant unto the chief marshal. And we told him, and he declared our dreams to us according to either of our dreams. And as he declared them unto us, even so it came to pass. I was restored to mine office again, and he was hanged.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	And there, with us, was a Hebrew lad, a servant of the captain of the bodyguard; and we told him, and he furnished us with an interpretation of our dreams; he interpreted for each man as his dream demanded. And it came to pass that everything turned out as he interpreted for us: me he restored to my position, and him he let be hanged.
Lexham English Bible	.
NIV, ©2011	.
Tree of Life Version	Now there with us was a Hebrew youth—a slave belonging to the commander of the bodyguards. When we told him, he interpreted our dreams for us, each man's dream he interpreted. Then it came about, just as he interpreted for us, so it happened. Me he restored to my position, but him he hung.

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	.
The Heritage Bible	And there was with us a young man, a Hebrew, servant to the chief ruler of the executioners, and we tallied up to him, and he opened up to us our dreams; he opened up to each man according to his dream. And it was, what he opened up to us, so it was; he returned me to my station, and he hanged him.
New American Bible (2002)	.
New American Bible (2011)	There was a Hebrew youth with us, a slave of the chief steward; and when we told him our dreams, he interpreted them for us and explained for each of us the meaning of his dream [Dn 1:17]. Things turned out just as he had told us: I was restored to my post, but the other man was impaled."
New Jerusalem Bible	There was a young Hebrew with us, one of the slaves belonging to the commander of the guard. We told our dreams to him and he interpreted them for us, telling each of us what his dream meant. It turned out exactly according to his interpretation: I was restored to my position, but the other man was hanged.'
New RSV	A young Hebrew was there with us, a servant of the captain of the guard. When we told him, he interpreted our dreams to us, giving an interpretation to each according to his dream. As he interpreted to us, so it turned out; I was restored to my office, and the baker was hanged.'
Revised English Bible	We had with us there a young Hebrew, a slave of the captain of the guard, and when we told him our dreams he interpreted them for us, giving each dream its own interpretation. Things turned out exactly as the dreams had been interpreted to us: I was restored to my post, the other was hanged."

#### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	There was with us a young man, a Hebrew, a servant of the captain of the guard; and we told him our dreams, and he interpreted them for us — he interpreted each man's dream individually. And it came about as he interpreted to us — I was restored to my office, and he was hanged."
exeGeses companion Bible	And there is a lad with us - a Hebrew,

servant to the governor of the slaughterers;  
and we describe to him  
and he interprets to us our dreams;  
to each man according to his dream he interprets.  
And so be it, as he interprets to us, so be it;  
he restores me to my station and he hangs him.

Hebrew Names Version  
JPS (Tanakh—1985)

.  
A Hebrew youth was there with us, a servant of the chief steward; and when we told him our dreams, he interpreted them for us, telling each of the meaning of his dream. 13And as he interpreted for us, so it came to pass: I was restored to my post, and the other was impaled."

Judaica Press Complete T.  
Kaplan Translation

.  
There was a young Hebrew man with us, a slave of the captain of the guard. We told him our dreams, and he interpreted them. He provided each of us with an interpretation, and things worked out just as he said they would. I was given back my position, while [the baker] was hanged.'

Orthodox Jewish Bible

And there was there with us a na'ar Ivri, eved to the sar hatabbachim; and we told him, and he interpreted to us chalomoteinu (our dreams); to each according to his chalom he did interpret.

And it was, just as he interpreted to us, so it came to pass; me he restored unto mine ken (post), and him he hanged.

*The Scriptures* 1998

#### Expanded/Embellished Bibles:

*The Amplified Bible*  
The Expanded Bible

.  
A young Hebrew man, a servant of the chief butcher [37:36], was in the prison with us. When we told him our dreams, he explained their meanings [interpretations] to us. He told each man the meaning [interpretation] of his dream, and things happened exactly as he said they would [interpreted]: I was given back my old position, and the baker was hanged."

The Geneva Bible  
Kretzmann's Commentary

.  
And there was there with us a young man, an Hebrew, servant to the captain of the guard, for it was Potiphar who had made the arrangement that Joseph was to be the attendant of the butler and the baker. And we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he, that is, Joseph, in his interpretation, restored unto mine office, and him he hanged. He indicates his belief that Joseph's interpretation had shaped events. Thus the chief butler's gratitude, although late, came at a time when it was of most value to Joseph.

NET Bible®

Now a young man, a Hebrew, a servant [Or "slave."] of the captain of the guards [*Heb* "a servant to the captain of the guards."], was with us there. We told him our dreams [*The* words "our dreams" are supplied in the translation for stylistic reasons.], and he interpreted the meaning of each of our respective dreams for us [*Heb* "and he interpreted for us our dreams, each according to his dream he interpreted."]. It happened just as he had said [*Heb* "interpreted."] to us – Pharaoh [*Heb* "he"; the referent (Pharaoh) has been specified in the translation for clarity.] restored me to my office, but he impaled the baker [*Heb* "him"; the referent (the baker) has been specified in the translation for clarity.]."

Syndein/Thieme

"And there was there with us a young man, an Hebrew, assistant/servant to the captain of the guard. And we intensively told him, and he kept on interpreting our dreams . . . to each man according to his dream he did interpret. And it came to pass, as he interpreted to us {so it was} . . . I was caused to be restored to my position/office, and him {chief internal minister} was hanged. "

## The Voice

**Cupbearer:** There was a young Hebrew there with us, a servant of the captain of the guard. When we told him our dreams, he interpreted them for us. Things turned out exactly as he had interpreted them: I was restored to my office, and the baker was impaled.

**Literal, almost word-for-word, renderings:**

Benner's Mechanical Trans.	...and there was with us a young man, one of Ever <sup>[Cross over]</sup> , a servant to the noble of the slaughtering ones, and we recounted to him and he interpreted to us our dreams, each according to his dream and he interpreted, and it came to pass just as he interpreted to us, so it existed, he returned me upon my base and he hanged him,...
Concordant Literal Version	And there with us was a Hebrew lad, a servant of the chief of the executioners. And we related them to him and he is interpreting for us our dreams. For each man, according to his dream, he interpreted. And coming is it that, as he interpreted to us, so it comes to be. Me he restores to my post, and him he hanged.
A Conservative Version	.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	And, there with us, was a young man, a Hebrew servant to the chief of the royal executioners, and we related to him, and he interpreted to us our dreams,—to each man—according to his dream, did he interpret, And it came to pass as he interpreted to us, so, it happened,—me, he restored to mine office but him, he hanged.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
King James 2000 Version	.
21 <sup>st</sup> Century KJV	.
Modern English Version	A young Hebrew man was with us there, a servant to the captain of the guard. We told him and he interpreted our dreams for us. To each man he interpreted according to his own dream. It happened just as he interpreted. He restored me to my position, and the baker was hanged."
Modern KJV	.
NASB	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 <i>own</i> dream. And just as he interpreted for us, so it happened; he restored me in my office, but he hanged him."
New European Version	.
New King James Version	.
Owen's Translation	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And there is with us a youth, a Hebrew, servant to the chief of the executioners, and we recount to him, and he interprets to us our dreams, to each according to his dream has he interpreted, and it comes to pass, as he has interpreted to us so it has been, me he put back on my station, and him he hanged."

**The gist of this passage:** The chief cupbearer recalls that there was a Hebrew there in their jail who correctly interpreted their dreams for them.

Genesis 41:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâm (שָׁמ) [pronounced <i>shawm</i> ]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 1 <sup>st</sup> person plural suffix	Strong's #854 BDB #85
na'ar (נָעַר) [pronounced <i>NAH-ğahr</i> ]	<i>boy, youth, young man; personal attendant; slave-boy</i>	masculine singular noun	Strong's #5288 & #5289 BDB #654
'Ib <sup>e</sup> riy (יְבִרִי) [pronounced <i>ğ<sup>be</sup>-VREE</i> ]	<i>one from beyond; transliterated Hebrew, Eberite</i>	proper masculine singular gentilic/noun	Strong's #5680 BDB #720

**Translation:** *There was with us a young man—a Hebrew—...*

The chief butler is speaking, recounting when he was in jail.

The chief butler is in jail with the chief baker, and with them is Joseph, a young man, a Hebrew. The word Hebrew indicates the Joseph came to them from beyond the river Euphrates. Joseph personally did not originate from there, as he was born in Canaan, but Abraham, his great grandfather, came from the Euphrates River area.

By young, Joseph is age 28 (see Genesis 41:46). Here we have a man, the chief cupbearer, whose duty it was to know who certain people were and to tell the king of Egypt who these people are when he meets them. He is right there next to the Pharaoh whispering the name, the duties and circumstances of their last meeting—everything to make the Pharaoh seem as though he has everything at the forefront of his mind; and this man for two years forgot who Joseph was, the one who predicted that he would be released from prison.

Genesis 41:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ebed (עֶבֶד) [pronounced <i>GE<sup>B</sup>-ved</i> ]	<i>slave, servant; underling; subject</i>	masculine singular noun	Strong's #5650 BDB #713
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sar (שַׂר) [pronounced <i>sar</i> ]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978

## Genesis 41:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ṭabbâchîym (טַבְּחִיִּים) [pronounced <i>tahb-bawkh-EEM</i> ]	<i>cooks, guard, guards, bodyguard, bodyguards, executioners</i>	masculine plural noun with the definite article	Strong's #2876 BDB #371

**Translation:** ...[who was] the servant to the captain of the guard.

Joseph had increased his ranking from being a prisoner, to being the assistant to the captain of the guard, although he continued to serve out his indefinite sentence there.

## Genesis 41:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
çâphar (סַפַּר) [pronounced <i>saw-FAHR</i> ]	<i>to recount, to enumerate, to tell with praise, to celebrate, to recall, to declare, to narrate, to tell or declare something from memory, to declare the facts or particulars of, to tell in a specific order</i>	1 <sup>st</sup> person plural, Piel imperfect	Strong's #5608 BDB #707
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** So we told him [what we dreamed]...

The chief butler then tells what happened. Each man awoke with this strange dream, and each man told Joseph what they had dreamed.

## Genesis 41:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pâthar (פָּתַר) [pronounced <i>paw-THAR</i> ]	<i>to interpret [a dream]; to explain [a dream]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6622 BDB #837

## Genesis 41:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person plural suffix	No Strong's # BDB #510
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
châlôwm (חֻלְמוֹ) [pronounced khuh-LOHM]	<i>dream</i>	masculine plural noun with the 1 <sup>st</sup> person plural suffix	Strong's #2472 BDB #321

**Translation:** ...and he interpreted for us our dreams...

Joseph interpreted each dream for each man. The dreams seemed fairly similar, but they were, in fact, quite different.

## Genesis 41:12e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
châlôwm (חֻלְמוֹ) [pronounced khuh-LOHM]	<i>dream</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2472 BDB #321
pâthar (פָּתַר) [pronounced paw-THAR]	<i>to interpret [a dream]; to explain [a dream]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect pausal form	Strong's #6622 BDB #837

**Translation:** ...—[to each] man according to his dream.

Joseph interpreted for each man his dream.

**Genesis 41:12** And there was there with us a young man, a Hebrew, a slave to the chief of the executioners. And we told him, and he interpreted our dreams to us. He interpreted to each man according to his dream.

Interestingly enough, the chief cupbearer never names Joseph by name, which suggests, even though he recalls the circumstances and could describe Joseph, he probably does not remember his name. In any case, the chief cupbearer describes him here, that he was a young man, a Hebrew (meaning, *a foreigner*), and a servant to the chief executioner, who ran the prison. Being a servant (slave) meant, Joseph was in jail for whatever crime, but

actually became quite useful to the chief executioner. Therefore, he was given a great deal of responsibility within the prison, but as a prisoner.

Did this man actually forget Joseph's name? Did the man whose job it was to remember names not only forget Joseph, but forget Joseph's name as well? That appears to be the implication of the text.

Genesis 41:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'âsher (כְּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i> ] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when</i> . Back in 1Samuel 12:8, I rendered this for example.			
pâthar (פָּתַר) [pronounced <i>paw-THAR</i> ]	<i>to interpret [a dream]; to explain [a dream]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6622 BDB #837
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person plural suffix	No Strong's # BDB #510
kên (כֵּן) [pronounced <i>kane</i> ]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224

**Translation:** And it was just as he interpreted [our dreams] to us, so it came to pass:...

Here is the clincher—just as Joseph predicted, so his interpretation of each dream came to pass just as he said.

Genesis 41:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
’êth (אֵת) [pronounced ayth]	<i>me</i> ; untranslated mark of a direct object; occasionally <i>to me</i> , <i>toward me</i>	sign of the direct object affixed to a 1 <sup>st</sup> person singular suffix	Strong's #853 BDB #84
shûwb (שׁוּב) [pronounced shoo <sup>b</sup> v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #7725 BDB #996
’al (עַל) [pronounced gahʼ]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
kên (כַּן) [pronounced kane]	<i>base, pedestal, office, stand, foot, place, estate</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #3653 BDB #487

**Translation:** ...he restored me to my office...

*He*, in this phrase, refers to Pharaoh, to whom the chief butler is speaking. *Pharaoh restored me to my office*, is what the chief butler tells pharaoh, which, quite obviously, the Pharaoh knows. In this passage, the chief cupbearer addresses Pharaoh, who is apparently right in front of him, in the 3<sup>rd</sup> person, which is a sign of respect. It is a recognition that his office is great. Either that, or he is speaking of the former pharaoh.

Genesis 41:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֵת) [pronounced ayth]	<i>him, it; he</i> ; untranslated mark of a direct object; occasionally <i>to him</i> , <i>toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
tâlâh (תָּלַהּ) [pronounced taw-LAWH]	<i>to hang [up], to suspend; to put to death by hanging; to hang on a stake, to crucify</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #8518 BDB #1067

**Translation:** ...and he hanged him [the chief baker].

And Pharaoh hanged the chief baker. *He* refers to the Pharaoh and *him* refers to the chief baker.

Again, speaking of Pharaoh in the 3<sup>rd</sup> person may be a sign of respect; and it may refer to a different pharaoh (which would help to explain the chief cupbearer's brain lapse<sup>11</sup>).

As many translators, I have taken great liberties with the translation of v. 13. It should read, *it came to pass that he restored me to my place and the chief baker, he hanged*. Both verbs are in the perfect 3<sup>rd</sup> masculine singular, the first one being in the Hiphil with a 1<sup>st</sup> person suffix and the second is in a Qal 3<sup>rd</sup> person suffix. Joseph did not literally do the hanging or the reinstating—he predicted these things would occur. To make this clear, when the first verb is in the 3<sup>rd</sup> person and has a 1<sup>st</sup> person suffix, then it means *he* is the subject of the verb and the verb acts upon whoever is speaking (in this case, the chief cupbearer). This is a metonymy where the action is put in place of the declaration of the action. This particular metonymy is used over a dozen times in the Old Testament (Genesis 2:7 27:37 30:13 34:12 35:12 etc.; see pp. 571–74 of Bullinger's *Figures of Speech Used in the Bible*).

You would think that such a momentous event would have stayed in the forefront of the chief cupbearers mind, but God saw to it that he did not remember this. God had a plan for Joseph and that plan included him waiting for two years in a dungeon, learning to depend upon God. He had a ministry in the dungeon, and, as we have seen, he was not shy about revealing his faith in Yahweh. Those who came into contact with Joseph knew him to be an honorable man with high standards, great intelligence and capabilities. His weakness was not anything that anyone else would even recognize other than God and several of those who read this passage millennia later.

**Genesis 41:13** And it happened, as he interpreted to us, so it was. He restored me to my office, and he hanged him.”

Joseph interpreted the dreams of both men correctly. Exactly as Joseph said, one man was freed and the other man was hanged.

The 3<sup>rd</sup> person here is applicable to *Pharaoh*; and it is not clear whether this is the way that the chief cupbearer spoke of Pharaoh (in the 3<sup>rd</sup> person) or if he was speaking to a new pharaoh. It is possible that there was a change of leadership; but that many (or even most) of the people high up retained their position (like state or federal workers do today).

Whether or not that is the case, the Bible does not include that as a part of the narrative. In life, what is actually important is the spiritual aspect; the people who are important are those who are ambassadors for Jesus Christ (like Joseph). We are the ones who make the difference in a nation.

I write this in 2016 and it looks as though we could elect a very liberal president who will change the balance of the Supreme Court, who will act using executive orders, who will be dishonest and will lie to the people, and who will change the electorate to a point where, we will have essentially a one-party system for at least the next few decades. This changes everything about the United States and it can be quite disconcerting for those of us who love America, our founding and the U.S. Constitution. However, no matter what happens in the future, the key to the direction of the United States will be the spiritual component—always. How many people believe in Jesus Christ? How many of those understand the importance of Bible doctrine and growing to spiritual maturity? How many are moving toward spiritual maturity? As these percentages decrease, so does the prosperity and greatness and freedom of our country.

I have grown up in a time when a very large percentage of American citizens believe in God; and a large percentage of them believe in Jesus Christ. This has been quite significant for the direction of our nation. As a result, we have enjoyed great blessing, peace and prosperity (even to the point where most people accept our prosperity as normal<sup>12</sup>). However, during those years, I have noticed something else that was quite disconcerting. In many churches, there was a dedicated older population; but they were not being replaced by an equal number

<sup>11</sup> At the same time, he does not speak of *Joseph* by name—which is, presumably, his job.

<sup>12</sup> I know people so blind that they can go to other countries and still be unable to recognize the great freedoms and blessings that we enjoy in the United States.

of children and young adults. In many of the churches that I have gone to, there are few 20-somethings and 30-somethings; and even fewer children. That is a great spiritual problem and explains the unfortunate direction in which our country seems to be heading.

If I tell you today, in 2016, that the future for the United States looks bleak (that is, we will face national discipline), I can do this based upon understanding Scripture and reading historical trends. I am not a prophet; but some things are obvious. When Israel pulled closer to God, God blessed Israel greatly. And when Israel pushed God away, things got rough for Israel.

The United States is also a client nation to God, and it is obvious that, despite many people believing in Jesus Christ, there are an increasing number of people who reject God, who do not believe in God, and who embrace humanism or secularism. With that approach to life comes consequences. This does not mean that we will become, say, Egypt or Libya or Syria overnight. This simply means that our prosperity will begin to wain. Our personal safety will decrease. The honesty of our government officials will decrease; while their greed for more money and power will increase. Cause and effect is how our universe works; and when we move away from God, then we are moving toward things which are anti-God.

The chief cupbearer, for the past couple years, has completely forgotten about Joseph. Did it just slip his mind? Was there a regime change? Was there a natural change of power (from father to son)? Whatever happened is not really important to this narrative; what is important is Joseph and God working through Joseph. And, at no time did God forget Joseph.

**The Precipice America was on in 2016:** I admit that I find myself worked up over the 2016 election and how dramatically this could change the direction of America; but the key to the direction of America is entirely spiritual; and not political (neither candidate seems to have a strong faith in God or in the Bible). But one candidate could be very bad for America, and the other candidate—well, we just don't really know. But the future of our country will be determined by the pivot of mature believers. Fewer believers and fewer mature believers mean we will move further and further from God and His great blessing. Our nation, the greatest in the world and the greatest nation of all time, may become common. All the ills enjoyed by Europe right now could become a part of our daily lives. Some French teachers wear a **communication bracelet**, so that they can contact authorities if and when they see an act of terror. Today, there are over **80 Sharia courts** operating in the UK. **Apologists** are quick to point out that, UK courts are superior to Sharia courts; but, if a matter *never* goes before a normal, legal court, the decision of the Sharia court stands.

How does this all come to pass? The people embrace humanism rather than God. They worship the earth rather than Jesus Christ. They believe in evolution rather than the Word of God. As the pendulum swings away from Jesus Christ, so does prosperity and freedom disappear in that nation.

This does not mean that the United States will become North Korea tomorrow. God gives us warning discipline, and we determine in our own hearts how we will respond to it. Could our nation go from the great country in human history to an horrendous mess? Of course. Look at Great Britain. At one time, that nation ruled over a fifth of the inhabited world. They believed in Jesus Christ and, as a result, they exported both law and order and Christianity to the many places where they ruled. Today, that great nation no longer exists.

In the United States, we still have tremendous power and prosperity; but anyone who knows anything about economics realizes that we stand on a precipice.

Genesis 41:12–13 There was with us a young man—a Hebrew—[who was] the servant to the captain of the guard. So we told him [what we dreamed] and he interpreted for us our dreams—[to each] man according to his dream. And it was just as he interpreted [our dreams] to us, so it came to pass: he restored me to my office and he hanged him [the chief baker]. (Kukis mostly literal translation)

Genesis 41:12–13 With us in jail was a young man—a Hebrew—who was the servant of the captain of the guard. We told him what we had dreamt, and he interpreted for each of us our dream. It all came to pass exactly as he interpreted: I was restored to my office and the chief baker was hanged. (Kukis paraphrase)

Let's leave that precipice and return to Joseph:

Chapter Outline

Charts, Graphics and Short Doctrines

Pharaoh Describes His Dreams to Joseph

And so sends Pharaoh and so he calls Joseph and so they bring him quickly out from the dungeon. And so he shaves and so he changes his clothes and so he comes in unto Pharaoh.

Genesis 41:14

The Pharaoh sent [out his servants] and called for Joseph, so they quickly brought him out of the dungeon. But [first Joseph] shaved and changed his clothes, and then he came in before Pharaoh.

The Pharaoh sent his servants to call for Joseph, so they quickly bought him out of the dungeon. Before coming in to meet the Pharaoh, Joseph first shaved and changed his clothes.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so sends Pharaoh and so he calls Joseph and so they bring him quickly out from the dungeon. And so he shaves and so he changes his clothes and so he comes in unto Pharaoh.
Dead Sea Scrolls	.
Targum of Onkelos	And Pharaoh sent, and called Joseph, and made him hasten from the prison; and he dressed his hair, and changed his garments, and came unto Pharaoh.
Targum (Pseudo-Jonathan)	And Pharaoh sent and called Joseph, and hastened him from the prison; and he dressed his hair, and changed his garments, and went unto Pharaoh.
Revised Douay-Rheims	.
Jerusalem targum	.
Targum (trans. By Cook)	.
Revised Douay-Rheims	Forthwith at the king's command, Joseph was brought out of the prison, and they shaved him, and changing his apparel, brought him in to him.
Latin Vulgate	.
Aramaic ESV of Peshitta	Then Pharaoh sent and called Yoseph, and they brought him hastily out of the dungeon. He shaved himself, changed his clothing, and came in to Pharaoh.
Peshitta (Syriac)	Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself, and changed his clothes, and came in before Pharaoh.
Septuagint (Greek)	And Pharaoh having sent, called Joseph; and they brought him out from the prison, and shaved him, and changed his dress, and he came to Pharaoh.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Pharaoh sent for Joseph, and they took him quickly out of prison; and when his hair had been cut and his dress changed, he came before Pharaoh.
Easy English	Then *Pharaoh sent people to call for Joseph. They hurried to bring him out of the prison. (The prison was in a very big hole in the ground.) Joseph shaved himself and he changed his clothes. Then he came in and he came in front of *Pharaoh.
Easy-to-Read Version–2002	.
Easy-to-Read Version–2006	<b>Joseph Is Called to Explain the Dreams</b> So Pharaoh called Joseph from the prison. The guards quickly got Joseph out of prison. Joseph shaved, put on some clean clothes, and went to see Pharaoh.
God's Word™	Then Pharaoh sent for Joseph, and immediately he was brought from the prison. After he had shaved and changed his clothes, he came in front of Pharaoh.
Good News Bible (TEV)	The king sent for Joseph, and he was immediately brought from the prison. After he had shaved and changed his clothes, he came into the king's presence.
International Children's B. <i>The Message</i>	. Pharaoh at once sent for Joseph. They brought him on the run from the jail cell. He cut his hair, put on clean clothes, and came to Pharaoh.
Names of God Bible NIRV	.
New Simplified Bible	So the king sent for Joseph. He was quickly brought out of jail. He shaved, changed his clothes, and went to the king.

#### Thought-for-thought translations; paraphrases:

Common English Bible	So Pharaoh summoned Joseph, and they quickly brought him from the dungeon. He shaved, changed clothes, and appeared before Pharaoh.
Contemporary English V.	.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Life Version	Pharaoh then called for Joseph. And they brought him out of the prison in a hurry. He cut off the hair on his face and put on clean clothes. Then he came to Pharaoh.
New Living Translation	Pharaoh sent for Joseph at once, and he was quickly brought from the prison. After he shaved and changed his clothes, he went in and stood before Pharaoh.

#### Partially literal and partially paraphrased translations:

American English Bible	So Pharaoh sent and called for JoSeph... they took him from the prison, shaved him and changed his clothes; then he went in to Pharaoh.
Beck's American Translation	.
International Standard V	<b>Pharaoh Tells Joseph His Dream</b> Pharaoh sent word to summon Joseph quickly from the dungeon, so they shaved his beard, changed his clothes, and then sent him straight to Pharaoh.
New Advent (Knox) Bible	With that, the king sent to have Joseph released from prison and brought before him, with his beard shaved and new clothes to wear.
Today's NIV Translation for Translators	. When the king heard that, he told some servants to bring Joseph to him, and they quickly brought Joseph out of the prison. Joseph shaved and put on better clothes, and then he went and stood in front of the king.

#### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Pharaoh was to send and was to call for Joseph. They brought him hurriedly from the pit, and he was to shave, and was to changed his garment, and is to have come in to Pharaoh.
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Conservapedia	Pharaoh sent and called Joseph, and they brought him out of "The Hole" as fast as they could. He shaved himself, changed his clothes, and came to Pharaoh. The literal word translates as "cistern." It is probably "The Hole," a common colloquialism by which all inmates know the particular prison where they are confined.
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
God's Truth (Tyndale)	Then Pharaoh sent and called Joseph. And they made him haste out of prison. And he shaved himself and changed his raiment, and went in to Pharaoh.
HCSB	.
Jubilee Bible 2000	Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and they cut his hair and changed his clothes, and he came in unto Pharaoh.
H. C. Leupold	And Pharaoh sent and let Joseph be summoned and brought in haste from the prison; and he let himself be shaved and provided with a change of garments, and he came to Pharaoh.
Lexham English Bible	.
NIV, ©2011	.
Tree of Life Version	Then Pharaoh sent and called for Joseph. So they quickly fetched him from the pit. He shaved, changed his clothes, and came to Pharaoh.

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	.
The Heritage Bible	And Pharaoh sent, and called Joseph, and they caused him to run out of the pit hole; and he shaved, and changed his clothing, and came in to Pharaoh.
New American Bible (2002)	.
New American Bible (2011)	Pharaoh therefore had Joseph summoned, and they hurriedly brought him from the dungeon. After he shaved and changed his clothes, he came to Pharaoh. Psalm 105:20.
New Jerusalem Bible	Then Pharaoh had Joseph summoned, and they hurried him from the dungeon. He shaved and changed his clothes, and presented himself before Pharaoh.
New RSV	.
Revised English Bible	.

#### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
exeGeses companion Bible	Then Paroh sends and calls Yoseph and they run him from the well: and he shaves and changes his clothes and comes in to Paroh.
Hebrew Names Version	.
JPS (Tanakh—1985)	Thereupon Pharaoh sent for Joseph, and he was rushed from the dungeon. He had his hair cut and changed his clothes, and he appeared before Pharaoh.
Judaica Press Complete T. Kaplan Translation	Pharaoh sent messengers and had Joseph summoned. They rushed him from the dungeon. He got a haircut [(Targum). Literally, 'he shaved.']] and changed clothes, and then came to Pharaoh.
Orthodox Jewish Bible	Then Pharaoh sent and summoned Yosef, and they brought him hastily out of the bor (dungeon); and he shaved, and changed his clothes, and came in unto Pharaoh.
<i>The Scriptures</i> 1998	.

#### **Expanded/Embellished Bibles:**

The Amplified Bible

**Joseph Interprets**

Then Pharaoh sent and called for Joseph, and they hurriedly brought him out of the dungeon; and when Joseph shaved himself and changed his clothes [making himself presentable], he came to Pharaoh.

The Expanded Bible

So the king called [<sup>L</sup>and sent] for Joseph. The guards quickly brought him out of the prison [dungeon; <sup>L</sup>pit], and he shaved, put on clean [changed his] clothes, and went before the king [<sup>L</sup>Pharaoh].

The Geneva Bible

Kretzmann's Commentary

**Verses 14-24**

Pharaoh tells Joseph his Dreams

Then Pharaoh sent and called Joseph, he gave orders that he should be fetched, and they brought him hastily out of the dungeon, the word being used here again to designate the unpleasantness of the prison, The description shows how quickly the fortunes of Joseph turned. And he shaved himself, the Egyptian custom permitting long hair and a beard only in case of mourning, and changed his raiment, as one fully sensible of the great honor conferred upon him, and came in unto Pharaoh.

NET Bible®

Then Pharaoh summoned [*Heb* “and Pharaoh sent and called,” indicating a summons to the royal court.] Joseph. So they brought him quickly out of the dungeon; he shaved himself, changed his clothes, and came before Pharaoh.

Syndein/Thieme

Then Pharaoh kept on sending and calling for Joseph. And they kept on causing him to be brought hastily out of the dungeon. He {Joseph} intensively shaved himself, and changed his clothes, and came in unto Pharaoh.

{Note: There is an important picture being drawn here. The slaves of the Pharaoh are taught that his very command is to be completed as quickly as possible - penalty of death otherwise! They are rushing Joseph out of prison and on his way to the Pharaoh. But the intensity of the shaving (Piel stem) tells us that Joseph stopped them and said NO. I demand to be shaved, bathed, and to have a fresh set of clothes BEFORE I go into the presence of the Pharaoh. This is a picture of Joseph now relying on the Lord not on any man. He knows that the Egyptians are extremely clean people at this time. His condition would have repulsed Pharaoh and the impression he would make on him would be lessened - thereby not bringing sufficient Glory to the Lord - after all Joseph clearly recognizes that he is an ambassador for the Lord. So, a nice clean appearance before Pharaoh is not only right, but called for in this situation (he has been in prison now for over two years - no sun, no baths, no shaves - 'he stinkith'.)}

The Voice

Pharaoh sent for Joseph, *hoping he could also interpret Pharaoh's dream*. His officers rushed to the dungeon to get Joseph *ready to meet the king*. After he had been allowed to shave and change his clothes, he was brought before Pharaoh.

**Literal, almost word-for-word, renderings:**

Benner's Mechanical Trans.

...and Paroh <sup>[Great house]</sup> sent and he called out to Yoseph <sup>[Adding]</sup> and they quickly brought him from the cistern and he shaved and he changed his apparels and he came to Paroh <sup>[Great house]</sup>,...

Concordant Literal Version

And sending is Pharaoh and calling Joseph. And running him are they from the cistern. And shaving is he and changing his garments, and coming to Pharaoh.

A Conservative Version

.

Context Group Version

.

Darby Translation

.

*Emphasized Bible*

.

English Standard Version

Then Pharaoh sent and called Joseph, and they quickly brought him out of the pit. And when he had shaved himself and changed his clothes, he came in before Pharaoh.

English Standard V. – UK Evidence Bible  
 Green’s Literal Translation  
 Jack Ballinger Translation  
 King James 2000 Version  
 21<sup>st</sup> Century KJV  
 Modern English Version  
 Modern KJV  
 NASB  
 New European Version  
 New King James Version  
 Owen’s Translation  
 Stuart Wolf  
 Third Millennium Bible  
 Updated Bible Version 2.11  
 A Voice in the Wilderness  
 Webster’s Bible Translation  
 World English Bible  
 Young’s Literal Translation  
 Young’s Updated LT

And Pharaoh sent and called Joseph; and they rushed him from the dungeon. And he shaved and changed his clothing and came in to Pharaoh.

Joseph’s Promotion to Vizier (vv. 14-46)  
 Joseph Interprets Pharaoh’s Dreams (vv. 14-32)  
 Then Pharaoh sent and called for Joseph, and they hurriedly brought him out of the dungeon; and when he had shaved himself and changed his clothes, he came to Pharaoh.

**Joseph Interprets**  
 Then Pharaoh sent and called for Joseph, and they hurriedly brought him out of the dungeon; and when he had shaved himself and changed his clothes, he came to Pharaoh.

**Joseph Interprets Pharaoh’s Dreams**  
 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon. He shaved himself, changed his clothing, and came in to Pharaoh.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon. He shaved himself, changed his clothing, and came in to Pharaoh.

Then Pharaoh sends and calls Joseph, and they cause him to run out of the pit, and he shaves, and changes his garments, and comes in unto Pharaoh.

**The gist of this passage:** Pharaoh quickly sends for Joseph, but Joseph cleans up before appearing before Pharaoh.

Genesis 41:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out	3 <sup>rd</sup> person masculine singular, Qal imperfect; what is sent (messengers, a message) is implied	Strong’s #7971 BDB #1018

## Genesis 41:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
par <sup>e</sup> ôh (הַעֲרֹף) [pronounced <i>pahr<sup>e</sup>-GHOH</i> ]	<i>great house; possibly hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i> ]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name</i> [when followed by a lamed]	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7121 BDB #894
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yôwçêph (יוֹסֵף) [pronounced <i>yoh-SAYF</i> ]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

**Translation:** The Pharaoh sent [out his servants] and called for Joseph,...

Joseph is the young Hebrew that the chief butler has been talking about; so the Pharaoh has had these troubling dreams. So Pharaoh sends to have Joseph brought to him.

## Genesis 41:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
rûts (רוּץ) [pronounced <i>roots</i> ]	<i>to cause to run; to hastily lead up, to cause to hasten; to bring quickly</i>	3 <sup>rd</sup> person masculine plural, Hiphil imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7323 BDB #930
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bôwr (בּוֹר) [pronounced <i>bohr</i> ]	<i>pit, cistern, well; prison, dungeon; grave, sepulcher; the dead</i>	masculine singular noun with the definite article	Strong's #953 BDB #92

### Genesis 41:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Although this word properly means <i>pit, well</i>; it is therefore associated with being in the ground, suggesting that some ancient prisons were in the ground as well (see Genesis 40:15). The association between being in the ground and a <i>grave</i> is obvious.</p>			

**Translation:** ...so they quickly brought him out of the dungeon.

Pharaoh's servants do not simply fetch Joseph, they go to him quickly; they bring him quickly, out of the dungeon, where he had been.

This is a different word than had been used before. Is this another way to describe the same dungeon, or had Joseph been thrown into the hole? Recall, being placed into a waterless cistern is how he began this incredible journey. Would there not be some irony that, for whatever infraction, Joseph is placed into another cistern for a time out?

The verb used here is the Hiphil imperfect of *rûts* (רוץ) [pronounced *roots*], which means, *to cause to run; to hastily lead up, to cause to hasten; to bring quickly*. Strong's #7323 BDB #930. But Joseph does not appear to be in a hurry himself. Pharaoh finds out about Joseph and he says, "I want this man here standing before me immediately. I need to know the meaning of this dream right now!" And those under him run to the prison and grab Joseph and they are ready to run back to Pharaoh.

### Genesis 41:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
gâlach (גָּלַח) [pronounced <i>gaw-LAKH</i> ]	<i>to shave [one's beard or head], to shave off, to cut off; to shave oneself; metaphorically to shave [a land by fire and sword], to devastate</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1548 BDB #164
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châlaph (חָלַף) [pronounced <i>chaw-LAHF</i> ]	<i>to pass [on]; to pass through, to pierce through; to come on [up], to sprout up; to revive, to flourish; to pass by, to ignore; to change [clothing]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2498 BDB #322

## Genesis 41:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Châlahph has so many meanings, that I believe it is a homonym, it's two basic meanings being <i>to pass [through, on, by]</i> and <i>to change</i>. Gesenius gives a plethora of meanings for just the Qal: <i>to pass by [on, through]; to perish, to come to nothing; to pass beyond; to transgress; to pierce through; to come on against [someone with hostility]; to come on [up], to sprout up; to revive, to flourish</i>. In the KJV, we have such Qal renderings as <i>stricken through</i> (Judges 5:26), <i>go on forward</i> (1Samuel 10:3), <i>groweth up</i> (Psalm 90:6), <i>is over</i> (SOS 2:11), <i>shall change</i> (Habak. 1:11), <i>shall be changed</i> (Psalm 102:26). BDB gives the meaning as <i>pass on, pass away, pass through, to come on anew, to sprout again</i> (the latter two dealing with grass). In Job 4:15, this verb is given several renderings: <i>doth pass</i> (<i>Young's Translation</i>), <i>glide</i> (Owen), <i>floated along</i> (Rotherham), <i>brushed across</i> (REB) and <i>slip</i> (NJB). It is given so many renderings because it appears to have quite a number of meanings. This is tough to determine how the word should be rendered, so I will go along with Gesenius where he claims this word is the equivalent of 'âbar (עָבַר) [pronounced <i>gaw<sup>p</sup>-VAHR</i>] (Strong's #5674 BDB #716), which meaning is given as <i>to pass over, to pass through, to pass by</i>. However, with châlahph, according to Gesenius, what we are looking at is the swift motion of anything which is smooth and slippery. Therefore, we will render this <i>[quickly] glide by, to slide on through, to quickly pass through</i>. Barnes: <i>The idea is...that of making a rush upon a man, for the purpose of arresting him and bringing him to trial. There are frequent references to such trials in the book of Job.</i><sup>13</sup></p>			
<p>sîm<sup>e</sup>lâh (שִׂמְלָה) [pronounced <i>sim<sup>e</sup>-LAW</i>]</p>	<p>[covering, outer] garments, clothing, clothes</p>	<p>feminine plural noun with the 3<sup>rd</sup> person masculine singular suffix</p>	<p>Strong's #8071 BDB #971</p>

**Translation:** But [first Joseph] shaved and changed his clothes,...

Despite the obvious hurry that Pharaoh's servants were in, Joseph first shaved and changed his clothes before meeting Pharaoh. He was going to make himself presentable. Pharaoh was not going to see Joseph as some kind of a freak show. He would see Joseph as a normal guy who was able to interpret his dreams.

There is no reason to think that the Egyptians provided showers or any other way for a man to clean himself, either when placed into the prison of the round or into the pit.

Joseph is let out of jail, but he does not rush in to see the Pharaoh. There is a proper protocol which he recognizes. He has been in prison for some time; he has a long beard; he is dirty, wearing prison attire (or wearing pretty much the same set of clothes for the past 2+ years. He is not trying to snow the Pharaoh, but he does understand that you do not go before the leader of the land dirty, unshaven in old clothes. I believe that the Egyptians were clean-shaven (we have numerous wall portraits of clean-shaven Egyptians and of Egyptian barbers), and that Joseph did not intend to be offensive. The Egyptians would allow their beards to grow when they were in mourning, whereas the Jews would shave theirs when in mourning. There is not a right or wrong when it comes to grooming in this respect; just a difference of culture. Joseph could, under the law of liberty, keep his beard. However, under the law of expediency, he shaves his beard, so that he might be all things to all men. Paul explains this concept in 1Corinthians 8. Furthermore, Joseph does not know what the dream is; he does not want to have to bring to Pharaoh horrible news and then stand there in front of Pharaoh like some ragamuffin waif for Pharaoh to vent his frustration on.

<sup>13</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 238.

## Genesis 41:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
bōw' (בּוֹ) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
par <sup>e</sup> ôh (פַּרְעֹה) [pronounced pah <sup>r</sup> -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

**Translation:** ...and then he came in before Pharaoh.

Now Joseph comes before Pharaoh. Joseph is cleaned up and he looks presentable to the Pharaoh. He is showing respect. He is not going to make an issue out of himself. "Look at me! Look what I have been subjected to! Pharaoh, dude, you have to get me out of there." Joseph is going to appear before Pharaoh as anyone would, wearing the proper attire and looking cleaned up.

**Genesis 41:14** Then Pharaoh sent and called Joseph. And they hurried him out of the dungeon. And he shaved and changed his clothing, and came in to Pharaoh.

Joseph, however, is not in such a hurry. Pharaoh then calls for Joseph to come at once; but Joseph does not come immediately to the Pharaoh. He shaves and requires a change of clothing. Joseph is going to speak to Pharaoh, so he is going to make a good impression on Pharaoh. Joseph knows protocol (the Egyptians are very clean people), and he is not going to appear before the Pharaoh in dirty, grimy clothing looking like a prisoner. Joseph's cleanliness is not just to make a good impression, but to show an understanding of proper protocol. Cleaning himself up shows respect for Pharaoh and for the cultural norms of the Egyptians.

Was Joseph expecting this? Did he plan out what he should do if Pharaoh ever called upon him? Probably not, but we really don't know. But, Joseph, because he had been Potiphar's slave and now in charge of Pharaoh's prison, knew the Egyptian language and he knew the proper protocol for Egyptian royalty. So he is not going to stand in front of Pharaoh stinking and wearing dirty clothing. This was a given; it did not require a lot of thought on his part.

**Genesis 41:14** The Pharaoh sent [out his servants] and called for Joseph, so they quickly brought him out of the dungeon. But [first Joseph] shaved and changed his clothes, and then he came in before Pharaoh. (Kukis mostly literal translation)

**Genesis 41:14** The Pharaoh sent his servants to call for Joseph, so they quickly bought him out of the dungeon. Before coming in to meet the Pharaoh, Joseph first shaved and changed his clothes. (Kukis paraphrase)

The chief cupbearer has remembered this young man from prison, Joseph, who interpreted his dream accurately; and now Pharaoh has two disturbing dreams which he wants to have interpreted for him. He tells Pharaoh about Joseph and Pharaoh sends for Joseph, to bring him out of the prison.

Joseph cleans himself up and stands before Pharaoh.

**Joseph Interpreting Pharaohs Dream, 1894 by Reginald Arthur;** from [FineArtAmerica.com](http://FineArtAmerica.com); accessed October 4, 2016.

I have known people who interpreted dreams, read palms, and other such things. Most of the time, they are reading the person and acting as an amateur psychologist, telling them in part what they want to hear; and, on a rare occasion, perhaps what they need to hear. There is no such scam occurring here with Joseph.



**Chapter Outline**

**Charts, Graphics and Short Doctrines**

**And so says Pharaoh unto Joseph, “A dream I have dreamed and interpreting none of him; and I [even] I have heard upon you to say, you hear a dream to interpret him.”**

Genesis 41:15

**The Pharaoh said to Joseph, “I have dreamed a dream and none can interpret it. I myself have heard it said concerning you [that] you hear a dream [and you are then able to] interpret it.”**

**The Pharaoh said to Joseph, “Listen, I have dreamed a dream that no one is able to understand and interpret. I myself have heard that you are able to hear and interpret dreams.”**

Here is how others have translated this verse:

**Ancient texts:**

- Masoretic Text (Hebrew)      **And so says Pharaoh unto Joseph, “A dream I have dreamed and interpreting none of him; and I [even] I have heard upon you to say, you hear a dream to interpret him.”**
- Dead Sea Scrolls                      .
- Targum of Onkelos                      **And Pharaoh said to Joseph, I have dreamed a dream, and there is no one to interpret it. And I have heard of thee, saying, that thou hearest a dream, and dost interpret it.**
- Targum (Pseudo-Jonathan)      **And Pharaoh said to Joseph, I have dreamed a dream, and there is no interpreter for it; and I have heard of thee, saying, that if thou hear a dream thou canst explain it.**
- Revised Douay-Rheims                      .
- Jerusalem targum                      .
- Targum (trans. By Cook)                      .
- Revised Douay-Rheims                      **And he said to him: I have dreamed dreams, and there is no one that can expound them: Now I have heard that you are very wise at interpreting them.**
- Latin Vulgate                      .

Aramaic ESV of Peshitta	Pharaoh said to Yoseph, "I have dreamed a dream, and there is no one who can interpret it. I have heard it said of you, that when you hear a dream you can interpret it."
Peshitta (Syriac)	And Pharaoh said to Joseph, I have dreamed a dream, and there is none that can interpret it; and I have heard concerning you, that when you hear a dream you can interpret it.
Septuagint (Greek)	And Pharaoh said to Joseph, I have seen a vision, and there is no one to interpret it; but I have heard say concerning you that you have heard dreams and interpreted them.

NETS (Greek) .  
Brenton's Septuagint .

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And Pharaoh said to Joseph, I have had a dream, and no one is able to give me the sense of it; now it has come to my ears that you are able to give the sense of a dream when it is put before you.
Easy English	Pharaoh said to Joseph, 'I have had a dream. Nobody can tell me what it means. But I have heard this about you. When you hear a dream, you know its meaning.'
Easy-to-Read Version–2002	.
Easy-to-Read Version–2006	Pharaoh said to Joseph, "I had a dream, and no one can explain it for me. I heard that you can explain dreams when someone tells you about them."
God's Word™	.
Good News Bible (TEV)	.
International Children's B.	The king said to Joseph, "I have had a dream. But no one can explain its meaning to me. I have heard that you can explain a dream when someone tells it to you."
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	The king said: »I had a dream. No one can explain what it means. I am told that you can interpret dreams.«

### Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	The king said to him, "I had a dream, yet no one can explain what it means. I am told that you can interpret dreams."
The Living Bible	"I had a dream last night," Pharaoh told him, "and none of these men can tell me what it means. But I have heard that you can interpret dreams, and that is why I have called for you."
New Berkeley Version	.
New Century Version	The king said to Joseph, "I have had a dream, but no one can explain its meaning to me. I have heard that you can explain a dream when someone tells it to you."
New Life Version	.
New Living Translation	Then Pharaoh said to Joseph, "I had a dream last night, and no one here can tell me what it means. But I have heard that when you hear about a dream you can interpret it."

### Partially literal and partially paraphrased translations:

American English Bible	And Pharaoh said to Joseph: 'I had a vision that no one can interpret, and I've heard that you have listened to dreams and interpreted them.'
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Beck's American Translation	.
International Standard V	"I've had a dream," Pharaoh told Joseph, "but nobody can interpret it. I've heard that you can interpret dreams."
New Advent (Knox) Bible	I have had certain dreams, he said, and no one can tell me the meaning of them; I have heard of thee as one who can interpret such things with sovereign skill.
Today's NIV	.
Translation for Translators	The king said to Joseph, "I had two dreams, and no one can tell me what they mean. But someone told me that when you hear someone tell about a dream he has had, you can tell that person what the dream means."

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Pharaoh was to say to Joseph: I am to have dreamed a dream - is there he interpreting? - I am to have heard to the intent, that you was to hear a dream and is to interpret it.
Conservapedia	.
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
God's Truth (Tyndale)	And Pharaoh said unto Joseph: I have dreamed a dream and no man can interpret it, but I have heard say of you that as soon as you hear a dream, you do interpret it.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	And Pharaoh said to Joseph: I have dreamed a dream and no man can interpret it. Now I for my part have heard about thee that for thee to hear a dream is to interpret it.
Lexham English Bible	.
NIV, ©2011	.
Tree of Life Version	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Pharaoh addressed him, "I have had a dream which no one can explain; now I have heard that when you hear a dream you are able to interpret it."
The Heritage Bible	And Pharaoh said to Joseph, I have dreamed a dream, and there is no one who can open it up; and I have heard attentively about you, saying, that you intelligently hear a dream, and open it up.
New American Bible (2002)	Pharaoh then said to him: "I had certain dreams that no one can interpret. But I hear it said of you that the moment you are told a dream you can interpret it."
New American Bible (2011)	.
New Jerusalem Bible	Pharaoh said to Joseph, 'I have had a dream, and there is no one to interpret it. But I have heard it said of you that you can interpret a dream the instant you hear it.'
New RSV	.
Revised English Bible	Pharaoh thereupon sent for Joseph, and they hurriedly brought him out of the dungeon. After he had shaved and changed his clothes, he came in before Pharaoh, who said to him, "I have had a dream which no one can interpret. I have heard that you can interpret any dream you hear." V. 14 is included for context.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	And Paroh says to Yoseph, I dreamed a dream and there is no interpreter: and I hear say of you,

	that you hear a dream to interpret it.
Hebrew Names Version JPS (Tanakh—1985)	. And Pharaoh said to Joseph, “I have had a dream, but no one can interpret it. Now I have heard it said of you that for you to hear a dream is to tell its meaning.”
Judaica Press Complete T. Kaplan Translation	. Pharaoh said to Joseph, 'I had a dream, and there is no one who can interpret it. I heard that when you hear a dream, you can explain it.'
Orthodox Jewish Bible	And Pharaoh said unto Yosef, I have dreamed a chalom, and there is no poter (interpreter) for it; and I have heard it said of thee, that thou canst understand a chalom to interpret it.
<i>The Scriptures</i> 1998	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i> The Expanded Bible	. The king [ <sup>1</sup> Pharaoh] said to Joseph, “I have had a dream, but no one can explain its meaning to [interpret it for] me. I have heard that when you hear a dream you can interpret it.”
The Geneva Bible Kretzmann’s Commentary	. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee that thou canst understand a dream to interpret it. In his anxiety Pharaoh overstated the facts, intimating that it was but necessary for Joseph to hear a dream, and the interpretation would follow as a matter of course.
NET Bible®	Pharaoh said to Joseph, “I had a dream [ <i>Heb</i> “dreamed a dream.”], and there is no one who can interpret [ <i>Heb</i> “there is no one interpreting.”] it. But I have heard about you, that [ <i>Heb</i> “saying.”] you can interpret dreams [ <i>Heb</i> “you hear a dream to interpret it,” which may mean, “you only have to hear a dream to be able to interpret it.”].”
Syndein/Thieme	And Pharaoh kept on saying unto Joseph, "I have dreamed a dream, and there is none who can interpret it. And I have 'heard and understood' {shama} a saying about you, that you can keep on 'hearing and understanding' a dream . . . to interpret it."
The Voice	<b>Pharaoh</b> ( <i>to Joseph</i> ): I’ve had a dream, and I can’t find anyone who can tell me what it means. But I’ve heard that when someone tells you a dream, you are able to interpret it.

### Literal, almost word-for-word, renderings:

Benner’s Mechanical Trans.	...and Paroh <sup>[Great house]</sup> said to Yoseph <sup>[Adding]</sup> , a dream I visualized and he is without an interpreter, and I heard about you saying you will hear a dream to interpret him,...
Concordant Literal Version	And saying is Pharaoh to Joseph, "A dream I dream, and there is no one to interpret it. And I hear say of you, that you, hearing a dream, interpret it.
A Conservative Version	.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	And Pharaoh said to Joseph, "I have had a dream, and there is no one who can interpret it. I have heard it said of you that when you hear a dream you can interpret it."
English Standard V. – UK	.
Evidence Bible	.
Green’s Literal Translation	.

King James 2000 Version .  
 21<sup>st</sup> Century KJV .  
 Modern English Version *And Pharaoh said to Joseph, "I have had a dream, and there is no one who can interpret it. But I have heard it said of you that you can understand a dream, to interpret it."*  
 Modern KJV .  
 NASB .  
 New European Version .  
 New King James Version .  
 Owen's Translation .  
 Stuart Wolf .  
 Third Millennium Bible .  
 Updated Bible Version 2.11 .  
 A Voice in the Wilderness .  
 Webster's Bible Translation .  
 World English Bible .  
 Young's Literal Translation .  
 Young's Updated LT *And Pharaoh says unto Joseph, "A dream I have dreamed, and there is no interpreter of it, and I—I have heard concerning you, saying, You understand a dream to interpret it."*

**The gist of this passage:** Pharaoh, speaking to Joseph, tells him that he had a dream and that he has heard that Joseph is able to interpret dreams.

Genesis 41:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
par'ōh (פַּרְוֹה) [pronounced <i>pahr<sup>e</sup>-G<sup>O</sup>H</i> ]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i></i>	masculine singular proper noun	Strong's #6547 BDB #829
'el (אֵל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Yōwçêph (יוֹצֵף) [pronounced <i>yoh-SAYF</i> ]	<i>he adds, he increases; transliterated <i>Joseph</i></i>	proper masculine noun	Strong's #3130 BDB #415

**Translation:** *The Pharaoh said to Joseph,...*

There is a preposition of respect used here. This indicates that the Pharaoh has good manners and that Joseph has made a good presentation of himself.

## Genesis 41:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chālôwm (חָלוֹם) [pronounced <i>khuh-LOHM</i> ]	<i>dream</i>	masculine singular noun	Strong's #2472 BDB #321
châlam (חָלַם) [pronounced <i>khaw-LAHM</i> ]	<i>to dream; to be healthy, to be strong</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #2492 BDB #321
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pâthar (פָּתַר) [pronounced <i>paw-THAR</i> ]	<i>interpreting [a dream]; explaining [a dream]; interpreter [of dreams]</i>	Qal active participle	Strong's #6622 BDB #837
'êyn (אֵין) [pronounced <i>ān</i> ]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation; construct form	Strong's #369 BDB #34
'êth (אֵת) [pronounced <i>ayth</i> ]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84

**Translation:** ...“I have dreamed a dream and none can interpret it.

Pharaoh has had a dream, and no one that he knows can interpret it. Bear in mind that the Pharaoh has connections throughout the land; so if anyone could have a professional dream interpreter, Pharaoh could have such a man. But no one in his cabinet or among his acquaintances are able to interpret his dream.

## Genesis 41:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i> ]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
shâma' (שָׁמַע) [pronounced <i>shaw-MAHÇ</i> ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #8085 BDB #1033

Genesis 41:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5921 BDB #752
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
shâma' (שָׁמַע) [pronounced <i>shaw-MAHG</i> ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
châlôwm (חֹלֵם) [pronounced <i>khuh-LOHM</i> ]	<i>dream</i>	masculine singular noun	Strong's #2472 BDB #321
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pâthar (פָּתַר) [pronounced <i>paw-THAR</i> ]	<i>to interpret [a dream]; to explain [a dream]</i>	Qal infinitive construct	Strong's #6622 BDB #837
'eth (אֵת) [pronounced <i>ayth</i> ]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84

**Translation:** I myself have heard it said concerning you [that] you hear a dream [and you are then able to interpret it.]

There is a doubling of the *I* here, indicating that Pharaoh has his ear to the ground, and he knows about Joseph. "You can interpret dreams that you hear; that is what I myself have heard." Obviously, this is based upon the testimony of his chief cupbearer.

**Genesis 41:15** And Pharaoh said to Joseph, "I have dreamed a dream, and none can interpret it. And I have heard it about you, saying, you can understand a dream to interpret it."

Pharaoh lays out the general proposition for Joseph. "I've dreamed a dream, and I hear that you are able to interpret it." I suspect that Joseph has already been briefed by those who brought him, but he follows the proper established protocol. Pharaoh speaks and he listens.

Again, like many of the things which I speculate about, whether Joseph knows exactly why he is being called before the Pharaoh is actually immaterial. In the past **two years of days**, Joseph has had ample time to consider where he is and what his relationship is to God. He asked the chief cupbearer two years ago to remember him; but this time, Joseph will *not* plead his case before Pharaoh.

What is unsaid, but can be reasonably deduced, is, Joseph is *not* harboring resentment, anger and frustration from being unjustly placed in prison. He does not step before Pharaoh and say, "Listen, Pharaoh, I have been cooped up in your prison for no reason over the past 3 (or however many) years; and I did nothing wrong. What kind of a country are you running here?"

Instead, Joseph focuses on the plan of God; and time and place. He recognizes that God placed him into prison and God has taken him out of prison. People may have acted with evil intent toward Joseph, but he could not be placed anywhere apart from God's will. As Joseph will tell his own brothers, "**As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today.**" (Genesis 50:20; ESV)

How many people have been wronged, and then spend the next few months or years trying to correct this wrong, expending all kinds of energy, and sometimes accomplishing something, but often accomplishing nothing? For the believer, this so-called fight for justice often leads him away from his purpose and place in life. It is not our job to clean up the devil's world.

Genesis 41:15 The Pharaoh said to Joseph, "I have dreamed a dream and none can interpret it. I myself have heard it said concerning you [that] you hear a dream [and you are then able to] interpret it." (Kukis mostly literal translation)

Genesis 41:15 The Pharaoh said to Joseph, "Listen, I have dreamed a dream that no one is able to understand and interpret. I myself have heard that you are able to hear and interpret dreams." (Kukis paraphrase)

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So, Joseph goes before Pharaoh, setting aside his own injustice, knowing that God can place him anywhere. Pharaoh tells Joseph, "I have dreamed a dream, and I have heard that you are able to interpret dreams." And Joseph immediately puts the correct emphasis upon his abilities:

**And so answers Joseph to Pharaoh, to say, "Apart from me Elohim will answer peace of Pharaoh."**

Genesis  
41:16

**Joseph answered Pharaoh, saying, "It is not me; Elohim will answer to the peace of Pharaoh."**

**Joseph answered Pharaoh, saying, "It is not from me, but God will answer Pharaoh."**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And so answers Joseph to Pharaoh, to say, "Apart from me Elohim will answer peace of Pharaoh."
Dead Sea Scrolls	.
Targum of Onkelos	And Joseph answered Pharaoh, saying, Not from my wisdom, but from before the Lord, will there be an answer of peace unto Pharaoh.
Targum (Pseudo-Jonathan)	And Joseph answered Pharaoh, saying, (It is) without me; it is not man who interprets dreams: but from before the Lord shall be an answer of peace unto Pharaoh.
Revised Douay-Rheims	.
Jerusalem targum	.
Targum (trans. By Cook)	.

Revised Douay-Rheims Latin Vulgate	Joseph answered: Without me, God shall give Pharaoh a prosperous answer.
Aramaic ESV of Peshitta	. Yoseph answered Pharaoh, saying, "It is not in me. God will give Pharaoh an answer of peace."
Peshitta (Syriac)	And Joseph answered and said to Pharaoh, Do you think, perhaps, that without God I am able to give Pharaoh an answer that everything will be well?
Septuagint (Greek)	And Joseph answered Pharaoh and said, Without God an answer of safety shall not be given to Pharaoh.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Then Joseph said, Without God there will be no answer of peace for Pharaoh.
Easy English	Joseph answered *Pharaoh, 'I cannot do it. But God will give a kind answer to *Pharaoh.'
Easy-to-Read Version–2002	.
Easy-to-Read Version–2006	Joseph answered, "I cannot! But God can explain the dream for you, Pharaoh."
<i>God's Word</i> <sup>TM</sup>	.
Good News Bible (TEV)	Joseph answered, "I cannot, Your Majesty, but God will give a favorable interpretation."
International Children's B.	Joseph answered the king, "I am not able to explain the meaning of dreams. God will do this for the king."
<i>The Message</i>	Joseph answered, "Not I, but God. God will set Pharaoh's mind at ease."
Names of God Bible	Joseph answered Pharaoh, "I can't, but <b>Elohim</b> can give Pharaoh the answer that he needs."
NIRV	"I can't do it," Joseph replied to Pharaoh. "But God will give Pharaoh the answer he wants."
New Simplified Bible	.

### Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	"Your Majesty," Joseph answered, "I can't do it myself, but God can give a good meaning to your dreams."
The Living Bible	"I can't do it by myself," Joseph replied, "but God will tell you what it means!"
New Berkeley Version	.
New Century Version	Joseph answered the king, "I am not able to explain the meaning of dreams, but God will do this for the king."
New Life Version	Joseph answered Pharaoh, "Not by myself. God will give Pharaoh a good answer."
New Living Translation	"It is beyond my power to do this," Joseph replied. "But God can tell you what it means and set you at ease."

### Partially literal and partially paraphrased translations:

American English Bible	But Joseph answered Pharaoh, saying: 'Without God, [I couldn't] give a safe answer to Pharaoh.'
Beck's American Translation	.
International Standard V	"I can't do that," Joseph replied, "but God is concerned about Pharaoh's well-being."
New Advent (Knox) Bible	No skill of mine is needed, said Joseph; the Lord will give Pharaoh his answer, and a favourable one.
Today's NIV	.

Translation for Translators But Joseph replied to the king, "No, I cannot do that. It is God who knows the meaning of dreams, but he will enable me to tell you their meaning, and they will mean something good."

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Joseph was to answer Pharaoh, to the intent: Except for he of mighty ones, was there to Pharaoh an answer to be answering to his peace?

Conservapedia Joseph said in answer to Pharaoh, "I take no credit for this ability; God will give Pharaoh an answer to his well-being."

Ferrar-Fenton Bible Joseph, accordingly answered to Pharaoh, saying, " May God return an answer of peace to Pharaoh."

God's Truth (Tyndale) .

God's Truth (Tyndale) And Joseph answered Pharaoh saying: God shall give Pharaoh an answer of peace without me.

HCSB "I am not able to," Joseph answered Pharaoh. "It is God who will give Pharaoh a favorable answer."

Jubilee Bible 2000 .

H. C. Leupold But Joseph answered Pharaoh: Not at all! God will give Pharaoh a favourable answer.

Lexham English Bible Then Joseph answered Pharaoh saying, "{It is not in my power} [Literally "besides me"]; God will answer [concerning] the well-being of Pharaoh."

NIV, ©2011 "I cannot do it," Joseph replied to Pharaoh, "but God will give Pharaoh the answer he desires."

Tree of Life Version Then Joseph answered Pharaoh saying, "It's not within me. God will answer with *shalom* for Pharaoh."

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible And Joseph answered Pharaoh, saying, Not I; God shall answer peace to Pharaoh.

New American Bible (2002) "It is not I," Joseph replied to Pharaoh, "but God who will give Pharaoh the right answer."

New American Bible (2011) "It is not I," Joseph replied to Pharaoh, "but God who will respond for the well-being of Pharaoh." Gn 40:8.

New Jerusalem Bible .

New RSV .

Revised English Bible Joseph answered, "Not I, but God, can give an answer which will reassure Pharaoh."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Yosef answered Pharaoh, "It isn't in me. God will give Pharaoh an answer that will set his mind at peace."

exeGesés companion Bible And Yoseph answers Paroh, saying, Except for I: Elohim answers Paroh with shalom.

Hebraic Roots Bible And Joseph replied to Pharaoh, saying, Not !! Elohim will answer the peace of Pharaoh.

JPS (Tanakh—1985) Joseph answered Pharaoh, saying, "Not !! God will see to Pharaoh's welfare."

Judaica Press Complete T. .

Kaplan Translation Joseph answered Pharaoh, 'It is not by my own power. But God may provide an answer concerning Pharaoh's fortune.' (Rashi). Or, 'No matter how I [interpret it],

let God make it come out good for you' (Ibn Ezra); or 'I cannot do it by myself, but God will tell you what it means' (Rashbam).

Orthodox Jewish Bible [And Yosef answered Pharaoh, saying, It is not in me; Elohim shall give Pharaoh an answer of shalom.](#)

*The Scriptures* 1998 .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible [Joseph answered the king \[Pharaoh\], "I am not able to explain the meaning of dreams, but God will do this for the king \[It is not me, but only God can give Pharaoh a favorable interpretation\]."](#)

The Geneva Bible .

Kretzmann's Commentary [And Joseph answered Pharaoh, saying, It is not in me, literally, By no means I; Joseph was far from arrogating to himself this ability; "God shall give Pharaoh an answer of peace. It was both a prayer and a promise.](#)

NET Bible®

[Joseph replied to Pharaoh, "It is not within my power \[\*Heb\* "not within me."\], but God will speak concerning \[\*Heb\* "God will answer."\] the welfare of Pharaoh."](#)

Syndein/Thieme

{Now Grace Oriented Joseph - Response of a Mature Believer}

[And Joseph kept on answering Pharaoh, saying, "Not in me! 'Elohiym/Godhead shall keep on answering Pharaoh . . . an answer of peace/contentment {shalowm - inner peace here}."](#)

{Note: Joseph has grown in grace in the last two years. It is NOT Joseph that counts! He gives credit to the Lord!}

The Voice

[Joseph: I cannot do this, but God will answer Pharaoh's request and relieve your concerns.](#)

### Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. [...and Yoseph <sup>\[Adding\]</sup> answered Paroh <sup>\[Great house\]</sup> saying, apart from me, Elohiym <sup>\[Powers\]</sup> will answer Paroh <sup>\[Great house\]</sup> with completeness,...](#)

Concordant Literal Version [And answering Pharaoh is Joseph saying, "Apart from the Elohim there is no answer for the welfare of Pharaoh.](#)

A Conservative Version .

Context Group Version .

Darby Translation .

*Emphasized Bible* .

English Standard Version [Joseph answered Pharaoh, "It is not in me; God will give Pharaoh a favorable answer."](#)

English Standard V. – UK .

Evidence Bible .

Green's Literal Translation [And Joseph replied to Pharaoh, saying, Not !! God will answer the well-being of Pharaoh.](#)

King James 2000 Version .

21<sup>st</sup> Century KJV .

Modern English Version .

Modern KJV .

NASB .

New European Version .

New King James Version .

Owen's Translation .

Stuart Wolf .

Third Millennium Bible .

Updated Bible Version 2.11 .



## Genesis 41:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bil <sup>ē</sup> ādēy (בִּלְעָדַי) [pronounced bil <sup>ē</sup> -uh-DAY]	<i>apart from, except, without, besides</i>	particle of depreciation; adverb/preposition with the 1 <sup>st</sup> person singular suffix	Strong's #1107 BDB #116
There is a slightly different spelling for this word.			
How others translated this: <i>it is not in me</i> (Owens);			
ʿĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʿānâh (אָנָה) [pronounced ǵaw-NAWH]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6030 BDB #772
ʿēth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shâlōwm (שְׁלוֹמ) or shâlôm (שְׁלֹמ) [pronounced shaw-LOHM]	<i>completeness, soundness, health and welfare, peace, prosperity, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular construct	Strong's #7965 BDB #1022
par <sup>ē</sup> ōh (פַּרְעֹה) [pronounced pah <sup>ē</sup> -ĜOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

**Translation:**...“It is not me; Elohim will answer to the peace of Pharaoh.”

Notice that Joseph immediately turns the spotlight off of himself and allows the glory of God to shine through. We are too often ones to take the glory for what has been accomplished, even the what has been accomplished is purely a spiritual matter. Joseph has done nothing yet, he doesn't know the dream, doesn't even know if he knows its interpretation, and yet tells Pharaoh that God will accurately interpret this dream for him.

I was uncertain how to render the masculine singular construct of shâlôm. I am interested in how others translated this.

The NET Bible: *The expression פַּרְעֹה שְׁלוֹמ (shylom par'oh) is here rendered “the welfare of Pharaoh” because the dream will be about life in his land. Some interpret it to mean an answer of “peace” – one that will calm his heart, or give him the answer that he desires (cf. NIV, NRSV, NLT).*<sup>14</sup>

Joseph has been speaking to Pharaoh for less than two minutes and he explains that God is the interpreter of dreams. According to Owen and the NASB, God will give to Pharaoh a *favorable answer*. Joseph doesn't know

<sup>14</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 15, 2016.

that. Joseph doesn't know what the dream is nor does he have any idea as to how favorable the interpretation will be. In the KJV, it is *an answer of peace*. Joseph doesn't know that. Possibly it is a dream which is warning Pharaoh of an impending attack by a foreign power. What Joseph does know is that God will deliver to Pharaoh an accurate and complete interpretation of the dream. The word is *shâlôwm* (שְׁלוֹם), which does mean *peace, prosperity, etc.* However, it also means *completeness, soundness*.

In any case, it is clear that the power behind answering Pharaoh comes from God.

**Genesis 41:16** And Joseph answered Pharaoh, saying, “Not I. God will answer the welfare of Pharaoh.”

the word translated *welfare* here is *shâlôwm* (שְׁלוֹם) or *shâlôm* (שְׁלֹם) [pronounced *shaw-LOHM*], which means, *completeness, soundness, health and welfare, peace, prosperity, safe, secure, tranquil, undisturbed, unagitated*. Strong's #7965 BDB #1022. Although a very common word in the Hebrew, found over 200 times in the Old Testament, here, its meaning is a bit more difficult to apprehend. Both Webster and the WEB translate this *an answer of peace*; the ESV, *a favorable answer*; several render this *God will answer the welfare of Pharaoh* (MKJV, KJ3, Green's literal translation<sup>15</sup>).

We can reasonably assume that God will provide the answer (through Joseph) and that answer will give peace to Pharaoh (he will understand it and it will put his mind at ease).

**Genesis 41:16** Joseph answered Pharaoh, "It is not in me; God will give Pharaoh a favorable answer." (ESV)

I think that we might understand that God will, through Joseph, provide an answer which will *complete* the dream of Pharaoh and provide him with some modicum of *peace*. The dream has disturbed Pharaoh, and Joseph's explanation will be calming. The explanation will make sense to Pharaoh and the content of the dreams will no longer bother him.

Joseph makes it clear that he is able to interpret the dream by the power of God and not by his own cleverness.

Two years ago, Joseph spoke to the chief cupbearer saying, “Remember me”? The emphasis should have been on God, not upon Joseph. Joseph does not make this mistake again.

Now that is established, Pharaoh tells Joseph his dreams. Although these dreams have previously been laid out in this chapter (vv. 1–7); they are repeated here in vv. 17–24.

**Genesis 41:16** Joseph answered Pharaoh, saying, “It is not me; Elohim will answer to the peace of Pharaoh.” (Kukis mostly literal translation)

**Genesis 41:16** Joseph answered Pharaoh, saying, “It is not from me, but God will answer Pharaoh.” (Kukis paraphrase)

### Stanford E. Murrell's Doctrine of Dreams

1. The purpose of dreams was to reveal God's will (Genesis 28:12; 31:24; 37:5-10; 1 Kings 3:5; Matthew 1:20; Matthew 2:13, 19, 20).
2. In the last days (which will not occur during the Church Age but *after* the Church Age), there will be apparently more revelation, some by means of dreams. Peter quotes the prophet Joel in Acts 2:17.
3. Just as there were false prophets during the Age of Israel, there were also false dreams. It is possible for dreams to be corrupted so that the will of a demon is conveyed. One ancient practice was to induce religious dreams by incubation or sleeping in some shrine where the patron god was believed to

<sup>15</sup> I believe that these translations are all done by the same man.

## Stanford E. Murrell's Doctrine of Dreams

communicate secrets to the sleeper. Herodotus mentions this practice among the Egyptian sect known as the Hasamonians (Herod IV. p. 172, ed. A.D. Godley). The Lord warned against false dreamers (Jeremiah 23:25, 27; 29:8; Zechariah 10:2) and pointed out that normal desires such as hunger and thirst can produce dreams (Isa. 29:8).

4. God promised to speak to the prophets in dreams (Num. 12:6), but even they had to be tested (Deuteronomy 13:1-5).
5. The absence of dreams was considered to be a form of divine discipline. 1Samuel 28:6, 15
6. As there is a danger in the absence of dreams there is also a danger in the multitude of dreams (Ecclesiastes 5:7) for it is possible that foolish whims will be insisted upon as requirement of worshipers.
7. Thirteen people in the Bible are credited with specific dreams. Eleven people are noted in the Old Testament while two are listed in the New Testament.
  - 1) Abimelech in Genesis 20:3,6
  - 2) Jacob in Genesis 28:12; 31:10,11
  - 3) Laban in Genesis 31:24
  - 4) Joseph in Genesis 37:5-10
  - 5) Pharaoh's Butler (the chief cupbearer) in Genesis 40:5
  - 6) Pharaoh's Baker in Genesis 40:5
  - 7) Pharaoh in Genesis 41:7-8, 15-22
  - 8) A Man from Midian in Judges 7:13
  - 9) Solomon in 1Kings 3:5,15
  - 10) Nebuchadnezzar in Daniel 2:3; 4:5-9
  - 11) Daniel in Daniel 7:1
  - 12) Joseph in Matthew 1:20; 2:12-22
  - 13) Pilate's Wife in Matthew 27:19

From <https://stanmurrell.files.wordpress.com/2012/10/doctrine-of-dreams.pdf> accessed September 20, 2016 and edited.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Pharaoh repeats the content of his dreams to Joseph:

**And so says Pharaoh unto Joseph, "In my dream behold me standing beside edge of the River and behold from out of the River coming up seven cows, well-fed of flesh and attractive of form. And so they graze the marsh grass. And behold seven cows—others—come up after them, frail and evil of form, very; and thin of flesh—I have not seen like these in all land of Egypt to the evil. And so eat the cows—the thin [ones] and evil the seven cows, the first, the healthy [ones]. And so they come in unto their midst and he has not known that they have come in unto their midst. And their appearance [is] bad as which in the beginning. And so I wake up.**

Genesis  
41:17–21

**So the Pharaoh said to Joseph, "In my dream, behold I am standing beside the edge of the River, and, [I] observe that seven cows come out from the River—[cows which are] well-fed and attractive of form—and they graze on the marshland grasses. But [then I] observe that seven other cows come up after them—[cows which are] frail and very distressed in appearance, and thin of flesh—I have not seen [cows] like these in all the land of Egypt regarding their [lit., *the*] bad [appearance]. The thin and bad cows ate up the first cows, the seven healthy [ones]. They came into their midst and it was not know that they came into their midst. And their appearance [is] as bad as [it was] in the beginning. Then I woke up.**

So the Pharaoh told his dream to Joseph: “Listen, I am standing beside the edge of the Nile River and suddenly, seven cows come up out of the Nile. These cows are very healthy and fat with meat—and I watch them grazing on the Nile grasses. But then, unexpectedly, seven other cows come up after them, and these cows are very frail looking and they look just terrible because they are so thin—in fact, I have not seen cows like these in all the land of Egypt, they looked so bad. The emaciated and sickly cows ate up the first seven cows—the healthy ones. No one realized that they had come into their midst. Yet, after eating the fat cows, they looked just as bad as they had in the beginning. Then I woke up.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And so says Pharaoh unto Joseph, “In my dream behold me standing beside edge of the River and behold from out of the River coming up seven cows, well-fed of flesh and attractive of form. And so they graze the marsh grass. And behold seven cows—others—come up after them, frail and evil of form, very; and thin of flesh—I have not seen like these in all land of Egypt to the evil. And so eat the cows—the thin [ones] and evil the seven cows, the first, the healthy [ones]. And so they come in unto their midst and he has not known that they have come in unto their midst. And their appearance [is] bad as which in the beginning. And so I wake up.
Dead Sea Scrolls Targum of Onkelos	. And Pharaoh spake with Joseph, saying, In my dream, behold, I stood upon the bank of the River; and, behold, from the River rose up seven oxen, fat fleshed and goodly in appearance, and they grazed in the meadow. And, behold, seven other oxen came up after them, lean and most evil in appearance, so wanting in flesh, that their like I have not seen in all the land of Mizraim for badness. And the lean oxen and evil ones ate up the seven first fat oxen. And they entered into their stomachs; but it could not be known that they had entered into their stomachs, for their appearance was bad as before; and I awoke.
Targum (Pseudo-Jonathan)	And Pharaoh spake with Joseph, saying, I saw in my dream, and, behold, I stood on the bank of the river. And, behold, from the river came up seven oxen, fat-fleshed and good-looking, and they grazed in the midst of the sedges. And behold seven other oxen came up after them, wasted, and very evil-looking, and lean in their flesh. I have not seen the like of them in all the land of Mizraim for badness. And the wasted and evil oxen devoured the first seven fat oxen. And they entered into their stomach, but it could not be known that they had entered into their stomach, for their appearance was evil as before; and I awoke.
Revised Douay-Rheims Jerusalem targum Targum (trans. By Cook) Revised Douay-Rheims	. . . . . So Pharaoh told what he had dreamed: Methought I stood upon the bank of the river, And seven kine came up out of the river exceeding beautiful and full of flesh: and they grazed on green places in a marshy pasture. And behold, there followed these, other seven kine, so very ill favoured and lean, that I never saw the like in the land of Egypt: And the devoured and consumed the former, And yet gave no mark of their being full: but were as lean and ill favoured as before. I awoke, and then fell asleep again,...
Latin Vulgate Aramaic ESV of Peshitta	. Pharaoh spoke to Yoseph, "In my dream, behold, I stood on the brink of the river: and behold, there came up out of the river seven cattle, fat and sleek. They fed in the marsh grass, and behold, seven other cattle came up after them, poor and very ugly and thin, such as I never saw in all the land of Egypt for ugliness. The thin and ugly cattle ate up the first seven fat cattle, and when they had eaten them up, it

could not be known that they had eaten them, but they were still ugly, as at the beginning. So I awoke.

Peshitta (Syriac) Then Pharaoh said to Joseph, In my dream I was standing on the bank of the river; And, behold, there came up out of the river seven fat and beautiful cows; and they fed in a meadow; And, behold, seven other cows came up after them, poor and ill-favored and lean. I had never seen such ill-favored cows in all the land of Egypt. And the lean and ill-favored cows ate up the first seven fat cows; And when they had eaten them up, it could not be known that they had eaten them: for they were still ill-favored, as at the beginning. Then I awoke.

Septuagint (Greek) And Pharaoh spoke to Joseph, saying, In my dream methought I stood by the bank of the river; and there came up as it were out of the river, seven cows well-favoured and choice-fleshed, and they fed on the sedge. And behold seven other cows came up after them out of the river, evil and ill-favoured and lean-fleshed, such that I never saw worse in all the land of Egypt. And the seven ill-favoured and thin cows ate up the seven first good and choice cows. And they went into their bellies; and it was not perceptible that they had gone into their bellies, and their appearance was ill-favoured, as also at the beginning; and after I awoke I slept,...

NETS (Greek) .  
Brenton's Septuagint .

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English Then Pharaoh said, In my dream I was by the side of the Nile: And out of the Nile came seven cows, fat and good-looking, and their food was the river-grass; Then after them came seven other cows, very thin and poor-looking, worse than any I ever saw in the land of Egypt; And the thin cows made a meal of the seven fat cows who came up first; And even with the fat cows inside them they seemed as bad as before. And so I came out of my sleep.

Easy English .  
Easy-to-Read Version–2002 .  
Easy-to-Read Version–2006 .  
*God's Word™* .

Good News Bible (TEV) The king said, "I dreamed that I was standing on the bank of the Nile, when seven cows, fat and sleek, came up out of the river and began feeding on the grass. Then seven other cows came up which were thin and bony. They were the poorest cows I have ever seen anywhere in Egypt. The thin cows ate up the fat ones, but no one would have known it, because they looked just as bad as before. Then I woke up.

International Children's B. .  
*The Message* .  
Names of God Bible .  
NIRV .

Then Pharaoh told Joseph what he had dreamed. He said, "I was standing on the bank of the Nile River. Seven cows came up out of the river. They were fat and looked healthy. They were eating the tall grass growing along the river. After them, seven other cows came up. They were bony and very ugly and thin. I had never seen such ugly cows in the whole land of Egypt. The thin, ugly cows ate up the seven fat cows that came up first. But no one could tell that the thin cows had eaten the fat cows. That's because the thin cows looked just as ugly as they had before. Then I woke up.

New Simplified Bible .

### Thought-for-thought translations; paraphrases:

Common English Bible	So Pharaoh said to Joseph, "In my dream I was standing on the bank of the Nile. In front of me, seven fattened, stout cows climbed up out of the Nile and grazed on the reeds. Just then, seven other cows, weak and frail and thin, climbed up after them. I've never seen such awful cows in all the land of Egypt. Then the thin, frail cows devoured the first seven, fattened cows. But after they swallowed them whole, no one would have known it. They looked just as bad as they had before. Then I woke up.
Contemporary English V.	The king told Joseph: I dreamed I was standing on the bank of the Nile River. I saw seven fat, healthy cows come up out of the river, and they began feeding on the grass. Next, seven skinny, bony cows came up out of the river. I have never seen such terrible looking cows anywhere in Egypt. The skinny cows ate the fat ones. But you couldn't tell it, because these skinny cows were just as skinny as they were before. Right away, I woke up.
The Living Bible	So Pharaoh told him the dream. "I was standing upon the bank of the Nile River," he said, "when suddenly, seven fat, healthy-looking cows came up out of the river and began grazing along the riverbank. But then seven other cows came up from the river, very skinny and bony—in fact, I've never seen such poor-looking specimens in all the land of Egypt. And these skinny cattle ate up the seven fat ones that had come out first, and afterwards they were still as skinny as before! Then I woke up.
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	So Pharaoh told Joseph his dream. "In my dream," he said, "I was standing on the bank of the Nile River, and I saw seven fat, healthy cows come up out of the river and begin grazing in the marsh grass. But then I saw seven sick-looking cows, scrawny and thin, come up after them. I've never seen such sorry-looking animals in all the land of Egypt. These thin, scrawny cows ate the seven fat cows. But afterward you wouldn't have known it, for they were still as thin and scrawny as before! Then I woke up.

### Partially literal and partially paraphrased translations:

American English Bible	Then Pharaoh told Joseph: 'In my dream, I was standing by the bank of the river. Then out of the river came seven fat and good-looking cows that fed along the river's edge. And after that, {Look!} seven more cows came up out of the river that were evil, skinny, and ugly... I've never seen worse in the entire land of Egypt. Then the seven skinny, ugly cows ate the seven fat and good-looking cows... they swallowed them down whole; yet, I couldn't see that they had gone into their stomachs, because they still looked as ugly as they did before. The rest of v. 21 will be placed with the next passage.
Beck's American Translation	.
International Standard V	So Pharaoh told Joseph, "In my dream, I was standing on the bank of the Nile River, and all of a sudden seven healthy, plump, beautiful cows emerged from the Nile and began to graze among the reeds that line the bank [The Heb. lacks <i>that lined the bank</i> ]. Just then, seven other cows emerged after them, poor, ugly, and appearing very gaunt in their flesh. I've never seen anything as ugly as those cows anywhere in the entire land of Egypt! But those thin, gaunt cows gobbled up the first seven healthy cows! Not only that," Pharaoh continued [The Heb. lacks <i>Pharaoh continued</i> ], "after they had finished devouring the cows, nobody could tell that they had gobbled them up, because they were just as ugly as before. Then I woke up.
New Advent (Knox) Bible	So Pharaoh described what he had seen; I thought I was standing on the river bank, and seven heifers came up out of the stream, sleek and well fed, that grazed on the

rushes, there in the marsh-land. Then, on a sudden, seven other heifers followed them, so pinched and starved that in all this land of Egypt I never saw the like. These ate up the first seven, wholly consuming them, and yet they shewed no sign of having had their fill; they languished there, as gaunt and wretched as ever. Then I woke up,...

Today's NIV

Translation for Translators

The king said to Joseph, "In my first dream I was standing on the bank of the Nile River. Suddenly seven healthy fat cows came up out of the river, and they started eating the grass that was on the riverbank. Soon seven other cows, ugly and thin ones, came up behind them from the river. I never saw such ugly cows in all the land of Egypt! The thin ugly cows ate the seven fat cows that came up first. But afterwards, no one would have known that the thin cows ate them, because they were just as ugly as they were before. Then I woke up.

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Pharaoh was to declare to Joseph his dream: I am to be standing on the bank of the river, and there is going up to the river seven cows, fat fleshed and fair of form, and they were grazing on the marsh plants. Seven other cows are to come up besides them, droopy and very unpleasant of form, and lean fleshed, the same as frail, I have not seen on the solid grounds of the Egypt. The lean and unpleasant cows, were to consume the first seven fat cows. They were to go into their inner parts - is it to have been known, they are to have come into their inner parts? - To the sight they are unpleasant as at the beginning, even was I to awake.

Conservapedia

Pharaoh said to Joseph, "In my dream, I was standing on the shore of the Nile. As I watched, seven young cows came up out of the Nile, plump and lovely to look at. They were grazing in the marsh grass. The next thing I saw were seven other young cows coming up after them, poor and extremely ugly to look at, and emaciated. I have never seen such bad-looking cows in all of Egypt. The emaciated and ugly cows ate up the first seven plump cows, and when they had eaten them up, you wouldn't have been able to tell by looking at them that they had eaten up seven plump cows, because they still looked as ugly as they did at first. So I woke up."

Ferrar-Fenton Bible

So Pharaoh related his dream to Joseph : " I stood by the bank of the river, and saw come up from the river seven cows, full fleshed and beautiful to see, and they pastured on the rushes. Then I saw seven other cows come up after them miserable and very bad to look at, and lean in flesh. I never saw such wretched things in all the land of the Mitzeraim, they were so bad. But the lean and wretched cows ate up the seven former beautiful cows, and they came and approached me, and yet I noticed as they came and drew near, and could observe they were as poor as before. Then I awoke.

God's Truth (Tyndale)

God's Truth (Tyndale)

Pharao said unto Joseph: in my dream me thought I stood by a rivers side, and there came out of the river seven fat fleshed and well favored kine (cows), and fed in the meadow. And then seven other kine came up after them, poor and very evil favored and lean fleshed: so that I never saw their like in all the land of Egypt in evil favoredness. And the seven lean and evil favored kine ate up the first seven fat kine. And when they had eaten them up, a man could not perceive that they had eaten them: for they were still as evil favored as they were at the beginning. And I awoke.

HCSB

Jubilee Bible 2000

H. C. Leupold

Lexham English Bible

And Pharaoh said to Joseph, "[Now] in my dream, behold, I was standing on the bank of the Nile, and behold, seven cows, {well built and fat}, were coming up from

the Nile, and they grazed among the reeds. And behold, seven other cows came up after them from the Nile, very {ugly and gaunt}--never have I seen [any] as them in all the land of Egypt for ugliness. And the thin and ugly cows ate the former seven healthy cows. But [when] they went into their bellies it could not be known that they went into their bellies, for their appearance [was] as ugly as at the beginning. Then I awoke.

NIV, ©2011  
Tree of Life Version

So Pharaoh said to Joseph: "In my dream, there I was, standing by the bank of the Nile. And to my surprise, out of the Nile seven cows were coming up, beefy and good-looking, and they grazed in the reeds. Then all of a sudden, there were seven other cows coming up after them, feeble, very ugly and emaciated. I've never seen the likes of these in the whole land of Egypt for ugliness. Then the emaciated and ugly cows ate the first seven beefy cows. When they were devoured, one couldn't tell that they had been devoured. Their appearance was as ugly as it was at first. Then I woke up.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) Pharaoh then began telling his dream.

"I was beside the Nile when seven fine cows, sleek and fat, came up from the river and began to feed in the rushes. Then seven other cows came up behind them. These were poor, scraggy and lean. I had never seen any so ugly in all the land of Egypt. The thin, gaunt cows ate up the seven fat cows, but after eating them, it was as if they had not eaten them at all because they remained as lean and scraggy as they were before. And then I woke.

The Heritage Bible

And Pharaoh said to Joseph, In my dream, behold, I was standing on the lip of the river: And behold, seven cows ascended out of the river, fatfleshed and beautiful in form, and they were shepherded in the marshy grass; And behold, seven other cows ascended after them, dangling and evil in appearance, and very lean-fleshed; I have never seen such in all the land of Egypt for badness; And the lean and the evil cows ate the first seven fat cows; And they went into their center, and it could not be known by seeing that they had gone into their center; and their appearance was evil, as at the beginning. And I awoke.

