

* הטבת חלום *

who has a disturbing dream should perform the following ritual the next morning with three friends. The passages in bold type are recited by the dreamer; then those in regular type are recited by the three friends in unison.

הַלוא לאלהים פתרגים ספרו נא לי.¹

Recite seven times — **חלמא טבא חזאי**. חלמא טבא חזית. טבא הוא וטבא לך רחמנא לשוניה לטב. שבע ומנין לגזרו עליה מן שמיא די להוי טבא, ויהוי טו טבא הוא וטבא להוי.

The following verses speak of *צרה*, transformation of distress to relief.

הפכת מספדי למחול לי, פתחת שקי, ותאזרני שמחה.² או תשמח בתו במחול, ובחרים וזקנים יחדו, והפכתי אבלם לששון, ונחמתים ושמחה מיגונם.³ ולא אבה יהוה אלהיך לשמע אל בלעם, ויהפך יהוה אלהיך לך: הקללה לברכה, כי אהבך יהוה אלהיך.⁴

The following verses speak of *פדיוס*, rescue.

פדה בשלום נפשי מקרב לי, כי ברבים היו עמדי.⁵ ויאמר העם אל שא היונתן ימות אשר עשה הישועה הגדולה הזאת בישראל, חלילה, חי יה אם יפל משערת ראשו ארצה, כי עם אלהים עשה היום הזה, ויפדו העם: יונתן ולא מת.⁶ ופדוני יהוה ישבון, ובאו ציון ברנה, ושמחת עולם על ראע ששון ושמחה ישגו ונסו יגון ואנחה.⁷

The following verses speak of *שלום*, peace.

בורא נוב שפתים, שלום שלום לרחוק ולקרוב, אמר יהוה ורפאתיו.⁸ ון לבשה את עמשי, ראש השלישים, לה דויד ועמך בן ישי שלום, שלום ושלום לעזרה כי עזרה אלהיך ויקבלם דויד ויתנם בראשי הגדוד.⁹ ואמרן כה לחי, ואמה שלום ובינתך שלום וכל אשר לה שלום.¹⁰ יהוה עז לעמו ו יהוה יברך את עמו בשלום.¹¹

The following verses are recited three times each:

יהוה שמעתי שמעה יראתי. יהוה פעלה בקרב שנים חיהו, בקרב ש תודיע, ברגו רחם תזכור.¹² שיר למעלות, אשא עיני אל ההרים, מאין י עזרי. עזרי מעם יהוה, עשה שמים וארץ.¹³ אל יתן למוט רגלה, אל י שמרה. הנה לא ינום ולא ישן, שומר ישראל. יהוה שמרה, יהוה עלך על ימינה. יומם השמש לא יכבה וירח בלילה. יהוה ישמרה מכל רע, ישמר נפשך. יהוה ישמר צאתך ובואך, מעתה ועד עולם.¹⁴ וידבר יהוה אל מו לאמר. דבר אל אהרן ואל בניו לאמר, כה תברכו את בני ישראל, אנ להם.¹⁵ יברכה יהוה וישמרה. יאר יהוה פניו אליך ויחנה. ישא יהוה פ אליך, וישם לה שלום. ושמנו את שמי על בני ישראל, ואני אברכם.¹⁶ תודי ארח חיים. שבע שמחות את פניך, נעמות בימינה נצח.¹⁷

Recite once — לך בשמחה אכל לחמה, ושתה בלב טוב יינה, פי כברך האלהים את מעשיך.¹⁸ ותשובה ותפלה וצדקה מעבירין את רוע הגזון ושלום עלינו ועל כל ישראל, אמן.

Amelloration of a Dream / הטבת חלום

The Talmud (*Berachos* 55b) teaches that one who has a disturbing dream should seek three friends to declare that the dream should be interpreted for the good. This is based on the precept that a dream may include a portent of good to come, and the Talmud illustrates that

most such indications can have either a good or a bad result. Consequently the sincere good wishes of the three listeners can bring about the dream's favorable interpretation. [For a discussion of dreams, see *ArtScroll Bereishis*, vol. V, pp. 1593-1599.] The dreamer need not tell his friends the dream, but he should have it in mind during the

✻ AMELIORATION OF A DREAM ✻

One who has had a disturbing dream should perform the following ritual the next morning together with three good friends. The passages in bold type are recited by the dreamer; then those in italics are recited by the three friends in unison.

