



“SIGNIFICANCE ACHIEVED”

“GIVE ME A LIFETIME” PART 6

GENESIS 41

What was Joseph NOT doing to prepare for this moment?

1

2

3

He was NOT practicing dreaming and deciphering techniques

He was NOT taking dream interpretation jobs

He was NOT walking around putting meaning in every fantasy

What was he doing while languishing to prepare for his moment?

1

**Being a
gifted
servant**

2

**Forgetting the
injustices of
life (Replacing
cynicism and
irony with
faith)**

3

**Getting over
his brother's
betrayal**

4

**Getting over
the false
accusations of
Potiphar's wife**

5

**Getting over
the butler's
forgetfulness**

*“IT IS NOT IN ME: GOD SHALL GIVE
PHARAOH AN ANSWER OF PEACE” (41:16)*

It is striking that when Joseph makes reference to the God in whom he believes, as he did previously with Potiphar's wife, the cupbearer, and the baker, no one asked him to clarify or explain anything further about God. God had taken center stage in the high court of Pharaoh.



JOSEPH SEEMS TO KNOW THINGS ABOUT
GOD THAT INDICATES THAT HE WAS GIFTED IN
BOTH WISDOM AND REVELATION. (41:32)

"All six dreams in the Joseph sequence occur in pairs; his own dreams of future mastery over his family, the dreams of the two prisoners, and now Pharoah's dreams. It was likely their parallel nature that convinced the dreamers of their significance." (Telushkin)

THE EXPRESSION "SEVEN FAT YEARS, SEVEN LEAN YEARS" HAS ENTERED THE HEBREW IDIOM TO SYMBOLIZE GOOD FORTUNE FOLLOWED BY EVIL, OR WEALTH FOLLOWED BY POVERTY. IN RECENT TIMES THE "SEVEN FAT YEARS" ARE SOMETIMES APPLIED TO 1967-1973, THE CONFIDENT YEARS FOLLOWING ISRAEL'S VICTORY IN THE SIX-DAY WAR, WHILE THE POST-1973. – STARTING WITH OCTOBER YOM KIPPUR WAR - ARE SEEN AS THE LEAN YEARS. (TELUSHKIN)



FAMINE CONSTANTLY RESULTED FROM THESE DISTURBANCES, AND IT TAXED ALL THE POWERS OF THE RULING PRINCE TO PROVIDE AT SUCH TIMES FOR HIS PEOPLE. A CHIEF OF THE COMMISSARIAT, BEBÎ BY NAME, WHO LIVED ABOUT THIS PERIOD, GIVES US A LENGTHY ACCOUNT OF THE NUMBER OF LOAVES, OXEN, GOATS, AND PIGS, WHICH PHAROAH ALLOWED TO ALL THE INHABITANTS BOTH GREAT AND LITTLE, DOWN EVEN TO THE QUANTITY OF OIL AND INCENSE, WHICH HE HAD TAKEN CARE TO STORE UP FOR THEM: HIS PRUDENCE WAS ALWAYS JUSTIFIED BY THE ISSUE, FOR "DURING THE MANY YEARS IN WHICH THE FAMINE RECURRED, HE DISTRIBUTED GRAIN IN THE CITY TO ALL THOSE WHO HUNGERED." (MASPERO, HISTORY OF EGYPT, VOLUME IV.)

Joseph's Name: (41:45) Zaphenath-Paneah--

The exact meaning of this ancient Egyptian name is unknown, though it undoubtedly signified something grandiose. In the target, one of the oldest translations of the Torah, it is interpreted as "the man to whom mysteries are revealed," while the historian Josephus translated it, somewhat similarly, as "the revealer of secrets." Whatever the name means, it testifies to the Torah's antiquity.



OBEDIENCE TO GOD PAYS OFF!

- Everything that Judah lost in dishonor and rebellion Joseph gets by obedience.
- The garment: Presumably as he was being dressed in fine linen robes this would perhaps be the first elegant clothes he has worn since his brothers ripped off his "coat of many colors"
- A reward of clothing and jewelry suitable to the new rank accompanied Pharaoh's appointment of Joseph as vizier, or prime minister, the second-in-command (v. 40 45:8 26).