New American Bible (2002)  
New American Bible (2011)

Then Pharaoh said to Joseph: "In my dream, I was standing on the bank of the Nile, when up from the Nile came seven cows, fat and well-formed; they grazed in the reed grass. Behind them came seven other cows, scrawny, most ill-formed and gaunt. Never have I seen such bad specimens as these in all the land of Egypt! The gaunt, bad cows devoured the first seven fat cows. But when they had consumed them, no one could tell that they had done so, because they looked as bad as before. Then I woke up.

New Jerusalem Bible

And there were seven cows, fat and sleek, coming up out of the Nile, and they began to feed among the rushes. And then seven other cows came up, behind them, starved, very wretched and lean; I have never seen such poor cows in all Egypt. The lean and wretched cows ate up the first seven fat cows. But when they had eaten them up, it was impossible to tell they had eaten them, for they looked as wretched as ever. Then I woke up.

New RSV

Then Pharaoh said to Joseph, 'In my dream I was standing on the banks of the Nile; and seven cows, fat and sleek, came up out of the Nile and fed in the reed grass. Then seven other cows came up after them, poor, very ugly, and thin. Never had I seen such ugly ones in all the land of Egypt. The thin and ugly cows ate up the first seven fat cows, but when they had eaten them no one would have known that they had done so, for they were still as ugly as before. Then I awoke.

Revised English Bible Then Pharaoh said to him: "In my dream I was standing on the bank of the Nile, when there came up from the river seven cows, fat and sleek, and they grazed among the reeds. After them seven other cows came up that were in poor condition, very gaunt and lean; in all Egypt I have never seen such gaunt creatures. These lean, gaunt cows devoured the first cows, the seven fat ones. They were swallowed up, but no one could have told they were in the bellies of the others, which looked just as gaunt as before. Then I woke up.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible **(S: ii)** Pharaoh said to Yosef, "In my dream, I stood at the edge of the river; and there came up out of the river seven cows, fat and sleek; and they began feeding in the swamp grass. After them, there came up out of the river seven more cows, poor, miserable-looking and lean — I've never seen such bad-looking cows in all the land of Egypt! Then the lean and miserable-looking cows ate up the first seven fat cows. But after they had eaten them up, one couldn't tell that they had eaten them; because they were as miserable-looking as before. At this point I woke up.

exeGesés companion Bible And Paroh words to Yoseph,  
In my dream, behold, I stand on the edge of the river:  
and behold,  
seven heifers ascend from the river  
- fatfleshed and of beautiful form;  
and they graze in the bulrushes:  
and behold, seven other heifers ascend after them  
- poor and mighty evilly formed  
and emaciated flesh  
such as I have never seen in all the land of Misrayim  
for evil:  
and the emaciated and the evil heifers  
ate the first seven fat heifers:  
and entered their inwards,  
they are not seen entering their inwards;  
and they are still evilly visaged as at the beginning  
- and I waken.

Hebrew Names Version  
JPS (Tanakh—1985) .  
Then Pharaoh said to Joseph, "In my dream, I was standing on the bank of the Nile, when out of the Nile came up seven sturdy and well-formed cows and grazed in the reed grass. Presently there followed them seven other cows, scrawny, ill-formed, and emaciated—never had I seen their likes for ugliness in all the land of Egypt! And the seven lean and ugly cows ate up the first seven cows, the sturdy ones; but when they had consumed them, one could not tell that they had consumed them, for they looked just as bad as before. And I awoke.

Judaica Press Complete T.  
Kaplan Translation .  
Pharaoh related it to Joseph: 'In my dream, I was standing on the bank of the Nile. Suddenly, seven fat, handsome cows emerged from the Nile, and grazed in the marsh grass. Then, just as suddenly, seven other cows emerged after them, very badly formed and emaciated. I never saw such bad ones in all Egypt. The emaciated, bad cows proceeded to eat the first seven, healthy cows. These were completely swallowed by the [emaciated cows], but there was no way of telling that they were inside. The cows looked just as bad as they had at first. Then I woke up. And Pharaoh said unto Yosef, In my chalom, hineni, I stood upon the bank of the Nile;

Orthodox Jewish Bible And, hinei, there came up out of the Nile seven cows beri'ot basar (fat in body) and sleek of form; and they grazed by the riverbank.

And, hinei, seven other cows came up after them, dalot (poor, scrawny, thin) and ra'ot to'ar me'od (very ugly in appearance) and lean-fleshed, such as I never saw in kol Eretz Mitzrayim, unacceptably bad;

And the lean and the ra'ot cows did eat up the first seven fat cows;

And when they had eaten them up, it could not be known that they had eaten them; but they were still rah in appearance, as at the beginning. So I awoke.

*The Scriptures* 1998

### Expanded/Embellished Bibles:

*The Amplified Bible*

So Pharaoh said to Joseph, "In my dream, I was standing on the bank of the Nile; and seven fat, sleek and handsome cows came up out of the river, and they grazed in the reed grass [of a marshy pasture]. Lo, seven other cows came up after them, very ugly and gaunt [just skin and bones]; such emaciated animals as I have never seen in all the land of Egypt. And the lean and ugly cows ate up the first seven fat cows. Yet when they had devoured them, it could not be detected that they had eaten them, because they were still as thin and emaciated as before. Then I awoke [but again I fell asleep and dreamed].

The Expanded Bible

Then the king [Pharaoh] said to Joseph, "In my dream I was standing on the bank of the Nile River. I saw seven fat and beautiful [sleek] cows that came up out of the river and ate the grass [reed beds]. Then I saw seven more [other] cows come out of the river that were thin [poor] and lean and ugly—the worst looking cows I have seen in all the land of Egypt. And these thin [lean] and ugly cows ate the first seven fat cows, but after they had eaten [gone into their belly] the seven cows, no one could tell they had eaten them [gone into their belly]. They looked just as thin and ugly [ugly] as they did at the beginning. Then I woke up.

The Geneva Bible

Kretzmann's Commentary

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river; and, behold, there came up out of the river seven kine, fat-fleshed and well-favored; and they fed in a meadow; and, behold, seven other kine came up after them, poor and very ill-favored and lean-fleshed, such as in ever saw in all the land of Egypt for badness. As Pharaoh remembers the scene in his dream, the extreme ugliness of the lean cows stood out very prominently. And the lean and the ill-favored kine did eat up the first seven fat kine; and when they had eaten them up, when in their greed they had swallowed them whole, it could not be known that they had eaten them; but they were still ill-favored, as at the beginning. Pharaoh added also this item for the sake of emphasis: So I awoke. But immediately after falling asleep again, Pharaoh dreamed once more.

NET Bible®

Then Pharaoh said to Joseph, "In my dream I was standing by the edge of the Nile. Then seven fat and fine-looking cows were coming up out of the Nile, and they grazed in the reeds [*Heb* "and look, from the Nile seven cows were coming up, fat of flesh and attractive of appearance, and they grazed in the reeds."]. Then [*Heb* "And look."] seven other cows came up after them; they were scrawny, very bad-looking, and lean. I had never seen such bad-looking cows [The word "cows" is supplied here in the translation for stylistic reasons.] as these in all the land of Egypt! The lean, bad-looking cows ate up the seven [*Heb* "the seven first fat cows."] fat cows. When they had eaten them [*Heb* "when they went inside them."], no one would have known [*Heb* "it was not known."] that they had done so, for they were just as bad-looking as before. Then I woke up.

Syndein/Thieme

And Pharaoh kept on intensively saying unto Joseph, "In my dream, behold, I stood upon the bank of the river. 18~~ And, behold, there came up out of the river seven cows, fat-fleshed and well favored {big prosperous cows} and they kept on feeding in a meadow. 19~~ And, behold, seven other cows came up after them, poor/'pinning sickness' and extremely ill/evil {ra'} favored and lean-fleshed {skinny

starving cows}, such as I never saw in all the land of Egypt for badness {cows in horrible shape}.20~~ And the lean and the ill favored cows kept on eating up the first even fat cows. 21~~ And as they kept on eating them it could not be known {yada} that they had eaten them 'in a physical sense' {qerebv}. Their appearance . . . {was still} ill favored . . . as at the beginning." So I kept on waking.

The Voice

**Pharaoh:** In my dream, I was standing on the bank of the Nile River, and seven healthy, fat cows came up out of the Nile River and grazed in the grassy reeds at *the river's edge*. Then seven other cows came up after them. They were miserable, very ugly and thin. Never had I seen such horrible-looking cows in all the land of Egypt. Anyway, the thin, ugly cows ate the first seven fat cows. But after they had eaten them, no one would have known they had done so because they were still as ugly as before. Then I woke up.

**Literal, almost word-for-word, renderings:**

Benner's Mechanical Trans. ...and Paroh <sup>[Great house]</sup> spoke to Yoseph <sup>[Adding]</sup>, in my dream, look, here am I standing upon the lip of the stream, and look, from the stream is going up seven cows, fed fat of flesh and beautiful of shape and they fed in the marsh grass, and look, seven other cows were going up after them, weak and very dysfunctional of shape and thin of flesh, I did not see such as them in all the land of Mitsrayim <sup>[Troubles]</sup> for the dysfunction, and the thin and dysfunction cows ate the seven first fed fat cows, and they came to within them and it is not known that they came to within them because their appearance was dysfunctional just as in the first time and I awoke,...

Concordant Literal Version  
A Conservative Version  
Context Group Version

And Pharaoh spoke to Joseph, In my dream, look, I stood on the brink of the river: and see, there came up out of the river seven cows, fat-fleshed and well-favored: and they fed in the reed-grass: and see, seven other cows came up after them, poor and very ill-favored and lean-fleshed, such as I never saw in all the land of Egypt for badness: and the lean and ill-favored cows ate up the first seven fat cows: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favored, as at the beginning. So I awoke.

Darby Translation  
*Emphasized Bible*  
English Standard Version  
English Standard V. – UK  
Evidence Bible  
Green's Literal Translation  
King James 2000 Version  
21<sup>st</sup> Century KJV  
Modern English Version

Then Pharaoh said to Joseph, "In my dream, I stood on the bank of the Nile. And suddenly there came up out of the river seven cows, fattened and fine-looking, and they grazed in the reeds. Then seven other cows came up after them, poor and very ugly and gaunt. I have never seen such ugliness in all the land of Egypt. And the gaunt and ugly cows ate up the first seven fat cows. And when they had eaten them up, no one would have known that they had eaten them, for they were still as ugly as before. Then I awoke.

Modern KJV  
NASB

Pharaoh, saying, "It is not in me; God will give Pharaoh a favorable answer." So Pharaoh spoke to Joseph, "In my dream, behold, I was standing on the bank of the Nile; and behold, seven cows, fat and sleek came up out of the Nile, and they grazed in the marsh grass. 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; and the lean and ugly cows ate up the first seven fat cows. 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.

- New European Version .
- New King James Version .
- Owen's Translation .
- Stuart Wolf .
- Third Millennium Bible .

And Pharaoh said unto Joseph, "In my dream, behold, I stood upon the bank of the river. And behold, there came up out of the river seven cows, fattleshed and wellfavored, and they fed in a meadow. And behold, seven other cows came up after them, poor and very illfavored and leanfleshed, such as I never saw in all the land of Egypt for badness. And the lean and the illfavored cows ate up the first seven fat cows; and when they had eaten them up, it could not be known that they had eaten them, but they were still illfavored, as at the beginning. So I awoke.

- Updated Bible Version 2.11 .
- A Voice in the Wilderness .
- Webster's Bible Translation .
- World English Bible .
- Young's Literal Translation .
- Young's Updated LT .

And Pharaoh speaks unto Joseph: "In my dream, lo, I am standing by the edge of the River, and lo, out of the River coming up are seven kine, fat in flesh, and of fair form, and they feed among the reeds; and lo, seven other kine are coming up after them, thin, and of very bad form, and lean in flesh; I have not seen like these in all the land of Egypt for badness. And the lean and the bad kine eat up the first seven fat kine, and they come in unto their midst, and it has not been known that they have come in unto their midst, and their appearance is bad as at the commencement; and I awake.

**The gist of this passage:** Pharaoh tells his dream to Joseph. He dreams of 7 healthy cows later eaten by 7 sickly looking cows, who looked no better after their meal. Then Pharaoh awakens.

<b>Genesis 41:17a</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
wa (or va) (ו) [pronounced waw]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
par <sup>e</sup> ôh (פַּרְעֹה) [pronounced pah <sup>r</sup> -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

## Genesis 41:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases;</i> <i>transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

**Translation:** So the Pharaoh said to Joseph,...

Pharaoh continues speaking to Joseph, in respectful terms, now recounting the dream to him.

## Genesis 41:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chälôwm (חֹלֶם) [pronounced khuh-LOHM]	<i>dream</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2472 BDB #321
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle with the 1 <sup>st</sup> person singular suffix	Strong's #2009 (and #518, 2006) BDB #243

With the 1<sup>st</sup> person singular suffix, hinnêh literally means *behold me*; however, it is an idiom which seems to mean, *here I am, right here, yes sir*. This is when it is in direct response to a question. This phrase can also be used to place the hearer in the midst of the action as experienced by the speaker.

The NET Bible: *Heb "In my dream look, I was standing." The use of the particle הִנֵּה (hinneh, "look") here (and also in vv. 18, 19, 22, 23) invites the hearer (within the context of the narrative, Joseph; but in the broader sense the reader or hearer of the Book of Genesis) to observe the scene through Pharaoh's eyes.*<sup>16</sup>

ʿamad (עָמַד) [pronounced ʿaw-MAHD]	<i>taking a stand, standing, is remaining, enduring, withstand; stopping, ceasing</i>	Qal active participle	Strong's #5975 BDB #763
ʿal (עַל) [pronounced ʿah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
sâphâh (שַׁפְּהַ) [pronounced saw-FAWH]	<i>lip, tongue; words, speech; dialect, language; edge, border [or, lip] [of something], shore</i>	feminine singular construct	Strong's #8193 BDB #973
y <sup>o</sup> ôr (אוֹר) [pronounced y <sup>o</sup> ohr]	<i>river, stream, Nile stream, canal; mining shafts</i>	masculine singular noun with the definite article	Strong's #2975 BDB #384

**Translation:**...“In my dream, behold I am standing beside the edge of the River,...

<sup>16</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 15, 2016.

This would be the Nile River (Egyptians simply call it *the River*. The use of the word *behold* simply puts the listener into the middle of the action that the speaker himself has experienced.

**Genesis 41:17** And Pharaoh said to Joseph, “In my dream, behold! I stood upon the bank of the river.

Interestingly enough, we do not have the summary phrase, *and Pharaoh told his dreams to Joseph*; but the content of the dreams is repeated in the narrative.

Pharaoh will tell Joseph both dreams, one after the other. *Behold* here simply sets the scene. It is a verbal device used to pull the hearer into the picture, to try to have him see what the speaker saw. Pharaoh is standing at the bank of the Nile looking out.

The reader is reading the content of these dreams for the second time. Perhaps the idea is for these dreams to roll around in our brains for a few minutes and then they are repeated, until Joseph gives us the correct interpretation of them.

Genesis 41:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]; he saw; suddenly, unexpectedly, dramatically</i> . This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.			
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
y <sup>e</sup> ôr (אֵי) [pronounced <i>y<sup>e</sup>ohr</i> ]	<i>river, stream, Nile stream, canal, mining shafts</i>	masculine singular noun with the definite article	Strong's #2975 BDB #384
‘âlâh (הֹלְעִים) [pronounced <i>gaw-LAWH</i> ]	<i>those going up, ascending ones, those coming up, ones climbing up; those leaping</i>	feminine plural, Qal active participle	Strong's #5927 BDB #748
sheba <sup>c</sup> (שֶׁבַע) [pronounced <i>she<sup>b</sup>-VAHG</i> ]	<i>seven</i>	numeral masculine noun	Strong's #7651 BDB #987
pârâh (פָּרָה) [pronounced <i>paw-RAW</i> ]	<i>heifer, cow, kine</i>	feminine plural noun	Strong's #6510 BDB #831

**Translation:** ...and, [I] observe that seven cows come out from the River...

From out of the Nile River come seven cows. This catches Pharaoh's eye, as we do not tend to see cows emerging from out of the river.

Genesis 41:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bârîy' (אֵיֶבֶב) [pronounced baw-REE]	<i>fat, healthy, well-fed; firm; plenteous</i>	feminine plural adjective; construct form	Strong's #1277 (& #1274) BDB #135
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâpneh (יָפֵה) [pronounced yaw-FEH]	<i>fair, beautiful, attractive; handsome</i>	feminine plural adjective; construct form	Strong's #3303 BDB #421
tô'ar (תֹּאֵר) [pronounced TOH-ahr]	<i>a striking figure, an eye-catching form, a form which stands out, which catches your eye, which gets your attention; a form</i>	masculine singular noun	Strong's #8389 BDB #1061

**Translation:** ...—[cows which are] well-fed and attractive of form...

These are fat, healthy cows. They are well-bred and raised well, and they would provide a great deal of meat for the owner.

Genesis 41:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-GAWH]	<i>to shepherd, to pasture, to tend to graze, to feed; to rule?</i>	3 <sup>rd</sup> person feminine plural, Qal imperfect	Strong's #7462 BDB #944
'âchûw (אֲחוּ) [pronounced AW-khoo]	<i>marsh-grass, reeds, bulrushes and those flora generally found in marshy areas and wetlands; therefore, wetland flora</i>	masculine singular noun with the definite article	Strong's #260 BDB #28

Owens lists this as a collective noun.

**Translation:** ...—and they graze on the marshland grasses.

So these cows are near the Nile River and they are eating of the grasses and plants that grow along the Nile.

**Genesis 41:18** And behold, there came up out of the river seven cows, beautiful in appearance and fat of flesh. And they fed in the reeds.

He sees 7 healthy cows come out of the river, and they feed upon the reeds. Whether this is a normal occurrence or not does not matter.

Genesis 41:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]; he saw; suddenly, unexpectedly, dramatically</i> . This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.			
sheba <sup>c</sup> (שֶׁבַע) [pronounced <i>she<sup>b</sup>-VAHG</i> ]	<i>seven</i>	numeral masculine noun	Strong's #7651 BDB #987
pârâh (פָּרָה) [pronounced <i>paw-RAW</i> ]	<i>heifer, cow, kine</i>	feminine plural noun	Strong's #6510 BDB #831
ʾachêr (אַחֵר) [pronounced <i>ah-KHEHR</i> ]	<i>another, following, next; other as well as foreign, alien, strange</i>	feminine plural, adjective/substantive	Strong's #312 BDB #29
ʿâlâh (עָלוּ) [pronounced <i>gaw-LAWH</i> ]	<i>those going up, ascending ones, those coming up, ones climbing up; those leaping</i>	feminine plural, Qal active participle	Strong's #5927 BDB #748
ʾachar (אַחַר) [pronounced <i>ah-KHAHR</i> ]	<i>after, following, behind; afterwards, after that; another</i>	preposition/adverb with the 3 <sup>rd</sup> person feminine plural suffix	Strong's #310 BDB #29

**Translation:** [But \[then I\] observe that seven other cows come up after them...](#)

But then, suddenly, unexpectedly, seven other cows come up after them (possibly emerging from the Nile). *Behold* is to indicate that something happens which the observing did not expect to happen.

Genesis 41:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dal (דַּל) [pronounced <i>dahl</i> ]	<i>frail, helpless, powerless, weak, listless, languid, sluggish; [one who is] low, poor, needy</i>	feminine plural noun/adjective	Strong's #1800 (and #1803) BDB #195
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

## Genesis 41:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ra' (רָעָה) [pronounced rahg']	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	feminine plural, adjective/noun; construct form	Strong's #7451 BDB #948
The full set of BDB definitions are: 1) <i>bad, evil (adjective)</i> ; 1a) <i>bad, disagreeable, malignant</i> ; 1b) <i>bad, unpleasant, evil (giving pain, unhappiness, misery)</i> ; 1c) <i>evil, displeasing</i> ; 1d) <i>bad (of its kind - land, water, etc)</i> ; 1e) <i>bad (of value)</i> ; 1f) <i>worse than, worst (comparison)</i> ; 1g) <i>sad, unhappy</i> ; 1h) <i>evil (hurtful)</i> ; 1i) <i>bad, unkind (vicious in disposition)</i> ; 1j) <i>bad, evil, wicked (ethically)</i> ; 1j1) <i>in general, of persons, of thoughts</i> ; 1j2) <i>deeds, actions</i> ; 2) <i>evil, distress, misery, injury, calamity (noun masculine)</i> ; 2a) <i>evil, distress, adversity</i> ; 2b) <i>evil, injury, wrong</i> ; 2c) <i>evil (ethical)</i> ; 3) <i>evil, misery, distress, injury (noun feminine)</i> ; 3a) <i>evil, misery, distress</i> ; 3b) <i>evil, injury, wrong</i> ; 3c) <i>evil (ethical)</i> .			
tô'ar (רָאָה) [pronounced TOH-ahr']	<i>a striking figure, an eye-catching form, a form which stands out, which catches your eye, which gets your attention; a form</i>	masculine singular noun	Strong's #8389 BDB #1061
m <sup>e</sup> ôd (מְאֹד) [pronounced m <sup>e</sup> -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
raq (רָק) [pronounced rahk]	<i>thin, lean; emaciated</i>	adjective (identical in spelling to an adverb)	Strong's #7534 BDB #956
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142

**Translation:** ...—[cows which are] frail and very distressed in appearance, and thin of flesh...

This next set of seven cows look just the opposite from the first set. These cows are frail and gaunt, with very little meat on their bones. They look terrible!

## Genesis 41:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #7200 BDB #906

Genesis 41:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
hēnnâh (הֲנָה) [pronounced hayn-nawh]	<i>they, those; these [with the definite article]</i>	3 <sup>rd</sup> person feminine plural personal pronoun	Strong's #2007 BDB #241
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
rôa' (רָעָה) [pronounced ROW-gah]	<i>badness, evil, bad quality; wilfulness; evil, badness (ethical); sadness</i>	masculine singular noun	Strong's #7455 BDB #947

**Translation:** ...—I have not seen [cows] like these in all the land of Egypt regarding their [lit., the] bad [appearance].

In fact, these cows look so bad, that Pharaoh has never seen cows which look this awful before.

Notice that the details are the same, but Pharaoh has embellished this story somewhat. There are two possible reasons for this. When he spoke to the chief cupbearer, he told him the dream immediately as he awoke and was shook up; but he had time to ruminate on the details in waiting for Joseph. Also, Joseph, the author, was present during the second explanation of the dreams and not during the first, so the detail will be greater for the second explanation.

**Genesis 41:19** And behold, seven other cows came up after them, poor and evil of appearance [= ugly, unattractive, sickly-looking], and lean of flesh, such as I never saw in all the land of Egypt for badness.

Then he sees 7 thin cows come up, and they look bad. They are unattractive, unhealthy, and lean. These are in such poor condition that the Pharaoh has never seen such emaciated cows before.

## Genesis 41:20

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	3 <sup>rd</sup> person feminine plural, Qal imperfect	Strong's #398 BDB #37
pârâh (הֶרְפָּה) [pronounced paw-RAW]	<i>heifer, cow, kine</i>	feminine plural noun with the definite article	Strong's #6510 BDB #831
raq (רָק) [pronounced rahk]	<i>thin, lean; emaciated</i>	feminine plural adjective (identical in spelling to an adverb); with the definite article	Strong's #7534 BDB #956
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ra' (עָרָה) [pronounced rahg]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	feminine plural, adjective/noun; construct form; with the definite article	Strong's #7451 BDB #948
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sheba' (עֶבְרַת) [pronounced she <sup>b</sup> -VAHG]	<i>seven</i>	numeral masculine noun	Strong's #7651 BDB #987
pârâh (הֶרְפָּה) [pronounced paw-RAW]	<i>heifer, cow, kine</i>	feminine plural noun with the definite article	Strong's #6510 BDB #831
rîshônâh (הַרְשֹׁנֹת) [pronounced ree-show-NAW]	<i>first [in time, in degree], chief, former [in time], past, ancestors, former things; foremost; beginning</i>	feminine plural adjective with the definite article	Strong's #7223 BDB #911
bârîy' (אֵיֶרֶב) [pronounced baw-REE]	<i>fat, healthy, well-fed; firm; plenteous</i>	feminine plural adjective; with the definite article	Strong's #1277 (& #1274) BDB #135

**Translation:** The thin and bad cows ate up the first cows, the seven healthy [ones].

So, the Pharaoh is on the edge of the Nile, and he first sees 7 fat and healthy cows come up out of the Nile; and then he sees 7 emaciated cows come up out of the Nile. Then the sickly cows eat the fat cows.

We know that the action of the verb is performed on the fat cows because of the mark of the direct object.

Genesis 41:20 And the lean and the evil-appearing cows ate up the first seven fat cows.

These lean cows come up and eat the 7 fat cows (in Pharaoh's dream).

Genesis 41:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person feminine plural, Qal imperfect	Strong's #935 BDB #97
'el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
qereb (בְּרֵק) [pronounced KEH-re <sup>b</sup> v]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine plural suffix	Strong's #7130 BDB #899

**Translation:** They came into their midst...

This is the thin cows coming into the midst of the fat cows.

Although we have two wâw consecutives followed by two imperfect verbs, these are actions which take place, one or less, simultaneously.

Genesis 41:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda' (עָדָי) [pronounced yaw-DAHG]	<i>to be known, to become known; to be instructed, to be taught by experience, to be punished</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #3045 BDB #393
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person feminine plural, Qal perfect	Strong's #935 BDB #97

## Genesis 41:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
qereb (קֶרֶב) [pronounced KEH-re <sup>b</sup> v]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine plural suffix	Strong's #7130 BDB #899

**Translation:** ...and it was not know that they came into their midst.

It is unclear as to who does not know this. It cannot be in reference to the cows, as that would require a feminine plural verb. So we understand this to be an indefinite verb. *It is not known that...*

It is at this point that the KJV goes off the rails, reading: *And when they had eaten them up, it could not be known that they had eaten them;...* I admit, I went back and checked, and then rechecked, and then checked again. There is no verb for *eating* in v. 21. It might be implied, but it is not there. The verb found twice here is, *to come in [to]*.

So, to the casual observer, it is not clear that the thin cows slipped into the midst of the fat cows.

Now, is this a way of saying that the thin cows suddenly replaced the fat cows? Possibly. The thin cows did get in their and ate the fat cows (v. 20); and here they are in their midst—and perhaps the idea is here, that the thin cows, in this way, replaced the fat cows. There were originally 7 fat and healthy cows; but when you look up again, they are thin and emaciated cows.

The meaning here—and it is not clear if Joseph explains the entire meaning to Pharaoh—is these 7 bad years (represented by the 7 emaciated bovine) come up suddenly. No one sees them coming. There is no sign of this occurring after 7 good years (except by Joseph's planning).

## Genesis 41:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
mar <sup>e</sup> eh (מַרְאֵה) [pronounced mahr-EH]	<i>the act of seeing, sight, vision; appearance, that which is seen; fair of form, handsome, attractive</i>	masculine plural noun with the 3 <sup>rd</sup> person feminine plural suffix	Strong's #4758 BDB #909

## Genesis 41:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ra' (רָע) [pronounced rahg']	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular adjective/noun; construct form	Strong's #7451 BDB #948
The full set of BDB definitions are: 1) <i>bad, evil (adjective)</i> ; 1a) <i>bad, disagreeable, malignant</i> ; 1b) <i>bad, unpleasant, evil (giving pain, unhappiness, misery)</i> ; 1c) <i>evil, displeasing</i> ; 1d) <i>bad (of its kind - land, water, etc)</i> ; 1e) <i>bad (of value)</i> ; 1f) <i>worse than, worst (comparison)</i> ; 1g) <i>sad, unhappy</i> ; 1h) <i>evil (hurtful)</i> ; 1i) <i>bad, unkind (vicious in disposition)</i> ; 1j) <i>bad, evil, wicked (ethically)</i> ; 1j1) <i>in general, of persons, of thoughts</i> ; 1j2) <i>deeds, actions</i> ; 2) <i>evil, distress, misery, injury, calamity (noun masculine)</i> ; 2a) <i>evil, distress, adversity</i> ; 2b) <i>evil, injury, wrong</i> ; 2c) <i>evil (ethical)</i> ; 3) <i>evil, misery, distress, injury (noun feminine)</i> ; 3a) <i>evil, misery, distress</i> ; 3b) <i>evil, injury, wrong</i> ; 3c) <i>evil (ethical)</i> .			
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'asher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'asher (כְּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when</i> . Back in 1Samuel 12:8, I rendered this for example.			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
t <sup>e</sup> chillâh (הַלְחֵל) [pronounced t <sup>e</sup> -khil-LAW]	<i>beginning, first, in the beginning; previously, prior to; at the commencement of</i>	feminine singular noun with the definite article	Strong's #8462 BDB #321

**Translation:** And their appearance [is] as bad as [it was] in the beginning.

Now, one would think that, if these 7 cows ate up the fat cows, that they would take on some weight themselves. However, the thin cows are as emaciated as they were at the very beginning. They do not look any better.

The idea is, the 7 bad years, following 7 good years, are so bad that, they completely wipe out the good years; it is as if the good years never occurred.

Again, we have more detail, as we would expect from the author. If this was strictly orally passed on, there would be no reason for the dreams to differ this much in detail. Or, instead of hearing embellishments the second time around, we would have been given even fewer details (e.g., and Pharaoh told his dreams to Joseph). However, since this was recorded by Joseph, the details are where we would expect them to be.

## Genesis 41:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâqats (יָקַט) [pronounced <i>yaw-BAHTS</i> ]	<i>to become awake, to awaken; to become active</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #3364 BDB #429
The Greek and Latin both add, <i>and then I fell asleep again</i> (or words to that effect).			

**Translation:** [Then I woke up.](#)

Then, at that point in his dream, the Pharaoh awoke.

We often make assumptions when reading the text of Scripture. I have always assumed that Pharaoh woke up and then fell back asleep, after which he dreamed another dream. We find this explicitly said in the Greek and Latin texts—however, was that added almost without thinking, or was that the actual text (which later dropped out of the Hebrew manuscripts)? We don't know. Those additional words are not found in the Aramaic or either of the targums which I have been using. That these words are missing does not mean that this is not what happened.

A couple of translations begin v. 22 with, *and I also dreamed...* There is a word for *also* in the Hebrew, which was not added to the text.

My assumption is, Pharaoh has a disturbing dream, awakens; and then falls asleep, only to have another disturbing dream.

I believe that there is a purpose in telling us that the first dream woke Pharaoh up. I think the idea being conveyed here is, Pharaoh remembers this dream because it is from God. Usually, when you have a dream, wake up, and then have another dream, the first dream fades from your memory quickly. However, both dreams will stay with Pharaoh.

[Genesis 41:21](#) [And when they had eaten them up, it could not be seen that they had eaten them; but they were still evil of appearance, as at the beginning. And I awoke.](#)

Eating up the fat cows does not improve the appearance of the thin, bad-looking cows. They still look bad (the word translated *evil* also means *bad*).

Pharaoh found this dream to be disturbing; the images upset him and he woke up. But then he fell asleep again.

[Genesis 41:17–21](#) [So the Pharaoh said to Joseph, “In my dream, behold I am standing beside the edge of the River, and, \[I\] observe that seven cows come out from the River—\[cows which are\] well-fed and attractive of form—and they graze on the marshland grasses. But \[then I\] observe that seven other cows come up after them—\[cows which are\] frail and very distressed in appearance, and thin of flesh—I have not seen \[cows\] like these in all the land of Egypt regarding their \[lit., the\] bad \[appearance\]. The thin and bad cows ate up the first cows, the seven healthy \[ones\]. They came into their midst and it was not know that they came into their midst. And their appearance \[is\] as bad as \[it was\] in the beginning. Then I woke up. \(Kukis mostly literal translation\)](#)

[Genesis 41:17–21](#) [So the Pharaoh told his dream to Joseph: “Listen, I am standing beside the edge of the Nile River and suddenly, seven cows come up out of the Nile. These cows are very healthy and fat with meat—and I watch them grazing on the Nile grasses. But then, unexpectedly, seven other cows come up after them, and](#)

these cows are very frail looking and they look just terrible because they are so thin—in fact, I have not seen cows like these in all the land of Egypt, they looked so bad. The emaciated and sickly cows ate up the first seven cows—the healthy ones. No one realized that they had come into their midst. Yet, after eating the fat cows, they looked just as bad as they had in the beginning. Then I woke up. (Kukis paraphrase)

And so I see in my dream and, behold, seven ears growing in a stalk one, full and good. And behold, seven ears withered thin blighted by an east wind springing up after them. And so swallow up the ears, the thin [ones] the seven ears the good [ones]. And so I say unto my mystics and none are revealing to me.”

Genesis  
41:22–24

Then I see in my dream, and look, [there are] seven full and good ears growing from one stock. And then, see [there are] seven withered [and] thin ears blighted by an east wind, springing up after them. Then the seven thin ears swallow up the seven good ears. So I tell [this] to my mystics and none of them can make [the meaning] known to me.”

Then I had another dream. This time there are seven full and good ears of corn all growing from the same stalk. Then, suddenly, there are seven more withered and thin ears of corn—blighted by an east wind—growing up after them. Suddenly, the seven thin ears swallowed up the seven good ears. I told this dream to my mystics, but none of them could offer me a reasonable explanation for it.”

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so I see in my dream and, behold, seven ears growing in a stalk one, full and good. And behold, seven ears withered thin blighted by an east wind springing up after them. And so swallow up the ears, the thin [ones] the seven ears the good [ones]. And so I say unto my magicians and none are revealing to me.”

Dead Sea Scrolls  
Targum of Onkelos

I saw in my dream, and, behold, seven ears of corn arose on one stalk, full and good. And, behold, seven (other) ears, hard, thin, and blasted (with the) east (wind), sprang up after them. And the thin ears devoured the seven good ears. And I told it to the magicians, but there was no one who could show it to me.

Targum (Pseudo-Jonathan)

And I saw in my dream, and, behold, seven ears arose on one stalk, full and good; and, behold, seven ears withered, thin,[4] blighted with the east wind, sprang up after them. And the seven thin ears devoured the seven good ears. And I told the magicians, but there is no one who can teach me.

Revised Douay-Rheims  
Jerusalem targum  
Targum (trans. By Cook)  
Revised Douay-Rheims

And dreamed a dream: Seven ears of corn grew upon one stalk, full and very fair. Other seven also thin and blasted, sprung of the stock: And they devoured the beauty of the former: I told this dream to the conjecturers, and there is no man that can expound it.

Latin Vulgate  
Aramaic ESV of Peshitta

I saw in my dream, and behold, seven heads of grain came up on one stalk, full and good: and behold, seven heads of grain, withered, thin, and blasted with the east wind, sprang up after them. The thin heads of grain swallowed up the seven good heads of grain. I told it to the magicians, but there was no one who could explain it to me.”

Peshitta (Syriac)

And again, I saw in my dream, and, behold, seven ears of grain growing on one stalk, full and good; And, behold, seven other ears, thin and blasted by the east wind, sprang up after them; And the thin ears devoured the seven good ears; and

I told this to the magicians; but there was no one who could interpret these dreams to me.

Septuagint (Greek) ...and after I awoke I slept, and saw again in my sleep, and as it were seven ears came up on one stem, full and good. And other seven ears, thin and blasted with the wind, sprang up close to them. And the seven thin and blasted ears devoured the seven fine and full ears: so I spoke to the interpreters, and there was no one to explain it to me. A portion of v. 21 is included for context.

NETS (Greek)

Brenton's Septuagint

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English And again in a dream I saw seven heads of grain, full and good, coming up on one stem: And then I saw seven other heads, dry, thin, and wasted by the east wind, coming up after them: And the seven thin heads made a meal of the seven good heads; and I put this dream before the wise men, but not one of them was able to give me the sense of it.

Easy English In my dream, I also saw 7 \*ears of corn. They were growing on one stem. They were fat, healthy \*ears. Then 7 more \*ears of corn grew out of the stem. But these \*ears were thin and bad because the strong east wind had blown them about. And it had damaged them because it was a hot wind also. The 7 thin \*ears swallowed up the 7 healthy \*ears of corn. I told my dream to the wise men. But not one of them could tell me what it meant.'

Easy-to-Read Version–2002

Easy-to-Read Version–2006

*God's Word™*

Good News Bible (TEV)

International Children's B.

*The Message*

"In my second dream I saw seven ears of grain, full-bodied and lush, growing out of a single stalk, and right behind them, seven other ears, shriveled, thin, and dried out by the east wind. And the thin ears swallowed up the full ears. I've told all this to the magicians but they can't figure it out."

Names of God Bible

NIRV

"In my dream I also saw seven heads of grain. They were full and good. They were all growing on one stem. After them, seven other heads of grain came up. They were weak and thin and dried up by the east wind. The thin heads of grain swallowed up the seven good heads. I told my dream to the magicians. But none of them could explain it to me."

New Simplified Bible

»In my second dream I saw seven good, full heads of grain growing on a single stalk.

»Seven other heads of grain, withered, thin, and scorched by the east wind, sprouted behind them.

»The thin heads of grain swallowed the seven good heads. I told this to the magicians, but no one could tell me what it meant.«

### Thought-for-thought translations; paraphrases:

Common English Bible

I went to sleep again and saw in my dream seven full and healthy ears of grain growing on one stalk. Just then, seven hard and thin ears of grain, scorched by the east wind, sprouted after them, and the thin ears swallowed up the healthy ears. I told the religious experts, but they couldn't explain it to me."

Contemporary English V.	I also dreamed that I saw seven heads of grain growing on one stalk. The heads were full and ripe. Then seven other heads of grain came up. They were thin and scorched by a wind from the desert. These heads of grain swallowed the full ones. I told my dreams to the magicians, but none of them could tell me the meaning of the dreams.
The Living Bible New Berkeley Version New Century Version	. . "I had another dream. I saw seven full and good heads of grain growing on one stalk. Then seven more heads of grain sprang up after them, but these heads were thin and ugly and were burned by the hot east wind. Then the thin heads ate the seven good heads. I told this dream to the magicians, but no one could explain its meaning to me."
New Life Version New Living Translation	. "In my dream I also saw seven heads of grain, full and beautiful, growing on a single stalk. Then seven more heads of grain appeared, but these were blighted, shriveled, and withered by the east wind. And the shriveled heads swallowed the seven healthy heads. I told these dreams to the magicians, but no one could tell me what they mean."

#### Partially literal and partially paraphrased translations:

American English Bible	'And after I woke up, I went to sleep again. Then I saw what looked like seven large and good-looking [heads] of grain growing from a single stalk. And [after that, I saw] seven more [heads] that were thin and windblown, coming up next to them. Then the seven thin and wind-blown [heads] ate the seven large, good-looking [heads]. Now, I told all this to the [dream] interpreters, but none of them could explain it to me.' A portion of v. 21 is included for context.
Beck's American Translation International Standard V	. Later, I also dreamed about seven plump, fruit-filled ears of grain [The Heb. lacks <i>of grain</i> ] that grew up out of a single stalk. All of a sudden, seven thin, withered ears of grain [The Heb. lacks <i>of grain</i> ], scorched by the east wind, sprouted up after them. But the thin ears gobbled up the seven good ears. I told all this to my advisors, but nobody was able to explain it to me."
New Advent (Knox) Bible	Then I woke up, but was soon plunged in sleep again; and this time I dreamed that seven ears of corn, plump and fair, were growing from a single stalk, until seven others, all shrunken and blighted, sprang up out of the stubble near by and devoured all the fair promise of the first seven. This is the dream I have told to these diviners of mine, and none of them can tell me what it means. A portion of v. 21 is included for context.
Today's NIV Translation for Translators	. Then I had another dream. I saw seven heads of grain. They were full of kernels of grain and ripe, and they were all growing on one stalk. Then to my surprise I saw seven other heads of grain that sprouted. They were thin and had been dried up by the hot east wind. The thin heads of grain swallowed the seven good heads. I told these dreams to the magicians, but none of them could explain to me what they meant."

#### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Also was I to perceive in a dream: Seven ears of grain are to come up on one stalk, full and beneficial, and seven ears being withered, gaunt, being scorched by the east wind, sprouting up besides them. The gaunt ears were to swallow up the seven beneficial ears. I was to say these to the divinators: Is there to be he proclaiming it?
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Conservapedia	"Then I saw in my dream, seven ears coming up on one stalk, full and good. Then seven other ears, puny and thing and blasted with the east wind, sprouted up after them. Then the thin ears swallowed up the seven good ears. I told this to the sacred scribes, but there was no one who could tell me what all this meant."
Ferrar-Fenton Bible	" Again I was in a dream and saw seven ears of corn spring from one stalk, each full and good. Then I saw seven ears blasted, poor, and withered by the east wind follow them ; and the poor ears swallowed the seven good ears ; and I told it to the writers and they cannot inform me about it."
God's Truth (Tyndale)	And I saw again in my dream seven ears spring out of one stalk full and good, and seven other ears withered, thin and blasted with wind, spring up after them. And the thin ears devoured the seven good ears. And I have told it unto the soothsayers, but no man can tell me what it means.
God's Truth (Tyndale) HCSB	. In my dream I had also seen seven heads of grain, plump and ripe, coming up on one stalk. After them, seven heads of grain—withered, thin, and scorched by the east wind—sprouted up. The thin heads of grain swallowed the seven plump ones. I told this to the magicians, but no one can tell me what it means."
Jubilee Bible 2000 H. C. Leupold	. And I noticed in my dream, and, lo, seven ears of grain were coming up on one stalk, plump and good; and, lo, seven ears of grain, hard and dry, and blasted by the east wind, were sprouting up after them. And the thin ears swallowed up the good ears. Now I have spoken to the magicians, and there is not a man that can enlighten me.
Lexham English Bible NIV, ©2011 Tree of Life Version	. Then I saw in my dream, there were seven ears of corn coming up on one stalk, plump and good. Then suddenly, there were seven ears of corn, dried up, thin, and scorched by the east wind, sprouting up after them. Then the thin ears of corn swallowed up the seven good ears of corn. So I told the fortune-telling priests, but no one could provide me with an explanation."

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	I also saw in my dream seven ears of corn growing on one stalk, full and ripe. Then, after them, there sprouted seven ears of corn that were hard and small and withered by the east wind. The withered ears of corn swallowed the good ears. I told this to the magicians but none of them could explain its meaning."
The Heritage Bible	And I saw in my dream, and behold, seven ears of grain ascended on one stalk, full and good; And behold, seven ears, withered, thin, scorched by the east wind, sprouting up after them; And the thin ears were swallowing the seven good ears, and I said <i>this</i> to the horoscopists, and not one is causing it to stand out boldly to me.
New American Bible (2002)	.
New American Bible (2011)	.
New Jerusalem Bible	And then again in my dream, there, growing on one stalk, were seven ears of grain, beautifully ripe; but then sprouting up behind them came seven ears of grain, withered, meagre and scorched by the east wind. Then the shrivelled ears of grain swallowed the seven ripe ears of grain. I have told the magicians, but no one has given me the answer.
New RSV	I fell asleep a second time [Gk Syr Vg: Heb lacks <i>I fell asleep a second time</i> ] and I saw in my dream seven ears of grain, full and good, growing on one stalk, and seven ears, withered, thin, and blighted by the east wind, sprouting after them; and the thin ears swallowed up the seven good ears. But when I told it to the magicians, there was no one who could explain it to me.'

Revised English Bible In another dream I saw seven ears of grain, full and ripe, growing on a single stalk. Springing up after them were seven other ears, blighted, thin, and shrivelled by the east wind. The thin ears swallowed up the seven ripe ears. When I spoke to the dream-interpreters, no one could tell me the meaning.”

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible At this point I woke up. But I dreamed again and saw seven full, ripe ears of grain growing out of a single stalk. After them, seven ears, thin and blasted by the east wind, sprang up. And the thin ears swallowed up the seven ripe ears. I told this to the magicians, but none of them could explain it to me.” A portion of v. 21 is included for context.

exeGeses companion Bible And I see in my dream, and behold,  
seven ears ascend in one stem, full and good:  
and behold, seven ears,  
withered, thin, blasted with the easterly,  
spring up after them:  
and the thin ears swallow the seven good ears.  
- and I say this to the magicians;  
and there is none to tell me.

Israeli Authorized Version And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

JPS (Tanakh—1985) In my other dream, I saw seven ears of grain, full and healthy, growing on a single stalk; but right behind them sprouted seven ears, shriveled, thin, and scorched by the east wind. And the thin ears swallowed the seven healthy ears. I have told my magicians, but none has an explanation for me.”

Judaica Press Complete T. Kaplan Translation .  
‘Then I had another dream. There were seven full, good ears of grain growing on one stalk. Suddenly, seven other ears of grain grew behind them. [The second ones] were shriveled, thin, and scorched by the east [desert] wind. The thin ears swallowed up the seven good ears.

Orthodox Jewish Bible ‘I told this to the symbolists, but none of them could interpret it for me.’  
And I saw in my chalom, and, hinei, seven heads of grain came up on one stalk, mele’ot (full) and tovot (good);  
And, hinei, seven heads of grain, withered, thin, and scorched with the east wind, tzomechot (sprung up) after them;  
And the thin heads of grain devoured the seven tov heads of grain; and I told this unto the chartummi (magicians); but there was none that could explain it to me.

*The Scriptures* 1998 .

### Expanded/Embellished Bibles:

*The Amplified Bible* Then I awoke [but again I fell asleep and dreamed]. I saw in my [second] dream, seven ears [of grain], plump and good, growing on a single stalk; and lo, seven [other] ears, withered, thin, and scorched by the east wind, sprouted after them; and the thin ears devoured the seven good ears. Now I told this to the magicians and soothsayers, but there was no one who could explain it [to me].” The end of v. 21 is included for context.

The Expanded Bible “I had another dream. I saw seven ·full [plump] and ·good [healthy] heads of grain growing on one stalk. Then seven more heads of grain sprang up after them, but these heads were thin and ·ugly [withered] and ·were burned [shriveled] by the hot

The Geneva Bible Kretzmann's Commentary NET Bible®	east wind. Then the thin heads ate [swallowed] the seven good [healthy] heads. I told this dream to the magicians, but no one could explain its meaning [it] to me."
Syndein/Thieme	I also saw in my dream [Heb "and I saw in my dream and look."] seven heads of grain growing on one stalk, full and good. Then [Heb "And look."] seven heads of grain, withered and thin and burned with the east wind, were sprouting up after them. The thin heads of grain swallowed up the seven good heads of grain. So I told all this [The words "all this" have been supplied in the translation for stylistic reasons.] to the diviner-priests, but no one could tell me its meaning [Heb "and there was no one telling me."]."
The Voice	"And I kept on seeing in my dream, and, behold, seven ears came up in one stalk, full and good. And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them. And the thin ears kept on devouring the seven good ears. And I kept on saying this unto the diviners/magicians/astrologers {chartom} but there was none that were caused to declare {it to me}." <b>Pharaoh:</b> <i>I fell asleep and dreamed a second time. I saw in this dream seven ears of grain, all plump and fine, growing on one stalk. And then seven ears that were withered, shriveled up, and burnt by the east wind sprouted after them. The thin ears swallowed up the seven good ears. When I told the magicians about these dreams, there was no one who could explain them to me.</i>

#### Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and I saw in my dream, and look, seven heads of grain were going up in one stalk, full and functional, and look, seven heads of grain, withered, thin, blasted of the east wind were springing up after them, and the thin heads of grain swallowed the seven functional heads of grain and I said to the magicians and without telling to me,...
Concordant Literal Version	And I sleep and am seeing again in my dream, and, behold! Seven spikes are coming up on one reed, full and good. And, behold! Seven other spikes, puny, thin, and blasted by the burning east wind, sprouting after them. And swallowing up are the seven thin spikes. And stating this am I to the sacred scribes, and there is no one telling me what it is.
A Conservative Version Context Group Version	And I saw in my dream, and see, seven ears came up on one stalk, full and good: and see, seven ears, withered, thin, [ and ] blasted with the east wind, sprung up after them: and the thin ears swallowed up the seven good ears: and I told it to the special scholars; but there was none that could declare it to me.
Darby Translation	And I saw in my dream, and behold, seven ears came up on one stalk, full and good. And behold, seven ears, withered, thin, parched with the east wind, sprung up after them; and the thin ears devoured the seven good ears. And I told it to the scribes; but there was none to make it known to me.
<i>Emphasized Bible</i>	Then looked I in my dream,—And lo! seven ears, coming up on one stalk, full and good; And lo! seven ears, withered lean shrivelled by an east wind growing up after them. Then did the lean ears swallow up, the seven good ears. So I told these things unto the sacred scribes, but there was none that could explain them to me.
English Standard Version English Standard V. – UK Evidence Bible Green's Literal Translation King James 2000 Version 21 <sup>st</sup> Century KJV Modern English Version	.

Modern KJV  
NASB

I saw also in my dream, 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; 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.”

New European Version  
New King James Version

Also I saw in my dream, and suddenly seven heads came up on one stalk, full and good. Then behold, seven heads, withered, thin, and blighted by the east wind, sprang up after them. And the thin heads devoured the seven good heads. So I told *this* to the magicians, but *there was* no one who could explain *it* to me.”

Owen's Translation  
Stuart Wolf  
Third Millennium Bible

And I saw in my dream, and behold, seven ears came up in one stalk, full and good; and behold, seven ears, withered, thin, and blasted with the east wind sprang up after them. And the thin ears devoured the seven good ears. And I told this unto the magicians, but there was none that could declare it to me.”

Updated Bible Version 2.11  
A Voice in the Wilderness  
Webster's Bible Translation  
World English Bible  
Young's Literal Translation  
Young's Updated LT

“And I see in my dream, and lo, seven ears are coming up on one stalk, full and good; and lo, seven ears, withered, thin, blasted with an east wind, are springing up after them; and the thin ears swallow the seven good ears; and I tell unto the scribes, and there is none declaring to me.”

**The gist of this passage:**

Pharaoh tells Joseph his second dream, which was of 7 healthy ears of corn which come up on one stalk, followed by 7 withered ears of corn, which devour the first ears. His magicians are unable to explain this to him.

Genesis 41:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know	1 <sup>st</sup> person singular, Qal imperfect	Strong's #7200 BDB #906
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
chälôwm (חֹלֵם) [pronounced khuh-LOHM]	dream	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #2472 BDB #321

**Translation:** Then I see in my dream,...

Pharaoh then begins talking about a second dream that he had. Both dreams were quite striking and vivid, and they seemed to him to be fraught with meaning.

Genesis 41:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]; he saw; suddenly, unexpectedly, dramatically</i> . This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.			
sheba <sup>c</sup> (שֶׁבַע) [pronounced <i>she<sup>b</sup>-VAHG</i> ]	<i>seven</i>	numeral masculine noun	Strong's #7651 BDB #987
shibbôlîyth (שִׁיבּוֹלִיּוֹת) [pronounced <i>shihb-BOH-teeth</i> ]	<i>flowing stream or ears of grain</i>	feminine plural noun	Strong's #7641 BDB #987
‘âlâh (הֹלְעִים) [pronounced <i>ġaw-LAWH</i> ]	<i>those going up, ascending ones, those coming up, ones climbing up; those leaping</i>	feminine plural, Qal active participle	Strong's #5927 BDB #748
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qâneh (קֶנֶה) [pronounced <i>kaw-NEH</i> ]	<i>a stalk [of corn], a reed, bone, balances; water-plant, calamus (aromatic reed); derived meanings: measuring-rod; reed (as unit of measure - 6 cubits); beam (of scales - for scales themselves); shaft or branches [of Lampstand]; higher bone of an arm, shoulder-joint</i>	masculine singular noun	Strong's #7070 BDB #889
’echâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25
mâlê <sup>3</sup> (מְלֵא) [pronounced <i>maw-LAY</i> ]	<i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i>	feminine plural, verbal adjective	Strong's #4392 BDB #570

## Genesis 41:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ṭôwb (טוט) [pronounced <i>toh<sup>b</sup>v</i> ]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	feminine plural adjective which can act like a substantive	Strong's #2896 BDB #373

**Translation:** ...and look, [there are] seven full and good ears growing from one stock.

There are 7 ears of grain or of corn the come up, all growing from the same stock. These are full and healthy ears of grain.

Genesis 41:22 And I saw in my dream, and behold, seven ears came up in one stock, full and good.

Then Pharaoh had a second dream. He goes right into this second dream. He sees 7 ears of corn (or wheat) come up from one stock, and they were healthy and attractive. It is a good crop of corn (or wheat).

## Genesis 41:23

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הנה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, *he observed [that]; he saw; suddenly, unexpectedly, dramatically*. This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.

sheba' (שֶׁבַע) [pronounced <i>she<sup>b</sup>-VAHG</i> ]	<i>seven</i>	numeral masculine noun	Strong's #7651 BDB #987
shibbôlîyth (תִּלְבַּת) [pronounced <i>shihb-BOH-teeth</i> ]	<i>flowing stream or ears of grain</i>	feminine plural noun	Strong's #7641 BDB #987
tsânam (צָנַם) [pronounced <i>tsaw-NAHM</i> ]	<i>dried up, hardened, withered</i>	feminine plural, Qal passive participle	Strong's #6798 BDB #856
daq (דָּק) [pronounced <i>dahk</i> ]	<i>thin, small, fine; gaunt</i>	feminine plural, adjective	Strong's #1851 BDB #201

## Genesis 41:23

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâdaph (שׂדָּף) [pronounced shaw-DAHF]	scorched, blighted	feminine plural, Qal passive participle	Strong's #7710 BDB #995
qâdîym (קָדִיִּם) [pronounced kaw-DEEM]	east, east wind	masculine singular noun	Strong's #6921 BDB #870
tsâmach (צָמַח) [pronounced tsaw-MAHKH]	sprouted, springing up, springing forth	feminine plural, Qal active participle	Strong's #6779 BDB #855
'achârêy (אַחֲרָי) [pronounced ah-kuh-RAY]	behind, after; following; after that, afterwards; hinder parts	preposition; plural form with the 3 <sup>rd</sup> person feminine plural suffix	Strong's #310 BDB #29

**Translation:** And then, see [there are] seven withered [and] thin ears blighted by an east wind, springing up after them.

However, springing up after the first 7 ears of grain are 7 new ears, and they are blighted by an east wind (which would be a wind coming up off the desert, so it would be a hot, dry wind). These ears are withered and thin.

**Genesis 41:23** And behold, seven ears, withered, thin, blasted by the east wind, sprang up after them.

Then, 7 lousy-looking ears of corn came up and they looked terrible! The east wind is the wind that would have been blown from the desert, which would be a dry wind. Wind from the north, in Egypt, would be coming off the Mediterranean, and, therefore, be a more moist wind.

## Genesis 41:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
bâla' (עָלַב) [pronounced baw-LAHG]	to engulf, to swallow up, to swallow down; to devour, to consume, to destroy	3 <sup>rd</sup> person feminine plural, Qal imperfect	Strong's #1104 BDB #118
shibbôlîyth (שִׁבְבוֹלֵיִת) [pronounced shihb-BOH-teeth]	flowing stream or ears of grain	feminine plural noun with the definite article	Strong's #7641 BDB #987
daq (דָּק) [pronounced dahk]	thin, small, fine; gaunt	feminine plural, adjective with the definite article	Strong's #1851 BDB #201
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84

## Genesis 41:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sheba <sup>c</sup> (עֶבֶט) [pronounced <i>she<sup>b</sup>-VAHG</i> ]	<i>seven</i>	numeral masculine noun with the definite article	Strong's #7651 BDB #987
shibbôlîyth (תִּלְבָּט) [pronounced <i>shihb-BOH-teeth</i> ]	<i>flowing stream or ears of grain</i>	feminine plural noun	Strong's #7641 BDB #987
ʾôwb (בוֹט) [pronounced <i>toh<sup>b</sup>v</i> ]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	feminine plural adjective which can act like a substantive; with the definite article	Strong's #2896 BDB #373

**Translation:** Then the seven thin ears swallow up the seven good ears.

Then the fat and healthy ears are swallowed up by the thin and blighted ears.

The definite articles throughout simply identify these as the ears of grain that we have been discussing.

**Genesis 41:24a** And the thin ears devoured the seven good ears.

The thin ears devoured the good ears.

With that, Pharaoh leaves his dream and he tells Joseph what he did afterwards.

## Genesis 41:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #559 BDB #55
'el (אֶל) [pronounced <i>eh</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
char <sup>e</sup> ʾôm (חַטְרָם) [pronounced <i>khahr-TOHM</i> ]	<i>an engraver, a writer [possessing information of the occult]; a diviner, a magician, an astrologer; mystic</i>	masculine plural noun with the definite article	Strong's #2748 BDB #355

## Genesis 41:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êyn (אין) [pronounced <i>ān</i> ]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation; construct form	Strong's #369 BDB #34
nâgad (נגד) [pronounced <i>naw-GAHD</i> ]	<i>making conspicuous, making known, expounding, explaining, declaring, informing, confessing, making it pitifully obvious that</i>	Hiphil participle	Strong's #5046 BDB #616
lâmed (ל) [pronounced <i>lê</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510

**Translation:** So I tell [this] to my mystics and none of them can make [the meaning] known to me.”

Pharaoh has a set of men and women who advise him. These are people who he believes have some understanding of the future.

An interesting change here. He told Joseph about the occult members who were there but did not mention the wise men. I don't have an explanation for this.

**Genesis 41:24b** And I spoke to the magicians, but there was none that could open it to me.

*Magician* is the Hebrew word *char'ôm* (חַרְוֹם) [pronounced *khahr-TOHM*], which means, *an engraver, a writer [possessing information of the occult]; a diviner, a magician, an astrologer, mystic*. Strong's #2748 BDB #355. These would be the people that pharaoh would go to in order to get information of a mystical nature—some would incorrectly suggest that they would provide spiritual information.

Whether Pharaoh told Joseph about speaking to wise men about his dream is not in the text. Even a dream from God cannot be understood apart from a man of God.

The same thing is true of the Bible. There are certainly narratives and doctrinal information found in the Bible which we can read and understand. However, without a teacher, who has a good academic background in the Scriptures, much of what is found in the Bible is difficult to make sense of. Even entire denominations confuse Israel and the church; or try to get their congregations to observe the Sabbath; or they confound Sunday and the Sabbath day. Many Christian cults try to get their people to relive the book of Acts. This would be like Rabbis and priests attempting to get the Israelites to *relive the exodus*. That was a one-time thing and there will be great signs and wonders associated with the exodus because God is establishing His people. There were great signs and wonders which accompanied the 1<sup>st</sup> advent of our Lord; there were great signs and wonders associated with the establishment of the church, an entity much different from nation Israel. However, once these great moments in the plan of God were gone, so were the great signs and wonders.

Genesis 41:22–24 Then I see in my dream, and look, [there are] seven full and good ears growing from one stock. And then, see [there are] seven withered [and] thin ears blighted by an east wind, springing up after them. Then

the seven thin ears swallow up the seven good ears. So I tell [this] to my mystics and none of them can make [the meaning] known to me.” (Kukis mostly literal translation)

Genesis 41:22–24 Then I had another dream. This time there are seven full and good ears of corn all growing from the same stalk. Then, suddenly, there are seven more withered and thin ears of corn—blighted by an east wind—growing up after them. Suddenly, the seven thin ears swallowed up the seven good ears. I told this dream to my mystics, but none of them could offer me a reasonable explanation for it.” (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Joseph Interprets Pharaoh's Dreams

Pharaoh has laid out his two dreams for Joseph, who stands before Pharaoh clean shaven and in clean clothing. We have heard these dreams twice in this chapter, so we will not repeat them. We will launch right into Joseph’s interpretation.

**Joseph Interpreting Pharaoh's Dream by Peter Cornelius**; Fresco with tempera; 1816-17; from the [Web Gallery of Art](#); accessed October 4, 2016.

Certain events in Scripture capture the imagination of artists over the years, and one of these is certainly Joseph, standing before Pharaoh, interpreting his dreams. I chose a representative sampling to scatter throughout this study.



## Chapter Outline

## Charts, Graphics and Short Doctrines

And so says Joseph unto Pharaoh, “A dream of Pharaoh [is] one. It [is] that [which] the Elohim is doing, He has revealed to Pharaoh. Seven cows the good [ones] seven years they [are] and seven the ears [of grain] the good [ones] seven years they [are]. A dream one he [is]. And seven the cows the thin and the bad [ones] those coming up after them [are] seven years; and seven the ears [of grain] the empty [ones] blighted by an east wind seven years of famine.

Genesis  
41:25–27

So Joseph said to Pharaoh, “The dreams of Pharaoh [are] one. What Elohim is [about to] do, He has revealed that to Pharaoh. The seven good cows, they [are] seven years and the seven good ears [of grain], they [are] seven years. It [is] one dream. And the seven thin and sickly [lit., *bad, evil*] cows—the ones coming up after them—[are also] seven years; and the seven empty [and] blighted by wind ears [of grain] [are] seven years of famine.

So Joseph said to Pharaoh, “Your dreams reveal one thing. God has revealed to Pharaoh that which He is about to do. The seven healthy cows and the seven good ears of grain all represent seven years—it is the same dream. And the seven thin and sickly cows are just like the seven ears of grain that are empty and blighted by the east wind—they both represent seven years of famine.

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text (Hebrew)	And so says Joseph unto Pharaoh, "A dream of Pharaoh [is] one. It [is] that [which] the Elohim is doing, He has revealed to Pharaoh. Seven cows the good [ones] seven years they [are] and seven the ears [of grain] the good [ones] seven years they [are]. A dream one he [is]. And seven the cows the thin and the bad [ones] those coming up after them [are] seven years; and seven the ears [of grain] the empty [ones] blighted by an east wind seven years of famine.
Dead Sea Scrolls Targum of Onkelos	. And Joseph answered Pharaoh, The dream of Pharaoh is one. That which the Lord is about to do He hath showed to Pharaoh. The seven good oxen are seven years; and the seven good ears of corn are seven years; the dream is one. And the seven lean and evil oxen which came up after them are seven years; and the seven ears, thin, and blasted with the east wind, are seven years of famine.
Targum (Pseudo-Jonathan)	And Joseph said to Pharaoh, The dream of Pharaoh is one. That which the Lord is about to do He showeth to Pharaoh. The seven good oxen announce seven years; and the seven good ears announce also those seven years: the dream is one. And the seven wasted and evil oxen which arose after them announce seven other years; and the seven ears thin and blighted with the east wind likewise make known that there will be seven years of famine.
Revised Douay-Rheims Jerusalem targum Targum (trans. By Cook) Revised Douay-Rheims	. . . Joseph answered: The king's dream is one: God has shewn to Pharaoh what he is about to do. The seven beautiful kine, and the seven full ears, are seven years of plenty: and both contain the same meaning of the dream. And the seven lean and thin kine that came up after them, and the seven thin ears that were blasted with the burning wind, are seven years of famine to come:...
Latin Vulgate Aramaic ESV of Peshitta	. Yoseph said to Pharaoh, "The dream of Pharaoh is one. What God is about to do he has declared to Pharaoh. The seven good cattle are seven years; and the seven good heads of grain are seven years. The dream is one. The seven thin and ugly cattle that came up after them are seven years, and also the seven empty heads of grain blasted with the east wind; they will be seven years of famine.
Peshitta (Syriac)	And Joseph said to Pharaoh, The dream of Pharaoh is one; God has shown Pharaoh what he is about to do. The seven good cows are seven years; and the seven good ears are seven years; the dream is one. And the seven lean and ill-favored cows that came up after them are seven years; and the seven thin ears blasted by the east wind shall be seven years of famine.
Septuagint (Greek)	And Joseph said to Pharaoh, The dream of Pharaoh is one; whatever God does, he has shewn to Pharaoh. The seven good cows are seven years, and the seven good ears are seven years; the dream of Pharaoh is one. And the seven thin kine that came up after them are seven years; and the seven thin and blasted ears are seven years; there shall be seven years of famine.
NETS (Greek) Brenton's Septuagint	. .

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	Then Joseph said, These two dreams have the same sense: God has made clear to Pharaoh what he is about to do. The seven fat cows are seven years, and the seven good heads of grain are seven years: the two have the same sense. The
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seven thin and poor-looking cows who came up after them are seven years; and the seven heads of grain, dry and wasted by the east wind, are seven years when there will be no food.

Easy English

Easy-to-Read Version–2002

Easy-to-Read Version–2006

### Joseph Explains the Dream

Then Joseph said to Pharaoh, “Both of these dreams have the same meaning. God is telling you what will happen soon. The seven good cows and the seven good heads of grain are seven good years. And the seven thin, sick-looking cows and the seven thin heads of grain mean that there will be seven years of hunger in this area. These seven bad years will come after the seven good years.

God’s Word™

Good News Bible (TEV)

International Children’s B.

Then Joseph said to the king, “Both of these dreams mean the same thing. God is telling you what he is about to do. The seven good cows stand for seven years. And the seven good heads of grain stand for seven years. Both dreams mean the same thing. The seven thin and ugly cows stand for seven years. And the seven thin heads of grain burned by the hot east wind stand for seven years of hunger.

*The Message*

Joseph said to Pharaoh, “Pharaoh’s two dreams both mean the same thing. God is telling Pharaoh what he is going to do. The seven healthy cows are seven years and the seven healthy ears of grain are seven years—they’re the same dream. The seven sick and ugly cows that followed them up are seven years and the seven scrawny ears of grain dried out by the east wind are the same—seven years of famine.

Names of God Bible

NIRV

New Simplified Bible

Joseph said to Pharaoh: »Pharaoh had the same dream twice. God has told Pharaoh what he is going to do.

»The seven good cows are seven years. The seven good heads of grain are seven years. It is all the same dream.

»The seven thin, sickly cows that came up behind them are seven years. The seven empty heads of grain scorched by the east wind are also seven years. Seven years of famine are coming!

### Thought-for-thought translations; paraphrases:

Common English Bible

Joseph said to Pharaoh, “Pharaoh has actually had one dream. God has announced to Pharaoh what he is about to do. The seven healthy cows are seven years, and the seven healthy ears of grain are seven years. It’s actually one dream. The seven thin and frail cows, climbing up after them, are seven years. The seven thin ears of grain, scorched by the east wind, are seven years of famine.

Contemporary English V.

Joseph replied: Your Majesty, both of your dreams mean the same thing, and in them God has shown what he is going to do. The seven good cows stand for seven years, and so do the seven good heads of grain. The seven skinny, ugly cows that came up later also stand for seven years, as do the seven bad heads of grain that were scorched by the east wind. The dreams mean there will be seven years when there won’t be enough grain.

The Living Bible

“Both dreams mean the same thing,” Joseph told Pharaoh. “God was telling you what he is going to do here in the land of Egypt. The seven fat cows (and also the seven fat, well-formed heads of grain) mean that there are seven years of prosperity ahead. The seven skinny cows (and also the seven thin and withered heads of grain) indicate that there will be seven years of famine following the seven years of prosperity.

New Berkeley Version

New Century Version

**Joseph Tells the Dreams' Meaning**

Then Joseph said to the king, "Both of these dreams mean the same thing. God is telling you what he is about to do. The seven good cows stand for seven years, and the seven good heads of grain stand for seven years. Both dreams mean the same thing. The seven thin and ugly cows stand for seven years, and the seven thin heads of grain burned by the hot east wind stand for seven years of hunger.

New Life Version

New Living Translation

Joseph responded, "Both of Pharaoh's dreams mean the same thing. God is telling Pharaoh in advance what he is about to do. The seven healthy cows and the seven healthy heads of grain both represent seven years of prosperity. The seven thin, scrawny cows that came up later and the seven thin heads of grain, withered by the east wind, represent seven years of famine.

**Partially literal and partially paraphrased translations:**

American English Bible

So Joseph told Pharaoh: 'Both of your dreams are the same, for God has shown Pharaoh what He's going to do.

'The seven good-looking cows mean seven years, and the seven good-looking [grain heads] mean seven years... so Pharaoh's dreams are both the same! Also, the seven skinny cattle that came up after them mean seven years, and the seven thin and windblown [heads] mean seven years... therefore, there will be seven years of famine.

Beck's American Translation

International Standard V

***Joseph Interprets Pharaoh's Dream***

"Pharaoh's dreams are identical," Joseph replied. "God has told Pharaoh what he is getting ready to do. The seven healthy cows represent seven years, as do the seven healthy ears. The dreams are identical. The seven gaunt cows that arose after the healthy cows [Lit. *after them*] are seven years, as are the seven gaunt ears scorched by the east wind. There will be seven years of famine.

New Advent (Knox) Bible

My lord, answered Joseph, the two dreams are all one, God is warning my lord Pharaoh of what he intends to do. The seven sleek cattle, the seven plump ears, have the same sense in the two dreams; they stand for seven years of plenty. Whereas the seven gaunt, starved cattle which came up after them, and the seven shrunken, blighted ears of corn, prophesy seven years of famine.

Today's NIV

Translation for Translators

Then Joseph said to the king, "Both your dreams have the same meaning. God is revealing to you in your dreams what he is about to do. The seven healthy cows represent seven years. The seven good heads of grain also represent seven years. The two dreams both have the same meaning. The seven thin ugly cows that came up behind them and the seven worthless heads of grain that were dried up by the hot east wind each represent seven years ◀of famine/when food will be very scarce▶.

**Mostly literal renderings (with some occasional paraphrasing):**

Awful Scroll Bible

Joseph was to say to Pharaoh: The dreams of Pharaoh are one, he of mighty ones is to have proclaimed to Pharaoh, what he is to prepare. The seven goodly cows are seven years, and the seven beneficial ears are seven years; the dreams are one. The seven thin and displeasing cows, going up besides them, are seven years, and the seven empty ears, being scorched by the east wind, are seven years of famine.

Conservapedia

Ferrari-Fenton Bible

Then Joseph replied to Pharaoh, "The dream of Pharaoh is unique. What God has determined to do, He has related to Pharaoh. The seven good cows are seven years;

and the seven good ears of corn are seven years, — these dreams are unique. And the seven lean and poor cows that came up after them, are seven years ; and the seven poor eafs of corn, blasted by the east wind, they are seven years of famine.

God's Truth (Tyndale)  
God's Truth (Tyndale)

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Then Joseph said unto Pharao: both Pharaos dreams are one. And God does show Pharao what he is about to do. The seven good kine are years: and the seven good ears are seven years also, and is but one dream. Likewise, the seven thin and evil favored kine that came out after them, are seven years: and the seven empty and blasted ears shall be seven years of hunger.

HCSB  
Jubilee Bible 2000  
H. C. Leupold

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Then Joseph said to Pharaoh: Pharaoh's dream is but one; God has made known to Pharaoh that which He is about to do: The seven good cows stand for seven years, and the seven good ears stand for seven years—the dream has one meaning. The seven skinny and ugly cows coming up after them, they also stand for seven years; and the seven ears, empty and blasted by the east wind, mean: there will be seven years of famine.

Lexham English Bible

Then Joseph said to Pharaoh, "The dreams of Pharaoh [are] one. God has revealed to Pharaoh what he is about to do. The seven good cows, they are seven years, and the seven good ears of grain, they [are] seven years. The dreams [are] one. And the seven thin and ugly cows coming up after them, they [are] seven years, and the seven empty ears of grain, scorched by the east wind, they are [also] seven years of famine.

NIV, ©2011  
Tree of Life Version

.  
Then Joseph said to Pharaoh, "Pharaoh's dream is one. God has told Pharaoh what He is about to do. The seven good cows: they are seven years. Also the seven ears of corn: they're seven years. It is one dream. The seven emaciated and ugly cows coming up after them: they're seven years. Also the seven empty ears of corn scorched by the east wind: there will be seven years of famine.

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988) Then Joseph said, "Pharaoh's dream is one and the same. Yahweh has just revealed to Pharaoh what he will do. The seven fat cows are seven years and the seven good ears as well. It's one dream! The seven lean cows coming after them are seven years as are the seven withered ears of corn scorched by the east wind, and they are seven years of famine.

The Heritage Bible

And Joseph said to Pharaoh, The dream of Pharaoh *is* one; he has caused to stand out boldly to Pharaoh what God will do. The seven good cows *are* seven years, and the seven good ears are seven years; the dream *is* one. And the seven thin and evil cows ascending after them *are* seven years, and the seven empty ears scorched with the east wind are seven years of famine.

New American Bible (2002)

Joseph said to Pharaoh: "Both of Pharaoh's dreams have the same meaning. God has thus foretold to Pharaoh what he is about to do. The seven healthy cows are seven years, and the seven healthy ears are seven years - the same in each dream. So also, the seven thin, ugly cows that came up after them are seven years, as are the seven thin, wind-blasted ears; they are seven years of famine.

New American Bible (2011)

Joseph said to Pharaoh: "Pharaoh's dreams have the same meaning. God has made known to Pharaoh what he is about to do. The seven healthy cows are seven years, and the seven healthy ears are seven years—the same in each dream. The seven thin, bad cows that came up after them are seven years, as are the seven thin ears scorched by the east wind; they are seven years of famine.

New Jerusalem Bible

New RSV

Then Joseph said to Pharaoh, 'Pharaoh's dreams are one and the same; God has revealed to Pharaoh what he is about to do. The seven good cows are seven years, and the seven good ears are seven years; the dreams are one. The seven lean and ugly cows that came up after them are seven years, as are the seven empty ears blighted by the east wind. They are seven years of famine.

Revised English Bible

Joseph said to Pharaoh, "Pharaoh's dreams are both the same; God has told Pharaoh what he is about to do. The seven good cows are seven years, and the seven good ears of grain are seven years -- it is all one dream. The seven lean and gaunt cows that came up after them are seven years, and so also are the seven empty ears of grain blighted by the east wind; there are going to be seven years of famine.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

Yosef said to Pharaoh, "The dreams of Pharaoh are the same: God has told Pharaoh what he is about to do. The seven good cows are seven years, and the seven good ears of grain are seven years — the dreams are the same. Likewise the seven lean and miserable-looking cows that came up after them are seven years, and also the seven empty ears blasted by the east wind — there will be seven years of famine.

exeGesés companion Bible

And Yoseph says to Paroh,  
The dream of Paroh is one:  
Elohim told Paroh what he is about to work.  
The seven good heifers are seven years;  
and the seven good ears are seven years:  
the dream is one.  
And the seven emaciated and evil heifers  
ascending after them are seven years;  
and the seven empty ears blasted with the easterly  
are seven years of famine.

Hebrew Names Version  
JPS (Tanakh—1985)

.  
And Joseph said to Pharaoh, "Pharaoh's dreams are one and the same: God has told Pharaoh what He is about to do. The seven healthy cows are seven years, and the seven healthy ears are seven years; it is the same dream. The seven lean and ugly cows that followed are seven years, as are also the seven empty ears scorched by the east wind; they are seven years of famine.

Judaica Press Complete T.  
Kaplan Translation

.  
Joseph said to Pharaoh, 'Pharaoh's dream has a single meaning. God has told Pharaoh what He is about to do. The seven good cows are seven years. The seven good ears are [the same] seven years. It is one dream. 'The seven emaciated, bad cows who came up after [the first ones] are also seven years. The seven empty, wind-scorched ears will [likewise] be seven years of famine.

Orthodox Jewish Bible

And Yosef said unto Pharaoh, The chalom of Pharaoh is echad: HaElohim hath revealed to Pharaoh what He is about to do.  
The seven good cows are seven shanim; and the seven good heads of grain are seven shanim. The chalom is echad.  
And the seven lean and ugly cows that came up after them are sheva shanim; and the seven empty heads of grain scorched by the east wind are sheva shnei ra'av (seven years of famine).

*The Scriptures* 1998

And Yosëph said to Pharaoh, "The dream of Pharaoh is one. Elohim has shown Pharaoh what He is about to do: "The seven good cows are seven years, and the seven good heads are seven years – it is one dream. "And the seven lean and ugly cows which came up after them are seven years, and the seven empty heads scorched by the east wind are seven years of scarcity of food.

**Expanded/Embellished Bibles:***The Amplified Bible*

Then Joseph said to Pharaoh, “The [two] dreams are one [and the same and have one interpretation]; God has shown Pharaoh what He is about to do. The seven good cows are seven years, and the seven good ears are seven years; the [two] dreams are one [and the same]. The seven thin and ugly cows that came up after them are seven years; and also the seven thin ears, dried up *and* scorched by the east wind, they are seven years of famine *and* hunger.

## The Expanded Bible

**Joseph Tells the Dreams’ Meaning**

Then Joseph said to the king [<sup>L</sup>Pharaoh], “Both of these dreams mean the same thing [<sup>L</sup>are one]. God is telling you what he is about to do. The seven good [healthy] cows stand for seven years, and the seven good [healthy] heads of grain stand for seven years. Both dreams mean the same thing. The seven thin and ugly cows stand for seven years, and the seven thin heads of grain burned [shriveled] by the hot east wind stand for seven years of hunger [famine].

## The Geneva Bible

## Kretzmann’s Commentary

**Verses 25-36**

## Joseph Interprets the Dreams

And Joseph said unto Pharaoh, The dream of Pharaoh is one, the two dream-pictures have the same meaning; God hath showed Pharaoh what He is about to do; He is revealing His intentions of the near future. The seven good kine are seven years; and the seven good ears are seven years; the dream is one. They indicate seven years of great fruitfulness and plenty. And the seven thin and ill-favored kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. The very clearness and simplicity of Joseph's explanation sets it aside from the heathen oracles.

## NET Bible®

Then Joseph said to Pharaoh, “Both dreams of Pharaoh have the same meaning [*Heb* “the dream of Pharaoh is one.”]. God has revealed [*Heb* “declared.”] to Pharaoh what he is about to do [The active participle here indicates what is imminent.]. The seven good cows represent seven years, and the seven good heads of grain represent seven years. Both dreams have the same meaning [*Heb* “one dream it is.”]. The seven lean, bad-looking cows that came up after them represent seven years, as do the seven empty heads of grain burned with the east wind. They represent [*Heb* “are.” Another option is to translate, “There will be seven years of famine.”] seven years of famine.

## Syndein/Thieme

## {Joseph Interprets the Pharaoh's Dream}

And Joseph kept on saying unto Pharaoh, "The dream of Pharaoh . . . {is} one {‘echad}. 'Elohiym/Godhead has caused to show Pharaoh what He is about to do/manufacture {‘asah}. The seven good cows . . . {are} seven years. And the seven good ears . . . {are} seven years. The dream . . . {is} one. And the seven thin and ill favored cows that came up after them . . . {are} seven years. And the seven empty ears blasted with the east wind shall be seven years of famine."

## The Voice

**Joseph (to Pharaoh):** Pharaoh’s dreams are one and the same. God is revealing to Pharaoh what He is going to do. The seven good cows are seven years and the seven good ears are the same seven years—*years of plenty*. Both dreams tell one story. The seven thin and ugly cows that came up after them are also seven years, as are the seven thin ears burnt by the east wind. These are seven years of famine.

**Literal, almost word-for-word, renderings:**

Benner’s Mechanical Trans. ...and Yoseph [<sup>Adding</sup>] said to Paroh [<sup>Great house</sup>], the dream of Paroh [<sup>Great house</sup>] is a unit, what the Elohiym [<sup>Powers</sup>] is doing, he told to Paroh [<sup>Great house</sup>], the seven functional cows, they are seven years, and the seven functional heads of grain, they are seven years, the dream is a unit, and seven thin and dysfunctional cows going up after

	them, they are seven years, and seven empty heads of grain, blasted of the east wind, they exist as seven years of hunger,...
Concordant Literal Version	And saying is Joseph to Pharaoh, "The dream of Pharaoh, one is it. What the Elohim will be doing He tells to Pharaoh. The seven good young cows, seven years are they; and the seven good spikes, seven years are they. The dream of Pharaoh, one is it. And the seven emaciated and evil young cows coming up after them, seven years are they. And the seven empty spikes, blasted by the burning east wind, are coming to be seven years of famine.
A Conservative Version	.
Context Group Version	And Joseph said to Pharaoh, The dream of Pharaoh is one: what God is about to do he has declared to Pharaoh. The seven good cows are seven years; and the seven good ears are seven years: the dream is one. And the seven lean and ill-favored cows that came up after them are seven years, and also the seven thin ears blasted with the east wind; they shall be seven years of famine.
Darby Translation	And Joseph said to Pharaoh, The dream of Pharaoh is one. What God will do he has made known to Pharaoh. The seven fine kine are seven years; and the seven good ears are seven years: the dream is one. And the seven lean and bad kine that came up after them are seven years; and the seven empty ears, parched with the east wind, will be seven years of famine.
<i>Emphasized Bible</i>	Then said Joseph unto Pharaoh, The dream of Pharaoh, is, one. What God is about to do hath he announced to Pharaoh. The seven good heifers, are, seven years, and, the seven good ears are, seven years,—the dream, is, one. And the seven lean and uncomely heifers that were coming up after them, are seven years, and the seven lean ears, shrivelled by an east wind, will turn out to be—seven years of famine.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
King James 2000 Version	.
21 <sup>st</sup> Century KJV	.
Modern English Version	Then Joseph said to Pharaoh, "The dreams of Pharaoh are one <i>and the same</i> . God has shown Pharaoh what He is about to do. The seven good cows are seven years, and the seven good ears are seven years. The dreams are one. The seven gaunt and ugly cows that came up after them are seven years, and the seven empty ears scorched by the east wind will be seven years of famine.
Modern KJV	.
NASB	Now Joseph said to Pharaoh, "Pharaoh's dreams are one and the same; God has told to Pharaoh what He is about to do. The seven good cows are seven years; and the seven good ears are seven years; the dreams are one <i>and the same</i> . The seven lean and ugly cows that came up after them are seven years, and the seven thin ears scorched by the east wind will be seven years of famine.
New European Version	.
New King James Version	Then Joseph said to Pharaoh, "The dreams of Pharaoh <i>are</i> one; God has shown Pharaoh what He is about to do: The seven good cows <i>are</i> seven years, and the seven good heads are seven years; the dreams are one. And the seven thin and ugly cows which came up after them are seven years, and the seven empty heads blighted by the east wind are seven years of famine.
Owen's Translation	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.

World English Bible  
 Young's Literal Translation  
 Young's Updated LT

And Joseph says unto Pharaoh, "The dream of Pharaoh is one: that which God is doing he has declared to Pharaoh. The seven good kine are seven years, and the seven good ears are seven years, the dream is one; and the seven thin and bad kine which are coming up after them are seven years, and the seven empty ears, blasted with an east wind, are seven years of famine.

**The gist of this passage:** Joseph begins to explain the meaning of the dreams, that the health cows and the good ears of corn are 7 years, to be followed by 7 years of famine (represented by the sickly cows and blighted ears of corn).

Genesis 41:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yôwçêph (יוסף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
par <sup>e</sup> ôh (העֶרְפָּה) [pronounced pah <sup>r</sup> -ÛOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
châlôwm (חֹלֶם) [pronounced khuh-LOHM]	<i>dream</i>	masculine singular construct	Strong's #2472 BDB #321
par <sup>e</sup> ôh (העֶרְפָּה) [pronounced pah <sup>r</sup> -ÛOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25

**Translation:** So Joseph said to Pharaoh, "The dreams of Pharaoh [are] one.

In the Hebrew, it actually reads *dream*. Joseph explains that Pharaoh is really having one dream—that is, this dream has one meaning.

There are people who are confused about the Trinity, yet have no problem understanding this verse. Pharaoh had two dreams, yet they are one—they deal with exactly the same events. God is three in person, one in essence and in complete unity with the other members of the Godhead. The dream is two in number, but one in essence; God is three in number, one in essence. Certainly, things are a bit more complicated than that, but that is the basic explanation of it.

Genesis 41:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>doing, making, manufacturing, constructing, fashioning, forming, preparing; producing</i>	Qal active participle	Strong's #6213 BDB #793
nâgad (גָּדַג) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
par <sup>e</sup> ôh (פַּרְעֹה) [pronounced pah <sup>e</sup> -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

**Translation:** What Elohim is [about to] do, He has revealed that to Pharaoh.

God has revealed to Pharaoh what He is about to do. When God does this, this allows Pharaoh to make provision for it.

**Genesis 41:25** And Joseph said to Pharaoh, The dream of Pharaoh is one. God has shown Pharaoh what He is about to do.

Joseph will now explain the dreams, what they mean, and more importantly, what Pharaoh can do about them.

There are times in human history when the future looks bleak and there are times when God's prophecies for the future point to some bad times. However, God always has a message for those who will enter into such difficulties, no matter when they occur. This is important because, at this point in American history, we could be taking the next step in a massive downward spiral of the great America that we once knew (I write this prior to the election of 2016).

Even though Pharaoh had two dreams, Joseph tells him that this is one dream—they are *one in essence, singular in meaning*. The fact that Pharaoh had two dreams which are one in essence confirms the meaning of the two dreams. It confirms that this will certainly come to pass. This is what God would do.

Genesis 41:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sheba <sup>c</sup> (שֶׁבַע) [pronounced she <sup>b</sup> -VAHG]	seven	numeral masculine noun	Strong's #7651 BDB #987
pârâh (פָּרָה) [pronounced paw-RAW]	heifer, cow, kine	feminine plural noun	Strong's #6510 BDB #831
ṭôwb (טוֹב) [pronounced toh <sup>b</sup> v]	pleasant, pleasing, agreeable, good, better; approved	feminine plural adjective which can act like a substantive; with the definite article	Strong's #2896 BDB #373
hênnâh (הֵנָּה) [pronounced hayn-nawh]	they, those; these [with the definite article]	3 <sup>rd</sup> person feminine plural personal pronoun	Strong's #2007 BDB #241
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
sheba <sup>c</sup> (שֶׁבַע) [pronounced she <sup>b</sup> -VAHG]	seven	numeral masculine noun	Strong's #7651 BDB #987
shibbôlîyth (שִׁבְבוֹלֵיִת) [pronounced shihb-BOH-teeth]	flowing stream or ears of grain	feminine plural noun	Strong's #7641 BDB #987
ṭôwb (טוֹב) [pronounced toh <sup>b</sup> v]	pleasant, pleasing, agreeable, good, better; approved	feminine plural adjective which can act like a substantive; with the definite article	Strong's #2896 BDB #373
sheba <sup>c</sup> (שֶׁבַע) [pronounced she <sup>b</sup> -VAHG]	seven	numeral masculine noun	Strong's #7651 BDB #987
shânîym (שָׁנִים) [pronounced shaw-NEEM]	years	feminine plural noun	Strong's #8141 BDB #1040

## Genesis 41:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hēnnâh (הֲנָה) [pronounced hayn-nawh]	they, those; these [with the definite article]	3 <sup>rd</sup> person feminine plural personal pronoun	Strong's #2007 BDB #241

**Translation:** The seven good cows, they [are] seven years and the seven good ears [of grain], they [are] seven years.

Now Joseph gets into explaining the meat of this dream to Pharaoh. He has dreamed of seven fat and healthy cows; and he has dreamed of the seven good ears of grain (or corn). They both represent the same thing; they both represent seven years.