*Do not interpretations belong to God? Relate it to me, if you please.*¹

Recite seven times: **I have seen a good dream.** *You have seen a good dream. It is good and may it become good. May the Merciful One transform it to the good. May it be decreed upon it seven times from heaven that it become good and always be good. It is good and may it become good.*

The following verses speaks of transformation of distress to relief.

You have changed for me my lament into dancing; You undid my sackcloth and girded me with gladness.² *Then the maiden shall rejoice in a dance, and lads and elders together; and I shall change their mourning to joy, and I shall console them and gladden their sorrow.*³ **HASHEM, your God, did not wish to pay heed to Balaam, and HASHEM, your God, transformed for you the curse to blessing for HASHEM, your God, loves you.**⁴

The following verses speak of rescue.

He redeemed my soul in peace from the battles that were upon me, for the sake of the multitudes who were with me.⁵ *And the people said to Saul, 'Shall Jonathan die, who performed this great salvation for Israel? A sacrilege! — as HASHEM lives, if a hair of his head falls to the ground, for with HASHEM has he acted this day!' And the people redeemed Jonathan and he did not die.*⁶ *Those redeemed by God will return and arrive at Zion with glad song and eternal gladness on their heads; joy and gladness shall they attain, and sorrow and groan shall flee.*⁷

The following verses speak of peace.

I create fruit of the lips: 'Peace, peace, for far and near,' says HASHEM, 'and I shall heal him.'⁸ *A spirit clothed Amasai, head of the officers, 'For your sake, David, and to be with you, son of Jesse; peace, peace to you, and peace to him who helps you, for your God has helped you.' David accepted them and appointed them heads of the band.*⁹ *And you shall say: 'So may it be as long as you live; peace for you, peace for your household and peace for all that is with you.'*¹⁰ *HASHEM will give might to His people, HASHEM will bless His people with peace.*¹¹

The following verses are recited three times each:

HASHEM, I heard what you made me hear and I was frightened. *HASHEM, during [these] years, give him life, HASHEM during [these] years, make known: amid rage, remember to be merciful.*¹² **A song to the ascents. I raise my eyes to the mountains: whence will come my help? My help is from HASHEM, Maker of heaven and earth.**¹³ *He will not allow your foot to falter; your Guardian will not slumber. Behold, He neither slumbers nor sleeps — the Guardian of Israel. HASHEM is your Guardian; HASHEM is your Shade at your right hand. By day the sun will not harm you, nor the moon by night. HASHEM will protect you from every evil; He will guard your soul. HASHEM will guard you departure and your arrival, from this time and forever.*¹⁴ **HASHEM spoke to Moses, saying: Speak to Aaron and his sons, saying: So are you to bless the children of Israel, say to them:**¹⁵ *May HASHEM bless you and safeguard you. May HASHEM illuminate His countenance for you and be gracious to you. May HASHEM turn His countenance to you and establish peace for you. Let them place My Name upon the children of Israel, and I will bless them.*¹⁶ **May You reveal to me the path of life.** *The fullness of joys in Your Presence; there is delight at your right hand for eternity.*¹⁷ *Recite once: Go with joy, eat your bread, and drink your wine with a glad heart, for God has already approved your deeds.*¹⁸ *And repentance, prayer, and charity remove the evil of the decree. And peace be upon us and upon all Israel, Amen.*

(1) Genesis 40:8. (2) Psalms 30:12. (3) Jeremiah 31:12. (4) Deuteronomy 23:6. (5) Psalms 55:19.

(6) I Samuel 14:45. (7) Isaiah 35:10. (8) 57:19. (9) I Chronicles 12:19. (10) I Samuel 25:6.