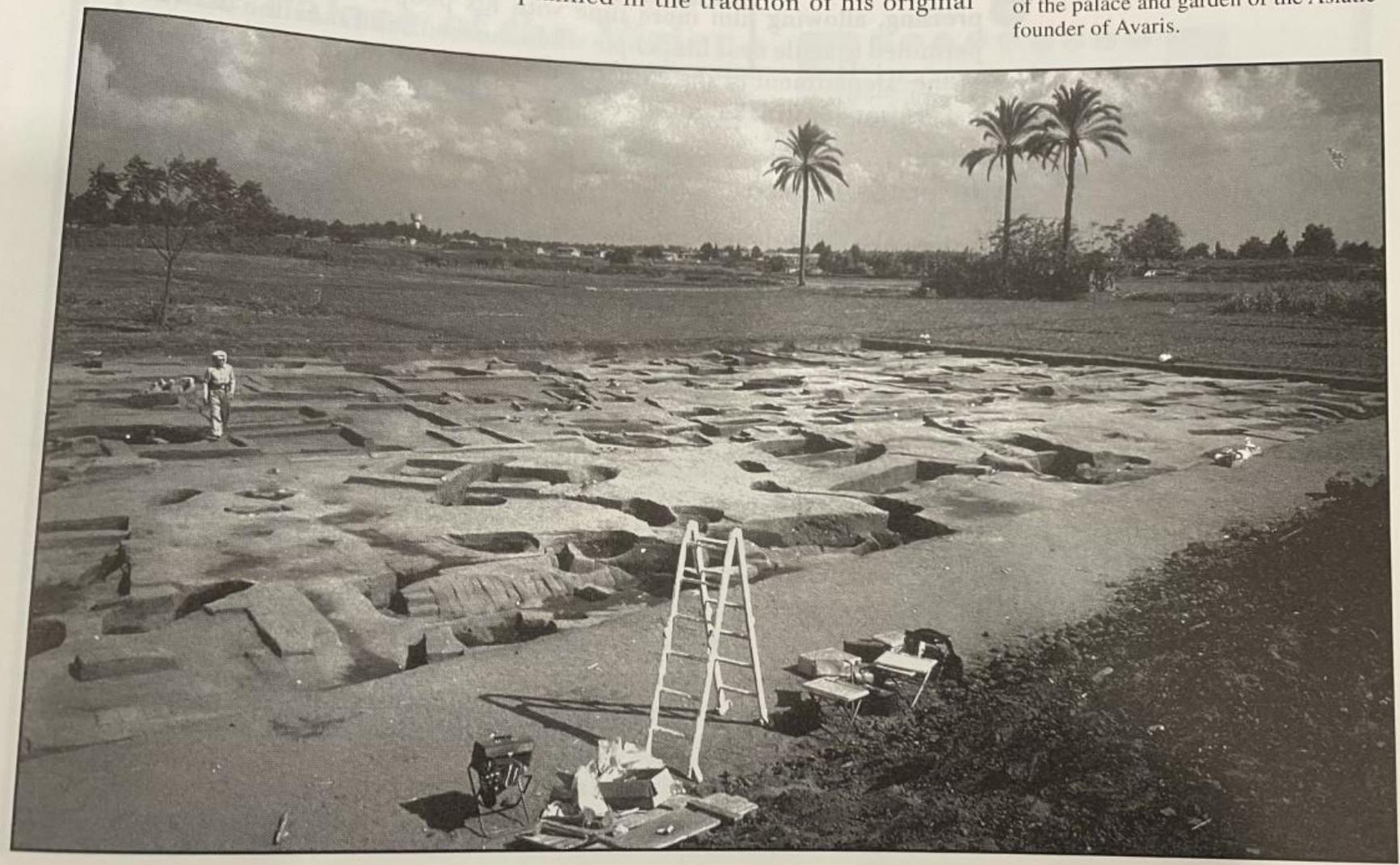
The significance - The emblems of the power and the office

The signet ring: Joseph wore the royal seal on his finger, authorizing him to transact the affairs of state on behalf of Pharaoh himself. This was essentially a blank check to do whatever he saw fit to do.



...to the time of Jacob's arrival in Egypt
the residence of Jacob, built and planned in the tradition of his original
homeland.

