

## Chapter 41

*Pharao dreaming of fat & leane kine: 5. alfo of ful and thinne eares of corne, 8. no other being able to interpret, 9. Iofeph is remembred. 25. Who interpreting the fame, 38. is made ruler ouer al Ægypt, 50. marieth, and hath two fonnes, Manafses and Ephraim.*

**A**fter two yeares <sup>a)</sup>Pharao faw a dreame. He thought he ftood vpon a riuier, <sup>2</sup> out of the which came vp feuen kine, faire and fat exceedingly: and they fed in marifh places. <sup>3</sup> Other feuen alfo came vp out of the riuier, foule, and caryan leane: and they fed on the very banke of the riuier, in grene places: <sup>4</sup> and they deuoured them, that had the meruewlous beautie and good ftate of bodies. Pharao after he waked, <sup>5</sup> flept againe, and faw an other dreame: Seuen eares of corne grew forth vpon one ftalke ful and faire: <sup>6</sup> there fprang alfo other eares as many, thinne and blafted with aduftion, <sup>7</sup> deuouring al the beautie of the former. Pharao awaking vp after his reft, <sup>8</sup> and when morning was come, being frighted with feare, he fent to al the interpreters of Ægypt, and to al the wife men: and they being called for, told them his dreame, neither was there anie that could interpret it. <sup>9</sup> Then at length the maifter of the cup-bearers remembring himfelfe, faid: I confeffe my finne: <sup>10</sup> The king being angrie with his feruantes, commanded me and the chiefe of the bakers to be caft into the prifon of the captaine of the fouldiers: <sup>11</sup> where in one night both of vs faw a dreame portending things to come. <sup>12</sup> There was there a young man an Hebrew, feruant to the fame captaine of the fouldiers: to whom telling our dreames, <sup>13</sup> we heard whatfoeuer afterward the euent of the thing proued to be fo. For I was reftored to

---

<sup>a</sup> Pharao his dreames, and his Eunuches were prophetical. For by them God forfhewed things to come: *v. 25.* yet they were no prophets, but Iofeph: who had the gift to interpret them. *S. Aug. li. 12. c. 9. de Gen. ad lit. S. Greg. li. 12. Moral in c. 13. Iob.*

my office: and he was hanged vpon a gibbet. <sup>14</sup> Forthwith at the kinges commandment, Ioseph being brought out of the prifon they polled him: and changing his apparel, brought him vnto him. <sup>15</sup> To whom he faid: I haue feene dreames, and there is not anie that can expound them: which I haue heard, thou doest moft wifely interprete. <sup>16</sup> Ioseph answered: Without me, God fhall anfwere prosperous thinges to Pharao. <sup>17</sup> Pharao therefore told that he had feene: Me thought I ftoode vpon the banke of the riuer, <sup>18</sup> and feuen kine came vp out of the banke of the riuer, exceeding faire, and ful of flefh: which grazed on greene places in a marifh pafture. <sup>19</sup> And behold, there folowed thefe, other feuen kine, fo paffing il faured and leane, that I neuer faw the like in the land of Ægypt, <sup>20</sup> which hauing deuoured and confumed the former, <sup>21</sup> gaue no token of their fulnes: but with the like leanenes and deformitie, looked heauelie. Awaking, and fallen againe into a deepe fleepe, <sup>22</sup> I fawe a dreame: Seuen eares of corne grew forth vpon one ftalke, ful and verie faire. <sup>23</sup> Other feuen alfo thinne and blafted, with aduftion, fprang of the ftalke: <sup>24</sup> which deuoured the beautie of the former: I told the dreame to the coniecturers, and there is no man that can declare it. <sup>25</sup> Ioseph answered: The kinges dreame is one: God hath fhewed to Pharao <sup>a</sup>)the thinges that he wil doe. <sup>26</sup> The feuen faire kine, and the feuen ful eares: be feuen yeres of plentifulnes: and both conteine the felfe fame meaning of the dreame. <sup>27</sup> Alfo the feuen leane and thinne kine, that came vp after them, and the feuen thinne eares, and blafted with the burning winde: are feuen yeres of famine to come. <sup>28</sup> Which fhall be fulfilled in this order. <sup>29</sup> Behold there fhall come feuen yeres of great fertilitie in the whole Land of Ægypt: <sup>30</sup> after which fhall folowe other feuen yeres of fo great fterilitie, that al the abundance before fhall be forgotten: for the famine fhall confume al the land, <sup>31</sup> and the greatnes of the fcarfitie, fhall deftroy the greatnes of the