(11) Psalms 29:11. (12) Habakuk 3:2. (13) Psalms 121:1-2. (14) 12:3-8. (15) Numbers 6:22-23.

(16) 6:24-27. (17) Psalms 16:11. (18) Cf. Ecclesiastes 9:7.

ritual. It is good, but not required, that the dreamer fast and repent. If the dream is very upsetting, one may even fast on a Sabbath or Festival (see *Orach Chaim* 220 and 286).

This ritual appears in some *siddurim* with minor variations. We have followed the text and instructions in *Siddur Otzar HaTefillos*.

לך בְּשִׂמְחָה אֲכַל לֶחֶם — *Go with joy, eat your bread.* The word order of this verse as it appears in Scripture is: אֲכַל בְּשִׂמְחָה לֶחֶם. However, since the initials of those words form the word אֲכַל, mourner, it is customary to change their order.

This verse is omitted if the dreamer is fasting (*Mishnah Berurah* 220:2).

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After two years' time, Pharaoh dreamed that he was standing by the Nile, ²when out of the Nile there came up seven cows, handsome and sturdy, and they grazed in the reed grass. ³But 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; ⁴and the ugly gaunt cows ate up the seven handsome sturdy cows. And Pharaoh awoke.

⁵He fell asleep and dreamed a second time: Seven ears of grain, solid and healthy, grew on a

מֵא וַיְהִי מִקֵּץ שְׁנַתִּים יָמִים
וּפְרָעָה חָלַם וַהֲגָה עִמָּד עַל-הַיָּאֵר:
²וַהֲגָה מִן-הַיָּאֵר עֵלָת שֶׁבַע פָּרוֹת יְפוֹת
מֵרְאָה וּבְרִיָּאֹת בְּשָׂר וַתִּרְעִינָה בְּאָחוּ:
³וַהֲגָה שֶׁבַע פָּרוֹת אֲחֵרוֹת עֲלֹת
אֲחֵרִיָּהוּן מִן-הַיָּאֵר רָעוֹת מֵרְאָה וְדָקוֹת
בְּשָׂר וַתַּעֲמֹדנָה אֶצֶל הַפָּרוֹת עַל-שֵׁפֶת
הַיָּאֵר: ⁴וַתֹּאכְלֶנָה הַפָּרוֹת רָעוֹת
הַמֵּרְאָה וְדָקָת הַבְּשָׂר אֶת שֶׁבַע הַפָּרוֹת
יְפוֹת הַמֵּרְאָה וַהֲבִרְיָאֹת וַיִּקַּץ פְּרָעָה:
⁵וַיִּישָׁן וַיַּחֲלֹם שְׁנִית וַהֲגָה | שֶׁבַע שִׁבְלִים

JOSEPH'S LIBERATION AND RISE TO POWER (41:1-56)

Dreams, the cause of Joseph's misfortunes, become the means of his rise to power.

PHARAOH'S DREAMS (vv. 1-8)

1. After two years' time Literally, "at the end of two years of days." Two complete years have elapsed since the release of the cupbearer.
the Nile A fateful setting for Pharaoh's

dream. The river was the lifeline of Egypt, the fountainhead of its entire economy.

2. seven cows Cows were abundant in Egypt and important to the economy. The motif of seven cows is found in Egyptian paintings and texts.

3. close behind them That is, in time.

5. on a single stalk A clear symbol of abundance.

CHAPTER 41

This *parashah* is almost always read during the week of *Hanukkah*. Although that is only a coincidence of the calendar, we can find thematic connections. Just as *Hanukkah* celebrates the victory of the weak over the powerful, the *parashah* begins with Pharaoh's dream of the lean cows conquering the well-fed ones. As the *parashah* begins with Joseph in prison and ends with Joseph as ruler, the story of *Hanukkah* begins with Israel oppressed and ends with Israel triumphant and independent.

1. standing by the Nile The literal meaning is "over the Nile." This prompted the Rabbinic comment that Jews see themselves as subservient to God and dependent on God, whereas idolaters see themselves as superior to their gods. (The Nile was a god to the Egyptians, source of life and food.) Judaism teaches us how to serve God. Pagan religions teach their

followers how to use and manipulate their gods (Gen. R. 89:4).