## Genesis 41:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chälôwm (חֹלֶם) [pronounced khuh-LOHM]	dream	masculine singular noun	Strong's #2472 BDB #321
'echâd (אֶחָד) [pronounced eh-KHAWD]	one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone	numeral adjective	Strong's #259 BDB #25
hûw' (אוּ) [pronounced hoo]	he, it; him, himself as a demonstrative pronoun: that, this (one); same	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb to be, is implied	Strong's #1931 BDB #214

**Translation:** It [is] one dream.

Again, Joseph says that this is *one* dream. Now, clearly, it is not one dream, but two. However, these two dreams represent exactly the same thing. They both stand for the same thing. So the use of echâd here does not represent *one in number* but *one in unity*.

As an aside, this is why God can refer to Himself as *one*, but then He is also a Triune God. Calling Himself one God in essence is not the same as calling Himself one God in number.

By saying that these dreams are *one* indicates that we are not talking about 14 years here, but that these dreams are about the same thing.

It occurs to me to ask, *why two dreams?* Joseph is to concentrate on the common elements of the two dreams. Furthermore, one of the things which they have in common is, the cows and the grain both represent food sources for the Egyptians. Also, the second dream acts as a confirmation of the first dream. **In the mouths of 2 or 3 witnesses, a thing is confirmed.**

**Genesis 41:26** The seven good cows are seven years. And the seven good ears are seven years. The dream is one.

The first cows and the first ears—the ones that are healthy and look good—these are 7 years. Then Joseph repeats that the dreams are *one* in essence or in meaning.

Joseph repeats that these dreams are *one*, meaning they have the same interpretation.

We all have different sorts of dreams, and sometimes, they are disturbing. This passage is not telling us that we need to seek out someone to interpret our dreams so that we can know the future. The prophetic nature of these dreams is interesting, but not the point of this narrative. What is important is, God will put his man, Joseph, into Pharaoh's government, and that changes everything. This one man of God—formerly a slave and then a prisoner—will dramatically change human history. Millions of lives will be changed and preserved because of this one man, Joseph.

Up until this point, it may have even seemed like God had just cast him aside, but that has never been the case. God is training Joseph, focusing him on what is important.

At some point, those of us who have believed in Jesus Christ and have matured spiritually, will be able to observe and understand human history as well as current events. Whereas many think today that history is moved along by celebrities and politicians; we will find out that those people who had the greatest impact on history are, for the most part, unknown to the general population. Throughout the 1950's and 1960's, one man who had perhaps the greatest impact on the United States as a nation was Billy Graham, the evangelist. Millions of people came to Christ through his ministry; or as a result of being witnessed to by those saved by Graham's ministry. This led to spiritual maturity in some cases, and some of the greatest prosperity that this nation has ever known. In fact, we have enjoyed greater peace and prosperity than any other nation in the history of mankind. Much of it was because of the faithful service of Billy Graham, and the response of millions of Americans to his evangelical ministry.

The most important person in Egyptian history at that time was Joseph, a slave, sold into slavery by his jealous brothers.

In the Church Age, we may find our own dreams to be interesting (rarely does anyone else), but they are not prophetic; and they do not require interpretation. They are not messages from God. This is because we already have the full and complete revelation from God and we are the first dispensation to enjoy that privilege.

### Genesis 41:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sheba' (שֶׁבַע) [pronounced <i>sheb'-VAHG</i> ]	<i>seven</i>	numeral masculine noun	Strong's #7651 BDB #987
pârâh (פָּרָה) [pronounced <i>paw-RAW</i> ]	<i>heifer, cow, kine</i>	feminine plural noun	Strong's #6510 BDB #831
raq (רָק) [pronounced <i>rahk</i> ]	<i>thin, lean; emaciated</i>	feminine plural adjective (identical in spelling to an adverb); with the definite article	Strong's #7534 BDB #956
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

## Genesis 41:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ra' (עַר) [pronounced rahg']	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	feminine plural, adjective/noun; construct form; with the definite article	Strong's #7451 BDB #948
'alâh (הֹלֵעַ) [pronounced gaw-LAWH]	<i>those going up, ascending ones, those coming up, ones climbing up; those leaping</i>	masculine plural, Qal active participle with the definite article	Strong's #5927 BDB #748
'achârêy (אַחֲרָיָם) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 3 <sup>rd</sup> person feminine plural suffix	Strong's #310 BDB #29
sheba' (עֶבֶט) [pronounced she <sup>b</sup> -VAHG']	<i>seven</i>	numeral masculine noun	Strong's #7651 BDB #987
shânîym (שָׁנִים) [pronounced shaw-NEEM]	<i>years</i>	feminine plural noun	Strong's #8141 BDB #1040
hênnâh (הֵנָּה) [pronounced hayn-nawh]	<i>they, those; these [with the definite article]</i>	3 <sup>rd</sup> person feminine plural personal pronoun	Strong's #2007 BDB #241

**Translation:** *And the seven thin and sickly [lit., bad, evil] cows—the ones coming up after them—[are also] seven years;...*

Pharaoh also dreamed about seven thin and sickly cows, who came up after the healthy ones. They also represent seven years. This seven years is very different from the first set of seven years.

## Genesis 41:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sheba' (עֶבֶט) [pronounced she <sup>b</sup> -VAHG']	<i>seven</i>	numeral masculine noun	Strong's #7651 BDB #987
shibbôlîyth (תִּלְבָּת) [pronounced shihb-BOH-teeth]	<i>flowing stream or ears of grain</i>	feminine plural noun	Strong's #7641 BDB #987

## Genesis 41:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rêq (רֶק) [pronounced rake]	<i>empty, vain; worthless; wicked; idle; impoverished, poor</i>	masculine plural adjective with the definite article (here used as a substantive); with the definite article	Strong's #7386 BDB #938
shâdaph (שָׂדָף) [pronounced shaw-DAHf]	<i>scorched, blighted</i>	feminine plural, Qal passive participle	Strong's #7710 BDB #995
qâdîym (קָדִיִּם) [pronounced kaw-DEEM]	<i>east, east wind</i>	masculine singular noun with the definite article	Strong's #6921 BDB #870
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #1961 BDB #224
It says masculine plural in Owens; I don't think there is a difference between the masculine plural and the feminine plural when associated with a verb.			
sheba <sup>c</sup> (שֶׁבַע) [pronounced she <sup>b</sup> -VAHG]	<i>seven</i>	numeral masculine noun	Strong's #7651 BDB #987
shânîym (שָׁנִים) [pronounced shaw-NEEM]	<i>years</i>	feminine plural noun	Strong's #8141 BDB #1040
râ'âb (רָאָב) [pronounced raw-ḠAW <sup>b</sup> V]	<i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i>	masculine singular noun	Strong's #7458 BDB #944

**Translation:** ...and the seven empty [and] blighted by wind ears [of grain] [are] seven years of famine.

The seven ears of grain represent seven years of famine, just as the seven sickly cows did. Again, this is not 14 years total, because these two dreams represent the same thing.

**Genesis 41:27** And the seven thin and evil-appearing cows that came up after them are seven years. And the seven empty ears blasted with the east wind will be seven years of famine.

Afterwards, there would be 7 bad years, represented by the unhealthy cows and the ears of corn (or wheat) that are blasted by the east wind.

The bad years will be so bad as to completely overshadow the 7 good years which had already occurred. The previous prosperity will be completely forgotten in the bad years—that is, if no preparations are made for the bad years.

Vv. 26–27 give an overview of what is to be expected. Joseph will now go into more detail.

**Genesis 41:25–27** So Joseph said to Pharaoh, “The dreams of Pharaoh [are] one. What Elohim is [about to] do, He has revealed that to Pharaoh. The seven good cows, they [are] seven years and the seven good ears [of

grain], they [are] seven years. It [is] one dream. And the seven thin and sickly [lit., *bad, evil*] cows—the ones coming up after them—[are also] seven years; and the seven empty [and] blighted by wind ears [of grain] [are] seven years of famine. (Kukis mostly literal translation)

Genesis 41:25–27 So Joseph said to Pharaoh, “Your dreams reveal one thing. God has revealed to Pharaoh that which He is about to do. The seven healthy cows and the seven good ears of grain all represent seven years—it is the same dream. And the seven thin and sickly cows are just like the seven ears of grain that are empty and blighted by the east wind—they both represent seven years of famine. (Kukis paraphrase)

He [is] the word which I told unto Pharaoh, which the Elohim is doing, He has revealed to Pharaoh. Behold seven years are coming of plenty great in all land of Egypt. And will arise seven years of famine after them and was forgotten all the plenty in a land of Egypt. And consumes famine the land. And will not be known the plenty in the land from faces of the famine the this following after so, for grievous him very. And upon repeating the dream unto Pharaoh twice for establishing a word from with the Elohim and hastening, the Elohim to do him.

Genesis  
41:28–32

This [lit., *he*] [is] the thing which I have explained to Pharaoh, [regarding] what Elohim [will be] doing. [This] He has revealed to Pharaoh. Listen, [there] are seven years coming of great prosperity in all the land of Egypt. But seven years of famine will arise after them and the prosperity will be forgotten in the land of Egypt. That [lit., *the*] famine will consume the land. In fact, the prosperity in this land will not be known because of this famine afterwards, for it [will be] extremely severe. Regarding the repeating of the dream twice to Pharaoh, [this is to] established a thing from the power of Elohim, and [that] Elohim will do this [lit., *it*] quickly.

God, by your dream, is telling you what He plans to do. Listen, there are seven years of great prosperity to come to all the land of Egypt. However, after those years, there will be seven years of famine, so great that the prosperity of the land will be forgotten. That famine will absolutely consume the land. In fact, the famine which will follow will be so grievous that the prosperity will be completely forgotten. You were given two dreams in order to establish this certainty from God; and to indicate that God would do this thing soon.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

He [is] the word which I told unto Pharaoh, which the Elohim is doing, He has revealed to Pharaoh. Behold seven years are coming of plenty great in all land of Egypt. And will arise seven years of famine after them and was forgotten all the plenty in a land of Egypt. And consumes famine the land. And will not be known the plenty in the land from faces of the famine the this following after so, for grievous him very. And upon repeating the dream unto Pharaoh twice for establishing a word from with the Elohim and hastening, the Elohim to do him.

Dead Sea Scrolls  
Targum of Onkelos

This is the word which I have spoken to Pharaoh. What the Lord is about to do, He hath showed to Pharaoh. Behold, there come seven years of great plenty in all the land of Mizraim. And after them will arise seven years of famine, and all the plenty in the land of Mizraim will be forgotten, and the famine will consume the people of the land. And plenty will not be known in the land for that famine which will be afterward; for it will be very mighty. And forasmuch as the dream was repeated to Pharaoh twice, it is a confirmed thing before the Lord, and the Lord will hasten to do it.

Targum (Pseudo-Jonathan)	This is the word that I speak to Pharaoh: what the Lord is about to do He showeth Pharaoh. Behold, there come seven years of great plenty in all the land of Mizraim. And after them will arise seven years of famine, which will make all the plenty that was in the land of Mizraim to be forgotten; and the famine will consume the inhabitants of the land; neither will the plenty which had been in the land be known, for the famine that will be afterward, because it will be exceeding strong. And forasmuch as the dream was repeated to Pharaoh twice, therefore is the thing confirmed before the Lord, and the Lord hasteneth to do it.
Revised Douay-Rheims Jerusalem targum Targum (trans. By Cook) Revised Douay-Rheims	. . . Which shall be fulfilled in this order: Behold, there shall come seven years of great plenty in the whole land of Egypt: After which shall follow other seven years of so great scarcity, that all the abundance before shall be forgotten: for the famine shall consume all the land, And the greatness of the scarcity shall destroy the greatness of the plenty. And for that you did see the second time a dream pertaining to the same thing: it is a token of the certainty, and that the word of God comes to pass, and is fulfilled speedily.
Latin Vulgate Aramaic ESV of Peshitta	. That is the thing which I spoke to Pharaoh. What God is about to do he has shown to Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt. There will arise after them seven years of famine, and all the plenty will be forgotten in the land of Egypt. The famine will consume the land, and the plenty will not be known in the land by reason of that famine which follows; for it will be very grievous. The dream was doubled to Pharaoh, because the thing is established by God, and God will shortly bring it to pass.
Peshitta (Syriac)	It is the thing which I told Pharaoh; what God is about to do he has shown to Pharaoh. Behold. there are coming seven years of great plenty throughout all the land of Egypt; And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; And the plenty shall not be remembered in the land because of the famine which shall follow; for it shall be very severe. And as for that the dream was repeated to Pharaoh twice; it is because the thing is already prepared by God, and God will hasten to bring it to pass.
Septuagint (Greek)	And as for the word which I have told Pharaoh, whatsoever God intends to do, he has shewn to Pharaoh: behold, for seven years there is coming great plenty in all the land of Egypt. But there shall come seven years of famine after these, and they shall forget the plenty that shall be in all Egypt, and the famine shall consume the land. And the plenty shall not be known in the land by reason of the famine that shall be after this, for it shall be very grievous. And concerning the repetition of the dream to Pharaoh twice, it is because the saying which is from God shall be true, and God will hasten to accomplish it.
NETS (Greek) Brenton's Septuagint	. .

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	As I said to Pharaoh before, God has made clear to him what he is about to do. Seven years are coming in which there will be great wealth of grain in Egypt; And after that will come seven years when there will not be enough food; and the memory of the good years will go from men's minds; and the land will be made waste by the bad years; And men will have no memory of the good time because
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of the need which will come after, for it will be very bitter. And this dream came to Pharaoh twice, because this thing is certain, and God will quickly make it come about.

Easy English

Easy-to-Read Version–2002

Easy-to-Read Version–2006

God has shown you what will happen soon. He will make these things happen just as I told you. For seven years there will be plenty of food in Egypt. But then there will be seven years of hunger. The people will forget how much food there had been in Egypt before. This famine will ruin the country. It will be so bad that people will forget what it was like to have plenty of food.

“Pharaoh, you had two dreams about the same thing. That means God wanted to show you that he really will make this happen, and he will make it happen soon!”

God’s Word™

Good News Bible (TEV)

It is just as I told you—God has shown you what he is going to do. There will be seven years of great plenty in all the land of Egypt. After that, there will be seven years of famine, and all the good years will be forgotten, because the famine will ruin the country. The time of plenty will be entirely forgotten, because the famine which follows will be so terrible. The repetition of your dream means that the matter is fixed by God and that he will make it happen in the near future.

International Children’s B.

This will happen as I told you. God is showing the king what he is about to do. You will have seven years of good crops and plenty to eat in all the land of Egypt. But after those seven years, there will come seven years of hunger. All the food that grew in the land of Egypt will be forgotten. The time of hunger will eat up the land. People will forget what it was like to have plenty of food. This is because the hunger that follows will be so great. You had two dreams which mean the same thing. This shows that God has firmly decided that this will happen. And he will make it happen soon.

The Message

“The meaning is what I said earlier: God is letting Pharaoh in on what he is going to do. Seven years of plenty are on their way throughout Egypt. But on their heels will come seven years of famine, leaving no trace of the Egyptian plenty. As the country is emptied by famine, there won’t be even a scrap left of the previous plenty—the famine will be total. The fact that Pharaoh dreamed the same dream twice emphasizes God’s determination to do this and do it soon.

Names of God Bible

NIRV

“It’s just as I said to Pharaoh. God has shown Pharaoh what he’s about to do. Seven years with plenty of food are coming to the whole land of Egypt. But seven years when there won’t be enough food will follow them. Then everyone will forget about all the food Egypt had. Terrible hunger will destroy the land. There won’t be anything left to remind people of the years when there was plenty of food in the land. That’s how bad the hunger that follows will be. God gave the dream to Pharaoh in two forms. That’s because the matter has been firmly decided by God.

New Simplified Bible

»It is just as I said to Pharaoh. God has shown Pharaoh what he is going to do.  
 »Seven years are coming when there will be plenty of food in Egypt.  
 »Seven years of famine will follow. Then people will forget that there was plenty of food in Egypt. The famine will ruin the land.  
 »People will not remember that there was once plenty of food in the land, because the coming famine will be so severe.  
 »The reason Pharaoh has had a recurring dream is because the matter has been definitely decided by God. He will do it very soon.

### Thought-for-thought translations; paraphrases:

Common English Bible

It’s just as I told Pharaoh: God has shown Pharaoh what he is about to do. Seven years of great abundance are now coming throughout the entire land of Egypt. After

them, seven years of famine will appear, and all of the abundance in the land of Egypt will be forgotten. The famine will devastate the land. No one will remember the abundance in the land because the famine that follows will be so very severe. The dream occurred to Pharaoh twice because God has determined to do it, and God will make it happen soon.

Contemporary English V.

It is just as I said--God has shown what he intends to do. For seven years Egypt will have more than enough grain, but that will be followed by seven years when there won't be enough. The good years of plenty will be forgotten, and everywhere in Egypt people will be starving. The famine will be so bad that no one will remember that once there had been plenty. God has given you two dreams to let you know that he has definitely decided to do this and that he will do it soon.

The Living Bible

"So God has showed you what he is about to do: The next seven years will be a period of great prosperity throughout all the land of Egypt; but afterwards there will be seven years of famine so great that all the prosperity will be forgotten and wiped out; famine will consume the land. The famine will be so terrible that even the memory of the good years will be erased. The double dream gives double impact, showing that what I have told you is certainly going to happen, for God has decreed it, and it is going to happen soon.

New Berkeley Version  
New Century Version

This will happen as I told you. God is showing the king what he is about to do. You will have seven years of good crops and plenty to eat in all the land of Egypt. But after those seven years, there will come seven years of hunger, and all the food that grew in the land of Egypt will be forgotten. The time of hunger will eat up the land. People will forget what it was like to have plenty of food, because the hunger that follows will be so great. You had two dreams which mean the same thing. This shows that God has firmly decided that this will happen, and he will make it happen soon.

New Life Version

It is as I have said to Pharaoh. God has shown Pharaoh what He is about to do. Seven years are coming when there will be much food in all the land of Egypt. But after them will come seven years when there will be no food. The time of much food will be forgotten in the land of Egypt. The time of no food will destroy the land. The time without food will be so hard that no one in the land will remember when they had much. That the dream was sent twice to Pharaoh shows that what will happen is planned by God. And God will make it happen soon.

New Living Translation

"This will happen just as I have described it, for God has revealed to Pharaoh in advance what he is about to do. The next seven years will be a period of great prosperity throughout the land of Egypt. But afterward there will be seven years of famine so great that all the prosperity will be forgotten in Egypt. Famine will destroy the land. This famine will be so severe that even the memory of the good years will be erased. As for having two similar dreams, it means that these events have been decreed by God, and he will soon make them happen.

### **Partially literal and partially paraphrased translations:**

American English Bible

'Now, what I'm telling Pharaoh is that it's God's purpose to show you what He's going to do. And look! Seven years are coming when there will be a great abundance throughout the land of Egypt; but they will be followed by seven years of famine, which will be so bad that the abundance Egypt had will be forgotten, and famine will consume the land. Yes, the abundance in the land will be gone because of the famine that will follow, since it's going to be an extremely bad time. And the fact that Pharaoh saw the dream twice, proves that the things I'm telling you (which will come from God) are true; for God will cause it to happen very soon!

Beck's American Translation .

International Standard V	So the message that I have for Pharaoh is that God is telling Pharaoh what he is getting ready to do. Be advised that seven years of phenomenal abundance are coming throughout all the land of Egypt, but after them seven years of famine are ahead, during which all of the abundance will be forgotten throughout the land of Egypt. The famine will ravage the land so severely that [The Heb. lacks so severely <i>that</i> ] there will be no surplus in the land due to the coming famine, because it will be very severe. "Now since Pharaoh had that dream twice, it means that this event has been scheduled by God, and God will bring it to pass very soon.
New Advent (Knox) Bible	And they will come about in this order; first, there will be seven harvests of great abundance all over this land of Egypt, and they will be followed by seven years of such drought as will efface the memory of the good times that went before them. Famine will ravage the whole country, till the evil effect of the drought does away with all the good effect of those abundant harvests. That thou shouldst have dreamed twice to the same purpose, is proof that God's decree stands firm; what he foretells will come about, and there will be no delay in its fulfilment.
Today's NIV Translation for Translators	. It will happen just as I have told you, because God has revealed to you what he is about to do. There will be seven years in which there will be plenty of food throughout the land of Egypt, but after that there will be seven years «of famine/when food will be very scarce». Then people will forget all the years when there was plenty of food, because the famine that will come afterward will ruin the country. The people will forget how plentiful food was previously, because the famine will be very terrible. The reason God gave to you two dreams is that he wants you to know that this will happen, and he will cause it to happen very soon.

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The concern I am to have spoken to Pharaoh, that he of mighty ones is to prepare, he is to have shown to Pharaoh: There is to come seven years of great plenty, on the solid grounds of the Egypt. There is to have risen up besides them, seven years of famine, and the plenty is to have been forgotten, on the solid grounds of the Egypt, and famine is to have been accomplished on the solid grounds. Was the plenty to be known on the solid grounds, turned before of the famine? - So exceedingly grievous it is to be. For that the dream is to happen two times to Pharaoh, the concern is being made fixed with he of mighty ones, and he of mighty ones is to hasten to prepare it.
Conservapedia	"This is the word that I have spoken to Pharaoh: what God is about to do, he has shown to Pharaoh Take heed: seven years of great satisfaction are coming throughout all the land of Egypt [Meaning seven years of absolutely optimal inundations, not too much, not too little.]. Then after them shall arise seven years of famine, and all the satisfaction in the land of Egypt will be forgotten, and the famine will finish the land [Probably seven inundations entirely insufficient to bring any of the rich river mud onto the land.]. In fact, that satisfaction will be completely forgotten in the land on account of that famine that follows, because it will be exceedingly heavy. For that reason the dream was repeated to Pharaoh twice: this matter is established by God, and God is making haste to bring it about."
Ferrar-Fenton Bible	This event which I have stated to Pharaoh God has made known to Pharaoh. The 29 seven years before us will be great years in all the land of the Mitzeraim ; but they will be followed by seven years of famine afterwards, and those seven shall be forgotten in the land of the Mitzeraim, for the famine shall desolate the land. For those seven shall not be recognized in the land before the presence of the famine that will follow them ; — for it will be very heavy. As for the double dream granted to Pharaoh, that confirms the event from God, — and God will hasten to effect it.

God's Truth (Tyndale)  
 God's Truth (Tyndale)

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 This is that which I said unto Pharaoh, that God does show Pharaoh what he is about to do.

Behold there shall come seven years of great plenteousness throughout all the land of Egypt. And there shall arise after them seven years of hunger. So that all the plenteousness shall be forgotten in the land of Egypt. And the hunger shall consume the land: so that the plenteousness shall not be once a seen in the land by reason of that hunger that shall come after, for it shall be exceeding great. And as concerning that the dream was doubled unto Pharaoh the second time, it betokens that the thing is certainly prepared of God, and that God will shortly bring it to pass.

HCSB  
 Jubilee Bible 2000  
 H. C. Leupold

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 This then is the thing that I told Pharaoh: God has showed Pharaoh what He is about to do. See, seven years are about to come—great plenty throughout all the land of Egypt. After these shall arise seven years of famine, and all the plenty in the land of Egypt shall be forgotten, and the famine shall consume the land. And it shall not be known that there was plenty, because of the ensuing famine. For it shall be extremely grievous. As far as the fact is concerned that the dream came twice to Pharaoh, this signifies that the matter is fully determined by God, and that God will carry it out promptly.

Lexham English Bible  
 NIV, ©2011  
 Tree of Life Version

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 It is the word that I have already said to Pharaoh: what God is about to do, he has shown to Pharaoh. Seven years of abundance are about to come in the whole land of Egypt. Then seven years of famine will come up after them and all the abundance in the land of Egypt will be forgotten and the famine will consume the land. So the abundance in the land will be unknown because of the famine that follows, for it will be a very oppressive famine.  
 “Now as for repeating Pharaoh’s dream twice: it’s because the matter has been settled by God and God will quickly make it happen.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)  
 The Heritage Bible

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 This is the word which I spoke to Pharaoh: He has caused Pharaoh to see what God will do. Behold! Seven years of great plenty are coming in all the land of Egypt, And there will rise after them seven years of famine; and all the plenty will be forgotten in the land of Egypt; and the famine will consume the land; And the plenty will not be known in the land in the face of that famine just after, because it *shall be* exceedingly heavy. And as to the folded strokes of the dream to Pharaoh, it is because the word is set up by God, and God will flow like liquid to do it.

New American Bible (2002)

It is just as I told Pharaoh: God has revealed to Pharaoh what he is about to do. Seven years of great abundance are now coming throughout the land of Egypt; but these will be followed by seven years of famine, when all the abundance in the land of Egypt will be forgotten. When the famine has ravaged the land, no trace of the abundance will be found in the land because of the famine that follows it - so utterly severe will that famine be. That Pharaoh had the same dream twice means that the matter has been reaffirmed by God and that God will soon bring it about.

New American Bible (2011)

Things are just as I told Pharaoh: God has revealed to Pharaoh what he is about to do. Seven years of great abundance are now coming throughout the land of Egypt; but seven years of famine will rise up after them, when all the abundance will be forgotten in the land of Egypt. When the famine has exhausted the land, no trace of the abundance will be found in the land because of the famine that follows it, for

it will be very severe. That Pharaoh had the same dream twice means that the matter has been confirmed by God and that God will soon bring it about.

New Jerusalem Bible It is as I have told Pharaoh: God has revealed to Pharaoh what he is going to do. Seven years are coming, bringing great plenty to the whole of Egypt, but seven years of famine will follow them, when all the plenty in Egypt will be forgotten, and famine will exhaust the land. The famine that is to follow will be so very severe that no one will remember what plenty the country used to enjoy. The reason why Pharaoh had the same dream twice is that the event is already determined by God, and God will shortly bring it about.

New RSV  
Revised English Bible .

It is as I have told Pharaoh: God has let Pharaoh see what he is about to do. There are to be seven years of bumper harvests throughout Egypt. After them will come seven years of famine; so that the great harvests in Egypt will all be forgotten, and famine will ruin the country. The good years will leave no trace in the land because of the famine that follows, for it will be very severe. That Pharaoh has dreamed this twice means God is firmly resolved on this plan, and very soon he will put it into effect.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible This is what I told Pharaoh: God has shown Pharaoh what he is about to do. Here it is: there will be seven years of abundance throughout the whole land of Egypt; but afterwards, there will come seven years of famine; and Egypt will forget all the abundance. The famine will consume the land, and the abundance will not be known in the land because of the famine that will follow, because it will be truly terrible. Why was the dream doubled for Pharaoh? Because the matter has been fixed by God, and God will shortly cause it to happen.

exeGesés companion Bible This is the word I worded to Paroh:  
What Elohim is about to work, he has Paroh see.  
Behold, there come seven years of great sufficiency  
throughout all the land of Misrayim:  
and after them rise seven years of famine:  
and all the sufficiency of the land of Misrayim  
is forgotten;  
and the famine finishes off the land:  
and the sufficiency is not known in the land  
at the face of the famine  
- for it is mighty heavy.  
And because of duplicating the dream  
to Paroh two times;  
surely the word is established by Elohim;  
and Elohim hastens to work.

Israeli Authorized Version This is the thing which I have spoken unto Pharaoh: What Elohim is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by Elohim, and Elohim will shortly bring it to pass.

JPS (Tanakh—1985) It is just as I have told Pharaoh: God has revealed to Pharaoh what He is about to do. Immediately ahead are seven years of great abundance in all the land of Egypt. After them will come seven years of famine, and all the abundance in the land of Egypt will be forgotten. As the land is ravaged by famine, no trace of the abundance

will be left in the land because of the famine thereafter, for it will be very severe. As for Pharaoh having had the same dream twice, it means that the matter has been determined by God, and that God will soon carry it out.

Judaica Press Complete T.  
Kaplan Translation

'It is as I have told Pharaoh - God has shown Pharaoh what He is about to do. Seven years are coming, during which there will be a great surplus of food all over Egypt. These will be followed by seven years of famine, when all the surplus in Egypt will be forgotten. The famine will ravage the land. The ensuing famine will be so terrible that there will be no way of telling that there was once a surplus in the land.

Orthodox Jewish Bible

'The reason that Pharaoh had the same dream twice is because the process has already been set in motion by God, and God is rushing to do it.

This is the thing which I have spoken unto Pharaoh; What HaElohim is about to do He showeth unto Pharaoh.

Hinei, there come sheva shanim of sava gadol (great fullness, plenty, abundance) throughout kol Eretz Mitzrayim.

And there shall arise after them sheva shnei ra'av (seven years of famine) and kol hasava (all abundance) shall be forgotten in Eretz Mitzrayim; and the ra'av (famine) shall consume the land;

And the sava shall not be known in the land by reason of that ra'av (famine) following; for it shall be kaved me'od (very grievous).

And for that the chalom was doubled unto Pharaoh; it is because the thing is [decidedly] established by HaElohim, and HaElohim will shortly bring it to pass.

*The Scriptures* 1998

### Expanded/Embellished Bibles:

*The Amplified Bible*

This is the message just as I have told Pharaoh: God has shown Pharaoh what He is about to do. Listen very carefully: seven years of great abundance will come throughout all the land of Egypt; but afterward seven years of famine and hunger will come, and [there will be such desperate need that] all the great abundance [of the previous years] will be forgotten in the land of Egypt [as if it never happened], and famine and destitution will ravage and destroy the land. So the great abundance will become forgotten in the land because of that subsequent famine, for it will be very severe. That the dream was repeated twice to Pharaoh [and in two different ways] indicates that this matter is fully determined and established by God, and God will bring it to pass very quickly.

The Expanded Bible

This will happen as I told you. God is showing the king [Pharaoh] what he is about to do. You will have seven years of good crops and plenty to eat [great plenty] in all the land of Egypt. But after those seven years [them], there will come seven years of hunger [famine], and all the food that grew [plenty] in the land of Egypt will be forgotten. The time of hunger will eat up [famine will consume] the land. People will forget what it was like to have plenty of food [The plenty will not be known in the land], because the hunger [famine] that follows will be so great [heavy]. You had two dreams which mean the same thing. This shows [The doubling of the dream of Pharaoh means] that God has firmly decided that this will happen, and he will make it happen soon.

The Geneva Bible  
Kretzmann's Commentary

This is the thing which I have spoken unto Pharaoh: What God is about to do He showeth unto Pharaoh. He refers to the statement which he made even before Pharaoh had related his dreams, always directing the attention of the king to the Lord. Behold, there come seven years of great plenty throughout all the land of Egypt; and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and

the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice, it is because the thing is established, fully determined upon, by God, and God will shortly bring it to pass. Joseph purposely emphasized the grievousness of the years of famine, that they would be so had as to make people forget the unusually fertile years that had gone before, just as we are inclined to feel any distress very severely and to forget the great blessings of goodness that are ours continually. Joseph's entire manner of speaking, particularly when compared with the helplessness of the Egyptian magicians, was bound to make a deep impression upon the king.

NET Bible®

This is just what I told [Heb "it is the word that I spoke."] Pharaoh: God has shown Pharaoh what he is about to do. Seven years of great abundance are coming throughout the whole land of Egypt. But seven years of famine will occur after them, and all the abundance will be forgotten in the land of Egypt. The famine will devastate the land. The previous abundance of the land will not be remembered [Heb "known."] because of the famine that follows, for the famine will be very severe [Or "heavy."]. The dream was repeated to Pharaoh [Heb "and concerning the repeating of the dream to Pharaoh two times."] because the matter has been decreed [Heb "established."] by God, and God will make it happen soon.

Syndein/Thieme

{Joseph Analyzes the Dream from a Doctrinal Viewpoint}

"This . . . {is} the doctrine/word {dabar} which I have intensively communicated categorically {dabar} to Pharaoh What 'elohiym/Godhead . . . {is} about to do/manufacture {'asah} He causes to be shown to Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt. And there shall arise after them seven years of famine. And all the plenty shall be forgotten in the land of Egypt. And the famine shall intensively consume the land. And the plenty shall keep on not being known in the land by reason of that famine following for it shall be extremely grievous. And for that the dream was doubled/repeated unto Pharaoh twice . . . it is because the doctrine/Word {dabar} . . . is established by 'Elohim/Godhead, and 'Elohiym/Godhead will shortly intensively 'bring it to pass'/manufacture {'asah}."

The Voice

**Joseph (to Pharaoh):** As I told Pharaoh, God is showing Pharaoh what He means to do *and what will come*. There will be seven years of great abundance throughout all the land of Egypt. But after that, there will be seven years of famine. Whatever abundance was once enjoyed will be totally forgotten, because the famine will consume the land. The famine will be so severe that no one will know what it is like to have enough of anything. The doubling of Pharaoh's dream means this future is fixed by God, and He will make it happen very soon.

### Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.

...he is the word which I spoke to Paroh <sup>[Great house]</sup> which the Elohiym <sup>[Powers]</sup> is doing he made Paroh <sup>[Great house]</sup> see, look, seven years are coming of magnificent plenty in all the land of Mitsrayim <sup>[Troubles]</sup>, and seven years of hunger will rise after them and all the plenty in the land of Mitsrayim <sup>[Troubles]</sup> will be forgotten and the hunger will finish the land, and the plenty in the land will not be known from the face of that hunger afterward because he was great, and because the dream repeated to Paroh <sup>[Great house]</sup> a second time given that the word from the Elohiym <sup>[Powers]</sup> was fixed and the Elohiym <sup>[Powers]</sup> is hurrying to do him,...

Concordant Literal Version

It is the word which I speak to Pharaoh: What the Elohim will do He shows to Pharaoh. Behold! Seven years are coming of great satisfaction in all the land of Egypt. Yet rise will seven years of famine after them. And forgotten will be all the satisfaction in all the land of Egypt, and finish will the famine the land. And not known shall be the satisfaction in the land, in view of the famine that is afterward,

for heavy will it be exceedingly. And on account of the repetition of the dream to Pharaoh twice, it is that the matter is established with the Elohim. And the Elohim will hasten His doing of it.

A Conservative Version  
Context Group Version

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That is the thing which I spoke to Pharaoh: what God is about to do he has shown to Pharaoh. Look, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land {or earth}; and the plenty shall not be known in the land {or earth} by reason of that famine which follows; for it shall be very grievous. And the reason the dream was doubled to Pharaoh is because the thing is established by God, and God will shortly bring it to pass.

Darby Translation

This is the word which I have spoken to Pharaoh: what God is about to do he has let Pharaoh see. Behold, there come seven years of great plenty throughout the land of Egypt. And there will arise after them seven years of famine; and all the plenty will be forgotten in the land of Egypt, and the famine will waste away the land. And the plenty will not be known afterwards in the land by reason of that famine; for it will be very grievous. And as regards the double repetition of the dream to Pharaoh, it is that the thing is established by God, and God will hasten to do it.

*Emphasized Bible*

The very word that I spake unto Pharaoh, what, God, is about to do, hath he showed unto Pharaoh. Lo! seven years, coming in,—of great plenty, in all the land of Egypt. Then shall arise seven years of famine, after them, so shall be forgotten all the plenty in the land of Egypt,—and the famine shall consume the land; neither shall the plenty in the land be discernible, because of that famine coming after,—for it shall be livery severe. And for that there was a repeating of the dream unto Pharaoh, twice, it is because the thing, is established, from God, and God is hastening to do it.

English Standard Version  
English Standard V. – UK  
Evidence Bible  
Green's Literal Translation  
King James 2000 Version  
21<sup>st</sup> Century KJV  
Modern English Version

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"It is as I have spoken to Pharaoh. God has shown Pharaoh what He is about to do. Seven years of great abundance will come throughout all the land of Egypt. However, there will arise after them seven years of famine. All the abundance will be forgotten in the land of Egypt, and the famine will consume the land. The abundance will be unknown in the land because of the famine following, for it will be very severe. The reason the dream was repeated to Pharaoh twice is because the matter is established by God, and God will soon bring it to pass.

Modern KJV  
NASB

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It is as I have spoken to Pharaoh: God has shown to Pharaoh what He is about to do. Behold, seven years of great abundance are coming in all the land of Egypt; 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. So the abundance will be unknown in the land because of that subsequent famine; for it will be very severe. 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.

New European Version  
New King James Version

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This *is* the thing which I have spoken to Pharaoh. God has shown Pharaoh what He is about to do. Indeed seven years of great plenty will come throughout all the land of Egypt; but after them seven years of famine will arise, and all the plenty will be forgotten in the land of Egypt; and the famine will deplete the land. So the plenty will not be known in the land because of the famine following, for it *will be* very severe.

And the dream was repeated to Pharaoh twice because the thing is established by God, and God will shortly bring it to pass.

- Owen's Translation .
- Stuart Wolf .
- Third Millennium Bible .
- Updated Bible Version 2.11 .
- A Voice in the Wilderness .
- Webster's Bible Translation .
- World English Bible .
- Young's Literal Translation .
- Young's Updated LT .

This is the thing which I have spoken unto Pharaoh: That which God is doing, he has shown Pharaoh. Lo, seven years are coming of great abundance in all the land of Egypt, and seven years of famine have arisen after them, and all the plenty is forgotten in the land of Egypt, and the famine has finished the land, and the plenty is not known in the land because of that famine afterwards, for it is very grievous. And because of the repeating of the dream unto Pharaoh twice, surely the thing is established by God, and God is hastening to do it.

**The gist of this passage:** Joseph goes into more detail about this prophecy, covering the destruction of the famine on the land.

So far, Joseph has just given a brief overview of Pharaoh's dreams. Seven good years followed by seven bad years. Pharaoh hears this and is interested. He thinks, "Okay, I get that; that makes sense."<sup>17</sup> Joseph has told him enough to make him intrigued.

<b>Genesis 41:28</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hûw' (אוה) [pronounced <i>hoo</i> ]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
dâbâr (דָּבָר) [pronounced <i>daw<sup>b</sup>-VAWR</i> ]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun	Strong's #1697 BDB #182
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

<sup>17</sup> Obviously, I don't know what he is thinking, but given the reaction of Pharaoh, this does make perfect sense.

## Genesis 41:28

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	1 <sup>st</sup> person singular, Piel perfect	Strong's #1696 BDB #180
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
par <sup>o</sup> ôh (פַּרְעֹה) [pronounced pah <sup>r</sup> -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>doing, making, manufacturing, constructing, fashioning, forming, preparing; producing</i>	Qal active participle	Strong's #6213 BDB #793
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #5046 BDB #616
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
par <sup>o</sup> ôh (פַּרְעֹה) [pronounced pah <sup>r</sup> -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

**Translation:** This [lit., he] [is] the thing which I have explained to Pharaoh, [regarding] what Elohim [will be] doing. [This] He has revealed to Pharaoh.

By these dreams God has revealed to Pharaoh what is in his future. Specifically, this reveals to Pharaoh what is in his future over the coming 14 years.

Joseph has been speaking to Pharaoh for perhaps five minutes and he has mentioned God and God's actions in the life of Pharaoh three times. The interpretation belongs to God. God has revealed to Pharaoh what God

is about to do. Joseph centered in on Jesus Christ, the God of the universe. Nowhere does he exalt himself. Joseph has become occupied with Jesus Christ. It took his being incarcerated for several years and there are times when we must be under pressure in order to become occupied with Jesus Christ. From this point on in Joseph's life, he can just about do no wrong; and his place in Jewish and Egyptian history is central, so he cannot afford mistakes.

With this, Joseph now goes into much greater detail. Based upon his life, I am guessing that Joseph can read people, and he can tell that he has the attention and interest of Pharaoh.

**Genesis 41:28** This is the thing which God has spoken to Pharaoh; what God is about to do, He shows to Pharaoh.

These dreams tell the future of Egypt. When a person is actually open to the truth, they recognize the truth. So Pharaoh is transfixed; he understands and he believes the words of Joseph.

God reveals this to Pharaoh through Joseph because God has a great plans for nation Egypt and for the family of Joseph, which plans will intersect in the very near future. God will see to it that Egypt is blessed and preserved, and the wise of Egypt will perceive that this is because of Joseph. Joseph is God's man; Joseph is in the midst of Egypt; and therefore, all of Egypt will be blessed and preserved.

This could not have happened at any point in history. Egypt required a Pharaoh who believed in the Revealed God and trusted the Revealed God. In Genesis 41:16, Joseph tells Pharaoh that it is God who reveals the meaning of these dreams. Joseph tells Pharaoh that the dreams are a revelation of the Revealed God to Pharaoh in Genesis 41:25. In v. 28, Joseph says that these dreams are God telling Pharaoh what will happen in the future. By what Pharaoh says in this section of Genesis 41, it will be clear that he believes Joseph, he believes the interpretation of the dreams, and therefore, he believes the Revealed God. We do not know whether Pharaoh believed in the Revealed God prior to this time, but Joseph clearly revealed to Pharaoh God's reality and interaction with mankind, and Pharaoh clearly believes that. So, if Pharaoh was not saved before, he is saved now. He listens to Joseph, understands, and believes.

Genesis 41:29			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]; he saw; suddenly, unexpectedly, dramatically</i> . This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.			
sheba' (עֶבֶט) [pronounced <i>she<sup>b</sup>-VAHG</i> ]	<i>seven</i>	numeral masculine noun	Strong's #7651 BDB #987
shânîym (שָׁנִים) [pronounced <i>shaw-NEEM</i> ]	<i>years</i>	feminine plural noun	Strong's #8141 BDB #1040

## Genesis 41:29

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bōw' (אוֹב) [pronounced boh]	<i>ones entering [coming, going, advancing] [in]; those entering [going, coming (in)]</i>	feminine plural, Qal active participle	Strong's #935 BDB #97
sâbâ' (שָׂבָא) [pronounced aw-BAWG]	<i>plenty, abundance [of food]; satiety; prosperity</i>	masculine singular noun	Strong's #7647 BDB #960
gâdôwl (גֹּדֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595

**Translation:** Listen, [there] are seven years coming of great prosperity in all the land of Egypt.

Joseph explains to the Pharaoh just exactly what to expect. There will be great prosperity throughout all the land of Egypt.

At the very beginning, there will be 7 years of prosperity or abundance, in the land of Egypt and in the surrounding areas. Given that this is primarily an agrarian and ranching society, water is usually what benefits them. So, for 7 years, they will get a steady and predictable rain. This allows their crops to grow.

In many of our farms, there is access to water, so that land can be watered even when there is no rain. But that was not the case during this time. They had to have rain in order to have crops. They had to have crops in order to feed themselves and their livestock.

**Genesis 41:29** Behold, there are coming seven years of great plenty throughout all the land of Egypt.

There will be 7 years of plenty in Egypt. In the ancient world, years of plenty means, they will have the right amount of rain at the right time, and crops will grow abundantly. They will have more than enough food for those 7 years. They will feed themselves and their animals. The proper amount of rain will also invigorate their animals and they will grow in number as well.

Genesis 41:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and; even; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251
qûwm (קום) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #6965 BDB #877
The NET Bible: <i>The perfect with the vav consecutive continues the time frame of the preceding participle, which has an imminent future nuance here.</i> <sup>18</sup>			
sheba <sup>c</sup> (עֶבֶשׁ) [pronounced she <sup>b</sup> -VAHG]	seven	numeral masculine noun, construct form	Strong's #7651 BDB #987
shânîym (שָׁנַיִם) [pronounced shaw-NEEM]	years	feminine plural construct	Strong's #8141 BDB #1040
râ'âb (רָעָב) [pronounced raw-GAW <sup>BV</sup> ]	<i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i>	masculine singular noun	Strong's #7458 BDB #944
'achârêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 3 <sup>rd</sup> person feminine plural suffix	Strong's #310 BDB #29

**Translation:** But seven years of famine will arise after them...

However, seven years of famine will follow the seven years of prosperity.

Just as Pharaoh dreamt of the sickly-looking cows after the healthy cows, so 7 years of famine would follow the 7 good years.

<sup>18</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 16, 2016.

Genesis 41:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâkach (שָׁכַח) [pronounced <i>shaw-KAHKH</i> ]	<i>to be forgotten; to be forsaken or abandoned</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #7911 BDB #1013
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
sâbâ' (שַׂבָּא) [pronounced <i>aw-BAWḠ</i> ]	<i>plenty, abundance [of food]; satiety; prosperity</i>	masculine singular noun with the definite article	Strong's #7647 BDB #960
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595

**Translation:** ...and the prosperity will be forgotten in the land of Egypt.

Because of the seven years of famine, those seven previous years of prosperity will be forgotten altogether.

**Application:** After living for 65 years, I have seen how little history means to most people, and how little they learn from it. It is 2016 and this is the final year of one of the worst presidents in the history of our nation—and yet, no one holds him accountable, least of all, his supporters. Home ownership is way down, real unemployment is very high, the labor participation rate is quite low, we have records failures of small businesses—and yet, few people understand that the policies of this current president actually have caused this. They do not quite get that what a president does can affect millions of people in the nation over which he presides.

So, it is possible to have 7 great years of prosperity, but then follow them with 7 terrible years of poverty, to the point where, no one really remembers or appreciates the prosperity.

Genesis 41:30c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

## Genesis 41:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
There are times when it is not necessary to translate the wâw conjunction. In the English, if there is a long list of things, we usually use an <i>and</i> before the final item in the list. Also, sentences which are related may be strung together with wâw conjunctions instead of wâw consecutives. The latter often indicates successive action; the former a series of statements which are not listed in order of occurrence. In the English, it is not necessary to introduce each separate sentence with an <i>and</i> (in fact, it is improper to do so).			
kâlâh (הִלַּךְ) [pronounced kaw-LAWH]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #3615 BDB #477
The NET Bible: <i>The Hebrew verb הִלַּךְ (kalah) in the Piel stem means "to finish, to destroy, to bring an end to." The severity of the famine will ruin the land of Egypt.</i> <sup>19</sup>			
râ'âb (בָּעָר) [pronounced raw-GAW <sup>BV</sup> ]	<i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i>	masculine singular noun with the definite article	Strong's #7458 BDB #944
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

**Translation:** That [lit., *the*] famine will consume the land.

The famine will be so severe that it will consume all the land of Egypt; it will swallow up all the land. That is, farms and ranches will go bust; people will die of starvation.

We have an obvious metonymy here where the word *land* actually refers to the *inhabitants of the land*. A land cannot be destroyed or consumed by famine; however, the people are.

The seven emaciated cows eating up the seven healthy cows is just exactly what happens when a national depression comes over the land. We experienced the same thing in the United States at the end of the 20's and into the 30's. We have several years of tremendous prosperity and suddenly, the bottom fell out, and we fell into a depression such as we had never known before. Men who had great wealth and prosperity, whose every day in the 1920's brought them great deal wealth, committed suicide during the great depression. Their prosperity did not carry them even two or three years into the depression. No matter how great the prosperity, adversity wipes it out entirely.

**Genesis 41:30** And there will arise after them seven years of famine. And all the plenty will be forgotten in the land of Egypt, and the famine will consume the land.

The 7 years of plenty will be then followed by 7 years of famine. The famine will be so devastating as to overshadow the years of prosperity.

<sup>19</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 16, 2016.

If very little grain grows, then, not only can the people not make bread, but their animals have little or nothing to eat. Consequently, they cannot depend upon their animals during this time for food.

Think of the ancient world economy like this: the grain that they grow is like a person's paycheck. As long as you get a paycheck, you have adjusted your life in order to live on that paycheck. However, let's say, one day, those paychecks suddenly stop. Then you must depend upon your savings. What is the savings for people of the ancient world? Their animals. They are the savings accounts of all the people in an agrarian society. When we live off of savings, what do we want to be careful to do? We do not want to erode the principal; we want to live on the interest. In the ancient world, living on the interest means, you maintain the same number of animals in the same state of healthiness. Whatever number of animals you have when the paychecks stop coming in (grain stops growing), you want to maintain that number of animals for as long as you possibly can. Just as, if you run into a problem today, and your checks stop coming, then you want to reduce your savings as little as possible. You don't want your savings to simply get you through the first or second month.

### Genesis 41:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and; even; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251
I would suggest that <i>in fact</i> and <i>as well as</i> are reasonable translations for the wâw conjunction.			
lô' (אל or אול) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda' (עָדָי) [pronounced <i>yaw-DAHḠ</i> ]	<i>to be known, to become known; to be instructed, to be taught by experience, to be punished</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #3045 BDB #393
sâbâ' (עָבַשׁ) [pronounced <i>aw-BAWḠ</i> ]	<i>plenty, abundance [of food]; satiety; prosperity</i>	masculine singular noun with the definite article	Strong's #7647 BDB #960
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
'erets (אָרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

## Genesis 41:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, min pānîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> . Literally, this means <i>from faces of</i> .			
râ'âb (רָאָב) [pronounced raw-GAW <sup>BV</sup> ]	<i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i>	masculine singular noun with the definite article	Strong's #7458 BDB #944
hûw' (אוּהוּ) [pronounced hoo]	<i>that; this; same</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214
'achârêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

These two words together literally mean *after so*; however, they appear to mean *afterward, afterwards, after these things, after this, [and] after that*. See Genesis 15:14 23:19 25:26 Lev. 14:36 Deut. 21:13 1Samuel 10:5.

**Translation:** In fact, the prosperity in this land will not be known because of this famine afterwards,...

In fact, the famine which will follow the prosperity will be so great that it will be as if the prosperity never happened. No one will know about that prosperity, as the famine was so severe.

## Genesis 41:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
kâbêd (כָּבֵד) [pronounced kaw <sup>B</sup> -VAYD]	<i>heavy, overweight, abundant, numerous, dull; hard, difficult, burdensome, grievous; severe; very oppressive, numerous, rich</i>	masculine singular adjective	Strong's #3515 BDB #458
hûw' (אוּהוּ) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
m <sup>e</sup> ôd (מְאֹד) [pronounced m <sup>e</sup> -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

**Translation:** ...for it [will be] extremely severe.

The famine will be extremely severe. It will completely consume even the memory of those seven prosperous years.

We see in history how one set of events will wipe out the memory of other events; and, at times, this is how propaganda works, emphasizing one set of facts and ignoring another.

**Genesis 41:31** And the plenty will not be known in the land because of the famine following; for it will be very grievous.

The famine (aka, an economic depression) will be so severe that no one remembers the great prosperity. This, of course, will be the case if no one prepares for the famine.

Today, just like in ancient Egypt, there are economic cycles. The stock market goes up and the stock market goes down; gold prices go up and they go down; we enjoy full employment and we have periods of time where work is hard to find. There is no politician anywhere who will be able to, by tweaking this or that policy, end economic cycles.

We even elected a president who vowed that he would end these economic cycles, and, sadly enough, many people believed him. He also claimed that he would slow the rise of the oceans, and my guess is, some people believed him there as well. It is a mistake to place our trust in man. It is even worse to place our trust in a man who suffers delusions of grandeur.

Back to Pharaoh's dream:

Genesis 41:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5921 BDB #752
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>to be repeated, to be changed</i>	Niphal infinitive construct	Strong's #8138 BDB #1039 & #1040
chälôwm (חֶלֶם) [pronounced <i>khuh-LOHM</i> ]	<i>dream</i>	masculine singular noun with the definite article	Strong's #2472 BDB #321
'el (עַל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

## Genesis 41:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
par <sup>e</sup> ôh (הַעֲרֹף) [pronounced <i>pahr<sup>e</sup>-GOH</i> ]	<i>great house; possibly hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
pa'am (פַּעַם) [pronounced <i>PAH-gahm</i> ]	<i>two times, two beats, two feet, two occurrences, two steps; the connotation is the passage of time</i>	feminine dual noun	Strong's #6471 BDB #821

The NET Bible: *The Niphal infinitive here is the object of the preposition; it is followed by the subjective genitive "of the dream."*<sup>20</sup>

**Translation:** Regarding the repeating of the dream twice to Pharaoh,...

Joseph explains to Pharaoh why he had this dream twice.

Recall that by the mouth of two or three witnesses shall everything be confirmed; here we have two dreams, both saying the same thing, indicating that this is not a future option depending upon what Pharaoh or depending upon what Egypt does, but these things will come to pass. What is left open to Pharaoh is what will he do, seeing that this is all going to occur.

## Genesis 41:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
kûwn (כּוּן) [pronounced <i>koon</i> ]	<i>is firmly established, is being set up, being established, is being prepared, is being made ready; confirming, setting up, maintaining, founding [a city]</i>	Niphal participle	Strong's #3559 BDB #465
dâbâr (דָּבָר) [pronounced <i>daw<sup>b</sup>-VAWR</i> ]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun	Strong's #1697 BDB #182
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
'îm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5973 BDB #767

<sup>20</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 16, 2016.

## Genesis 41:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, these prepositions mean: <i>from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of.</i>			
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun with the definite article	Strong's #430 BDB #43

**Translation:** ...[this is to] established a thing from the power of Elohim,...

The first reason that Joseph gives for the dream being doubled is, this establishes that the dream came from God. This is not some food that Pharaoh ate this did not sit well with him. He had two very coherent dreams; and Pharaoh himself obviously recognizes that this dream is from God—this is why he is so concerned with an accurate interpretation of the dream.

## Genesis 41:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâhar (מָהֵר) [pronounced <i>maw-HAHR</i> ]	<i>hastening, hurrying, hustling, making haste; its transitive use is: preparing quickly, bringing quickly, doing quickly</i>	Piel participle	Strong's #4116 BDB #554
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun with the definite article	Strong's #430 BDB #43
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6213 BDB #793

The NET Bible: *The clause combines a participle and an infinitive construct: God "is hurrying...to do it," meaning he is going to do it soon.*<sup>21</sup>

**Translation:** ...and [that] Elohim will do this [lit., *it*] quickly.

The doubling of this dream also indicates that God will begin to fulfill the dream soon. Pharaoh does not have a few months to think about this; it is going to happen, and soon.

<sup>21</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 16, 2016.

Because of the small amount of rain which Egypt receives, droughts, which lead to agrarian depressions, are well-attested to. Only the very edge of the northern coast receives over ten inches of rain a year and most of Egypt receives between 2-4 inches of rain per year. This means that a very small change in the weather can reek havoc on the economy of Egypt, particularly ancient Egypt where agriculture was essential to their well-being. Early in the third millennium B.C. (could this be a mistake in Keller's book? Shouldn't this be the beginning of the third century B.C.? This was found in a rock inscription of the Ptolemies, who are of the latter era), there was a seven-year famine where we have preserved a message from King Zoser to a governor at Elaphantine: "I am very concerned about the people in the palace. My heart is heavy over the calamitous failure of the Nile floods for the past seven years. There is little fruit; vegetables are in short supply; there is a shortage of food generally. Everybody robs his neighbour...Children weep, young folk slouch around. The aged are depressed, they have no power in their legs, they sit on the ground. The court is at its wits' end. The storehouses have been opened but everything that was in them has been consumed."<sup>22</sup>

**Genesis 41:32** And since the dream was repeated to Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass.

The repetition of the dream indicates that this is a certain revelation of what is to come. Pharaoh is not going to be able to change his behavior; the people of Egypt cannot simply supplicate God, and expect anything to happen as a result. They will have 7 boom years and 7 bust years. There is nothing that they can do to change that future.

Now, Joseph makes a recommendation to Pharaoh of what he should do. Pharaoh did not ask for that, but Joseph offers it nonetheless. Many people can recognize the problems around them; but few have any idea how to solve them. We recently had a president who recognized that the United States was in a recession and that many jobs were lost; but his solution, for the federal government to spend gobs of borrowed money—that simply was not the solution.

Take a thousand people from the streets of American, and surely ten of them have some idea as to the kind of national precipice that we are on at this time. Whether one man out of that ten understands what ought to be done—well, that is highly unlikely. In Egypt, there was one man who recognized where Egypt was at this time; and there was one man who knew what to do about the future. That is Joseph. Even Pharaoh, his staff and the wise men and magicians of that day—they did not know. Pharaoh, to his credit, understood and believed Joseph.

Genesis 41:28–32 This [lit., *he*] [is] the thing which I have explained to Pharaoh, [regarding] what Elohim [will be] doing. [This] He has revealed to Pharaoh. Listen, [there] are seven years coming of great prosperity in all the land of Egypt. But seven years of famine will arise after them and the prosperity will be forgotten in the land of Egypt. That [lit., *the*] famine will consume the land. In fact, the prosperity in this land will not be known because of this famine afterwards, for it [will be] extremely severe. Regarding the repeating of the dream twice to Pharaoh, [this is to] established a thing from the power of Elohim, and [that] Elohim will do this [lit., *it*] quickly. (Kukis mostly literal translation)

Genesis 41:28–32 God, by your dream, is telling you what He plans to do. Listen, there are seven years of great prosperity to come to all the land of Egypt. However, after those years, there will be seven years of famine, so great that the prosperity of the land will be forgotten. That famine will absolutely consume the land. In fact, the famine which will follow will be so grievous that the prosperity will be completely forgotten. You were given two dreams in order to establish this certainty from God; and to indicate that God would do this thing soon. (Kukis paraphrase)

<sup>22</sup> Werner Keller's *The Bible as History* p. 102

## Joseph Tells Pharaoh How to Prepare for a Famine Seven Year's Hence

And now let see Pharaoh a man prudent and intelligent and he will place him over a land of Egypt. Let accomplish Pharaoh and let him appoint overseers over the land. And he will take a fifth part of a land of Egypt in seven of years of the prosperity. And they will gather all food of the years the good the ones coming those and they will lay up under a hand of Pharaoh food in the cities and they will keep [it]. And has been the food for a reserve for the land for seven of years of the famine which will be in a land of Egypt. And will not perish the land in the famine.

Genesis  
41:33–36

Therefore, let Pharaoh select [lit., see, *consider, distinguish*] a prudent and intelligent man and place him over the land of Egypt. Pharaoh will do [this] and appoint overseers over the land. Then he will take a fifth part [as a levy or tax] from [the produce] of the land of Egypt during the seven years of prosperity. They will gather all [this] food during the good years, those [which are] coming and they will lay up this food in the cities under the hand of Pharaoh; and they will keep [and guard] [it]. [This] will be food for a reserve for the land for the seven years of famine which will be in the land of Egypt. Consequently, the land will not perish during the famine.

Therefore, let the Pharaoh select a prudent and skilled man and place him over the land of Egypt. The Pharaoh will do this and also appoint overseers over the land. Then he will impose a 20% levy on the produce of the land of Egypt during these seven years of prosperity. They will gather up this food during the good years which are coming and the food will be stored in the cities under the authority of Pharaoh. They will keep and guard this reserve, so that there will be food put aside for the land during the seven years of famine which are also coming to the land of Egypt. As a result, the land will not perish during the famine.

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)

And now let see Pharaoh a man prudent and intelligent and he will place him over a land of Egypt. Let accomplish Pharaoh and let him appoint overseers over the land. And he will take a fifth part of a land of Egypt in seven of years of the prosperity. And they will gather all food of the years the good the ones coming those and they will lay up under a hand of Pharaoh food in the cities and they will keep [it]. And has been the food for a reserve for the land for seven of years of the famine which will be in a land of Egypt. And will not perish the land in the famine.

Dead Sea Scrolls  
Targum of Onkelos

And now let Pharaoh look out a prudent and wise man, and appoint him over the land of Mizraim. Let Pharaoh do this, and appoint officers (lit., faithful men) over the land, and let them sow the land of Mizraim in the seven years of plenty, and collect all the produce of those good years that come, and lay up provision under the hand of Pharaoh's officers, and preserve it in the cities: and it will be provision for the people of the land in the seven years of famine that are coming in the land of Mizraim, that the people of the land may not be consumed by the famine.

Targum (Pseudo-Jonathan)

But now let Pharaoh look out a man prudent and wise, and appoint him over the land of Mizraim. Let Pharaoh make superintendents over the land, and let them take out one part in five of all the produce of the land of Mizraim in the seven years of plenty. [JERUSALEM. Let Pharaoh make and appoint him a superintendent over the land; and let him set apart one in five throughout the land of Mizraim in the seven years of plenty.] And let them collect all the produce of those good years that are coming, and gather together the produce under the hand of Pharaoh's superintendents, and set the produce in the cities to be kept; and there will be provision laid up (as) in a

Revised Douay-Rheims  
 Jerusalem targum  
 Targum (trans. By Cook)  
 Revised Douay-Rheims

cavern in the earth, that therefrom they may take in the years of famine which come upon the land of Mizraim, that the people of the land perish not through the famine.

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 .  
 .  
 Now therefore let the king provide a wise and industrious man, and make him ruler over the land of Egypt: That he may appoint overseers over all the countries: and gather into barns the fifth part of the fruits, during the seven fruitful years, That shall now presently ensue: and let all the corn be laid up under Pharaoh's hands and be reserved in the cities. And let it be in readiness, against the famine of seven years to come, which shall oppress Egypt, and the land shall not be consumed with scarcity.

Latin Vulgate  
 Aramaic ESV of Peshitta

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 "Now therefore let Pharaoh look for a discreet and wise man, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt's produce in the seven plentiful years. Let them gather all the food of these good years that come, and lay up grain under the hand of Pharaoh for food in the cities, and let them keep it. The food will be for a store to the land against the seven years of famine, which will be in the land of Egypt; that the land not perish through the famine." Now therefore let Pharaoh find a discreet and wise man, and appoint him an overseer over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land of Egypt to take the fifth part of the produce of the land of Egypt during the seven plentiful years. And let them gather all the wheat of these good years that are coming, and store up the grain under the authority of Pharaoh, and let them keep the grain in the towns. And let the grain be kept for the land against the seven years of famine which shall come in the land of Egypt; so that the land may not perish through the famine.

Septuagint (Greek)

Now then, look out a wise and prudent man, and set him over the land of Egypt. And let Pharaoh make and appoint local governors over the land; and let them take up a fifth part of all the produce of the land of Egypt for the seven years of the plenty. And let them gather all the food of these seven good years that are coming, and let the corn be gathered under the hand of Pharaoh; let food be kept in the cities. And the stored food shall be for the land against the seven years of famine, which shall be in the land of Egypt; and the land shall not be utterly destroyed by the famine.

NETS (Greek)  
 Brenton's Septuagint

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Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

And now let Pharaoh make search for a man of wisdom and good sense, and put him in authority over the land of Egypt. Let Pharaoh do this, and let him put overseers over the land of Egypt to put in store a fifth part of the produce of the land in the good years. And let them get together all the food in those good years and make a store of grain under Pharaoh's control for the use of the towns, and let them keep it. And let that food be kept in store for the land till the seven bad years which are to come in Egypt; so that the land may not come to destruction through need of food.

Easy English

Now therefore, let \*Pharaoh choose a man that is wise and careful. Let \*Pharaoh appoint that man over this country, Egypt. Let \*Pharaoh appoint \*overseers over the country. Let him take a fifth of the harvest in this country, Egypt. Let him take it during the 7 years when there is plenty. Let people save food during the good years that are coming. And let the \*overseers gather all the food that the people

save at that time. Let the \*overseers collect corn for food in the cities. And let them store it. Let \*Pharaoh make sure that people do all this. There will be 7 years when there will be \*famine in Egypt. People will store the food and they will keep it until the \*famine. Then they can use it. So the people in Egypt will not die in the \*famine.'

Easy-to-Read Version–2002 .

Easy-to-Read Version–2006

“So, Pharaoh needs to look for a wise and experienced man and put him in charge of the country. Then Pharaoh needs to appoint managers throughout the country of Egypt to organize it during the years of plenty. Their job will be to collect all the food produced in the good years ahead and stockpile the grain under Pharaoh’s authority, storing it in the towns for food. This grain will be held back to be used later during the seven years of famine that are coming on Egypt. This way the country won’t be devastated by the famine.”

God’s Word™

### Joseph Advises Pharaoh

“Pharaoh should look for a wise and intelligent man and put him in charge of Egypt. Make arrangements to appoint supervisors over the land to take a fifth of Egypt’s harvest during the seven good years. Have them collect all the food during these good years and store up grain under Pharaoh’s control, to be kept for food in the cities. This food will be a reserve supply for our country during the seven years of famine that will happen in Egypt. Then the land will not be ruined by the famine.”

Good News Bible (TEV)

“Now you should choose some man with wisdom and insight and put him in charge of the country. You must also appoint other officials and take a fifth of the crops during the seven years of plenty. Order them to collect all the food during the good years that are coming, and give them authority to store up grain in the cities and guard it. The food will be a reserve supply for the country during the seven years of famine which are going to come on Egypt. In this way the people will not starve.”

International Children’s B.

*The Message*

Names of God Bible

NIRV

“So Pharaoh should look for a wise and understanding man. He should put him in charge of the land of Egypt. Pharaoh should appoint officials to be in charge of the land. They should take a fifth of the harvest in Egypt during the seven years when there’s plenty of food. They should collect all the extra food of the good years that are coming. Pharaoh should give them authority to store up the grain. They should keep it in the cities for food. The grain should be stored up for the country to use later. It will be needed during the seven years when there isn’t enough food in Egypt. Then the country won’t be destroyed just because it doesn’t have enough food.”

New Simplified Bible

»Pharaoh should look for a wise and intelligent man and put him in charge of Egypt.  
»Make arrangements to appoint supervisors over the land. Take a fifth of Egypt’s harvest during the seven good years.

»Have them collect all the food during these good years. Store up grain under Pharaoh’s control, to be kept for food in the cities.

»This food will be a reserve supply for our country during the seven years of famine that will happen in Egypt. Then the land will not be ruined by the famine.«

### Thought-for-thought translations; paraphrases:

Common English Bible

### Joseph’s rise to power

“Now Pharaoh should find an intelligent, wise man and give him authority over the land of Egypt. Then Pharaoh should appoint administrators over the land and take one-fifth of all the produce of the land of Egypt during the seven years of abundance. During the good years that are coming, they should collect all such food and store the grain under Pharaoh’s control, protecting the food in the cities. This

Contemporary English V.	<p>food will be reserved for the seven years of famine to follow in the land of Egypt so that the land won't be ravaged by the famine."</p> <p>Your Majesty, you should find someone who is wise and will know what to do, so that you can put him in charge of all Egypt. Then appoint some other officials to collect one-fifth of every crop harvested in Egypt during the seven years when there is plenty. Give them the power to collect the grain during those good years and to store it in your cities. It can be stored until it is needed during the seven years when there won't be enough grain in Egypt. This will keep the country from being destroyed because of the lack of food.</p>
The Living Bible	<p>My suggestion is that you find the wisest man in Egypt and put him in charge of administering a nationwide farm program. Let Pharaoh divide Egypt into five administrative districts, and let the officials of these districts gather into the royal storehouses all the excess crops of the next seven years, so that there will be enough to eat when the seven years of famine come. Otherwise, disaster will surely strike."</p>
New Berkeley Version New Century Version New Life Version	<p>.</p> <p>.</p> <p>"So now let Pharaoh look for a man who is understanding and wise. Let the land of Egypt be put into his care. Let Pharaoh take action to choose men to watch over the land. And let him take a fifth part of the food of the land of Egypt during the seven years of much food. Let them gather all the food of these good years that are coming. Have them store the grain under the power of Pharaoh, to be used as food in the cities. And let them keep it safe. This food will be kept for the people to eat during the seven years of no food that will come upon the land of Egypt. This way the land will not be destroyed during the time without food."</p>
New Living Translation	<p>"Therefore, Pharaoh should find an intelligent and wise man and put him in charge of the entire land of Egypt. Then Pharaoh should appoint supervisors over the land and let them collect one-fifth of all the crops during the seven good years. Have them gather all the food produced in the good years that are just ahead and bring it to Pharaoh's storehouses. Store it away, and guard it so there will be food in the cities. That way there will be enough to eat when the seven years of famine come to the land of Egypt. Otherwise this famine will destroy the land."</p>

### Partially literal and partially paraphrased translations:

American English Bible	<p>'Therefore, search for a wise and discerning man, and put him in charge over the land of Egypt. Also, Pharaoh should appoint local governors over the land who must collect a fifth of all the produce in the land of Egypt during the seven abundant years. They must gather all the food that will come in during the seven good years, and have all the grain gathered into the hands of Pharaoh... and you must store the food in each city. This stored food will then [protect] the land during the seven years of famine that are coming upon Egypt, so [the country] won't be totally destroyed by the famine.'</p>
Beck's American Translation International Standard V	<p>.</p> <p>Therefore let Pharaoh select a wise, discerning person to place in charge over the land of Egypt. Also, let Pharaoh immediately proceed to appoint supervisors over the land of Egypt, who will collect one fifth of its agricultural production [Lit. <i>of the land</i>] during the coming seven years of abundance. Let them collect all the food during the coming fruitful years, store up the grain in cities governed by Pharaoh's authority [Lit. <i>cities in Pharaoh's hand</i>], and place it under guard. Let the food be kept in reserve to feed [Lit. <i>reserve for</i>] the land for the seven years of famine that will occur throughout Egypt, so the people don't [Lit. <i>land doesn't</i>] die during the famine."</p>

Revised Knox Bible	It is for you, my lord king, to find some man that has the wisdom and the skill for it, and put the whole of Egypt under his charge. He must appoint a commissioner for each region, to collect a fifth of the harvest during the seven years of plenty which are now upon us, and store it up in barns. All this reserve of corn must be held at the royal disposition, and kept in the various cities, to make provision for the seven years famine by which Egypt will be overtaken; if not, the whole land will perish for want of it.
Today's NIV Translation for Translators	. Now I suggest that you should choose a man who is wise and can make good decisions. I suggest that you appoint him to direct the affairs of the whole country. You should also appoint supervisors over the country, in order that they can arrange to collect one-fifth of all the grain that is harvested during the seven years when food is plentiful. They should collect this amount of grain during those seven years that are coming, when there will be plenty of food. You should supervise them as they store it in the cities. This grain should be kept so that it can be eaten during the seven years when there will be a famine here in Egypt, so that the people in this country will not die from hunger."

**Mostly literal renderings (with some occasional paraphrasing):**

Awful Scroll Bible	Pharaoh was to look for a man, being of understanding and prudent, and was to set him over the solid grounds of the Egypt. Pharaoh was to effect this, and was to commission, a commissioner over the solid grounds, and is to have taken a fifth, of that of the solid grounds of the Egypt, in the seven plenteous years. He was to gather the food of the prosperous years coming, and was to heap up the grain under the hand of Pharaoh, even is to have kept the food in the cities. The food stored for these solid grounds, against the seven years of famine of the solid grounds of the Egypt - were these solid grounds to be cut off by the famine?
Conservapedia	Now Pharaoh must seek out a man of understanding and wisdom, and set him in command of the land of Egypt. Pharaoh must do this, and this commander must delegate authority to supervisors over the land, and take up one-fifth of the produce of the land of Egypt during the seven years of satisfaction. They must gather all the food of those coming good years, and store up cereal grains under the hand of Pharaoh, and keep food in the cities. This food will be under supervision in the land for the seven years of famine, that will come upon the land of Egypt, so that the land will not be destroyed by means of the famine." The literal Hebrew phrase is "cut off," an idiom that always means to destroy, to devastate, to execute, etc., depending on the context.
Ferrar-Fenton Bible	Therefore let Pharaoh seek out a man, firm and skilful, and set him over the Mitzerites, and let Pharaoh act, and appoint officers over the land, and take a fifth part produced by the land of the Mitzerites in the first seven years of the sevens, and store up all that food in the seven good years that are coming, and store up corn under the hand of Pharaoh for food in cities and fortresses, so that there may be food to support the land in the seven years of famine which will be in the land of the Mitzerites, so that the country may not be cut off by the famine."
God's Truth (Tyndale)	.
God's Truth (Tyndale)	.
HCSB	"So now, let Pharaoh look for a discerning and wise man and set him over the land of Egypt. Let Pharaoh do this: Let him appoint overseers over the land and take a fifth of the harvest of the land of Egypt during the seven years of abundance. Let them gather all the excess food during these good years that are coming. Under Pharaoh's authority, store the grain in the cities, so they may preserve it as food. The food will be a reserve for the land during the seven years of famine that will

Jubilee Bible 2000	<p>take place in the land of Egypt. Then the country will not be wiped out by the famine.”</p> <p>Now therefore let Pharaoh find a discreet and wise man and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come and lay up wheat under the hand of Pharaoh to feed the cities, and let them store it up. And let that food be stored for the land against the seven years of famine, which shall be in the land of Egypt; and the land shall not perish through the famine.</p>
H. C. Leupold	<p>And now let Pharaoh pick a man who is shrewd and wise and set him over the land of Egypt. Let Pharaoh act and appoint administrators over the land and let him take a fifth part of the produce of the land of Egypt during the seven years of plenty. And let them gather all the food of these seven good years that are about to come, and let them heap up the grain under Pharaoh’s hand for food in the cities and let them guard it there. And this food shall be for a deposit for the land during the seven years of famine which shall be in the land of Egypt. Then the land will not be ruined by the famine.</p>
Lexham English Bible	<p>Now then, let Pharaoh select a man [who is] discerning and wise, and let him set him over the land of Egypt. Let Pharaoh do [this], and let him appoint supervisors over the land, and let him take one-fifth from the land of Egypt in the seven years of abundance. Then let them gather all the food of these coming good years and let them pile up grain under the hand of Pharaoh [for] food in the cities, and let them keep [it]. Then the food shall be as a deposit for the land for the seven years of the famine that will be in the land of Egypt, that the land will not perish on account of the famine.”</p>
NIV, ©2011	<p>“And now let Pharaoh look for a discerning and wise man and put him in charge of the land of Egypt. Let Pharaoh appoint commissioners over the land to take a fifth of the harvest of Egypt during the seven years of abundance. They should collect all the food of these good years that are coming and store up the grain under the authority of Pharaoh, to be kept in the cities for food. This food should be held in reserve for the country, to be used during the seven years of famine that will come upon Egypt, so that the country may not be ruined by the famine.”</p>
Tree of Life Version	<p>So now, let Pharaoh select a man discerning and wise and set him in authority over the land of Egypt. Let Pharaoh act by appointing administrators over the land and take a fifth portion from the land of Egypt during the seven years of abundance. Then let them gather all the food from these good years that are coming, and let them store up grain under Pharaoh’s hand as food for the cities, so they may preserve it. Let the food be held in reserve for the land for the seven years of famine that is coming upon the land of Egypt. Then the land will not be annihilated by the famine.”</p>

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	<p>Now it is for Pharaoh to choose an intelligent and wise man and set him over the land of Egypt. Pharaoh could have supervisors in the land and could levy a tax of one fifth of the produce of the land during the seven years of plenty. They must gather all the food of these productive years that are coming and, by the authority of Pharaoh, store grain for food in the towns and keep it. This food will be a reserve for the seven years of famine coming to the land of Egypt so that the people will not die of hunger.”</p>
The Heritage Bible	<p>And at this time, let Pharaoh see an understanding and wise man, and place him over the land of Egypt. Let Pharaoh do this, and let him visit visitors [<i>paqad paqiyd</i>. It is the verb and noun form of the same word, to visit visitors over the land, as the general visits the troops, or as an official visits his constituency, or as God visits His</p>

children or the unbelievers to fulfill His Word.] over the land, and take in tax a fifth of the land of Egypt in the seven years of plenty. And let them gather all the food of those coming good years, and heap up grain under the hand of Pharaoh, and let them hedge about food in the cities. And let that food be for a deposit for the land for the seven years of famine, which shall be in the land of Egypt, and not let the land be cut off by the famine.

- New American Bible (2002) "Therefore, let Pharaoh seek out a wise and discerning man and put him in charge of the land of Egypt. Pharaoh should also take action to appoint overseers, so as to regiment the land during the seven years of abundance. They should husband all the food of the coming good years, collecting the grain under Pharaoh's authority, to be stored in the towns for food. This food will serve as a reserve for the country against the seven years of famine that are to follow in the land of Egypt, so that the land may not perish in the famine."
- New American Bible (2011) "Therefore, let Pharaoh seek out a discerning and wise man and put him in charge of the land of Egypt. Let Pharaoh act and appoint overseers for the land to organize it during the seven years of abundance. They should collect all the food of these coming good years, gathering the grain under Pharaoh's authority, for food in the cities, and they should guard it. This food will serve as a reserve for the country against the seven years of famine that will occur in the land of Egypt, so that the land may not perish in the famine."
- New Jerusalem Bible 'Pharaoh should now find someone intelligent and wise to govern Egypt. Pharaoh should take action and appoint supervisors for the country, and impose a tax of one-fifth on Egypt during the seven years of plenty. They will collect all the food produced during these good years that are coming, and store the grain under Pharaoh's authority, putting it in the towns and keeping it. This food will form a reserve for the country against the seven years of famine which are coming on Egypt, so that the country will not be destroyed by the famine.'
- New RSV Now therefore let Pharaoh select a man who is discerning and wise, and set him over the land of Egypt. Let Pharaoh proceed to appoint overseers over the land, and take one-fifth of the produce of the land of Egypt during the seven plenteous years. Let them gather all the food of these good years that are coming, and lay up grain under the authority of Pharaoh for food in the cities, and let them keep it. That food shall be a reserve for the land against the seven years of famine that are to befall the land of Egypt, so that the land may not perish through the famine.'
- Revised English Bible "Let Pharaoh now look for a man of vision and wisdom and put him in charge of the country. Pharaoh should take steps to appoint commissioners over the land to take one fifth of the produce of Egypt during the seven years of plenty. They should collect all food produced in the good years that are coming and put the grain under Pharaoh's control as a store of food to be kept in the towns. This food will be a reserve for the country against the seven years of famine which will come on Egypt, and so the country will not be devastated by the famine."

### **Jewish/Hebrew Names Bibles:**

- Complete Jewish Bible "Therefore, Pharaoh should look for a man both discreet and wise to put in charge of the land of Egypt. Pharaoh should do this, and he should appoint supervisors over the land to receive a twenty percent tax on the produce of the land of Egypt during the seven years of abundance. They should gather all the food produced during these good years coming up and set aside grain under the supervision of Pharaoh to be used for food in the cities, and they should store it. This will be the land's food supply for the seven years of famine that will come over the land of Egypt, so that the land will not perish as a result of the famine."
- exeGesés companion Bible And now Paroh, seek a man discerning and wise and set him over the land of Misrayim.

Paroh, work this;  
 and muster overseers over the land  
 - over a fifth of the land of Misrayim  
 in the seven years of sufficiency:  
 and have them gather all the food  
 of those good years that come  
 and heap grain under the hand of Paroh  
 and have them guard food in the cities:  
 and that food is for overseeing to the land  
 for the seven years of famine in the land of Misrayim  
 - that the land not be cut through the famine.

Hebrew Names Version  
 JPS (Tanakh—1985)

“Accordingly, let Pharaoh find a man of discernment and wisdom, and set him over the land of Egypt. And let Pharaoh take steps to appoint overseers over the land, and organize the land of Egypt in the seven years of plenty. Let all the food of these good years that are coming be gathered, and let the grain be collected under Pharaoh’s authority as food to be stored in the cities. Let that food be a reserve for the land for the seven years of famine which will come upon the land of Egypt, so that the land may not perish in the famine.”

Judaica Press Complete T.  
 Kaplan Translation

Now Pharaoh must seek out a man with insight and wisdom, and place him in charge of Egypt. Pharaoh must then take further action, and appoint officials over the land. A rationing system will have to be set up [(Saadia; cf. Josephus 2:5:7). Chimesh in Hebrew. Other have 'alert Egypt' (Rashi; cf. Exodus 13:18, Joshua 1:14, 4:12, Judges 7:11), or, 'collect a fifth of Egypt's produce' (Targum Yonathan; Rashbam; Ibn Ezra; Radak; see Genesis 47:24). Some say, 'Divide Egypt into five administrative districts' (cf. Isaiah 19:18).] over Egypt during the seven years of surplus. Let [the officials] collect all the food during these coming good years, and let them store the grain under Pharaoh's control. The food will be kept in the cities under guard. The food can then be held in reserve for the land when the seven famine years come to Egypt. The land will then not be depopulated by the famine.' Now therefore let Pharaoh select an ish navon and chochom (a man discerning and wise) and set him over Eretz Mitzrayim.

Orthodox Jewish Bible

Let Pharaoh do this, and let him appoint pekidim (officers, overseers, commissioners) over the land, and take up the fifth part [of the harvest] of Eretz Mitzrayim in the sheva shnei casava.  
 And let them gather kol ochel of those shanim hatovot that come, and store up grain under the yad Pharaoh, and let them be shomer over ochel in the cities.  
 And that ochel shall be for reserves for the land against the sheva shnei hara'av, which shall be in Eretz Mitzrayim; that the land perish not through the ra'av.

*The Scriptures* 1998

### Expanded/Embellished Bibles:

*The Amplified Bible*

So now let Pharaoh [prepare ahead and] look for a man discerning and clear-headed and wise, and set him [in charge] over the land of Egypt [as governor under Pharaoh]. Let Pharaoh take action to appoint overseers and officials over the land, and set aside one-fifth [of the produce] of the [entire] land of Egypt in the seven years of abundance. Let them gather [as a tax] all [of the fifth of] the food of these good years that are coming, and store up grain under the direction and authority of Pharaoh, and let them guard the food [in fortified granaries] in the cities. That food shall be put [in storage] as a reserve for the land against the seven years of famine and hunger which will occur in the land of Egypt, so that the land (people) will not be ravaged during the famine.”

## The Expanded Bible

“So let the king [<sup>L</sup>Pharaoh] choose a man who is very wise and understanding [discerning] and set him over the land of Egypt. And let the king [<sup>L</sup>Pharaoh] also appoint officers [overseers] over the land, who should take one-fifth of all the food that is grown during the seven good years [years of plenty]. They should gather all the food that is produced during the good years that are coming, and under the king’s authority [control; <sup>L</sup>hand] they should store the grain in the cities and guard it. That food should be saved to use [shall serve as a reserve] during the seven years of hunger [famine] that will come on the land of Egypt. Then the people in Egypt will not die [<sup>L</sup>be cut off] during the seven years of hunger [famine].”

## The Geneva Bible

## Kretzmann’s Commentary

Now, therefore, let Pharaoh look out a man discreet and wise, and set him over the land of Egypt, one who has great wisdom and executive ability, combined with a good understanding of the situation and the necessary tact. Let Pharaoh do this, and let him appoint officers over the land, the chief overseer was to be given assistants, and take up the fifth part of the land of Egypt, of the yield of the land, in the seven plenteous years, in the years of great fertility. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. His advice is that royal store-houses, or granaries, be erected in all the chief cities, to be kept for provision against the lean years. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt, to tide the inhabitants over the critical period; that the land perish not through the famine. This counsel was not an act of presumption on the part of Joseph, but a bit of advice which the Lord gave to Pharaoh by his mouth. God blesses, protects, and keeps a whole country for the sake of the believers that may be living in it.

## NET Bible®

“So now Pharaoh should look [*Heb* “let Pharaoh look.” The jussive form expresses Joseph’s advice to Pharaoh.] for a wise and discerning man [*Heb* “a man discerning and wise.” The order of the terms is rearranged in the translation for stylistic reasons.] and give him authority [*Heb* “and let him set him.”] over all the land of Egypt. Pharaoh should do this – he should appoint [*Heb* “and let him appoint.” The jussive form expresses Joseph’s advice to Pharaoh.] officials [*Heb* “appointees.” The noun is a cognate accusative of the preceding verb. Since “appoint appointees” would be redundant in English, the term “officials” was used in the translation instead.] throughout the land to collect one-fifth of the produce of the land of Egypt [*Heb* “and he shall collect a fifth of the land of Egypt.” The language is figurative (metonymy); it means what the land produces, i.e., the harvest.] during the seven years of abundance. They should gather all the excess food [*Heb* “all the food.”] during these good years that are coming. By Pharaoh’s authority [*Heb* “under the hand of Pharaoh.”] they should store up grain so the cities will have food [*Heb* “[for] food in the cities.” The noun translated “food” is an adverbial accusative in the sentence.], and they should preserve it.<sup>67</sup> This food should be held in storage for the land in preparation for the seven years of famine that will occur throughout the land of Egypt. In this way the land will survive the famine [*Heb* “and the land will not be cut off in the famine.”].”

## Syndein/Thieme

{Advice from a Mature Believer Based on Doctrine In His Soul}

"Now therefore let Pharaoh keep on looking for a man discerning {biyn} and wise/learned {chakam}, and keep on appointing him over the land of Egypt. {Let} Pharaoh keep on manufacturing/doing {asah} {this}, and {let} him appoint officers/overseers over the land, and aggressively take up the fifth part of the land of Egypt in the seven plenteous years. And let them kept on gathering all the food of those good years that come, and lay up grain {bar} under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt that the land not perish {karath} through the famine."

{Note: Notice the change. This time Joseph gave the meaning of the dreams and offered up the 'application to experience' without asking one thing for himself - grace.}.

The Voice

**Joseph** (to Pharaoh): *My advice is that* Pharaoh should select someone who is wise and discerning and put him in charge of the land of Egypt *during this time*. Pharaoh should appoint officers over the land and direct them to take one-fifth of all that the land of Egypt produces during the seven abundant years, gather it together, store it up, and guard it under Pharaoh's authority. That way each city will have a supply of food. The food would then be held in reserve for the people during the seven years of famine that are sure to come to Egypt. In this way, the people of Egypt will not starve to death during the famine.

**Literal, almost word-for-word, renderings:**

Benner's Mechanical Trans. ...and now, Paroh <sup>[Greathouse]</sup> will see a man being understanding and wise and he will set him down upon the land of Mitsrayim <sup>[Troubles]</sup>, and Paroh <sup>[Greathouse]</sup> will do, and he will set overseers over the land and he took a fifth of the land of Mitsrayim <sup>[Troubles]</sup> in the seven years of plenty, and they will gather together all the foodstuff of these coming functional years and they will pile up grain under the hand of Paroh <sup>[Great house]</sup>, foodstuff in the cities and they will guard, and the foodstuff existed for a deposit to the land for the seven years of hunger which will exist in the land of Mitsrayim <sup>[Troubles]</sup> and the land will not be cut in the hunger,...

Concordant Literal Version And now, see will Pharaoh to a man of understanding and wisdom, and set him over the land of Egypt. Doing this will Pharaoh, and he will give the supervision to supervisors over the land and a fifth of all the produce of the land of Egypt will they take in the seven years of satisfaction. And get together shall they all the food of these seven coming good years, and heap up cereals under the hand of Pharaoh for food in the cities, and keep it. And the food shall come to be supervised in the land for the seven years of the famine which shall come to be in the land of Egypt, and so the land shall not be cut off by the famine.

A Conservative Version  
Context Group Version .  
Now therefore let Pharaoh seek out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do [ this ], and let him appoint overseers over the land {or earth}, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of these good years that come, and lay up grain under the hand of Pharaoh for food in the cities, and let them keep it. And the food shall be for a store to the land {or earth} against the seven years of famine, which shall be in the land of Egypt; that the land {or earth} not perish through the famine.