---

<sup>a</sup> These things came to paffe by Gods particular providēce. *Pfalme. 4. God called (or caufed) a famine vpon the land.*

plentie. <sup>32</sup> And in that thou didest see the second time a dreame pertaining to the same thing: it is a token of the certentie, for that the worde of God shal come to passe, and be fulfilled speedely. <sup>33</sup> Now therefore let the king provide a wise man and industrious, and make him ruler over the Land of Ægypt: <sup>34</sup> that he may appointe overseers over all countries: and gather into barnes the fifth part of the fruites, during the seven yeares of the fertilitie, <sup>35</sup> that now presently shal enfewe: and let all the corne be laid up, vnder Pharaos handes, and let it be referued in the cities. <sup>36</sup> And let it be in a readines, against the famine of seven yeares to come, which shal oppress Ægypt, and the land shal not be consumed with scarcitie. <sup>37</sup> The counsel pleased Pharaoh, and all his servants: <sup>38</sup> and he spake to them: Can we find such an other man, that is full of the spirit of God? <sup>39</sup> He said therefore to Ioseph: Because God hath shewed thee all things that thou hast spoken, can I find a wiser and one like unto thee? <sup>40</sup> Thou shalt be over my house, and at the commandment of thy mouth all the people shal obey: only in the throne of the kingdom I will goe before thee. <sup>41</sup> And againe Pharaoh said to Ioseph: Behold, I haue appointed thee over the whole land of Ægypt. <sup>42</sup> And he tooke his ring from his owne hand, and gaue it into his hand: and he put vpon him a filike robe, and put a chaine of gold about his necke. <sup>43</sup> And he made him goe up into his second chariot, the cryer proclaiming that all should bowe their knee before him, and that they should know he was made gouernour over the whole Land of Ægypt. <sup>44</sup> And the king said to Ioseph: I am Pharaoh: without thy commandment no man shall moue hand or foote in all the land of Ægypt. <sup>45</sup> And he turned his name, and called him in the Ægyptian tongue the Saviour of the world. And he gaue him to wife Aseneth the daughter of Putiphar <sup>a</sup>priest of Heliopolis. Ioseph therefore went

---

<sup>a</sup> *Cohen* signifieth priest; as not only the latin, but also the 70. & Philo and Iosephus here translate though sometimes it signifieth *prince*, as the Chaldey paraphrasis interpreteth, whereby it is probable that this Putiphar was both a priest, and a prince.

forth to the land of Ægypt (<sup>46</sup> and he was thirtie yeares old when he ftood in the fight of king Pharao) and did circuite al the countries of Ægypt. <sup>47</sup> And the fertilitie of the feuen yeares came: and the corne being bound vp into fheaves was gethered togeather into the barnes of Ægypt. <sup>48</sup> Al the abundance alfo of graine was laid vp in euerie citie. <sup>49</sup> And there was fo great abundance of wheat, that it became equal to the fand of the fea, and the plentie exceeded meafure. <sup>50</sup> And there were borne vnto Iofeph two fonnes before the famine came: whom Afeneth the daughter of Putiphar prieft of Heliopolis bare him. <sup>51</sup> And he called the name of the firft begotten Manaffes, faing: God made me to forget al my labours, & my fathers houfe. <sup>52</sup> The name alfo of the fecond he called Ephraim, faing: God hath made me to encrease in the land of my pouertie. <sup>53</sup> Therefore when the feuen yeares of the plentifulnes, that had bene in Ægypt were paffed: <sup>54</sup> the feuen yeares of fcarcitie beganne to come, which Iofeph foretold: and in the whole world the famine preuailed, but in al the land of Ægypt there was bread. <sup>55</sup> The which being in hunger, the people cried to Pharao, defiring foode. To whom he answered: Goe ye to Iofeph: and whatfoeuer he fhall fay to you, that doe ye. <sup>56</sup> And the famine dayly encreafed in al the land: and Iofeph opened al the barnes, and fold to the Ægyptians: for them alfo the famine had opreffed. <sup>57</sup> And al prouinces came into Ægypt, to buy victuales, and to moderate the miferie of the fcarfitie.

Obluion.

Fruitful or  
Grovvng.

## ANNOTATIONS

Eccli. 11.  
li. de Iofeph.

43 Made gouvernour.) It is eafie in the eyes of God, fuddenly to enrich the poore. For who would haue thought (faith Philo) that in one day a bondman fhould be made a lord, a poore prifoner the chiefe of the nobilitie, an vnder gaolor the viceroy, or kings deputie, for a common prifon to haue a kinglie court of his owne, from extreme ignominie, to afcend into fo hiegh a roome of dignitie!

45 Sauour of the vvorld.) In the original text the new name and title geuen by Pharao to Iofeph is expreffed by thefe

Holie Iofeph fuddenly aduanced.

two wordes, *Saphnath pahanaach*: the former *Saphnath* in Hebrew signifieth a secrete or hidden thing, of *faphan* to hide: but the signification of the other word *pahanaach*, is more vncertaine, being found no where els in the holie Bible. The Rabins do commonly interpret them both together, *The man to vvhom secretes are reueled*, or, *The reueler of secretes*, and fo this name agreeth wel to Ioseph, in respect of the gift of interpreting dreames. But besides his interpreting, he also gaue moft wife counfel, that tended to the fastie of manie, which, it is like, Pharao ment to expresse by this new name. And S. Hierom, who doubtles with great diligence, and no leffe iudgement, searched the true signification therof, faith, that albeit this name in Hebrew foundeth *The finder out of secretes*, yet feing it was imposed by an Ægyptian (who knew no Hebrew) the reason therof muft be had of the same tongue; and these two wordes in the Ægyptian language are interpreted *The Sauour of the vworld*: for that he deliuered the world from the imminent ruine of famine. Thus faith S. Hierom. And fo moft aptly the figure anwereth to Chrif, the true SAVIOVR of the world.

Ioseph truly called the reueler of secretes.

But more honorably, the Sauour of the world.

Therin a figure of Chrif.