4. This must be every tyrant's nightmare, that one day the weak will rise up and overthrow the powerful.

5ff. One of the lessons of the Joseph story, reinforced by its being read as autumn gives way to winter, is that life is cyclical. Good years are followed by lean years, adversity is followed by success, rejection yields to connection, winter gives way to spring and summer, only to return again. "What can be learned from this *parashah* to prepare ourselves in good days, days in which holiness is revealed, to set the light in our hearts, to be there in times when holiness seems far off?" The author of *S'fat Emet* answers his own question: We must store up resources of faith, even as the Egyptians stored grain, to nourish us spiritually when events turn against us.

single stalk. ⁶But close behind them sprouted seven ears, thin and scorched by the east wind. ⁷And the thin ears swallowed up the seven solid and full ears. Then Pharaoh awoke: it was a dream!

⁸Next 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.

⁹The chief cupbearer then spoke up and said to Pharaoh, "I must make mention today of my offenses. ¹⁰Once Pharaoh was angry with his servants, and placed me in custody in the house of the chief steward, together with the chief baker. ¹¹We had dreams the same night, he and I, each of us a dream with a meaning of its own. ¹²A 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."

6. scorched by the east wind This is the *sir-occo* that blows in from the desert.

7. it was a dream This was much to Pharaoh's surprise, for it all seemed so vivid.

8. his spirit was agitated Apparently, Pharaoh spent a sleepless night after his dreams, anxiously awaiting the dawn.

magicians Magic was a feature of Egyptian life. Although Israel shared with its pagan neighbors a belief in the reality of dreams as a medium of divine communication, it never developed a class of magicians or dream interpreters, as Egypt and Mesopotamia did.

wise men This is a translation of *hakhamim*, the first use of the stem חכם in the Bible. Here the term refers to those who possessed specialized knowledge and skill in the magic arts.

none could interpret them for Pharaoh It is inconceivable that the professional dream in-

עלות בקנה אחד בריאות וטבות: ⁶ והנה שבע שבליים דקות ושרופת קדים צמחות אחריהן: ⁷ והבלענה השבליים הדקות את שבע השבליים הבריאות והמלאות וייקץ פרעה והנה חלום:

⁸ ויהי בבקר ותפעם רוחו וישלח ויקרא את כל-חרטמי מצרים ואת-כל-חכמייה ויספר פרעה להם את-חלמו ואין-פותר אותם לפרעה:

⁹ וידבר שר המשקים את-פרעה לאמר את-חטאי אני מזכיר היום: ¹⁰ פרעה קצף על-עבדיו ויתן אתי במשמר בית שר הטבחים אתי ואת שר האפים: ¹¹ ונחלמה חלום בלילה אחד אני והוא איש כפתרון חלמו חלמנו: ¹² ושם אתנו גער עברי עבד לשר הטבחים ונספר-לו ויפתר-לנו את-חלמתינו איש כחלמו פתר: ¹³ ויהי כאשר פתר-לנו כן היה אתי השיב על-פני ואתו תלה:

terpreters were unable to provide any interpretations. Their interpretations, however, did not satisfy the king in a manner that he found convincing.

THE CUPBEARER REMEMBERS

JOSEPH (vv. 9-13)

9. I must make mention The stem of the word for "making mention" (*mazkir*) is used by Joseph in his plea in 40:14 and by the narrator in reporting the ingratitude of the cupbearer in 40:23. The use of the same verbal root in both incidents is intended to draw our attention to the relationship between the two.

of my offenses Against Pharaoh and against Joseph.

12. A Hebrew youth The cupbearer stops short of recommending that Joseph, a servant, be brought to Pharaoh.

12. The chief cupbearer tries to justify his forgetfulness by emphasizing Joseph's un-

worthiness, describing him as a youth, a foreigner, and a servant.

¹⁴Thereupon 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. ¹⁵And 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." ¹⁶Joseph answered Pharaoh, saying, "Not I! God will see to Pharaoh's welfare."