Darby Translation .  
Emphasized Bible .  
English Standard Version .  
English Standard V. – UK .  
Evidence Bible .  
Green's Literal Translation .  
King James 2000 Version .  
21<sup>st</sup> Century KJV .  
Modern English Version .  
Modern KJV .  
NASB Now let Pharaoh look for a man discerning and wise, and set him over the land of Egypt. 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. 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. 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 will not perish during the famine.”

New European Version  
New King James Version

“Now therefore, let Pharaoh select a discerning and wise man, and set him over the land of Egypt. Let Pharaoh do *this*, and let him appoint officers over the land, to collect one-fifth of the produce of the land of Egypt in the seven plentiful years. And let them gather all the food of those good years that are coming, and store up grain under the authority of Pharaoh, and let them keep food in the cities. Then that food shall be as a reserve for the land for the seven years of famine which shall be in the land of Egypt, that the land may not perish during the famine.”

Owen's Translation  
Stuart Wolf  
Third Millennium Bible  
Updated Bible Version 2.11  
A Voice in the Wilderness

Now therefore, let Pharaoh look for a discerning and wise man, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint deputies over the land, to collect one-fifth of the produce of the land of Egypt during the seven years of plenty. And let them gather all the food of those good years that are coming, and store up grain for food in the cities under the hand of Pharaoh, and let them guard it. And that food shall be as a reserve for the land for the seven years of famine which shall be in the land of Egypt, that the land may not perish during the famine.

Webster's Bible Translation  
World English Bible  
Young's Literal Translation  
Young's Updated LT

“And now, let Pharaoh provide a man, intelligent and wise, and set him over the land of Egypt; let Pharaoh make and appoint overseers over the land, and receive a fifth of the land of Egypt in the seven years of plenty, and they gather all the food of these good years that are coming, and heap up corn under the hand of Pharaoh—food in the cities; and they have kept it, and the food has been for a store for the land, for the seven years of famine which are in the land of Egypt; and the land is cut off by the famine.”

**The gist of this passage:**

Joseph then tells Pharaoh how to deal with this predicted crisis—to appoint a wise and intelligent man with assistants to gather food in the years of plenty to be eaten in the years of famine.

This wonderful passage is filled with great lessons and applications.

Genesis 41:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (עַתָּה) [pronounced <i>gah-t-AWH</i> ]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w <sup>e</sup> + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			

## Genesis 41:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (הָאָר) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; apocopated	Strong's #7200 BDB #906
The full set of Qal meanings from BDB: <i>to see, perceive; to see, have vision; to look at, see, regard, look after, see after, learn about, observe, watch, look upon, look out, find out; to see, observe, consider, look at, give attention to, discern, distinguish; to look at, gaze at.</i>			
The cohortative expresses volition. In the English, we often render this with <i>let</i> or <i>may</i> ; in the plural, this can be <i>let us</i> . The cohortative is designed for the 1 <sup>st</sup> person, it can express a wish or a desire or purpose or an intent. It is found in conditional statements. Generally there is the hê suffix to indicate this. This might be called <i>apocopated</i> in Owen's <i>Analytical Keys to the Old Testament</i> .			
par <sup>e</sup> ôh (הַעֲרֹף) [pronounced pah <sup>r</sup> -G <sup>O</sup> H]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
bîyn (בֵּינ) [pronounced bean]	<i>being intelligent, being prudent, being skillful</i>	Niphal participle	Strong's #995 BDB #106
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châkâm (חָכָם) [pronounced khah-KAWM]	<i>capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty</i>	feminine singular adjective	Strong's #2450 BDB #314

**Translation:** Therefore, let Pharaoh select [lit., see, consider, distinguish] a prudent and intelligent man...

First of all, the Pharaoh will need to select one man to oversee *operation prosperity*. The Pharaoh is not directly in charge of this himself, nor does he select a committee to vote and make recommendations. He selects one man who is prudent and skillful. This man will be under Pharaoh's authority; this man will oversee the entire operation; and this man needs to be an intelligent man with good organizational skills.

Joseph does not say, "Pick your brother, pick your eldest son, pick your best friend." Pharaoh needs to find a man capable of overseeing something which will involve all Egypt.

Joseph does not only interpret Pharaoh's dreams, but he tells Pharaoh how to solve this coming problem. The man that Pharaoh selects should be bîyn (בֵּינ) [pronounced bean] and it means *discerning, to be able to distinguish or to separate mentally, to be understanding*. It is in the Niphal participle, meaning that this is passive continuous action; further, the participle allows the verb to act as an adjective. In this case, the subject has **received** the ability to discern, to think, to reason, to be able to separate the important from the trivial, the necessary from the unimportant, what is correct from what is evil. This perceptive ability comes from God (Dan. 1:17) which we can pray for (Psalm 119:34).

This chosen man should also be *châkâm* (חָכָם) [pronounced *chaw-KHAWM*] and it means *to be wise, skillful (this can be in the administration of affairs), prudent, or crafty and cunning*. Joseph tells Pharaoh that he needs a man who has discernment and understanding from God but also has the ability to put his plans into action. It is possible to be exceptionally brilliant and not have enough sense to come out of the rain.

**Application:** I once recall a MENSA member tell me how he got pulled out of a bar by a policeman who required his identification. This MENSA member was bright enough to know the law and to know that he did not have to produce his driver's license under these circumstances, so he gave him a record club membership card with his name on it. This pretty much set the tone for their working relationship. This act, along with several others, resulted in him being taken to jail on a charge which he easily beat in court; however, this cost him several hundred dollars and several hours in jail. Here is a man who is exceptionally brilliant and lacks the common sense to keep himself out of jail. A man who is *biyn* and *chakam* would recognize then when dealing with a policeman, the utmost courtesy and respect is required and what was an unpleasant several hour ordeal could have been reduced to a few minutes of questioning.

On the other hand, a person could be brilliant when it comes to the administration of political decisions and with the intricacies of human behavior in political situations, but not have the intelligence to know what the overall policy or the political objectives should be. This aptly describes some long-term congressmen who can get the job done, no matter what that job is; they just have lost their ability to distinguish right from wrong, good from bad, and each piece of legislation is designed to win votes or to appease an interest group. For what is required under these circumstances, a man with both qualities is necessary.

### Genesis 41:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shîyth (שִׁיִּיִּת) [pronounced <i>sheeth</i> ]	<i>to put, to set, place; to appoint; to arrange, to set in order; to found; to station</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7896 BDB #1011
‘al (עַל) [pronounced <i>‘ah!</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
‘erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595

**Translation:** ...and place him over the land of Egypt.

This man that Pharaoh selects will be over all the land of Egypt. Now, he is not Pharaoh's replacement; he is a man with a specific job or set of duties, all of them related to this particular task.

A president (leader, dictator, CEO) primarily sets policy and selects those in charge of carrying out his policy. He does not oversee every detail; he chooses people that he can trust to oversee all of the details.

**Application:** When we select a president, this is not a man who is necessarily hands-on; nor is it someone we like, we think cares for us, or someone that we could have a beer with. We need to select a man who is good at overseeing very large operations with a lot of moving parts. This is a man who already has dozens of other men in mind to do this or that job; men that he can trust, men who are capable of overseeing very large organizations (I use the term *men* generically; this can refer to men or women). However, for the most part, men are leaders. This is the responsibility of being a man. And lest you be confused, being a leader is not necessarily all happiness and flowers; it is not easy and it sometimes very difficult, because ultimately, we have to make a lot of decisions which have a great many consequences.

Every decision that this man makes will have consequences for all the land of Egypt.

**Genesis 41:33** Now therefore let Pharaoh look for a man who is discreet and wise, and set him over the land of Egypt.

Joseph has interpreted the dream; and he has told Pharaoh that these dreams are a certain predictor of the future. Now Joseph tells Pharaoh what must be done. Sometimes, a person hears something, and he just knows it is right. Pharaoh understands and accepts the meaning of his dreams; and he also accepts Joseph's solution for the future.

Pharaoh needs to find a man who is discrete and wise. *Discreet* is the Niphal participle of the Hebrew word *bîyn* (בִּינ) [pronounced *bean*], which means *intelligent, perceptive; prudent, skillful; well-instructed*. The participle form of a verb can sometimes act as a noun or an adjective. Strong's #995 BDB #106.

The word for *wise* is *châkâm* (חָכַם) [pronounced *khah-KAWM*], which means, *capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty* (it is primarily used in a positive way). Strong's #2450 BDB #314.

### Genesis 41:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect' apocopated with the voluntative hê	Strong's #6213 BDB #793
The cohortative expresses volition. In the English, we often render this with <i>let</i> or <i>may</i> ; in the plural, this can be <i>let us</i> . The cohortative is designed for the 1 <sup>st</sup> person, it can express a wish or a desire or purpose or an intent. It is found in conditional statements. Generally there is the hê suffix to indicate this. This might be called <i>apocopated</i> in Owen's <i>Analytical Keys to the Old Testament</i> .			
The NET Bible: <i>The imperfect verbal form has an obligatory nuance here. The Samaritan Pentateuch has a jussive form here, "and let [Pharaoh] do."</i> <sup>23</sup>			
par <sup>e</sup> ôh (פָּרֹה) [pronounced <i>pahr<sup>e</sup>-GŌH</i> ]	<i>great house; possibly hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

<sup>23</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 17, 2016.

## Genesis 41:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>to set over, to make overseer, to appoint an overseer; to commit, to entrust, to commit for care, to deposit; to appoint, to set, to make</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect; apocopated	Strong's #6485 BDB #823
pâqîyd (פָּקִיד) [pronounced paw-KEED]	<i>commissioner, deputy, overseer, officer</i>	masculine plural noun	Strong's #6496 BDB #824
‘al (עַל) [pronounced ġahʃ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
‘erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

**Translation:** Pharaoh will do [this] and appoint overseers over the land.

Now, note, Pharaoh himself will also appoint a number of supervisors or overseers over the land of Egypt. The man that Pharaoh chooses is not someone who is able to take care of every detail. There will be men in every major city of Egypt overseeing all that will happen.

Note that, again, Pharaoh picks these men (although, quite obviously, input from his chief executive officer would be reasonable to consider). In any case, the final choice belongs to Pharaoh.

## Genesis 41:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châmash (חֲמִשָּׁה) [pronounced khaw-MAHSH]	<i>to take a fifth part, to make into a fifth part; tax a fifth part; tax at 20%</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #2567 BDB #332
‘erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88

## Genesis 41:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sheba <sup>c</sup> (שֶׁבַע) [pronounced <i>she</i> <sup>b</sup> - VAHG]	<i>seven</i>	numeral masculine noun, construct form	Strong's #7651 BDB #987
shânîym (שָׁנִים) [pronounced <i>shaw</i> - NEEM]	<i>years</i>	feminine plural construct	Strong's #8141 BDB #1040
sâbâ <sup>c</sup> (שָׂבַע) [pronounced <i>aw</i> -BAWG]	<i>plenty, abundance [of food]; satiety; prosperity</i>	masculine singular noun with the definite article	Strong's #7647 BDB #960

**Translation:** Then he will take a fifth part [as a levy or tax] from [the produce] of the land of Egypt during the seven years of prosperity.

Notice that there will be a tax or a levy of 20%. This is not something which happens all of the time; this is done in order to deal with a national emergency. Egypt is expecting a great crisis seven years hence and they are looking forward to that day and time.

**Genesis 41:34** Let Pharaoh act, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

Joseph has an immediate solution. The wise and perceptive man is to be appointed and he will have men under him to do his bidding. This governmental agency will be in charge of setting aside the good of the first 7 years. Grains, and whatever else might be stored, is to be taken up—a 20% tax on that which can be stored up.

With the proper amount of rain, grain would grow beyond what is needed by the people, and the state would collect a fifth of that grain and store it up. The people would never miss it. In fact, they would be, during these prosperous years, building up their own savings accounts (that is, increasing their flocks and herds and some one accumulate silver as well).

## Genesis 41:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâbats (קָבַץ) [pronounced <i>kaw</i> -BATS]	<i>to take, to grasp with the hand; to gather, to collect; to assemble, to congregate</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #6908 BDB #867
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

## Genesis 41:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ōkel (אֹכֵל) [pronounced OH-keh]	<i>food, grain, meal; prey, meat; provisions</i>	masculine singular construct	Strong's #400 BDB #38
shânîym (שָׁנִיִּם) [pronounced shaw-NEEM]	<i>years</i>	feminine plural noun with the definite article	Strong's #8141 BDB #1040
ṭōwb (טוֹב) [pronounced toh <sup>b</sup> v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	feminine plural adjective which can act like a substantive; with the definite article	Strong's #2896 BDB #373
bōw' (בָּוֵא) [pronounced boh]	<i>ones entering [coming, going, advancing] [in]; those entering [going, coming (in)]</i>	feminine plural, Qal active participle with the definite article	Strong's #935 BDB #97
'ēlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

The phrase *the words the these* can either refer to what will immediately follow this phrase (see Genesis 2:4 6:9 11:10), or it refers back to what has come before (see Genesis 9:19 10:20, 29, 31). Obviously, since a quotation does not follow, then this refers back to what precedes this. Given the addition of the kaph preposition, Goliath is making the same announcement as he has made before (from 1Samuel 17:23).

**Translation:** They will gather all [this] food during the good years, those [which are] coming...

Food and grain—that which can be stored for a long period of time, will be gathered up for the seven bad years to come.

We have found traces of ancient granaries in Egypt and in some of the tombs there are small clay models of these grain storehouses, which is possibly their way of providing for the dead during years of agrarian depression.

**Application:** Think of this as a rainy-day fund, which all governments ought to have set aside. We should not have overseers like George W. Bush or Barrack Obama who spend every single cent that they bring into their government, and then some. Both men should have come in under budget, and money should have been set aside for an emergency. President Obama in particular has acted as if nothing problematic will befall America and that not only can we do without rainy-day funds, but he spent us into the biggest hole of debt of any president—and I defy you to point out anything which we purchased during that time which justifies such irresponsible and profligate spending. Essentially he is saying, “Nothing better happen to this country over the next 40 years, because we do not have anything set aside in case that happens.”

## Genesis 41:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

## Genesis 41:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsâbar (טָבַר) [pronounced tsaw-BAHR]	<i>to heap up, to lay up, to pile up; to gather [together], to aggregate [grain, corn; dust; silver]</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #6651 BDB #840.
Tsâbar is one of the many words in this chapter found here for the first time.			
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
All of the BDB definitions: 1) <i>the under part, beneath, instead of, as, for, for the sake of, flat, unto, where, whereas</i> ; 1a) <i>the under part (noun masculine)</i> ; 1b) <i>beneath (adverbial accusative)</i> ; 1c) <i>under, beneath (preposition)</i> ; 1c1) <i>at the foot of (idiom)</i> ; 1c2) <i>sweetness, subjection, woman, being burdened or oppressed (figuratively)</i> ; 1c3) <i>of subjection or conquest</i> ; 1d) <i>what is under one, the place in which one stands (noun masculine)</i> ; 1d1) <i>in one's place, the place in which one stands (idiom with reflexive pronoun)</i> ; 1d2) <i>in place of, instead of (in transferred sense)</i> ; 1d3) <i>in place of, in exchange or return for (of things mutually interchanged)</i> ; 1e) <i>instead of, instead of that (conjunction)</i> ; 1f) <i>in return for that, because that (conjunction)</i> ; 1g) <i>in, under, into the place of (after verbs of motion) (in compounds)</i> ; 1h) <i>from under, from beneath, from under the hand of, from his place, under, beneath</i> .			
yâd (יָד) [pronounced yawd]	<i>hand; strength, power, authority</i>	feminine singular construct	Strong's #3027 BDB #388
All the BDB definitions: 1) <i>hand</i> ; 1a) <i>hand (of man)</i> ; 1b) <i>strength, power (figuratively)</i> ; 1c) <i>side (of land), part, portion (metaphorically) (figuratively)</i> ; 1d) <i>(various special, technical senses)</i> ; 1d1) <i>sign, monument</i> ; 1d2) <i>part, fractional part, share</i> ; 1d3) <i>time, repetition</i> ; 1d4) <i>axle-trees, axle</i> ; 1d5) <i>stays, support (for laver)</i> ; 1d6) <i>tenons (in tabernacle)</i> ; 1d7) <i>a phallus, a hand (meaning unsure)</i> ; 1d8) <i>wrists</i> .			
par <sup>o</sup> ôh (הַעֲרֹף) [pronounced pah <sup>o</sup> -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

**Translation:** ...and they will lay up this food in the cities under the hand of Pharaoh;...

So that there is no confusion, all of the land will lay aside food, but it will be under the ultimate authority of Pharaoh. This does not mean that he will distribute it himself from every silo, but he remains the ultimate authority, both in charge and with the ultimate responsibility.

**Application:** A president, a CEO, or any leader of an organization is in charge of that organization and they are responsible for their own decisions, which include hiring people who are dishonest thieves.

Note that this food is laid aside in the individual cities. It is not all hauled to the capitol city of Egypt for the Pharaoh to oversee personally. Storage units (probably silos) were built throughout the land specifically for this purpose of storing grain aside for the 7 years of economic depression.

## Genesis 41:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾōkel (אֹכֵל) [pronounced OH-keh]	<i>food, grain, meal; prey, meat; provisions</i>	masculine singular noun	Strong's #400 BDB #38
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
ʿīyr (עִיר) [pronounced ġeer]	<i>encampment, city, town</i>	feminine plural noun with the definite article	Strong's #5892 BDB #746
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	3 <sup>rd</sup> person masculine plural, Qal perfect; pausal form	Strong's #8104 BDB #1036

The NET Bible: *The perfect with vav (ו) consecutive carries the same force as the sequence of jussives before it.*<sup>24</sup>

**Translation:** ...and they will keep [and guard] [it].

There is no clear antecedent here. Is it the cities or those Pharaoh has appointed overall to keep and guard this reserve of grain? Logically, this would be the responsibility of those chosen by Pharaoh, as he would provide the military muscle necessary to oversee and to guard these silos.

Joseph continues with his advice. This is a serious problem and Joseph knows how it can be solved. He is the discerning man with the ability to do the job properly. What is occurring is that he is telling Pharaoh to tax the people under these circumstances, an additional 20%, over and above what is already taken in. Once they gather the food, they are supposed to shâmar it (שָׁמַר) [pronounced shaw-MAR]. This means literally *to set up a hedge around it*. By application, it means *to protect and to guard*. Implied is that it must be stored. Those who are guarding this grain are doing so under the authority of Pharaoh. This word is used twice, first in the Qal imperfect and then in the Qal perfect. The first time it is used, they are in the process of gathering the grain for seven years; the second time it is used, they are guarding the grain which has been stored. Notice that Joseph's instructions are very explicit. He tells what kind of person should oversee these procedure; he explains to Pharaoh exactly how much grain must be gathered and stored and that it must be properly stored, under lock and key and under guard.

A depression can bring out both the best and worst in people. This amount of grain has to be carefully gathered and protected against food riots and irrational behavior on the part of the population. We will see in a later verse that this is not Communism which is being advocated, but simple taxation. The wealth will not be redistributed, and everyone is paying a flat tax.

**Genesis 41:35** And let them gather all the food of those good years that come, and lay up grain under the hand of Pharaoh, and let them keep food in the cities.

Because there are good years, the Pharaoh needs to oversee the collection of grain during those years. This grain which is collected will be under Pharaoh's control (*hand*).

<sup>24</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 17, 2016.

This would not be brought to a centralized location, but it would remain with the cities where the grain is collected. All of this would require many men to build the storehouses and to take in the grain and then to guard the grain (particularly during the 7 difficult years).

During the years of plenty, there will be the financial wherewithal to make this happen.

<b>Genesis 41:36a</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
'ôkel (לֶחֶם) [pronounced <i>OH-keh</i> ]	<i>food, grain, meal; prey, meat; provisions</i>	masculine singular noun with the definite article	Strong's #400 BDB #38
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pîqqâdôwn (פִּקְדוֹן) [pronounced <i>pik-kaw-DOHN</i> ]	<i>deposit, store, supply, reserve; a reserve held in protective storage</i>	masculine singular noun	Strong's #6487 BDB #824
This word is found here for the first time and only occurs in 3 places in Scripture.			
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
sheba' (שֶׁבַע) [pronounced <i>she<sup>b</sup>-VAHG</i> ]	<i>seven</i>	numeral masculine noun, construct form	Strong's #7651 BDB #987
shânîym (שָׁנִים) [pronounced <i>shaw-NEEM</i> ]	<i>years</i>	feminine plural construct	Strong's #8141 BDB #1040
râ'âb (רָעָב) [pronounced <i>raw-GAW<sup>b</sup>V</i> ]	<i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i>	masculine singular noun with the definite article	Strong's #7458 BDB #944

**Translation:** [This] will be food for a reserve for the land for the seven years of famine...

This food is just like a rainy-day fund.

**Application:** If you are in charge of anything—yourself, your family, a company, then you need to set aside a reserve, a rainy-day fund, something just in case of an emergency. No matter what sort of organization that you oversee, whether is it you, one other person, 5 people, or 500 people, if you are in charge, it is your responsibility to build up a fund to be held in reserve in case of an emergency. Now, whether that reserve is in the form of stocks, cash, bonds, land, metals or whatever, it does not matter. In fact, having several kinds of assets is a smart thing to do.

### Genesis 41:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine plural, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
ʾerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595

**Translation:** ...which will be in the land of Egypt.

It is the famine which will be in the land of Egypt.

### Genesis 41:36c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Genesis 41:36c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kârath (תָּרַח) [pronounced kaw-RAHTH]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 <sup>rd</sup> person feminine singular, Niphal imperfect	Strong's #3772 BDB #503
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
râ'âb (בָּעָר) [pronounced raw-GAW <sup>BV</sup> ]	<i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i>	masculine singular noun with the definite article	Strong's #7458 BDB #944

**Translation:** Consequently, the land will not perish during the famine.

If all of this is done, the end result will be that the people of Egypt (the *land of Egypt* is a metonym for the *people of Egypt*) will not starve. They will not go into year 5 of the 7 year famine and have nothing to draw from.

Joseph has done two amazing things here. First, he interpreted Pharaoh's dream, and Pharaoh understood his interpretation to be accurate. Secondly, Joseph has come up with a plan, just like that. For the first moment, Joseph is telling Pharaoh what the dream means; and in the next moment, Joseph says, "Now, here is how you would solve a problem like this." He is truly thinking on his feet. Interpretation followed by the solution; bang, bang. In case you wondered, *how did Joseph rise so quickly in the ranks wherever he went?* He displayed respect, grace and wisdom.

**Application:** It is ironic that often, when leaders who would destroy our country unwittingly, do so without setting aside a rainy-day fund. These men will spend money that has been laid aside for the future; but they will not put money aside themselves. By the way, I am not attacking a particular political party here. What was the last party in Congress to set aside Social Security funds? I don't think that has ever happened. Congress, under either party, has always found good reasons to spend the money that SS contributions brought in. Neither party thought, "Maybe this is a bad idea." Now, this is not all their fault. There are many voters out there who think, if the Department of Education is given one penny less, that our children will grow up to be total illiterate rubes (whereas, the exact opposite is true).

**Application:** We have modern-day prophets warning of the devastation of global warming. These purveyors of doom and gloom have, like the prophets of old, have made prophetic warnings of things in the near future. Those things have **never come to pass** (such as, the disappearance of the polar bear, that the children of Washington D.C. would never again be able to enjoy the snow, etc.). We know by their short-term predictions that their long-term predictions are suspect as well (Israel was to execute a prophet who made predictions that did not come to pass). Whereas, it would be a misapplication to execute scientists (even the phony ones); this does tell us that we can ignore their warnings for the far future.

Vv. 33–36: Therefore, let the Pharaoh select a prudent and skilled man and place him over the land of Egypt. The Pharaoh will do this and also appoint overseers over the land. Then he will impose a 20% levy on the produce of the land of Egypt during these seven years of prosperity. They will gather up this food during the good years which are coming and the food will be stored in the cities under the authority of Pharaoh. They will keep and guard

this reserve, so that there will be food put aside for the land during the seven years of famine which are also coming to the land of Egypt. As a result, the land will not perish during the famine. Notice what Joseph does *not* do. He does not say, "Look, I have been kept in jail unjustly for the past few years. You need to get me out of here. Let me put in a formal application for this job description that I have just suggested to you." 2 years ago, he might have said these words. Today, he knows better. God placed him in jail, God communicated to Pharaoh by means of dreams, and now he is standing before Pharaoh. So Joseph keeps the focus upon God and what needs to be done, from a practical standpoint. Pharaoh is going to be thinking, "I don't need to find anyone; the guy I need is right here standing in front of me."

Joseph is amazing. He has just interpreted the Pharaoh's dream and within seconds has told him how to solve the coming disaster. There are very few people who have this ability to recognize a problem and then see how it should be solved. I grew up in the 60's when people were great at finding faults in others and seeing problems in our system of government, but they were blind to their own inadequacies and had no real solutions; just slogans and a fervent desire to pursue their hedonistic ways.

Genesis 41:33–36 Therefore, let Pharaoh select [lit., see, consider, distinguish] a prudent and intelligent man and place him over the land of Egypt. Pharaoh will do [this] and appoint overseers over the land. Then he will take a fifth part [as a levy or tax] from [the produce] of the land of Egypt during the seven years of prosperity. They will gather all [this] food during the good years, those [which are] coming and they will lay up this food in the cities under the hand of Pharaoh; and they will keep [and guard] [it]. [This] will be food for a reserve for the land for the seven years of famine which will be in the land of Egypt. Consequently, the land will not perish during the famine. (Kukis mostly literal translation)

Genesis 41:33–36 Therefore, let the Pharaoh select a prudent and skilled man and place him over the land of Egypt. The Pharaoh will do this and also appoint overseers over the land. Then he will impose a 20% levy on the produce of the land of Egypt during these seven years of prosperity. They will gather up this food during the good years which are coming and the food will be stored in the cities under the authority of Pharaoh. They will keep and guard this reserve, so that there will be food put aside for the land during the seven years of famine which are also coming to the land of Egypt. As a result, the land will not perish during the famine. (Kukis paraphrase)

There is an implication that should be covered here, which is ignored by some. The government has a right to tax the people and there is nothing Biblical about withholding taxes from the government.

### Taxes in the Bible

1. Joseph recommends that the Pharaoh levy an additional 20% tax here (Genesis 41:34–35)
2. Israel paid taxes as designated by God in the Mosaic Law (Num. 18:26–30 Deut. 14:28–29 26:12–13). 10% was for the government of Israel; 10% went to the Levites and then 10% was collected for the poor every 3 years. So they were essentially taxed 13.33% and required to give 10% *to the church*, as it were. Now, that was under a Mosaic economy. Today, we give as God has blessed us.
3. Jesus Christ taught that we should pay taxes in Matt. 22:15–21
4. Paul taught that we are to pay our proper share of taxes in Rom. 13:5–7

No justification is ever given in the Bible to not pay your taxes.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 41:36 That food will be for a store to the land against the seven years of famine, which will be in the land of Egypt, so that the land does not perish through the famine."

This grain would be set aside and kept for the 7 years of economic depression.

This ought to be the approach of city and state governments throughout the Christian world. When we have prosperous years, the government should not look to spend money as it comes in. During the good years, the

government needs to set aside a rainy-day fund; and it should be appropriate to that particular government. It does not matter that this rainy day fund sits there in the bank for a decade or so; it is simply a smart thing to do.

### **The Bible on Fiscal Responsibility (Genesis 41:28–36)**

Joseph has been called in by the Pharaoh of Egypt in order to interpret his dreams. Joseph not only told him what his dreams meant, but then told him how to deal with the future that those dreams foretold. Joseph is speaking to Pharaoh:

Gen. 41:28–32 “It is as I told Pharaoh; God has shown to Pharaoh what He is about to do. There will come seven years of great plenty throughout all the land of Egypt, but after them there will arise seven years of famine, and all the plenty will be forgotten in the land of Egypt. The famine will consume the land, and the plenty will be unknown in the land by reason of the famine that will follow, for it will be very severe. And the doubling of Pharaoh's dream means that the thing is fixed by God, and God will shortly bring it about. (ESV; capitalized)

Seven prosperous years followed by seven years of such grievous famine, as to obliterate the prosperous years.

Then Joseph gives Pharaoh some unsolicited advice:

Gen 41:33–36 “Now therefore let Pharaoh select a discerning and wise man, and set him over the land of Egypt. Let Pharaoh proceed to appoint overseers over the land and take one-fifth of the produce of the land of Egypt during the seven plentiful years. And let them gather all the food of these good years that are coming and store up grain under the authority of Pharaoh for food in the cities, and let them keep it. That food shall be a reserve for the land against the seven years of famine that are to occur in the land of Egypt, so that the land may not perish through the famine.” (ESV; capitalized)

Notice what Joseph does *not* tell Pharaoh: “When the famine comes, learn to trust God.” Pharaoh’s trust in God is Pharaoh seeing to it that grain is set aside during the years of plenty against the years of famine ahead. Joseph does not tell Pharaoh that, when these years of famine come, “You need to pray through, brother.”

However, what Joseph describes here ought to be routine for all national and state leaders.

I write this in 2016, during a time when we in the United States are actually enjoying some of the greatest prosperity our nation has ever enjoyed. Fracking has allowed us to be energy independent and to even supply people in the rest of the world with our oil. Rather than celebrate and utilize our resources (and then save and put aside the fruits of our labor), our nation has on an unprecedented spending spree, where money is spent much faster than it is accumulated (with virtually nothing to show for all of our spending). We have developed an enormous debt during a time when we ought to be putting aside resources for the future. We are doing the exact opposite today of what we ought to be doing.

Great leaders in the United States, during this time of prosperity (although we are not prosperous in terms of employment, we are prosperous in terms of energy production) should be putting aside gold, silver, oil and whatever else there is of value, just in case difficult times come upon us. In some states, this is actually occurring. Among some individuals, this is actually occurring.

By the way, we cannot simply blame our leaders for this. Let’s say that someone suggests that we cut back on the *increase* of government. Significant numbers of people would rise up and complain vociferously.

On a personal level, we ought to do what Joseph recommends in this chapter. We have good years and bad; good decades and bad. Although we are not going to have a dream which tells us when these will happen, we can rest assured that we will enjoy good economic times and bad ones. What should we do? Set money aside. Build up a fund. Even if you never draw from that fund, keep setting money aside, using a variety of investment vehicles. You will *never* regret having emergency savings set aside. You will regret the time that you spent all

your money on new furniture, a new car, a hot tub or whatever; and then the time comes, you need some emergency money, and there is nothing there to draw from.

This is not a fail-safe program and we cannot insure ourselves against all that might happen in our lives. However, this is the prudent thing to do. Doing this exhibits faith in God; because the book of Proverbs speaks of correctly handling our money. It speaks of hard work and savings; and the believer who ignores this is not believing in the truth that God has given him.

You may question, *why do we need to do this? We haven't had any dreams of lean cows and bad looking ears of corn.* Economic cycles are a reality in all life; therefore, we need to be prepared for both good and bad years. You need to take advantage of the good years to build up your savings; and you should have plans of what to do when the bad years come.

The ESV; capitalized is used below, unless otherwise noted.

### The Bible on Fiscal Responsibility

1. Ultimately, God provides for all of our needs. Philip. 4:19 reads: **And my God will supply every need of yours according to his riches in glory in Christ Jesus.** However, this does not mean that, for every meal, we sit down at the dining table, with an empty fridge, and wait for God to serve us (this will actually be directly addressed by Paul).
2. The parents—and in particular, the husband and father—are to provide for the family. This is the duty of the husband/father as a believer in Jesus Christ. **But if anyone does not provide for his own, and especially his family, he has denied the faith and is worse than an unbeliever.** (1Timothy 5:8; Green's literal translation) This means work and fiscal responsibility. Notice, you are not just required to provide for your immediate family but anyone who is associated with your household (might be elderly parents or slaves in the ancient world).
3. Laziness is disparaged in Scripture:
  - 1) Prov. 6:6–11 **Go to the ant, O sluggard; consider her ways, and be wise. Without having any chief, officer, or ruler, she prepares her bread in summer and gathers her food in harvest. How long will you lie there, O sluggard? When will you arise from your sleep? A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a robber, and want like an armed man.**
  - 2) The Bible reproaches the slacker. Prov. 24:30-34 **I passed by the field of a sluggard [a slacker], by the vineyard of a man lacking sense, and behold, it was all overgrown with thorns; the ground was covered with nettles, and its stone wall was broken down. Then I saw and considered it; I looked and received instruction. A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a robber, and want like an armed man. Prov. 10:5 18:9**
  - 3) If one refuses to work, then let him not eat. 2Thessalonians 3:10 **For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat.** In the church, people able to work were not to be supported and cared for.
4. Man was designed to work; hard work is highly praised throughout Scripture.
  - 1) Adam and the woman worked in the garden even before they had sinned. Genesis 2:15
  - 2) It is God's design for all men (and women) to work hard in this life. Genesis 3:19 [God is speaking to Adam and the woman after they sinned] **"By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."**
  - 3) Colossians 3:22–24 **Slaves, obey in everything those who are your earthly masters, not by way of eye-service, as people-pleasers, but with sincerity of heart, fearing the Lord. Whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ.** Most people have jobs where they work for someone else. You should do your job as if you are working for the Lord and not for your boss. You may have a great boss or a lousy one (I have had both). In any case, you come early, you stay late, and you do your job to the best of your ability.
  - 4) 1Thess. 4:11 **And to aspire to live quietly, and to mind your own affairs, and to work with your**

## The Bible on Fiscal Responsibility

hands, as we instructed you,...

- 5) Do not be a thief; work hard instead. Ephesians 4:28
  - 6) It is better to work than it is to talk. Prov. 14:23
  - 7) Hard work and diligence in your work results in advancement; those without a work ethic remain at the bottom of the workforce. Prov. 12:24 **The hand of the diligent will rule, while the slothful will be put to forced labor.**
  - 8) A man's work is tied to his labor; and it is okay to enjoy the fruits of your labor. Ecclesiastes 3:13 **Also that everyone should eat and drink and take pleasure in all his toil—this is God's gift to man.**
  - 9) There is a legitimate self-satisfaction in one's work. Ecclesiastes 3:22 **So I saw that there is nothing better than that a man should rejoice in his work, for that is his lot.**
  - 10) Although it is a good thing to work and to work hard, you should always allow time for Bible doctrine. A daily dose of doctrine, perhaps an hour a day, ought to be the goal of every believer for every day.
  - 11) There ought to be a balance in the believer's life. If you are a married man with children, you must provide for your family; but you must also provide time for your wife, for your children; and for Bible doctrine; and you must lead them spiritually. This is a difficult thing to do when you are working 60 hours a week, but that is required of the man of the house. Being the head of the house does not mean the man just gets to boss everyone around. He has great responsibilities as a father and husband.
5. The diligent worker and the slacker are contrasted in Scripture:
    - 1) Hard work makes a man wealthy; laziness makes a man poor. Prov. 10:4 **A slack hand causes poverty, but the hand of the diligent makes rich.**
    - 2) Working hard is better than get rich quick schemes. Proverbs 12:11 **Whoever works his land will have plenty of bread, but he who follows worthless pursuits lacks sense.**
  6. If we work for someone else, our work should be diligent, genuine and honorable; and we ought to work as if working for the Lord. Ephesians 6:5-8 **Slaves, obey your earthly masters with fear and trembling, with a sincere heart, as you would Christ, not by the way of eye-service, as people-pleasers, but as servants of Christ, doing the will of God from the heart, rendering service with a good will as to the Lord and not to man, knowing that whatever good anyone does, this he will receive back from the Lord, whether he is a slave or free.** Paul gives similar advice to Titus in Titus 2:9-12 **Slaves are to be submissive to their own masters in everything; they are to be well-pleasing, not argumentative, not pilfering, but showing all good faith, so that in everything they may adorn the doctrine of God our Savior. For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age,...**
  7. Our souls cannot be satisfied by the accumulation of wealth and things alone. Ecclesiastes 5:10 **He who loves money will not be satisfied with money, nor he who loves wealth with his income; this also is vanity.**
  8. There is some security in wealth gotten by hard work. Prov. 10:15 **A rich man's wealth is his strong city; the poverty of the poor is their ruin.**
  9. There is a balance which needs to be achieved between work and the fruits of your labor. It is possible to have all kinds of possessions and to be unhappy. Ecclesiastes 2:10-14 **And whatever my eyes desired I did not keep from them. I kept my heart from no pleasure, for my heart found pleasure in all my toil, and this was my reward for all my toil. Then I considered all that my hands had done and the toil I had expended in doing it, and behold, all was vanity and a striving after wind, and there was nothing to be gained under the sun.** The key to happiness in life is not an accumulation of stuff, but a relationship with God and God's Word in your soul. 1Tim. 6:6-11 **But godliness with contentment is great gain, for we brought nothing into the world, and we cannot take anything out of the world. But if we have food and clothing, with these we will be content. But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs. But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness.**
  10. It ought to be pointed out that there are two kinds of debt which we accumulate: debt related to our needs

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and desires; and debt related to investment. These are very different.

- 1) There may be that couch or that computer or an iphone which you sincerely desire, and, in order to purchase them, you put them on a credit card, to pay for month by month. This may satisfy a materialistic whim, but it is not fiscally responsible. It is not a good idea to spend all that you make; or to continually get yourself further and further into debt for things that you buy in order to make yourself happy. Heb. 13:5 **Keep your life free from love of money, and be content with what you have, for he has said, "I will never leave you nor forsake you."** This is not an easy thing to do in a materialistic society. Everyone around you is buying stuff and more stuff and more stuff; and it is easy to think that, if you purchase enough stuff, that will result in happiness (of course, it does not). It is in this case that we apply Prov. 22:7 **The rich rules over the poor, and the borrower is the slave of the lender.** Also Rom. 13:8 **Owe no one anything, except to love each other, for the one who loves another has fulfilled the law.**
  - 2) On the other hand, there are investments that we make. One of the most common investments in this era in the United States is real estate, and it is quite normal to purchase the house that you live in and subsequent properties with a mortgage. In order for something to be an investment, it ought to be worth more than what you owe for it; and its value ought to be increasing each year. One ought to begin investing early in life, and if you are unsure of an investment vehicle (stock, bonds, metals, real estate), then simply set money aside in an interest-bearing account of some sort; and if you are young, into a mutual fund. I began placing \$50 a month into a mutual fund which allowed that small investment each month. I never noticed that small amount of money being gone any given month; and the fund built up rather substantially in a fairly short period of time.
  - 3) Business often require debt, and sometimes a great deal of it. Here, there needs be a balance—is your business plan to simply make sure that everyone else’s money is at risk and not your own? That would reveal a lack of character.
  - 4) There are other items which could be argued either way—an education, for example. One may argue that it is an investment in one’s life; on the other hand, given what some people major in, it is hard to see what value their degree is in the real world. Unfortunately, this is a massive debt nowadays, which comes upon a person suddenly while they are still young and stupid (and a college education does not appear to improve on this by very much).
11. Regarding investments:
- 1) The implication (but not the main point) of the parable in Matthew 25:14-30 is that investing is a good and wise thing to do; just putting money under your mattress is not.
  - 2) It is reasonable to plan out ahead and to consider what you will do with your income. Prov. 21:5
  - 3) Wise men save; foolish men spend all that they have. Proverbs 21:20 **Precious treasure and oil are in a wise man's dwelling, but a foolish man devours it.**
  - 4) Investment is a logical step-by-step process. Prov. 24:27
  - 5) It is okay to seek advice on making investments; you are not required only to speak to Christians when it comes to making investments (although there are specifically radio programs which target Christians who invest). When you choose to invest, then consider it carefully. Luke 14:28
  - 6) Do not become emotionally involved with your investments. Some investments will go down; some will go up. You can expend a great deal of energy worrying about your investments each and every day (unless that has become your job; and even then, you maintain an emotional distance).
  - 7) Do not expect to gain sudden wealth. Do not view a lottery ticket as an investment. You work hard and invest little by little. Prov. 13:11
  - 8) It is better to die with a lot of extra money that you leave to your children and grandchildren, than to die penniless, leaving them with nothing but debt. Prov. 13:22
12. God often gives great blessings to the growing believer. Job 1:10 [Satan is complaining to God about Job] **“Have You not put a hedge around him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land.”** At the end of the book of Job, God gives great blessings to him, greater than he had at the beginning.
13. It is normal to sometimes work to a point of exhaustion. It is normal to work more than one 40 hours job. However, this does not mean that God is not concerned for your hard labor. Matthew 11:28 **[Jesus is**

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speaking] Come to Me, all who labor and are heavy laden, and I will give you rest. There are two things at play here. In the ancient world, working hard all day was not unusual; and God offers His rest to such a one. This also means that, we are received by the Lord Jesus Christ apart from our works; we cannot work in order to impress God enough to save us.

### 14. Giving:

- 1) Money is a privilege and a responsibility. Luke 16:11 **If then you have not been faithful in the unrighteous wealth, who will entrust to you the true riches?**
- 2) Give as God has prospered you. Up to you if you give solely to your church or if you spread the money around to include your church, mission organizations, individual ministries, radio or television ministries, etc. I would avoid giving money to ministries which spend inordinate time asking for money.

There are individuals in our society who are unable to take care of themselves. This is a very small percentage, but they are there. I have known perhaps 100 people who were on various welfare programs. I can only think of two who really needed this sort of support. So, there are those who do need help. When God places such a person before you, then you need to consider what you are able to do for them. In the United States, as a government, we have gone way overboard on this, and now have a welfare state where millions of healthy people are paid not to work.

I drew inspiration from the following sources:

[https://www.openbible.info/topics/fiscal\\_responsibility](https://www.openbible.info/topics/fiscal_responsibility)

<https://www.openbible.info/topics/work>

<http://www.backtothebible.org/10-financial-principles-that-are-biblical>

<http://www.kcm.org/real-help/finances/apply/18-bible-verses-can-change-your-finances>

<https://gotquestions.org/managing-finances.html> (This site in general is often helpful)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**God, the Bible, and Dreams Today (What about new revelation in the Church Age?):** The Pharaoh of Egypt has called Joseph in to interpret his dreams. Joseph has just explained what these dreams mean, and Pharaoh understands his explanation, and all of it makes perfect sense to him. Does this mean that dreams are meaningful to us today? Do dreams tell the future to us today? Does God speak to us through dreams today?

God speaks to us in the Church Age (the period of time from Pentecost until the rapture of the church) through His Word, which was completed in the 1<sup>st</sup> century A.D. Personally, I enjoy the Old Testament very much and that is why I spend much of my time exegeting Old Testament books. However, I do this recognizing that the Old Testament does not always tell us what we ought to do. For instance, we do not observe the Sabbath day; we do not go to church carrying a lamb which is slaughtered at the front of the church; and God does not speak to us by visions or dreams; nor does He come to us in person in some manifestation (like a person or a voice from heaven or as a burning bush) and talk to us. Why not?

There is a three-fold reason. (1) We have the completed Word of God. Because the Bible is complete, we don't need any more revelation. God is able to speak to us through His complete Word—which authority is established by many wonderful **proofs**—and His Word gives us guidance, comfort and mechanics. (2) If God continued to speak to us through visions and dreams, then the Bible would not be complete. We would continue to add to the Scriptures, adding to it these private revelations. However, we have the full revelation of God in His Son, Jesus Christ. We have the full revelation of our lives in the Church Age from Paul and the other Apostles. (3) God the Father has sent God the Holy Spirit to indwell all of us. The Holy Spirit acts within us according to when we are in fellowship and he works hand-in-hand with God's Word. We are filled with the Spirit when in fellowship (without unconfessed sin in the life) and we are guided to the truth, if we actually desire the truth (this does not mean that we open up the Bible randomly, drop our finger, and there is the verse which helps us right now). If we have preconceived notions of the truth (driven by our upbringing, by society, by our culture) which we refuse to let go

of, the Holy Spirit is not going to lead us into the truth—as we have already made that determination for ourselves. If we somehow think that we are able to open the Scriptures and understand much of it on our own, then we are rejecting the concept of the pastor-teacher and the local church, both of which are laid out for us in Scripture. God has put into place well-qualified pastor-teachers—this is a part of His design for the Church Age. If we reject this truth, we cannot expect to be led into other truths.

There have been, from time to time, various cults and religions which lay claim to direct revelation from God subsequent to the completion of the canon of Scripture. Mohammed is presented as a prophet of God and he founded a new religion that worships bloodshed and terror (this has been a constant in the history of Islam). We have the more peaceful and conservative Mormon religion where, for whatever reason, God made Himself known (according to them) through “reformed Egyptian hieroglyphics” (there is no such thing) which required someone wearing rose-colored glasses to read and interpret (the original manuscripts in *reformed Egyptian hieroglyphics* and the rose colored glasses are long gone—if they existed at all). These extra-Biblical “revelations” gave us a religion where, at first, polygamy is allowed, then it was not, but today, maybe it is. The Bible itself is pretty clear about marriage and polygamy; I am unaware of any revelation by Joseph Smith that told us even the tiniest bit of spiritual information that has been important to us since then.

My point being, any claim to new revelation after the completion of Scripture has not resulted in a near universal recognition of the authority of those revelations; nor have they resulted in sects or religions that really have a purpose greater than the revelation of Jesus Christ. How do you upstage the Lord Jesus Christ, Who is God in the flesh, Who died for our sins? What exactly in these subsequent and false revelations that take us *beyond* Jesus? What in these revelations has been so necessary to the lives of believers that is not already found in the completed Word of God?

Jesus Christ in the New Testament fulfills all that is found in the Old. Almost all of the *types* in the Old Testament are references to our Lord and His work on the cross. He is the *Antitype*; His work on the cross is the antitype. There are many specific prophecies about Jesus Christ in the Old Testament, the first occurring as early as Genesis 3; with great specific prophecies to be found throughout, particularly in the books of Psalms and Isaiah. Jesus fulfilled those prophecies. And, God delineated the perfect law for the Jews, and Jesus kept the Mosaic Law perfectly.

All that was needed after His death on the cross was a full and proper explanation of what just happened, and then this message needed to be taken to all the peoples of the earth; and that is what the gospels, Acts and the epistles are all about. Once this was complete, and the book of Revelation added, which reveals to us the end of time. After that, there was nothing more to add.

The New Testament reveals to us that God sent His Son to die for our sins; and that our existence and our eternal salvation stand upon Him. Do you somehow think that there is any subsequent revelation that is somehow more important than this? Can you actually think of something that God forgot to tell us?

Today, if you are willing to learn how to think as God thinks—which you learn by means of a well-qualified pastor-teacher—then ascertaining God’s will is not difficult. When your human spirit is filled with divine truth, then what you should be doing in life is clear.

Back to our narrative, which takes place prior to the completion of the canon of Scripture:

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**Pharaoh Promotes Joseph to Prime Minister, to Handle the Prosperity and the Famine**

Joseph has interpreted the dream of Pharaoh; Pharaoh understands and accepts the meaning of his dreams as given by Joseph; and he likes Joseph’s solution. Obviously, Pharaoh must believe the interpretation in order to accept Joseph’s solution. Pharaoh has also believed in the God of Joseph, since he accepts Joseph’s interpretation, which comes from God. Believing in the Revealed God in the Old Testament is the equivalent of believing in Jesus Christ in the New Testament. Pharaoh is saved.

**And so is good the word in two eyes of Pharaoh and in two eyes of all his servants. And so says Pharaoh unto his servants, “Can we find as this a man whom a spirit of Elohim [is] in him?”**

Genesis 41:37–38

**This proposal [lit., *word*] is good in the opinion of Pharaoh and in the opinion of all his servants. Therefore, Pharaoh says to his servants, “Can we find a man as this, in whom [is] the Spirit of Elohim?”**

**What Joseph proposes sounds good to both Pharaoh and his servants. Therefore, Pharaoh said to his servants, “Can we find a man like this, in whom is the Spirit of God?”**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text (Hebrew)	And so is good the word in two eyes of Pharaoh and in two eyes of all his servants. And so says Pharaoh unto his servants, “Can we find as this a man whom a spirit of Elohim [is] in him?”
Dead Sea Scrolls	.
Targum of Onkelos	And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said to his servants, Can we find a man like this, in whom is the spirit of prophecy from the Lord?
Targum (Pseudo-Jonathan)	And the word was good before Pharaoh, and before all his servants. And Pharaoh said to his servants, Can we find a man like this, in whom is the spirit of prophecy from the Lord?
Revised Douay-Rheims	.
Jerusalem targum	.
Targum (trans. By Cook)	.
Revised Douay-Rheims	The counsel pleased Pharaoh and all his servants. And he said to them: Can we find such another man, that is full of the spirit of God?
Latin Vulgate	.
Aramaic ESV of Peshitta	The thing was good in the eyes of Pharaoh, and in the eyes of all his servants. Pharaoh said to his servants, "Can we find such a one as this, a man in whom is the Spirit of God?"
Peshitta (Syriac)	And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said to his servants, Can we find such a man as this, in whom the Spirit of God is?
Septuagint (Greek)	JOSEPH: Governor of Egypt. Gn.41.37-57 And the word was pleasing in the sight of Pharaoh, and in the sight of all his servants. And Pharaoh said to all his servants, Shall we find such a man as this, who has the Spirit of God in him?
NETS (Greek)	.
Brenton’s Septuagint	.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English .

Easy English	Joseph's idea seemed good to *Pharaoh. And it seemed good to all *Pharaoh's servants. So *Pharaoh said to his servants, 'Surely we cannot find a man like this, who has God's Spirit!'
Easy-to-Read Version–2002	.
Easy-to-Read Version–2006	This seemed like a very good idea to Pharaoh, and all his officials agreed. Then Pharaoh told them, "I don't think we can find anyone better than Joseph to take this job! God's Spirit is in him, making him very wise!"
Good News Bible (TEV)	<b>Joseph Is Made Governor over Egypt</b> The king and his officials approved this plan, and he said to them, "We will never find a better man than Joseph, a man who has God's spirit in him."
International Children's B.	This seemed like a very good idea to the king. All his officers agreed. And the king asked them, "Can we find a better man than Joseph to take this job? God's spirit is truly in him!"
<i>The Message</i>	This seemed like a good idea to Pharaoh and his officials. Then Pharaoh said to his officials, "Isn't this the man we need? Are we going to find anyone else who has God's spirit in him like this?"
Names of God Bible	Pharaoh and all his servants liked the idea. So Pharaoh asked his servants, "Can we find anyone like this—a man who has <b>Ruach Elohim</b> in him?"
NIRV	The plan seemed good to Pharaoh and all his officials. So Pharaoh said to them, "The spirit of God is in this man. We can't find anyone else like him, can we?"
New Simplified Bible	The king and his officials approved this plan, and he said to them: »We will never find a better man than Joseph. He is a man who has God's Spirit in him.

#### Thought-for-thought translations; paraphrases:

Common English Bible	This advice seemed wise to Pharaoh and all his servants, and Pharaoh said to his servants, "Can we find a man with more God-given gifts than this one?"
Contemporary English V.	The king and his officials liked this plan. So the king said to them, "No one could possibly handle this better than Joseph, since the Spirit of God is with him."
The Living Bible	Joseph's suggestions were well received by Pharaoh and his assistants. As they discussed who should be appointed for the job, Pharaoh said, "Who could do it better than Joseph? For he is a man who is obviously filled with the Spirit of God."
New Berkeley Version	.
New Century Version	<b>Joseph Is Made Ruler over Egypt</b> This seemed like a very good idea to the king, and all his officers agreed. And the king asked them, "Can we find a better man than Joseph to take this job? God's spirit is truly in him!"
New Life Version	The plan pleased Pharaoh and all his servants. Then Pharaoh said to his servants, "Can we find a man like this, who has in him the Spirit of God?"
New Living Translation	<b>Joseph Made Ruler of Egypt</b> Joseph's suggestions were well received by Pharaoh and his officials. So Pharaoh asked his officials, "Can we find anyone else like this man so obviously filled with the spirit of God?"

#### Partially literal and partially paraphrased translations:

American English Bible	Well, what [JoSeph] said appeared good to Pharaoh and to all of his servants. So [he] asked his servants: 'Where will we find such a man as this... someone who has the Breath of God in him?'
Beck's American Translation	.
International Standard V	<b>Pharaoh Appoints Joseph as Regent</b> What Joseph proposed pleased Pharaoh and all of his advisors, so Pharaoh asked his servants, "Can we find anyone else like this—someone in whom the Spirit of God lives?"

New Advent (Knox) Bible	The plan commended itself to Pharaoh and to all his courtiers. And now he asked them, Where are we to find another man such as this, so full of God's inspiration?
Today's NIV Translation for Translators	. <b>The king made Joseph the governor of all of Egypt, to handle the problem of the famine</b> The king and his officials thought that this would be a good plan. So the king said to them, "◀Can we find any other man like Joseph, a man to whom God has given his Spirit?/It is not likely that we will find another man like this man, one to whom God has given his Spirit!▶" [RHQ]

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The concern was good in the eye of Pharaoh, and in the eye of his servants. Pharaoh was to say to his servants: Were we to come upon the same as this man, that which is the Breath of he of mighty ones?
Conservapedia	This matter seemed good in the estimation of Pharaoh, and in the estimation of his entire staff. Now Pharaoh said to his staff, "Can any man be found like this one, in whom the Spirit of God rests?"
Ferrar-Fenton Bible	And this advice was good in the eyes of Pharaoh, and in the eyes of his ministers. Therefore Pharaoh commanded his ministers to select some man with the spirit of God in him.
God's Truth (Tyndale)	.
God's Truth (Tyndale)	And the saying pleased Pharaoh and all his servants. Then said Pharaoh unto his servants: where shall we find such a man as this is, that has the spirit of God in him?
HCSB	<b>Joseph Exalted</b> The proposal pleased Pharaoh and all his servants. Then Pharaoh said to his servants, "Can we find anyone like this, a man who has God's spirit in him?"
Jubilee Bible 2000	.
H. C. Leupold	And the proposition appealed to Pharaoh and to all his courtiers, and Pharaoh said to his courtiers: Shall we find a man with the Spirit of God like this man?
Lexham English Bible	<b>Joseph Rises to Power</b> And the plan was good in the eyes of Pharaoh and in the eyes of all his servants. Then Pharaoh said to his servants, "Can we find a man like this in whom is the spirit of God?"
NIV, ©2011	.
Tree of Life Version	Now the plan seemed good in the eyes of Pharaoh as well as all his servants. Then Pharaoh said to his servants, "Can a man like this be found, one in whom is God's Spirit?"

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Joseph, the head minister The proposal of Joseph pleased Pharaoh and his ministers, and Pharaoh asked them, "Where shall we find such a man possessed with the spirit of God?"
The Heritage Bible	And the word was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said to his servants, Does there come forth any man like this, in whom is the Spirit of God?
New American Bible (2002)	.
New American Bible (2011)	This advice pleased Pharaoh and all his servants [Acts 7:10]. "Could we find another like him," Pharaoh asked his servants, "a man so endowed with the spirit of God?"
New Jerusalem Bible	Pharaoh and all his ministers approved of what he had said. Then Pharaoh asked his ministers, 'Can we find anyone else endowed with the spirit of God, like him?'

New RSV  
Revised English Bible .  
The plan commended itself both to Pharaoh and to all his officials, and Pharaoh asked them, “Could we find another man like this, one so endowed with the spirit of God?”

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible The proposal seemed good both to Pharaoh and to all his officials. Pharaoh said to his officials, “Can we find anyone else like him? The Spirit of God lives in him!”

exeGesés companion Bible And the word well-pleases the eyes of Paroh and the eyes of all his servants: and Paroh says to his servants, Can we find thus - a man in whom the Spirit of Elohim is?

Hebrew Names Version  
JPS (Tanakh—1985) .  
The plan pleased Pharaoh and all his courtiers. And Pharaoh said to his courtiers, “Could we find another like him, a man in whom is the spirit of God?”

Judaica Press Complete T.  
Kaplan Translation .  
Pharaoh and all his advisors considered it an excellent plan. Pharaoh said to his advisors, 'Can there be another person who has God's spirit in him as this man does?'

Orthodox Jewish Bible And the thing was good in the eyes of Pharaoh, and in the eyes of all his vadam. And Pharaoh said unto his avadim, Can we find such an ish as this is, an ish in whom is the Ruach Elohim?

*The Scriptures* 1998 .

### Expanded/Embellished Bibles:

*The Amplified Bible* Now the plan seemed good to Pharaoh and to all of his servants.  
**Joseph Is Made a Ruler of Egypt**  
So Pharaoh said to his servants, “Can we find a man like this [a man equal to Joseph], in whom is the divine spirit [of God]?”

The Expanded Bible **Joseph Is Made Ruler over Egypt**  
·This seemed like a very good idea to the king [‘The thing/word was good in the eyes of Pharaoh], and all his ·officers [servants] agreed. And ·the king asked them [‘Pharaoh said to his servants], “Can we find a ·better man than Joseph to take this job [‘man like this man]? God’s spirit is truly in him!”

The Geneva Bible  
Kretzmann’s Commentary .  
**Verses 37-45**  
Joseph Made Ruler over all Egypt  
And the thing was good in the eyes of Pharaoh and in the eyes of all his servants. They were highly pleased both with the interpretation of the dreams and with the advice which Joseph added. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? He acknowledged the divine illumination, the supernatural understanding and wisdom of Joseph.

NET Bible® This advice made sense to Pharaoh and all his officials [*Heb* “and the matter was good in the eyes of Pharaoh and in the eyes of all his servants.”]. So Pharaoh asked his officials, “Can we find a man like Joseph [*Heb* “like this,” but the referent could be misunderstood to be a man like that described by Joseph in v. 33, rather than Joseph himself. For this reason the proper name “Joseph” has been supplied in the translation.], one in whom the Spirit of God is present?” The rhetorical question expects the answer “No, of course not!”

Syndein/Thieme And the doctrine/word {dabar} kept on being good in the eyes of Pharaoh, and in the eyes of all his ministers/servants. And Pharaoh kept on saying unto his

The Voice ministers/servants, "Can we keep on finding . . . {such a one as} this? A man in whom . . . the spirit {ruwach} of 'Elohiym/Godhead?'"  
Pharaoh and all his advisors liked Joseph's suggestion.  
**Pharaoh (to his advisors):** Is there anyone else you know like Joseph who has the Spirit of God within him?

### Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and the word did well in the eyes of Paroh <sup>[Great house]</sup> and in the eyes of all his servants, and Paroh <sup>[Great house]</sup> said to his servants, can one be found like this man which has the wind of the Elohiym <sup>[Powers]</sup> in him,...

Concordant Literal Version And good is the matter in the eyes of Pharaoh and in the eyes of all his servants. And saying is Pharaoh to his servants, "Find will we one as this man, who has the spirit of the Elohim in him?"

A Conservative Version .

Context Group Version And the thing was good in the eyes of Pharaoh, and in the eyes of all his slaves. And Pharaoh said to his slaves, Can we find such a one as this, a man in whom is the spirit of God?

Darby Translation And the word was good in the eyes of Pharaoh, and in the eyes of all his bondmen. And Pharaoh said to his bondmen, Shall we find [one] as this, a man in whom the Spirit of God is?

*Emphasized Bible* .

English Standard Version .

English Standard V. – UK **Joseph Rises to Power**  
This proposal pleased Pharaoh and all his servants. And Pharaoh said to his servants, "Can we find a man like this, in whom is the Spirit of God?"

Evidence Bible .

Green's Literal Translation .

King James 2000 Version .

21<sup>st</sup> Century KJV .

Modern English Version .

Modern KJV .

NASB Now the proposal seemed good to Pharaoh and to all his servants.  
**Joseph Is Made a Ruler of Egypt**  
Then Pharaoh said to his servants, "Can we find a man like this, in whom is a divine spirit?"

New European Version **Joseph Is Exalted**  
The thing was good in the eyes of Pharaoh, and in the eyes of all his servants. Pharaoh said to his servants, Can we find such a one as this, a man in whom is the Spirit of God? .

New King James Version **Joseph's Rise to Power**  
So the advice was good in the eyes of Pharaoh and in the eyes of all his servants. And Pharaoh said to his servants, "Can we find such a one as this, a man in whom is the Spirit of God?"

Owen's Translation .

Stuart Wolf .

Third Millennium Bible And the counsel was good in the eyes of Pharaoh and in the eyes of all his servants. And Pharaoh said unto his servants, "Can we find such a one as this, a man in whom the Spirit of God is?"

Updated Bible Version 2.11 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .

*Young's Literal Translation* .

Young's Updated LT

And the thing is good in the eyes of Pharaoh, and in the eyes of all his servants, and Pharaoh says unto his servants, "Do we find like this, a man in whom the spirit of God is?"

**The gist of this passage:**

What Joseph says is good to Pharaoh and his servants. Pharaoh rhetorically asks if there is any man like Joseph to be found, in whom the Spirit of God is found.

**Genesis 41:37a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
Owens has a typo at this point, listing a proper noun here rather than a wâw consecutive.			
yâṭab (יָטַב) [pronounced <i>yaw-TA<sup>B</sup>V</i> ]	<i>to be good [well, commendable, pleasing]; to do good [well, commendably], to make glad, to make a thing good</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3190 BDB #405
dâbâr (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAWR</i> ]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun	Strong's #1697 BDB #182
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
îynêy (יַיִן) [pronounced <i>gee-NAY</i> ]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual construct	Strong's #5869 (and #5871) BDB #744
Together, the bēyth preposition and the construct form îynêy (יַיִן) [pronounced <i>gee-NAY</i> ], literally mean <i>in the eyes of</i> ; it can be understood to mean <i>in the opinion of, in the thinking of, in the estimation of; as _____ sees things to be, in the sight of</i> .			
par <sup>e</sup> ôh (פַּרְעֹה) [pronounced <i>pahr<sup>e</sup>-GOH</i> ]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

**Translation:** *This proposal [lit., word] is good in the opinion of Pharaoh...*

What Joseph says makes perfect sense to Pharaoh. His interpretation of Pharaoh's dream makes sense; this is exactly the sort of thing that God might reveal to Pharaoh, the only one who could do something about this. Then Joseph makes exactly the correct suggestion as to how to deal with this prophecy. Pharaoh recognizes this is reasonable.

## Genesis 41:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʾîynêy (יְיָיִן) [pronounced <i>gee-NAY</i> ]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual construct	Strong's #5869 (and #5871) BDB #744
Together, the bēyth preposition and the construct form ʾîynêy (יְיָיִן) [pronounced <i>gee-NAY</i> ], literally mean <i>in the eyes of</i> ; it can be understood to mean <i>in the opinion of, in the thinking of, in the estimation of; as _____ sees things to be, in the sight of</i> .			
kôl (כֹּל) [pronounced <i>kohl</i> ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
ʿebādîym (עֲבָדִים) [pronounced <i>gee<sup>b</sup>-vaw-DEEM</i> ]	<i>slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5650 BDB #713

**Translation:** ...and in the opinion of all his servants.

Pharaoh's servants also recognize the wisdom in Joseph's interpretation and in his suggestion of how to deal with the seven years of famine.

This Pharaoh was a reasonable man. He was sincerely troubled by these dreams and was reassured by Joseph's demeanor, confidence and advice. He recognized Joseph's abilities in Joseph's presentation of his interpretation.

**Application:** When men are not related to reality, they cannot recognize truth or its implications (just the opposite of Pharaoh and his staff). I write this during the primary of the 2016 presidential campaign. Donald Trump has suggested that, for the time being, we need to stop importation of Muslim refugees. With all of the terror attacks and threats, this makes absolute sense. However, he has been attacked by the left and by members of his own party, saying that there cannot be a religious test for immigrants. The voters recognize that what he says, or some similar approach, makes perfect sense. Making no changes whatsoever, except to bring in more immigrants who will not assimilate into our country makes no sense at all.

**Application:** One of the people to criticize Donald Trump is President Barrack Obama, who is infuriated about the idea of excluding Muslims specifically. However, at the same time, the President has excluded Christian refugees from finding safe haven in the United States.

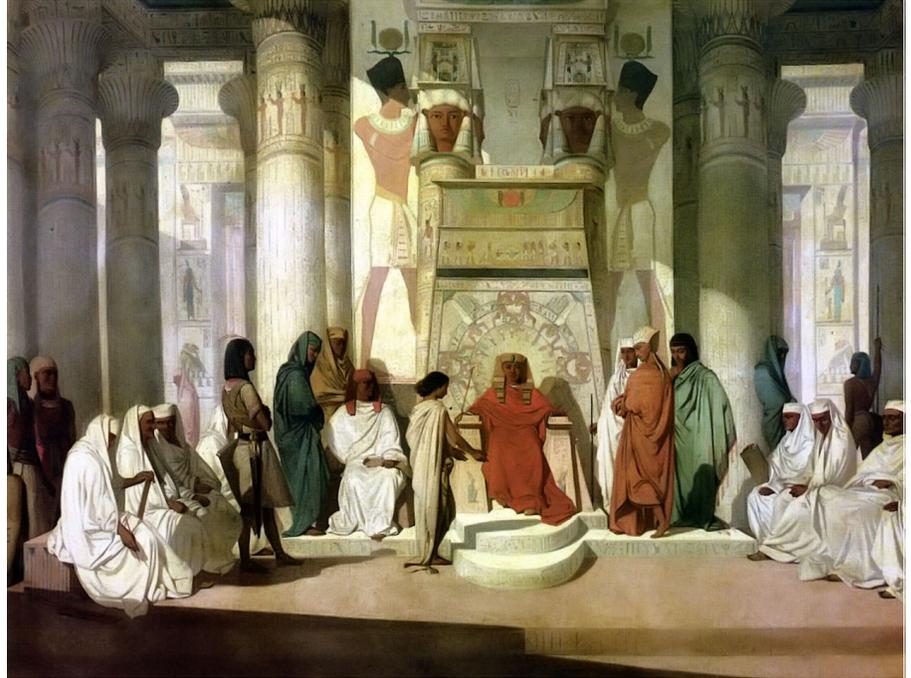
**Application:** There was a time when people came to America because they wanted to assimilate; they wanted to become Americans. This is not the case with many illegal immigrants and Islamic refugees.

When someone can recognize reality and good advice, often they are believers with doctrine, or people who know the laws of divine establishment.

**Genesis 41:37** And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

The *thing* refers to Joseph’s interpretation of Pharaoh’s dream, and his solution to the future. What Joseph explains makes sense to Pharaoh and to all those under him. The dreams are a vehicle for revelation to Pharaoh. He compares what Joseph said to what he dreamed, and it all fits together; it all makes sense.

**Joseph Interprets the Dream of Pharaoh** (19<sup>th</sup> Century painting by Jean-Adrien Guignet); from [Wikipedia](#); originally from [Free Christian Imagages](#); accessed October 26, 2016.



A person truly in search of truth will (1) find it and (2) recognize it. Jesus said, “You will know the truth and the truth will set you free.” As an aside, not everyone who claims to be looking for truth really is (from the outset, some have already rejected the truth). A person may search out Buddhist monks for enlightenment, but, prior to this, rejected the claims of Jesus Christ.

Pharaoh recognizes that Joseph is speaking the truth. 400 years later, there will be another Pharaoh on the throne of Egypt, and Moses will speak the truth to him, but he will not recognize it as truth. That Pharaoh will witness great signs and wonders, and yet, harden his heart against the truth and against God. But Joseph’s Pharaoh is open and receptive to the truth.

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**Genesis 41:38a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
’amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #559 BDB #55
par’ôh (הַעֲרֹף) [pronounced pah <sup>r</sup> -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong’s #6547 BDB #829
’el (לְ) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong’s #413 BDB #39

## Genesis 41:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
עֲבָדִים (עֲבָדִים) [pronounced <i>ĕv<sup>b</sup>-vaw-DEEM</i> ]	<i>slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5650 BDB #713

**Translation:** Therefore, Pharaoh says to his servants,...

There is apparent agreement all around. Pharaoh realizes that his servants agree with him about what do to. Therefore, he proposes a simple question to them:

## Genesis 41:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
הֲ (ה) [pronounced <i>heh</i> ]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
Hă (ה) [pronounced <i>heh</i> ] usually an interrogative particle; but can act as indirect interrogation and be translated <i>if, whether [or not]</i> .			
מָצָא (מָצָא) [pronounced <i>maw-TSAW</i> ]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	1 <sup>st</sup> person plural, Qal imperfect	Strong's #4672 BDB #592
כֹּף or כֶּ (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
זֶה (זֶה) [pronounced <i>zeh</i> ]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
אִישׁ (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
אֲשֶׁר (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
רוּחַ (רוּחַ) [pronounced <i>ROO-ahkh</i> ]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924
אֱלֹהִים (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

## Genesis 41:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88

**Translation:**...“Can we find a man as this, in whom [is] the Spirit of Elohim?”

In the translation, I combined the relative pronoun with *in him*, which is found later in the verse, and translated this as *in whom [is]*. Such an approach is common in the Hebrew.

The Pharaoh asks, “Can we find a man like this, in who the Spirit of God lives?” Notice that Pharaoh recognizes God, and God’s existence and God’s interaction with man.

In Genesis, we see Egypt pretty much through the eyes of Joseph; and that narrative is about the patriarchs. However, it ought to be obvious that there is a strong spiritual sense in the palace of Pharaoh, and I would suspect, among the people of Egypt as well. God is moving His people into Egypt. This ought to suggest to us that Egypt has a **pivot** of believers. Even though Egypt and that entire area will face 7 years of famine, Joseph will be in charge of that situation and he will prepare the people for it.

What I am trying to say is, there were probably many believers in Egypt and that God, as a result, blessed Egypt and chose Egypt as the place to grow His people, the Jews.

Notice that Joseph’s witness has taken root in Pharaoh. He recognizes that a man to oversee such a project must be a man of God. This is something our own government could use—mature believers in Jesus Christ in power making legislative and judicial decisions. This is not a call for any candidate who calls himself a Christian candidate. Just as there are perhaps 1 in 20 Christians that even have a clue as to how to conduct their lives with a view toward God; the same is true of Christian candidates for public office (if the percentage is even that high). Examine if you will the land of Egypt at this time—how many people could assume this position? There is only one: Joseph.

**Genesis 41:38** And Pharaoh said to his servants, “Can we find any man like this, in whom the Spirit of God is?”

Note the thinking of Pharaoh. He wants a man in whom is the Spirit of God is. This indicates that Pharaoh believes in the Revealed God. Joseph has told him that the dreams and the interpretation of the dreams are of God (vv. 16, 25, 28, 32<sup>25</sup>) and Pharaoh clearly believes that.

Pharaoh understands that the key for Egypt’s future is a man in whom resides the Spirit of God.

This Pharaoh seems to have a lot on the ball; and the words here appear to be a rhetorical question. He is not asking his servants to prepare a list of all the wise and intelligent men in his realm, and then they will confer on these names—remember, he already called in all of the wise men to interpret his dreams, but to no avail. Pharaoh is going to say something which is obvious to him, and this preparatory remark is to get his staff thinking as he is thinking.

This, by the way, is a great trick employed by great leaders and by excellent teachers. You guide those in your periphery to a conclusion, but you allow some or all of them to reach that conclusion before you actually say it out loud. I had a wonderful political science teacher in college and we were studying the United States Constitution

<sup>25</sup> You will notice that, not once does Joseph say to Pharaoh, “Now that we got this whole dream thing resolved, let me tell you about my situation.”

and various Supreme Court decisions. He had taught one Supreme Court decision and then, not too long after, taught another Supreme Court decision which was contrary to the first one, made perhaps 20 years later. I blurted out, "But that's exactly the opposite of what they already decided!" He knew that, of course. He was waiting for us in the classroom to recognize it without him saying it himself. This method worked quite well because, over 40 years later, I still remember coming to that revelation. That is effective teaching.

Pharaoh knows, with this statement, whom he will choose for this task. This question gets those in his presence to begin to think on this. No doubt, some of them might be thinking of people to put on a list; but others, having just heard Joseph, are thinking, "Isn't the right man standing right in front of you?" Pharaoh's words seem to convey that exact meaning.

What Pharaoh is saying appears to be a rhetorical question. Pharaoh is praising Joseph for in him is the Spirit of God; and Pharaoh recognizes that as necessary for a position of leadership. I believe that the Living Bible really captures this well: *Joseph's suggestions were well received by Pharaoh and his assistants. As they discussed who should be appointed for the job, Pharaoh said, "Who could do it better than Joseph? For he is a man who is obviously filled with the Spirit of God."* The Message, as well as several others, also convey this very thing: *This seemed like a good idea to Pharaoh and his officials. Then Pharaoh said to his officials, "Isn't this the man we need? Are we going to find anyone else who has God's spirit in him like this?"* Or the CEV: *The king and his officials liked this plan. So the king said to them, "No one could possibly handle this better than Joseph, since the Spirit of God is with him."* So Pharaoh is not just saying, "This is what we need; now you all start giving me some names to consider." He is saying, "The man we need is right here in front of us. Do you see it too?"

Regarding the Living Bible, the Message and the Contemporary English Version: I was raised in a church where the exact words of the Bible were important, as that is what we base our interpretation on; and throughout my study of the Bible, arriving at an accurate translation is fundamental to understanding the passage. However, I have found, over the years, that sometimes these less-than-literal paraphrases often convey the general notions of the text quite well. Whereas, we might not really get that this is a rhetorical question in a very literal translation, the Living Bible gives that sense, but in a different way (as an aside, my favorite paraphrases are the New Living Translation and the New Century Version—I think that everyone ought to have a *reading* Bible). Sometimes (not always), these paraphrases can help us to better understand what is happening in a passage of Scripture.

Ideally speaking, Pharaoh has led those in his periphery to see what is obvious to him—that Joseph is the man for this job. Pharaoh himself will say the words, but he gives the officials in his court time to catch up to where he is.

This Pharaoh is a smart leader. He recognizes the truth of Joseph's interpretation of his dreams. He recognizes Joseph's intelligence and competence. He also recognizes the importance of his staff understanding and agreeing with his decisions, to the point of leading them to these decisions even before he says them.

A leader cannot simply tell his subjects, "I want you to move from point A to point B." In some circumstances, a simple order does the trick; but, in other circumstances, a simple order is not good enough. So *Pharaoh said to his servants, "Can we find any man like this, in whom the Spirit of God is?"* Most of his servants—even supposing that they are thinking independently—recognize that the man needed by Egypt is standing right in front of them: Joseph. Pharaoh speaks in such a way as to allow his staff to catch up to him. Perhaps some trusted aide blurted out, "Hey, how about this man, Joseph?"

Joseph has told Pharaoh how his dreams predict 7 years of plenty followed by 7 years of famine, and this all makes sense to Pharaoh. He understands and accepts the interpretation by Joseph of his dreams, acknowledging that such an interpretation is from God. Then Joseph tells Pharaoh how to deal with the future, and lays out a very wise plan that will not only save Egypt, but it will save much of the population in surrounding areas.

Pharaoh wants to put Joseph in charge of the grain, to oversee the nation in its 7 years of prosperity followed by 7 years of depression, but to do this, Pharaoh must be careful about conferring such power and he has to sell his cabinet on it first. How does he do that? He allows them to come to that idea on their own.

Joseph has come up with a plan as to what ought to be done about the future of Egypt.

Genesis 41:37–38 **Now the plan seemed good in the eyes of Pharaoh as well as all his servants. Then Pharaoh said to his servants, “Can a man like this be found, one in whom is God’s Spirit?”** (Tree of Life Version)

Genesis 41:37–38 **Pharaoh and all his advisors considered it an excellent plan. Pharaoh said to his advisors, ‘Can there be another person who has God’s spirit in him as this man does?’** (The Kaplan translation)

Remember, Joseph is not an Egyptian; and putting someone in charge of such a tremendous project is conferring a great deal of power and responsibility on that one man. It is an added dimension to place this on a non-Egyptian. So, it is best that several of the men under Pharaoh come to his same conclusion on this. With these few words, his trusted advisors come to the same conclusion as Pharaoh has.

Genesis 41:37–38 **This proposal [lit., *word*] is good in the opinion of Pharaoh and in the opinion of all his servants. Therefore, Pharaoh says to his servants, “Can we find a man as this, in whom [is] the Spirit of Elohim?”** (Kukis mostly literal translation)

Genesis 41:37–38 **What Joseph proposes sounds good to both Pharaoh and his servants. Therefore, Pharaoh said to his servants, “Can we find a man like this, in whom is the Spirit of God?”** (Kukis paraphrase)

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I chose to combine these 3 verses. Perhaps as many as a third of the translations separate out v. 41 into a new paragraph. One of them (TLB) moves v. 41 to follow v. 42, which gives a better English sense. Several translations place a subheading within these 3 verses.

We almost never know all of the conversations and pronouncements which are made, but soon after his rhetorical question, Pharaoh says...

**And so says Pharaoh unto Joseph, “After making known Elohim to you all this, [there is] none prudent and intelligent as you. You will be over my house and upon your mouth will have close contact with all my people; only the throne is greater than you.” And so says Pharaoh unto Joseph, “Look, I have set you over all the land of Egypt.”**

Genesis  
41:39–41

**Pharaoh then said to Joseph, “Because [lit., *after*] Elohim has made all this known to you, [I recognize that there is] no one as prudent and intelligent as you. [Therefore,] you will be over my house and in addition, your mouth [or, *according to (your mouth)*], will command [lit., *have close contact with*] all my people. Only the throne will be greater than you.” And Pharaoh said to Joseph, “Look, I have placed you over all the land of Egypt.”**

**Pharaoh then said to Joseph, “It is clear that God has made all of this known to you. I recognize that no one is as prudent or as intelligent as you. Therefore, you will be over my house and you will command all of my people. Only my throne will be above you in authority.” And Pharaoh said to Joseph, “Take note, I have placed you over all the land of Egypt.”**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text (Hebrew)

And so says Pharaoh unto Joseph, “After making known Elohim to you all this, [there is] none prudent and intelligent as you. You will be over my house and upon your mouth will have close contact with all my people; only the throne is greater than

you.” And so says Pharaoh unto Joseph, “Look, I have set you over all the land of Egypt.”

Dead Sea Scrolls  
Targum of Onkelos

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And Pharaoh said to Joseph, Since the Lord hath made all this known to thee, there is none more prudent or wise than thou; thou shalt be appointed over my house, and by thy word shall all my people be governed [Sam. Vers. "be fed."]; only in the throne of this kingdom will I be more honourable than thou. And Pharaoh said to Joseph, See, I have appointed thee over all the land of Mizraim.

Targum (Pseudo-Jonathan)

And Pharaoh said to Joseph, Since the Lord Hath made known all this to thee, there is no one so prudent and wise as thou art. Thou shalt be superintendent over my house, and by the decree of thy mouth shall all my people be armed only in the throne of the kingdom will I be greater than thou. And Pharaoh said to Joseph, See, I have appointed thee prince[5] over the land of Mizraim.

Revised Douay-Rheims  
Jerusalem targum  
Targum (trans. By Cook)  
Revised Douay-Rheims

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. .  
He said therefore to Joseph: Seeing God has shewn you all that you have said, can I find one wiser and one like unto you? You shall be over my house, and at the commandment of your mouth all the people shall obey: only in the kingly throne will I be above you. And again Pharaoh said to Joseph: Behold, I have appointed you over the whole land of Egypt.

Latin Vulgate  
Aramaic ESV of Peshitta

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Pharaoh said to Yoseph, "Because God has shown you all of this, there is none so discreet and wise as you. You shall be over my house, and according to your word will all my people be ruled. Only in the throne I will be greater than you." Pharaoh said to Yoseph, "Behold, I have set you over all the land of Egypt."

Peshitta (Syriac)

Then Pharaoh said to Joseph. Forasmuch as God has shown you all this, there is none so wise and discreet as you are: You shall be over my household, and according to your word shall all my people be ruled; only on the throne will I be greater than you. And Pharaoh said to Joseph, See, I have made you governor over all the land of Egypt.

Septuagint (Greek)

And Pharaoh said to Joseph, Since God has shewed you all these things, there is not a wiser or more prudent man than you. You shall be over my house, and all my people shall be obedient to your word; only in the throne will I excel you. And Pharaoh said to Joseph, Behold, I set you this day over all the land of Egypt.

NETS (Greek)  
Brenton's Septuagint

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Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English  
Easy English

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Then \*Pharaoh said to Joseph, 'God has shown all this to you. Therefore there is nobody that is so wise and careful as you. You shall rule over my house. All my people shall do what you order. I will still be the king, but apart from that we will be equal.'

Then \*Pharaoh said to Joseph, 'Look! I have appointed you over all this country, Egypt.'

Easy-to-Read Version–2002  
Easy-to-Read Version–2006

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So Pharaoh said to Joseph, "God showed these things to you, so you must be the wisest man. I will put you in charge of my country, and the people will obey all your commands. I will be the only one more powerful than you."

Pharaoh said to Joseph, "I now make you governor over all of Egypt."

<p><i>God's Word™</i> Good News Bible (TEV)</p>	<p>.</p> <p>The king said to Joseph, "God has shown you all this, so it is obvious that you have greater wisdom and insight than anyone else. I will put you in charge of my country, and all my people will obey your orders. Your authority will be second only to mine. I now appoint you governor over all Egypt."</p>
<p>International Children's B. <i>The Message</i></p>	<p>.</p> <p>So Pharaoh said to Joseph, "You're the man for us. God has given you the inside story—no one is as qualified as you in experience and wisdom. From now on, you're in charge of my affairs; all my people will report to you. Only as king will I be over you."</p> <p>So Pharaoh commissioned Joseph: "I'm putting you in charge of the entire country of Egypt."</p>
<p>Names of God Bible</p>	<p>Then Pharaoh said to Joseph, "Because <i>Elohim</i> has let you know all this, there is no one as wise and intelligent as you. You will be in charge of my palace, and all my people will do what you say. I will be more important than you, only because I'm Pharaoh."</p>
<p>NIRV</p>	<p>Then Pharaoh said to Joseph, "I now put you in charge of Egypt."</p> <p>Then Pharaoh said to Joseph, "God has made all this known to you. No one is as wise and understanding as you are. You will be in charge of my palace. All my people must obey your orders. I will be greater than you only because I'm the one who sits on the throne."</p> <p><b>Joseph Is Put in Charge of Egypt</b></p> <p>So Pharaoh said to Joseph, "I'm putting you in charge of the whole land of Egypt."</p>
<p>New Simplified Bible</p>	<p>The king said to Joseph: »God has shown you all this. Therefore it is obvious that you have greater wisdom and insight than anyone else.</p> <p>»I will put you in charge of my country. All my people will obey your orders. Your authority will be second only to mine.</p> <p>»I now appoint you governor over all Egypt.«</p>

**Thought-for-thought translations; paraphrases:**

<p>Common English Bible</p>	<p>Then Pharaoh said to Joseph, "Since God has made all this known to you, no one is as intelligent and wise as you are. You will be in charge of my kingdom, and all my people will obey your command. Only as the enthroned king will I be greater than you." Pharaoh said to Joseph, "Know this: I've given you authority over the entire land of Egypt."</p>
<p>Contemporary English V.</p>	<p>The king told Joseph, "God is the one who has shown you these things. No one else is as wise as you are or knows as much as you do. I'm putting you in charge of my palace, and everybody will have to obey you. No one will be over you except me. You are now governor of all Egypt!"</p>
<p>The Living Bible</p>	<p>Turning to Joseph, Pharaoh said to him, "Since God has revealed the meaning of the dreams to you, you are the wisest man in the country! I am hereby appointing you to be in charge of this entire project. What you say goes, throughout all the land of Egypt. I alone will outrank you." V. 41 will be placed with the following passage, as TLB moves it to follow v. 42. In the English, it actually conveys a better sense.</p>
<p>New Berkeley Version New Century Version</p>	<p>.</p> <p>So the king said to Joseph, "God has shown you all this. There is no one as wise and understanding as you are, so I will put you in charge of my palace. All the people will obey your orders, and only I will be greater than you."</p> <p>Then the king said to Joseph, "Look! I have put you in charge of all the land of Egypt."</p>
<p>New Life Version</p>	<p>So Pharaoh said to Joseph, "Because God has shown you all this, there is no one as understanding and wise as you are. My house will be put in your care. And all</p>

my people will do as you say. Only on the throne will I be greater than you." Pharaoh said to Joseph, "See, I have put you in power over all the land of Egypt." Then Pharaoh said to Joseph, "Since God has revealed the meaning of the dreams to you, clearly no one else is as intelligent or wise as you are. You will be in charge of my court, and all my people will take orders from you. Only I, sitting on my throne, will have a rank higher than yours." Pharaoh said to Joseph, "I hereby put you in charge of the entire land of Egypt."

### Partially literal and partially paraphrased translations:

American English Bible Then Pharaoh said to Joseph: 'Since God has shown all of these things to you; is there a man who is wiser or more discerning than you? I'll appoint you to be over my house, and then all of my people must do whatever you say... only I will be greater than you on the throne.'  
Then Pharaoh told Joseph: '{Look!} Today, I'm putting you in charge of the entire land of Egypt.'

Beck's American Translation .  
International Standard V Since God has revealed all of this to you," Pharaoh told Joseph, "there is no one so wise and discerning as you. So you are to be appointed in charge over my palace, and all of my people are to do whatever you command them to do. Only the throne will have greater authority than you."  
"Look!" Pharaoh confirmed [Lit. *said*] to Joseph, "I've put you in charge of the entire land of Egypt!"

Revised Knox Bible Then he turned to Joseph, and said, Every word you have spoken comes to you revealed by God, and shall I look for some other whose wisdom can match yours? You shall have charge of my household and all my people shall obey your word of command; you shall share all I have, except this royal throne. Hereby, Pharaoh said to Joseph, I put the whole land of Egypt under your care.

Today's NIV  
Translation for Translators .  
Then the king said to Joseph, "Because God has revealed all this to you, it seems to me that there is no one who is as wise as you and who can decide wisely about things. So I will put you in charge of everything in my palace. All the people here in Egypt must obey what you command. Only because I am king [MTY] will I have more authority than you."  
Then the king said to Joseph, "I am now putting you in charge of the whole country of Egypt."

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Pharaoh was to say to Joseph: He of mighty ones is to be beside you, that you is to know these, you is of understanding and is to be prudent! You was to come about over my house, and by your mouth, the people were to be equipped, even was you to be promoted to this seat! Pharaoh was to say to Joseph: You was to see to it, I am to have set you over the solid grounds of the Egypt!

Conservapedia Then Pharaoh said to Joseph, "Since God has shown you all of this, there is no one having as much understanding or wisdom as you have So you will be over my household, and your word will be law to my people. Only as touching the throne will I have more authority than you." Pharaoh told Joseph, "Take note: I am giving you command over all the land of Egypt."

Ferrar-Fenton Bible Then afterwards Pharaoh said to Joseph, " I have perceived that GOD is with you in all this, and there is certainly no intelligence like yours, therefore you shall be over my house, and by your mouth all my affairs shall be regulated ; only in the throne will I be greater than you." Pharaoh also said to Joseph, " See, I appoint you over all the land of the Mitzerites."