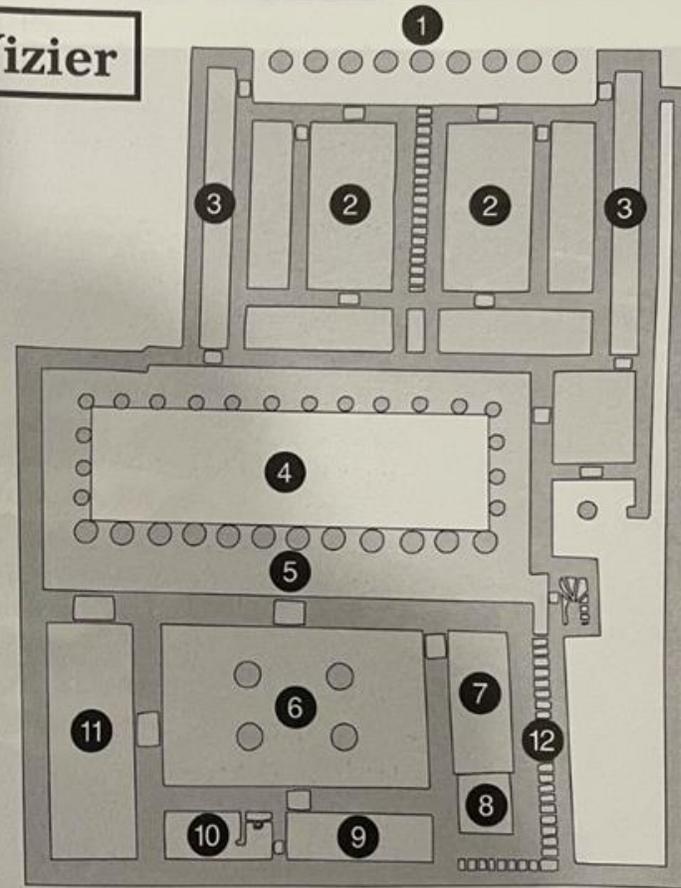
380. The Area F excavation's location
of the palace and garden of the Asiatic
founder of Avaris.



The Palace of the Vizier

381. The central and oldest section of the MB IIA palace complex at Tell ed-Daba (Area F).

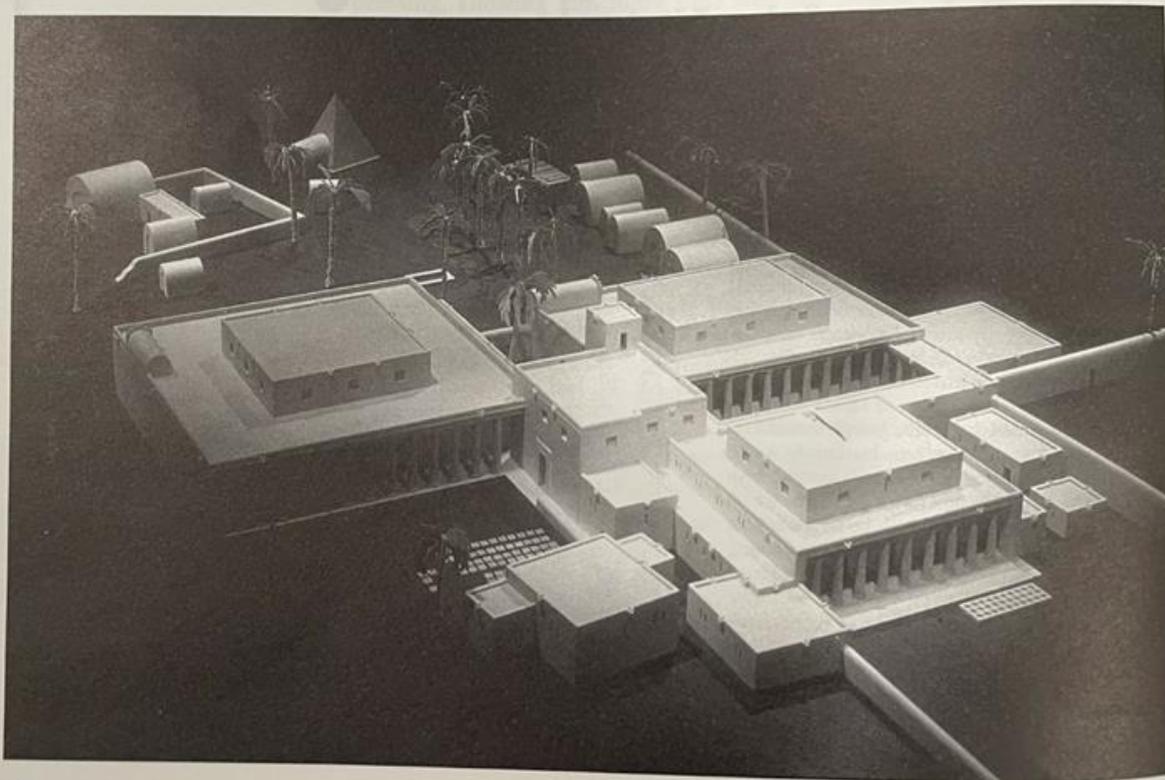
(1) Entrance colonnade to the palace which was later blocked in to form a corridor; (2) A pair of identical apartments (perhaps for the two sons of Joseph and their families?) with a staircase leading up to the roof between them; (3) Side corridors leading around the twin apartments and through to the main central courtyard; (4) A large rectangular courtyard surrounded by a cloister, at the centre of which was a stone basin fed by a water conduit; (5) Entrance colonnade of twelve large pillars (representing the twelve sons of Jacob?); (6) The main columned hall where Joseph would have received guests and where his family would have spent much of their time; (7) Joseph's bed-chamber; (8) The mudbrick platform which acted as a plinth for Joseph's bed – the largest surviving bed ever found in Egypt – including those which have been found in royal palaces; (9) The dressing room; (10) Joseph's wardrobe where he would have kept his coats of many colours and his Egyptian state costumes; (11) Storeroom or second bedroom?; (12) Staircase leading up to the roof of the palace.