¹⁷Then Pharaoh said to Joseph, "In my dream, I was standing on the bank of the Nile, ¹⁸when out of the Nile came up seven sturdy and well-formed cows and grazed in the reed grass. ¹⁹Presently 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! ²⁰And the seven lean and ugly cows ate up the first seven cows, the sturdy ones; ²¹but 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. ²²In my other dream, I

14 וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא אֶת-יוֹסֵף וַיְרִיצֵהוּ מִן-הַבּוֹר וַיְגַלְחֵהוּ וַיַּחֲלֵף שְׂמֹלְתָיו וַיָּבֵא אֵל-פַּרְעֹה: 15 וַיֹּאמֶר פַּרְעֹה אֶל-יוֹסֵף חֲלֹם חֲלָמַי וּפְתַר אֵין אֶתּוֹ וְאֲנִי שָׁמַעְתִּי עֲלֶיךָ לֵאמֹר תִּשְׁמַע חֲלֹם לִפְתֹּר אֶתּוֹ: 16 וַיַּעַן יוֹסֵף אֶת-פַּרְעֹה לֵאמֹר בְּלִעְרֵי אֱלֹהִים יַעֲנֶה אֶת-שְׁלֹם פַּרְעֹה: 17 וַיַּדְבֵּר פַּרְעֹה אֶל-יוֹסֵף בְּחֲלֹמֵי הַנָּהָר עֹמֵד עַל-שֵׁפֶת הַיָּאֵר: 18 וַהֲגִה מִן-הַיָּאֵר עֹלֹת שֶׁבַע פְּרוֹת בְּרִיאֹת בָּשָׂר וַיִּפֹּת תָּאֵר וַתִּרְעִינָה בְּאָחוּ: 19 וַהֲגִה שֶׁבַע-פְּרוֹת אַחֲרוֹת עֹלֹת אַחֲרֵיהֶן דַּלּוֹת וְרַעוֹת תָּאֵר מְאֹד וְרַקוֹת בָּשָׂר לֹא-רָאִיתִי כְהֵנָּה בְּכָל-אֶרֶץ מִצְרַיִם לְרַע: 20 וַהֲאֹכְלָנָה הַפְּרוֹת הַרְקוֹת וְהִרְעוֹת אֶת שֶׁבַע הַפְּרוֹת הָרֵאשֹׁנוֹת הַבְּרִיאֹת: 21 וַתִּבְאָנָה אֶל-קִרְפָּנָה וְלֹא נֹדַע פִּי-בָאוּ אֶל-קִרְפָּנָה וּמְרִאִיהֶן רַע כַּאֲשֶׁר בַּתְּחִלָּה וַאֲיָקֹץ: 22 וַאֲרָא בְּחֲלֹמֵי וַהֲגִה | שֶׁבַע

JOSEPH'S DREAM INTERPRETATION (vv. 14–32)

14. he was rushed The verbs in this verse indicate a series of actions performed in swift succession in the atmosphere of urgency created when Pharaoh's wishes are to be satisfied.

dungeon See Comment to 40:15.

his hair cut The verb meaning "to shave" (גלח) applies to both the head and the face. Egyptian men shaved both areas.

his clothes Clothes have consistently been a key element in Joseph's misfortunes. This change of clothing marks the beginning of his liberation.

15. no one can interpret See Comment to verse 8.

for you to hear a dream Pharaoh believes that Joseph is endowed with magical power.

16. God will see Joseph is saying, in effect, "God will respond to me and grant Pharaoh's

welfare." He is certain that the sudden turn of events that has brought him into the presence of Pharaoh is providential for him. And he believes that he will receive a dream interpretation from God that will satisfy Pharaoh entirely.

17. Then Pharaoh said The repetition of the dreams to Joseph contains differences from the original narration. Such variations between an initial version and a repeat of it are a recurring feature of biblical discourse.

19. never had I seen This previously unstated personal observation points to the real meaning of the dream.