God's Truth (Tyndale) Wherefore Pharaoh said unto Joseph: forasmuch as God has showed you all this, there is no man of understanding nor of wisdom like unto you. You therefore shall be over my house, and according to your word shall all my people obey: only in the kings seat will I be above you. And he said unto Joseph: behold, I have set you over all the land of Egypt.

God's Truth (Tyndale)  
HCSB

Jubilee Bible 2000  
H. C. Leupold

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Then Pharaoh said to Joseph: Seeing that God has revealed all this to thee, there is no man as shrewd and wise as thou art. Thou shalt be over my house, and all my people shall be entirely obedient to thee. Only in the matter of the throne shall I be greater than thou art. Besides, Pharaoh said to Joseph: See, I have set thee over the entire land of Egypt.

Lexham English Bible

Then Pharaoh said to Joseph, "Since God has made all of this known to you there is no one as discerning and wise as you. You shall be over my house, and to your word all my people shall submit. Only [with respect to] the throne will I be greater than you." Then Pharaoh said to Joseph, "See, I have set you over all the land of Egypt."

NIV, ©2011

Then Pharaoh said to Joseph, "Since God has made all this known to you, there is no one so discerning and wise as you. You shall be in charge of my palace, and all my people are to submit to your orders. Only with respect to the throne will I be greater than you."

#### Joseph in Charge of Egypt

So Pharaoh said to Joseph, "I hereby put you in charge of the whole land of Egypt."

Tree of Life Version

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#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)

The Heritage Bible

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And Pharaoh said to Joseph, Since God has made you know by seeing all this, there is none so understanding and wise as you; You shall be over my house, and at your mouth shall all my people kiss *the hand*; I will be greater than you only in the throne. And Pharaoh said to Joseph, See, I have given you over all the land of Egypt.

New American Bible (2002)

New American Bible (2011)

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So Pharaoh said to Joseph: "Since God has made all this known to you, there is no one as discerning and wise as you are. You shall be in charge of my household, and all my people will obey your command. Only in respect to the throne will I outrank you [1 Mc 2:53; Ps 105:21; Wis 10:14; Acts 7:10]." Then Pharaoh said to Joseph, "Look, I put you in charge of the whole land of Egypt."

New Jerusalem Bible

So Pharaoh said to Joseph, 'Since God has given you knowledge of all this, there can be no one as intelligent and wise as you. You shall be my chancellor, and all my people shall respect your orders; only this throne shall set me above you.' Pharaoh said to Joseph, 'I hereby make you governor of the whole of Egypt.'

New RSV

Revised English Bible

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To Joseph he said, "Since God has made all this known to you, no one has your vision and wisdom. You shall be in charge of my household, and all my people will respect your every word. Only in regard to the throne shall I rank higher than you." Pharaoh went on, "I hereby give you authority over the whole land of Egypt."

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

*(iii)* So Pharaoh said to Yosef, "Since God has shown you all this — there is no one as discerning and wise as you — you will be in charge of my household; all my

	people will be ruled by what you say. Only when I rule from my throne will I be greater than you." Pharaoh said to Yosef, "Here, I place you in charge of the whole land of Egypt."
exeGesese companion Bible	And Paroh says to Yoseph, Since Elohim has you know all this, no one is as discerning and wise as you: you - you be over my house; all my people kiss your mouth: only in the throne I am greater than you. And Paroh says to Yoseph, Behold, I give you over all the land of Misrayim.
Hebrew Roots Bible	And Pharaoh said to Joseph, Since Elohim has taught you all this, there is no one wise and intelligent like you. You shall be over my house, and at your mouth shall be ordered all my people. Only in respect to the throne will I be greater than you. And Pharaoh said to Joseph, Behold, I have set you over all the land of Egypt.
JPS (Tanakh—1985)	So Pharaoh said to Joseph, "Since God has made all this known to you, there is none so discerning and wise as you. You shall be in charge of my court, and by your command shall all my people be directed; only with respect to the throne shall I be superior to you." Pharaoh further said to Joseph, "See, I put you in charge of all the land of Egypt."
Judaica Press Complete T. Kaplan Translation	. Pharaoh said to Joseph, 'Since God has informed you about all this, there can be no one with as much insight and wisdom as you. You shall be in charge of my government [Literally, 'house.'], and food will be distributed [(Rashi; Targum). Or, 'by your word, the people will be organized' (Rashbam); or, 'all the people will kiss you as their master' (Radak, Sherashim).] to my people by your orders. Only by the throne will I outrank you.' Pharaoh then formally declared [Literally, 'said.']. to Joseph, 'I am placing you in charge of the entire land of Egypt.'
Orthodox Jewish Bible	And Pharaoh said unto Yosef, Forasmuch as Elohim hath showed thee all this, there is none so navon (discerning) and chochom (wise) as thou art; Thou shalt be over my bais (palace), and according unto thy mouth shall all my people order themselves; only with respect to the kisse will I be greater than thou. And Pharaoh said unto Yosef, See, I have set thee over kol Eretz Mitzrayim.
<i>The Scriptures</i> 1998	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Pharaoh said to Joseph, "Since [your] God has shown you all this, there is no one as discerning and clear-headed and wise as you are. You shall have charge over my house, and all my people shall be governed according to your word and pay respect [to you with reverence, submission, and obedience]; only in [matters of] the throne will I be greater than you [in Egypt]." Then Pharaoh said to Joseph, "See, I have set you [in charge] over all the land of Egypt."
The Expanded Bible	So ·the king [ <sup>L</sup> Pharaoh] said to Joseph, "God has shown you all this. There is no one as wise and ·understanding [discerning] as you are, so I will put you in charge of my ·palace [house]. All the people will obey your orders, and only [ <sup>L</sup> in terms of the throne] I will be greater than you." Then ·the king [ <sup>L</sup> Pharaoh] said to Joseph, "Look! I have put you in charge of all the land of Egypt."
The Geneva Bible Kretzmann's Commentary	. And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art, Joseph did not have his equal in the entire kingdom. Thou shalt be over my house, and according unto thy word shall all my people be ruled, the entire nation would be subject to his command; only in the

NET Bible®	throne will I be greater than thou. So Joseph was elevated to a much higher position than that of chief overseer or tax-collector, being nominated Pharaoh's grand vizier. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. Formally and solemnly the dignity was conferred upon him. So Pharaoh said to Joseph, "Because God has enabled you to know all this, there is no one as wise and discerning [ <i>Heb</i> "as discerning and wise." The order has been rearranged in the translation for stylistic reasons.] as you are! You will oversee my household, and all my people will submit to your commands. Only I, the king, will be greater than you [ <i>Heb</i> "only the throne, I will be greater than you."]. "See here," Pharaoh said to Joseph, "I place you in authority over all the land of Egypt."
Syndein/Thieme	{Joseph is Promoted By God - Through Pharaoh} And Pharaoh kept on saying unto Joseph, Forasmuch as 'Elohim/Godhead has caused you to understand {yada'}, there is none so discerning and wise/learned {as you are}. You shall keep on being over my house, and according unto your mouth/word {peh} shall all my people keep on being 'loving ruled' {nashaq - idiom: 'literally means to come together in a gentle kiss' - came to mean to loving rule}. Only in the 'royal authority' will I keep on being greater {than you}. {Note: This time Joseph did not ask for a thing! And, 'Elohiym/Godhead caused the Pharaoh to offer him everything! Grace!} And Pharaoh kept on saying unto Joseph, "Look! I have set you over all the land of Egypt."
The Voice	<b>Pharaoh</b> (to Joseph) Since God has shown all of this to you, I can't imagine anyone wiser and more discerning than you. Therefore you will be in charge of my household. All of my people will report to you and do as you say. Only I, because I sit on the throne, will be greater than you. I hereby appoint you head over all of the land of Egypt.

#### Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Paroh <sup>[Great house]</sup> said to Yoseph <sup>[Adding]</sup> afterward, Elohiym <sup>[Powers]</sup> made known to you all this, none is understanding and wise like you,...
	Footnote: - An alternate reading would be "and Paroh said to Yoseph, after Elohiym..." It is not certain if the word "After" is part of what Paroh said or if it comes before the words of Paroh. ...you will exist upon my house and upon your mouth he will kiss all my people, only the seat I will magnify more than you,...
	Footnote: - The phrase, from the RMT, "upon your mouth he will kiss all my people" could be also be translated as "and by the words of your mouth will all my people be touched" or "and by your edge (of the sword) will all my people be armed." ...and Paroh <sup>[Great house]</sup> said to Yoseph <sup>[Adding]</sup> , see, I gave you upon all the land of Mitsrayim <sup>[Troubles]</sup> ,...
Concordant Literal Version	And saying is Pharaoh to Joseph, "After the Elohim has made known to you all this, there is no one as understanding and wise as you. You shall be over my household, and at your bidding all my people shall bear weapons. But on the throne will I be greater than you. And saying is Pharaoh to Joseph, "See! Given you have I today to be over all the land of Egypt.
A Conservative Version	.
Context Group Version	.
Darby updated Translation	And Pharaoh said to Joseph, Since God has made all this known to you, there is none [so] discreet and wise as thou. You will be over my house, and according to your commandment will all my people regulate themselves; only concerning the throne will I be greater than you. And Pharaoh said to Joseph, See, I have set you over all the land of Egypt.

*Emphasized Bible*

- English Standard Version .
- English Standard V. – UK .
- Evidence Bible .
- Green’s Literal Translation .
- King James 2000 Version .
- 21<sup>st</sup> Century KJV .
- Modern English Version .

And Pharaoh said to Joseph, “Since God has shown you all this, there is no one as discerning and wise as you. You will be over my house, and according to your word all my people will be ruled. Only in regard to the throne will I be greater than you.” Then Pharaoh said to Joseph, “See, I have set you over all the land of Egypt.”

- Modern KJV .
- NASB .

So Pharaoh said to Joseph, “Since God has informed you of all this, there is no one so discerning and wise as you are. 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.” Pharaoh said to Joseph, “See, I have set you over all the land of Egypt.”

- New European Version .
- New King James Version .

Then Pharaoh said to Joseph, “Inasmuch as God has shown you all this, there is no one as discerning and wise as you. You shall be over my house, and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you.” And Pharaoh said to Joseph, “See, I have set you over all the land of Egypt.”

- Owen's Translation .
- Stuart Wolf .
- Third Millennium Bible .
- Updated Bible Version 2.11 .
- A Voice in the Wilderness .
- Webster’s Bible Translation .
- World English Bible .
- Young’s Literal Translation* .
- Young’s Updated LT .

And Pharaoh says unto Joseph, “After God’s causing you to know all this, there is none intelligent and wise as you; you—you are over my house, and at your mouth do all my people kiss; only in the throne I am greater than you.” And Pharaoh says unto Joseph, “See, I have put you over all the land of Egypt.”

**The gist of this passage:** Pharaoh testifies publically as to Joseph’s wisdom and intelligence, and places him second in command over all Egypt.

There are several words in this pronouncement which are used in an unusual way. Whereas, the overall meaning of Pharaoh is clear and unequivocal, there are two or three words or uses of the language here which are not normative. I could be wrong, but perhaps Pharaoh is making this pronouncement in Joseph’s language (remember, they speak different languages). Now, is his court also bilingual? Possibly. Did Pharaoh give this order twice in both languages? Possibly. This is only a theory; but it might explain the usage of some of these words in this passage.

<b>Genesis 41:39a</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong’s Numbers</b>
wa (or va) (I) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253

## Genesis 41:39a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
par <sup>o</sup> ḥ (פָּרַח) [pronounced pah <sup>o</sup> -ḤOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Yōwçêph (יוֹסֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

**Translation:** Pharaoh then said to Joseph,...

Pharaoh speaks directly to Joseph. It appears that they are in the court of the Pharaoh and that Pharaoh is being attended to by his various servants. It would be reasonable that when Pharaoh makes a decree that someone is there to write it down and then to make it known to all the people.

## Genesis 41:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'achărêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
<p>The oft-used preposition/adverb seems to be used here to mean, <i>since, because</i> (meanings not associated with this word in BDB or Gesenius). Owens translates this <i>since</i>; .</p> <p>All BDB meanings: 1) <i>after the following part, behind (of place), hinder, afterwards (of time)</i>; 1a) <i>as an adverb</i>; 1a1) <i>behind (of place)</i>; 1a2) <i>afterwards (of time)</i>; 1b) <i>as a preposition</i>; 1b1) <i>behind, after (of place)</i>; 1b2) <i>after (of time)</i>; 1b3) <i>besides</i>; 1c) <i>as a conjunction</i>; 1c) <i>after that</i>; 1d) <i>as a substantive</i>; 1d1) <i>hinder part</i>; 1e) <i>with other prepositions</i>; 1e1) <i>from behind</i>; 1e2) <i>from following after</i>.</p>			
yāda <sup>c</sup> (יָדָעַ) [pronounced yaw-DAHḤ]	<i>to cause to know, to make one know, to instruct, to teach; to show, to reveal</i>	Hiphil infinitive construct	Strong's #3045 BDB #393
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

## Genesis 41:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אָת) [pronounced ayth]	<i>you</i> ; untranslated mark of a direct object; occasionally <i>to you</i> , <i>toward you</i>	sign of the direct object affixed to a 2 <sup>nd</sup> person masculine singular suffix	Strong's #853 BDB #84
'êth (אָת) [pronounced ayth]	untranslated generally; occasionally <i>to</i> , <i>toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zô'th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260

**Translation:** ...“Because [lit., *after*] Elohim has made all this known to you,...

The first word used in an unusual way here is 'achârêy (אַחֲרָי) [pronounced *ah-kuh-RAY*], the full list of meanings by BDB being: 1) *after the following part, behind (of place), hinder, afterwards (of time)*; 1a) *as an adverb*; 1a1) *behind (of place)*; 1a2) *afterwards (of time)*; 1b) *as a preposition*; 1b1) *behind, after (of place)*; 1b2) *after (of time)*; 1b3) *besides*; 1c) *as a conjunction*; 1c) *after that*; 1d) *as a substantive*; 1d1) *hinder part*; 1e) *with other prepositions*; 1e1) *from behind*; 1e2) *from following after*. Strong's #310 BDB #29. Perhaps we could understand this to mean simply, *after God has made all this known to you*; but there is more than simply a time element here. Pharaoh is going to make a great decision, and he is reasonably giving the reason for making this decision. Therefore, we might understand him to be using this preposition to mean: *based upon the fact that, because, since*.

God has obviously made Joseph aware of the meaning of Pharaoh's dream, and this counts for a lot insofar as Pharaoh is concerned. Also, I want you to remember Joseph's appearance—he is shaven with new clothes on. So he does not look like some ragamuffin who has been in a prison for the past several years (however long it has been). He looks professional; he looks the part of a leader (Joseph is a natural leader<sup>26</sup>).

## Genesis 41:39c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready</i> ; expresses non-existence, absence or non-possession; <i>[there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation; construct form	Strong's #369 BDB #34
bîyn (בֵּינ) [pronounced bean]	<i>being intelligent, being prudent, being skillful</i>	Niphal participle	Strong's #995 BDB #106

<sup>26</sup> I wonder if there might be more genetic evidence for leadership than for homosexuality?

## Genesis 41:39c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châkâm (חָכָם) [pronounced <i>khah-KAWM</i> ]	<i>capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty</i>	feminine singular adjective	Strong's #2450 BDB #314
kaph or k <sup>e</sup> (כּ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #453

**Translation:** ...[I recognize that there is] no one as prudent and intelligent as you.

Pharaoh also recognizes that there is no one as prudent and as intelligent as Joseph. He interpreted Pharaoh's dreams, which no one in his realm had been able to do. Quite obviously, there was no contest, *Interpret the Pharaoh's Dream*; but no one under Pharaoh knew of anyone capable of doing this except for the chief butler knew of anyone they would recommend.

**Genesis 41:39** And Pharaoh said to Joseph, "Since God has shown you all this, no one is as discreet and wise as you.

Pharaoh uses two words to describe Joseph, based upon their short meeting. He calls him, bîyn (יָבִין) [pronounced *bean*] (as a Niphal participle), which means, *being intelligent, being prudent, being skillful*. Strong's #995 BDB #106. Pharaoh also calls Joseph châkâm (חָכָם) [pronounced *khah-KAWM*], which means, *capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty*. Strong's #2450 BDB #314. Both of these words are found numerable times in the book of Proverbs, often together.

Let me suggest that there are two kinds of intelligence at work here. Joseph is obviously a smart and perceptive man—that is, he has a reasonably high I.Q. and he has a reasonable amount of education to go with it (even though his education may simply be what he learned working for Potiphar and from being placed in an Egyptian jail). However, Joseph also has the discernment to do the right thing; to do the wise thing. He is able to come to realistic solutions to real-life problems.

The world is filled with high I.Q. types who, when it comes to the real world, are about as dumb as a box of rocks. People who have degrees in economics, for instance. Such people often, because of their education, have the weirdest (and insanely incorrect) views of economic matters (Paul Krugman<sup>27</sup> comes to mind—or anyone else who subscribes to Keynesian economic theories).

Joseph is intelligent, but he does not harbor weird, esoteric views of life. He is not wedded to a set of weird theories which override common sense. He can evaluate a set of circumstances and the best thing to do in those circumstances. This is how he thrived as a slave under Potiphar and as a prisoner in Pharaoh's prison.

So, thus Pharaoh gives his decision, to choose Joseph. The Spirit of God is in Joseph because he could interpret the dreams when no one else was able. Pharaoh recognizes Joseph's abilities from the beginning, as no one else

<sup>27</sup> When President Obama decided to "stimulate" the economy by spending nearly a trillion dollars, the largest "stimulus package" in U.S. history, it became apparent to most Americans that it did not work. One survey said that only 6% of Americans believed that the Stimulus Package worked. Krugman famously said the problem was, he did not spend enough money. This, by the way, is a famous liberal answer to any failed liberal policy. "Well, we just did not do enough of that."

in the kingdom of Egypt could have done what he just did (recall that Pharaoh first called upon the wise men of Egypt to come and interpret his dreams, and they were unable to).

This may help to explain why Joseph insisted on making a good appearance before Pharaoh. He probably had no idea what was up, apart from Pharaoh having a dream, but Joseph wanted to make the best appearance that he could. By doing this, Joseph was exercising his wisdom. He was conforming to Egyptian protocol.

Had he shown up dirty, unshaven, in filthy clothes, Pharaoh may have even accepted his interpretation of the dreams, but he would not have necessarily looked at Joseph and said, “Yeah, you’re the man I need to have in charge.” But Joseph looked like a man who could be trusted with such a great task.

Joseph did not know exactly what was coming; but he did understand Egyptian customs and the Egyptian mindset, and he conformed to that.

**Application:** When you go on a job interview, you should look clean, presentable, and in the best clothes for the job that you are interviewing for. In society, you must dress appropriately. Do not show up with the attitude, “What you see is what you get.” Or, “Here I am, take me or leave me.”

Joseph was there, not necessarily on a job interview; but he knew the customs of cleanliness of the Egyptians. He respected the customs of the Egyptians. Therefore, he wanted to make the right impression. He did not want Pharaoh to give him the once over and think, “What a dirty-looking guy; what’s his deal?” He looked clean and presentable to Pharaoh, and this allowed for Pharaoh an easy decision. He is showing respect for their cultural norms. The idea was, Joseph did not allow his personal appearance to become a distraction to whatever he had been called upon to do.

Pharaoh has called Joseph in from prison in order to interpret his dreams. Not only does Joseph correctly interpret the dreams, but then he provides Pharaoh with a solution to the problems that Pharaoh faces in the future. This solution requires a man to oversee the collection of a special grain tax; and the preservation of all the excess grain which is to be collected. Pharaoh determines that Joseph, standing before him, is the right man for this job.

### Genesis 41:40a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
'al (עַל) [pronounced áh]l]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #1004 BDB #108

**Translation:** [Therefore,] you will be over my house...

There are a lot of people who do not understand the responsibility of the president or the CEO. They are very much figureheads, insofar as, they do very little themselves. However, the key to their success is who they select to do the things under them.

Charley Brown may head an ad agency, and he may contribute very little by way of creativity. However, he recognizes what is good and appropriate; he recognizes individuals and teams which are well-suited to a project, and when something has been created, he, as the head of the ad department, takes credit for something that he had absolutely no input on. He merely selected the team and accepted or rejected what they did; and he may have made some suggestions along the way.

This is the biggest undertaking of this Pharaoh's career (most likely) and he will not lift a finger himself. He will appoint Joseph to head up this project. He gives Joseph great authority here. This speaks to the brilliance of this Pharaoh. He recognizes truth, he recognizes ability and talent, and he recognizes God. For a time, God will make Egypt the object of great blessing. Great material blessing will pour into the coffers of Egypt's treasury, as people from all over the land will bring money to buy grain from them. This is recorded in Scripture; but there must have been other great blessings to come to Egypt as well during this time.

### Genesis 41:40a You will be over my house,..."

Overall, v. 40 is easy to understand—Joseph would be in charge, answerable only to Pharaoh. However, there are some things which need to be sorted out. Usually when the word *house* is used, it refers to a person's *house*, *household*, or *compound*. However, this refers to all of Egypt. Joseph is being promoted from prison to the highest authority in the land (under Pharaoh). Pharaoh's household is the land of Egypt. Joseph is not becoming the top slave in Pharaoh's personal house; Joseph is becoming the #2 man in all of Egypt.

Genesis 41:40b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
peh (פֶּה) [pronounced <i>peh</i> ]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6310 BDB #804
nâshaq (נָשַׁק) [pronounced <i>naw-SHAHK</i> ]	<i>to kiss, to touch, to have close contact with; to equip, to arm</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5401 BDB #676

Generally speaking, the meanings *to equip, to arm* are found in the Qal active participle (1Chronicles 12:2 2Chronicles 17:17 Psalm 78:9). Furthermore, this appears to be a later usage of this verb. The problem is really in Genesis 41:40 (there does not appear to be any difficulty in the other passages where this word is found).

## Genesis 41:40b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>Heb</i> “and at your mouth (i.e., instructions) all my people will kiss.” G. J. Wenham translates this “shall kowtow to your instruction” (Genesis [WBC], 2:395). Although there is some textual support for reading “will be judged, ruled by you,” this is probably an attempt to capture the significance of this word. Wenham lists a number of references where individuals have tried to make connections with other words or expressions – such as a root meaning “order themselves” lying behind “kiss,” or an idiomatic idea of “kiss” meaning “seal the mouth,” and so “be silent and submit to.” See K. A. Kitchen, “The Term Nsq in Genesis 41:40,” <i>ExpTim</i> 69 (1957): 30; D. S. Sperling, “Genesis 41:40: A New Interpretation,” <i>JANESCU</i> 10 (1978): 113-19. <sup>28</sup>			
kôl (כֹּל) [pronounced <i>kohl</i> ]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
‘am (אָם) [pronounced <i>gahm</i> ]	people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]	masculine singular collective noun with the 1 <sup>st</sup> person singular suffix	Strong's #5971 BDB #766

**Translation:** ...and in addition, your mouth [or, according to (your mouth)], will command [lit., have close contact with] all my people.

Here is another word used in an unusual way. In fact, two of them. Usually, the subject of a verb is unhindered by prepositions. However, *mouth* here is the subject of the verb (there is nothing else which logically fits the bill) and *mouth* is preceded by a preposition (although this may occur at other times, I cannot think of a single instance where I have seen this done).

Secondly, the verb uses here generally means *to kiss, to touch*. The BDB meanings are: 1) *to put together, kiss; 1a) (Qal) to kiss; 1b) (Piel) to kiss; 1c) (Hiphil) to touch gently; 2) to handle, be equipped with; 2a) (Qal) to be equipped*. Strong's #5401 BDB #676. This final Qal meaning is primarily found in the Qal active participle in 3 places, and it is related to equipping a people with military arms. You will note that my definitions above are somewhat different, because I also refer to Gesenius and I consider the usage of some words in other passages (I do not recall spending a great deal of time studying this word, meaning over 10 minutes).

So, we have the use of a preposition where we would not expect to find it; and the possible misuse of a verb which is close in meaning to the way we would understand it here (*to command* is the most reasonable way to understand the use of this verb here).

Again, there is probably a reason for the misuse or different use of the Hebrew language in this passage. For whatever reason, Pharaoh may have decided to address Joseph in his native language.

Remember that Pharaoh does not know this young man at all, but is quickly impressed by him. He has been given one recommendation by his chief butler. However, Pharaoh, as an executive, has to be able to make executive decisions and to place men in the right positions—that is the key to his successful reign.

**Application:** The key to any great leader is recognizing great men and women and putting them into the right positions below you. This Pharaoh recognizes Joseph's abilities and brings him ahead of everyone else.

<sup>28</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 18, 2016.

**Application:** The key to a bad leader is putting *yes-men* and friends in positions of power below you. As a contemporary example, President Obama selected one of the worst cabinets in American history.

Genesis 41:40a-b You will be over my house, and all my people will kiss *the hand* at your word..."

It is the second part of this verse which is confusing, which reads, literally: ...upon [because of, according to] your mouth, all my people will kiss [touch, have close contact with],...

The problematic verb is *nâshaq* (נָשַׁק) [pronounced *naw-SHAHK*], which means, *to kiss, to touch, to have close contact with; to equip, to arm*. Strong's #5401 BDB #676. The verb is found in the 3<sup>rd</sup> person masculine singular, Qal imperfect.

### Approaches to Interpreting Nâshaq in Genesis 41:40

1. The first approach is considering a missing or understood object of the verb. Perhaps the Pharaoh intends that the people *kiss the ring, kiss the hand* of Joseph. This does not mean that every person who Joseph sees must run up and kiss his ring, but that those who have some kind of contact with him kiss his ring, indicating that they recognize his authority. This is found in Green's literal translation: *You shall be over my house, and at your mouth all my people shall kiss the hand*. The italics indicate that these words were added.
2. The second approach is, the people will be armed or equipped according to Joseph's word. The Concordant Literal Version: *You shall be over my household, and at your bidding all my people shall bear weapons*.
  - 1) This understanding of the word is found in the Qal active participle elsewhere.
  - 2) This understanding of the word seems to be a later use of the word (Chronicles and Psalms).
  - 3) An interpretation requires us to think of this word as the passive (*the people are armed, equipped*), which is generally conveyed with the Niphal; or *the people arm themselves*, which is generally conveyed by the Hithpael.
  - 4) The problem with this interpretation is, Pharaoh is not putting Joseph in charge of his armies. At no time in Genesis do we see Joseph leading an army or equipping an army.
3. The third understanding seems to be quite reasonable, understanding *nâshaq* to mean, *to have close contact with*. Kukis Moderately Literal Translation: *[Therefore,] you will be over my house and in addition, your mouth [or, according to (your mouth)], will command [lit., have close contact with] all my people*. This would be in the sense of having command over Pharaoh's people, the Egyptians.
4. Fourthly, there is another understanding of this word—another meaning not listed above; or this word is mistaken for another word.
  - 1) There is a very wide variance in the two meanings to begin with.
  - 2) The Hebrew letters found in this word are not commonly mistaken for other Hebrew letters.
5. Finally, we could go with the Greek or Latin here. However, remember, these are translations, and often a translation will attempt to smooth out the meaning, if the meaning is difficult to apprehend.
  - 1) The Greek verb used is *hupakouô* (ὑπακούω) [pronounced *hoop-ak-OO-oh*], which means, *1) to listen, to harken; 1a) of one who on the knock at the door comes to listen who it is, (the duty of a porter); 2) to harken to a command; 2a) to obey, be obedient to, submit to*. Thayer definitions only. Strong's #5219. The English translation based upon the Greek translation is: *You shall be over my house, and all my people shall be obedient to your word; only in the throne will I excel you*.
  - 2) The English translation from the Latin is: *You shall be over my house, and at the commandment of your mouth all the people shall obey: only in the kingly throne will I be above you*.
6. Considering these various options, I would go with #1 or 3. However, although there may be difficulties with the translation of this verb, the overall context suggests that the people are under the authority of Joseph, and his authority is only second to Pharaoh's.
  - 1) In #1, the people are recognizing Joseph's authority and...
  - 2) in #3, Joseph is given the authority to command the people of Egypt.
  - 3) The 3<sup>rd</sup> option is not much different from the Greek or Latin understanding of this verse.

Although I looked at some other commentaries, I did not find them to be helpful here. Even the generally excellent notes of the NET Bible were somewhat difficult:

The NET Bible: *Heb “and at your mouth (i.e., instructions) all my people will kiss.” G. J. Wenham translates this “shall kowtow to your instruction” (Genesis [WBC], 2:395). Although there is some textual support for reading “will be judged, ruled by you,” this is probably an attempt to capture the significance of this word. Wenham lists a number of references where individuals have tried to make connections with other words or expressions – such as a root meaning “order themselves” lying behind “kiss,” or an idiomatic idea of “kiss” meaning “seal the mouth,” and so “be silent and submit to.” See K. A. Kitchen, “The Term Nsq in Genesis 41:40,” *ExpTim* 69 (1957): 30; D. S. Sperling, “Genesis 41:40: A New Interpretation,” *JANESCU* 10 (1978): 113-19.<sup>29</sup>*

R. B. Thieme, Jr. often talked about spending 8 hours examining a single verse; over the years, I have found that time allotment not to be out of the ordinary. For the Basic Exegesis study (which I sent out), spending 3 or 4 hours on a verse is not unusual. When I put together a complete commentary on an entire chapter, spending 5–8 hours on a verse is typical.

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Regarding this particular verse, I have probably given you way more information than you have an interest in. However, because this is such a difficult reading, I thought it better not to simply gloss over it, using a convenient translation, but to simply show you there, from time to time, there are problems in translating and interpreting the text.<sup>30</sup> On the other hand, this is a book written 4000 years ago in a language which is essentially dead (modern Hebrew is similar to ancient Hebrew, but these are different languages<sup>31</sup>); so difficulty, from time to time, is to be expected.

### Genesis 41:40c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
raq (רַק) [pronounced rahk]	<i>only, provided, altogether, surely; in any case; but; nevertheless</i>	adverb of restrictive force	Strong's #7534 & #7535 BDB #956
kiççê' (כִּסֵּא) [pronounced kis-SAY]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular noun with the definite article	Strong's #3678 BDB #490
gâdal (גָּדַל) [pronounced gaw-DAHL]	<i>to be [become] great; to grow; to be greatly valued [celebrated, praised]; to twist together, to bind together</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1431 BDB #152
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the end person masculine singular suffix	Strong's #4480 BDB #577

**Translation:** *Only the throne will be greater than you.*

<sup>29</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 18, 2016.

<sup>30</sup> Furthermore, if your translation that you commonly use reads differently, you might wonder, *how did he come up with that interpretation?*

<sup>31</sup> You may or may not find the King James Version (which is English) difficult to understand; but, I can guarantee you, if you read the KJV as it was originally published, you would struggle with its meaning.

Many places, I have seen this translated, *regarding the throne, only I will be greater than you*. However, literally, this reads *only the throne will be greater than you*. As has been the case for millennia, a ruler often refers to himself in the 3<sup>rd</sup> person, referring more to his office than to his own person.

Joseph was far more than the tax collector in charge of the 7+7 project; he arose to the office of Prime Minister, with authority only inferior to the Pharaoh himself.

This Pharaoh of Egypt himself is quite discerning and intelligent and lacking in prejudice. He is a tremendous administrator who does not have to have his hand in everything which is done. It is an art to delegate responsibility and then to have faith in those to whom you delegate this responsibility. Pharaoh recognizes Joseph's abilities and his relationship to God; Pharaoh sees that not only could Joseph interpret his dream but in seconds, give to Pharaoh a game plan to solve this problem which was predicted. Even though every country prefers its own people and is prejudice toward those from without, this Pharaoh is able to rise above these preconceived notions and chose what is best for Egypt. It is unlikely that Pharaoh made this decision entirely on the spot (although some people function like that). From the time that Joseph was contacted at the jail and got himself cleaned up and presentable, Pharaoh certainly did a background check on Joseph. He had heard the witness of his highly trusted chief cupbearer; he finds out that for all intents and purposes, Joseph was the chief administrator at the prison in which he was incarcerated.

When Pharaoh turned to his own servants and inquired "*Can we find such a man in whom is the Spirit of God?*", he had already made up his mind. It was a rhetorical question to a certain degree; knowing that when he asked it, no one's name would come to the forefront. He had his mind made up, yet he consults those below him for suggestions. The process here is a little hard to understand and is often misread. He has included his cabinet in the decision making process, even though he has already made the decision. He is not patronizing them, but would take real suggestions under advisement. He would prefer that someone name Joseph. However, since no one does, and since no one offers the name of another statesman who is capable of assuming this authority and administrating this plan, Pharaoh names Joseph.

### Genesis 41:41

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
par <sup>e</sup> ôh (פַּרְעֹה) [pronounced <i>pahr<sup>e</sup>-GŌH</i> ]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i></i>	masculine singular proper noun	Strong's #6547 BDB #829
'el (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Yôwçêph (יוֹצֵף) [pronounced <i>yoh-SAYF</i> ]	<i>he adds, he increases; transliterated <i>Joseph</i></i>	proper masculine noun	Strong's #3130 BDB #415

## Genesis 41:41

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	look, see, watch; behold, view, see here, listen up; observe	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #7200 BDB #906
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	1 <sup>st</sup> person singular, Qal imperfect	Strong's #5414 BDB #678
The NET Bible: <i>The translation assumes that the perfect verbal form is descriptive of a present action. Another option is to understand it as rhetorical, in which case Pharaoh describes a still future action as if it had already occurred in order to emphasize its certainty. In this case one could translate "I have placed" or "I will place." The verb נָתַן (natan) is translated here as "to place in authority [over]."</i> <sup>32</sup>			
'êth (אֵת) [pronounced ayth]	you; untranslated mark of a direct object; occasionally to you, toward you	sign of the direct object affixed to a 2 <sup>nd</sup> person masculine singular suffix	Strong's #853 BDB #84
'al (עַל) [pronounced gah]	upon, beyond, on, against, above, over, by, beside	preposition of relative proximity	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced koh]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	double straights; transliterated Mizraim; also Egypt, Egyptians	proper noun	Strong's #4714 BDB #595

The NET Bible: *Joseph became the grand vizier of the land of Egypt. See W. A. Ward, "The Egyptian Office of Joseph," JSS 5 (1960): 144-50; and R. de Vaux, Ancient Israel, 129-31.*<sup>33</sup>

**Translation:** And Pharaoh said to Joseph, "Look, I have placed you over all the land of Egypt."

Pharaoh's imperative means *look, see, watch; behold, view, see here, listen up; observe*. He is impressing upon Joseph's mind what an amazing thing this is. Remember, 4 hours earlier, Joseph was languishing in a prison, with no hope of reprieve. In a way, Pharaoh is saying, "Now, do you recognize what I have done here?"

Joseph understood the dream and not only relayed the meaning of the dream to Pharaoh, but then told him what needed to be done next. This was how Joseph thought. It was routine six to him. He sees a problem and then his mind works to solve that problem.

**Illustration:** When Donald Trump was president 2017–2020, it was typical for him to become aware of a problem, think about that problem, solicit ideas on that problem. Then often at 4 or 5 in the morning, he would come to a decision upon what he would do about that problem. Then he would tweet out his thoughts. This was done many times.

<sup>32</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 18, 2016.

<sup>33</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 18, 2016.

Joseph was not giving Pharaoh a pitch to choose him as second-in-command, his mind was just working the way that it worked. Pharaoh picked up on that immediately. Pharaoh noticed that Joseph did not add as a postscript to his recommendations, “And since I thought about doing this, you ought to let me do it.” Joseph did not do that at all. Therefore, when Pharaoh said, “Okay, you are going to be in charge.” Then Pharaoh, a man who understood how to read people, looked at Joseph and said to him again, “You heard that I just put you in charge, right?”

In Western society, we are in more of a caste system than would be true in those days in Eastern society. It was not unheard of to be a slave one day and rise to great power the next. According to Freeman, many prominent characters in Oriental history were slaves at one time. Because of our own peculiar history, we in the United States view slavery as the ultimate in degradation. This is not divine viewpoint. It is not unlike working for a living and some people became slaves voluntarily (Jacob essentially became Laban's indentured servant in order to gain the hand of Rachel—this was a sign of great love and honor; not of degradation).

**Application:** In a similar fashion, because obtaining a college education has been overemphasized in the United States, some vocations are seen as degrading. This again is not divine viewpoint but an aberration of our culture. It is proper and good to work for a living and no matter what we personally view as a low social position, the Biblical perspective is that we are all to work and we are never to look down our noses at others because of their vocation. This particularly includes the most honorable position of a housewife. A family wherein the woman works within the home is a family who has sacrificed to properly raise their children.

**Application:** It is a mistake to allow day-care to raise your children so that you can live in a more expensive house and bribe your children when they get older because you neglected to raise them properly when they were younger. This is not to say that there is anything wrong with those who work in day-care because that is an absolute necessity for approximately 5–10% of the people who use it. However, a majority of people who allow others to raise their children do so out of greed and not out of necessity.

I should point out that, most of Genesis is reasonably easy to translate and to interpret from the Hebrew. In this study of Genesis, I have rarely glossed over a difficult verse. Interestingly enough, the book of Job, from the same era, is much more difficult to translate and, particularly, to interpret.<sup>34</sup>

#### A More Careful Examination of Genesis 41:39–41:

JPS (Tanakh—1985)	So Pharaoh said to Joseph, “Since God has made all this known to you, there is none so discerning and wise as you. You shall be in charge of my court, and by your command shall all my people be directed; only with respect to the throne shall I be superior to you.” Pharaoh further said to Joseph, “See, I put you in charge of all the land of Egypt.”
The Voice	<b>Pharaoh</b> ( <i>to Joseph</i> ) Since God has shown all of this to you, I can't imagine anyone wiser and more discerning than you. Therefore you will be in charge of my household. All of my people will report to you and do as you say. Only I, because I sit on the throne, will be greater than you. I hereby appoint you head over all of the land of Egypt.
New King James Version	Then Pharaoh said to Joseph, “Inasmuch as God has shown you all this, there is no one as discerning and wise as you. You shall be over my house, and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you.” And Pharaoh said to Joseph, “See, I have set you over all the land of Egypt.”

Had you read any of these translations, you would have never guessed that there was some difficulty with translating and interpreting this verse.

<sup>34</sup> So far, for me, the most difficult chapters to translate have been 1Kings 6–7.

## Chapter Outline

## Charts, Graphics and Short Doctrines

Genesis 41:39–41 Pharaoh then said to Joseph, “Because [lit., *after*] Elohim has made all this known to you, [I recognize that there is] no one as prudent and intelligent as you. [Therefore,] you will be over my house and in addition, your mouth [or, *according to (your mouth)*], will command [lit., *have close contact with*] all my people. Only the throne will be greater than you.” And Pharaoh said to Joseph, “Look, I have placed you over all the land of Egypt.” (Kukis mostly literal translation)

Genesis 41:39–41 Pharaoh then said to Joseph, “It is clear that God has made all of this known to you. I recognize that no one is as prudent or as intelligent as you. Therefore, you will be over my house and you will command all of my people. Only my throne will be above you in authority.” And Pharaoh said to Joseph, “Take note, I have placed you over all the land of Egypt.” (Kukis paraphrase)

**Reviewing Genesis 41:39–41:** Joseph has been called in from prison to interpret the dreams of Pharaoh. He cleaned himself up, appeared before Pharaoh, and correctly interpreted Pharaoh’s dreams—and Pharaoh believed his interpretation. Then he presented a plan to Pharaoh of how to deal with the upcoming prosperity followed by famine. Pharaoh believes that the prudent thing to do is to put Joseph in charge of overseeing the 14-year-project (7 years of plenty followed by 7 years of famine).

Pharaoh is so impressed that he promotes Joseph to #2 man in Egypt and places him in charge of taxing the people their grain so that it may be set aside for the future 7 difficult years (Joseph’s plan).

Observe that both Joseph and Pharaoh are doing what is best for the people of Egypt. That is their concern and their focus.

Genesis 41:39–41 To Joseph he said, “Since God has made all this known to you, no one has your vision and wisdom. You shall be in charge of my household, and all my people will respect your every word. Only in regard to the throne shall I rank higher than you.” Pharaoh went on, “I hereby give you authority over the whole land of Egypt.” (Revised English Bible)

Pharaoh will elevate Joseph from one of the lowest places in Egypt—in prison—to second-in-command in all of Egypt.

God has a place for all of us. Just because you are a believer and just because you have doctrine, this does not mean that you will automatically go to the head of the class. God places us in the right place at the right time, which is not always the highest in rank. You might know more than anyone else in your business; you might be wiser than anyone else in your business; but God is going to put you in the right place, according to your gifts and His plan. This does not mean that you should pursue a higher ranking or that you ought not to.

For instance, as a teacher, when the department head became open, and a principal suggested that I apply for that position, I gave it some serious thought. I had seen this position done right; and I had seen it done poorly. The other person up for the job was sure to exercise her authority poorly (in the time that I was there, she was the worst department head that we ever had). In terms of background, my preparation was equal or better than anyone else on staff. However, I also recognized that my interest was connected to the students directly; and that I was not all that thrilled about working with adults. So I chose not to apply. In the long run, this worked against me (the person who applied did not like me at all); but even in retrospect, I believed that I made the right decision. I believe that the subsequent years were a matter of God moving me out of a profession, which I dearly loved, at the right time. In fact, given all the relevant circumstances, God’s timing was perfect.

Every believer with doctrine is going to have a place in this world; and we are to apply the doctrine that we know every single day. We will face injustice, we will face both good and bad bosses, we will have good circumstances in our lives and bad ones; but God is in control. With doctrine, it is all the same. We can have the maturity level to enjoy the good aspects of our lives; and we should have the maturity level to endure with contentment those things in our lives which are difficult.

As Paul writes in Philip. 4:11–13 I am not saying this because of being in need, for I have **learned** to be content regardless of my circumstances. I know how to get along in humble circumstances and how to live in prosperity. In every situation and in all circumstances, I have learned the secret both to be full and to be hungry, both to have plenty and to be in need. I can do everything through Christ, who gives me the strength. (AUV–NT; emphasis mine) We learn, through the application of Bible doctrine to life, to be content in all circumstances.

**Genesis 41:41** And Pharaoh said to Joseph, “See [or, *Observe, Take note*], I have set you over all the land of Egypt.”

Pharaoh tells Joseph, “You are now in charge.” Even though we struggled with the meaning of the previous verse, this verse is quite clear.

Remember that Joseph, despite being hurried out of prison to speak to Pharaoh, he stopped and cleaned himself up first. Had Joseph not looked his best, it is highly unlikely that Pharaoh would have considered him for this high position. Joseph did not rush to speak to Pharaoh. He did not say, “I may look like hell, but no matter; the Pharaoh will understand.”). Instead, Joseph looked like an executive; he did not look like a man just pulled out of prison.

Pharaoh will then outfit Joseph so that he looks like a man in charge.

**And so removes Pharaoh his signet ring from upon his hand and so he places her upon a hand of Joseph. And so he clothes him with garments of fine linen and so he places a chain of gold upon his neck. And so he makes him ride in a chariot of the second which [is] to him. And so they call out to his faces, “Kneel!” And setting him over all a land of Egypt.**

Genesis  
41:42–43

**Pharaoh removed his signet ring from his [own] finger [lit., *hand*] and he placed it on Joseph’s finger [lit., *hand*]. He also clothed him with fine linen garments and placed a gold chain around [lit., *upon*] his neck. He also had him ride in the second chariot, which [became] his. So they [traveled] in front of Joseph calling out, “Kneel!” [In this way, Pharaoh] set Joseph [lit., *him*] over all the land of Egypt.**

**Pharaoh then removed the signet ring from his own finger and placed it on Joseph’s finger. He also clothed Joseph with fine Egyptian linen clothes and placed a gold chain around his neck. Then Joseph would travel about in the second chariot, which was his. Pharaoh’s servants traveled in front of Joseph, ordering those around them to knee before Joseph. In this way, Pharaoh set Joseph over all the land of Egypt.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text (Hebrew)

And so removes Pharaoh his signet ring from upon his hand and so he places her upon a hand of Joseph. And so he clothes him with garments of fine linen and so he places a chain of gold upon his neck. And so he makes him ride in a chariot of the second which [is] to him. And so they call out to his faces, “Kneel!” And setting him over all a land of Egypt.

Dead Sea Scrolls Targum of Onkelos	.	And Pharaoh took off his ring from his hand, and set it upon Joseph's hand, and clothed him in a robe of lawn [Butz byssus.], and put a chain of gold upon his neck. And he made him ride in his own second chariot [Sam. Vers. "double chariot."], and they proclaimed before him, This is the father of the king; and he appointed him over all the land of Mizraim.
Targum (Pseudo-Jonathan)	.	And Pharaoh took off his ring from his hand, and set it on Joseph's hand; and he clothed him in vestments of fine linen, and set a collar of gold upon his neck, and made him ride in the second chariot of Pharaoh; and they chanted before him, This is the Father of the king; Great in wisdom, few [Or "tender"] in years. And he appointed him prince over all the land of Mizraim. [Jerusalem And they chanted before him, and said, Live the Father of the king, Great in wisdom and few in years.]
Revised Douay-Rheims	.	And he took his ring from his own hand, and gave it into his hand: and he put upon him a robe of silk, and put a chain of gold about his neck. And he made him go up into his second chariot, the crier proclaiming that all should bow their knee before him, and that they should know he was made governor over the whole land of Egypt.
Jerusalem targum	.	
Targum (trans. By Cook)	.	
Revised Douay-Rheims	.	
Latin Vulgate	.	
Aramaic ESV of Peshitta	.	Pharaoh took off his signet ring from his hand, and put it on Yoseph's hand, and arrayed him in robes of fine linen, and put a gold chain about his neck, and he made him to ride in the second chariot that he had. They cried before him, "Bow the knee!" He set him over all the land of Egypt.
Peshitta (Syriac)	.	Then Pharaoh took off his ring from his hand, and put it on Joseph's hand, and arrayed him in robes of fine linen, and put a gold chain about his neck: And he made him to ride in another chariot which belonged to him; and they cried before him, Father and governor! Thus he made him governor over all the land of Egypt.
Septuagint (Greek)	.	And Pharaoh took his ring off his hand, and put it on the hand of Joseph, and put on him a robe of fine linen, and put a necklace of gold about his neck. And he mounted him on the second of his chariots, and a herald made proclamation before him; and he set him over all the land of Egypt.
NETS (Greek)	.	
Brenton's Septuagint	.	

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	.	Then Pharaoh took off his ring from his hand and put it on Joseph's hand, and he had him clothed with the best linen, and put a chain of gold round his neck; And he made him take his seat in the second of his carriages; and they went before him crying, Make way! So he made him ruler over all the land of Egypt.
Easy English	.	Then *Pharaoh took his special ring from his own hand. The ring had his *seal on it. *Pharaoh put the ring on Joseph's hand. He dressed Joseph in clothes that someone had made from excellent linen (very good quality material). And *Pharaoh put a gold chain round Joseph's neck. v43 He made Joseph ride in his second *chariot. Men cried out in front of Joseph, 'Go down on your knees.' So *Pharaoh appointed Joseph over all that country, Egypt.
Easy-to-Read Version–2002	.	
Easy-to-Read Version–2006	.	Then Pharaoh gave his special ring to Joseph. The royal seal was on this ring. Pharaoh also gave Joseph a fine linen robe and put a gold chain around his neck.

	Then he told Joseph to ride in his second chariot. Pharaoh's officials said, "Let him be the governor over the whole land of Egypt!"
<i>God's Word™</i>	Then Pharaoh took off his signet ring and put it on Joseph's finger. He had Joseph dressed in robes of fine linen and put a gold chain around his neck. He had him ride in the chariot of the second-in-command. Men ran ahead of him and shouted, "Make way!" Pharaoh put Joseph in charge of Egypt.
Good News Bible (TEV)	The king removed from his finger the ring engraved with the royal seal and put it on Joseph's finger. He put a fine linen robe on him, and placed a gold chain around his neck. He gave him the second royal chariot to ride in, and his guard of honor went ahead of him and cried out, "Make way! Make way!" And so Joseph was appointed governor over all Egypt.
International Children's B.	Then the king took off from his own finger his ring with the royal seal on it. And he put it on Joseph's finger. He gave Joseph fine linen clothes to wear. And he put a gold chain around Joseph's neck. The king had Joseph ride in the second royal chariot. Men walked ahead of his chariot calling, "Bow down!" By doing these things, the king put Joseph in charge of all of Egypt.
<i>The Message</i>	Then Pharaoh removed his signet ring from his finger and slipped it on Joseph's hand. He outfitted him in robes of the best linen and put a gold chain around his neck. He put the second-in-command chariot at his disposal, and as he rode people shouted "Bravo!" Joseph was in charge of the entire country of Egypt.
Names of God Bible NIRV	. Then Pharaoh took from his finger the ring he used to give his official stamp. He put it on Joseph's finger. He dressed him in robes made out of fine linen. He put a gold chain around Joseph's neck. He also had him ride in a chariot. Joseph was now next in command after Pharaoh. People went in front of Joseph and shouted, "Get down on your knees!" By doing all these things, Pharaoh put Joseph in charge of the whole land of Egypt.
New Simplified Bible	.
<b>Thought-for-thought translations; paraphrases:</b>	
Common English Bible	Pharaoh took his signet ring from his hand and put it on Joseph's hand, he dressed him in linen clothes, and he put a gold necklace around his neck. He put Joseph on the chariot of his second-in-command, and everyone in front of him cried out, "Attention!" So Pharaoh installed him over the entire land of Egypt.
Contemporary English V.	Then the king took off his royal ring and put it on Joseph's finger. He gave him fine clothes to wear and placed a gold chain around his neck. He also let him ride in the chariot next to his own, and people shouted, "Make way for Joseph!" So Joseph was governor of Egypt.
The Living Bible	Then Pharaoh placed his own signet ring on Joseph's finger as a token of his authority, and dressed him in beautiful clothing and placed the royal gold chain about his neck and declared, "See, I have placed you in charge of all the land of Egypt." Pharaoh also gave Joseph the chariot of his second-in-command, and wherever he went the shout arose, "Kneel down!"
New Berkeley Version New Century Version	. Then the king took off from his own finger his ring with the royal seal on it, and he put it on Joseph's finger. He gave Joseph fine linen clothes to wear, and he put a gold chain around Joseph's neck. The king had Joseph ride in the second royal chariot, and people walked ahead of his chariot calling, "Bow down!" By doing these things, the king put Joseph in charge of all of Egypt.
New Life Version	Then Pharaoh took the ring from his hand, and put it on Joseph's hand. He dressed him in clothes of fine cloth. He put a gold chain around his neck. He had him travel

in his second wagon of honor. And they called out in front of him, "Bow down!" Pharaoh put him in power over all the land of Egypt.

New Living Translation .

### Partially literal and partially paraphrased translations:

American English Bible . And at that, Pharaoh took the ring off his hand and put it on JoSeph's hand, [he had him dressed in] a robe of fine linen, and put a gold chain around his neck. Then he mounted [JoSeph] on his second-best chariot and had a herald walk in front of him to proclaim that [JoSeph] had been appointed over all the land of Egypt.

Beck's American Translation .  
International Standard V

Then Pharaoh [Lit. *he*] removed his signet ring from his hand, placed it on Joseph's hand, had him clothed in fine linen garments, and placed a gold chain around his neck. Then he provided him with a chariot as his second-in-command, outfitted with a group of people who shouted out in front of him, "Bow your knees!" And that's how Pharaoh set Joseph over the entire land of Egypt.

New Advent (Knox) Bible

And with that, he took off the signet-ring from his own hand, and put it on Joseph's hand instead; gave him robes, too, of lawn, and hung a gold chain about his neck; then bade him mount on a chariot that was next in honour to his own, and would have a herald proclaim that all must do him reverence, and acknowledge him as ruler of the whole land of Egypt.

Today's NIV

Translation for Translators

.  
The king took from his finger the ring that had his seal on it, and he put it on Joseph's finger. He put robes made of fine linen on him, and he put a gold chain around his neck. Then he arranged for Joseph to ride around in the chariot *that showed that he was* the second-most important man in the country. When Joseph rode in the chariot, men shouted to the people who were on the road in front of him, "Get off the road!" So the king put Joseph in charge of everything in the country.

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible  
Conservapedia

.  
Pharaoh took off his ring from his hand, and placed it on Joseph's hand. He also had Joseph arrayed in robes of cambric-sheen, and had the knitted collar of gold placed around his neck [Which is to say, that Pharaoh ordered Joseph kitted out with the regalia, the symbols of his kingship. Thus Joseph became a ruling steward, a viceroy in every sense of the word. The most important symbol was the signet ring; with it Joseph could requisition anything, appropriate any funds, and issue any order without having to ask Pharaoh's authorization or permission.]. He had him ride in his second chariot, and they cried out in front of him, "Kneel!" And they gave him command over all the land of Egypt.

Ferrar-Fenton Bible

Then Pharaoh took his ring from his hand, and put it upon the hand of Joseph, and clothed him in a white robe, and put a golden chain on his neck, and mounted him in a hooded chariot of his own, and they proclaimed before him the appointment given to him over all the land of the Mitzerites.

God's Truth (Tyndale)

God's Truth (Tyndale)

.  
And he took off his ring from his finger, and put it upon Josephs finger, and arrayed him in raiment of byss (*fine linen*), and put a golden chain about his neck and set him upon the best chariot that he had save one. And they cried before him \*Abrech [Abrech= cap A is correct, may be from Abroach 1. positioned so that a liquid, such as wine, can be let out. 2. In a state of action; astir.], and that Pharaoh had made him ruler over all the land of Egypt.

HCSB

Jubilee Bible 2000	Then Pharaoh took off his ring from his hand and put it upon Joseph's hand and arrayed him in vestures of fine linen and put a gold chain about his neck; and he made him to ride in his second chariot; and they cried before him, <i>Abrech Tender Father-honour this one as a precious father</i> ; and he made him ruler over all the land of Egypt.
H. C. Leupold	And Pharaoh removed the signet ring from his finger and put it upon Joseph's finger and clad him in linen robes and put a golden chain around his neck, and had him ride in his second chariot, and men cried out before him: Bow the knee. So he was set over the entire land of Egypt.
Lexham English Bible NIV, ©2011 Tree of Life Version	. . . .
<b>Catholic Bibles (those having the imprimatur):</b>	
Christian Community (1988)	He then took the signet ring from his finger and put it on Joseph's finger. He clothed him in fine linen and put a gold chain around his neck. He had him ride in the chariot that was second only to his and they cried out before him, "Make way." Thus he was put in charge of the whole land of Egypt.
The Heritage Bible	And Pharaoh took off his signet ring from his hand, and gave it on Joseph's hand, and clothed him in clothing of white linen, and put a gold collar about his neck; And he caused him to ride in the second chariot which was his, and they called out before his face, Bow the knee! And he gave him over all the land of Egypt.
New American Bible (2002)	With that, Pharaoh took off his signet ring [Signet ring: a finger ring in which was set a stamp seal, different from the cylinder seal such as Judah wore; see note on ⇒ Genesis 38:18. This is an authentic detail. By receiving Pharaoh's signet ring, Joseph was made vizier of Egypt (⇒ Genesis 41:43); the vizier was known as "seal-bearer of the king of Lower Egypt." Another authentic detail is the gold chain, a symbol of high office in ancient Egypt.] and put it on Joseph's finger. He had him dressed in robes of fine linen and put a gold chain about his neck. He then had him ride in the chariot of his vizier, and they shouted "Abreu!" [Abrek: apparently a cry of homage, though the word's derivation and actual meaning are uncertain.] before him. Thus was Joseph installed over the whole land of Egypt.
New American Bible (2011)	With that, Pharaoh took off his signet ring [ <b>Signet ring</b> : a finger ring in which was set a stamp seal, different from the cylinder seal such as Judah wore; see note on 38:18. By receiving Pharaoh's signet ring, Joseph was made vizier of Egypt (v. 43); the vizier was known as "seal-bearer of the king of Lower Egypt." The gold chain was a symbol of high office in ancient Egypt.] and put it on Joseph's finger. He dressed him in robes of fine linen and put a gold chain around his neck. He then had him ride in his second chariot, and they shouted "Abreu!" [ <b>Abrek</b> : apparently a cry of homage, though the word's derivation and actual meaning are uncertain.] before him. Thus was Joseph installed over the whole land of Egypt.
New Jerusalem Bible	Pharaoh took the ring from his hand and put it on Joseph's. He dressed him in robes of fine linen and put a gold chain round his neck. He made him ride in the best chariot he had after his own, and they shouted 'Abrek!' ahead of him. Thus he became governor of the whole of Egypt.
New RSV Revised English Bible	. He took off his signet ring and put it on Joseph's finger; he had him dressed in robes of fine linen, and hung a gold chain round his neck. He mounted him in his viceroy's chariot and men cried "Make way!" before him. Thus Pharaoh made him ruler over all Egypt and said to him, "I am the Pharaoh, yet without your consent no one will lift hand or foot throughout Egypt." V. 44 is included for context.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible exeGesés companion Bible	. ...- and Paroh turns aside his signet from his hand and gives it on the hand of Yoseph; and enrobes him in clothes of white linen and puts a gold chain about his neck; and he has him ride in his second chariot; and they call at his face, Kneel! - and he gives him over all the land of Misrayim.
Hebrew Names Version JPS (Tanakh—1985)	. And removing his signet ring from his hand, Pharaoh put it on Joseph's hand; and he had him dressed in robes of fine linen, and put a gold chain about his neck. He had him ride in the chariot of his second-in-command, and they cried before him, "Abrek!" Thus he placed him over all the land of Egypt.
Judaica Press Complete T. Kaplan Translation	. Pharaoh took his ring off his own hand and placed it on the hand of Joseph. He had him dressed in the finest linen garments, and placed a gold chain around his neck. He had [Joseph] ride in his second royal chariot [(Rashi; Ramban; Ralbag; Sefer HaYashar). Or, 'the chariot of the second in command' (Rashbam; Ibn Ezra).], and [those going] ahead of him announced, 'The Viceroy!' [Joseph] was thus given authority over all Egypt.
Orthodox Jewish Bible	And Pharaoh took off his taba'at (signet ring) from his yad, and put it upon yad Yosef, and arrayed him in garments of fine linen, and put a chain of zahav around his neck; And he made him to ride in the second merkavah which he had; and they cried before him, Avrech! And he put him over kol Eretz Mitzrayim.
<i>The Scriptures</i> 1998	.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	Then Pharaoh took off his signet ring from his hand and put it on Joseph's hand, and dressed him in [official] vestments of fine linen and put a gold chain around his neck. He had him ride in his second chariot; and runners proclaimed before him, "[Attention,] bow the knee!" And he set him over all the land of Egypt.
The Expanded Bible	Then ·the king [ <sup>L</sup> Pharaoh] took off ·from his own finger his ring with the royal seal on it [ <sup>L</sup> his signet ring; C a form of identification], and he put it on Joseph's finger. He gave Joseph fine linen clothes to wear, and he put a gold chain around Joseph's neck [ <sup>C</sup> all symbols of authority]. ·The king had Joseph [ <sup>L</sup> He made him] ride in the second royal chariot, and people walked ahead of his chariot calling, "Bow down [ <sup>C</sup> an Egyptian word of uncertain meaning]!" By doing these things, the king put Joseph in charge of all of Egypt.
The Geneva Bible Kretzmann's Commentary	. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. These were the insignia of his exalted office, the seal-ring to affix to the royal decrees, the fine white byssus robe, which placed him on a level with the highest priests in the land, the gold chain as a special mark of royal favor. And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee, an Egyptian word being here taken up into the Hebrew text; and he made him ruler over all the land of Egypt.
NET Bible®	Then Pharaoh took his signet ring from his own hand and put it on Joseph's. He clothed him with fine linen clothes and put a gold chain around his neck. Pharaoh [ <i>Heb</i> "he"; the referent (Pharaoh) has been specified in the translation for clarity.]

Syndein/Thieme	<p>had him ride in the chariot used by his second-in-command [<i>Heb</i> “and he caused him to ride in the second chariot which was his.”], and they cried out before him, “Kneel down!” So he placed him over all the land of Egypt.</p> <p>And Pharaoh caused to take off his ring from his hand, and kept on putting it upon Joseph's hand, and kept on causing to dress him in garments of fine linen, and put a gold chain about his neck.</p> <p>{Note: The ring was the 'check book'. Joseph had total control over the finances of the Egyptian empire. The gold chain was a sign of very high authority.}</p> <p>And he kept on causing him {Joseph} to ride in the second chariot. And they kept on calling out 'before him'/in his presence', "Bow the knee!" Putting him {as ruler} over all the land of Egypt.</p>
The Voice	<p><i>As a symbol of his power</i>, Pharaoh removed the signet ring from his hand and put it on Joseph's. Then he dressed him in fine linens and put a gold chain around his neck. He had Joseph ride in the chariot reserved for his second-in-command, and servants ordered everyone, “Kneel!” as he rode by. So this was how Pharaoh appointed Joseph head over all of the land of Egypt.</p>

### Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	<p>...and Paroh <sup>[Great house]</sup> turned aside his signet ring from upon his hand and he gave her upon the hand of Yoseph <sup>[Adding]</sup> and he clothed him, garments of linen, and he set in place a chain of gold upon the back of his neck, and he will make him ride in the double chariot which belonged to him and they will call out to his face, bend the knee and give him upon all the land of Mitsrayim <sup>[Troubles]</sup>,...</p>
Concordant Literal Version	<p>And taking off from his hand his ring is Pharaoh, and is putting it on the hand of Joseph. And clothing him is he in garments of cambric sheen, and is placing a knitted collar of gold on his neck, and is having him ride in the second chariot which he has. And calling are they before him, "Kneel!" And he gives him to be over all the land of Egypt.</p>
A Conservative Version	.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
King James 2000 Version	.
21 <sup>st</sup> Century KJV	.
Modern English Version	<p>Pharaoh took off his ring from his hand and put it on Joseph's hand and arrayed him in clothes of fine linen and put a gold chain around his neck. Then he had him ride in the second chariot which was his, and they cried out before him, “Bow the knee!” So he set him over all the land of Egypt.</p>
Modern KJV	.
NASB	<p>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. 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.</p>
New European Version	<p>Pharaoh took off his signet ring from his hand, and put it on Joseph's hand, and arrayed him in robes of fine linen, and put a gold chain about his neck, and he made him to ride in the second chariot which he had. They cried before him, Tender father! He set him over all the land of Egypt.</p>
New King James Version	.
Owen's Translation	.

Stuart Wolf  
Third Millennium Bible

And Pharaoh took off his ring from his hand and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had; and they cried before him, "Bow the knee!" And he made him ruler over all the land of Egypt.

Updated Bible Version 2.11  
A Voice in the Wilderness  
Webster's Bible Translation  
World English Bible  
Young's Literal Translation  
Young's Updated LT

And Pharaoh turns aside his seal-ring from off his hand, and puts it on the hand of Joseph, and clothes him with garments of fine linen, and places a chain of gold on his neck, and causes him to ride in the second chariot which he has, and they proclaim before him, "Bow the knee!" and—to put him over all the land of Egypt.

**The gist of this passage:** Pharaoh gives Joseph the seal-ring, which allows him to make authoritative proclamations; and he rides in Air Force 2.

Genesis 41:42a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
çûwr (וּרָוּ) [pronounced soor]	to turn aside, to depart, to go away	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5493 (and #5494) BDB #693
This verb can be used of things which are removed or taken away. <sup>35</sup>			
par <sup>e</sup> ôh (הַעֲרֹה) [pronounced pah <sup>r</sup> -GOH]	great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh	masculine singular proper noun	Strong's #6547 BDB #829
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ṭabba'ath (תַּעֲבֹת) [pronounced tahb-BAH-ğahth]	signet, signet-ring (which indicates authority), ring	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2885 BDB #371
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
'al (לְ) [pronounced ġah]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5920, #5921 BDB #752

<sup>35</sup> H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 582.

### Genesis 41:42a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this away from.			
yâd (יָד) [pronounced yawd]	<i>hand; strength, power, authority</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388

**Translation:** Pharaoh removed his signet ring from his [own] finger [lit., hand]...

The signet ring was used, if memory serves, in order to make a mark in hot wax (or whatever) for royal proclamations. This way, if people saw the seal, they knew they the proclamation came from Pharaoh. This means that Joseph could make such proclamations.

### Genesis 41:42b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
'êth (אֵת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #853 BDB #84
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
yâd (יָד) [pronounced yawd]	<i>hand; strength, power, authority</i>	feminine singular construct	Strong's #3027 BDB #388
Yôwçêph (יְוָחֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

**Translation:** ...and he placed it on Joseph's finger [lit., hand].

If Joseph has this on his hand, then it means he has the same sort of authority as the Pharaoh does. So, if he decided on an official law, he could proclaim, have it written up, and then put the official seal on it.

Genesis 41:42c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâbash (לָבַשׁ) [pronounced <i>law<sup>b</sup>-VAHSH</i> ]	<i>to put on [someone else], to clothe [someone else], to put a garment on someone</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #3847 BDB #527
'êth (אֵת) [pronounced <i>ayth</i> ]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
b <sup>e</sup> gâdîym (בְּגָדִים) [pronounced <i>b<sup>e</sup>-gaw-DEEM</i> ]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural construct	Strong's #899 BDB #93
shêsh (שֵׁשׁ) [pronounced <i>shaysh</i> ]; also spelled sheshîy (שֵׁשִׁי) [pronounced <i>shehsh-EE</i> ]	<i>byssus, which is apparently fine, Egyptian linen; alabaster, similar stone, marble</i>	masculine singular noun	Strong's #8336 BDB #1058

The NET Bible: *The Hebrew word שש (shesh) is an Egyptian loanword that describes the fine linen robes that Egyptian royalty wore. The clothing signified Joseph's rank.*<sup>36</sup>

**Translation:** He also clothed him with fine linen garments...

It is likely that these garments reflected some level of royalty; that people would see them and recognize Joseph as a man of authority. This is almost like a uniform. It would seem reasonable that royalty has many changes of clothes.

Genesis 41:42d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sîym (שִׂיַם) [pronounced <i>seem</i> ]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i> ]	<i>to put, to place, to set; to make; to appoint</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7760 BDB #962
râbîyd (רַבֵּיַד) [pronounced <i>raw-BEED</i> ]	<i>chain, ornament for the neck</i>	masculine singular construct	Strong's #7242 BDB #914

<sup>36</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 18, 2016.

## Genesis 41:42d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâhâb (זָהָב) [pronounced <i>zaw-HAW<sup>B</sup>V</i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun with the definite article	Strong's #2091 BDB #262
‘al (עַל) [pronounced <i>‘ah/</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
tsavvâr (צַוֵּר) [pronounced <i>tsahv-VAWR</i> ]	<i>neck; back of neck</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6677 BDB #848

There are 3 other alternate spellings of this noun; at least one of which appears to be feminine.

**Translation:** ...and placed a gold chain around [lit., upon] his neck.

The gold chain may have also indicated authority or rank.

All of these things done square with what we know about Egypt. We have Egyptian artists who have portrayed this solemn ceremony of promoting a man to Grand Vizier (or to the office of Viceroy) in murals. The honored one is given the insignia of his office, then a ring, and an expensive suit of linen clothes to go with it. On the ring is the Pharaoh's seal which Joseph uses as a confirmation of his authority on any documents or mandates that he issues. The impression made by this signet ring carries the same validity as a notarized signature does in our society. This is a transfer of royal authority to Joseph. In Esther 3:10–12, the document Haman *signed* using the signet ring of Ahasuerus carried with it all the authority of Ahasuerus (see also Esther 8:2–10). The gold chain is an overt designation of merit or a decoration; and Joseph's authority is confirmed by it. Traditional court dress were expensive clothes of linen interwoven with threads of cotton.

The timing of these recorded ceremonies do not match the time of Joseph's rule; but then the historical documentation from Joseph's time is quite scarce. It is certain that every few decades the ceremonies changed somewhat as we go from Pharaoh to Pharaoh, as some would make such presentations based upon precedence and others would devise their own ceremonies.

**Genesis 41:42** And Pharaoh took off his ring from his hand, and put it upon Joseph's hand. And he dressed him with fine linen robes, and put a gold chain around his neck.

The ring would be a signet ring. This would be used as the Pharaoh's official seal, so Joseph could pass a law or set a policy, put it into writing, and then put the official seal upon it, so that all would know, this is now the law of the land.

The robes themselves, as well as the gold chain, no doubt identified Joseph as a man with great authority in the land.

All of this would have all taken some time. Pharaoh did not necessarily do all of this in the first 20 minutes of meeting Joseph, and then move on to other business. It is unlikely that he had all of this stuff hanging in the closet, just in case he ran into the right #2 man. Although this clearly follows the previous events, this may have taken place much later in the day—or even on a subsequent day. There was likely a ceremony; and this may have been done out-of-doors in front of the people of Egypt.

The Bible records all the pertinent events; but does not always give us every detail or even completely set the stage for each event which we are allowed to view. It is easy for two Bible scholars to read that same passage, and yet form a different vision of what is happening.

Why don't we find the words, *10 days later, in a public ceremony, before a gathering of 2000 Egyptians, Pharaoh took off the ring from his hand...*? Two possible reasons: (1) everything did take place right then and there on that day, and Pharaoh gave Joseph things which belonged to Pharaoh and had been used by Pharaoh; or, (2) when Joseph recorded these events, he may have simply left out many of the details. God revealed the meaning of the dreams to Pharaoh through Joseph; and God revealed how to solve the upcoming problems of Egypt.

Putting all this upon Joseph indicates that he is *over all the land of Egypt*.

All of Joseph's life has taken him to this point. He went right from prison to the top of one of the most powerful nations in the world, and God wants him to exercise his great authority with wisdom and grace. God has placed Joseph in difficult places throughout his early life, so that he will be able to properly exercise his authority. Joseph's life, to this point, has been training. Just as Joseph knew to clean himself up before Pharaoh, he would know how to conduct himself in this position of high authority.

Because of the spiritual state of the United States, we have a bevy of federal representatives who are corrupt and have completely lost track of their purpose and responsibilities. God does not want this in Joseph. Therefore, God trained and guided Joseph for years, placing him into very difficult positions, making him suffer unjust treatment. Joseph learned from these injustices and developed into a happy man who did not carry resentment or bitterness around in his soul. There are few things worse for a people than to have a leader with great authority who carries bitterness, suspicion and anger in his soul.

It is not good to have a leader in high office who spends a portion of his (or her) time determining how to harm his (or her) personal and political enemies.

The next time you are under pressure and the walls are closing in, bear in mind that God may be training you for some future set of circumstances. What you need is to learn and apply doctrine while these things are taking place.

Because of his training, Joseph will become one of the most consequential figures for the preservation of the people of Egypt and for the preservation of the families of his brothers. We already know that the family of Jacob cannot remain in the land of Canaan much longer without being corrupted. Based upon Pharaoh's dreams, nation Egypt could have completely fallen apart. Joseph, because of his training—because of the difficulties which he experience and because of the unjust treatment to which he was subjected—will change history forever.

Genesis 41:43a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râkab (בָּכַר) [pronounced raw-KAH <sup>BV</sup> ]	<i>to cause to ride, to cause to [mount and] ride, to cause to draw, pull along; to cause to ride upon; to place in a chariot [cart]; to fasten to [an animal]</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #7392 BDB #938

Genesis 41:43a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced <i>ayth</i> ]	<i>him, it; he</i> ; untranslated mark of a direct object; occasionally <i>to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
mer <sup>e</sup> kâbâh (הַבָּכָרֶת) [pronounced <i>mer<sup>e</sup>-kaw<sup>b</sup>-VAW</i> ]	<i>chariot, war chariot</i>	feminine singular construct	Strong's #4818 BDB #939
mish <sup>e</sup> neh (מִשְׁנֵה) [pronounced <i>mish<sup>e</sup>-NEH</i> ]	<i>double, copy, second</i>	masculine singular noun with the definite article	Strong's #4932 BDB #1041
Several of these words in this passage occur for the very first time here: <i>chains, fine linen, chariot, second</i> .			
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** He also had him ride in the second chariot, which [became] his.

Joseph is given a chariot, apparently named *chariot II*. All of these various items indicated Joseph's rank and authority.

Genesis 41:43b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרַק) [pronounced <i>kaw-RAW</i> ]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name</i> [when followed by a lâmed]	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #7121 BDB #894
This is the plural <i>they</i> in textus receptus; the singular <i>one</i> in the Western Samaritan text, Septuagint and the Syriac Version.			
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

## Genesis 41:43b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (פָּנִים) [pronounced paw-NEEM]	face, faces countenance; presence	masculine plural noun (plural acts like English singular); with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6440 BDB #815

Together, they mean *before them, before their faces, in their presence, in their sight, in front of them.*

Together, they mean *before him, before his face, in his presence, in his sight, in front of him.* Literally, this reads *to his faces.*

'ab <sup>e</sup> rêk (אָבַרַע) [pronounced ahb-RAKE]	bow [the knee]; bow your head; prostrate yourself	probably a verb:	Strong's #86 BDB #7
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This appears to be an Egyptian word whose meaning is dubious. This word occurs only here and apparently has no cognates.

The NET Bible: *The verb form appears to be a causative imperative from a verbal root meaning "to kneel." It is a homonym of the word "bless" (identical in root letters but not related etymologically).*<sup>37</sup>

**Translation:** So they [traveled] in front of Joseph calling out, "Kneel!"

We do not know exactly what the servants called out when traveling in front of Joseph, but we assume that it was something along the lines of, *kneel* or *bow* or whatever. Some sort of obeisance was probably being called for.

Riding in the second chariot establishes Joseph to the populace as second in command.

My guess is that Joseph wrote the transliteration of this word because it was a title of sorts, his own title, as a matter of fact, which implied that the citizens of Egypt were to kneel or to give attention to Joseph. I suspect that whenever we recover more information from this era that this word will crop up. There is an Egyptian title which is quite similar: abarakku. Since the vowel points are not inspired, the only problem is the doubling of the *k*. In Hebrew, a doubling of the *k* would be כּ instead of כ. The dagesh (that little dot in the middle of the letters) often doubles the letter.

## Genesis 41:43c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	Qal infinitive absolute	Strong's #5414 BDB #678

<sup>37</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 18, 2016.

## Genesis 41:43c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
kôl (כֹּל) [pronounced <i>koh</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun; pausal form	Strong's #4714 BDB #595

**Translation:** [In this way, Pharaoh] set Joseph [lit., *him*] over all the land of Egypt.

All of these different things gave Joseph great authority; and it was recognizable authority. People who would see him would recognize his great authority in the land.

**Genesis 41:43** And he [Pharaoh] made him [Joseph] to ride in the second chariot which he had, and they cried before him, “Bow the knee!” And he made him ruler over all the land of Egypt.

Joseph is given this great, exalted position. However, bear in mind the purpose—Joseph is there for a dual purpose (1) glorify God and (2) serve the people of Egypt. It is possible for him to do both, without contradiction and without facing great moral dilemmas.

This is some confusion over the phrase *bow the knee*, which is actually an Egyptian word. It is likely an imperative and various people have translated it *kneel, bow the knee, give attention, prostrate yourself, your command is our desire, grand vizier (an Egyptian title), head of the wise, and tender father*. In the Hebrew the word is *ʿab<sup>e</sup>rêk* (אַבְרֵק) [pronounced *ahb-RAKE*]. It is doubtful that anyone has a clue as to how to actually pronounce this word and its meaning is also difficult to ascertain. For every Hebrew linguist who has written anything about the Hebrew language, we have a different meaning. Most of these ideas given here are probably correct or close to correct.

There are two kinds of leaders in this world: (1) those who use their authority to give orders and to look out for themselves and (2) those who understand that their responsibility is to those over whom they have authority. The Ultimate King is Jesus Christ, Who is also known as the *Servant-King* (on many occasions, He showed Himself to be a servant). The original concept of governing figures in the United States was very much influenced by Jesus Christ; the ideal is the citizen-legislator (or even, citizen-president), a man who steps out of his life in the real world, and gives over a few years to public service. This is not unlike the Lord of Glory who steps out of

<sup>38</sup> *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

heaven and lives among us, God in the flesh. And, quite obviously, not only did He live among us, but He gave His life for ours, paying the price for our sins.

Interestingly enough, in the United States, apart from the court system, there is no traditional garb associated with those in high office. The president will wear a suit, as will his cabinet members, as will those in the Senate and House. The only ones in the United States who differentiate themselves from others by what they wear are those of the court. They generally wear black robes. I believe the idea of a lack of *uniform* for the most part in United States government is, they are supposed to reflect the ideal notion of a citizen-legislator.

The ideal politician in the mind of many of our founders was based upon the Lord, Who looks out for and takes care of His Own.

Our Lord is Lord over all—even the winds and the seas obey Him! Yet, He is also presented in Scripture as the suffering Servant (Isa. 53). Jesus taught this to His disciples, when James and John wanted to be set on His left and right hand in the Kingdom. **And Jesus called them to him and said to them, "You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give His life as a ransom for many."** (Mark 10:42–45; ESV; capitalized)

My personal opinion is, Jesus Christ was originally very much the model for our government officials, who were seen to be citizen legislators. They were supposed to be there for the good of the people and to properly represent the people. We elected representatives, not rulers. How far from this concept is our government today!

In Egypt, as in nearly all nations, their leaders are rulers; and often with nearly absolute power. Joseph, however, is illustrative of the concept of *the servant-king*. What he does will benefit the people of Egypt, as well as many of the peoples in the surrounding areas.

Genesis 41:42–43 Pharaoh removed his signet ring from his [own] finger [lit., *hand*] and he placed it on Joseph's finger [lit., *hand*]. He also clothed him with fine linen garments and placed a gold chain around [lit., *upon*] his neck. He also had him ride in the second chariot, which [became] his. So they [traveled] in front of Joseph calling out, "Kneel!" [In this way, Pharaoh] set Joseph [lit., *him*] over all the land of Egypt. (Kukis mostly literal translation)

Genesis 41:42–43 Pharaoh then removed the signet ring from his own finger and placed it on Joseph's finger. He also clothed Joseph with fine Egyptian linen clothes and placed a gold chain around his neck. Then Joseph would travel about in the second chariot, which was his. Pharaoh's servants traveled in front of Joseph, ordering those around them to knee before Joseph. In this way, Pharaoh set Joseph over all the land of Egypt. (Kukis paraphrase)

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Several translations placed these verses in different paragraphs; and a few actually split up v. 45 into different paragraphs. Some translations had these two verses as a paragraph by themselves; at least one translation has these 3 verses separated into 3 paragraphs. At least one translations introduces a subtitle into the midst of this passage.

And so says Pharaoh unto Joseph, "I [am] Pharaoh and in apart from you, he will not raise up his hand and his foot in all land of Egypt." And so calls Pharaoh a name of Joseph, *Zaphenath-paneah*. And so he gives to him Asenath a daughter of Potiphera, priest of On, to wife. And so goes out Joseph over land of Egypt.

Genesis  
41:44–45

Pharaoh then said to Joseph, "I [am] Pharaoh, but apart from you, no one will raise up his hand or his foot in all the land of Egypt." Pharaoh called Joseph's name *Zaphenath-paneah*, and he give to Joseph [lit., *him*] Asenath, the daughter of Potiphera, the priest of On, to wife. Consequently, Joseph went out over [all] the land of Egypt [to execute his plan].

Pharaoh then said to Joseph, "As Pharaoh of the land, I decree that no one can even raise up his foot or his hand without your permission." Pharaoh gave Joseph the name *Zaphenath-paneah* and he also gave him Asenath, the daughter of Potiphera (the priest in On) to marry. Consequently, Joseph went out over all the land of Egypt in order to execute his plan.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so says Pharaoh unto Joseph, "I [am] Pharaoh and in apart from you, he will not raise up his hand and his foot in all land of Egypt." And so calls Pharaoh a name of Joseph, *Zaphenath-paneah*. And so he gives to him Asenath a daughter of Potiphera, priest of On, to wife. And so goes out Joseph over land of Egypt.

Dead Sea Scrolls  
Targum of Onkelos

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And Pharoh said to Joseph, I am Pharoh; and without thy word shall no man lift up his hand to hold a weapon, nor his foot to mount a horse, in all the land of Mizraim. And Pharoh called the name of Joseph, The man to whom mysteries are revealed [Sam Vers. Temirithi gala, "The Revealer of mysteries."]. And he gave him Asenath, the daughter of Poti Hera [Sam. Vers. "the daughter of the Kohen Potiphera."], prince of On, to be his wife; and Joseph went forth ruling over the land of Mizraim.

Targum (Pseudo-Jonathan)

And Pharoh said to Joseph, I am Pharoh the king, and thou art viceregent,[7] and without thy word a man shall not lift up his hand to gird on arms, or his foot to mount a horse in all the land of Mizraim. And Pharoh called the name of Joseph, The man who revealeth mysteries. And he gave him Asenath, whom Dinah had borne to Shekem, and the wife of Potiphera prince (Rabba) of Tanis had brought up, to be his wife. And Joseph went forth ruler over the land of Mizraim.

Revised Douay-Rheims  
Jerusalem targum  
Targum (trans. By Cook)  
Revised Douay-Rheims

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. .  
And the king said to Joseph: I am Pharao; without your commandment no man shall move hand or foot in all the land of Egypt. And he turned his name, and called him in the Egyptian tongue, The saviour of the world. And he gave him to wife Asenth the daughter of Putiphare priest of Heliopolis. Then Joseph went out to the land of Egypt:...

Latin Vulgate  
Aramaic ESV of Peshitta

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Pharaoh said to Yoseph, "I am Pharaoh, and without you shall no man lift up his hand or his foot in all the land of Egypt." Pharaoh called Yoseph's name Zaphenath-Paneah; and he gave him Asenath, the daughter of Potiphera priest of On as a wife. Yoseph went out over the land of Egypt.

Peshitta (Syriac)

And Pharaoh said to Joseph, I Pharaoh have commanded that without your orders no man shall undertake anything in all the land of Egypt. Then Pharaoh called Josephs name Zaphnath-paaneah (because the hidden things were revealed to

	him); and he gave him to wife Asiath the daughter of Potipherah priest of On. And Joseph went throughout all the land of Egypt.
Septuagint (Greek)	And Pharaos said to Joseph, I am Pharaos; without you no one shall lift up his hand on all the land of Egypt. And Pharaos called the name of Joseph, Psonthomphanech; and he gave him Aseneth, the daughter of Petephre, priest of Heliopolis, to wife.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	Pharaoh also said to Joseph, 'I am *Pharaoh. In all this country, Egypt, nobody shall lift up his hand or foot unless you say so.' Pharaoh called Joseph Zaphenath-Paneah. He gave a bride to Joseph. She was Asenath, Potiphera's daughter. Potiphera was the priest in the city called On. So Joseph went out over all that country, Egypt.
Easy-to-Read Version–2002	.
Easy-to-Read Version–2006	Then Pharaoh said to him, "I am Pharaoh, the king over everyone in Egypt, but no one else in Egypt can lift a hand or move a foot unless you say he can." Then Pharaoh gave Joseph another name, Zaphenath Paneah. He also gave Joseph a wife named Asenath. She was the daughter of Potiphera, a priest in the city of On. So Joseph became the governor over the whole country of Egypt.
God's Word™	He also said to Joseph, "Even though I am Pharaoh, no one anywhere in Egypt will do anything without your permission." Pharaoh named Joseph Zaphenathpaneah and gave him Asenath as his wife. She was the daughter of Potiphera, priest from the city of On. Joseph traveled around Egypt.
Good News Bible (TEV)	The king said to him, "I am the king—and no one in all Egypt shall so much as lift a hand or a foot without your permission." He gave Joseph the Egyptian name Zaphenath Paneah, and he gave him a wife, Asenath, the daughter of Potiphera, a priest in the city of Heliopolis. The GNB placed the last part of v. 45 into the middle of v. 46.
International Children's B.	The king said to him, "I am the king. And I say that no one in all the land of Egypt may lift a hand or a foot unless you say he may." The king gave Joseph the name Zaphenath-Paneah. He also gave Joseph a wife named Asenath. She was the daughter of Potiphera, priest of On. So Joseph traveled through all the land of Egypt.
The Message	Pharaoh told Joseph, "I am Pharaoh, but no one in Egypt will make a single move without your stamp of approval." Then Pharaoh gave Joseph an Egyptian name, Zaphenath-Paneah (God Speaks and He Lives). He also gave him an Egyptian wife, Asenath, the daughter of Potiphera, the priest of On (Heliopolis). And Joseph took up his duties over the land of Egypt.
Names of God Bible	.
NIRV	Then Pharaoh said to Joseph, "I am Pharaoh. But unless you give an order, no one will do anything in the whole land of Egypt." Pharaoh gave Joseph the name Zaphenath-Paneah. He gave Joseph a wife. She was Asenath, the daughter of Potiphera. Potiphera was the priest of On. Joseph traveled all over the land of Egypt.
New Simplified Bible	.

### Thought-for-thought translations; paraphrases:

Common English Bible	Pharaoh said to Joseph, "I am Pharaoh; no one will do anything or go anywhere in all the land of Egypt without your permission." Pharaoh renamed Joseph, Zaphenath-paneah, and married him to Asenath, the daughter of Potiphera the priest of Heliopolis. Then Joseph assumed control of the land of Egypt.
Contemporary English V.	The king told Joseph, "Although I'm king, no one in Egypt is to do anything without your permission." He gave Joseph the Egyptian name Zaphenath Paneah. And he let him marry Asenath, the daughter of Potiphera, a priest in the city of Heliopolis. Joseph traveled all over Egypt.
The Living Bible	Pharaoh gave him a name meaning "He has the godlike power of life and death!" And he gave him a wife, a girl named Asenath, daughter of Potiphera, priest of Heliopolis.* So Joseph became famous throughout the land of Egypt. He was thirty years old as he entered the service of the king. Joseph went out from the presence of Pharaoh and began traveling all across the land.
New Berkeley Version	.
New Century Version	.
New Life Version	Pharaoh said to Joseph, "I am Pharaoh. But unless it is your will, no one will raise his hand or foot in all the land of Egypt." Then Pharaoh gave Joseph the name of Zaphenath-paneah. He gave him for a wife Asenath, the daughter of Potiphera who was the religious leader of On. So Joseph went out through the land of Egypt.
New Living Translation	And Pharaoh said to him, "I am Pharaoh, but no one will lift a hand or foot in the entire land of Egypt without your approval." Then Pharaoh gave Joseph a new Egyptian name, Zaphenath-paneah. He also gave him a wife, whose name was Asenath. She was the daughter of Potiphera, the priest of On. So Joseph took charge of the entire land of Egypt.