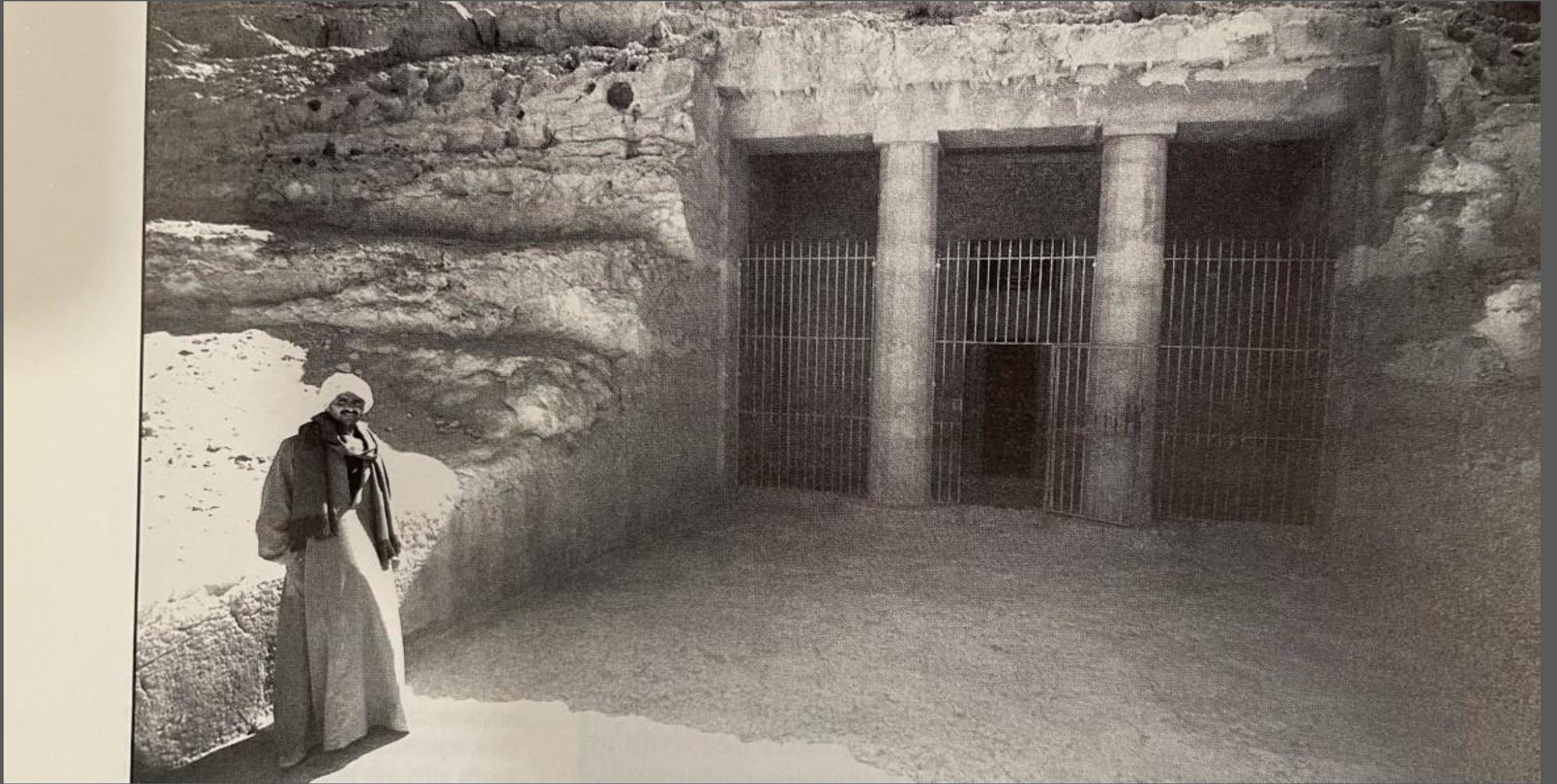


382. A model of Joseph's palace, constructed from the plans and elevations of the Austrian excavations, set in an eastern delta landscape with the Pelusiac branch of the Nile about a kilometre off to the west. The pyramid tomb of the Asiatic vizier can be seen in the garden to the rear of the palace complex.

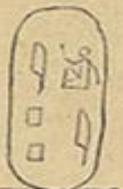
Conclusion Forty-One

The elegant palace unearthed by the Austrian excavators at Tell ed-Daba, Area F, was originally erected as the residence for the vizier Joseph in the regional capital of Avaris – the headquarters of the delta administration known as the Department of the North.





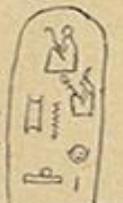
XVI.
DYNASTY
HYKSOS



APE PA



XIX
DYNASTY
B.C. 1400
THEBES



MENEPTAH
PHARAOH
OF
EXODUS.

XXI
DYNASTY
TANIS



PASEBHANU I.
B.C. 1100.



215 Sphinx Hyksos (Musée Clizet)

J.P. Steinhilber

HYKSOS SPHINX EXCAVATIONS TANIS.

BLACK GRANITE.

MARIETTE 1863.

FOOTNOTE SLIDE:

Names (Footnote) Manasseh . . . Ephraim. The names, meaning “forgetful” and “fruitful,” assigned to his sons together with their explanations depict the centrality of God in Joseph’s worldview. Years of suffering, pagan presence, and separation from his own family had not harmed his faith.

FOOTNOTE SLIDE:

Pharaoh (Footnote) Easton Bible Dictionary

The official title was borne by the Egyptian kings down to the time when that country was conquered by the Greeks. See Egypt) The name is a compound, as some think, of the words Ra, the "sun" or "sun-god," and the article phe, "the," prefixed; hence phera, "the sun," or "the sun-god." But others, perhaps more correctly, think the name derived from Perao, "the great house" = his majesty. (2.) The Pharaoh of Joseph's days (Gen. 41) was probably Apopi, or Apopis, the last of the Hyksos kings. To the old native Egyptians, who were an African race, shepherds were "an abomination;" but to the Hyksos kings, these Asiatic shepherds who now appeared with Jacob at their head were congenial, and being akin to their own race, had a warm welcome (Gen. 47:5 6). Some argue that Joseph came to Egypt in the reign of Thothmes III., long after the expulsion of the Hyksos, and that his influence is to be seen in the rise and progress of the religious revolution in the direction of monotheism which characterized the middle of the Eighteenth Dynasty. The wife of Amenophis III, of that dynasty, was a Semite. Is this singular fact to be explained from the presence of some of Joseph's kindred at the Egyptian court? Pharaoh said to Joseph, "Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and brethren to dwell" (Gen. 47:5 6).