21. but when This entire verse is not in Pharaoh's original narrative. Here, it directs attention to the key element (see vv. 30ff.).

22. In my other dream Significantly, the phrase (v. 5) "a second time" is omitted, as though Pharaoh himself realized that the two dreams are really one.

14. Joseph, who twice was stripped of his clothes and thrown into a pit, is twice [here

and in v. 42] elevated in status and given new clothes to mark his new position.

saw seven ears of grain, full and healthy, growing on a single stalk; ²³but right behind them sprouted seven ears, shriveled, thin, and scorched by the east wind. ²⁴And the thin ears swallowed the seven healthy ears. I have told my magicians, but none has an explanation for me."

²⁵And Joseph said to Pharaoh, "Pharaoh's dreams are one and the same: God has told Pharaoh what He is about to do. ²⁶The seven healthy cows are seven years, and the seven healthy ears are seven years; it is the same dream. ²⁷The 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. ²⁸It is just as I have told Pharaoh: God has revealed to Pharaoh what He is about to do. ²⁹Immediately ahead are seven years of great abundance in all the land of Egypt. ³⁰After 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, ³¹no trace of the abundance will be left in the land because of the famine thereafter, for it will be very severe. ³²As 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.

³³"Accordingly, let Pharaoh find a man of

שפלים עלת בקנה אחד מלאת וטבות: ²³והנה שבע שפלים צנמות דקות שדפות קדים צמחות אחריהם: ²⁴ותבלען השפלים הדקות את שבע השפלים הטבות ואמר אל-החרטמים ואין מגיד לי:

²⁵ויאמר יוסף אל-פרעה חלום פרעה אחד הוא את אשר האלהים עשה הגיד לפרעה: ²⁶שבע פרת הטבת שבע שנים הנה ושבע השפלים הטבת שבע שנים הנה חלום אחד הוא: ²⁷ושבע הפרות הרקות והרעלת העלת אחריהן שבע שנים הנה ושבע השפלים הרקות שדפות הקדים יהיו שבע שני רעב: ²⁸הוא הדבר אשר דברתי אל-פרעה אשר האלהים עשה הראה את-פרעה: ²⁹הנה שבע שנים באות שבע גדול בכל-ארץ מצרים: ³⁰וקמו שבע שני רעב אחריהן ונשפח כל-השבע בארץ מצרים וכלה הרעב את-הארץ: ³¹ולא יודע השבע בארץ מפני הרעב ההוא אחריכן פי-כבד הוא מאד: ³²ועל השנות החלום אל-פרעה פעמים פי- נכון הדבר מעם האלהים וממהר האלהים לעשותו:

³³ועתה ירא פרעה איש נבון וחכם

24. none has an explanation The phrase refers to what was related in verses 8 and 15.

25. one and the same Both dreams, though separate and successive, constitute a single whole and express the identical phenomenon.

has told That is, "has disclosed."

31. no trace The reserves of food set aside for the famine will be used up completely.

32. determined It is established beyond doubt.

soon The seven-year cycle begins at once.

JOSEPH'S ADVICE (vv. 33-36)

Unsolicited by Pharaoh, Joseph offers advice on how to avert the famine.

33. Accordingly Joseph presents his advice

33. Joseph's interpretation strikes Pharaoh as valid because its message of impending disaster seems to fit the mood of the dream and

because he not only interprets the dream but gives Pharaoh advice on how to deal with its message.

discernment and wisdom, and set him over the land of Egypt. ³⁴And let Pharaoh take steps to appoint overseers over the land, and organize the land of Egypt in the seven years of plenty. ³⁵Let 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. ³⁶Let 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."