#### Partially literal and partially paraphrased translations:

American English Bible	And Pharaoh said to Joseph: 'Although I am the Pharaoh; nobody will lift his hand anywhere in the land of Egypt without [your permission].' Thereafter, Pharaoh started calling Joseph the Savior of the Age, and he gave him Asenath, the daughter of Potiphre, the priest of Heliopolis (Greek for <i>City of the Sun</i> ), to be his woman.
Beck's American Translation	.
International Standard V	<b>Pharaoh Rewards Joseph</b> Pharaoh also told Joseph, "I'm still Pharaoh, but without your permission nobody in all of the land of Egypt will so much as lift up their hands or take a step!" Pharaoh also changed Joseph's name to Zaphenath-paneah [The Heb. name means <i>the God who speaks and lives</i> ] and gave Asenath, daughter of Potiphera, the priest of On, to him as his wife. And that's how Joseph gained authority over the land of Egypt.
New Advent (Knox) Bible	And he gave Joseph this assurance, On the word of Pharaoh, no one in all Egypt shall be free to move hand or foot without thy permission. He gave him a new name, calling him in Egyptian Saviour of the World; and bestowed on him the hand of Asenath, daughter of Potiphare, that was priest at Heliopolis. A portion of v. 45 is placed with the next passage for context.
Today's NIV	.
Translation for Translators	The king said to Joseph, "I am the king, but no one in the whole land of Egypt will do anything [IDI] if you do not permit them to do it." The king gave Joseph a new name, Zaphenath-Paneah. He also gave him Asenath to be his wife. She was the daughter of Potiphera, who was a priest in a temple in On <i>city</i> . Then Joseph became known (OR, traveled) through all the land of Egypt.

#### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Pharaoh was to say to Joseph: Apart from Pharaoh, was there to be a man, to lift up his hand or foot on the solid grounds of the Egypt? Pharaoh was to call Joseph's name Zaphnath-paaneah. He was to give to him for wife, Asenath, the daughter of Potipherah, priest of On. Joseph was to go out, over the solid grounds of the Egypt.
Conservapedia	Pharaoh said to Joseph, "I am Pharaoh, and no one will lift up his hand or his foot in all the land of Egypt without your permission." Pharaoh gave Joseph the name Zaphnath-paaneah, and gave him Asenath daughter of Potiphera the priest of On, to be his wife. Joseph went out over all the land of Egypt. Zaphnath-Paaneah is Egyptian for "he shall show the way." The city of On is also known as Heliopolis, the city of the sun.
Ferrar-Fenton Bible	Pharoh also said to Joseph, " I am Pharoh! — but without your order no man shall move his hand or foot in all the land of the Mitzerites." Pharoh consequently called the office of Joseph "The High Treasurer-ship," and gave him Aseneth the daughter of Poti-Phara, priest of On, for a wife.
	<b>Joseph has Egypt surveyed and stores up Corn</b>
	Joseph at once made a survey of the whole land of the Mitzerites.
God's Truth (Tyndale)	.
God's Truth (Tyndale)	And Pharao said unto Joseph: I am Pharao, without your will, shall no man lift up either his hand or foot in all the land of Egypt. And he called Josephs name Zaphnath Paenea. And he gave him to wife Asnath the daughter of Putiphar priest of On. Then went Joseph abroad in the land of Egypt.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Tree of Life Version	.
<b>Catholic Bibles (those having the imprimatur):</b>	
Christian Community (1988)	.
The Heritage Bible	And Pharaoh said to Joseph, I am Pharaoh, and without a word from you, no man raises his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath Paaneah, and he gave him Asenath, the daughter of Potipherah, priest of On, for a wife. And Joseph went out over the land of Egypt.
New American Bible (2002)	"I, Pharaoh, proclaim," he told Joseph, "that without your approval no one shall move hand or foot in all the land of Egypt." Pharaoh also bestowed the name of Zaphnath-paneah on Joseph, and he gave him in marriage Asenath, the daughter of Potiphera, priest of Heliopolis. Zaphenath-paneah: a Hebrew transcription of an Egyptian name meaning "the god speaks and he (the new-born child) lives." Asenath: means "belonging to (the Egyptian goddess) Neith." Potiphera: means "he whom Ra (the Egyptian god) gave"; a shorter form of the same name was borne by Joseph's master (⇒ Genesis 37:36). Heliopolis: in Hebrew, On, a city seven miles northeast of modern Cairo, site of the chief temple of the sun god; it is mentioned also in ⇒ Genesis 41:50; ⇒ 46:20; ⇒ Ezekiel 30:17.
New American Bible (2011)	"I am Pharaoh," he told Joseph, "but without your approval no one shall lift hand or foot in all the land of Egypt." Pharaoh also bestowed the name of Zaphenath-paneah [a Hebrew transcription of an Egyptian name meaning "the god speaks and he (the newborn child) lives." Asenath: means "belonging to (the Egyptian goddess) Neith." Potiphera: means "he whom Ra (the Egyptian god) gave"; a shorter form of the same name was borne by Joseph's master (37:36). Heliopolis: in Hebrew, On, a city seven miles northeast of modern Cairo, site of the chief temple of the sun god; it is mentioned also in v. 50; 46:20; Ez 30:17.] on

Joseph, and he gave him in marriage Asenath, the daughter of Potiphera, priest of Heliopolis. And Joseph went out over the land of Egypt.

New Jerusalem Bible  
New RSV  
Revised English Bible

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Thus Pharaoh made him ruler over all Egypt and said to him, "I am the Pharaoh, yet without your consent no one will lift hand or foot throughout Egypt." Pharaoh named him Zaphenath-paneah, and he gave him as his wife Asenath daughter of Potiphera priest of On. Joseph's authority extended over the whole of Egypt. A portion of v. 43 is included for context..

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Pharaoh said to Yosef, "I, Pharaoh, decree that without your approval no one is to raise his hand or his foot in all the land of Egypt." Pharaoh called Yosef by the name Tzafnat-Pa'neah and gave him as his wife Osnat the daughter of Poti-Fera priest of On. Then Yosef went out through all the land of Egypt.

exeGesés companion Bible

And Paroh says to Yoseph, I - Paroh!  
And without you no man lifts his hand or foot  
in all the land of Misrayim.  
And Paroh calls the name of Yoseph,  
Sophnath Paneach;  
and he gives him to woman  
Asenath the daughter of Poti Phera priest of On:  
and Yoseph goes over the land of Misrayim.

Hebrew Names Version  
JPS (Tanakh—1985)

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Pharaoh said to Joseph, "I am Pharaoh; yet without you, no one shall lift up hand or foot in all the land of Egypt." Pharaoh then gave Joseph the name Zaphenath-paneah; and he gave him for a wife Asenath daughter of Poti-phera, priest of On. Thus Joseph emerged in charge of the land of Egypt.

Judaica Press Complete T.  
Kaplan Translation

.  
Pharaoh said to Joseph, 'I am Pharaoh. Without your say, no man will lift a hand or foot in all Egypt.' Pharaoh gave Joseph the name Tzaphnath Paaneach [Many authorities state that this is a Hebrew translation of the Egyptian name that he was given, and that it means 'revealer of secrets' (Targum; Rashi; Septuagint; Josephus 2:6:1). Others say that it is an Egyptian name (Ibn Ezra; Radak, Sherashim). In Egyptian, Tzaphnath is tza-pa-neth meaning, 'the Neth speaks' or 'the god speaks.' Paaneach is pa-anakh, meaning 'the life,' where anach or ankh is the symbol of life. Hence the name can be translated as, 'Lord of life,' 'Neth speaks life,' or 'The God speaks and [this man] lives.']. **He gave him Asenath** [There is a tradition that she was actually Dinah's daughter by Shechem (Genesis 34:2), and after being brought to Egypt, she was adopted by Poti Phera (Targum Yonathan; Pirkey Rabbi Eliezer 38). According to this, the name Asenath comes from a Hebraic root, possibly from S'neh (a bush), since she was hidden under a bush (Chizzkuni). It is also possible that Asenath is an Egyptian name, since in Egyptian ase-nath means 'Belonging to God' or 'Belonging to Neth,' where Neth is an Egyptian goddess. Some say that Asenath was an Egyptian (Midrash Tadshe 21, Yalkut Shimoni 2:9).], **daughter of Poti Hera** [This is also an Egyptian name, Pa-diu Per-Ra, meaning 'given of the House of Ra,' where 'House of Ra' is the sacred name for On (see note on Genesis 41:45, 'priest'). It may also be seen as having the same meaning as Potiphar; see note on Genesis 37:36. Some say that Poti Phera was the same person as Potiphar (Sotah 13a; Targum Yonathan; Rashi; Yov'loth 40:10).], **the priest** [Either high priest (Targum; Rashbam) or one of the priests (Josephus 2:6:1).] **of On** [lonu in ancient Egyptian, the center of worship of the sun-god Ra. Its sacred name was Per-Ra, 'House of Ra' (see notes on Genesis 12:15, 37:36), which was translated into Greek

as Heliopolis. It is 7 miles north of the present Cairo, and 'Cleopatra's Needle' which stands in Central Park came from there. Poti Per-Ra which means 'given of Per-Ra,' can thus literally mean 'the priest of On.' See Genesis 41:50, 46:20; Radak on Ezekiel 30:17. Also see Jeremiah 43:13.], as a wife. Joseph thus went out to oversee Egypt.

Orthodox Jewish Bible

And Pharaoh said unto Yosef, I am Pharaoh, and without thee shall no man lift up his yad or regel in kol Eretz Mitzrayim.

And Pharaoh called shem Yosef Zaphnat Pa'neach; and he gave him as isha Asenat Bat Poti Phera kohen of On. And Yosef went out over all Eretz Mitzrayim.

The Scriptures 1998

### Expanded/Embellished Bibles:

The Amplified Bible

Moreover, Pharaoh said to Joseph, "Though I am Pharaoh, yet without your permission shall no man raise his hand [to do anything] or set his foot [to go anywhere] in all the land of Egypt [all classes of people shall submit to your authority]." Then Pharaoh named Joseph Zaphenath-paneah; and he gave him Asenath, the daughter of Potiphera, priest of On (Heliopolis in Egypt), as his wife. And Joseph went out over all the land of Egypt [to inspect and govern it].

The Expanded Bible

The king said to him, "I am the king [Pharaoh], and I say that no one in all the land of Egypt may lift a hand or a foot without your permission." The king [Pharaoh] gave Joseph the name Zaphenath-Paneah [may mean "the god said, 'let him live'"; showing the Egyptians' acceptance of him]. He also gave Joseph a wife named Asenath, who was the daughter of Potiphera, priest of On [an important city seven miles northeast of Cairo also known as Heliopolis, a center of the worship of the sun]. So Joseph traveled through [or rose over] all the land of Egypt.

The Geneva Bible

Kretzmann's Commentary

And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. By virtue of the authority which Pharaoh, as the supreme ruler, vested in Joseph, the actions of the entire nation should be subject to Joseph's command. And Pharaoh called Joseph's name Zaphnathpaaneah (preserver of life, or: revealer of secrets); and he gave him to wife Asenath, the daughter of Potipherah, priest of On. On, or Heliopolis (throne of the sun), was the leading city in Egypt in learning, the priests of the sun goddess having a college of their own, which ranked with the best of the ancient universities. Thus it was a great honor which was conferred upon Joseph. But the hand of God, who lifted him out of the depths of his disgrace, kept him from being engulfed by the Egyptian heathendom. And Joseph went out over all the land of Egypt, thus becoming acquainted with the country, its people, and its institutions, all of which stood him in good stead as ruler.

NET Bible®

Pharaoh also said to Joseph, "I am Pharaoh, but without your permission [*Heb* "apart from you."] no one [*Heb* "no man," but here "man" is generic, referring to people in general.] will move his hand or his foot<sup>83</sup> in all the land of Egypt." Pharaoh gave Joseph the name Zaphenath-Paneah.<sup>84</sup> He also gave him Asenath<sup>85</sup> daughter of Potiphera, priest of On,<sup>86</sup> to be his wife. So Joseph took charge of [*Heb* "and he passed through."] all the land of Egypt.

Syndein/Thieme

{Next to Pharaoh Himself, Joseph is in Control of Egypt's Affairs}

And Pharaoh kept on saying unto Joseph, "I . . . {am} Pharaoh, and without you shall no man be caused to keep on lifting up his hand or foot in all the land of Egypt." And Pharaoh kept on calling Joseph's name Zaphnathpaaneah {Tsophnath Pa`neach - per Blueletterbible: treasury of the glorious rest"} and he kept on giving him for his wife Asenath the daughter of Potipherah priest of On {Priest of On was the 'social leader of the land' so Joseph was promoted by God socially also}. And Joseph went out {as ruling administrator} over all the land of Egypt.

## The Voice

But Pharaoh had one more declaration.

**Pharaoh** (to Joseph): I am Pharaoh, and I decree that no one may do anything in the land of Egypt without your consent.

Then Pharaoh gave Joseph an *Egyptian* name, Zaphenath-paneah, and arranged for him to marry an *Egyptian* woman, Asenath (daughter of Potiphera, priest of On). So this was how Joseph gained authority over all the land of Egypt.

Pharaoh wants there to be no doubt that Joseph is his second-in-command. So he holds a formal ceremony and presents Joseph with special gifts, symbols of high office and power. He gives Joseph his signet ring, mounted with Pharaoh's personal seal. He dresses him in royal garb and provides him with the finest chariot available. He issues decrees that put Joseph in charge of all affairs in Egypt. Finally, to top it off and to make sure this son of Israel would be fully accepted into Egyptian society, he gives him an Egyptian name and arranges a marriage with a high-profile priestly family. Just a few hours before, Joseph was a prisoner. Now he is in charge of all the land.

### Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Paroh <sup>[Great house]</sup> said to Yoseph <sup>[Adding]</sup> , I am Paroh <sup>[Great house]</sup> and apart from you no man will raise his hand and his foot in all the land of Mitsrayim <sup>[Great house]</sup> , and Paroh <sup>[Great house]</sup> called out the title of Yoseph <sup>[Adding]</sup> , Tsaphnat-Paneyahh <sup>[Treasury of the rest]</sup> , and he gave to him Asnat <sup>[Belonging to Nat]</sup> , the daughter of Pothee-Phera <sup>[He whom the Ra gave]</sup> , priest of On <sup>[Vigor]</sup> , for a woman, and Yoseph <sup>[Adding]</sup> went out upon the land of Mitsrayim <sup>[Troubles]</sup> ,...
Concordant Literal Version A Conservative Version Context Group Version	. . . And Pharaoh said to Joseph, I am Pharaoh, and without you shall no man lift up his hand or his foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphenath-paneah; and he gave him as woman { or wife } Asenath, the daughter of Poti-phera priest of On. And Joseph went out over the land of Egypt.
Darby Translation <i>Emphasized Bible</i>	. And saying is Pharaoh to Joseph, "I am Pharaoh, and apart from you shall no man raise his hand or his foot in all the land of Egypt. And calling is Pharaoh Joseph's name Zaphnath-paaneah. And giving him is he Asenath, daughter of Potiphera, priest of On, for a wife. And forth is Joseph faring over the land of Egypt.
English Standard Version English Standard V. – UK	. Moreover, Pharaoh said to Joseph, "I am Pharaoh, and without your consent no one shall lift up hand or foot in all the land of Egypt." And Pharaoh called Joseph's name Zaphenath-paneah. And he gave him in marriage Asenath, the daughter of Potiphera priest of On. So Joseph went out over the land of Egypt.
Evidence Bible Green's Literal Translation King James 2000 Version 21 <sup>st</sup> Century KJV Modern English Version	. . . . . Pharaoh said to Joseph, "I am Pharaoh, and without your consent no man will lift up his hand or foot in all the land of Egypt." Pharaoh called Joseph's name Zaphenath-Paneah, and he gave him a wife, Asenath the daughter of Potiphera priest of On. And Joseph went out over all the land of Egypt.
Modern KJV NASB	. Moreover, Pharaoh said to Joseph, " <i>Though</i> I am Pharaoh, yet without your permission no one shall raise his hand or foot in all the land of Egypt." 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.

- New European Version .
- New King James Version .
- Owen's Translation .
- Stuart Wolf .
- Third Millennium Bible .
- Updated Bible Version 2.11 .
- A Voice in the Wilderness .
- Webster's Bible Translation .
- World English Bible .
- Young's Literal Translation .
- Young's Updated LT .

And Pharaoh says unto Joseph, "I am Pharaoh, and without you a man does not lift up his hand and his foot in all the land of Egypt;" and Pharaoh calls Joseph's name Zaphnath-Paaneah, and he gives to him Asenath daughter of Poti-Pherah, priest of On, for a wife, and Joseph goes out over the land of Egypt.

**The gist of this passage:** Pharaoh proclaims to Joseph that no one can do a thing in Egypt apart from his commanded. Pharaoh gave Joseph a new name and a new wife; and Joseph traveled throughout the land of Egypt.

<b>Genesis 41:44a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
par <sup>e</sup> ôh (הַעֲרֹף) [pronounced <i>pahr<sup>e</sup>-G<sup>O</sup>H</i> ]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i></i>	masculine singular proper noun	Strong's #6547 BDB #829
'el (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Yôwçêph (יוסף) [pronounced <i>yoh-SAYF</i> ]	<i>he adds, he increases; transliterated <i>Joseph</i></i>	proper masculine noun	Strong's #3130 BDB #415
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i> ]	<i>I, me; in answer to a question, it means <i>I am, it is I</i></i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
par <sup>e</sup> ôh (הַעֲרֹף) [pronounced <i>pahr<sup>e</sup>-G<sup>O</sup>H</i> ]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i></i>	masculine singular proper noun	Strong's #6547 BDB #829

**Translation:** Pharaoh then said to Joseph, "I [am] Pharaoh,..."

By stating, *I am Pharaoh*, the Pharaoh is indicating that he will make a decree or a meaningful statement which must be written down, remembered, posted, and/or obeyed. He is able to make this decree because he is the Pharaoh of Egypt.

At least one translation began by translating this, “Although I am Pharaoh,...” which indicated that, Joseph would have great power over Egypt, even though he was not Pharaoh.

<b>Genesis 41:44b</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
bil <sup>e</sup> c-ădêy (בִּלְעָדַי) [pronounced <i>bill<sup>e</sup>-uh-DAY</i> ]	<i>apart from, except, without, besides</i>	particle of depreciation; adverb/preposition with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1107 BDB #116
There is a slightly different spelling for this word.			
lô <sup>3</sup> (אֹל or אַל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
rûwm (מִוֶּר) [pronounced <i>room</i> ]	<i>to raise, to lift up [something], to make high; to elevate, to exalt; to erect, to build a house; to take away; to offer sacrifices</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #7311 BDB #926
'êth (אֵת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâd (יָד) [pronounced <i>yawd</i> ]	<i>hand; strength, power, authority</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
regel (לֶגֶר) [pronounced <i>REH-gel</i> ]	<i>foot; metaphorically step, gait, pace; turn</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7272 BDB #919
The NET Bible: <i>The idiom “lift up hand or foot” means “take any action” here.</i> <sup>39</sup>			

<sup>39</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 18, 2016.

Genesis 41:44b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
kôl (לֹכַח) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun; pausal form	Strong's #4714 BDB #595

**Translation:** ...but apart from you, no one will raise up his hand or his foot in all the land of Egypt.”

This appears to be an exaggeration or hyperbole; or it may have been a saying made in that time. People are going to raise their hands or their feet for all kinds of things, including walking. Obviously, no one is going to contact Joseph in order to gain permission to walk (which involves lifting one's feet). Essentially, Pharaoh is giving Joseph carte blanche power throughout Egypt. This is pretty much the opposite of, “If you plan to make some changes, you send a messenger back to me in order to get the okay to go ahead with your ideas.”

In this passage from vv. 37–46, we do not know exactly how much time transpired. This did not all likely occur during Pharaoh's first meeting with Joseph. Pharaoh gave Joseph a great deal of power; and, possibly at a later date, Pharaoh gave Joseph complete power, under him. Some of this continues the narrative of Joseph having given the interpretation of the dreams and his solution; and some occurs later. It is quite difficult to determine exactly where a new paragraph of two should be inserted; and there is very little agreement among the various translations.

Beginning with this verse, it is not clear how this was meant to be organized. Did someone write this all at once? Did Joseph begin writing about this, and then, a few years later, complete his writing? There appear to be places where certain phrases are repeated, but without a clear explanation as to why. Joseph is said to go throughout the land in vv. 45c and 46c. There is a famine in the land in vv. 54b, 56a, 56c, and 57b. Now and again, I can read through the passage and recognize what is being said, and how these verses are differentiated; but I don't quite get that yet.

Joseph is given in the past couple of verses great power in the land of Egypt. He is the number two man in Egypt with great authority and great responsibility. He received extensive training under Potiphar and as coordinator of the prison. Unfortunately, we do not have any corroborating evidence from Egyptian history concerning this great power held by a non-Egyptian. Whatever historical records that there were, they were lost or destroyed early on. We read in Exodus 1:8 that there arose a Pharaoh who did not know Joseph. This was a few hundred years later. The Egyptians were known to keep meticulous records which is why archeologists, who reject God's Word (as we would expect unbelievers to do) seize the next best historical documents, which were those produced by the Egyptians. No other country from this ancient east has kept a record of their history quite as accurately and as detailed as has Egypt (except for, of course, Israel). We can go back to 3000 B.C. and trace the names of the Pharaohs almost without a break. We know their rulers, the acts of their rulers, the important events which shaped Egypt, and we have even their literary endeavors. We know, for instance, that Joseph's rule as a Semitic is not

unprecedented. There are records of Semitic kings over Egypt during the 13<sup>th</sup> dynasty (Joseph ruled likely near the end of the 13<sup>th</sup> dynasty).

However, during the time of Joseph, we have no documents, no monuments—not just about him but about all of Egypt. Our archeological discoveries are blacked out somewhere between 1730 and 1580 B.C. Joseph ruled in Egypt around the mid-1800's B.C., What happened was that the Hyksos, which means *rulers of foreign lands*, invaded Egypt, huge numbers of them in chariots, and conquered Egypt, which was just about unthinkable to the Egyptians, since this had never happened before. There is some dispute as to whether this was a large scale invasion as described by Josephus or whether it was an internal coup. However, ancient history records these men as vicious, bloodthirsty conquerors from Semitic tribes from Canaan and Syria who caused the 1300 year rule of the Middle Kingdom of the Pharaohs to come to an abrupt end. This is very likely how the immediate records of Joseph's reign were purged (along with anyone else from recent memory) and how it came to be that a Pharaoh arose who knew not Joseph. That would be a Hyksos ruler who came into power perhaps a century after Joseph.

We do have a quote from an Egyptian historian, Manetho<sup>40</sup> (305-285 B.C.), which I took from Werner Kelly's *The Bible as History*: "We had a king called Tutimaues. In his reign, it happened. I do not know why God was displeased with us. Unexpectedly from the regions of the East, came men of unknown race. Confident of victory, they marched against our land. By force, they took it, easily, without a single battle. Having overpowered our rulers they burned our cities without compassion, and destroyed the temples of the gods. All the natives were treated with great cruelty for they slew some and carried off the wives and children of others into slavery. Finally, they appointed one of themselves as king. His name was Salitis and he lived in Memphis and made Upper and Lower Egypt pay tribute to him, and set up garrisons in places which would be most useful to him...and when he found a city in the province of Saïs which suited his purpose (it lay east of the Bubastite branch of the Nile and was called Avaris<sup>41</sup>) he rebuilt it and made it very strong by erecting walls and installing a force of 240,000 men to hold it. Salitis went there every summer partly to collect his corn and pay his men their wages, and partly to train his armed troops and terrify foreigners."

The Hyksos seemed to make very few changes in the way that things were set up administratively in Egypt, even adapting the Egyptian designation of *son of Re*.<sup>42</sup> The very little history which we have of these kings include a very few monuments in Khayan and Apophis, where there are a few statues and building fragments, and some princes are known only from scarab amulets.

It is equally likely that Joseph ruled under a Hyksos ruler (who would be less inclined to be prejudice against non-Egyptians) and riding around in war chariots was presumably unknown prior to the invasion of the Hyksos, who popularized this. Or it is possible the Hyksos conquered Egypt shortly after Joseph's death. The Hyksos were finally expelled circa 1540 B.C., which probably did not precede the eleventh year of Ahmose I, 100 years prior to the Exodus. Werner Keller leans heavily toward this position. We continually find Semitic names who were officials during the Hyksos period, including one name that we have found on a scarab dating from that time, Jacob-Her. He further cites that while the Egyptians were quite prejudice against those who kept and bred small cattle (see Genesis 46:34), the Hyksos were not so heartily predisposed. Our primary difficulty with this position is the timing—our estimation of Joseph's era and of the times of the Hyksos varies by a few hundred years.

In modern Egypt, in the town of Medinet-el-Faiyûm, 80 miles south of Cairo, there is a man-made canal called *Bahr Yusuf*, which means *Joseph's canal*, the canal whose planning and building is attributed to Joseph by tradition. It is this 200 mile long canal, which diverts water from the Nile to this otherwise dry area, which has allowed for this area to be an oasis of oranges, mandarins, peaches, olives, pomegranates and grapes.

<sup>40</sup> It was Manetho who wrote an entire history of Egypt and divided the kings into 30 dynasties (which he later revised into 31); he further grouped these dynasties into kingdoms, a historical custom that we follow even today

<sup>41</sup> Avaris was later called Per-Ramesses and is one of the bond cities of Israel in Egypt (see Exodus 1:11)

<sup>42</sup> Queen Hapshepsut remarked that they ruled without Re; but that is a remark borne either of prejudice, or she recognized that they were not truly devoted to Re, the sun god, but used the name for political gain

**Genesis 41:44** And Pharaoh said to Joseph, "I am Pharaoh, and without a word from you, no man will lift up his hand or foot in all the land of Egypt."

This is simply an indication that Joseph had great authority in Egypt. This is why God gave Joseph such extensive training. Note, Joseph has already had 2 positions of authority; and he has suffered many injustices in his life. In this narrative, these injustices are a part of the narrative; but Joseph does not dwell on them; he is not filled with mental attitude sins because of them.

So that we understand what is going on, God will move all of the Jacob's sons (Joseph's brothers) and their families to Egypt for a time, as the culture of the people of Canaan will continue to go downhill. For many generations, the people of Canaan will be cursed and eventually destroyed. On the other hand, for 2 or 3 generations, the people of Egypt will be greatly blessed, as God's people will live among them. This is blessing by association.

We have noticed how Pharaoh has responded well to Joseph and to his words about the Revealed God. We may take that as representative of many of the Egyptians at that time, who then chose to believe in Joseph's God (by his God, Joseph was able to interpret Pharaoh's dreams). So, we have positive volition toward the True God in Egypt; and therefore, God brings great blessing to Egypt.

In Canaan, some people were willing to accept the ritual of circumcision, but as the requirement necessary to intermarry and to share the wealth of the Jews.

Even living in Egypt, God will keep the sons of Jacob separate from the Egyptians.

Joseph is no longer a slave in Egypt, but has been promoted to the second highest position in the land. He was called in from prison by Pharaoh to interpret Pharaoh's dreams, and Pharaoh recognized both Joseph's accurate interpretation and his personal competence. Therefore, when Joseph predicted 7 years of prosperity followed by 7 years of famine, and then suggested that grain be set aside during the coming years of prosperity, Pharaoh was onboard and he put Joseph in charge of it.

In this way, Joseph was appointed to Egyptian royalty; and he was also married into Egyptian royalty.

### Genesis 41:45a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i> ]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7121 BDB #894
par'êh (הַעֲרֵף) [pronounced <i>pahr'-GŌH</i> ]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
shêm (שֵׁם) [pronounced <i>shame</i> ]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027

## Genesis 41:45a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases;</i> <i>transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
Tsâph <sup>e</sup> nath-Pa <sup>e</sup> nêach (צַפְנַת־פַּנְעָח) [pronounced <i>tsof-NATH-pahg-NAY-ahkh</i> ]	<i>the God speaks and He lives;</i> <i>treasury of the glorious rest;</i> <i>transliterated Zaphnath-</i> <i>paaneah, Tsophnath-Paneach</i>	masculine singular proper noun	Strong's #6847 BDB #861

The NET Bible: *The meaning of Joseph's Egyptian name, Zaphenath-Paneah, is uncertain. Many recent commentators have followed the proposal of G. Steindorff that it means "the god has said, 'he will live'" ("Der Name Josephs Saphenat-Pa'neach," ZÄS 31 [1889]: 41-42); others have suggested "the god speaks and lives" (see BDB 861 s.v. צַפְנַת־פַּנְעָח); "the man he knows" (J. Vergote, Joseph en Égypte, 145); or "Joseph [who is called] âlp-âankh" (K. A. Kitchen, NBD3 1262).<sup>43</sup>*

**Translation:** Pharaoh called Joseph's name *Zaphenath-paneah*,...

The name that Pharaoh gives to Joseph is a royal Egyptian name (presumably). One meaning given was *the God speaks and He lives*; but another was quite different.

I would assume that this is a royal name bestowed upon Joseph so that his Hebrew name is not a part of his royal decrees. That is, no one would say, "Why are you telling me what to do?"

Recall that Joseph also has several items which indicate his great authority in Egypt.

Joseph certainly received an Egyptian name and as far as can be determined, that name means *the God speaks and He lives*. Every lexicon spells it differently when transliterating it into the English. In the Hebrew, it has come down to us as Tsâph<sup>e</sup>nath-Pa<sup>e</sup>nêach (צַפְנַת־פַּנְעָח) [pronounced *tsof-NATH-pahg-NAY-ahkh*] but every lexicon will give a different pronunciation. It is an Egyptian word, ending in a vowel as the last one did that we examined. Of course this word is found only here and we are transliterating into the English what Joseph transliterated into the Hebrew what Scribes have pronounced in a certain fashion for millenniums before vowel points were been added. I believe that Thieme translates this name *Interpreter of Dreams* or *Secret Revealer*.

## Genesis 41:45b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so,</i> <i>that, yet, therefore,</i> <i>consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put,</i> <i>to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to,</i> <i>with reference to, as to, with</i> <i>regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

<sup>43</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 18, 2016.

## Genesis 41:45b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'Âṣ̄nath (אֲסַנַּת) [pronounced <i>aw-seh-NATH</i> ]	<i>belonging to Neith (a goddess) and is transliterated Asenath</i>	feminine singular proper noun	Strong's #621 BDB #62
The NET Bible: <i>The name Asenath may mean "she belongs to the goddess Neit" (see HALOT 74 s.v. אֲסַנַּת). A novel was written at the beginning of the first century entitled Joseph and Asenath, which included a legendary account of the conversion of Asenath to Joseph's faith in Yahweh. However, all that can be determined from this chapter is that their children received Hebrew names. See also V. Aptowitzer, "Asenath, the Wife of Joseph – a Haggadic Literary-Historical Study," HUCA 1 (1924): 239-306.</i> <sup>44</sup>			
bath (בַּת) [pronounced <i>bahth</i> ]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123
Pôwṭîy-pherâ' (פּוֹטִיפְרָא) [pronounced <i>POH-tee-FEH-rahg</i> ]	<i>he whom Ra gave; transliterated Poti-pherah</i>	masculine singular proper noun	Strong's #6319 BDB #806
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine singular construct	Strong's #3548 BDB #463
Interestingly enough, this is only the second occurrence of this word in Genesis.			
'Ôn (אֵן) or 'Ôwn (אֵוּן) [pronounced <i>ohn</i> ]	<i>strength, vigor; sorrow; and is transliterated On</i>	proper singular noun location	Strong's #204 BDB #58
The NET Bible: <i>On (also in v. 50) is another name for the city of Heliopolis.</i> <sup>45</sup>			
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i> ]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61

**Translation:** ...and he give to Joseph [lit., *him*] Asenath, the daughter of Potiphera, the priest of On, to wife.

The woman given to Joseph has a heathen name, suggesting that she is not brought up to believe in the Revealed God. Her father is a priest, but her name suggests that he is a heathen priest.

Great meaning was attached to marriage and to whom people married. This made Joseph royalty even more.

As mentioned earlier, Pharaoh did not give Joseph a wife then and there after the interpretation of the dreams. More than likely, Pharaoh made some initial pronouncements, and then quickly increased Joseph's power and authority in the land, as it was clear, he was up to the job.

<sup>44</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 18, 2016.

<sup>45</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 18, 2016.

On is a city called Heliopolis by the LXX which the Israelites are later credited as having built (obviously, this would have been a settlement or a city in Joseph's day and, during their slavery, the Jews went to On and rebuilt the city). It is located fairly close to the modern day Heliopolis and also to Cairo. This city is remembered for being a center of worship of Re, the sun-god. However, knowing that Joseph is spiritually mature, it is very certain that his wife and likely his in-laws were all believers in Jesus Christ (as was Pharaoh). It is highly unlikely that Joseph would do so many things right and marry the wrong person. His progeny being listed as two tribes seems to indicate that all was well with his children spiritually speaking. Furthermore, Jewish tradition has it that she converted to belief in Yahweh.

Genesis 41:45c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3318 BDB #422
Yôwçêph (יֹוֹצֵף) [pronounced <i>yoh-SAYF</i> ]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'al (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun; pausal form	Strong's #4714 BDB #595

**Translation:** Consequently, Joseph went out over [all] the land of Egypt [to execute his plan].

Joseph going out over the land simply means that he went out to take care of the duties which he has suggested to Pharaoh.

Scotfield sets up an interesting analogy between Joseph and his bride and Christ and His bride the church. Both Jesus Christ and Joseph were rejected by their brothers. Their wives are called out from the world; the church became made up principally of Gentiles and Asenath was a Gentile. God will preserve Israel and Joseph will preserve his brothers through times of great turmoil.

We do not know the age of Pharaoh or how his throne was ascended to after his death. Joseph, in this endeavor, did all of the planning and all of the foot-work, whereas the Pharaoh remained at home in the capital city. In order for Joseph to put his plan into action, his authority would undermine the authority of the provincial nobles. For this reason, Zodiates places Joseph under Pharaoh Sesostris III.

**Genesis 41:45** And Pharaoh called Joseph's name Zaphnath-paaneah. And he gave him Asenath, the daughter of Potipherah, priest of On, for his wife. And Joseph went out over the land of Egypt.

Often, marriages among the politically connected were done to solidify alliances. This was a great honor for Joseph. Did you know before that two entire tribes of Israel had “royal Egyptian blood” in them?

**An Egyptian Marriage** (a relief graphic); taken from [weebly.com](http://weebly.com); accessed November 15, 2016.

Some suggest that Joseph's Egyptian name means *the God speaks and He lives*. BDB suggests, *treasury of the glorious rest*. Ancient rabbis suggest that this name means, *revealer of a secret*. The ancient Coptic suggests that it means *preserver of the age*. Because this is an Egyptian name, we do not know for certain its meaning. These educated guesses are clearly apropos.

Asenath is Joseph's wife, and one of the few wives listed by name of the 12 sons of Jacob (the other being Judah's wife, Tamar, whom he knew but once—Genesis 38).

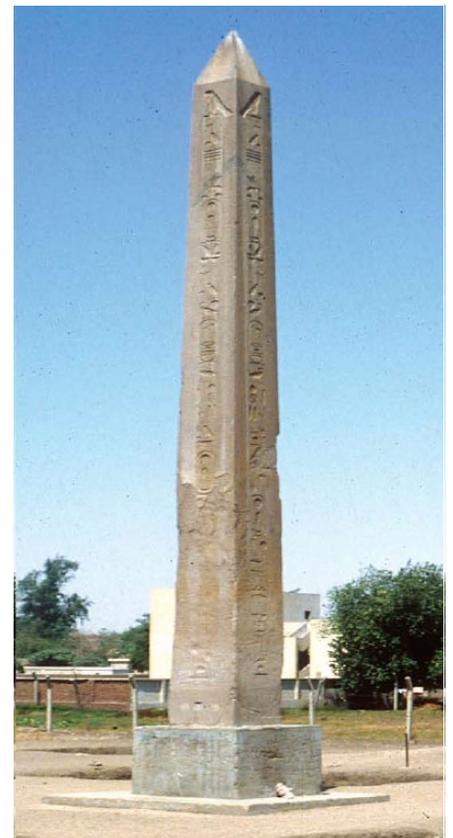


*Asenath* means *belonging to Neith*, who is a goddess. Her father is a priest of On; *On* is a city in lower Egypt, bordering the land of Goshen, and a center of sun worship.<sup>46</sup> All of this suggests heathen idolatry; but it is clear that Joseph worshiped the Revealed God. It is reasonable to suppose, based upon the words of Pharaoh and his trust in Joseph and in the interpretation of his dreams, that Pharaoh believed in the Revealed God and Asenath may have also believed in Joseph's God, simply as being the wife of Joseph.

**The Obelisk of On** (a photograph); From [BibleArcheology.com](http://BibleArcheology.com): *Little remains at On (called Heliopolis by the Greeks) except for this lone obelisk. A grand temple to the Egyptian god Re stood here in Joseph's day. Bryant G. Wood.* Accessed November 15, 2016.

It is fascinating that Egypt, with all of its records and its great history, is not nearly as well-preserved as Israel's history. Egypt has always been a great nation, from human viewpoint standards. However, man's true history has always included the manipulation or even obliteration of historical events. Historians have long distorted the events of United States history (I do not recall much from my history classes, but I do remember being taught that the founding fathers were deists and that FDR saved the United States from the Great Depression—two things which are false, yet taught in most high school history courses).

There is an online history of our presidents maintained by the White House. It is my understanding that President Obama **inserted himself** into many of these recollections. Similarly, when a new pharaoh came to power or a new



<sup>46</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #204.

dynasty, it is reasonable to assume that such a one was often in opposition to previous administrations, and therefore, might change or erase that history. I do not know how many times Egypt was overrun by other national powers (certainly this did not happen too often), but new rulers from outside Egypt might have done whatever was necessary to change or obliterate Egypt's previous history. Revolutions within Egypt against foreign-born leaders would have done whatever necessary to erase any good from their history (changing history is not a new invention). As a result, we have no idea how accurate any of the preserved ancient history of Egypt is.

On the other hand, we know all about the founding of nation Israel—back to the *very first Jews*. We know all about the patriarchs—the good and the bad. We know that their history has not been changed, because there is so much negative information about Jacob and his sons retained in the Bible. The history of the patriarchs is not whitewashed. Jacob is a prime example of that.

Genesis 41:44–45 Pharaoh then said to Joseph, “I [am] Pharaoh, but apart from you, no one will raise up his hand or his foot in all the land of Egypt.” Pharaoh called Joseph’s name *Zaphenath-paneah*, and he give to Joseph [lit., *him*] Asenath, the daughter of Potiphera, the priest of On, to wife. Consequently, Joseph went out over [all] the land of Egypt [to execute his plan]. (Kukis mostly literal translation)

Genesis 41:44–45 Pharaoh then said to Joseph, “As Pharaoh of the land, I decree that no one can even raise up his foot or his hand without your permission.” Pharaoh gave Joseph the name *Zaphenath-paneah* and he also gave him Asenath, the daughter of Potiphera (the priest in On) to marry. Consequently, Joseph went out over all the land of Egypt in order to execute his plan. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

## Joseph's Life in the Seven Prosperous Years

Most of the translations present this as one paragraph. A few of them separate out the first phrase and begin the paragraph in the middle of v. 46.

And Joseph a son of thirty a year in his taking a stand to faces of Pharaoh, a king of Egypt. And so goes out Joseph from to faces of Pharaoh and so he passes over in all land of Egypt. And so makes an earth in seven of years of the prosperity for handfuls. And so he gathers up all grain of seven of years which were in a land of Egypt. And so he gives grain in the cities—grain of the field of the city—which [is from] her surrounding [areas], he gave in a her mist. And so stores up Joseph grain as sand of the sea multiplying exceedingly as far as that he ceased to measure for none of measuring.

Genesis  
41:46–49

Joseph was thirty years old [lit., a son of thirty years] when he took a stand before Pharaoh, the king of Egypt. Then Joseph went out from the presence of Pharaoh and he went throughout all the land of Egypt. Consequently, the earth produced abundantly [lit., to handfuls] during the seven years of prosperity. He gathered up all the grain of the seven years, which [grain] was in the land of Egypt. And so he designated grain in the cities—the grain of the field of the city and its surrounding area—which he placed in its midst. Joseph stored up grain like the sand of the sea, in great abundance until he ceased to measure for it [could] not be measured [lit., (there is) none of measuring].

Joseph was thirty years old when he stood up before Pharaoh, the king of Egypt. Afterward, Joseph went out from the presence of Pharaoh and into all the land of Egypt. As a result of the seven years of prosperity, the earth produced grain and vegetables in great abundance. Joseph gathered up all the grain over those seven years throughout the land of Egypt. He took the grain from the fields and the area surrounding each city and stored it in the middle of that city. He stored up grain as the sand of the sea, in such great abundance, that he finally ceased to measure it, because it could not be measured.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And Joseph a son of thirty a year in his taking a stand to faces of Pharaoh, a king of Egypt. And so goes out Joseph from to faces of Pharaoh and so he passes over in all land of Egypt. And so makes an earth in seven of years of the prosperity for handfuls. And so he gathers up all grain of seven of years which were in a land of Egypt. And so he gives grain in the cities—grain of the field of the city—which [is from] her surrounding [areas], he gave in a her mist. And so stores up Joseph grain as sand of the sea multiplying exceedingly as far as that he ceased to measure for none of measuring.

Dead Sea Scrolls  
Targum of Onkelos

And Joseph was a son of thirty years when he stood before Pharaoh, king of Mizraim. And Joseph went out from before Pharaoh, and passed through all the land of Mizraim.

And the inhabitants of the land collected in the seven years of plenty the provision into granaries. And he collected all the provision of the seven years which was in the land of Mizraim, and laid up the provision in cities, in the midst of each city the provision of the land surrounding it. And Joseph gathered provision as the sand of the sea, exceeding much, until he ceased to number, for it was without number.

Targum (Pseudo-Jonathan)

And Joseph was a son of thirty years when he stood before Pharaoh, king of Mizraim. And Joseph went out from Pharaoh, and passed, a prince and a ruler, through all the land of Mizraim.

And the earth (so) brought forth, that every blade made two handfuls in the seven years of plenty, until all the granaries were full. And they gathered all the produce of the seven years of plenty which were in the land of Mizraim, and he laid up the produce in the cities; the produce of the fields which were round about a city he laid up therein.

Revised Douay-Rheims  
Jerusalem targum  
Targum (trans. By Cook)  
Revised Douay-Rheims

(Now he was thirty years old when he stood before king Pharaoh) and he went round all the countries of Egypt. And the fruitfulness of the seven years came: and the corn being bound up into sheaves was gathered together into the barns of Egypt. And all the abundance of grain was laid up in every city. And there was so great abundance of wheat, that it was equal to the sand of the sea, and the plenty exceeded measure.

Latin Vulgate  
Aramaic ESV of Peshitta

Yoseph was thirty years old when he stood before Pharaoh king of Egypt. Yoseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. In the seven plenteous years the earth brought forth abundantly. He gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was around every city, he laid up in the same. Yoseph laid up grain as the sand of the sea, very much, until he stopped counting, for it was without number.

Peshitta (Syriac)	And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the land brought forth abundantly. And he gathered up all the grain of the seven plenteous years which were in the land of Egypt, and stored up the grain in towns; the grain of the fields which was round about every town he stored in the same. And Joseph stored up grain as the sand of the sea, very much, until he was tired of numbering it; for it was without number.
Septuagint (Greek)	And 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. And the land produced, in the seven years of plenty, whole handfuls of corn. And he gathered all the food of the seven years, in which was the plenty in the land of Egypt; and he laid up the food in the cities; the food of the fields of a city round about it he laid up in it. And Joseph gathered very much corn as the sand of the sea, until it could not be numbered, for there was no number of it.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Now Joseph was thirty years old when he came before Pharaoh, king of Egypt. And Joseph went out from before the face of Pharaoh and went through all the land of Egypt. Now in the seven good years the earth gave fruit in masses. And Joseph got together all the food of those seven years, and made a store of food in the towns: the produce of the fields round every town was stored up in the town. So he got together a store of grain like the sand of the sea; so great a store that after a time he gave up measuring it, for it might not be measured.
Easy English	Joseph was 30 years old when he started to serve *Pharaoh, the king of Egypt. Joseph left *Pharaoh and Joseph went through all Egypt. During the 7 years when there was plenty, the land produced big harvests. Joseph gathered together all the spare food in the 7 years when there was plenty in that country, Egypt. He stored it in the cities. In every city, there was a store of food. People had gathered that food from the fields that were round the cities. Joseph stored large amounts of corn. It was like the sand by the sea. He did not measure it any longer because there was too much to measure.
Easy-to-Read Version–2002	.
Easy-to-Read Version–2006	Joseph was 30 years old when he began serving the king of Egypt. He traveled throughout the country of Egypt. During the seven good years, the crops in Egypt grew very well. Joseph saved the food in Egypt during those seven years and stored the food in the cities. In every city he stored grain that grew in the fields around the city. Joseph stored so much grain that it was like the sands of the sea. He stored so much grain that it could not be measured.
<i>God's Word</i> <sup>TM</sup>	<b>Joseph Serves Pharaoh</b> Joseph was 30 years old when he entered the service of Pharaoh (the king of Egypt). He left Pharaoh and traveled all around Egypt. During the seven good years the land produced large harvests. Joseph collected all the food grown in Egypt during those seven years and put this food in the cities. In each city he put the food from the fields around it. Joseph stored up grain in huge quantities like the sand on the seashore. He had so much that he finally gave up keeping any records because he couldn't measure it all.
Good News Bible (TEV)	.
International Children's B.	.

*The Message*

Joseph was thirty years old when he went to work for Pharaoh the king of Egypt. As soon as Joseph left Pharaoh's presence, he began his work in Egypt. During the next seven years of plenty the land produced bumper crops. Joseph gathered up the food of the seven good years in Egypt and stored the food in cities. In each city he stockpiled surplus from the surrounding fields. Joseph collected so much grain—it was like the sand of the ocean!—that he finally quit keeping track.

Names of God Bible  
NIRV

Joseph was 30 years old when he began serving Pharaoh, the king of Egypt. He left Pharaoh's palace and traveled all over Egypt. During the seven years there was plenty of food. The land produced more than the people needed. Joseph collected all the extra food produced in those seven years in Egypt. He stored it in the cities. In each city he stored up the food grown in the fields around it. Joseph stored up huge amounts of grain. There was as much of it as sand by the sea. There was so much grain it couldn't be measured. So Joseph stopped keeping records of it.

## New Simplified Bible

Now Joseph was thirty years old when he stood before Pharaoh, king of Egypt. Joseph went out from the presence of Pharaoh and went through all the land of Egypt. During the seven years of plenty the land produced abundantly. He gathered all the food of these seven years that 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. Thus Joseph stored up grain in great abundance, like the sand of the sea. He finally stopped measuring it, for it was beyond measure.

**Thought-for-thought translations; paraphrases:**

## Common English Bible

Joseph was 30 years old when he began to serve Pharaoh, Egypt's king, when he left Pharaoh's court and traveled through the entire land of Egypt. During the seven years of abundance, the land produced plentifully. He collected all of the food during the seven years of abundance in the land of Egypt, and stored the food in cities. In each city, he stored the food from the fields surrounding it. Joseph amassed grain like the sand of the sea. There was so much that he stopped trying to measure it because it was beyond measuring.

## Contemporary English V.

He gave Joseph the Egyptian name Zaphenath Paneah. And he let him marry Asenath, the daughter of Potiphara, a priest in the city of Heliopolis. Joseph traveled all over Egypt. Joseph was thirty when the king made him governor, and he went everywhere for the king. For seven years there were big harvests of grain. Joseph collected and stored up the extra grain in the cities of Egypt near the fields where it was harvested. In fact, there was so much grain that they stopped keeping record, because it was like counting the grains of sand along the beach.

## The Living Bible

He was thirty years old as he entered the service of the king. Joseph went out from the presence of Pharaoh and began traveling all across the land. And sure enough, for the next seven years there were bumper crops everywhere. During those years, Joseph requisitioned for the government a portion of all the crops grown throughout Egypt, storing them in nearby cities. After seven years of this, the granaries were full to overflowing, and there was so much that no one kept track of the amount.

New Berkeley Version  
New Century Version

Joseph was thirty years old when he began serving the king of Egypt. And he left the king's court and traveled through all the land of Egypt. During the seven good years, the crops in the land grew well. And Joseph gathered all the food produced in Egypt during those seven years of good crops and stored the food in the cities. In every city he stored grain that had been grown in the fields around that city. Joseph stored much grain, as much as the sand of the seashore—so much that he could not measure it.

## New Life Version

New Living Translation He was thirty years old when he began serving in the court of Pharaoh, the king of Egypt. And when Joseph left Pharaoh's presence, he inspected the entire land of Egypt.  
As predicted, for seven years the land produced bumper crops. During those years, Joseph gathered all the crops grown in Egypt and stored the grain from the surrounding fields in the cities. He piled up huge amounts of grain like sand on the seashore. Finally, he stopped keeping records because there was too much to measure.

### Partially literal and partially paraphrased translations:

American English Bible Well, JoSeeph was thirty years old when he stood before Pharaoh, the king of Egypt. Then JoSeeph left the presence of Pharaoh and traveled throughout the entire the land of Egypt. And the land did produce well during the seven years of abundance... by the heaping handfuls. So during those seven years he gathered much food, because there was such abundance in the land, which he stored away in each of the cities. He took the food that grew in the fields around each city and stored it there. And the grain that JoSeeph stored away became like the sands of the seas... so much that it couldn't be calculated.

Beck's American Translation .  
International Standard V

#### **Joseph Begins Gathering Grain**

Joseph was 30 years old when he began to serve Pharaoh, king of Egypt, by traveling throughout the land of Egypt, independent from Pharaoh's oversight [Lit. *presence*]. While bumper crops grew during the seven abundant years, Joseph [Lit. *he*] collected the surplus food throughout the land of Egypt, storing food in cities; that is, he gathered the food from fields that surrounded every city and stored it there. Joseph stored up so much grain—like sand on the seashore in so much abundance!—that he stopped keeping records because it was proving to be impossible to measure how much they were gathering.

New Advent (Knox) Bible

So Joseph set out on his mission to the land of Egypt, having thus won the favour of king Pharaoh when he was only thirty years old; and there was no part of Egypt he did not visit. Seven years of abundance came, and the corn was bound in sheaves and taken away to all the storehouses that could be found in Egypt; all that could be spared of the crops was thus stored away in the various cities. And indeed the yield of wheat was so rich that it might have been sand by the sea-shore; there was no measuring the amount of it. Knox places a portion of v. 45 with vv. 46–49.

Today's NIV  
Translation for Translators

Joseph was thirty years old when he started to work for the king of Egypt. To do his work, he left the king's palace and traveled throughout Egypt. During the next seven years, the land produced abundant crops, so there was plenty of food. As Joseph supervised them, his helpers collected one-fifth of all the grain that was produced during those years, and stored it in the cities. In each city, he had his helpers store up the grain that was grown in the fields that surrounded that city. Joseph had them store up a huge amount of grain. It looked as plentiful as the sand on the seashore. There was so much grain that after a while they stopped keeping records of how much grain was stored, because there was more grain than they could measure.

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Joseph is a thirty years old son, that he is to stand turned before of Pharaoh, the king of the Egypt. Joseph was to go out from being turned before Pharaoh, and was to pass over the solid grounds of Egypt. In the seven plenteous years, the solid grounds were to produce by the handful. He was to gather food for seven years,

from the solid grounds of the Egypt, and he was to put the food into the cities, even the food from the fields around the cities, is he to have put within them. Joseph was to heap up grain, as to the sands of the sea, to so great an increase, even is he to have ceased to count them, for they are without number.

Conservapedia

Joseph was thirty years old when he stood before Pharaoh, the king of Egypt. Joseph went out from before Pharaoh, and passed throughout all the land of Egypt. In the seven years of satisfaction, the land yielded fistfuls of grain. He gathered together all the food of the seven years that passed in the land of Egypt, and stored this food in the cities, the food of each city's rural district around each city, Joseph stored in the middle of that district. Joseph gathered cereal grains in heaps that were like the sand of the sea, an exceedingly great quantity, until he gave up trying to measure it, because it was beyond measure.

Ferrar-Fenton Bible

Joseph was thirty years old on his appearance before Pharaoh king of the Mitzrites, and Joseph went from the presence of Pharaoh and organized all the land of Mitzer. The earth also produced big loads in the seven years of the sevens, and he collected much provision in the seven years, in the land of Mitzer, and stored up the provision. For every town he stored up provision from the fields around it. Joseph consequently stored corn like the sand of the sea for quantity ; the amount was so great that they ceased to measure it, because it was immeasurable.

God's Truth (Tyndale)

God's Truth (Tyndale)

.  
And he was thirty years old when he stood before Pharaoh king of Egypt. And then Joseph departed from Pharaoh, and went throughout all the land of Egypt.

And in the seven plenteous years they made sheaves and gathered up all the food of the seven plenteous years which were in the land of Egypt and put it into the cities. And he put the food of the fields that grew round about every city: even in the same. And Joseph laid up corn in store, like unto the sand of the sea in multitude out of measure, until he left numbering: For it was without number.

HCSB

### Joseph's Administration

Joseph was 30 years old when he entered the service of Pharaoh king of Egypt. Joseph left Pharaoh's presence and traveled throughout the land of Egypt.

During the seven years of abundance the land produced outstanding harvests. Joseph gathered all the excess food in the land of Egypt during the seven years and put it in the cities. He put the food in every city from the fields around it. So Joseph stored up grain in such abundance—like the sand of the sea—that he stopped measuring it because it was beyond measure.

Jubilee Bible 2000

H. C. Leupold

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Joseph was a man of thirty years when he entered the service of Pharaoh, king of Egypt. So Joseph went out from Pharaoh's presence and traversed, the whole land of Egypt. During the seven years of plenty the land produced bumper crops. And he gathered all the food of the seven years which came in the land of Egypt, and put this food into cities, and he put into each city the food from the fields round about. And Joseph heaped up grain like the sand of the sea, exceedingly much, until men left off counting; they could not keep count of it.

Lexham English Bible

Now Joseph {was thirty years old} when he stood before Pharaoh, the king of Egypt. And Joseph went out from the presence of Pharaoh and traveled through the whole land of Egypt. And the land produced a plenty in the seven years of abundance. And he gathered all the food of the seven years which [occurred] in the land of Egypt. And he stored the food in the cities. The food of the field that surrounded [each] city he stored in its midst. And Joseph piled up grain like the sand of the sea in great abundance until he stopped counting [it], for {it could not be counted}.

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Tree of Life Version

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Now Joseph was 30 years old when he began serving as representative of Pharaoh, king of Egypt. Joseph went out from Pharaoh's presence and passed throughout the whole land of Egypt. During the seven years of abundance, the land produced

in heaps. So he gathered all the food in the land of Egypt during the seven years, and put food in the cities; the food from the city fields surrounding the cities he put in each city. So Joseph stored up grain like the sand of the sea, vast amounts, until he stopped keeping record because it was beyond counting.

### Catholic Bibles (those having the imprimatur):

- Christian Community (1988) Joseph was thirty years old when he was summoned to the presence of Pharaoh, King of Egypt. After taking his leave of Pharaoh he journeyed through the entire land of Egypt. During the seven years of plenty the land produced abundantly. So Joseph gathered up all the food that was produced during these years, storing in each town the food from the fields around it. Joseph stored huge quantities of wheat, like the sand from the sea, so much that they lost count of the amount.
- The Heritage Bible And Joseph was a son of thirty years when he stood before the face of Pharaoh, king of Egypt. And Joseph went out from the face of Pharaoh, and crossed over all the land of Egypt. And in the seven years of plenty the land made by handfuls. And he gathered all the food which was in the land of Egypt of the seven years, and gave the food *to be stored* in the cities; he gave *to be stored* in the same city the food of the field which was around every *city*. And Joseph heaped up grain as the sand of the sea, abundance exceedingly, until that he ceased to tally it up, because it was without number.
- New American Bible (2002) .
- New American Bible (2011) Joseph was thirty years old when he entered the service of Pharaoh, king of Egypt. After Joseph left Pharaoh, he went throughout the land of Egypt. During the seven years of plenty, when the land produced abundant crops, he collected all the food of these years of plenty that the land of Egypt was enjoying and stored it in the cities, placing in each city the crops of the fields around it. Joseph collected grain like the sands of the sea, so much that at last he stopped measuring it, for it was beyond measure.
- New Jerusalem Bible Joseph was thirty years old when he entered the service of Pharaoh king of Egypt. After leaving Pharaoh's presence, Joseph travelled throughout the length and breadth of Egypt. During the seven years of plenty, the soil yielded generously. He collected all the food of the seven years while there was an abundance in Egypt, and stored the food in the towns, placing in each the food from the surrounding countryside. Joseph gathered in grain like the sand of the sea, in such quantity that he gave up keeping count, since it was past accounting.
- New RSV Joseph was thirty years old when he entered the service of Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went through all the land of Egypt. During the seven plenteous years the earth produced abundantly. He gathered up all the food of the seven years when there was plenty [Sam Gk: MT *the seven years that were*] in the land of Egypt, and stored up food in the cities; he stored up in every city the food from the fields around it. So Joseph stored up grain in such abundance—like the sand of the sea—that he stopped measuring it; it was beyond measure.
- Revised English Bible Joseph was thirty years old at the time he entered the service of Pharaoh king of Egypt. When he left the royal presence, he made a tour of inspection through the land. During the seven years of plenty when there were abundant harvests, Joseph gathered all the food produced in Egypt then and stored it in the towns, putting in each the food from the surrounding country. He stored the grain in huge quantities; it was like the sand of the sea, so much that he stopped measuring: it was beyond all measure.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yosef was thirty years old when he stood before Pharaoh king of Egypt; then he left Pharaoh's presence and traveled through all the land of Egypt. During the seven years of abundance, the earth brought forth heaps of produce. He collected all the food of these seven years in the land of Egypt and stored it in the cities — the food grown in the fields outside each city he stored in that city. Yosef stored grain in quantities like the sand on the seashore, so much that they stopped counting, because it was beyond measure.
exeGeses companion Bible	And Yoseph is a son of thirty years as he stands at the face of Paroh sovereign of Misrayim: and Yoseph goes from the face of Paroh and passes through all the land of Misrayim. And in the seven years of sufficiency the earth works by handfuls: and he gathers all the food of the seven years in the land of Misrayim; and gives the food in the cities - the food of the field, around every city, he gives among them: and Yoseph heaps grain as the sand of the sea - mightily abounding, until he ceases scribing - innumerable.
Hebrew Names Version JPS (Tanakh—1985)	. Joseph was thirty years old when he entered the service of Pharaoh king of Egypt.—Leaving Pharaoh's presence, Joseph traveled through all the land of Egypt. During the seven years of plenty, the land produced in abundance. And he gathered all the grain of the seven years that the land of Egypt was enjoying, and stored the grain in the cities; he put in each city the grain of the fields around it. So Joseph collected produce in very large quantity, like the sands of the sea, until he ceased to measure it, for it could not be measured.
Judaica Press Complete T. Kaplan Translation	. When he stood before Pharaoh, Joseph was 30 years old [Thus, he had been in Egypt for 13 years; see Genesis 37:2.]. Joseph left Pharaoh's court, and he made an inspection tour of the entire land of Egypt. During the seven years of surplus, the land produced loads [(Targum). Or 'by the handful' (Rashi), indicating that each ear produced a handful of grain (Rashbam).] of grain. [Joseph] collected the food during the seven years that Egypt was now enjoying, and he placed the food in the cities. The food growing in the fields around each city was placed inside [the city]. Joseph accumulated so much grain, it was like the sand of the sea. They had to give up counting it, since there was too much to count.
Orthodox Jewish Bible	And Yosef was thirty years old when he stood before Pharaoh Melech Mitzrayim. And Yosef went out from the presence of Pharaoh, and went throughout kol Eretz Mitzrayim. And in the sheva shnei hasava the land brought forth by handfuls. And he gathered up kol ochel of the sheva shanim, which were in Eretz Mitzrayim, and laid up the ochel in the cities; the ochel of the sadeh, which surrounded every city, laid he up in the same. And Yosef gathered grain as the chol (sand) of the yam, very much, until he stopped counting; for it was without mispar (number).
The Scriptures 1998	.

**Expanded/Embellished Bibles:**

The Amplified Bible

Now Joseph [had been in Egypt thirteen years and] was thirty years old when he stood before Pharaoh, king of Egypt. Joseph departed from the presence of Pharaoh and went through all the land of Egypt [performing his duties]. In the seven abundant years the earth produced handfuls [for each seed planted]. And Joseph gathered all the [surplus] food of the seven [good] years in the land of Egypt and stored [enormous quantities of] the food in the cities. He stored away in every city the food [collected] from its own surrounding fields. Thus Joseph gathered and stored up grain in great abundance like the sand of the sea, until he stopped counting it, for it could not be measured.

The Expanded Bible

Joseph was thirty years old when he began serving [stood before the Pharaoh] the king of Egypt. And he left the king's court [went out from before Pharaoh] and traveled through all the land of Egypt. During the seven good years [years of plenty], the crops in the land grew well [land produced much; land made by handfuls]. And Joseph gathered all the food produced in Egypt during those seven years of good crops and stored the food in the cities. In every city he stored grain that had been grown in the fields around that city. Joseph stored much grain, as much as the sand of the seashore—so much that he could not measure [count] it.

The Geneva Bible

Kretzmann's Commentary

### Verses 46-52

The Seven Years of Plenty

And Joseph was thirty years old when he stood before Pharaoh, king of Egypt. He had thus been in the country for thirteen years, a number of which he had spent in disgrace in prison. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. He made a formal tour of inspection in order to perfect his plans, especially for the storing of the grain which would be demanded as a tax extraordinary. And in the seven plenteous years the earth brought forth by handfuls, the fields yielded crops in big bundles, enormous harvests being gathered every year. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities; the food of the field, which was round about every city, laid he up in the same. The fifth part of every year's crop Joseph gathered in such a manner that the grain from every district was brought to the store-house, or granary, in the chief city of that district. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. He gave orders to the officers in the various store-houses to discontinue entering the amounts delivered in special lists, since the supply was beyond figures. Now Joseph was 30 years old [Heb "a son of thirty years."] when he began serving [Heb "when he stood before."] Pharaoh king of Egypt. Joseph was commissioned by [Heb "went out from before."] Pharaoh and was in charge of [Heb "and he passed through all the land of Egypt"; this phrase is interpreted by JPS to mean that Joseph "emerged in charge of the whole land."] all the land of Egypt. During the seven years of abundance the land produced large, bountiful harvests [Heb "brought forth by handfuls."]. Joseph [Heb "he"; the referent (Joseph) has been specified in the translation for clarity.] collected all the excess food [Heb "all the food."] in the land of Egypt during the seven years and stored it in the cities [Heb "of the seven years which were in the land of Egypt and placed food in the cities."]. In every city he put the food gathered from the fields around it. Joseph stored up a vast amount of grain, like the sand of the sea [Heb "and Joseph gathered grain like the sand of the sea, multiplying much." To emphasize the vast amount of grain he stored up, the Hebrew text modifies the verb "gathered" with an infinitive absolute and an adverb.], until he stopped measuring it because it was impossible to measure.

NET Bible®

Syndein/Thieme

And Joseph . . . {was} thirty years old when he stood before Pharaoh king of Egypt. And Joseph kept on going out from the presence of Pharaoh, and kept on traversing throughout all the land of Egypt. And in the seven plenteous years the

earth kept on manufacturing {'asah} by handfuls {idiom: meaning an abundant amount}.

{Joseph Invents the Grain Storage System in Egypt}

And he {Joseph} kept on gathering all the food of the seven years, which were in the land of Egypt, and kept on laying up the food in the cities. The food of the field, which was round about every city, he stored up from among them. And Joseph kept on gathering corn/grain as the sand of the sea, exceedingly abundant, until he stopped numbering . . . for it was 'without number'/innumerable.

The Voice

Now Joseph was 30 years old when he entered into Pharaoh's service. He left the king of Egypt's presence to travel throughout the land. For seven years—the years of plenty—the land produced abundantly. Joseph gathered up all of the food *he could* during those seven years *of plenty* in the land of Egypt and stored the grain in the cities. He arranged for every city to store the food grown in local fields. And he stored up so much grain—as much as the grains of sand on the seashore—that he stopped measuring it. It was more than anyone could measure!

### Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and Yoseph <sup>[Adding]</sup> was a son of thirty years in his standing to the face of Paroh <sup>[Great house]</sup>, king of Mitsrayim <sup>[Troubles]</sup>, and Yoseph <sup>[Adding]</sup> went out from the face of Paroh <sup>[Great house]</sup> and crossed over in all the land of Mitsrayim <sup>[Troubles]</sup>, and the land did in the seven years of plenty for handfuls, and he gathered together all the foodstuffs of the seven years which existed in the land of Mitsrayim <sup>[Troubles]</sup> and he gave the foodstuff in the cities, the foodstuff of the field which was around the city he gave in her midst, and Yoseph <sup>[Adding]</sup> piled up grain like sand of the sea, making an increase of much, until he terminated to count, given that it was without number,...

Concordant Literal Version

And Joseph is thirty years old when he stands before Pharaoh, king of Egypt. And forth is Joseph faring from the face of Pharaoh, and passing through all the land of Egypt. And yielding is the land in the seven years of satisfaction, by fistfuls. And getting together is he all the food of the seven years of satisfaction which come to be in the land of Egypt. And bestowing is he the food in the cities. The food of the field of the city which surrounds it, he bestows in its midst. And heaping up is Joseph cereals as the sand of the sea, multiplied exceedingly furthermore, so that he leaves off numbering, for there is no numbering it.

A Conservative Version  
Context Group Version

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the land {or earth} brought out by handfuls. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph laid up grain as the sand of the sea, very much, until he left off numbering; for it was without number.

Darby Translation

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from Pharaoh, and passed through the whole land of Egypt. And in the seven years of plenty the land brought forth by handfuls. And he gathered up all the food of the seven years that was in the land of Egypt, and put the food in the cities; the food of the fields of the city, which were round about it, he laid up in it. And Joseph laid up corn as sand of the sea exceeding much, until they left off numbering; for it was without number.

Emphasized Bible

Now, Joseph, was thirty years old, when he took his station, before Pharaoh king of Egypt. So Joseph went forth from before Pharaoh, and passed along through all the land of Egypt. And the land produced, in the seven years of plenty, by handfuls, And he gathered up all the food of the seven years in which there was plenty in the land of Egypt, and laid up food in cities—the food of the fields of the city. which

were round about it, laid he up within it. Thus did Joseph heap up corn like the sand of the sea making it exceeding abundant,—until one hath left off reckoning, because it cannot be reckoned.

English Standard Version  
English Standard V. – UK

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Joseph was thirty years old when he entered the service of Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh and went through all the land of Egypt. During the seven plentiful years the earth produced abundantly, and he gathered up all the food of these seven years, which occurred in the land of Egypt, and put the food in the cities. He put in every city the food from the fields around it. And Joseph stored up grain in great abundance, like the sand of the sea, until he ceased to measure it, for it could not be measured.

Evidence Bible  
Green's Literal Translation  
King James 2000 Version  
21<sup>st</sup> Century KJV  
Modern English Version  
Modern KJV  
NASB

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Joseph was thirty years old when he stood before Pharaoh, the king of Egypt. And Joseph went out from the presence of Pharaoh and went throughout all the land of Egypt. In the seven abundant years the earth brought forth plentifully. So he gathered up all the food of the seven years which was in the land of Egypt and laid up the food in the cities. He put in every city the food of the fields which surrounded the city. Joseph gathered great quantities of grain as the sand of the sea until he stopped measuring it, for it was beyond measure.

New European Version

**Joseph Manages Egypt**

Joseph was thirty years old when he stood before Pharaoh king of Egypt. Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. In the seven plenteous years the earth produced abundantly. He gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was around every city, he laid up in the same. Joseph laid up grain as the sand of the sea, very much, until he stopped counting, for it was without number.

New King James Version

Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. Now in the seven plentiful years the ground brought forth abundantly. So he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities; he laid up in every city the food of the fields which surrounded them. Joseph gathered very much grain, as the sand of the sea, until he stopped counting, for it was immeasurable.

Owen's Translation  
Stuart Wolf  
Third Millennium Bible  
Updated Bible Version 2.11  
A Voice in the Wilderness  
Webster's Bible Translation  
World English Bible  
*Young's Literal Translation*  
Young's Updated LT

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And Joseph is a son of thirty years in his standing before Pharaoh king of Egypt, and Joseph goes out from the presence of Pharaoh, and passes over through all the land of Egypt; and the land makes in the seven years of plenty by handfuls. And he gathers all the food of the seven years which have been in the land of Egypt, and puts food in the cities; the food of the field which is round about each city has he put in its midst; and Joseph gathers corn as sand of the sea, multiplying exceedingly, until that he has ceased to number, for there is no number.

**The gist of this passage:** Joseph began serving Pharaoh at age 30. He stores up the grain during the seven years of abundance until he has grain without number.

Genesis 41:46a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Yôwçêph (יֹוֹצֵף) [pronounced <i>yoh-SAYF</i> ]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
sh <sup>e</sup> lôshîym (שְׁלֹשִׁים) [pronounced <i>sh<sup>e</sup>low-SHEEM</i> ]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
‘âmad (עָמַד) [pronounced <i>gaw-MAHD</i> ]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	Qal infinitive construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5975 BDB #763
lâmed (לְ) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> pânîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
par <sup>e</sup> ôh (פַּרְעֹה) [pronounced <i>pahr<sup>e</sup>-GOH</i> ]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun; pausal form	Strong's #4714 BDB #595

**Translation:** Joseph was thirty years old [lit., a son of thirty years] when he took a stand before Pharaoh, the king of Egypt.

Joseph's age will be given 3x in the book of Genesis: when he is 17 years old when his brothers force him into a pit; here, where he is 30 years old, standing before Pharaoh; and then when he dies at age 110 (Genesis 50:22, 26).

This is quite fascinating, as his father and grandfather lived to be much older; Joseph is definitely showing a change in life expectancy.

<b>Genesis 41:46b</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3318 BDB #422
Yôwçêph (יֹוֹצֵף) [pronounced <i>yoh-SAYF</i> ]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנֵים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, the two prepositions and pânîym mean <i>from before, from the presence of, from a position before a person or object, from before a place</i> . However, this also expresses source or cause, and is also rendered <i>because of, on account of</i> .			
par <sup>e</sup> ôh (פַּרְעֹה) [pronounced <i>pahr<sup>e</sup>-GOH</i> ]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

**Translation:** Then Joseph went out from the presence of Pharaoh...

It is not clear the period of time that we have just studied. It appears as if Pharaoh called Joseph into his presence, heard the interpretation of his dream, and then made Joseph the #2 man in Egypt. That is possibly how it happened. It is also possible that there were 2 or even 3 public meetings between Pharaoh and Joseph, here presented as if one meeting, and in the final meetings, Joseph is given his great position and assignment.

In the narrative, it sounds as if there is one meeting, and then off Joseph goes. That is not impossible. However, this could have been written long after the fact where the sequence of events is jumbled up a bit.

This could certainly be understood as, Joseph does all of the prep work for a short period of time, and then tells Pharaoh what he is going to do, what he needs by way of people and resources, and then he goes off to accomplish his task.

<b>Genesis 41:46c</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âbar (אַבַּר) [pronounced <i>gaw<sup>b</sup>-VAHR</i> ]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5674 BDB #716
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
‘erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun; pausal form	Strong's #4714 BDB #595

Another typo in Owens, where this is called a *prep*, but it is a proper noun, obviously.

**Translation:** ...and he went throughout all the land of Egypt.

Joseph then passed throughout all the land of Egypt. He will be directing the building of granaries in various places, and appointing men to administer the collecting of the grain and to stand guard over the grain.

It would be reasonable to ask *just what is going on here?* In the previous verse we were told that Joseph went throughout the land. Why is this repeated? The actual construction is almost the same word-for-word, tense for tense; what appears to have happened is that Joseph was writing this down and then stopped either at the end of v. 45 or after the first phrase in v. 46. Then, some months or even years later, he picked up the narrative and continued writing. It would not be surprising that this first portion was almost a day-by-day diary of his time in prison. However, when pressed into service, he did not have time to write down what occurred till sometime later. This is a guess on my part.

Recall that Joseph spent a great deal of time as a slave and then in prison. Would these have not been ideal circumstances for writing his own story? And Joseph would not have had to actually physically write his autobiography; he could have composed all of this in his head, perhaps over a period of time. But here, he is suddenly given a great deal of responsibility, where he is working all day long. So, that would have cut into his story-writing.

**Genesis 41:46** And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from before Pharaoh, and went throughout all the land of Egypt.

You may recall that Joseph was 17 when we first began this section of Genesis (when he went out to see his brothers in the field). 13 years have passed; many of which were spent in prison—all of which have Joseph living a life defined by unjust treatment.

You may recall that I spoke of the time constraints on Genesis 38 (the chapter where we study Judah and his daughter-in-law, Tamar). I said that this chapter must take place within a fairly limited period of time—20 to 22 years in fact. Here is the explanation: Joseph is about 17 years old when taken into slavery (Genesis 37:2) and is 30 years old when he stands before the Pharaoh interpreting Pharaoh's dreams (Genesis 41:46). This means that Joseph spent 13 years either as a slave or as a prisoner in Egypt (these were his 13 years of preparation by God).

Then there are 7 years of prosperity, followed by the first year of famine. So, from the time that Judah had a hand in placing Joseph into slavery, to the time when Judah and his brothers stood before Joseph asking for grain (Genesis 42), 21–22 years had elapsed. So, everything that takes place in Genesis 38 has to fall within that particular time limit. Genesis 38 begins with Judah separating from his family; and Genesis 42 will have all the sons of Jacob (save Benjamin) coming to Egypt to buy grain. These parallel tracks of historical events therefore must take place in the same time period.

### Genesis 41:47

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i> It is possible that this ought to be <i>to provide for</i> .			
This must have been a bad day for Owens. A direct object is said to be here, but it is not.			
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
Another typo in Owens; the definite article is not mentioned.			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
sheba <sup>c</sup> (עֶבֶשׂ) [pronounced <i>she<sup>b</sup>-VAHG</i> ]	<i>seven</i>	numeral masculine noun, construct form	Strong's #7651 BDB #987

## Genesis 41:47

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shânîym (שָׁנִים) [pronounced shaw-NEEM]	years	feminine plural construct	Strong's #8141 BDB #1040
sâbâ' (שָׂבָא) [pronounced aw-BAWG]	plenty, abundance [of food]; satiety; prosperity	masculine singular noun with the definite article	Strong's #7647 BDB #960
lâmed (ל) [pronounced le'	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	directional/relational preposition	No Strong's # BDB #510
q <sup>e</sup> mâtsîym (קִמְצִים) [pronounced keh-MAW-tseem]	handfuls	masculine plural noun	Strong's #7062 BDB #888

Owens translates this *abundantly (by handfuls)*;

**Translation:** Consequently, the earth produced abundantly [lit., to handfuls] during the seven years of prosperity.

Just as Joseph explained, there was great prosperity for seven years. The land produced abundantly during this time. The people may have not liked being taxed at 20%; but then, they had so much excess grain that this was not a problem.

Now, if you do the math, you might conclude, "Well, for 7 good years to take up the slack for 7 bad years, there needs to be a 50% tax on the grain." Mathematically, that would be correct. However, the 7 bad years which followed does not mean that there was no grain that grew anywhere at any time. Very likely, even though production was way off, some foodstuffs continued to be produced—we know this because of the gifts that Jacob will send along to the Prime Minister of Egypt (who is Joseph) a few chapters hence. So, we went from massive production to perhaps 20–50% of normal production. It was such a small amount that everyone (or very nearly everyone) needed to supplement their own meager production.

Let me add, that there was so much grain produced, that individuals may have stored their own grain as well. Although nothing is said of this, it is not unthinkable.

**Genesis 41:47** And in the seven years of plenty, the earth brought forth [grain] by [the] handfuls.

Just as Joseph had predicted, there were 7 good years in Egypt. The saying here indicates that there was great prosperity in Egypt.

I have never planted or harvested grains; but I have seen pictures of wheat and rye plants, and the portion of the plant which is used as seed is fairly small, compare to the overall plant. This description invokes the image of many handfuls of grain coming from their harvests.



Hand filled with grain (a graphic); taken from [123rf.com](http://123rf.com); accessed November 16, 2016.

Genesis 41:48a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâbats (קָבַץ) [pronounced kaw-BATS]	<i>to take, to grasp with the hand; to gather, to collect; to assemble, to congregate</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6908 BDB #867
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Owens mistakenly lists this as a definite article.			
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'ôkel (אֹכֵל) [pronounced OH-keh]	<i>food, grain, meal; prey, meat; provisions</i>	masculine singular construct	Strong's #400 BDB #38
sheba <sup>c</sup> (שֶׁבַע) [pronounced she <sup>b</sup> -VAHG]	<i>seven</i>	numeral masculine noun, construct form	Strong's #7651 BDB #987
shânîym (שָׁנִים) [pronounced shaw-NEEM]	<i>years</i>	feminine plural construct	Strong's #8141 BDB #1040
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #1961 BDB #224
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun; pausal form	Strong's #4714 BDB #595

**Translation:** He gathered up all the grain of the seven years, which [grain] was in the land of Egypt.

Joseph oversaw a massive operation, where he had a portion of the grain that was produced gathered up. Even though this was a form of national taxation, it would remain in the city where it was gathered up.

Genesis 41:48b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.</i>			
'ôkel (אֶכֶל) [pronounced OH-keh]	<i>food, grain, meal; prey, meat; provisions</i>	masculine singular noun	Strong's #400 BDB #38
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
'îyr (עִיר) [pronounced ġeer]	<i>encampment, city, town</i>	feminine plural noun with the definite article	Strong's #5892 BDB #746

**Translation:** [And so he designated grain in the cities...](#)

Joseph kept the grain where it was harvested. There was usually a city surrounded by farmland, and the grain was hauled into that nearby city and stored. Obviously, there would have been some great building projects occurring at the same time, in order to have these national silos.

I write this in 2016, and a presidential candidate made the mistake of wondering if the pyramids were built for the purpose of storing all of this grain. This is a miscalculation, as we have no idea how long it took to build the pyramids, and I do not believe that we have a pyramid in each major city. It is always nice to be able to take what we know about ancient history and intertwine it with the Biblical narrative, but that was simply a mistaken notion on his part. If confronted, he should have said, "I made a mistake."

Genesis 41:48c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ôkel (אֶכֶל) [pronounced OH-keh]	<i>food, grain, meal; prey, meat; provisions</i>	masculine singular construct	Strong's #400 BDB #38
sâdeh (שָׂדֶה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular construct	Strong's #7704 BDB #961
'îyr (עִיר) [pronounced ġeer]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746

## Genesis 41:48c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
çâbîyb (בְּיָב) [pronounced saw <sup>b</sup> - VEE <sup>B</sup> V]	<i>those surrounding, surrounds; places round about, a circuit; all around; on every side</i>	substantive with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5439 BDB #686
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.</i>			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek <sup>e</sup> (תָּוֶק) [pronounced taw-VEK <sup>E</sup> ]	<i>midst, among, middle</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #8432 BDB #1063

With the bêyth preposition, tâvek<sup>e</sup> can mean *in the middle of, in the midst of; into, among*. In the Hebrew, this is spelled תָּוֶק. With the 1<sup>st</sup> person plural suffix, it means *in our midst*. With the 2<sup>nd</sup> person masculine plural suffix, it can mean *in your midst, among you*. With the 3<sup>rd</sup> person masculine plural suffix, it can mean *in their midst, among them*.

**Translation:** ...—the grain of the field of the city and its surrounding area—which he placed in its midst.

Joseph gathered up all of the grain according to the taxation edict of the Pharaoh—the grain that came out of the fields and the surrounding area, and it was placed into the midst of the city. Even though this was a national tax, what was taken was placed near to those being taxed. He did not haul all of this back to the capitol city of Egypt. This was very smart.

**Application:** In modern times, Washington D.C. does exactly the opposite. They take as much as they possibly can through taxation, and then a huge amount is spent right there in Washington and in the surrounding areas. As a result, the richest parts of the nation are in and around Washington D.C. Joseph would not have done this.

The next several years were extremely busy ones for Joseph; he undertook the preservation of an entire nation during seven years of the worst depression that they were to ever see. Prior to that, he had to continually convince people wherever he happened to be that this was the law and that he knew what he was doing. When you change policy this radically, there is more to it than *this is the law, you will just have to follow it*. There is a lot which occurred that we will never know about in this life. Joseph perhaps faced great prejudice. One of the reasons that Pharaoh paraded him through the streets and conferred great authority upon him is that Pharaoh knew that he would need this great authority. This had to be unquestionably authorized by Pharaoh so that there would be no riots in Egypt over this additional taxation. Mobs are not known for their foresight and no one in their right mind likes paying additional taxes. However, due to Joseph's great diplomacy and the Pharaoh's complete support, they were able to continue to put away grain until it was beyond their ability to account for the amount of grain that they had set aside.

**Genesis 41:48** And he gathered up all the food of the seven years which were in the land of Egypt, and he put food in the cities. He put the food of the field which was around every city; he put it in among it. (MKJV)

The ESV provides a better translation: **During the seven plentiful years the earth produced abundantly, and he gathered up all the food of these seven years, which occurred in the land of Egypt, and put the food in the cities. He put in every city the food from the fields around it.** (Gen 41:47–48; ESV)

Joseph did exactly as he had admonished the Pharaoh. He began to collect food; but it was kept in the city where it was collected. The granaries had to be built to hold the grain; and precautions had to be taken to protect the grain as well (security precautions are logical results of constructing the granaries, but not specifically recorded in the Bible).

These 7 years were a very active time for Egypt. Granaries had to be established in every major city and area. That would have required a lot of building. Egypt enjoyed a boom economy for these 7 years.

### Genesis 41:49a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tsâbar (רָבַצַּ) [pronounced tsaw-BAHR]	<i>to heap up, to lay up, to pile up; to gather [together], to aggregate [grain, corn; dust; silver]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6651 BDB #840.
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
bar (רָבַ) [pronounced bah]	<i>field, open field, country; corn, corn separated from its chaff</i>	masculine singular noun <sup>3</sup>	Strong's #1250 BDB #135
Compare with Strong's #1247, where it means <i>son, heir, grandson</i> (in the Chaldean); Strong's #1248 where it means <i>son, heir, grandson</i> (Hebrew); Strong's #1249, where it means <i>chosen, beloved; clear, pure; empty</i> ; and Strong's #1250, where it means <i>corn, corn cleared from its chaff; field, country</i> ; and Strong's #1251, the Chaldean, where it means <i>field, open field, country</i> . As an aside, most of the various lexicons and concordances mixed up the correct Strong # with at least one of these meanings.			
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
chôwl (לֹוּחַ) [pronounced koh]	<i>sand</i>	masculine singular construct, used as a collective noun	Strong's #2344 BDB #297
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410
I am not sure whether to place these words here or with the next phrase.			
râbâh (רָבַח) [pronounced raw <sup>b</sup> -VAWH]	<i>to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great; many [as a Hiphil infinitive construct]</i>	Hiphil infinitive absolute	Strong's #7235 BDB #915

### Genesis 41:49a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The Hiphil infinitive absolute is often used as an adverb: <i>in doing much, very much, exceedingly great</i> (the latter two with the adverb <i>m<sup>e</sup>ôd</i> ).			
m <sup>e</sup> ôd (מֵאֹד) [pronounced m <sup>e</sup> -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Together, they are translated *exceedingly much, exceedingly great, a tremendous (incredible) amount; a [staggeringly] large quantity, in great abundance, great many, very many.*

**Translation:** Joseph stored up grain like the sand of the sea, in great abundance...

Here we have the phrase *sand of the sea*, and it ought to be obvious to any thinking person that there was not a one-to-one correspondence between each grain of sand and each kernel of grain stored by Joseph. Therefore, the phrase *sand of the sea* is a common hyperbolic notion, which indicates that Joseph stored up a boatload of grain.

### Genesis 41:49b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ad (אֲד) [pronounced gâhd]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723
kîy (כִּי) [pronounced kee]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
Owens renders these words together as <i>until</i> ;			
châdal (חָדַל) [pronounced khaw-DAHL]	<i>to cease and desist, to leave off, to cease, to leave, to forsake</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2308 BDB #292
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
çâphar (סָפַר) [pronounced saw-FAHR]	<i>to scratch, to scrape; to polish; to inscribe [letters in a stone]; to number; to take account of, to consider</i>	Qal infinitive construct	Strong's #5608 BDB #707
kîy (כִּי) [pronounced kee]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
’êyn (אֵין) [pronounced ân]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation; construct form	Strong's #369 BDB #34

## Genesis 41:49b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
miç <sup>e</sup> phâr (מִצְפָּאֵר) [pronounced mis <sup>e</sup> -FAWR]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular noun	Strong's #4557 BDB #708

With the negational construct, it means *innumerable, without number, uncountable*.

**Translation:** ...until he ceased to measure for it [could] not be measured [lit., (there is) none of measuring].

Although Joseph apparently kept records at the beginning, he stopped keeping records of the grain that was stored, simply because the task became too great. Remember, these years were years of prosperity; a lot of grain was produced. Therefore, he had a lot of grain to store and oversee.

**Genesis 41:49** And Joseph gathered grain like the sand of the sea, very much, until he quit numbering it; for it was without number.

At first, Joseph kept records of how much grain was being stored up. However, after a certain point, there was so much that they simply stopped keeping records.

It is obvious that given enough time and manpower, the grain which Joseph had stored would have been measurable. However, what we have here is a figure of speech, called an hyperbole, where we have somewhat of an exaggeration. An hyperbole is used to indicate that there was a great deal of grain which was stored according to Joseph's orders.

The CEV expressed this final verse as: **In fact, there was so much grain that they stopped keeping record, because it was like counting the grains of sand along the beach.** This conveys to us that there was a whole lot of grain stored up. Joseph could have continued to store it up and keep records of how much was stored up, but he had so much, that it was just useless to do so. Saying that something was in such a great quantity that it could no longer be measured is hyperbole. It simply means that there was a whole lot of grain.

In mathematics, there are groups which are countable and finite; groups that are countable and infinite; and groups which cannot be even counted. If we looked at all the whole numbers between 1 and 1 million, we could count those numbers up and come to their total number (999,998). If we spoke of the set of whole numbers (0, 1, 2, 3,...), they are countable, but infinite. However, if we spoke of all the numbers, rational and irrational between 0 and 1, then you have a set of numbers which cannot be counted and are infinite.

