

## Chapter 41

*Pharao dreaming of fat & leane kine: 5. alfo of ful and thinne eares of corne, 8. no other being able to interprete, 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 riuer, <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 riuer, foule, and caryan leane: and they fed on the very banke of the riuer, 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 interprete it. <sup>9</sup> Then at length the maifter of the cup-bearers remembring himfelfe, faid: I confefse 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 my office: and he was hanged vpon a gibbet. <sup>14</sup> Forthwith at

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<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.*

the kinges commandment, Ioseph being brought out of the prison they pulled him: and changing his apparel, brought him vnto him. <sup>15</sup> To whom he said: I haue seene dreames, and there is not anie that can expound them: which I haue heard, thou doest most wifely interpret. <sup>16</sup> Ioseph answered: Without me, God shall answere prosperous thinges to Pharao. <sup>17</sup> Pharao therefore told that he had seene: Me thought I stood vpon the banke of the riuer, <sup>18</sup> and seuen kine came vp out of the banke of the riuer, exceeding faire, and full of flesh: which grazed on greene places in a marish pasture. <sup>19</sup> And behold, there followed these, other seuen kine, so passing ill fauored and leane, that I neuer saw the like in the land of Ægypt, <sup>20</sup> which hauing deuoured and consumed 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 sleepe, <sup>22</sup> I saw a dreame: Seuen eares of corne grew forth vpon one stalk, full and verie faire. <sup>23</sup> Other seuen also thinne and blasted, with aduption, sprang of the stalk: <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 shewed to Pharao <sup>a</sup>)the thinges that he wil doe. <sup>26</sup> The seuen faire kine, and the seuen full eares: be seuen yeres of plentifulnes: and both containe the selfe same meaning of the dreame. <sup>27</sup> Also the seuen leane and thinne kine, that came vp after them, and the seuen thinne eares, and blasted with the burning winde: are seuen yeres of famine to come. <sup>28</sup> Which shall be fulfilled in this order. <sup>29</sup> Behold there shall come seuen yeres of great fertilitie in the whole Land of Ægypt: <sup>30</sup> after which shall followe other seuen yeres of so great sterilitie, that all the abundance before shall be forgotten: for the famine shall consume all the land, <sup>31</sup> and the greatnes of the scarcitie, shall destroy the greatnes of the plentie. <sup>32</sup> And in that thou didest see the second time

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<sup>a</sup> These things came to passe by Gods particular prouidence. *Pfalm. 4. God called (or caused) a famine vpon the land.*

a dreame pertaining to the same thing: it is a token of the certentie, for that the worde of God shal come to paffe, and be fulfilled spedely. <sup>33</sup> Now therefore let the king prouide a wife man and indutrious, and make him ruler ouer the Land of Ægypt: <sup>34</sup> that he may appointe ouerfeers ouer al countries: and gether into barnes the fifth part of the frutes, during the feuen yeares of the fertilitie, <sup>35</sup> that now presently shal enfewe: and let al the corne be laid vp, vnder Pharaoes handes, and let it be referued in the cities. <sup>36</sup> And let it be in a readines, against the famine of feuen yeares to come, which shal oppresse Ægypt, and the land shal not be confumed with scarfitie. <sup>37</sup> The counsel pleased Pharao, and al his seruants: <sup>38</sup> and he spake to them: Can we find such an other man, that is ful of the spirite of God? <sup>39</sup> He said therefore to Ioseph: Because God hath shewed thee al things that thou hast spoken, can I find a wifer and one like vnto thee? <sup>40</sup> Thou shalt be ouer my house, and at the commandment of thy mouth al the people shal obey: only in the throne of the kingdome I wil goe before thee. <sup>41</sup> And againe Pharao said to Ioseph: Behold, I haue appointed thee ouer 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 filke roabe, and put a chaine of gold about his necke. <sup>43</sup> And he made him goe vp into his second chariot, the cryer proclayming that al should bowe their knee before him, and that they should know he was made gouernour ouer the whole Land of Ægypt. <sup>44</sup> And the king said to Ioseph: I am Pharao: without thy commandment no man shal moue hand or foote in al the land of Ægypt. <sup>45</sup> And he turned his name, and called him in the Ægyptian tongue the Sauour of the world. And he gaue him to wife Afeneth the daughter of Putiphar <sup>a</sup>priest of Heliopolis. Ioseph therefore went forth to the land of Ægypt (<sup>46</sup> and he was thirtie yeares

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

old when he stood 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 sheaves was gethered together into the barnes of Ægypt. <sup>48</sup> Al the abundance also of graine was laid vp in euerie cite. <sup>49</sup> And there was so great abundance of wheat, that it became equal to the fand of the sea, and the plentie exceeded measure. <sup>50</sup> And there were borne vnto Ioseph two sonnes before the famine came: whom Afeneth the daughter of Putiphar priest of Heliopolis bare him. <sup>51</sup> And he called the name of the first begotten Manaffes, saing: God made me to forget al my labours, & my fathers house. <sup>52</sup> The name also of the second he called Ephraim, saing: 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 passed: <sup>54</sup> the feuen yeares of scarcitie beganne to come, which Ioseph 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, desiring foode. To whom he answered: Goe ye to Ioseph: and whatsoever he shall say to you, that doe ye. <sup>56</sup> And the famine dayly encreased in al the land: and Ioseph opened al the barnes, and sold to the Ægyptians: for them also the famine had oppressed. <sup>57</sup> And al prouinces came into Ægypt, to buy victuales, and to moderate the miserie of the scarcitie.

Obluion.  
Fruitful or  
Groving.

## ANNOTATIONS

Eccli. 11.  
li. de Ioseph.

43 Made gouvernour.) It is easie in the eyes of God, suddenly to enrich the poore. For who would haue thought (saith Philo) that in one day a bondman should be made a lord, a poore prisoner the chiefe of the nobilitie, an vnder gaoler the viceroy, or kings deputie, for a common prisoner to haue a kinglie court of his owne, from extreme ignominie, to ascend into so high a roome of dignitie!

45 Sauour of the vworld.) In the original text the new name and title geuen by Pharao to Ioseph is expressed by these two wordes, *Saphnath pahanaach*: the former *Saphnath* in Hebrew signifieth a secreete or hidden thing, of *saphan* to hide: but

Holie Ioseph suddenly aduanced.

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.