³⁷The plan pleased Pharaoh and all his courtiers. ³⁸And Pharaoh said to his courtiers, "Could we find another like him, a man in whom is the spirit of God?" ³⁹So Pharaoh said to Joseph, "Since God has made all this known to you, there is none so discerning and wise as you. ⁴⁰You 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." ⁴¹Pharaoh further said to Joseph, "See, I put you in charge of all the land of Egypt." ⁴²And removing his signet ring from

וישיתהו על־אֶרֶץ מִצְרַיִם: ³⁴יַעֲשֶׂה פָרְעָה וַיִּפְקֹד פְּקָדִים עַל־הָאָרֶץ וַחֲמִשׁ אֶת־אֶרֶץ מִצְרַיִם בְּשֶׁבַע שָׁנֵי הַשָּׁבַע: ³⁵וַיִּקְבְּצוּ אֶת־כָּל־אֹכֶל הַשָּׁנִים הַטֹּבֹת הַבָּאֹת הָאֵלֶּה וַיִּצְבְּרוּ־בָר פָּחַת יַד־ פָּרְעָה אֹכֶל בְּעָרִים וּשְׁמָרוֹ: ³⁶וְהָיָה הָאֹכֶל לְפָקֶדוֹן לְאֶרֶץ לְשֶׁבַע שָׁנֵי הָרָעָב אֲשֶׁר תִּהְיֶינָה בְּאֶרֶץ מִצְרַיִם וְלֹא־תִכָּרֵת הָאָרֶץ בְּרָעָב:

³⁷וַיִּיטֵב הַדָּבָר בְּעֵינֵי פָרְעָה וּבְעֵינֵי כָל־ עַבְדָּיו: ³⁸וַיֹּאמֶר פָּרְעָה אֶל־עַבְדָּיו הֲנִמְצָא כָּזֶה אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ: ³⁹וַיֹּאמֶר פָּרְעָה אֶל־יוֹסֵף אַחֲרֵי הוֹדִיעַ שְׁלִישִׁי אֱלֹהִים אוֹתָךְ אֶת־כָּל־זֹאת אֵין־נִבּוֹן וְחָכֵם בְּמֹוֶךְ: ⁴⁰אִתָּה תִּהְיֶה עַל־בֵּיתִי וְעַל־פִּיךָ יִשָּׁק כָּל־עַמִּי רַק הַפֶּסֶא אֲגַדֵּל מִמֶּךָ: ⁴¹וַיֹּאמֶר פָּרְעָה אֶל־יוֹסֵף רְאֵה נָתַתִּי אֹתְךָ עַל כָּל־אֶרֶץ מִצְרַיִם: ⁴²וְלִסֵּר פָּרְעָה אֶת־טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתֵּן אֹתָהּ

not as part of the dream message but as a personal suggestion.

34. let Pharaoh Not wishing to raise any suspicion that he is suggesting the creation of a new focus of power, Joseph repeatedly emphasizes "Pharaoh," thereby stressing the ubiquitous, omniscient, and omnipotent nature of the king in ancient Egypt.

35. good years Joseph sensibly suggests that grain be stockpiled during the plentiful years against the forthcoming years of famine.

JOSEPH'S APPOINTMENT AS VIZIER
(vv. 37-46)

37. The plan pleased Pharaoh Pharaoh and his courtiers are impressed by Joseph's perception that the two dreams are actually one, by his relating them to national affairs rather than to the king's personal interests, and by the social concern that he displays in his advice.

38. Could we find Pharaoh's question to his courtiers is rhetorical. He knows at once what he must do.

in whom is the spirit of God This is the

first biblical mention of an individual so endowed. Possession of the "spirit of God" impels one to undertake a mission (Num. 27:18), imparts extraordinary energy and drive (Judg. 3:10, 11:29), and produces uncommon intelligence and practical wisdom.

39. discerning and wise Pharaoh repeats Joseph's own words (v. 33).

40. in charge of my court This function probably refers to the position of "overseer of the domain of the palace," one of the known Egyptian bureaucratic titles. Most likely, Joseph is given control over the king's personal estates.

41. Pharaoh further said Joseph does not utter a word in response to Pharaoh's announcement.

in charge of all the land The function reflects the Egyptian title "chief of the entire land."

42. removing Pharaoh now performs a series of ceremonial acts that confirm Joseph's position as "grand vizier of Egypt."

signet ring The transfer of the ring bearing the royal seal from the finger of Pharaoh to that of Joseph signifies the delegation of authority; it