Joseph has stored a lot of grain. However, it is a finite amount and, if he had to, he could have recorded the exact amount. This verse simply means that he had so much that, there was no way he was going to measure it all.

**Genesis 41:46–49** Joseph was thirty years old [lit., a son of thirty years] when he took a stand before Pharaoh, the king of Egypt. Then Joseph went out from the presence of Pharaoh and he went throughout all the land of Egypt. Consequently, the earth produced abundantly [lit., to handfuls] during the seven years of prosperity. He gathered up all the grain of the seven years, which [grain] was in the land of Egypt. And so he designated grain in the cities—the grain of the field of the city and its surrounding area—which he placed in its midst. Joseph stored up grain like the sand of the sea, in great abundance until he ceased to measure for it [could] not be measured [lit., (there is) none of measuring]. (Kukis mostly literal translation)

**Genesis 41:46–49** Joseph was thirty years old when he stood up before Pharaoh, the king of Egypt. Afterward, Joseph went out from the presence of Pharaoh and into all the land of Egypt. As a result of the seven years of prosperity, the earth produced grain and vegetables in great abundance. Joseph gathered up all the grain over those seven years throughout the land of Egypt. He took the grain from the fields and the area surrounding each

city and stored it in the middle of that city. He stored up grain as the sand of the sea, in such great abundance, that he finally ceased to measure it, because it could not be measured. (Kukis paraphrase)

And to Joseph were born two of sons in before coming in a year of the famine which bore to him Asemath a daughter of Potiphera, a priest of On. And so calls Joseph a name of the firstborn Manasseh, “for has made me forget Elohim all my travail and all a house of my father.” And a name of the second he called Ephraim, “for has made me fruitful Elohim in a land of my affliction.”

Genesis  
41:50–52

Two sons were born to Joseph before the year of famine began [lit., *came in*], whom Asemath bore to him ([Asemath is] the daughter of Potiphera, the priest of On). So Joseph called the name of the firstborn *Manasseh*, for [Joseph explained] “Elohim has made me forget all my difficulties and all my father’s house.” And he called the name of the second *Ephraim*, “for Elohim has made me fruitful in the land of my affliction.”

Two sons were born to Joseph before the year of famine began. Asemath, the daughter of Potiphera, the priest of On, bore these sons to him. Joseph called the name of the firstborn son *Manasseh*, as Joseph said, “God made me forget my difficulties and all those in my father’s house.” He called the name of his second-born son *Ephraim*, “for God made me fruitful in the land of my affliction.”

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And to Joseph were born two of sons in before coming in a year of the famine which bore to him Asemath a daughter of Potiphera, a priest of On. And so calls Joseph a name of the firstborn Manasseh, “for has made me forget Elohim all my travail and all a house of my father.” And a name of the second he called Ephraim, “for has made me fruitful Elohim in a land of my affliction.”

Dead Sea Scrolls  
Targum of Onkelos

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And unto Joseph were born two sons, (before the year of famine came,) which Asenath, daughter of Potiphera, prince of On, bare to him. And Joseph called the name of the firstborn Menasheh [From nashah, "to forget."]; because the Lord hath made me to forget all my labour and all my father's house. And the name of the second he called Eph ra im [From pharah, "to be fruitful."]; because the Lord hath made me to increase in the land of my servitude.

Targum (Pseudo-Jonathan)

And to Joseph were born two sons before the year of famine arose, which Asenath who had been brought up in the house of Potipliera prince of Tanis bare to him. And Joseph called the name of his firstborn Menasheh; because, the Lord hath made me forget all my weariness and all the house of my father. And the name of the second he called Ephraim; for he said, The Lord hath made me mighty in the land of my affliction, as he will make the house of my father mighty here in their afflictions.

Revised Douay-Rheims  
Jerusalem targum  
Targum (trans. By Cook)  
Revised Douay-Rheims

.  
. .  
And before the famine came, Joseph had two sons born: whom Aseneth the daughter of Putiphare priest of Heliopolis bore unto him. And he called the name of the first born Manasses, saying: God has made me to forget all my labours, and my father's house. And he named the second Epharaim, saying: God has made me to grow in the land of my poverty.

Latin Vulgate

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Aramaic ESV of Peshitta	To Yoseph were born two sons before the year of famine came, whom Asenath, the daughter of Potiphera priest of On, bore to him. Yoseph called the name of the firstborn Manasseh, "For," he said, "God has made me forget all my toil, and all my father's house." The name of the second, he called Ephraim: "For God has made me fruitful in the land of my affliction."
Peshitta (Syriac)	And to Joseph were born two sons before the years of famine came, whom Asiath the daughter of Potipherah priest of On bore to him. And Joseph called the name of his first-born Manasseh; For God, said he, has made me forget all my troubles, and all my fathers house. And the name of the second he called Ephraim; For God has made me to be fruitful in the land of my affliction.
Septuagint (Greek)	And to Joseph were born two sons, before the seven years of famine came, which Aseneth, the daughter of Petephres, priest of Heliopolis, bore to him. And Joseph called the name of the first-born, Manasse; for God, said he, has made me forget all my toils, and all my father's house. And he called the name of the second, Ephraim; for God, said he, has increased me in the land of my humiliation.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And before the time of need, Joseph had two sons, to whom Asenath, the daughter of Poti-phera, priest of On, gave birth. And to the first he gave the name Manasseh, for he said, God has taken away from me all memory of my hard life and of my father's house. And to the second he gave the name Ephraim, for he said, God has given me fruit in the land of my sorrow.
Easy English	Before the first year when there was *famine, Joseph had two sons. Asenath gave birth to them for him. She was the daughter of Potiphera, who was the priest in the city called On. Joseph called the first son that was born Manasseh. Joseph said, 'God has made me forget all my trouble. And he has made me forget all my father's *household.' Joseph called his second son Ephraim. Joseph said, 'God has made me *fruitful in this country where I had trouble.'
Easy-to-Read Version–2002	.
Easy-to-Read Version–2006	Joseph's wife, Asenath, was the daughter of Potiphera, the priest in the city of On. Before the first year of hunger came, Joseph and Asenath had two sons. Joseph named the first son Manasseh. He was given this name because Joseph said, "God made me forget all my hard work and everything back home in my father's house." Joseph named the second son Ephraim. Joseph gave him this name because he said, "I had great troubles, but God has made me successful in everything."
<i>God's Word</i> ™	.
Good News Bible (TEV)	.
International Children's B.	.
<i>The Message</i>	Joseph had two sons born to him before the years of famine came. Asenath, daughter of Potiphera the priest of On, was their mother. Joseph named the firstborn Manasseh (Forget), saying, "God made me forget all my hardships and my parental home." He named his second son Ephraim (Double Prosperity), saying, "God has prospered me in the land of my sorrow."
Names of God Bible	Before the years of famine came, Joseph had two sons by Asenath, daughter of Potiphera, priest from the city of On. Joseph named his firstborn son Manasseh [He Helps Me Forget], because <b>Elohim</b> helped him forget all his troubles and all about his father's family. He named the second son Ephraim [Blessed Twice With Children], because <b>Elohim</b> gave him children in the land where he had suffered.

NIRV Before the years when there wasn't enough food, two sons were born to Joseph. He had them by Asenath, the daughter of Potiphera. Potiphera was the priest of On. Joseph named his first son Manasseh. That's because he said, "God has made me forget all my trouble and my father's whole family." He named the second son Ephraim. That's because he said, "God has given me children in the land where I've suffered so much."

New Simplified Bible .

### Thought-for-thought translations; paraphrases:

Common English Bible Before the years of famine arrived, Asenath the daughter of Potiphera, priest of Heliopolis, gave birth to two sons for Joseph. Joseph named the oldest son Manasseh, "because," he said, "God has helped me forget all of my troubles and everyone in my father's household." He named the second Ephraim, "because," he said, "God has given me children in the land where I've been treated harshly."

Contemporary English V. Joseph and his wife had two sons before the famine began. Their first son was named Manasseh, which means, "God has let me forget all my troubles and my family back home." His second son was named Ephraim, which means "God has made me a success in the land where I suffered."

The Living Bible During this time before the arrival of the first of the famine years, two sons were born to Joseph by Asenath, the daughter of Potiphera, priest of the sun god Re of Heliopolis. Joseph named his oldest son Manasseh (meaning "Made to Forget"—what he meant was that God had made up to him for all the anguish of his youth, and for the loss of his father's home). The second boy was named Ephraim (meaning "Fruitful"—"For God has made me fruitful in this land of my slavery," he said).

New Berkeley Version .

New Century Version Joseph's wife was Asenath daughter of Potiphera, the priest of On. Before the years of hunger came, Joseph and Asenath had two sons. Joseph named the first son Manasseh and said, "God has made me forget all the troubles I have had and all my father's family." Joseph named the second son Ephraim and said, "God has given me children in the land of my troubles."

New Life Version Two sons were born to Joseph before the years without food came. Asenath, the daughter of Potiphera, the religious leader of On, gave birth to them. Joseph gave the first-born the name Manasseh. "For," he said, "God has made me forget all my trouble and all those of my father's house." He gave the second son the name of Ephraim. "For," he said, "God has given me children in the land of my suffering."

New Living Translation During this time, before the first of the famine years, two sons were born to Joseph and his wife, Asenath, the daughter of Potiphera, the priest of On. Joseph named his older son Manasseh, for he said, "God has made me forget all my troubles and everyone in my father's family." Joseph named his second son Ephraim, for he said, "God has made me fruitful in this land of my grief."

### Partially literal and partially paraphrased translations:

American English Bible Meanwhile, JoSeph had two sons born to him before the seven years of famine came, to whom Asenath (the daughter of Petephre, the priest of Heliopolis) had given birth. And JoSeph named his firstborn ManasSeh (Forgotten), for he said, 'God has made me forget all my hard work, and even the house of my father.' Then he named his second son Ephraim (Double Fruitfulness); for he said, 'God has caused me to grow in the land where I was humiliated.'

Beck's American Translation .

International Standard V ***Joseph's Children are Born***

Before the years of famine arrived, Joseph fathered two sons with Asenath, the daughter of Potiphera, the priest of On. Joseph named his firstborn sonbb Manasseh because, he said, "God has made me forget all of my hard life and my father's house." He named his second son Ephraim because, he said, "God has made me fruitful in the land of my troubles."

New Advent (Knox) Bible

In these years before the famine came, Joseph's wife Aseneth, daughter of Putiphare that was priest at Heliopolis, bore him two sons. He called his first-born Manasses, Oblivion; God has bidden me forget all my troubles, said he, forget my home. The second he called Ephraim, as if he would say of God, Hiphrani, he has made me fruitful, in this land where I was once so poor.

Today's NIV

Translation for Translators

Before the seven years of famine started, Joseph's wife Asenath gave birth to two sons. 51 Joseph named the first one Manasseh, *which sounds like the Hebrew word that means "forget"*, because he said, "God has caused me to forget all my troubles and all my father's family." 52 He named his second son Ephraim, *which means "to have children"*, because, he said, "God has given me children here in this land where I have suffered."

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Joseph is to have bore forth to two sons, before the years of famine were to come in, that Asenath, the daughter of Potipherah, priest of On, is to have bore forth. Joseph was to call the name of the first born Manasseh; He of mighty ones is to have caused me, to forget my troubles in my father's house! The name of the second is to have been called Ephraim; He of mighty ones is to have caused me to be fruitful, on the solid grounds of my being looked down upon!

Conservapedia

To Joseph, two sons were born before the years of famine came, sons to whom Asenath daughter of Potiphera priest of On gave birth for him. Joseph gave the firstborn the name of Manasseh [Manasseh means "forgetful"; cf. amnesty, from a- + mnasthai to remember.], saying, "For God has made me oblivious of all my toil and all my father's household." The second son he named Ephraim, saying, "God has made me fruitful in the land where I suffered humiliation."

Ferrar-Fenton Bible

Joseph also had two sons born to him before the years of the famine came. Aseneth the daughter of Poti-Phara the priest of On bore them, and Joseph called the name of the eldest Manasseh [Forgotten], " For God has made me forget all my troubles, and all my father's house." But he called the name of the other Ephraim [Fruitful], " For God has enriched me in the land of my wrongs."

God's Truth (Tyndale)

God's Truth (Tyndale)

And unto Joseph were born two sons before the years of hunger came, which Asnath the daughter of Putiphar priest of On, bare unto him. And he called the name of the first son Manasse, for God (said he) has made me forget all my labor and all my fathers household. The second called he Ephraim, for God (said he) has caused me to grow in the land of my trouble.

HCSB

Two sons were born to Joseph before the years of famine arrived. Asenath daughter of Potiphera, priest at On, bore them to him. Joseph named the firstborn Manasseh, meaning, "God has made me forget all my hardship in my father's house." And the second son he named Ephraim, meaning, "God has made me fruitful in the land of my affliction."

Jubilee Bible 2000

H. C. Leupold

And two sons were born to Joseph before the year of famine came, sons whom Asenath, the daughter of Potiphera, priest of On, bore to him. And Joseph called the name of the first-born Manasseh, for God has caused me to forget all about my toil and my father's house. And the name of the second he called Ephraim, for God has made me fruitful in the land of my misery.

Lexham English Bible  
NIV, ©2011

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Before the years of famine came, two sons were born to Joseph by Asenath daughter of Potiphera, priest of On. Joseph named his firstborn Manasseh and said, "It is because God has made me forget all my trouble and all my father's household." The second son he named Ephraim and said, "It is because God has made me fruitful in the land of my suffering."

Tree of Life Version

Two sons also had been born to Joseph before the year of famine came, born to him by Asenath, daughter of Potiphera, priest of On. Joseph named his first-born Manasseh, "because God has caused me to forget all my trouble and all my father's house." And the second he named Ephraim, "because God has made me fruitful in the land of my oppression."

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)

The Heritage Bible

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And to Joseph were born two sons before the years of famine came, whom Asenath, the daughter of Potipherah, priest of On, bore to him. And Joseph called the name of the firstborn Manasseh: Because God has made me forget all my wearisome toil and all the house of my father. And he called the name of the second Ephraim: Because God has made me fruitful in the land of my affliction.

New American Bible (2002)

New American Bible (2011)

.  
Before the famine years set in, Joseph became the father of two sons, borne to him by Asenath, daughter of Potiphera, priest of Heliopolis [Gn 46:20; 48:5]. Joseph named his firstborn Manasseh [an allusion to this name is in the Hebrew expression, nishshani, "he made me forget."], meaning, "God has made me forget entirely my troubles and my father's house"; and the second he named Ephraim [related to the Hebrew expression hiphrani, "(God) has made me fruitful." The name originally meant something like "fertile land."], meaning, "God has made me fruitful in the land of my affliction."

New Jerusalem Bible

New RSV

Revised English Bible

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### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Two sons were born to Yosef before the year of famine came; Osnat the daughter of Poti-Fera priest of On bore them to him. Yosef called the firstborn M'nasheh [causing to forget], "Because God has caused me to forget all the troubles I suffered at the hands of my family." The second he called Efrayim [fruit], "For God has made me fruitful in the land of my misfortune."

exeGesés companion Bible

#### **YOSEPH BIRTHS MENASH SHEH AND EPHRAYIM**

And ere the years of famine comes,  
two sons are birthed to Yoseph  
which Asenath the daughter of Poti Phera priest of On  
births to him:  
and Yoseph calls the name of the firstbirth  
Menash Sheh  
- for Elohim has me forget all my drudgery  
and all the house of my father.  
And he calls the name of the second  
Ephrayim:  
for Elohim has me to bear fruit  
in the land of my humiliation.

Israeli Authorized Version	And unto Yosef were born two sons before the years of famine came, which Asenath the daughter of Potipherah kohen of On bare unto him. And Yosef called the name of the firstborn Mnasheh: For Elohim, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Efrayim: For Elohim hath caused me to be fruitful in the land of my affliction.
JPS (Tanakh—1985)	Before the years of famine came, Joseph became the father of two sons, whom Asenath daughter of Poti-phera, priest of On, bore to him. Joseph named the first-born Manasseh, meaning, "God has made me forget completely my hardship and my parental home." And the second he named Ephraim, meaning, "God has made me fertile in the land of my affliction."
Judaica Press Complete T. Kaplan Translation	. Joseph had two sons before the famine years came, borne to him by Asenath, daughter of Poti Phera, priest of On. Joseph named the first-born Manasseh (Me-nasheh) - 'because God has made me forget (nasheh) all my troubles - and even my father's house.' He named his second son Ephraim - 'Because God has made me fruitful [Or 'restored' (Josephus).] (p'ri) in the land of my suffering.'
Orthodox Jewish Bible	And unto Yosef were born two banim before the shnat ra'av came, which Asenat Bat Poti Phera kohen of On bore unto him. And Yosef called the shem of the bechor Menasheh: For Elohim, said he nashani, (hath made me forget) all my amal, and kol bais Avi. And the shem of the second called he Ephrayim: For Elohim hifrani (hath caused me to be fruitful) in the eretz of my oni (suffering).
<i>The Scriptures</i> 1998	And to Yosëph were born two sons before the years of scarcity of food came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him. And Yosëph called the name of the first-born Menashsheh, "For Elohim has made me forget all my toil and all my father's house." And the name of the second he called Ephrayim, "For Elohim has caused me to bear fruit in the land of my affliction."

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<b>The Sons of Joseph</b> Now two sons were born to Joseph before the years of famine came, whom Asenath, the daughter of Potiphera, priest of On, bore to him. Joseph named the firstborn Manasseh (causing to forget), for he said, "God has made me forget all my trouble and hardship and all [the sorrow of the loss of] my father's household." He named the second [son] Ephraim (fruitfulness), for "God has caused me to be fruitful and very successful in the land of my suffering."
The Expanded Bible	Joseph's wife was Asenath daughter of Potiphera, the priest of On [41:45]. Before the years of ·hunger [famine] came, Joseph and Asenath had two sons. Joseph named the ·first son [firstborn] Manasseh [ <sup>C</sup> sounds like "made me forget" in Hebrew] and said, "God has made me forget all the troubles I have had and all ·my father's family [ <sup>L</sup> the house of my father]." Joseph named the second son Ephraim [ <sup>C</sup> related to the Hebrew word for "fruitful"; 1:22] and said, "God has ·given me children [ <sup>L</sup> made me fruitful] in the land of my ·troubles [afflictions]."
The Geneva Bible Kretzmann's Commentary	. And unto Joseph were born two sons before the years of famine came, which Asenath, the daughter of Potipherah, priest of On, bare unto him. And Joseph called the name of the first-born Manasseh (forgetting, or: one that causes to forget): for God, said he, hath made me forget all my toil, and all my father's house. His grief and sorrow had probably often been excessive, and his longing for his father's house had amounted to a passion, but now the Lord, as Luther remarks, had taught him to place all his confidence in God alone. Joseph must gradually hare gained the impression that Jehovah had permitted his slavery in Egypt for a definite purpose, and he yielded to the will of God in simple humility. And the name of the

second called he Ephraim (double fruitfulness); for God hath caused me to be fruitful in the land of my affliction. In spite of his exaltation Egypt remained to Joseph the land of his affliction, and he longed for the Land of Promise. Thus do the believers, no matter how richly they are blessed by the Lord with the riches and honors of this world, ever long for the home above.

NET Bible®

Two sons were born to Joseph before the famine came [*Heb* “before the year of the famine came.”]. Asenath daughter of Potiphera, priest of On, was their mother [*Heb* “gave birth for him.”]. Joseph named the firstborn Manasseh, saying [The word “saying” has been supplied in the translation for stylistic reasons.], “Certainly [Or “for.”] God has made me forget all my trouble and all my father’s house.” He named the second child Ephraim, saying [The word “saying” has been supplied in the translation for stylistic reasons.], “Certainly [Or “for.”] God has made me fruitful in the land of my suffering.”

Syndein/Thieme

And unto Joseph were born two sons before the years of famine kept on coming, which Asenath the daughter of Potipherah priest of On bore. And Joseph kept on calling the name of the firstborn {b@kowr} Manasseh {name means 'forgotten'}. For 'Elohiym/Godhead, kept on causing me to forget all my toil, and all my father's house. {Note: RBT says the name means: 'forgotten'. See Philippians 3:13 - "forgetting those things which are behind" . . . then prosperity begins. So, Joseph grew in grace and forgot all who harmed him and then God promoted him} And the name of the second he called Ephraim {name means 'production' - once mature and blessed, then 'production of divine good' - allowing God to produce through you} For 'Elohiym/Godhead has caused me to be fruitful in the land of my affliction.

The Voice

Now before the famine began, Joseph had two sons by his wife Asenath (daughter of Potiphera, priest of On). Joseph named his firstborn son Manasseh because he said, “God has made me forget all about my hardship and all of my father’s family.” He named the second son Ephraim, because as he said, “God has made me fruitful in the land of my misfortune.”

### Literal, almost word-for-word, renderings:

Benner’s Mechanical Trans. and to Yoseph <sup>[Adding]</sup> he brought forth two sons before the year of the hunger came which Asnat <sup>[Belonging to Nat]</sup>, the daughter of Pothee-Phera <sup>[He whom the Ra gave]</sup>, priest of On <sup>[Vigor]</sup>, brought forth, and Yoseph <sup>[Adding]</sup> called out the title of the firstborn, Menasheh <sup>[Causing to overlook]</sup> given that Elohiym <sup>[Powers]</sup> overlooked all my labor and all the house of my father, and the title of the second he called out, Ephrayim <sup>[Double fruitfulness]</sup> given that Elohiym <sup>[Powers]</sup> reproduced me in the land of my affliction,.

Concordant Literal Version

And to Joseph are born two sons, ere the seven famine years are coming, whom Asenath, daughter of Potiphera, priest of On, bears for him. And calling is Joseph the name of the firstborn Manasseh, for "the Elohim makes me oblivious of all my toil and all my father's household. And the name of the second he calls Ephraim, for "the Elohim makes me fruitful in the land of my humiliation.

A Conservative Version  
Context Group Version

And to Joseph were born two sons before the year of famine came, whom Asenath, the daughter of Potiphera priest of On, bore to him. And Joseph called the name of the first-born Manasseh: For, [ he said ], God has made me forget all my toil, and all my father's house. And the name of the second he called Ephraim: For God has made me fruitful in the land of my affliction.

Darby Translation  
*Emphasized Bible*

Now to Joseph, were born two sons, ere yet came in the year of famine,—whom Asenath daughter of Poti-phera priest of On, bare to him. And Joseph called the name of the firstborn Manasseh,—For God hath made me forget all my trouble, and all the house of my father. And, the name of the second, called he Ephraim, For God hath made me fruitful in the land of my humiliation.

English Standard Version  
 English Standard V. – UK

Before the year of famine came, two sons were born to Joseph. Asenath, the daughter of Potiphera priest of On, bore them to him. Joseph called the name of the firstborn Manasseh. “For,” he said, “God has made me forget all my hardship and all my father’s house.” The name of the second he called Ephraim, “For God has made me fruitful in the land of my affliction.”

Evidence Bible  
 Green’s Literal Translation  
 King James 2000 Version  
 21<sup>st</sup> Century KJV  
 Modern English Version  
 Modern KJV  
 NASB

**The Sons of Joseph**

Now before the year of famine came, two sons were born to Joseph, whom Asenath, the daughter of Potiphera priest of On, bore to him. Joseph named the firstborn Manasseh, “For,” he said, “God has made me forget all my trouble and all my father’s household.” He named the second Ephraim, “For,” he said, “God has made me fruitful in the land of my affliction.”

New European Version  
 New King James Version  
 Owen’s Translation  
 Stuart Wolf  
 Third Millennium Bible  
 Updated Bible Version 2.11  
 A Voice in the Wilderness  
 Webster’s Bible Translation  
 World English Bible  
 Young’s Literal Translation  
 Young’s Updated LT

And to Joseph were born two sons before the year of famine cometh, whom Asenath daughter of Poti-Pherah, priest of On, has borne to him, and Joseph calls the name of the first-born Manasseh: “for, God has made me to forget all my labour, and all the house of my father;” and the name of the second he has called Ephraim: “for, God has caused me to be fruitful in the land of mine affliction.”

**The gist of this passage:**

Joseph has two sons before the famine, Ephraim and Manasseh, whose names have special meaning to him.

Genesis 41:50a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
Yôwçêph (יֹזֶפֶד) [pronounced <i>yoh-SAYF</i> ]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong’s #3130 BDB #415
yâlad (יָלַד) [pronounced <i>yaw-LAHD</i> ]	<i>to be born, to be born to; to be created</i>	3 <sup>rd</sup> person masculine singular, Pual perfect	Strong’s #3205 BDB #408

## Genesis 41:50a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh <sup>e</sup> nêy (שְׁנַיִ) [pronounced sh <sup>e</sup> n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun	Strong's #1121 BDB #119
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
ṭerem (טֶרֶם) [pronounced TEH-rem]	<i>before that, previously; before the beginning, not yet</i>	adverb	Strong's #2962 (and #2958) BDB #382
With the bêyth preposition, it means <i>before, before that, previously, prior to</i> .			
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #935 BDB #97
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun; construct form	Strong's #8141 BDB #1040
râ'âb (רָעָב) [pronounced raw-ĠAW <sup>BV</sup> ]	<i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i>	masculine singular noun with the definite article	Strong's #7458 BDB #944

**Translation:** Two sons were born to Joseph before the year of famine began [lit., *came in*],...

Joseph has two sons, whom he fathers between the ages of 31 and 37 (he would have been given a royal wife *after* his promotion; and then there is the time for gestation).

## Genesis 41:50b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
yâlad (יָלַד) [pronounced yaw-LAHD]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #3205 BDB #408
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
'Āṣ <sup>e</sup> nath (אֲסַנַּת) [pronounced aw-seh-NATH]	<i>belonging to Neith (a goddess) and is transliterated Asenath</i>	feminine singular proper noun	Strong's #621 BDB #62

## Genesis 41:50b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bath (בַּת) [pronounced <i>bahth</i> ]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123
Pōwṭīy-phera' (פְּוֹטִי-פֶרָה) [pronounced <i>POH-tee-FEH-rahg</i> ]	<i>he whom Ra gave; transliterated Poti-pherah</i>	masculine singular proper noun	Strong's #6319 BDB #806
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine singular construct	Strong's #3548 BDB #463
’Ōn (אֵן) or ’Ōwn (אֹן) [pronounced <i>ohn</i> ]	<i>strength, vigor; sorrow; and is transliterated On</i>	proper singular noun location	Strong's #204 BDB #58

**Translation:** ...whom Asemath bore to him ([Asemath is] the daughter of Potiphera, the priest of On).

Joseph fathers two sons by the wife given him, Asemath. Although it is possible that she was raised by a heathen priest, we do not know if she has become a believer in the Revealed God.

There is no reason to suppose that Egypt was heathenistic for all of its history. Its close connection with the children of Israel suggests that many Egyptians had believed in the Revealed God.

**Genesis 41:50** And two sons were born to Joseph before the years of famine came, whom Asenath the daughter of Potipherah priest of On bore to him.

Between the ages of 30 and 37, Joseph has two sons who are born to him before the years of famine came. This could reasonably be understood as his portion of great blessing during this time period.

God would bless Joseph with the *double portion*; his two sons would become two tribes in Israel. Usually the firstborn is the double portion and he continues more directly the line of his father. Joseph will not continue the line of promise, which will culminate in the 1<sup>st</sup> advent of Jesus Christ; but he would enjoy the double portion, usually reserved for the firstborn.

**A Summary of Joseph's Life:** When Joseph had been quite young, his brothers sold him into slavery and so he ended up in Egypt. Because of false charges against him by the wife of his owner, Joseph ended up in jail. However, in jail, he correctly interpreted the dreams of two incarcerated officials. However, Joseph made the mistake of depending upon one of these men, rather than depending upon God, so Joseph continued in the jail for another two years.

However, the Pharaoh of Egypt had two dreams that no one could interpret and then, one of his aids remembered about Joseph during his own imprisonment. Joseph had correctly interpreted his dream. So Joseph was fetched from prison and brought before Pharaoh. Joseph not only interpreted Pharaoh's dreams correctly, but then he provided a clean solution for the future that those dreams predicted. There would be 7 years of prosperity in Egypt followed by 7 years of famine. Joseph knew what needed to be done; and Pharaoh placed him in charge of this project.

Joseph collected a temporary 20% tax from Egyptians—which was made up of grain that could be stored for the future famine. Joseph was in charge of collecting, storing and later distributing this grain.

It might be worthwhile pointing out that, no one forbade the people from establishing their own storage and putting aside grain for themselves. What was happening had to have been known throughout the land. This new tax could not have just come out of nowhere without any sort of explanation. So, individual Egyptian farmers could have set grain aside for themselves (and it would not be out of the question that a few of them did—but very few).

During these 7 years of prosperity, Joseph had two sons.

Genesis 41:51a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i> ]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7121 BDB #894
Yôwçêph (יֹזֶפֶד) [pronounced <i>yoh-SAYF</i> ]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced <i>shame</i> ]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027
b <sup>e</sup> kôwr (בְּכוֹר) [pronounced <i>b<sup>e</sup>KOHR</i> ]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun with the definite article	Strong's #1060 BDB #114
M <sup>e</sup> nashsheh (מְנַשֵּׁה) [pronounced <i>mehn-ahsh-SHEH</i> ]	<i>causing to forget; transliterated Manasseh</i>	masculine singular proper noun	Strong's #4519 BDB #586

The NET Bible: *The name Manasseh (מְנַשֵּׁה, mÿnasheh) describes God's activity on behalf of Joseph, explaining in general the significance of his change of fortune. The name is a Piel participle, suggesting the meaning "he who brings about forgetfulness." The Hebrew verb נָשַׁח (nashani) may have been used instead of the normal נִשַּׁח (nishani) to provide a closer sound play with the name. The giving of this Hebrew name to his son shows that Joseph retained his heritage and faith; and it shows that a brighter future was in store for him.*<sup>47</sup>

**Translation:** So Joseph called the name of the firstborn *Manasseh*,...

Joseph, as the father, names the two sons. The first name is *Manasseh*, which means *causing to forget*.

M<sup>e</sup>nashsheh (מְנַשֵּׁה) [pronounced *mehn-ahsh-SHEH*] means *he who causes me to forget*. Joseph, although nothing has been said up until now, has been troubled because his own brothers sold him into slavery and he

<sup>47</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 19, 2016.

spent three years in jail for something which he did not do. Although he became heavily involved in his work, it was his own son who allowed him to place the past in the past.

<b>Genesis 41:51b</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
kîy (כי) [pronounced <i>kee</i> ]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
nâshâh (נָשָׁח) [pronounced <i>naw-SHAW</i> ]	<i>to forget</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5382 BDB #674
nâshâh (נָשָׁח) [pronounced <i>naw-SHAW</i> ]	<i>to cause to forget</i>	3 <sup>rd</sup> person masculine singular, Piel perfect with the 1 <sup>st</sup> person singular suffix	Strong's #5382 BDB #674
’Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
’êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
’âmâl (אֲמַל) [pronounced <i>gaw-MAWL</i> ]	<i>intense labor, exhausting toil, exhaustion, miserable work, work and toil so tiring, you just want to cry; misery, travail; production from labor</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #5999 BDB #765
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108

## Genesis 41:51b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾāb (אָב) [pronounced aw <sup>b</sup> v]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #1 BDB #3

**Translation:** ...for [Joseph explained] “Elohim has made me forget all my difficulties and all my father’s house.”

Quite frankly, when I first read this, I was thinking, *what is your complaint, Joseph?* However, when considering the time frame, I have changed my tune. Remember, Joseph was sold into slavery around age 17 and he comes out of it at age 30. So he has spend a goodly portion of 13 years as a prisoner. We do not know for how long, but any amount of time as a prisoner under those harsh conditions would be quite difficult for any normal person.

Joseph, despite the problems with his brothers, misses his father and his brothers. It is normal for the youngest person in a family to look up to his older brothers. The problems which existed simply was a matter of normal problems between siblings. Obviously, when Joseph was placed into a pit to be sold as a slave, that was going too far, which Reuben obviously realized.

**Genesis 41:51** And Joseph called the name of the first-born Manasseh, saying, “For God has made me forget all my toil and all my father’s house.”

M<sup>n</sup>ashsheh (מְנַשֶּׁה) [pronounced *mehn-ahsh-SHEH*] means *causing to forget*; transliterated *Manasseh*. Strong's #4519 BDB #586. A significant portion of Joseph's life was difficult, even though he learned that God did all of it for a reason. Perhaps he names Manasseh to set aside the heartache of what his brothers had done to him. Joseph places these memories in the past. Now, he does not forget what happened (we are reading about it right now), but he forgives his brothers and does not seek their harm.

Joseph speaks of *all my toil*. *Toil* is the word ʾāmāl (אָמַל) [pronounced *gaw-MAWL*], which means, *intense labor, exhausting toil, exhaustion, miserable work, work and toil so tiring, you just want to cry; misery, travail; production from labor*. Strong's #5999 BDB #765. I would have really expected to find this word used at the beginning of the book of Exodus (where the Jews are enslaved), but it is not. Under Potiphar, Joseph worked regularly and he probably worked hard. It is very likely that Joseph was engaged in intensive labor when serving time in prison. Or, if not that, his placement there caused him great discomfort and misery. Having this child has made him forget that labor and forget his family who placed him into slavery. By forget, I mean, he does not think about them all the time and what they have done to him. He does not have a soul filled with bitterness against the injustice of it all.

**Application:** Every single one of us will face injustices throughout our lives. In the devil's world, we cannot spend our lives opposing injustice (particularly as it has affected us). That gives us no more time in the day. Besides, for most people, correcting injustice boils down to getting revenge against those who have done you wrong.

## Genesis 41:52a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251

Genesis 41:52a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027
shênîy (שֵׁנַי) [pronounced shay-NEE]	<i>second, the second; two, both, double, twice; secondly; in addition, again. When only two items are named, it can be rendered [the] other</i>	adjective singular numeral ordinal	Strong's #8145 BDB #1041
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7121 BDB #894
ʾEph <sup>o</sup> rayim (עִפְרַיִם) [pronounced ef-RAH-yim]	<i>to bear fruit, to be fruitful; double ash heap transliterated Ephraim</i>	masculine proper noun	Strong's #669 BDB #68

Given this passage, the third definition makes little sense.

The NET Bible: *The name Ephraim (עִפְרַיִם, 'efrayim), a form of the Hebrew verb קָרָא (parah), means "to bear fruit." The theme of fruitfulness is connected with this line of the family from Rachel (30:2) on down (see Gen 49:22, Deut 33:13-17, and Hos 13:15). But there is some difficulty with the name "Ephraim" itself. It appears to be a dual, for which F. Delitzsch simply said it meant "double fruitfulness" (New Commentary on Genesis, 2:305). G. J. Spurrell suggested it was a diphthongal pronunciation of a name ending in -an or -am, often thought to be dual suffixes (Notes on the text of the book of Genesis, 334). Many, however, simply connect the name to the territory of Ephraim and interpret it to be "fertile land" (C. Fontinoy, "Les noms de lieux en -ayim dans la Bible," UF 3 [1971]: 33-40). The dual would then be an old locative ending. There is no doubt that the name became attached to the land in which the tribe settled, and it is possible that is where the dual ending came from, but in this story it refers to Joseph's God-given fruitfulness.<sup>48</sup>*

**Translation:** *And he called the name of the second Ephraim,...*

His second-born son, Joseph named *Ephraim*, which means *to bear fruit, to be fruitful*.

ʾEph<sup>o</sup>rayim (עִפְרַיִם) [pronounced ef-RAH-yim] means *doubly fruitful*, noting both his general prosperity in Egypt and also his prosperity at having two sons. Both of these sons were born to him during the seven years of prosperity, the first probably shortly after his marriage and the second perhaps a year or two later. So he had his sons between the ages of 30 and 33 (and certainly prior to age 37).

<sup>48</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 19, 2016.

Genesis 41:52b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i> ]	<i>when, that, for, because</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
pârâh (פָּרָה) [pronounced <i>paw-RAW</i> ]	<i>to cause to become fruitful, to make fruitful; to increase with offspring</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #6509 (& #6500) BDB #826
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
ʿōnîy (עֲוִי) [pronounced <i>gon-EE</i> ]	<i>affliction, poverty, humility, humiliation</i>	masculine singular substantive; with the 1 <sup>st</sup> person singular suffix	Strong's #6040 BDB #777

**Translation:**...“for Elohim has made me fruitful in the land of my affliction.”

Joseph clearly has a relationship with God, and has referred to Him on several occasions. He recognizes that God has prospered him in this land of Egypt.

**Genesis 41:52** And the name of the second he called Ephraim, saying, “For God has caused me to be fruitful in the land of my affliction.”

*Ephraim* is the Hebrew word ʿEph<sup>e</sup>rayim (פִּירָאִים) [pronounced *ef-RAH-yim*], which means, *to bear fruit, to be fruitful; double ash heap* transliterated *Ephraim*. Strong's #669 BDB #68. Joseph recognizes what God has done; and he knows that his life has been a result of being moved along by God's plan. He constantly relates his place in time to God and God's plan. We have not studied many incidents in the lives of his brothers, but based upon the history and remarks of Reuben, Judah and their father Jacob, God was certainly not at the forefront of their minds as He was with Joseph.

Egypt is called his land of affliction, as that is where he was sent to become a slave. However, this affliction will result in the saving of the family of Jacob.

In the future, Ephraim and Manasseh will become two tribes in nation Israel. This is Joseph's double-portion, which is usually the blessing of the firstborn. These sons are born of Egyptian royalty; they are not just born in Egypt, but they are born to a woman of royal Egyptian blood.

Genesis 41:50–52 Two sons were born to Joseph before the year of famine began [lit., *came in*], whom Asemath bore to him ([Asemath is] the daughter of Potiphera, the priest of On). So Joseph called the name of the firstborn *Manasseh*, for [Joseph explained] “Elohim has made me forget all my difficulties and all my father's house.” And

he called the name of the second *Ephraim*, “for Elohim has made me fruitful in the land of my affliction.” (Kukis mostly literal translation)

Genesis 41:50–52 Two sons were born to Joseph before the year of famine began. Asemath, the daughter of Potiphera, the priest of On, bore these sons to him. Joseph called the name of the firstborn son *Manasseh*, as Joseph said, “God made me forget my difficulties and all those in my father’s house.” He called the name of his second-born son *Ephraim*, “for God made me fruitful in the land of my affliction.” (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Joseph Sells Grain During the Seven Years of Famine

And so are finished seven of years of prosperity which were in a land of Egypt. And so begins seven of years of the famine to come in as which had said Joseph. And so is famine in all the lands, and in all land of Egypt [there] is bread. And so is famished all land of Egypt and so cry out the people unto Pharaoh for bread. And so says Pharaoh to every Egyptian, “Go unto Joseph; whatever he says to you [all], [that] you [all] will do.”

Genesis  
41:53–55

So the seven years of prosperity which were in the land of Egypt were completed. Then the seven years of the famine began, as Joseph said would come. Well, the famine was in all the [surrounding] lands, but [there] was bread in Egypt. All the people in the land of Egypt were famished, so they cried out to the Pharaoh for bread. So Pharaoh said to all the Egyptians, “Go to Joseph, and whatever he tell you [to do], do.”

So the seven years of prosperity in the land of Egypt came to an end and the famine began, just as Joseph said it would. All the people in the land became hungry, so they cried out to the Pharaoh for bread. So Pharaoh said to all the Egyptians, “Go speak with Joseph, and do whatever he tells you to do.”

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so are finished seven of years of prosperity which were in a land of Egypt. And so begins seven of years of the famine to come in as which had said Joseph. And so is famine in all the lands, and in all land of Egypt [there] is bread. And so is famished all land and so cry out the people unto Pharaoh for bread. And so says Pharaoh to every Egyptian, “Go unto Joseph; whatever he says to you [all], [that] you [all] will do.”

Dead Sea Scrolls  
Targum of Onkelos

And the seven years of plenty which were in the land of Mizraim were completed. And the seven years of famine began to come, as Joseph had said; and the famine was in all the lands, but in all the land of Mizraim there was bread. Yet all the land of Mizraim was famished, and the people cried before Pharaoh for bread: and Pharaoh said to all the Mizraee, Go unto Joseph, and what he shall say to you, do.

Targum (Pseudo-Jonathan)

And the seven years of plenty were completed which were to come in the land of Mizraim; and the seven years of famine began to be, as Joseph had said. And there was famine in all lands, but in all the land of Mizraim there was bread. And all the land of Mizraim had dearth; because the seed wheat bare no fruit, and the people cried before Pharaoh for bread. And Pharaoh said to all the Mizraee, Go to Joseph, and what he shall tell you do.

Revised Douay-Rheims

Jerusalem targum	.
Targum (trans. By Cook)	.
Revised Douay-Rheims	Now when the seven years of the plenty that had been in Egypt were past: The seven years of scarcity, which Joseph had foretold, began to come: and the famine prevailed in the whole world, but there was bread in all the land of Egypt. And when there also they began to be famished, the people cried to Pharao for food. And he said to them: Go to Joseph: and do all that he shall say to you.
Latin Vulgate	.
Aramaic ESV of Peshitta	The seven years of plenty, that were in the land of Egypt, came to an end. The seven years of famine began to come, just as Yoseph had said. There was famine in all lands, but in all the land of Egypt there was bread. When all the land of Egypt was famished, the people cried to Pharaoh for bread, and Pharaoh said to all the Egyptians, "Go to Yoseph. What he says to you, do."
Peshitta (Syriac)	And the seven years of plenty that were in the land of Egypt came to an end. And the seven years of famine began to come, according as Joseph had said; and there was famine in all lands; and in all the land of Egypt there was no bread. And when all the land of Egypt was famished, the people complained against Pharaoh because of the lack of bread; and Pharaoh said to all the Egyptians, Go to Joseph; and what he says to you, do.
Septuagint (Greek)	And the seven years of plenty passed away, which were in the land of Egypt. And the seven years of famine began to come, as Joseph said; and there was a famine in all the land; but in all the land of Egypt there was bread. And all the land of Egypt was hungry; and the people cried to Pharao for bread. And Pharao said to all the Egyptians, Go to Joseph, and do whatsoever he shall tell you.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And so the seven good years in Egypt came to an end. Then came the first of the seven years of need as Joseph had said: and in every other land they were short of food; but in the land of Egypt there was bread. And when all the land of Egypt was in need of food, the people came crying to Pharaoh for bread; and Pharaoh said to the people, Go to Joseph, and whatever he says to you, do it.
Easy English	There were 7 years when there was plenty in the country called Egypt. But they ended. And the 7 years with *famine began, exactly as Joseph had said. There was *famine in all countries. But in all the country called Egypt, there was food. When all the people in Egypt were starving, they cried to *Pharaoh. They cried to him for food. *Pharaoh told all the *Egyptians to go to Joseph. *Pharaoh said, 'Do what Joseph tells you.'
Easy-to-Read Version–2002	.
Easy-to-Read Version–2006	<b>The Famine Begins</b> For seven years people had all the food they needed, but those years ended. Then the seven years of hunger began, just as Joseph had said. No food grew anywhere in any of the countries in that area. But in Egypt people had plenty to eat because Joseph had stored the grain. The famine began, and the people cried to Pharaoh for food. Pharaoh said to the Egyptian people, "Go ask Joseph what to do."
God's Word™	The seven years when there was plenty of food in Egypt came to an end. Then the seven years of famine began as Joseph had said they would. All the other countries were experiencing famine. Yet, there was food in Egypt. When everyone in Egypt began to feel the effects of the famine, the people cried to Pharaoh for food. But Pharaoh said to all the Egyptians, "Go to Joseph! Do what he tells you!"

Good News Bible (TEV)	The seven years of plenty that the land of Egypt had enjoyed came to an end, and the seven years of famine began, just as Joseph had said. There was famine in every other country, but there was food throughout Egypt. When the Egyptians began to be hungry, they cried out to the king for food. So he ordered them to go to Joseph and do what he told them.
International Children's B. <i>The Message</i>	. Then Egypt's seven good years came to an end and the seven years of famine arrived, just as Joseph had said. All countries experienced famine; Egypt was the only country that had bread. When the famine spread throughout Egypt, the people called out in distress to Pharaoh, calling for bread. He told the Egyptians, "Go to Joseph. Do what he tells you."
Names of God Bible NIRV	. The seven years when there was plenty of food in Egypt came to an end. Then the seven years when there wasn't enough food began. It happened just as Joseph had said it would. There wasn't enough food in any of the other lands. But in the whole land of Egypt there was food. When all the people of Egypt began to get hungry, they cried out to Pharaoh for food. He told all the Egyptians, "Go to Joseph. Do what he tells you."
New Simplified Bible	The seven years when there was plenty of food in Egypt came to an end. The seven years of famine began, just as Joseph had said. There was famine in every other country, but there was food throughout Egypt. When the Egyptians became hungry, they cried out to the king for food. So he ordered them to go to Joseph and do what he told them.

**Thought-for-thought translations; paraphrases:**

Common English Bible	The seven years of abundance in the land of Egypt came to an end, and the seven years of famine began, just as Joseph had said. The famine struck every country, but the entire land of Egypt had bread. When the famine ravaged the entire land of Egypt and the people pleaded to Pharaoh for bread, Pharaoh said to all of the Egyptians, "Go to Joseph. Do whatever he tells you."
Contemporary English V.	Egypt's seven years of plenty came to an end, and the seven years of famine began, just as Joseph had said. There was not enough food in other countries, but all over Egypt there was plenty. When the famine finally struck Egypt, the people asked the king for food, but he said, "Go to Joseph and do what he tells you to do."
The Living Bible	So at last the seven years of plenty came to an end. Then the seven years of famine began, just as Joseph had predicted. There were crop failures in all the surrounding countries, too, but in Egypt there was plenty of grain in the storehouses. The people began to starve. They pleaded with Pharaoh for food, and he sent them to Joseph. "Do whatever he tells you to," he instructed them.
New Berkeley Version New Century Version	. The seven years of good crops came to an end in the land of Egypt. Then the seven years of hunger began, just as Joseph had said. In all the lands people had nothing to eat, but in Egypt there was food. The time of hunger became terrible in all of Egypt, and the people cried to the king for food. He said to all the Egyptians, "Go to Joseph and do whatever he tells you."
New Life Version	The seven good years of much food in the land of Egypt came to an end. And the seven bad years of no food began, as Joseph had said. No food was growing in all the lands, but in all the land of Egypt there was food. So when all the people of Egypt were hungry, they cried to Pharaoh for bread. Pharaoh said to all the Egyptians, "Go to Joseph. Do what he tells you."

New Living Translation At last the seven years of bumper crops throughout the land of Egypt came to an end. Then the seven years of famine began, just as Joseph had predicted. The famine also struck all the surrounding countries, but throughout Egypt there was plenty of food. Eventually, however, the famine spread throughout the land of Egypt as well. And when the people cried out to Pharaoh for food, he told them, "Go to Joseph, and do whatever he tells you."

### Partially literal and partially paraphrased translations:

American English Bible Well, the seven years of abundance in the land of Egypt passed, then the seven years of famine began, just as Joseph had said. And although there was a famine throughout the entire earth, there was plenty [in Egypt]. Then as the people of Egypt got hungry, they called out to Pharaoh for bread, and Pharaoh said to [them]: 'Go to Joseph and do whatever he tells you to do.'

Beck's American Translation .

International Standard V

#### ***The Famine Begins***

As soon as the seven years of abundance throughout the land of Egypt ended, the seven years of famine started, just as Joseph had predicted [Lit. *said*]. It was an international famine, but there was food everywhere throughout the land of Egypt. Eventually, the land of Egypt began to feel the effects of the famine, so the people [Lit. *so they*] cried out to Pharaoh for food. "Go see Joseph," Pharaoh announced to all the Egyptians, "and do whatever he tells you to do."

New Advent (Knox) Bible

So the first seven years passed, years of plenty for Egypt; and now, as Joseph had prophesied, seven years of scarcity began; famine reigned all over the world, but everywhere in Egypt there was bread to be had. When food grew scarce, there was ever a cry made to Pharaoh for bread, and still he would answer, Betake yourselves to Joseph, do what he bids you.

Today's NIV

Translation for Translators

Finally the seven years in which there was plenty of food ended. Then the seven years of famine started, just as Joseph had predicted. There was also a famine in all the other nearby lands, but although the crops did not grow, there was food everywhere in Egypt, because of the grain they had stored up in the cities. When all the people of [MTY] Egypt had eaten all of their own food and were still hungry, they begged the king for food. So the king told all the people of Egypt, "Go to Joseph, and do what he tells you to do."

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

The seven years of plenty were to be completed, on the solid grounds of the Egypt. The seven years of famine were to commence to come, as Joseph is to have spoken. The famine is on the solid grounds, yet on the solid grounds of the Egypt there is to be food. They of the solid grounds of the Egypt were to hunger, and the people were to cry out to Pharaoh for bread. Pharaoh was to say to the Egyptians: Be proceeding to Joseph, and that he was to say, you were to do!

Conservapedia

The seven years of satisfaction that came upon the land of Egypt were then concluded. Then the seven years of famine began, as Joseph had said they would. The famine spread to all the lands, but in all the land of Egypt there was bread. When all the land of Egypt was famished, the people cried out to Pharaoh for bread. Pharaoh said to all the Egyptians, "Go to Joseph, and do what he tells you to do." No scholar, nor any paleo-meteorologist, has yet determined or guessed what event could have occasioned the Biblical Famine. But one possible scenario suggests itself: a companion asteroid to the earth passed within the "Roche limit" of the earth or the moon. The tidal forces of the earth or the moon broke or "calved" it into fragments. Most of these fell to the moon and created the lunar "seas" and "mass

concentrations" the moon has today – and also dropped the moon into a lower orbit and turned it to show the same face to the earth ever after. But one or two fragment(s) fell to earth. It (or they) kicked up a cloud of dust, which then disrupted the weather over central Africa. Critically, this stopped the rain from falling over the sources of the Nile, so that the Nile flowed less and for seven years could not properly inundate the bottom lands of Egypt. See Energy for the lunar month at the Creation Science Hall of Fame for details.

Ferrar-Fenton Bible

Then the seven years of the sevens which were to be in the land of the Mitzeraim came to an end ; and at their end the seven years of famine began, according to the declaration of Joseph ; and the famine was upon all the lands, but in the land of the Mitzeraim there was bread. At last the whole country of the Mitzerites hungered, and the people called upon Pharaoh for bread, but Pharaoh replied to all the Mitzerites, "Go to Joseph, who will tell you what to do."

God's Truth (Tyndale)

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God's Truth (Tyndale)

And when the seven years of plenteousness that was in the land of Egypt were ended, then came the seven years of dearth, according as Joseph had said. And the dearth was in all lands: but in the land of Egypt was there yet food. When now all the land of Egypt began to hunger, then cried the people to Pharaoh for bread. And Pharaoh said unto all Egypt: go unto Joseph, and what he says to you that do.

HCSB

Then the seven years of abundance in the land of Egypt came to an end, and the seven years of famine began, just as Joseph had said. There was famine in every country, but throughout the land of Egypt there was food. Extreme hunger came to all the land of Egypt, and the people cried out to Pharaoh for food. Pharaoh told all Egypt, "Go to Joseph and do whatever he tells you."

Jubilee Bible 2000

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H. C. Leupold

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Lexham English Bible

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NIV, ©2011

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Tree of Life Version

Then the seven years of abundance in the land of Egypt came to an end, and the seven years of famine started to come—just as Joseph had said. So there was famine in all the lands, but in the whole land of Egypt there was bread. When the whole land of Egypt suffered famine, the people cried out to Pharaoh for food, and Pharaoh said to all of Egypt, "Go to Joseph. Do whatever he tells you."

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)

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The Heritage Bible

And the seven years of plenty, which were in the land of Egypt, were ended. 54 And the seven years of famine began to come, what Joseph had said, and the famine was in all lands, and in all the land of Egypt there was food. And all the land of Egypt hungered, and the people cried to Pharaoh for food; and Pharaoh said to all Egypt, Walk to Joseph; what he says to you, do.

New American Bible (2002)

When the seven years of abundance enjoyed by the land of Egypt came to an end, the seven years of famine set in, just as Joseph had predicted. Although there was famine in all the other countries, food was available throughout the land of Egypt. When hunger came to be felt throughout the land of Egypt and the people cried to Pharaoh for bread, Pharaoh directed all the Egyptians to go to Joseph and do whatever he told them.

New American Bible (2011)

When the seven years of abundance enjoyed by the land of Egypt came to an end, the seven years of famine set in, just as Joseph had said. Although there was famine in all the other countries, food was available throughout the land of Egypt [Ps 105:16; Acts 7:11.]. When all the land of Egypt became hungry and the people cried to Pharaoh for food, Pharaoh said to all the Egyptians: "Go to Joseph and do whatever he tells you."

New Jerusalem Bible	Then the seven years of plenty that there had been in Egypt came to an end, and the seven years of famine set in, as Joseph had predicted. There was famine in every country, but throughout Egypt there was food. But when all Egypt too began to feel the famine and the people appealed to Pharaoh for food, Pharaoh told all the Egyptians, 'Go to Joseph and do whatever he tells you.'
New RSV	The seven years of plenty that prevailed in the land of Egypt came to an end; and the seven years of famine began to come, just as Joseph had said. There was famine in every country, but throughout the land of Egypt there was bread. When all the land of Egypt was famished, the people cried to Pharaoh for bread. Pharaoh said to all the Egyptians, 'Go to Joseph; what he says to you, do.'
Revised English Bible	When the seven years of plenty in Egypt came to an end, the seven years of famine began, as Joseph had predicted. There was famine in every country, but there was food throughout Egypt. When the famine came to be felt through all Egypt, the people appealed to Pharaoh for food and he ordered them to go to Joseph and do whatever he told them.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<b>(iv)</b> The seven years of abundance in the land of Egypt ended; and the seven years of famine began to come, just as Yosef had said. There was famine in all lands, but throughout the land of Egypt there was food. When the whole land of Egypt started feeling the famine, the people cried to Pharaoh for food, and Pharaoh said to all the Egyptians, "Go to Yosef, and do what he tells you to do."
exeGesés companion Bible	And the seven years of sufficiency in the land of Misrayim finish: and the seven years of famine begin to enter as Yoseph said: and the famine is in all lands: but in all the land of Misrayim there is bread. And all the land of Misrayim famishes and the people cry to Paroh for bread: and Paroh says to all the Misrayim, Go to Yoseph! Whatever he says to you, work!
Israeli Authorized Version	And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Yosef had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Yosef; what he saith to you, do.
JPS (Tanakh—1985)	The seven years of abundance that the land of Egypt enjoyed came to an end, and the seven years of famine set in, just as Joseph had foretold. There was famine in all lands, but throughout the land of Egypt there was bread. And when all the land of Egypt felt the hunger, the people cried out to Pharaoh for bread; and Pharaoh said to all the Egyptians, "Go to Joseph; whatever he tells you, you shall do."—
Judaica Press Complete T. Kaplan Translation	. The seven years of surplus that Egypt was enjoying finally came to an end. The seven years of famine then began, just as Joseph had predicted. There was famine in all the other lands, but in Egypt there was bread. Eventually, however, all of Egypt also began to feel the famine, and the people cried out to Pharaoh for bread. Pharaoh announced to all Egypt, 'Go to Joseph. Do whatever he tells you.'
Orthodox Jewish Bible	And the sheva shnei hasava that was in Eretz Mitzrayim were ended. And the sheva shnei hara'av began to come, just as Yosef had said; and the ra'av was in all lands; but in kol Eretz Mitzrayim there was lechem.

And when kol Eretz Mitzrayim was famished, the people cried to Pharaoh for lechem; and Pharaoh said unto kol Mitzrayim, Go unto Yosef; what he saith to you, do.

The Scriptures 1998 .

### Expanded/Embellished Bibles:

The Amplified Bible

When the seven years of plenty came to an end in the land of Egypt, the seven years of famine began to come, just as Joseph had said [they would]; the famine was in all the [surrounding] lands, but in the land of Egypt there was bread (food). So when all the land of Egypt was famished, the people cried out to Pharaoh for food; and Pharaoh said to all the Egyptians, "Go to Joseph; do whatever he says to you."

The Expanded Bible

The seven years of good crops [plenty] came to an end in the land of Egypt. Then the seven years of hunger [famine] began, just as Joseph had said. In all the lands people had nothing to eat [famine], but in Egypt there was food [bread]. The time of hunger [famine] became terrible in all of Egypt, and the people cried to the king [Pharaoh] for food. He said to all the Egyptians, "Go to Joseph and do whatever he tells you."

The Geneva Bible

Kretzmann's Commentary

#### Verses 53-57

The Beginning of the Famine

And the seven years of plenteousness, that was in the land of Egypt, were ended. Everything was fulfilled just as the Lord had revealed through the mouth of Joseph. And the seven years of dearth began to come, according as Joseph had said; and the dearth was in all lands; but in all the land of Egypt there was bread. All the surrounding countries were stricken with the famine, just as they all had probably partaken of the rich and plentiful years, for the winds from the Mediterranean which deposit their moisture in the highlands of Abyssinia and thus produce the annual overflow of the Nile do the same for the mountains of Palestine. And when all the land of Egypt was famished, when the inhabitants had eaten their supply and were beginning to feel the effects of the famine, the people cried to Pharaoh for bread; and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you do. Joseph had charge of the matter, and therefore he would supply their wants.

NET Bible®

The seven years of abundance in the land of Egypt came to an end. Then the seven years of famine began [*Heb* "began to arrive."], just as Joseph had predicted. There was famine in all the other lands, but throughout the land of Egypt there was food. When all the land of Egypt experienced the famine, the people cried out to Pharaoh for food. Pharaoh said to all the people of Egypt [*Heb* "to all Egypt." The name of the country is used by metonymy for the inhabitants.], "Go to Joseph and do whatever he tells you."

Syndein/Thieme

And the seven years of plenteousness, that was in the land of Egypt, kept on ending.

{Chapter 42 Really Starts Here}

And the seven years of dearth was caused to begin to come, according as Joseph had said. And the dearth was in all lands. But in all the land of Egypt there was bread. And when all the land of Egypt kept on being hungry, the people kept on crying to Pharaoh for bread. And Pharaoh kept on saying unto all the Egyptians, "Go to Joseph! What he keeps on saying, you keep on doing/manufacturing {*asah*}."

The Voice

Eventually, the seven years of plenty in the land of Egypt came to an end, and the seven years of famine settled in, just as Joseph had predicted. Although the famine extended to all the surrounding lands, in Egypt there was still food *stored away in*

*the cities.* When the people in Egypt became famished, they appealed to Pharaoh for food; and Pharaoh directed them all to Joseph.

**Pharaoh:** Go to Joseph, and do what he tells you to do.

**Literal, almost word-for-word, renderings:**

Benner's Mechanical Trans.	...and the seven years of the plenty which existed in the land of Mitsrayim <sup>[Troubles]</sup> finished, and the seven years of the hunger pierced to come just as Yoseph <sup>[Adding]</sup> said and hunger existed in all the lands and in all the land of Mitsrayim <sup>[Troubles]</sup> bread existed, and all the land of Mitsrayim <sup>[Troubles]</sup> was hungry and the people cried out to Paroh <sup>[Great house]</sup> for bread and Paroh <sup>[Great house]</sup> said to all Mitsrayim <sup>[Troubles]</sup> , walk to Yoseph <sup>[Adding]</sup> what he will say to you, you will do,...
Concordant Literal Version	And concluding are the seven years of satisfaction, which come to be in the land of Egypt, and starting to come are the seven years of famine, as Joseph had said. And coming is the famine in all the lands, yet in all the land of Egypt there comes to be bread. When famishing is all the land of Egypt, then crying are the people to Pharaoh for bread. And saying is Pharaoh to all Egypt, "Go to Joseph, and what he will say to you, be doing.
A Conservative Version Context Group Version	. And the seven years of plenty, that was in the land of Egypt, came to an end. And the seven years of famine began to come, according to as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said to all the Egyptians, Go to Joseph; what he says to you {pl}, do.
Darby Translation <i>Emphasized Bible</i>	. .
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
King James 2000 Version	.
21 <sup>st</sup> Century KJV	.
Modern English Version	The seven years of abundance that were in the land of Egypt ended. The seven years of famine began to come, just as Joseph had said. The famine was in all lands, but there was food in all the land of Egypt. When all the land of Egypt was hungry, the people cried to Pharaoh for food, and Pharaoh said to all the Egyptians, "Go to Joseph. Do whatever he says to you."
Modern KJV NASB	. When the seven years of plenty which had been in the land of Egypt came to an end, and the seven years of famine began to come, just as Joseph had said, then there was famine in all the lands, but in all the land of Egypt there was bread. So when all the land of Egypt was famished, the people cried out to Pharaoh for bread; and Pharaoh said to all the Egyptians, "Go to Joseph; whatever he says to you, you shall do."
New European Version	.
New King James Version	.
Owen's Translation	.
Stuart Wolf	.
Third Millennium Bible	And the seven years of plenteousness, which were in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said; and the dearth was in all lands, but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread; and Pharaoh said unto all the Egyptians, "Go unto Joseph. What he saith to you, do."

Updated Bible Version 2.11 .  
 A Voice in the Wilderness .  
 Webster's Bible Translation .  
 World English Bible .  
 Young's Literal Translation .  
 Young's Updated LT

And the seven years of plenty are completed which have been in the land of Egypt, and the seven years of famine begin to come, as Joseph said, and famine is in all the lands, but in all the land of Egypt has been bread; and all the land of Egypt is famished, and the people cries unto Pharaoh for bread, and Pharaoh says to all the Egyptians, "Go unto Joseph; that which he says to you—do."

**The gist of this passage:** When the 7 years of prosperity had come to an end, they were followed by a famine. Whenever anyone spoke to Pharaoh about needing bread, he sent them to Joseph.

### Genesis 41:53

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kâlâh (הִלָּךְ) [pronounced <i>kaw-LAWH</i> ]	<i>to complete, to finish; to be past, to go by; to consume, to waste, to destroy; to be completed or finished, to be accomplished or fulfilled; to be consumed [wasted or spent]</i>	3 <sup>rd</sup> person feminine plural, Qal imperfect	Strong's #3615 BDB #477
sheba <sup>c</sup> (עֶבֶשׁ) [pronounced <i>she<sup>b</sup>-VAHG</i> ]	<i>seven</i>	numeral masculine noun, construct form	Strong's #7651 BDB #987
shânîym (שָׁנִים) [pronounced <i>shaw-NEEM</i> ]	<i>years</i>	feminine plural construct	Strong's #8141 BDB #1040
sâbâ <sup>c</sup> (עֲבָרָה) [pronounced <i>aw-BAWG</i> ]	<i>plenty, abundance [of food]; satiety; prosperity</i>	masculine singular noun with the definite article	Strong's #7647 BDB #960
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88

## Genesis 41:53

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun; pausal form	Strong's #4714 BDB #595

**Translation:** So the seven years of prosperity which were in the land of Egypt were completed.

Joseph predicted that first there would be prosperity for seven years, and that came to pass. However, these prosperous years did come to an end.

The information that we receive about Joseph's life during this time is very sketchy. It is likely that he spent a great deal of his life on the road, moving throughout the various established Egyptian cities, having the storehouses built, gathering grain, then entrusting certain men with the guarding of these granaries.

**Genesis 41:53** And the seven years of plenty that was in the land of Egypt ended.

The 7 years of prosperity in Egypt came to an end, just as Pharaoh's dream had predicted. More than likely, this resulted from a lack of rain.

## Genesis 41:54a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châlal (חָלַל) [pronounced khaw-LAHL]	<i>to begin, to start</i>	3 <sup>rd</sup> person feminine plural, Hiphil imperfect	Strong's #2490 BDB #320
This verb is a homonym which also means <i>to pollute, to defile, to profane, to sully, to contaminate; to pierce, to bore through; to begin</i> . Most of these 4 sets of meanings can be determined by context and by the stem of the verb.			
sheba <sup>c</sup> (שֶׁבַע) [pronounced she <sup>b</sup> -VAHG]	<i>seven</i>	numeral masculine noun, construct form	Strong's #7651 BDB #987
shânîym (שָׁנַיִם) [pronounced shaw-NEEM]	<i>years</i>	feminine plural construct	Strong's #8141 BDB #1040
râ'âb (רָעָב) [pronounced raw-GAW <sup>BV</sup> ]	<i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i>	masculine singular noun with the definite article	Strong's #7458 BDB #944

## Genesis 41:54a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bôw' (בוא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct	Strong's #935 BDB #97
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'ăsher (אשר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כאשר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when</i> . Back in 1Samuel 12:8, I rendered this for example.			
'ămar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55
Yôwçêph (יוסף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

**Translation:** Then the seven years of the famine began, as Joseph said would come.

Joseph also promised that there would be seven years of famine which would follow, and those seven years began, just as Joseph said they would.

## Genesis 41:54b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (היה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
râ'âb (רעב) [pronounced raw-ÇAW <sup>B</sup> V]	<i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i>	masculine singular noun	Strong's #7458 BDB #944
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88

Genesis 41:54b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
ʾārâtsôwth (אֲרָצוֹת) [pronounced uh-raw-TSOHTH]	<i>lands, countries</i>	feminine plural noun with the definite article	Strong's #776 BDB #75

**Translation:** Well, the famine was in all the [surrounding] lands,...

There was famine, not only in Egypt, but in all of the surrounding lands or countries. Although we do not know if they had the same years of prosperity, it is highly unlikely that any of them knew about Joseph's prophecies (based upon Pharaoh's dreams). In any case, the certainly faced the famine.

Genesis 41:54c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʾerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun; pausal form	Strong's #4714 BDB #595
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
lechem (לֶחֶם) [pronounced LEH-khem]	<i>literally means bread; used more generally for food</i>	masculine singular noun	Strong's #3899 BDB #536

**Translation:** ...but [there] was bread in Egypt.

There seemed to be ways for ancient people to communicate, although it may have taken awhile for one country to communicate with another. However, it became known that there was bread in Egypt. Maybe traders were

aware of this and passed it along; we don't really know. But, the fact that Egypt had bread was known, at the very least, to Jacob and his family.

**Genesis 41:54** And the seven years of famine began to come, according as Joseph had said. And the famine was in all lands, but in all the land of Egypt there was bread.

Just as Joseph had promised, what followed was 7 years of economic recession, which probably meant that there was a lack of rainfall throughout Egypt. Therefore, whatever work was done was all for naught, as their crops would not grow without water. It is likely that there was some produce, but very little for the most part.

However, because Joseph collected so much grain over the first 7 years, Egypt was awash in grain during the famine—they had even more than they themselves required for the years of famine. As a result, Joseph oversaw the selling of grain to both Egyptians and foreigners.

We are under an agrarian society with a healthy amount of international trading. We are certain that the land was much more fertile during those years, yet the lack of rain could cause them ruination in any given year. All of this was God's plan—none of it occurred as a surprise to Him. Although we see it as human suffering, the famine had many purposes:

### The Famine and God's Plan

1. The famine glorified God because Joseph, a man of God, predicted this, clearly giving the credit for the interpretation of Pharaoh's dreams to God.
2. The famine caused Jacob's family to be put under pressure that they had to come to Egypt to find food (they were financially rich enough to afford to search it out)
3. Therefore, these events reunited Joseph with his brothers and father.
4. As a result, the Israelites would find a safe haven in Egypt for the next four hundred years.
5. This famine also caused some serious attrition in the land of Canaan (Genesis 47:4, 13), so that it was not too overpopulated when the Jews return to the land (populations grow exponentially so that removing a portion of the population early on affects the overall population much more than removing a portion of it later. At this point in time, the Canaanites outnumbered the sons of Israel dramatically. This famine would have made the odds better (although God is able to work with any set of odds).

As we have seen throughout the book of Genesis, God is able to take anything and move His plan forward in time.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

What follows is quite important for those who are concerned with politics. Joseph, the wisest man of his day, although he headed a strong government, this was not the first socialistic state policy. He did not collect all the wealth and then redistribute it to those in need. The gathering, storing and guarding of all this grain cost a tremendous amount of money. It had to be done—there was no other way to handle this situation—however, the grain was not given away freely. Joseph saw that a fair price was charged for it; a price which would allow the grain to last for seven years of famine. This required for the population to save up their money during the years of prosperity and to remain active in business throughout the famine. That is, they could not produce much in the way of food, so they had to continue to work in other areas in order to be able to afford the food. In no way did this policy encourage indolence. There is no indication here that some families lived on the dole. In fact, we will find out later that they gave their all to the state in order to continue living.

## Genesis 41:55a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'ab (בָּעַר) [pronounced <i>raw-GAW<sup>B</sup>V</i> ]	<i>to hunger, to be hungry</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #7456 BDB #944
kôl (לֹא) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun; pausal form	Strong's #4714 BDB #595

**Translation:** All the people in the land of Egypt were famished,...

The famine struck everywhere, and within Egypt, as Joseph said it would. The people knew that they were being taxed, but when they began to go hungry, it is not clear what they were to do.

I moved the word *the people* from the next phrase back to this one. I believe it makes more sense in that way.

## Genesis 41:55b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tsâ'aq (צָעַק) [pronounced <i>tsaw-GAHK</i> ]	<i>to cry, to cry out [for help; when in distress], to call, to summon; to make an outcry</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6817 BDB #858
'am (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
'el (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

## Genesis 41:55b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
par <sup>e</sup> ôh (הַעֲרֹף) [pronounced pah <sup>r</sup> -ĠOH]	great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun with the definite article	Strong's #3899 BDB #536

**Translation:** ...so they cried out to the Pharaoh for bread.

After being taxed all that grain, the people went to the Pharaoh to ask for bread.

## Genesis 41:55c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
par <sup>e</sup> ôh (הַעֲרֹף) [pronounced pah <sup>r</sup> -ĠOH]	great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohl]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	double straights; transliterated <i>Mizraim</i> ; also <i>Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

**Translation:** So Pharaoh said to all the Egyptians,...

The pharaoh spoke to the Egyptians who came to him. Now, this was likely not something that occurred on a one-to-one basis. That is, highly unlikely that every person in the kingdom or every household head came to Pharaoh personally and said, "We need some food." They may have come singly or in groups; first friends of the Pharaoh

and then other citizens; and a variety of ways were developed to inform the population (but none of these methods are given to us here). In the text, it sounds as if people come and speak to the Pharaoh singly and he tells them what to do next.

### Genesis 41:55d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]	go, come, depart, walk; advance	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #1980 (and #3212) BDB #229
James Rickard: "Go" [is]...the Qal Imperative of the Hebrew verb HALAK, הלך, which means, "go or walk." The basic idea carried by the word is movement of some type, usually of people. As such, it is the opposite of sitting or lying down, or sleeping; a body without movement or taking no action in life. So right away we are told to take action that is the opposite of being lazy. <sup>49</sup>			
'el (אל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Yôwçêph (יוסף) [pronounced yoh-SAYF]	he adds, he increases; transliterated Joseph	proper masculine noun	Strong's #3130 BDB #415

**Translation:**...["Go to Joseph,...](#)

Pharaoh tells them to go speak with Joseph, who would have been well-known by this time, as he did take care of building the silos and collecting the taxes.

### Genesis 41:55e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăsher (אשר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
The relative pronoun 'ăsher (אשר) [pronounced uh-SHER] can also be used as the subject of a verb, as well as the direct object of a verb. <sup>50</sup> It can be translated <i>who, whoever, whomever, whom, [one] which, [one] whom; whatever</i> . Similarly, but rarely, this relative pronoun can be used as the defining adjunct for a 1 <sup>st</sup> or 2 <sup>nd</sup> person pronoun: <i>I who, you who</i> .			
'âmar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55

<sup>49</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

<sup>50</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 82.

## Genesis 41:55e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #6213 BDB #793

**Translation:** ...and whatever he tell you [to do], do.”

Pharaoh told the citizens who spoke to him (and probably communicated with them in a number of ways, such as, through surrogates), “Go see Joseph and do whatever he tells you to do.” Pharaoh had trusted that Joseph would take care of all that needed to be done.

**Genesis 41:55** And when all the land of Egypt was famished, the people cried to Pharaoh for bread. And Pharaoh said to all the Egyptians, “Go to Joseph. What he says to you, do.”

Everyone in Egypt began to feel the pinch in the first year of the famine. It was probably a sudden change, based upon Joseph’s prediction, from a year of prosperity to suddenly a year of famine. It is not clear at what point this occurred, but likely, early in year 1 of the famine, people began to hurt. Early on in this year, they began to realize that they did not have enough grain for themselves or for their livestock.

Pharaoh had placed his confidence in Joseph; so he told the crowds to go see Joseph (by now, a familiar figure of Egypt), and he would tell them what to do. Joseph was a familiar figure to all because he had overseen this temporary tax; and he oversaw the building of grain storage in the major cities. Pharaoh placed the entire responsibility upon Joseph.

A part of what a man in authority does is, he delegates authority, and then he steps away. When you delegate authority, then you step away and you allow the person you have given responsibility to, to do his job. You do not come back and try to micro-manage him. If a person requires micro-managing, then you have chosen the wrong man for the job. A man with great authority properly wields this authority through delegation of power. The leader of a country is a figurehead and a spokesman; apart from appearing in public and making his proposals known, he generally does not do very much that is directly hands-on.

In our system of government, a hands-on approach in some areas is necessary, simply to build a coalition of agreement. But, even if a president passes some bill related to immigration (as an example), he is not the one to get out there and begin processing immigration visas nor does he send out deportation notices from the White House. The president does not start building a border wall himself on the Mexican border. These things are done by people several layers below him. He gives that authority to someone else, who might organize a group of supervisors (also in authority) and planners; and they might, at some point, hire people to actually do the work. Let’s say an immigration policy involves building a wall along the Mexican border—the president may go down there and do a photo-op; and he may even look at the plans and some of the construction—but he is not going to put on some blue jeans and start laying bricks (unless it is for a photo-op). He is not even going to go to the wall and tell them that they are doing the job wrong and then show them how to do it right. If he has an issue with what is being done, he is going to speak to people who might be two or three authority levels above the workers actually doing the work. Ideally speaking, the president will not even have to do this—if he has properly delegated authority in the first place.

The mark of a good president is, he chooses hard-working and responsible people and not just places them in positions of authority but gives them latitude in their duties. A president or his aides do not try to micro manage those under their authority (as was done in the Vietnam war **by President Johnson**; or more recently, under President Obama, whose underlings tried to **micromanage U.S. military men** in the field).

This Pharaoh of Egypt rarely receives the credit that he deserves. He recognized great wisdom and ability in Joseph and then acted accordingly without prejudice. He placed all of Egypt under the authority of a foreigner, something which would have been quite unusual (it is possible that this is a foreign government in charge of Egypt—I have heard that theory—but we do not know for certain<sup>51</sup>). Then, when Joseph's prediction comes true, Pharaoh does not take any of the credit and he continues to allow Joseph to administer the program. His population, when the latter rain does not come and all of their crops have died, are in a panic and come to Pharaoh in large and small groups asking what they can do in order to feed their families. Pharaoh refers them immediately to Joseph.

So, Pharaoh was doing exactly the right thing—he put Joseph in charge of the taxation and the granaries; and then in charge of the selling of the grain during the years of famine. And when someone who knew Pharaoh came to him and said, “Look, we are really suffering right now; we have no bread to eat and no grain for our livestock—” and Pharaoh stops them mid-sentence, and tells them where to find Joseph.

This did not occur on simply one occasion. People and groups would come to Pharaoh throughout their recession and ask for food; and his stock answer was, “Go talk to Joseph; he’s got this handled.” Pharaoh, the man with the greatest authority, has delegated this authority to Joseph and allows Joseph to oversee all of it, from taxation and collection to the sale of the grain during the famine. He does not appear to want to look over Joseph’s shoulder to make certain that he is doing a good job.

Because of Pharaoh’s willingness to allow Joseph to have authority and to use it without being micro-managed, because the problem has a well-defined solution and because Joseph was in charge, all of this came off smoothly, even though, quite obviously, Joseph had never overseen a project like this before.

Two points: (1) All of this was accomplished without putting forward a political agenda. That is, the emergency was not used to further a particular set of political beliefs unrelated to the emergency. (2) Joseph was doing something that he had never done before. In fact, no one had ever done what Joseph was going to be required to do.

He had management skills; he had great organizational skills. However, in life, it is not abnormal to do things which you have never done before. Sometimes it is these unique responsibilities which make our lives most interesting.

Genesis 41:53–55 So the seven years of prosperity which were in the land of Egypt were completed. Then the seven years of the famine began, as Joseph said would come. Well, the famine was in all the [surrounding] lands, but [there] was bread in Egypt. All the people in the land of Egypt were famished, so they cried out to the Pharaoh for bread. So Pharaoh said to all the Egyptians, “Go to Joseph, and whatever he tell you [to do], do.” (Kukis mostly literal translation)

Genesis 41:53–55 So the seven years of prosperity in the land of Egypt came to an end and the famine began, just as Joseph said it would. All the people in the land became hungry, so they cried out to the Pharaoh for bread. So Pharaoh said to all the Egyptians, “Go speak with Joseph, and do whatever he tells you to do.” (Kukis paraphrase)

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<sup>51</sup> The **history** that historians have pieced together is similar; but with some points of great divergence.

The famine which Joseph warned Pharaoh was coming, had come. It affected primarily Egypt and Canaan (wherever else the famine was, we are not told).

And so the famine is upon all faces of the land. And so Joseph opens to all who are in them and so he sells to an Egyptian. And so is strong the famine in a land of Egypt. And all the land came Egypt-ward to buy grain unto Joseph, for was strong the famine in all the land.

Genesis  
41:56–57

The famine was over the entire land. Consequently, Joseph opened [the silos] to all who are in those lands [lit., *in them*]; and he [also] sold to the Egyptians. And all [the people of] the [surrounding] lands came to Egypt to buy grain according to [the requirements of] Joseph, for the famine was strong throughout the [nearby] lands.

The famine was all over the surrounding lands. Consequently, Joseph opened up the silos to all of those who were in these lands—they and the Egyptians could come and purchase grain as per Joseph's requirements, for the famine was strong throughout all that region.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And so the famine is upon all faces of the land. And so Joseph opens to all who are in them and so he sells to an Egyptian. And so is strong the famine in a land of Egypt. And all the land came Egypt-ward to buy grain unto Joseph, for was strong the famine in all the land.
Dead Sea Scrolls	.
Targum of Onkelos	And the famine was over all the face of the land; and Joseph opened all the granaries in which was the corn, and sold to the Mizraee, and the famine became mighty in the land of Mizraim. And all the inhabitants of the earth came into Mizraim to buy corn of Joseph, because the famine was mighty in all the earth.
Targum (Pseudo-Jonathan)	And the famine was upon all the face of the land; and Joseph opened all the treasures and sold to the Mizraee. And the famine waxed mighty in the land of Mizraim; and all the inhabitants of the earth came into Mizraim to buy provision of Joseph; for the famine was mighty in all the earth.
Revised Douay-Rheims Jerusalem targum	.
Targum (trans. By Cook)	.
Revised Douay-Rheims	And the famine increased daily in all the land: and Joseph opened all the barns, and sold to the Egyptians: for the famine had oppressed them also. And all provinces came into Egypt, to buy food, and to seek some relief of their want.
Latin Vulgate	.
Aramaic ESV of Peshitta	The famine was over all the surface of the earth. Yoseph opened all the storehouses, and sold to the Egyptians. The famine was severe in the land of Egypt. All countries came into Egypt, to Yoseph, to buy grain, because the famine was severe in all the earth.
Peshitta (Syriac)	And the famine was over all the face of the land, and Joseph opened all the storehouses, and sold to the Egyptians; And the famine was severe in the land of Egypt. And the people from all lands came to Egypt to Joseph to buy grain; because the famine was severe in all lands.
Septuagint (Greek)	And the famine was on the face of all the earth; and Joseph opened all the granaries, and sold to all the Egyptians. And all countries came to Egypt to buy of Joseph, for the famine prevailed in all the earth.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And everywhere on the earth they were short of food; then Joseph, opening all his store-houses, gave the people of Egypt grain for money; so great was the need of food in the land of Egypt. And all lands sent to Egypt, to Joseph, to get grain, for the need was great over all the earth.
Easy English	.
Easy-to-Read Version–2002	.
Easy-to-Read Version–2006	There was famine everywhere, so Joseph gave the people grain from the warehouses. He sold the stored grain to the people of Egypt. The famine was bad in Egypt, but the famine was bad everywhere. So people from the countries around Egypt had to come to Joseph in Egypt to buy grain.
<i>God's Word</i> <sup>TM</sup>	.
Good News Bible (TEV)	The famine grew worse and spread over the whole country, so Joseph opened all the storehouses and sold grain to the Egyptians. People came to Egypt from all over the world to buy grain from Joseph, because the famine was severe everywhere.
International Children's B.	The hunger was everywhere in that part of the world. And Joseph opened the storehouses and sold grain to the people of Egypt. This was because the time of hunger became terrible in Egypt. And all the people in that part of the world came to Joseph in Egypt to buy grain. This was because the hunger was terrible everywhere in that part of the world.
<i>The Message</i>	As the famine got worse all over the country, Joseph opened the store-houses and sold emergency supplies to the Egyptians. The famine was very bad. Soon the whole world was coming to buy supplies from Joseph. The famine was bad all over.
Names of God Bible	.
NIRV	There wasn't enough food anywhere in the country. So Joseph opened the storerooms. He sold grain to the Egyptians because people were very hungry all over Egypt. People from all over the world came to Egypt. They came to buy grain from Joseph. That's because people were very hungry everywhere.
New Simplified Bible	.

### Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	.
The Living Bible	So now, with severe famine all over the world, Joseph opened up the storehouses and sold grain to the Egyptians and to those from other lands who came to Egypt to buy grain from Joseph.
New Berkeley Version	.
New Century Version	The hunger was everywhere in that part of the world. And Joseph opened the storehouses and sold grain to the people of Egypt, because the time of hunger became terrible in Egypt. And all the people in that part of the world came to Joseph in Egypt to buy grain because the hunger was terrible everywhere in that part of the world.
New Life Version	When the hunger was spreading over all the earth, Joseph opened the store-houses. And he sold food to the Egyptians for the time without food had become hard in the land of Egypt. The people of all the earth came to Egypt to buy grain from Joseph because the time without food was hard everywhere.
New Living Translation	So with severe famine everywhere, Joseph opened up the storehouses and distributed grain to the Egyptians, for the famine was severe throughout the land of

Egypt. And people from all around came to Egypt to buy grain from Joseph because the famine was severe throughout the world.

### Partially literal and partially paraphrased translations:

American English Bible	Well, before long, the famine covered the entire earth; so Joseph opened all the granaries and sold [the stored grain] to the Egyptians. 57 Then all the countries roundabout started coming to Egypt to buy [food] from Joseph, because the famine was [so widespread].
Beck's American Translation International Standard V	Joseph opened all of the storehouses and sold grain to the Egyptians, because the famine was beginning to be severe throughout the land of Egypt. In addition, all of the surrounding nations [Lit. <i>the world</i> ] came to Joseph to buy grain from Egypt, because the famine had become severe throughout the world.
New Advent (Knox) Bible	And Joseph, as the famine grew daily worse everywhere, opened the storehouses and made the Egyptians, too, buy their corn, for they were as hungry as the rest. Soon the whole world was coming to Egypt and buying food to relieve its want.
Today's NIV Translation for Translators	When the famine was very bad over the whole country, Joseph ordered his helpers to open the storehouses. Then they sold the grain in the storehouses to the people of Egypt, because the famine was very severe all over Egypt. And people from many [HYP] nearby countries came to Egypt to buy grain from Joseph, because the famine was very severe everywhere [HYP].

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The famine is to be turned towards the solid grounds, even Joseph was to open the storages, and was to sell grain to the Egyptians, for the famine was to hold strong upon the solid grounds of the Egypt. They on the solid grounds are to have come to the Egypt, even to Joseph, to buy grain, for the famine was to hold strong upon the solid grounds.
Conservapedia	The famine spread to all the face of the known world. Joseph opened all the storehouses [The Hebrew word translates as "retailing." <sup>52</sup> ], and sold food back to the Egyptians. The famine held fast in the land of Egypt. All the earth came to Egypt, to buy food from Joseph, because the famine held fast in all the earth.
Ferrar-Fenton Bible	And as the famine was over the whole surface of the country, Joseph opened the stores which he had by him, and distributed to the Mitzerites. Although the famine raged in the land of the Mitzeraim, yet all the countries came to the Mitzeraim to buy corn from Joseph, for the famine raged over all the countries round.
God's Truth (Tyndale) God's Truth (Tyndale)	And when the dearth was throughout all the land, Joseph opened all that was in the cities, and sold unto the Egyptians. And hunger waxed sore in the land of Egypt. And all countries came to Egypt to Joseph for to buy corn: because that the hunger was so sore in all lands.
HCSB Jubilee Bible 2000 H. C. Leupold	And the famine spread over the whole face of the land. So Joseph threw open all that was in it and started to sell grain to the Egyptians; and yet the famine was severe in the land of Egypt. And the whole earth came to Egypt to Joseph to buy grain, because the famine was so strong over the whole earth.
Lexham English Bible	And the famine was over the whole land, and Joseph opened all the storehouses and sold [food] to the Egyptians. And the famine was severe in the land of Egypt.

<sup>52</sup> It is difficult in Conservapedia to determine which word this refers to.

And every land came to Egypt to Joseph to buy grain, for the famine was severe in every land.

NIV, ©2011

When the famine had spread over the whole country, Joseph opened all the storehouses and sold grain to the Egyptians, for the famine was severe throughout Egypt. And all the world came to Egypt to buy grain from Joseph, because the famine was severe everywhere.

Tree of Life Version

The famine was over all the entire land, so Joseph opened up all that was among them and sold grain to Egypt. Then the famine became severe in the land of Egypt. Yet the whole world came to Egypt to buy grain—to Joseph—because the famine was severe in the whole world.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988) When the famine had spread throughout the land, Joseph opened all the storehouses and sold grain to the Egyptians for the famine was indeed severe over the land. As the famine had worsened throughout the whole world, people came from other countries to buy grain from Joseph.

The Heritage Bible

And the famine was over all the face of the earth, and Joseph opened all that was deposited, and sold to the Egyptians; and the famine had seized the land of Egypt. And all the earth came to Egypt to Joseph to buy, because the famine had seized all the earth.

New American Bible (2002) When the famine had spread throughout the land, Joseph opened all the cities that had grain and rationed it to the Egyptians, since the famine had gripped the land of Egypt. In fact, all the world came to Joseph to obtain rations of grain, for famine had gripped the whole world.

New American Bible (2011)

When the famine had spread throughout the land, Joseph opened all the cities that had grain and rationed it to the Egyptians, since the famine had gripped the land of Egypt. Indeed, the whole world came to Egypt to Joseph to buy grain, for famine had gripped the whole world.

New Jerusalem Bible

There was famine all over the world. Then Joseph opened all the granaries and rationed out grain to the Egyptians, as the famine grew even worse in Egypt. People came to Egypt from all over the world to get supplies from Joseph, for the famine had grown severe throughout the world.

New RSV

And since the famine had spread over all the land, Joseph opened all the storehouses [Gk Vg Compare Syr: Heb opened all that was in (or, among) them], and sold to the Egyptians, for the famine was severe in the land of Egypt. Moreover, all the world came to Joseph in Egypt to buy grain, because the famine became severe throughout the world.

Revised English Bible

When the whole land was in the grip of famine, Joseph opened all the granaries and sold grain to the Egyptians, for the famine was severe. The whole world came to Egypt to buy grain from Joseph, so severe was the famine everywhere.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

The famine was over all the earth, but then Yosef opened all the storehouses and sold food to the Egyptians, since the famine was severe in the land of Egypt. Moreover all countries came to Egypt to Yosef to buy grain, because the famine was severe throughout the earth.

exeGeses companion Bible

And the famine is over all the face of the earth:  
and Yoseph opens all the storehouses  
and markets kernels to the Misrayim:  
and the famine prevails in the land of Misrayim:  
and all lands come to Misrayim to Yoseph  
to market for kernels;

Hebrew Names Version JPS (Tanakh—1985)	because the famine prevails in all lands. . Accordingly, when the famine became severe in the land of Egypt, Joseph laid open all that was within, and rationed out grain to the Egyptians. The famine, however, spread over the whole world. So all the world came to Joseph in Egypt to procure rations, for the famine had become severe throughout the world.
Judaica Press Complete T. Kaplan Translation	. The famine spread over the entire area. Joseph opened all the storehouses, and he rationed supplies to Egypt. But the famine was growing worse in Egypt. The famine was [also] growing more severe in the entire area, and [people from] all over the area came to Egypt to obtain rations from Joseph.
Orthodox Jewish Bible	And the ra'av (famine) was over kol pnei ha'aretz; and Yosef opened all that was in them, and sold unto the Mitzrayim; and the ra'av (famine) became severe in Eretz Mitzrayim. And kol HaAretz (all the world) came into Mitzrayim to Yosef to buy grain; because that the ra'av (famine) was so chazak in kol HaAretz.
The Scriptures 1998	And the scarcity of food was over all the face of the earth, and Yosëph opened all the storehouses and sold to the Mitsrites. And the scarcity of food was severe in the land of Mitsrayim. And all the earth came to Yosëph in Mitsrayim to buy grain, because the scarcity of food was severe in all the earth.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	When the famine was spread over all the land, Joseph opened all the storehouses, and sold [surplus grain] to the Egyptians; and the famine grew [extremely] severe in the land of Egypt. And [the people of] all countries came to Egypt to Joseph to buy grain, because the famine was severe over all the [known] earth.
The Expanded Bible	The ·hunger [famine] was ·everywhere in that part of the world [·over all the face of the earth]. And Joseph opened ·the storehouses [·everything that was in them] and sold grain to the people of Egypt, because the ·time of hunger [famine] became ·terrible [severe] in Egypt. And all the people in that part of the world came to Joseph in Egypt to buy grain because the ·hunger [famine] was ·terrible [severe] everywhere in ·that part of the [·the] world.
The Geneva Bible Kretzmann's Commentary	. And the famine was over all the face of the earth, over all the countries far and wide which ordinarily depended upon Egypt for grain. And Joseph opened all the storehouses, all the places where he had stored grain, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt, it made its effects felt throughout the country. And all countries came into Egypt to Joseph for to buy corn because that the famine was so sore in all lands. Joseph's example in this story is one of true prudence and foresight. God is well able to keep His children in the midst of want, but He also wants us to be careful stewards over that which He has given us, that we do not suffer needlessly.
NET Bible®	While the famine was over all the earth [Or “over the entire land”; Heb “over all the face of the earth.”], Joseph opened the storehouses [The MT reads “he opened all that was in [or “among”] them.” The translation follows the reading of the LXX and Syriac versions.] and sold grain to the Egyptians. The famine was severe throughout the land of Egypt. People from every country [ <i>Heb</i> “all the earth,” which refers here (by metonymy) to the people of the earth.] came to Joseph in Egypt to buy grain because the famine was severe throughout the earth.
Syndein/Thieme	And the famine kept on being over all the face of the earth and Joseph kept on opening all the storehouses, and sold to the Egyptians. And the famine kept on being severe in the land of Egypt. And all countries came into Egypt to Joseph to buy {corn/grain} . . . because that the famine was so severe in all lands.

The Voice So when the famine had spread across the land of Egypt, Joseph opened up the storehouses and sold grain to the Egyptians. *But he waited until* the famine had become severe in the land. When the surrounding peoples *heard Egypt still had food, they* journeyed to Egypt to buy grain from Joseph, because by this time the entire world was in the grip of a severe famine.

### Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and the hunger existed upon all the face of the land and Yoseph <sup>[Adding]</sup> opened all which was in them and he exchanged to Mitsrayim <sup>[Troubles]</sup> and the hunger seized in the land of Mitsrayim <sup>[Troubles]</sup> , and all the land had come unto Mitsrayim <sup>[Troubles]</sup> to exchange to Yoseph <sup>[Adding]</sup> given that he seized the hunger in all the land,...
Concordant Literal Version	And the famine comes to be on the surface of all the earth. And opening is Joseph all the cereal stores which are among them, and is retailing to all Egypt. And the famine is holding fast in the land of Egypt. And all lands come to Egypt to Joseph to purchase, for fast is the famine holding in all the earth.
A Conservative Version Context Group Version	. And the famine was over all the face of the land {or earth}: and Joseph opened all [the storehouses] among them, and sold grain to the Egyptians; and the famine was intense in the land of Egypt. And all countries came into Egypt to Joseph to buy grain, because the famine was intense in all the land {or earth}.
Darby Translation	And the famine was on all the earth. And Joseph opened every place in which there was [provision], and sold grain to the Egyptians; and the famine was grievous in the land of Egypt. And all countries came into Egypt to Joseph, to buy [grain], because the famine was grievous on the whole earth.
<i>Emphasized Bible</i>	Now, the famine, was over all the face of the land,—so Joseph opened all places wherein it was and sold corn to the Egyptians, and the famine laid fast hold of the land of Egypt. All the earth also, came in to Egypt to buy corn, unto Joseph,—because the famine had laid fast hold on an the earth.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
King James 2000 Version	.
21 <sup>st</sup> Century KJV	.
Modern English Version	.
Modern KJV	.
NASB	When the famine was <i>spread</i> over all the face of the earth, then Joseph opened all the storehouses, and sold to the Egyptians; and the famine was severe in the land of Egypt. <i>The people of</i> all the earth came to Egypt to buy grain from Joseph, because the famine was severe in all the earth.
New European Version	.
New King James Version	The famine was over all the face of the earth, and Joseph opened all the storehouses and sold to the Egyptians. And the famine became severe in the land of Egypt. So all countries came to Joseph in Egypt to buy <i>grain</i> , because the famine was severe in all lands.
Owen's Translation	.
Stuart Wolf	.
Third Millennium Bible	And the famine was over all the face of the earth; and Joseph opened all the storehouses and sold unto the Egyptians. And the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph to buy corn, because the famine was so sore in all lands.
Updated Bible Version 2.11	And the famine was over all the face of the earth: and Joseph opened all [the storehouses] among them, and sold grain to the Egyptians; and the famine was

intense in the land of Egypt. And all countries came into Egypt to Joseph to buy grain, because the famine was intense in all the earth.

A Voice in the Wilderness  
Webster's Bible Translation

.  
And the famine was over all the face of the earth; and Joseph opened all the storehouses, and sold to the Egyptians; and the famine became severe in the land of Egypt. And all countries came into Egypt to Joseph to buy *corn*; because the famine was distressing in all lands.

World English Bible  
Young's Literal Translation  
Young's Updated LT

.  
And the famine has been over all the face of the land, and Joseph opens all places which have corn in them, and sells to the Egyptians; and the famine is severe in the land of Egypt, and all the earth has come to Egypt, to buy, unto Joseph, for the famine was severe in all the earth.

**The gist of this passage:** The famine was severe throughout that part of the world. People from Egypt and other surrounding lands came to buy grain from Joseph.

Genesis 41:56a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âb (בָּעָר) [pronounced <i>raw-GAW<sup>B</sup>V</i> ]	<i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i>	masculine singular noun with the definite article	Strong's #7458 BDB #944
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
This is very unusual to have a wâw consecutive followed by a Qal perfect; not sure if I have seen this before.			
'al (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
kôl (כֹּל) [pronounced <i>koh</i> ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
pânîym (פְּנֵים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Literally, this means <i>over all faces of...</i> It is translated <i>over all</i> (Owens); <i>over the entire land</i> (Kukis); .			
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

## Genesis 41:56a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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The NET Bible: Or “over the entire land”; Heb “over all the face of the earth.” The disjunctive clause is circumstantial-temporal to the next clause.<sup>53</sup>

**Translation:** The famine was over the entire land.

The famine extended far beyond Egypt by itself. It was in all of the region and surrounding territories. This affected (as we will see) even Jacob’s family up in Canaan.

## Genesis 41:56b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pâthach (פָּתַח) [pronounced paw-THAHKH]	<i>to open, to open up; to let loose [as in, to draw (a sword)]; to begin, to lead in</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #6605 BDB #834 (& #836)
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
’êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
’âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	Strong's# none BDB #88

**Translation:** Consequently, Joseph opened [the silos] to all who are in those lands [lit., in them];...

It is unclear whether Joseph opens up *the silos* or lets loose of *the grain*, as we do not have a direct object here. But he makes this grain available to the lands all around.

<sup>53</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 20, 2016.

## Genesis 41:56c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâbar (שָׁבַר) [pronounced <i>shaw<sup>b</sup>-VAHR</i> ]	<i>to purchase, to buy [grain]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7666 BDB #991
According to BDB, <i>to sell</i> would be the Hiphil; but this is a Qal verb.			
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

**Translation:** ...and he [also] sold to the Egyptians.

Joseph also sells the grain to the Egyptians. Interestingly enough, we do not find Joseph simply giving this grain away. Even though he taxed the people in order to build up this stash of grain, he still sold it to the Egyptians and to those from other countries.

## Genesis 41:56d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châzaq (חָזַק) [pronounced <i>khaw-ZAHK</i> ]	<i>to tie up, to bind; to hold fast, to adhere to, to be stuck to; to be strong, to be firm, to increase in prosperity, to strengthen</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2388 BDB #304
râ'âb (רָעָב) [pronounced <i>raw-GAW<sup>BV</sup></i> ]	<i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i>	masculine singular noun with the definite article	Strong's #7458 BDB #944
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75

## Genesis 41:56d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights</i> ; transliterated <i>Mizraim</i> ; also <i>Egypt, Egyptians</i>	proper noun; pausal form	Strong's #4714 BDB #595

**Translation:** [And the famine was strong in the land of Egypt.](#)

Again, we are told that the famine is strong in the land of Egypt; and it was felt throughout all that general region. In an agrarian society, this would be the result of a lack of rain.

[Genesis 41:56](#) [And the famine was over all the face of the earth. And Joseph opened all the storehouses, and sold to the Egyptians. And the famine was severe on the land of Egypt.](#)

There was a period of time when there was little or no rain. It sounds as if this applied to the populated earth overall—at least to that area around the Mediterranean Sea. The word *earth* is more often translated *land*, and can be applied to Canaan or to a much wider area.

In most of the cities, Joseph built grain storage silos which had to both be secure and accessible. He had to have well-trained workers collect the grain and store it; and, when it was time to sell the grain, to guard these silos and sell the grain. Then something had to be done with the silver. They obviously could not stack up the silver along side the silos for 7 years. There had to be a secure way of periodically taking the silver from the silos to a secure site (like the Pharaoh's palace vault—whatever that may have been).

One of the things which fascinated me is, Joseph does not simply open up the storehouses and say, "Come in and take what you need." He *sold* the grain to the people—the very same people whom he taxed in the first place. As a result, there would be no waste. When something is given away free, people often go overboard, taking more than they need. When they have to pay for the same thing out of their pockets with money that they have earned and then set aside, then they are less likely to be wasteful.

This is an important bit of information—Joseph did not give the grain away. This would have caused a number of problems:

### Problems with Simply Giving the Grain Away

1. There would have been food riots with people rushing to the granaries to get all that they could.
2. There would have been the hoarding of grain. People would come, take too much grain; and then hoard it at home.
3. The granaries would have been depleted too soon, had he given the food away. Remember, the grain had to last through 7 years of famine.
4. The people would have become lazy and indolent; seven years is a long time to receive food for free; this would have caused irreparable harm to the people of Egypt.

Joseph was wise in the execution of the correct policies.

It is dangerous for a people to receive their food for free.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

So Joseph sold this grain which he had taken from the people through taxation. This kept the granaries filled, allowed the people to purchase grain as they needed it, and prevented the population from becoming a welfare

state, something which in some areas of the United States, we are now paying the piper for. There are people in this country who, now if they need money, food, or a place to live, the first place they look to for these things is the government.

Although the Bible does not speak of it, the people of Egypt were either very thrifty or they must have been told to set their own money aside for the future. It would seem that, given the dream of Pharaoh, that Joseph's plan would have been completely out in the open. That is, since he was building grain silos and collecting 20% of what the people were producing, surely some explanation was given for doing that (exactly what was said is not told to us in Scripture). The people of Egypt apparently took that into account and developed their own savings accounts as a result (however, we will later find out that their savings were only good enough for a few years). People who set money aside were those who trusted in the words of Joseph and his interpretation of the dreams of Pharaoh by the Revealed God. Those who have trusted in the words of God would have been setting money aside.

It is possible that there were different pricing levels, depending upon where you are from (Egyptians may have been favored, as they originally produced the grain). Although an interesting thought, there is nothing to inform of us of that here.

By the way, I want you to notice something else: God does not come to Joseph in a dream and tell him, "What is wrong with you? Give this grain away to the poor." There is definitely a place for taking care of the poor and the helpless. There are those who are unable, often through no fault of their own, to take care of themselves. Churches, private organizations, and even government should have a hand in this. However, what is problematic is when government begins to do all of the thinking and planning for its citizens. "You did not plan out for your future? Then we will take care of you." This is not what government ought to do. This is one of the many faults of social security. Too many people depend upon it for the sole source of income in old age (or as their primary source of income in old age—**around 60%** now<sup>54</sup>). It is much better to consider that there will be no social security when you retire, and plan accordingly.

It is not the Biblical thing to do to spend every dime that you make; and believe that, what happens in your retirement will be whatever happens, and you will just depend upon God. The way that Egypt depended upon God was by putting grain aside for a difficult time, and then drawing from that grain when their land was no longer producing grain.

God has given us a brain and the ability to make wise choices. Therefore, we invest for the future; we set aside money for the future; and when the time comes and we no longer are able to provide for ourselves, then we have that which we put aside. We defer immediate gratification for a future benefit (which is certainly a Biblical norm that can get found in Proverbs).

Given the state of our world and our nation, it is possible that we can do everything right and still lose our retirement in one way or another. Under those circumstances, you still depend upon God.

What many people believe when it comes to trusting in God is that we are like little babies who are unable to feed, clothe or clean ourselves; and so we depend upon God for all of that. A portion of our life is spent like that and God provides for us then; but God also makes it possible for us to fend for ourselves for most of our lives. This does not mean that we neglect God for the bulk of our lives; but dependence upon God does not mean we spend all day every day sitting on a park bench depending upon God to bring us a ham sandwich.

For those utopian thinkers, if you want to know what ideal government looks like, Israel under God is a good example. Many of the laws found in the Old Testament have easy application to today's world.

The Jewish nation, which would be established 400 years hence along side a series of laws, did not simply hand out food to the indigent. As we will study, farmers were not supposed to harvest their entire fields; they were to

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<sup>54</sup> The statistic that **2 out of 5** senior citizens would be in poverty without SS is misleading. This is a result of dependence upon government, which our government has been cultivating.

leave portions of their field unharvested so that the poor could come through later and harvest this for themselves. Now, this was work—no doubt about it—and much preferred over our system today.

Now, you may say, “It is more complicated than that—who lives next to a grain field anymore? At present, we have huge government conglomerates which hand out various benefits, and all the people have to do is come into the office, and they are given these benefits. In many cases, they only have to show up once or twice a year in order to get some of their benefits—they come in the mail to them or they are transferred to their bank by direct deposit. Now, there has got to be something they can produce, something they can clean, something they can paint in exchange for these benefits. We need to carry over the principles of the Mosaic Law into today’s society. When someone receives benefits from society, perhaps there ought to be a way for that person to serve society?”

One of my ideas was to set up local websites of tax payers and benefit recipients (makers and takers). Freeze or even begin to reduce welfare benefits, while allowing tax-free \$5/hour employment between makers and takers. That is, if I need a person to sit with my mother, do shopping for her or make her some meals, I as a taxpayer can go on this site and find someone who is a benefit recipient to do these things for \$5/hour. Benefit recipients can go to this site to find jobs that they can do to supplement their income (they are *already* receiving benefits for which they do not work). Like Amazon.com, both workers and employers would be rated by the other side. An abusive employer would have a difficult time finding employees; and an surly worker might have a difficult time finding a second job. A good employer and a hard worker would both be in demand.

Back to Joseph:

### Genesis 41:57a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong’s #3605 BDB #481
’erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong’s #776 BDB #75
The NET Bible: <i>Heb “all the earth,” which refers here (by metonymy) to the people of the earth. Note that the following verb is plural in form, indicating that the inhabitants of the earth are in view.</i> <sup>55</sup>			
bôw’ (אוּב) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong’s #935 BDB #97
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun; pausal form with the directional hê	Strong’s #4714 BDB #595

<sup>55</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 20, 2016.

## Genesis 41:57a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The directional hê (properly, the directive hê) is the <i>âh</i> (ה) ending to a noun, usually found after a verb of motion. This is called the <i>directive hê</i> or the <i>hê locale</i> , which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i> . We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i> .			
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâbar (שָׁבַר) [pronounced <i>shaw<sup>b</sup>-VAHR</i> ]	<i>to purchase, to buy [grain]</i>	Qal infinitive construct	Strong's #7666 BDB #991
'el (אֵל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in respect to; because of; according to</i>	directional preposition (respect or deference may be implied); expanded meanings given	Strong's #413 BDB #39
Yôwçêph (יֹוֹצֵף) [pronounced <i>yoh-SAYF</i> ]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

**Translation:** And all [the people of] the [surrounding] lands came to Egypt to buy grain according to [the requirements of] Joseph,...

The people of Egypt and the surrounding lands came to buy grain, and this was according to Joseph's requirements. He set the prices and conditions.

## Genesis 41:57b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
châzaq (חָזַק) [pronounced <i>khaw-ZAHK</i> ]	<i>to tie up, to bind; to hold fast, to adhere to, to be stuck to; to be strong, to be firm, to increase in prosperity, to strengthen</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2388 BDB #304
râ'âb (רָעָב) [pronounced <i>raw-ÇAW<sup>B</sup>V</i> ]	<i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i>	masculine singular noun with the definite article	Strong's #7458 BDB #944
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88

Genesis 41:57b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

**Translation:** ...for the famine was strong throughout the [nearby] lands.

The famine was strong throughout that entire region.

Here the verse reads *over the entire earth* or *over the entire land*. The Hebrew word is the same, as we examined it when we studied the flood. Insofar as Egypt was concerned, this might as well have been the entire earth—it was the surrounding populations with which Egypt had political contact. This is a depression which extended into three continents.

**Genesis 41:57** And all the earth came into Egypt to buy, to Joseph, because the famine was severe in all the earth.

This is better translated:

**Genesis 41:57** All countries came into Egypt, to Joseph, to buy grain, because the famine was severe in all the earth. (WEB) or,

**Genesis 41:57** In addition, all of the surrounding nations <sup>[Lit. the world]</sup> came to Joseph to buy grain from Egypt, because the famine had become severe throughout the world. (ISV)

People began to find out that there was grain available in Egypt; and they came from all over the world to buy this grain.

The obvious metonymy is that the physical *land or earth* does not come to Joseph, but the *inhabitants* of the land (that is, *land* is a metonym for *the inhabitants of the land*). Furthermore, this is where *all the earth* means *the greater portion of the population*; and most of this is via representation; that is, Jacob's family does not come in its entirety; a sampling of his family comes (albeit, a large sampling).

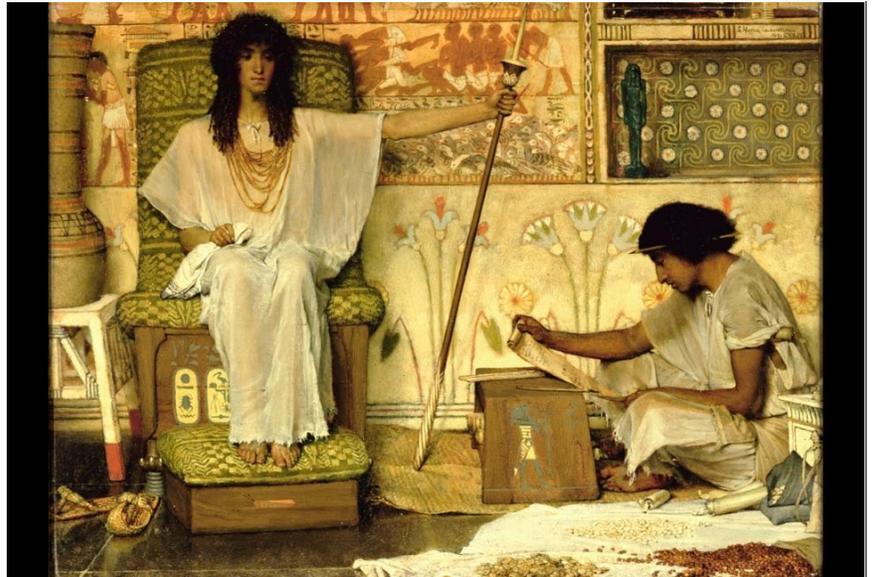
God trained Joseph for this responsibility for a decade. Joseph had to plan and do things which had never been done before. He had to enforce the collection of a tax which was probably not overly popular. He had to deal with a large number of people—both Egyptians and foreigners—on a daily basis. His honesty and integrity had to be above reproach. Joseph needed to make good staff decisions. There are so many details left out of this narrative pertaining to all that Joseph did. However, God knew exactly how Joseph needed to be prepared, and He prepared him.

In the difficult times, Joseph needed to be patient and to wait upon God. When it was time, then God would move Joseph to the next step. Joseph's brothers sold him into slavery and Joseph ended up in Egypt. God did this because Joseph needed to be in Egypt. God placed Joseph in a well-to-do home and Joseph rose to the top in that home by working hard and revealing his intelligence. Joseph also learned the customs and language of the Egyptians at that time.

When Joseph was unjustly accused and thrown into prison, this was so that he could endure difficulties based upon unjust treatment; and also so that he would meet two men who had come from the cabinet of Pharaoh. Under any other circumstance, these two men would not have necessarily even spoken to Joseph; however, he was the authority inside the prison, and he was placed in charge of these two men. One of those men was released from prison and he returned to his post as the chief cupbearer of Pharaoh. And, when Pharaoh needed to have a dream interpreted, the chief cupbearer suddenly remembered Joseph, who correctly interpreted his dream and the dream of the chief baker. So, in God's plan, there has been a purpose for all that happened to Joseph. It was not haphazard; things did not happen which caused God to say, "I had no idea *that* was going to happen. Let Me see if I can fix it." God was guiding the process of Joseph's life which took him to this point of being in charge of the emergency granaries in Egypt.

Genesis 41:56–57 The famine was over the entire land. Consequently, Joseph opened [the silos] to all who are in those lands [lit., *in them*]; and he [also] sold to the Egyptians. And all [the people of] the [surrounding] lands came to Egypt to buy grain according to [the requirements of] Joseph, for the famine was strong throughout the [nearby] lands. (Kukis mostly literal translation)

Genesis 41:56–57 The famine was all over the surrounding lands. Consequently, Joseph opened up the silos to all of those who were in these lands—they and the Egyptians could come and purchase grain as per Joseph's requirements, for the famine was strong throughout all that region. (Kukis paraphrase)



**Joseph, Overseer of the Pharaoh's Granaries** (a painting) by Lawrence Alma-Tadema, 1847. From [weebly.com](http://weebly.com); accessed November 21, 2016.

To look back over the end of Genesis 41:46–57

### Hajime Murai's Chiasm of Genesis 41:46-57

- A (41:46) Joseph traveled throughout the land of Egypt (יִשְׂרָאֵל)  
 B (41:47-49) The seven years of plenty (עֵבֶר)  
 C (41:50-52) Birth of Joseph's children  
 B' (41:53-55) The seven years of famine (עֵבֶר)  
 A' (41:56-57) All the world came to Joseph to obtain rations of grain (יִשְׂרָאֵל)

From [bible.literarystructure.info](http://bible.literarystructure.info) accessed November 21, 2016.

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[Exegetical Studies in Genesis](#)

## A Set of Summary Doctrines and Commentary

### An Abbreviated Exegesis of Genesis 41:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God*, we have the word *Elohim*, which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y<sup>e</sup>howah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there. In fact, the Masorettes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord*, and elsewhere we may read *Jehovah* in the same translation.

### The subheadings of Genesis 41:

- |           |   |
|-----------|---|
| vv. 1–36  | <b>Joseph Interprets Pharaoh's Dreams</b> |
| vv. 37–55 | <b>Joseph Rises to Power</b>              |

(The subheadings from e-sword were used here)

In the previous chapter, Joseph was locked up with two high-ranking officials of Pharaoh, and he got to know them reasonably well. He had their trust. So, when they had some predictive dreams, they shared them with Joseph and Joseph told them what would come to pass. In three days, one of them would be restored to his position as chief cupbearer; but the chief baker would be executed in three days.

After explaining what the chief cupbearer could expect, Joseph then adds, “Please remember me to your lord when he restores you to your position. Remember that I have been falsely accused and do not belong here.”

Joseph was depending upon this man for his freedom, but **cursed is the man who trusts in man and make flesh his arm. Trust in the Lord forever.**

### Joseph Interprets Pharaoh's Dreams

The lesson for Joseph and for us as well is, we do not depend upon man; and God does everything in His Own time; in His perfect time. And, since we do not know what that time is, we need to be patient and allow God's plan to unfold and be worked out on God's timetable.

Genesis 41:1–3 **And it came to be, at the end of two years' time, that Pharaoh had a dream, and saw him standing by the river, and saw seven cows coming up out of the river, beautiful looking and fat, and they fed amongst the reeds, then saw seven other cows coming up after them out of the river, ugly and lean of flesh, and stood by the other cows on the bank of the river.**

Pharaoh has a strange dream and he does not know what to make of it.

Generally speaking, the Scriptures 2009 is a pretty reliable translation. There are a couple of things regarding his dream that are hard to make out in that translation.

Genesis 41:1–3 And so it is at the end of two years [of] days—and the Pharaoh [of Egypt] is dreaming, and suddenly, [he] is standing by the Nile. And then seven cows come up out of the Nile, attractive of appearance and fat of flesh. They graze on the marsh grass. Then, seven other cows came up out of the Nile after them, bad of appearance and gaunt of flesh. So they stand by the cows along the shore of the Nile. (Kukis mostly literal translation)

Pharaoh finds himself standing by the river and he sees seven cows come out of the river. They have a good appearance, they are fat, and they graze on the marsh grass. Then seven more cows come out of the Nile, and they are unattractive and gaunt. They come out of the water and stand next to the healthy cows.

Genesis 41:4 And the ugly and lean of flesh cows ate up the seven beautiful looking and fat cows. Then Pharaoh awoke.

The gaunt cows eat the seven attractive, fat cows. Pharaoh wakes up suddenly, recognizing the importance of the dream, but not being able to figure out what it means.

Genesis 41:5–6 And he slept and dreamed a second time and saw seven heads of grain coming up on one stalk, plump and good, and saw seven lean heads, scorched by the east wind, coming up after them.

That same night, Pharaoh sleeps again. In a dream, he see seven heads of healthy plump grain growing on one stalk. Then he sees seven lean heads, coming up after them.

Genesis 41:7 And the seven lean heads swallowed the seven plump and complete heads. Then Pharaoh awoke and saw it was a dream.

Like before, the lean heads of grain swallow the plumb, complete heads. Pharaoh wakes up and realizes that this was a dream (despite the weirdness of the dream when it was taking place).

Personally, I can have several memorable dreams in an evening. However, if I do not write down the first dreams, whatever I dream later overshadows them. But Pharaoh had two memorable dreams and he remembers them both.

Genesis 41:8 And it came to be in the morning that his spirit was moved, and he sent and called for all the magicians of Mitsrayim and all its wise men. And Pharaoh related to them his dreams, but there was no one who could interpret them for Pharaoh.

Pharaoh calls for the magicians and for the wise men. He tells them the dreams, but none of them were able to give him a reasonable explanation for either dream.

Genesis 41:9 Then the chief cupbearer spoke to Pharaoh, saying, “I remember my crimes this day.

The chief cupbearer remembers something, and he speaks to Pharaoh. He does not say that he remembers his crimes, but that he remembers his *chêt*<sup>9</sup> (חַטָּא) [pronounced *cheat*], which means, *sin, offense, fault; penalty for sin, guilt for sin*. Strong’s #2399 BDB #307.

Genesis 41:10–11 “When Pharaoh was wroth with his servants, and put me in confinement in the house of the captain of the guard, both me and the chief baker, each one of us dreamed a dream in one night, he and I. Each of us dreamed according to the interpretation of his own dream.

The chief cupbearer reminds Pharaoh of two years ago when he was put into confinement with the chief baker. He remembered that he and the chief baker both had dreams.

Genesis 41:12 “And there was with us a Hebrew youth, a servant of the captain of the guard. And we related to him, and he interpreted our dreams for us. To each man he interpreted according to his own dream.

“There was a young Hebrew man,” the chief cupbearer remembers. “We told him our dreams and he interpreted them for us.”

Genesis 41:13 “And it came to be, as he interpreted for us, so it came to be. He restored me to my office, and he hanged him.”

“Exactly what the young man said came to pass.”

Now, remember for a moment what Joseph said to the chief cupbearer when he was freed: “If you remember me, at a time when things are good for you, then show grace to me and remember me to pharaoh. This gracious act will bring me out of this prison house. I am here because I was stolen out of the land of the Hebrews; furthermore, I have done nothing to deserve being placed in this jail.” (Kukis paraphrase)

Joseph is in prison over two injustices and he wanted Pharaoh to know about them.

Now notice that nothing of what Joseph said was pertinent to Pharaoh or to his chief cupbearer. What was pertinent was that Joseph heard and explained the meaning of the dreams—and that he was right. His guilt or innocence; his national origin—that was not important in the least to Pharaoh.

Genesis 41:14 Then Pharaoh sent and called Yosēph, and they hurriedly brought him out of the dungeon. And he shaved and changed his garments, and came to Pharaoh.

So Pharaoh sends for Joseph and he wants him to come to him immediately. Joseph is going to get cleaned up first. Egyptians were generally clean shaven, so Joseph will shave his beard. Egyptians were finicky about cleanliness, so Joseph is not going to show up in dirty prison clothes. Joseph is going to make a good impression. Why does he do this? Just good, common sense. He is speaking to the head of Egypt. Therefore, he is going to look like a man speaking to the king of Egypt. What Joseph does here is show respect to Pharaoh.

Genesis 41:15 And Pharaoh said to Yosēph, “I have dreamed a dream, and there is no one to interpret it. Now I myself have heard it said of you that you understand a dream, to interpret it.”

When Joseph is brought in, Pharaoh tells him the situation. “I have dreamed a dream, and no one here can interpret it. I have heard that you are able to interpret dreams.

Genesis 41:16 And Yosēph answered Pharaoh, saying, “It is not in me, let Elohim answer Pharaoh with peace.”

“It is not me who interprets the dreams, it is God,” Joseph explains.

What Joseph says is this:

Genesis 41:16 Joseph answered Pharaoh, saying, “It is not me; Elohim will answer to the peace of Pharaoh.” (Kukis mostly literal translation)

“The answer of your dreams will set your mind at ease,” Joseph explains.

Genesis 41:17–19 And Pharaoh said to Yosēph, “See, in my dream I stood on the bank of the river and saw seven cows coming up out of the river, beautiful looking and fat, and they fed amongst the reeds, then saw seven other cows coming up after them, poor and very ugly and lean of flesh, such ugliness as I have never seen in all the land of Mitsrayim.

Pharaoh describes to Joseph his dream, where he is standing on the bank of the Nile River, and he sees seven healthy cows come out of the river, followed by seven gaunt cows. Pharaoh adds that he had never seen such ugliness before in the land of Egypt.

Genesis 41:20 “And the lean of flesh and ugly cows ate up the first seven, the fat cows.

Then the gaunt cows ate up the fat, healthy cows.

Genesis 41:21 “Yet when they had eaten them up, no one would have known that they had eaten them, for they were as ugly as at the beginning. Then I awoke.

The visage of the gaunt cows remained the same, even after eating the fat healthy cows.

Genesis 41:22–23 “Also, I looked in my dream and saw seven heads coming up on one stalk, complete and good, then saw seven heads, withered, lean, scorched by the east wind, coming up after them.

Then Pharaoh relates the dream about the seven healthy grain heads on one stalk, but seven raunchy looking grain heads on another stalk.

Genesis 41:24 “And the lean heads swallowed the seven good heads. And I spoke to the magicians, but there was no one who could explain it to me.”

The lean heads swallowed the good heads. The magicians were of no help to Pharaoh when it came to understanding these two dreams.

Genesis 41:25 And Yosēph said to Pharaoh, “The dream of Pharaoh is one. Elohim has shown Pharaoh what He is about to do:

Joseph explains that the two dreams are one. That is, they have the same meaning. Furthermore, this is a prophetic dream from God.

Genesis 41:26 “The seven good cows are seven years, and the seven good heads are seven years – it is one dream.

Joseph explains: the seven healthy cows represent seven years; the seven good heads of grain represent those same seven years.

Genesis 41:27 “And the seven lean and ugly cows which came up after them are seven years, and the seven empty heads scorched by the east wind are seven years of scarcity of food.

There are seven more years after, and these years will be all about a scarcity of food.

Genesis 41:28 “This is the word which I spoke to Pharaoh: Elohim has shown Pharaoh what He is about to do.

Joseph continues: “God is simply telling you what He is going to do.”

Genesis 41:29–31 “See, seven years of great plenty are coming in all the land of Mitsrayim, but after them seven years of scarcity of food shall arise and all the plenty be forgotten in the land of Mitsrayim. And the scarcity of food shall destroy the land, and the plenty shall not be remembered in the land, because of the scarcity of food following, for it is very severe.

“There will be seven years of prosperity,” Joseph explains, “followed by seven years of leanness. The leanness will be so bad as to make everyone forget about the good years. It will be as though the good years never happened.”

Genesis 41:32 “And the dream was repeated to Pharaoh twice because the word is established by Elohim, and Elohim is hastening to do it.

Joseph explains that God gave Pharaoh two dreams to establish the truth of what was to come in the very near future.

Genesis 41:33 “And now, let Pharaoh look for a discerning and wise man, and set him over the land of Mitsrayim.

“This is what you need to do,” Joseph continues. “Find an intelligent and discerning man and put him over the land of Egypt.”

Genesis 41:34 “Let Pharaoh do this, and let him appoint overseers over the land, to take up one-fifth of the land of Mitsrayim in the seven years of plenty.

Joseph knows exactly what the intelligent and discerning man should do. “Every year, this man will take up a fifth of the crop produced in Egypt during every year of plenty.”

If you have a mathematical mind, you might be thinking, “Why not take up 50% of the grain so there will be as much grain in the bad years as the good?” The main reason is, there will be some planting and some harvesting. It will be lousy, but people will attempt to farm during those seven years. They will have some success, but not enough to live on. Therefore, they will not need the exact same amount in the seven bad years.

Genesis 41:35 “And let them gather all the food of those good years that are coming, and store up grain under the hand of Pharaoh, and let them keep food in the cities.

Joseph says that the grain from the good years should be stored under the control of Pharaoh.

Genesis 41:36 “And the food shall be for a store for the land for the seven years of scarcity of food which shall be in the land of Mitsrayim, and do not let the land be cut off by the scarcity of food.”

This food would be stored up in Egypt; and the land would not die as a result of a lack of food.

### **Joseph Rises to Power**

Genesis 41:37 And the word was good in the eyes of Pharaoh and in the eyes of all his servants.

Everything that Joseph said seemed exactly right to Pharaoh and to his servants.

Genesis 41:38 And Pharaoh said to his servants, “Could we find another like him, a man in whom is the Spirit of Elohim?”

Pharaoh looks at his servants and asks, “Could we find anyone else like this man here, in whom is the Spirit of God?” He is referring to Joseph.

Genesis 41:39 Then Pharaoh said to Yoseph, “Since Elohim has shown you all this, there is no one as discerning and wise as you.

Pharaoh then looks to Joseph and says, “Since God has revealed this to you, there is no one was wise and as discerning as you.” Joseph is quite young at this time, but he had twice done administrative work in Egypt, and that has prepared him for this time.

Joseph not only understood the principles of truth, but he was able to correctly apply them.

Genesis 41:40 “Be over my house, you yourself, and at your mouth all my people shall kiss – only in the throne I am greater than you.”

The first half of v. 40 sounds pretty odd in the Scriptures 2009. There are other interpretations which make more sense:

A Faithful Version	You shall be over my house, and all my people shall obey your word.
Berean Standard Bible	You shall be in charge of my house, and all my people are to obey your commands.
English Standard Version	You shall be over my house, and all my people shall order themselves as you command.
God’s Word™	You will be in charge of my palace, and all my people will do what you say.
Modern Literal Version 2020	You will be over my house and according to your word all my people will be ruled.

There are a few which have a translation similar to this one:

Green’s Literal Translation translates this closer to the Scriptures 2009: *You shall be over my house, and at your mouth all my people shall kiss the hand.*

The words *the hand* are not found in the Hebrew text. The word *mouth* is found in the Hebrew text, but what is being emphasized is what is coming out of Joseph’s mouth—that is, his direction for the people.

So Pharaoh is telling Joseph that he will be in charge of his palace and that people will obey what he says. He will be second in command only to Pharaoh.

Now, if you will remember back to how Joseph got thrown into jail in the first place. He was put there unjustly and that was a point that he made forcefully with the chief cupbearer. However, how he ended up in jail is not an issue at this point.

For much of two years, Joseph probably thought about how he could defend himself in legal proceedings, but that was not God’s approach at all.

Pharaoh does not stop and say, “Now, I want you to have this job, but I need to know more about your background. Why were you in the prison in the first place?”

God determined the places where Joseph would be and the time frame for those places.

Genesis 41:41 *And Pharaoh said to Yosēph, “See, I have set you over all the land of Mitsrayim.”*

Pharaoh emphasizes to Joseph what he has just done. “I put you in charge over all the land of Egypt.”

I think that it is possible that Pharaoh looked Joseph over and thought to himself, “Did he hear what I just did?”

Genesis 41:42 *And Pharaoh took his seal-ring off his hand and put it on Yosēph’s hand. And he dressed him in garments of fine linen and put a gold chain around his neck.*

Pharaoh gives Joseph a seal-ring from his hand and put it on Joseph’s hand, which seal allows Joseph to make official proclamations. When Joseph would set his plan into motion, he needed the power to institute several changes in procedures, and having this signet ring allowed him to make such proclamations and have them read at the city gate.

Joseph was given royal garb which emphasized his position within Egypt.

Genesis 41:43 *And he had him ride in the second chariot which he had. And they cried out before him, “Bow the knee!” And he set him over all the land of Mitsrayim.*

Pharaoh must do more than make such a proclamation in the palace. He takes Joseph out and introduces him to the people as a man with great authority.

Genesis 41:44 *And Pharaoh said to Yosëph, "I am Pharaoh, and without a word from you let no man lift his hand or foot in all the land of Mitsrayim."*

Pharaoh gave great authority to Joseph. Joseph now had great control over the people of Egypt.

Genesis 41:45 *And Pharaoh called Yosëph's name Zaphnath-Pa'nëah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. And Yosëph went out over all the land of Mitsrayim.*

Joseph was given a woman of rank for his wife. Also, let me suggest that both this woman and her father believed in Joseph's God, because they are named here in Scripture.

Genesis 41:46 *Now Yosëph was thirty years old when he stood before Pharaoh sovereign of Mitsrayim. And Yosëph went out from the presence of Pharaoh, and went throughout all the land of Mitsrayim.*

God allowed Joseph to face great unfairness as a preparation for him to become second in command in all of Egypt. Pharaoh, having great authority, is to remember what it is like to be without power and to be unjustly dealt with.

Genesis 41:47 *And in the seven years of plenty the ground brought forth generously.*

Just as Pharaoh's dream predicted, there were seven years of great prosperity in the land of Egypt.

Genesis 41:48 *And he gathered all the food of the seven years which were in the land of Mitsrayim, and laid up the food in the cities. He laid up in every city the food of the fields which surrounded them.*

Joseph set up places within the cities for the grain to be stored.

Genesis 41:49 *Thus Yosëph gathered very much grain, as the sand of the sea, until he ceased counting, for it was without number.*

He gather a great deal of grain to a point where it could not even be measured. Remember, this all came from times of great prosperity.

Genesis 41:50 *And to Yosëph were born two sons before the years of scarcity of food came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him.*

Joseph's wife bore to him two sons.

Genesis 41:51 *And Yosëph called the name of the first-born Menashsheh, "For Elohim has made me forget all my toil and all my father's house."*

Joseph's first son is Manasseh, which means, *causing to forget*. Through all that happened, God helped Joseph to forget all of his difficult times and what took place in his father's house. In other words, Joseph could set that stuff behind him. He did not plot evil against Potiphar, against his wife, or against his brothers for the difficulties that he had endured.

Genesis 41:52 *And the name of the second he called Ephrayim, "For Elohim has caused me to be fruitful in the land of my affliction."*

Joseph's second son is Ephraim, which means, *doubly fruitful*. Joseph saw Egypt, where he was taken as a slave and later put into prison for more than two years, as a place where he receive amazing blessing from God.

Genesis 41:53 And the seven years of plenty which were in the land of Mitsrayim came to an end,

Time came when the years of prosperity had come to an end.

Genesis 41:54 and the seven years of scarcity of food began to come, as Yosëph had said. And the scarcity of food was in all lands, but in all the land of Mitsrayim there was bread.

Now this was a time of great scarcity. However, all Egypt had bread because of these storage places which had been built under Joseph's authority were now filled with grain.

Genesis 41:55 But when all the land of Mitsrayim hungered, and the people cried to Pharaoh for bread, Pharaoh said to all the Mitsrites, "Go to Yosëph, do whatever he says to you."

The Egyptians became hungry and cried to Pharaoh for bread. Pharaoh directed them to Joseph. "He's in charge of the distribution of the grain."

Genesis 41:56 And the scarcity of food was over all the face of the earth, and Yosëph opened all the storehouses and sold to the Mitsrites. And the scarcity of food was severe in the land of Mitsrayim.

Note what Joseph did. He opened up the storehouses, but he sold this grain to his own people (the Egyptians had become his people).

Genesis 41:57 And all the earth came to Yosëph in Mitsrayim to buy grain, because the scarcity of food was severe in all the earth.

People from all around came to Joseph to purchase food from him.

The idea here is, there are things which we find in this chapter which are extremely important.

### Why Genesis 41 is in the Word of God

1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

### What We Learn from Genesis 41

1.

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Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

### B. H. Carroll Summarizes Genesis 41

Joseph tells him that means that he shall be restored and promoted to his old place, and says, "When you are promoted, remember me." The butler promised well enough, but forgot. It is easy to forget the unfortunate. But after awhile God sends more dreams. This time Pharaoh has a double dream. He dreams that he sees seven stalks of grain come up in the Nile Valley, full eared and heavy headed. Right after them come up seven thin)

## B. H. Carroll Summarizes Genesis 41

shrivelled, parched stalks and they devour the others. He dreamed he saw seven fat beef cattle, and seven lean, ill favored, gaunt, starved specimens that ate the fat ones up. Nobody could tell Pharaoh what the dream meant. But finally the butler remembered Joseph and said, "When I was in prison there was a Hebrew lad who told us our dreams and they came out just like he said." Pharaoh sent for Joseph, and we see him step out of the prison to stand before the monarch to explain dreams, as Daniel did later. He says each dream means the same thing, that there were going to be seven years of great plenty in which the earth would be burdened with its crops. It reminds me of what a man on the Brazos River said. Leaving out part of his language, which was very emphatic, I quote the other: "I tell you, I will have to build a wall around my field and call it a crib: there is so much corn in it." He did make eighty bushels to the acre, and showed me a number of stalks with three full cars, standing only a foot apart and twenty feet high. Joseph said, "These seven years will be followed by seven years of drought and famine in which nothing will be made. God sent me here to provide. You ought to husband the resources of these fruitful years so that they can be spread out over the famine years." Pharaoh was wonderfully impressed, and instantly promoted Joseph to the position of prime minister and made him next to himself. Just exactly as Joseph predicted, the thing happened. Great storage places, perfect reservoirs for holding wheat, and treasure houses were built. At the end of the first year people wanted bread to eat. Under advice of Pharaoh Joseph sold to them, taking their money, jewels, stock, land, then themselves. At the end of the seven years Pharaoh had the whole country, and Egypt was the granary of the world. "And all countries come into Egypt to Joseph to buy corn."

From *An Interpretation of the English Bible*, by Dr. B. H. Carroll; from e-sword; Genesis 35–41.

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This needs to be updated.

This comes from Chapter 20, entitled *Joseph in Prison - The Dream of Pharaoh's Two Officers - The Dream of Pharaoh - Joseph's Exaltation - His Government of Egypt*. (GENESIS 40, 41; 47:13-26).

## Edersheim Summarizes Genesis 41

...what was a poor Hebrew slave in prison to a proud Egyptian court official? It is only like human nature that, in the day of his prosperity, "the chief butler did not remember Joseph, but forgot him!"

Two other years now passed in prison - probably more dreary and, humanly speaking, more hopeless than those which had preceded. At length deliverance came, suddenly and unexpectedly. This time it was Pharaoh who dreamed successively two dreams. In the first, seven fat kine were feeding among the rich "marsh-grass"\* on the banks "of the Nile." But presently up came from "the river" seven lean kine, which devoured the well-favored, without, however, fattening by them. The second dream showed one stalk of corn with seven ears, "full and good," when up sprang beside it another stalk, also with seven ears, but "blasted with the east wind;" "and the thin ears devoured the seven good ears." So vivid had been the dream that it seemed to Pharaoh like reality - "and Pharaoh awoke, and, behold, it was a dream." Only a dream! and yet the impression of its reality still haunted him, so that he sent for "the magicians of Egypt, and all the wise men thereof" to interpret his dreams. But these sages were unable to suggest any explanation satisfactory to the mind of Pharaoh; for we can scarcely believe that they did not attempt some interpretation. In this perplexity, his memory quickened by Oriental terror at his master's disappointment, the chief of the cup-bearers suddenly remembered his own and the chief baker's dreams just two years before, and Joseph's interpretation of them. The event becomes all the more striking and also natural if we may take the date literally as "at the end of two full years," or on the third anniversary of that birthday of Pharaoh.

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\* So the literal rendering.

Before proceeding, we notice some of the particulars which give the narrative its vivid coloring, and at the same time wonderfully illustrate its historical truthfulness. And, first of all, we again mark the distinctly Egyptian character of all. The "river" is "the Nile," the sacred stream of Egypt, on which its fertility depended - and Pharaoh stands on its banks. Then the term which we have rendered "marsh-grass," or "reed-grass,"\* is certainly an Egyptian word for which there is no Hebrew equivalent, because that to which it applied was peculiar to the banks of the Nile. Next, the whole complexion of the dreams is Egyptian, as we shall presently show. Moreover, it is remarkable how closely recent independent inquiries have confirmed the scriptural expressions about "the magicians" and "the wise men" of Egypt. It has been always known that there was a special priestly caste in Egypt, to whom not only the religion but the science of the country was entrusted. But of late we have learned a great deal more than this. We know not only that magic formed part and parcel of the religion of Egypt, but we have actually restored to us their ancient magical Ritual itself! We know their incantations and their amulets, with a special reference to the dead; their belief in lucky and unlucky days and events, and even in the so-called "evil eye." But what is most to our present purpose, we know that the care of the magical books was entrusted to two classes of learned men, whose titles exactly correspond to what, for want of better designation, is rendered as "magicians," or perhaps "scribes," and "wise men!" It was before this assemblage, then, of the wisest and most learned, the most experienced in "magic," and the most venerable in the priesthood, that Pharaoh vainly related his dreams. Most wise truly in this world, yet most foolish; most learned, yet most ignorant! What a contrast between the hoary lore of Egypt and the poor Hebrew slave fetched from prison: they professedly claiming, besides their real knowledge, supernatural powers; he avowedly, and at the outset, disclaiming all power on his part, and appealing to God! A grander scene than this Scripture itself does not sketch; and what an illustration of what was true then, true in the days of our Lord, true in those of St. Paul, and to the end of this dispensation: "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?"

\* "Meadow" in our Authorized Version, Genesis 41:2

And yet when we hear the interpretation through the lips of Joseph, how simple, nay, how obvious does it appear, quite commanding Pharaoh's implicit conviction. Clearly, the two dreams are one - the first bearing on the pastoral, the other on the agricultural life of Egypt. The dreams are about the flocks and the crops. In both cases there is first sevenfold fatness, and then sevenfold leanness, such as to swallow up the previous fatness, and yet to leave no trace of it. The second dream illustrates the first; and yet the first bears already its own interpretation. For the kine were in Egypt revered as symbol of Isis, the goddess of earth as the nourisher; and in the hieroglyphics the cow is taken to mean earth, agriculture, and nourishment. And then these kine were feeding by the banks of that Nile, on whose inundations it solely depended whether the year was to be one of fruitfulness or of famine. Equally Egyptian is the description of the stalk with many ears, which is just one of the kinds of wheat still grown in Egypt. But, we repeat it, obvious as all this now seems to us, the wise men of Egypt stood speechless before their monarch! And what a testimony, we again say, for God, when Joseph is "brought hastily out of the dungeon!" To the challenge of Pharaoh: "I have heard of thee, to wit: Thou hearest a dream to interpret it" - that is, thou only requirest to hear, in order to interpret a dream, - he answers, simply, emphatically, but believingly: "Ah, not I!" ("not to me," "it does not belong to me"), "God will answer the peace of Pharaoh;"\* i.e., what is for the peace of the king. Nor can we omit to notice one more illustration of the accuracy of the whole narrative, when we read that, in preparation for his appearance before Pharaoh, Joseph "shaved himself." This we know from the monuments was peculiarly Egyptian under such circumstances; whereas among the Hebrews, for example, shaving was regarded as a mark of disgrace.

\* We again translate the Hebrew text literally.

The interpretation, so modestly yet so decidedly given by Joseph, that the dreams pointed to seven years of unprecedented fruitfulness followed by an equal number of famine, so grievous that the previous plenty should not be known, approved itself immediately to the mind of Pharaoh and "of all his servants." With this interpretation Joseph had coupled most sagacious advice, for the source of which, in so trying a moment, we must look far higher than the ingenuity of man. (See Matthew 10:18, 19) He counseled the king to exact in the

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years of plenty a tax of one-fifth of the produce of the land, and to have it stored under royal supervision against the seven years of famine. Viewed as an impost, this was certainly not heavy, considering that they were years of unexampled plenty; viewed as a fiscal measure, it was most beneficial as compared with what we may suppose to have been previously a mere arbitrary system of taxation, which in reality was tyrannical exaction; while at the same time it would preserve the people from absolute destruction. Lastly, regarded in the light of a higher arrangement, it is very remarkable that this proportion of giving, on the part of Pharaoh's subjects, afterwards became the basis of that demanded from Israel by Jehovah, their heavenly King.\* We can scarcely wonder that Pharaoh should have at once appointed such a council or to superintend the arrangements he had proposed. In point of fact he naturalized him, made him his grand vizier, and publicly proclaimed him "ruler over all the land." Once more every trait in the description is purely Egyptian. Pharaoh gives him his signet, which "was of so much importance with the ancient Egyptian kings, that their names were always enclosed in an oval which represented an elongated signet."\*\* He arrays him "in vestures of byssus,"\*\*\* the noble and also the priestly dress; he puts the chain, or "the collar of gold"# "about his neck," which was always the mode of investiture of high Egyptian officials; he makes him ride "in the second chariot which he had," and he has it proclaimed before him: "Avrech," that is, "fall down," "bend the knee," or "do obeisance."#\* To complete all, on his naturalization Joseph's name is changed to Zaphnath-paaneah, which most probably means "the supporter of life," or else "the food of the living," although others have rendered it "the savior of the world," and the Rabbis, but without sufficient reason, "the revealer of secrets." Finally, in order to give him a position among the highest nobles of the land, Pharaoh "gave him to wife Asenath" (probably "she who is of Neith," the Egyptian goddess of wisdom^), "the daughter of Poti-pherah ("dedicated to the sun"), priest of On," that is, the chief priest of the ancient ecclesiastical, literary, and probably also political capital of the land,^\* "the City of the Sun." This is the more noteworthy, as the chief of the priesthood was generally chosen from among the nearest relatives of Pharaoh. Yet in all this story there is really nothing extraordinary. As Egypt depends for its produce entirely on the waters of the Nile, the country has at all times been exposed to terrible famines; and one which lasted for exactly seven years is recorded in A.D. 1064-1071, the horrors of which show us the wisdom of Joseph's precautionary measures. Again, so far as the sudden elevation of Joseph is concerned, Eastern history contains many such instances, and indeed, a Greek historian tells us of an Egyptian king who made the son of a mason his own son-in-law, because he judged him the cleverest man in the land. What is remarkable is the marvelous Divine appointment in all this, and the equally marvelous Divine choice of means to bring it about.

\* This will be fully shown in a future volume, when the religious and charitable contributions of Israel are explained.

\*\* Mr. R. S. Poole, as above.

\*\*\* The byssus was the Egyptian "white, shining" linen, or rather a peculiar stuff of purely Egyptian growth.

# Literally, "a collar, that of gold," not merely indefinitely, "a collar of gold."

#\* Cannon Cook rendered it, "Rejoice, then," and supposes the people or the attendants to have shouted this. The Speaker's Comment., vol. 1., p. 482.

^ We must here differ from Mr. Poole, who regards Asenath as a Hebrew, not an Egyptian name, meaning "storehouse," and as parallel to the Hebrew name of Bithiah (1 Chronicles 4:18), a "daughter," or "servant of Jehovah," which an Egyptian woman adopted on her marriage to Mered, or rather on her conversion unto the Lord. But in the case of Asenath the text seems to imply that the name was Egyptian.

^\* Mr. Poole, as above. This, as the ordinary chronological supposition; but see the note on the subject in the previous chapter.

Joseph was exactly thirty years old on his elevation, the same age, we note, on which our blessed Lord entered on His ministry as "the Savior of the world," "the Supporter of life," and "the Revealer of secrets." The history of Joseph's administration may be traced in a few sentences. During the seven years of plenty, "he gathered corn as the sand of the sea, very much, until he left numbering," a notice which remarkably agrees with "the representations of the monuments, which show that the contents of the granaries were accurately noted by scribes when they were filled." Then, during the years of famine, he first sold corn to the people for money. When all their money was exhausted, they proposed of their own accord to part with their cattle to Pharaoh, and lastly with their land. In the latter case exception was made in favor of the priestly caste, who derived their support directly from Pharaoh. Thus Pharaoh became absolute possessor of all the money, all the cattle, and all the land of Egypt, and that at the people's own request. This advantage would be the greater, if there had been any tendency to dissatisfaction against the reigning house as an alien race. Nor did Joseph abuse the

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power thus acquired. On the contrary, by a spontaneous act of royal generosity he restored the land to the people on condition of their henceforth paying one-fifth of the produce in lieu of all other taxation. Besides the considerations already stated in favor of such a measure, it must be borne in mind that in Egypt, where all produce depends on the waters of the Nile, a system of canals and irrigation, necessarily kept up at the expense of the State, would be a public necessity.\* But the statement of Scripture, which excepts from this measure of public taxation "the land of the priests only, which became not Pharaoh's," remarkably tallies with the account of secular historians.

\* In point of fact, we know that a monarch of the twelfth dynasty, Amenemha III., first established a complete system of canalization, and made the immense artificial lake of Moeris to receive and again distribute the superfluous waters of the Nile.

Two things here stand out in the history of Joseph. The same gracious Hand of the Lord, which, during his humiliation, had kept him from sin, disbelief, and despair, now preserved him in his exaltation from pride, and from lapsing into heathenism, to which his close connection with the chief priest of Egypt might easily have led him. More than that, he considered himself "a stranger and a pilgrim" in Egypt. His heart was in his father's home, with his father's God, and on his father's promises. Of both these facts there is abundant evidence. His Egyptian wife bore him two sons "before the years of famine came." He gave to both of them Hebrew, not Egyptian names. By the first, Manasseh, or "he that maketh forget," he wished to own the goodness of God, who had made him forget his past sorrow and toil. By the second, Ephraim, or "double fruitfulness," he distinctly recognized that, although Egypt was the land in which God had caused him "to be fruitful," it was still, and must ever be, not the land of his joy but that of his "affliction!" If it be asked why, in his prosperity, Joseph had not informed his father of his life and success, we answer, that in such a history safety lay in quiet waiting upon God. If Joseph had learned the great lesson of his life, it was this, that all in the past had been of God. Nor would He now interfere with further guidance on His part. The Lord would show the way, and lead to the end.\* But as for him, he believed, and therefore made no haste. Thus would God be glorified, and thus also would Joseph be kept in perfect peace, because he trusted in Him.

\* There is no evidence, that at that time Joseph knew that God purposed to reunite him again to his family, far less that they were to come to him into Egypt.

From [http://philologos.org/\\_\\_eb-bhot/vol\\_I/ch20.htm](http://philologos.org/__eb-bhot/vol_I/ch20.htm) accessed September 22, 2016.

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### Addendum

Generally speaking, all that happened to Joseph prepared him for what God would do for him.

#### God Prepares Joseph

1. God was going to move all Israel to Egypt, so He first places Joseph in Egypt. This was done by Joseph's brothers selling him into slavery, and then being taken to Egypt as a slave.

## God Prepares Joseph

2. All of this was rather unjust, but Joseph is able to endure the injustice without the nurturing the desire to kill his brothers if given the chance.
3. Because Joseph would eventually have to appear before Pharaoh and take on great responsibility, God started Joseph off in Potiphar's home, when Joseph learned the Egyptian language and Egyptian customs (presumably). Potiphar was a man of high office, so Joseph received training there as a man able to serve those in high office.
4. When Joseph was faced with the wife of Potiphar, who attempted to seduce him, Joseph retained his integrity by rebuffing her advances. However, this woman sought her revenge against him when she demanded an affair with him, and he refused. She accused him of attempted rape (this is a logical guess), and got Joseph thrown into prison. As a result, Joseph was faced with great injustice and he needed to deal with this injustice without desiring revenge.
5. Because Joseph is in prison, he eventually makes the acquaintance of two men, high up in the Pharaoh's cabinet, who have faced a reversal of fortune—taking them from the highest positions to prison.
6. Joseph heard the dreams of these two men and correctly interpreted them.
7. Joseph made the mistake of depending upon the chief cupbearer to get him out of prison, because Joseph was there on a false charge of rape or attempted rape.
8. Joseph spends two years in prison because he chose to depend upon man rather than to depend upon God for his deliverance.
9. Pharaoh has two disturbing dreams and cannot find anyone to interpret them. Then the chief cupbearer, having been restored to his great position of authority, remembers Joseph, two years later. The Pharaoh calls for Joseph to come to him.
10. Joseph has enough wherewithal to require that he spend time shaving and cleaning up before meeting Pharaoh. Joseph will be following the norms of the Egyptians in this appearance before Pharaoh; and Joseph will speak perfect Egyptian to Pharaoh as well. There will be no language barriers between them.
11. Joseph, because of his demeanor, his intelligence, and his ability to correctly explain Pharaoh's dreams *and* their solution, will be suddenly promoted to the 2<sup>nd</sup> highest position in all of Egypt. He will be put in charge of *Project 14 Years*.
12. As a result, Joseph is going to be required to do things that virtually no other Egyptian has ever done before. Joseph also has to act carefully, with respect to the Egyptians, and without malice, so that as the man in charge of grain, he is never seen as being dishonest or as one to play favorites against the Egyptians.
- 13.

All of this comes about because Joseph has been carefully trained by God in the previous years.

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The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

The language needs to be updated.

### Josephus' History of this Time Period

#### Antiquities of the Jews - Book II

**CONTAINING THE INTERVAL OF TWO HUNDRED AND TWENTY YEARS.  
FROM THE DEATH OF ISAAC TO THE EXODUS OUT OF EGYPT.**

#### CHAPTER 5. WHAT THINGS BEFELL JOSEPH IN PRISON.

4. But God freed Joseph from his confinement, after he had endured his bonds two years, and had received

## Josephus' History of this Time Period

no assistance from the cupbearer, who did not remember what he had said to him formerly; and God contrived this method of deliverance for him. Pharaoh the king had seen in his sleep the same evening two visions; and after them had the interpretations of them both given him. He had forgotten the latter, but retained the dreams themselves. Being therefore troubled at what he had seen, for it seemed to him to be all of a melancholy nature, the next day he called together the wisest men among the Egyptians, desiring to learn from them the interpretation of his dreams. But when they hesitated about them, the king was so much the more disturbed. And now it was that the memory of Joseph, and his skill in dreams, came into the mind of the king's cupbearer, when he saw the confusion that Pharaoh was in; so he came and mentioned Joseph to him, as also the vision he had seen in prison, and how the event proved as he had said; as also that the chief baker was crucified on the very same day; and that this also happened to him according to the interpretation of Joseph. That Joseph himself was laid in bonds by Potiphar, who was his head cook, as a slave; but, he said, he was one of the noblest of the stock of the Hebrews; and said further, his father lived in great splendor. "If, therefore, thou wilt send for him, and not despise him on the score of his misfortunes, thou wilt learn what thy dreams signify." So the king commanded that they should bring Joseph into his presence; and those who received the command came and brought him with them, having taken care of his habit, that it might be decent, as the king had enjoined them to do.

5. But the king took him by the hand; and, "O young man," says he, "for my servant bears witness that thou art at present the best and most skillful person I can consult with; vouchsafe me the same favors which thou bestowedst on this servant of mine, and tell me what events they are which the visions of my dreams foreshow; and I desire thee to suppress nothing out of fear, nor to flatter me with lying words, or with what may please me, although the truth should be of a melancholy nature. For it seemed to me that, as I walked by the river, I saw kine fat and very large, seven in number, going from the river to the marshes; and other kine of the same number like them, met them out of the marshes, exceeding lean and ill-favored, which ate up the fat and the large kine, and yet were no better than before, and not less miserably pinched with famine. After I had seen this vision, I awaked out of my sleep; and being in disorder, and considering with myself what this appearance should be, I fell asleep again, and saw another dream, much more wonderful than the foregoing, which still did more affright and disturb me: - I saw seven ears of corn growing out of one root, having their heads borne down by the weight of the grains, and bending down with the fruit, which was now ripe and fit for reaping; and near these I saw seven other ears of corn, meager and weak, for want of rain, which fell to eating and consuming those that were fit for reaping, and put me into great astonishment."

6. To which Joseph replied: - "This dream," said he, "O king, although seen under two forms, signifies one and the same event of things; for when thou sawest the fat kine, which is an animal made for the plough and for labor, devoured by the worser kine, and the ears of corn eaten up by the smaller ears, they foretell a famine, and want of the fruits of the earth for the same number of years, and equal with those when Egypt was in a happy state; and this so far, that the plenty of these years will be spent in the same number of years of scarcity, and that scarcity of necessary provisions will be very difficult to be corrected; as a sign whereof, the ill-favored kine, when they had devoured the better sort, could not be satisfied. But still God foreshows what is to come upon men, not to grieve them, but that, when they know it beforehand, they may by prudence make the actual experience of what is foretold the more tolerable. If thou, therefore, carefully dispose of the plentiful crops which will come in the former years, thou wilt procure that the future calamity will not be felt by the Egyptians."

7. Hereupon the king wondered at the discretion and wisdom of Joseph; and asked him by what means he might so dispense the foregoing plentiful crops in the happy years, as to make the miserable crops more tolerable. Joseph then added this his advice: To spare the good crops, and not permit the Egyptians to spend them luxuriously, but to reserve what they would have spent in luxury beyond their necessity against the time of want. He also exhorted him to take the corn of the husbandmen, and give them only so much as will be sufficient for their food. Accordingly Pharaoh being surprised at Joseph, not only for his interpretation of the dream, but for the counsel he had given him, intrusted him with dispensing the corn; with power to do what he thought would be for the benefit of the people of Egypt, and for the benefit of the king, as believing that he who first discovered this method of acting, would prove the best overseer of it. But Joseph having this power given

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him by the king, with leave to make use of his seal, and to wear purple, drove in his chariot through all the land of Egypt, and took the corn of the husbandmen,<sup>(3)</sup> allotting as much to every one as would be sufficient for seed, and for food, but without discovering to any one the reason why he did so.

### CHAPTER 6.

#### HOW JOSEPH WHEN HE WAS BECOME FAMOUS IN EGYPT, HAD HIS BRETHREN IN SUBJECTION.

1. JOSEPH was now grown up to thirty years of age, and enjoyed great honors from the king, who called him Psothom Phanech, out of regard to his prodigious degree of wisdom; for that name denotes the revealer of secrets. He also married a wife of very high quality; for he married the daughter of Petephres,<sup>(4)</sup> one of the priests of Heliopolis; she was a virgin, and her name was Asenath. By her he had children before the scarcity came on; Manasseh, the elder, which signifies forgetful, because his present happiness made him forget his former misfortunes; and Ephraim, the younger, which signifies restored, because he was restored to the freedom of his forefathers. Now after Egypt had happily passed over seven years, according to Joseph's interpretation of the dreams, the famine came upon them in the eighth year; and because this misfortune fell upon them when they had no sense of it beforehand,<sup>(5)</sup> they were all sorely afflicted by it, and came running to the king's gates; and he called upon Joseph, who sold the corn to them, being become confessedly a savior to the whole multitude of the Egyptians. Nor did he open this market of corn for the people of that country only, but strangers had liberty to buy also; Joseph being willing that all men, who are naturally akin to one another, should have assistance from those that lived in happiness.

<sup>(3)</sup> That is, bought it for Pharaoh at a very low price.

<sup>(4)</sup> This Potiphar, or, as Josephus, Petephres, who was now a priest of On, or Heliopolis, is the same name in Josephus, and perhaps in Moses also, with him who is before called head cook or captain of the guard, and to whom Joseph was sold. See Genesis 37:36; 39:1, with 41:50. They are also affirmed to be one and the same person in the Testament of Joseph, sect. 18, for he is there said to have married the daughter of his master and mistress. Nor is this a notion peculiar to that Testament, but, as Dr. Bernard confesses, note on Antiq. B. II. ch. 4. sect. 1, common to Josephus, to the Septuagint interpreters, and to other learned Jews of old time.

<sup>(5)</sup> This entire ignorance of the Egyptians of these years of famine before they came, told us before, as well as here, ch. 5. sect. 7, by Josephus, seems to me almost incredible. It is in no other copy that I know of.

From: <http://www.sacred-texts.com/jud/josephus/ant-2.htm> accessed September 22, 2016. Josephus *Antiquities of the Jews*; Book 2, Chapters 5–6.

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An addendum might be important for some readers, listing the various rulers over Egypt and their approximate dates of reign. Whereas the scholars who believe that the story of Joseph is essentially factual reads like a Who's Who of Egyptologists<sup>56</sup>, there is quite a bit of disagreement over the details and the time period.

<sup>56</sup> Keller, p. 105

The Egyptian Dynasties	B.C.	Comments:
Middle Kingdom (Eleventh and Twelfth Dynasties)	2160–1580	
Second Intermediate Period Thirteenth and Fourteenth Dynasties)	1785–1680	
Hyksos (Fifteenth and Sixteenth Dynasties)	1730–1580	
The Seventeenth Dynasty	1680–1580	
The New Kingdom	1580–1090	
The Eighteenth Dynasty	1580–1314	
Ahmosis	1585–1558	
Amenophis I	1557–1539	
Thutmosis I	1539–1520	
Thutmosis II	1520–1484	
Hapshepsut		
Thutmosis III	1504–1450	
Amenophis II	1450–1425	
Thutmosis IV	1425–1408	
Amenophis III	1408–1372	
Amenophis IV (Akhenaton)	1372–1354	
Smenkhare		
Thut-Ankh-Amon		
Ai	1353–1314	
Haremhab		
The Nineteen Dynasty	1314–1200	
Ramses I	1314–1312	
Sethi	1312–1289	
Ramses II	1290–1224	
Merneptach	1224–1204	
The Twentieth Dynasty	1200–1085	
Ramses III	1198–1166	

Some tend to assume that the dates put together by historians are exceptionally accurate and that the Bible is a book of myths and stories which lacks the rigor of historical studies. In studying the inspiration of the Bible, we have seen that such is not necessarily the case. Furthermore, the information which historians use to hang dates upon is sparse and based upon personal prejudice. The documents that we base our historical information upon in history might be removed from the history they purport to record by several centuries; we might have one or two actual documents which are copies copied centuries after the original author wrote his own treatise. On the other hand, the Bible was written by eyewitnesses more often than not; we have more manuscripts of the Bible than any other historical document; and in areas where we can check for personal prejudice and exaggeration, the writers of Scripture seem to be remarkably objective, even when writing about their own lives.

It may be helpful to see this chapter as a contiguous whole:

<b>A Complete Translation of Genesis 41</b>	
<b>A Reasonably Literal Translation</b>	<b>A Reasonably Literal Paraphrase</b>
<b>Pharaoh's two dreams</b>	
<p>And so it is at the end of two years [of] days—and the Pharaoh [of Egypt] is dreaming, and suddenly, [he] is standing by the Nile. And then seven cows come up out of the Nile, attractive of appearance and fat of flesh. They graze on the marsh grass. Then, seven other cows came up out of the Nile after them, bad of appearance and gaunt of flesh. So they stand by the cows along the shore of the Nile. Then the cows, [those] with a bad appearance and gaunt, eat the [other] seven cows, [those] attractive of appearance and fat.</p>	<p>At the end of two full years, the pharaoh had a dream. Suddenly, he is standing by the Nile and seven cows come up out of the Nile—healthy, fat cows. They graze on the marsh grass until seven other cows come up out of the Nile—and these seven are gaunt and bad-looking. Suddenly, the gaunt cows ate up the fat cows.</p>
<p>Then pharaoh woke up.</p>	<p>Then the pharaoh woke up.</p>
<p>He then slept and dreamed a second [time] and observed seven ears of grain coming up from one stalk, healthy and good [grain]; then he saw seven ears of grain [that were] gaunt and blighted [by] an east wind, springing up after them. Then the seven gaunt ears of grain swallowed up the seven healthy and full ears of grain.</p>	<p>The pharaoh fell back asleep and had another dream: he saw seven healthy, good ears of grain come up from one stalk, followed by seven gaunt ears of grain, which the east wind had blighted. Then the seven gaunt ears of grain consumed the seven healthy ears of grain.</p>
<p>Then pharaoh woke up, realizing [that it had been] a dream.</p>	<p>Then the pharaoh woke up, realizing that it had all been a dream.</p>
<p>And it was in the morning that pharaoh's [lit., <i>his</i>] spirit is troubled, so he sends for and calls for all the mystics of Egypt and all of her wise men. Then pharaoh recounted his dreams to them, but [there was] no one [who could] interpret them to pharaoh.</p>	<p>The next morning, pharaoh is distraught because of his dreams, so he called for his wise men and mystics, to tell them his dreams. However, no one was able to interpret them to pharaoh.</p>
<b>The chief cupbearer suddenly remembers Joseph</b>	
<p>The chief of the cupbearers spoke to the Pharaoh, saying, "I remember my sins today. Pharaoh was angry with his servants and he placed me into the custody of the house of the chief of the guards—the chief of the bakers and me. So we dreamed a dream the same night—him and I—each one [needing] an interpretation of the dreams that we dreamed.</p>	<p>The chief of the cupbearers spoke to the Pharaoh, saying, "I suddenly remember my sins today. Previously, Pharaoh was angry with his servants, so that he placed both me and the chief of the bakers into the custody of the chief of the guards. One night, we both dreamed a dream, each dream having its own interpretation.</p>
<p>There was with us a young man—a Hebrew—who was] the servant to the captain of the guard. So we told him [what we dreamed] and he interpreted for us our dreams—[to each] man according to his dream. And it was just as he interpreted [our dreams] to us, so it came to pass: he restored me to my office and he hanged him [the chief baker].</p>	<p>With us in jail was a young man—a Hebrew—who was the servant of the captain of the guard. We told him what we had dreamt, and he interpreted for each of us our dream. It all came to pass exactly as he interpreted: I was restored to my office and the chief baker was hanged.</p>

<b>A Complete Translation of Genesis 41</b>	
<b>A Reasonably Literal Translation</b>	<b>A Reasonably Literal Paraphrase</b>
<b>Pharaoh calls for Joseph to be fetched from prison</b>	
The Pharaoh sent [out his servants] and called for Joseph, so they quickly brought him out of the dungeon.	The Pharaoh sent his servants to call for Joseph, so they quickly brought him out of the dungeon.
But [first Joseph] shaved and changed his clothes, and then he came in before Pharaoh.	Before coming in to meet the Pharaoh, Joseph first shaved and changed his clothes.
The Pharaoh said to Joseph, "I have dreamed a dream and none can interpret it. I myself have heard it said concerning you [that] you hear a dream [and you are then able to] interpret it."	The Pharaoh said to Joseph, "Listen, I have dreamed a dream that no one is able to understand and interpret. I myself have heard that you are able to hear and interpret dreams."
Joseph answered Pharaoh, saying, "It is not me; Elohim will answer to the peace of Pharaoh."	Joseph answered Pharaoh, saying, "It is not from me, but God will answer Pharaoh."
<b>Pharaoh tells his dream to Joseph</b>	
So the Pharaoh said to Joseph, "In my dream, behold I am standing beside the edge of the River, and, [I] observe that seven cows come out from the River—[cows which are] well-fed and attractive of form—and they graze on the marshland grasses.	So the Pharaoh told his dream to Joseph: "Listen, I am standing beside the edge of the Nile River and suddenly, seven cows come up out of the Nile. These cows are very healthy and fat with meat—and I watch them grazing on the Nile grasses.
But [then I] observe that seven other cows come up after them—[cows which are] frail and very distressed in appearance, and thin of flesh—I have not seen [cows] like these in all the land of Egypt regarding their [lit., <i>the</i> ] bad [appearance]. The thin and bad cows ate up the first cows, the seven healthy [ones].	But then, unexpectedly, seven other cows come up after them, and these cows are very frail looking and they look just terrible because they are so thin—in fact, I have not seen cows like these in all the land of Egypt, they looked so bad. The emaciated and sickly cows ate up the first seven cows—the healthy ones.
They came into their midst and it was not know that they came into their midst. And their appearance [is] as bad as [it was] in the beginning. Then I woke up.	No one realized that they had come into their midst. Yet, after eating the fat cows, they looked just as bad as they had in the beginning. Then I woke up.
Then I see in my dream, and look, [there are] seven full and good ears growing from one stock. And then, see [there are] seven withered [and] thin ears blighted by an east wind, springing up after them. Then the seven thin ears swallow up the seven good ears.	Then I had another dream. This time there are seven full and good ears of corn all growing from the same stalk. Then, suddenly, there are seven more withered and thin ears of corn—blighted by an east wind—growing up after them. Suddenly, the seven thin ears swallowed up the seven good ears.
So I tell [this] to my mystics and none of them can make [the meaning] known to me."	I told this dream to my mystics, but none of them could offer me a reasonable explanation for it."
<b>Joseph explains the meaning of the dreams to Pharaoh</b>	
So Joseph said to Pharaoh, "The dreams of Pharaoh [are] one. What Elohim is [about to] do, He has revealed that to Pharaoh.	So Joseph said to Pharaoh, "Your dreams reveal one thing. God has revealed to Pharaoh that which He is about to do.

<b>A Complete Translation of Genesis 41</b>	
<b>A Reasonably Literal Translation</b>	<b>A Reasonably Literal Paraphrase</b>
The seven good cows, they [are] seven years and the seven good ears [of grain], they [are] seven years. It [is] one dream. And the seven thin and sickly [lit., <i>bad, evil</i> ] cows—the ones coming up after them—[are also] seven years; and the seven empty [and] blighted by wind ears [of grain] [are] seven years of famine.	The seven healthy cows and the seven good ears of grain all represent seven years—it is the same dream. And the seven thin and sickly cows are just like the seven ears of grain that are empty and blighted by the east wind—they both represent seven years of famine.
This [lit., <i>he</i> ] [is] the thing which I have explained to Pharaoh, [regarding] what Elohim [will be] doing. [This] He has revealed to Pharaoh. Listen, [there] are seven years coming of great prosperity in all the land of Egypt. But seven years of famine will arise after them and the prosperity will be forgotten in the land of Egypt. That [lit., <i>the</i> ] famine will consume the land. In fact, the prosperity in this land will not be known because of this famine afterwards, for it [will be] extremely severe.	God, by your dream, is telling you what He plans to do. Listen, there are seven years of great prosperity to come to all the land of Egypt. However, after those years, there will be seven years of famine, so great that the prosperity of the land will be forgotten. That famine will absolutely consume the land. In fact, the famine which will follow will be so grievous that the prosperity will be completely forgotten.
Regarding the repeating of the dream twice to Pharaoh, [this is to] established a thing from the power of Elohim, and [that] Elohim will do this [lit., <i>if</i> ] quickly.	You were given two dreams in order to establish this certainty from God; and to indicate that God would do this thing soon.
Joseph has given divine truth to Pharaoh; now he will apply it	
Therefore, let Pharaoh select [lit., <i>see, consider, distinguish</i> ] a prudent and intelligent man and place him over the land of Egypt.	Therefore, let the Pharaoh select a prudent and skilled man and place him over the land of Egypt.
Pharaoh will do [this] and appoint overseers over the land. Then he will take a fifth part [as a levy or tax] from [the produce] of the land of Egypt during the seven years of prosperity.	The Pharaoh will do this and also appoint overseers over the land. Then he will impose a 20% levy on the produce of the land of Egypt during these seven years of prosperity.
They will gather all [this] food during the good years, those [which are] coming and they will lay up this food in the cities under the hand of Pharaoh; and they will keep [and guard] [it]. [This] will be food for a reserve for the land for the seven years of famine which will be in the land of Egypt.	They will gather up this food during the good years which are coming and the food will be stored in the cities under the authority of Pharaoh. They will keep and guard this reserve, so that there will be food put aside for the land during the seven years of famine which are also coming to the land of Egypt.
Consequently, the land will not perish during the famine.	As a result, the land will not perish during the famine.
Pharaoh decides to put Joseph in charge	
This proposal [lit., <i>word</i> ] is good in the opinion of Pharaoh and in the opinion of all his servants. Therefore, Pharaoh says to his servants, “Can we find a man as this, in whom [is] the Spirit of Elohim?”	What Joseph proposes sounds good to both Pharaoh and his servants. Therefore, Pharaoh said to his servants, “Can we find a man like this, in whom is the Spirit of God?”

<b>A Complete Translation of Genesis 41</b>	
<b>A Reasonably Literal Translation</b>	<b>A Reasonably Literal Paraphrase</b>
Pharaoh then said to Joseph, “Because [lit., <i>after</i> ] Elohim has made all this known to you, [I recognize that there is] no one as prudent and intelligent as you. [Therefore,] you will be over my house and in addition, your mouth [or, <i>according to (your mouth)</i> ], will command [lit., <i>have close contact with</i> ] all my people. Only the throne will be greater than you.”	Pharaoh then said to Joseph, “It is clear that God has made all of this known to you. I recognize that no one is as prudent or as intelligent as you. Therefore, you will be over my house and you will command all of my people. Only my throne will be above you in authority.”
And Pharaoh said to Joseph, “Look, I have placed you over all the land of Egypt.”	And Pharaoh said to Joseph, “Take note, I have placed you over all the land of Egypt.”
Pharaoh removed his signet ring from his [own] finger [lit., <i>hand</i> ] and he placed it on Joseph’s finger [lit., <i>hand</i> ]. He also clothed him with fine linen garments and placed a gold chain around [lit., <i>upon</i> ] his neck.	Pharaoh then removed the signet ring from his own finger and placed it on Joseph’s finger. He also clothed Joseph with fine Egyptian linen clothes and placed a gold chain around his neck.
He also had him ride in the second chariot, which [became] his. So they [traveled] in front of Joseph calling out, “Kneel!” [In this way, Pharaoh] set Joseph [lit., <i>him</i> ] over all the land of Egypt.	Then Joseph would travel about in the second chariot, which was his. Pharaoh’s servants traveled in front of Joseph, ordering those around them to kneel before Joseph. In this way, Pharaoh set Joseph over all the land of Egypt.
Pharaoh then said to Joseph, “I [am] Pharaoh, but apart from you, no one will raise up his hand or his foot in all the land of Egypt.”	Pharaoh then said to Joseph, “As Pharaoh of the land, I decree that no one can even raise up his foot or his hand without your permission.”
Pharaoh called Joseph’s name <i>Zaphenath-paneah</i> , and he give to Joseph [lit., <i>him</i> ] Asenath, the daughter of Potiphera, the priest of On, to wife.	Pharaoh gave Joseph the name <i>Zaphenath-paneah</i> and he also gave him Asenath, the daughter of Potiphera (the priest in On) to marry.
Consequently, Joseph went out over [all] the land of Egypt [to execute his plan].	Consequently, Joseph went out over all the land of Egypt in order to execute his plan.
<b>Joseph executes his plan to preserve Egypt</b>	
Joseph was thirty years old [lit., <i>a son of thirty years</i> ] when he took a stand before Pharaoh, the king of Egypt. Then Joseph went out from the presence of Pharaoh and he went throughout all the land of Egypt.	Joseph was thirty years old when he stood up before Pharaoh, the king of Egypt. Afterward, Joseph went out from the presence of Pharaoh and into all the land of Egypt.
Consequently, the earth produced abundantly [lit., <i>to handfuls</i> ] during the seven years of prosperity. He gathered up all the grain of the seven years, which [grain] was in the land of Egypt.	As a result of the seven years of prosperity, the earth produced grain and vegetables in great abundance. Joseph gathered up all the grain over those seven years throughout the land of Egypt.
And so he designated grain in the cities—the grain of the field of the city and its surrounding area—which he placed in its midst. Joseph stored up grain like the sand of the sea, in great abundance until he ceased to measure for it [could] not be measured [lit., <i>(there is) none of measuring</i> ].	He took the grain from the fields and the area surrounding each city and stored it in the middle of that city. He stored up grain as the sand of the sea, in such great abundance, that he finally ceased to measure it, because it could not be measured.
<b>Joseph sires two sons</b>	

A Complete Translation of Genesis 41	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Two sons were born to Joseph before the year of famine began [lit., <i>came in</i> ], whom Asemath bore to him ([Asemath is] the daughter of Potiphera, the priest of On).	Two sons were born to Joseph before the year of famine began. Asemath, the daughter of Potiphera, the priest of On, bore these sons to him.
So Joseph called the name of the firstborn <i>Manasseh</i> , for [Joseph explained] “Elohim has made me forget all my difficulties and all my father’s house.”	Joseph called the name of the firstborn son <i>Manasseh</i> , as Joseph said, “God made me forget my difficulties and all those in my father’s house.”
And he called the name of the second <i>Ephraim</i> , “for Elohim has made me fruitful in the land of my affliction.”	He called the name of his second-born son <i>Ephraim</i> , “for God made me fruitful in the land of my affliction.”
During the seven years of famine, Joseph was the man to see	
So the seven years of prosperity which were in the land of Egypt were completed. Then the seven years of the famine began, as Joseph said would come.	So the seven years of prosperity in the land of Egypt came to an end and the famine began, just as Joseph said it would.
Well, the famine was in all the [surrounding] lands, but [there] was bread in Egypt. All the people in the land of Egypt were famished, so they cried out to the Pharaoh for bread.	All the people in the land became hungry, so they cried out to the Pharaoh for bread.
So Pharaoh said to all the Egyptians, “Go to Joseph, and whatever he tell you [to do], do.”	So Pharaoh said to all the Egyptians, “Go speak with Joseph, and do whatever he tells you to do.”
The famine was over the entire land.	The famine was all over the surrounding lands.
Consequently, Joseph opened [the silos] to all who are in those lands [lit., <i>in them</i> ]; and he [also] sold to the Egyptians. And all [the people of] the [surrounding] lands came to Egypt to buy grain according to [the requirements of] Joseph, for the famine was strong throughout the [nearby] lands.	Consequently, Joseph opened up the silos to all of those who were in these lands—they and the Egyptians could come and purchase grain as per Joseph’s requirements, for the famine was strong throughout all that region.
<b>Chapter Outline</b>	<b>Charts, Graphics and Short Doctrines</b>

### Doctrinal Teachers\* Who Have Taught Genesis 41

	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1963 Dispensations (#201)	#33	Genesis 41:1–52
	1985 Ephesians (#412)	#703–705	Genesis 41:1–57
Ken Reed	<a href="https://www.lakeeriebiblechurch.org/exegesis/">https://www.lakeeriebiblechurch.org/exegesis/</a>		Genesis 38–50
Dr. Robert Dean	<a href="https://deanbible.org/old-testament-menuitem/genesis-menuitem">https://deanbible.org/old-testament-menuitem/genesis-menuitem</a>		Genesis 1–50

Bill Wenstrom	<a href="https://www.wenstrom.org/index.php?option=com_libwritten&amp;view=libwritten&amp;selCat=2&amp;Itemid=124">https://www.wenstrom.org/index.php?option=com_libwritten&amp;view=libwritten&amp;selCat=2&amp;Itemid=124</a>	Genesis 1–50
Jack M. Ballinger	<a href="http://www.versebyverse.org/classnotes/Genesis/genesisindex.html">http://www.versebyverse.org/classnotes/Genesis/genesisindex.html</a>	Genesis 1–49
Ron Snider	<a href="http://www.makarios-bible-church.org/oldtest.html">http://www.makarios-bible-church.org/oldtest.html</a>	Genesis 1–50

\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand the context of a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage, word-by-word whenever necessary).

