When the time arrived, Joseph was ready to occupy the position of vizier of Egypt. There is another meaning, however. Midrash, refers to the messianic redemption; it is the end of the galus and suffering. God promises that at some point in history the Jewish people will be redeemed. The time of redemption is the end of a long process. The maturation of this process is called .

Biblically, the term , usually denotes the end of a process. Wherever there is a historical development to be consummated, the term is used.

Joseph's experiences in Egypt comprised a process which offered him the opportunity to develop his specific talents. This evolution required him to spend many years in bondage and in prison. Every event had significance. Each day, week, and month contributed toward the emergence of the great biblical figure. The day and hour which marked the end of this process, the , was precise. When the time arrived, Joseph was ready to occupy the position of vizier of Egypt. (Vision, p. 20)

- that Pharaoh was dreaming. The word בָּאָרָה, is constructed in the present tense. The Torah should have written בָּאָרָה, Pharaoh dreams. Ibn Ezra explains that the form בָּאָרָה is identical with the form בָּאָרָה—a past imperfect participle. The unique construction of the verb tells us about Pharaoh as an individual: a hard-boiled realist began to dream.

This change in Pharaoh occurred precisely when Joseph was to be elevated to power. Pharaoh would have been disconcerted over his dreams even if this metamorphosis had not taken place. However, to accept Joseph's interpretation, Pharaoh himself had to be a dreamer, a visionary. Otherwise, he would not have chosen Joseph to manage the economy of Egypt. He preferred Joseph's interpretation to that of others, not on objective grounds, but on purely subjective ones: dreamer met dreamer. (Vision, pg. 21)

- and behold, he was standing by the Nile. The preposition לָא has the connotation of nearness, proximity. There is another meaning, however. לָא is a biblical idiom, as in: רָאָהוּ לָא, רָאָהוּ הָאָרָי, And behold, the Lord was standing over him (28:13), that is, paying special attention to him.
It came to pass at the end of two full years,* that Pharaoh was dreaming,* and
behold, he was standing by the Nile.* 2 And behold, from the Nile were coming
up seven cows, of attractive appearance and robust flesh,* and they pastured in the
marshland. 3 And behold, seven other cows were coming up after them from the Nile,
of ugly appearance and lean of flesh, and they stood beside the cows [which were] on
the Nile bank. 4 And the cows of ugly appearance and lean of flesh devoured* the seven
cows that were of attractive appearance and healthy; then Pharaoh awoke. 5 And he fell
asleep and dreamed again, and behold, seven ears of grain were growing on one stalk,

(Rashi). The word יָד describes a relationship. Jacob dreamt of God's concern for him.

The Nile is not merely a river. The economy of Egypt in antiquity depended on the Nile, as it
does today. The Torah speaks of how this unique geographical feature was responsible for either
abundance or famine. For the land to which you are coming to possess is not like the land of Egypt...
where you sowed your seed and which you watered by foot, like a vegetable garden (Deut. 11:10). Local
rain did not play a role in the agricultural economy. Life instead depended upon the Nile. Rashi
says, No other river is called “the River” except the Nile, because the whole country consists of artificially
constructed canals and the Nile flows into them and fills them with water since rain does not fall regularly
in Egypt as in other lands. The river became the very symbol of Egyptian civilization. Pharaoh thus
saw himself as concerned with the destiny of Egypt as a land and as a people.

In his later description of his dream to Joseph, Pharaoh used the term "Pharaoh" was standing on the bank of the river (verse 17). Unlike the earlier phrase here, "Pharaoh has no connotation other than the physical description of the scene in his dream. Joseph's interpretation, however, fully accounted for Pharaoh's understanding of the
dream's broad implications. (Vision, p. 23)

- seven cows, of attractive appearance and robust flesh. The
description of the cows as attractive seems anomalous. A butcher is not interested in the attractiveness of his cows; he only wants them to be healthy and fat. Egyptian civilization, however, was concerned with both material prosperity and esthetics. (Vision, p. 24)

- And the cows of ugly appearance and lean of flesh devoured. Pharaoh saw the attractive cows being devoured. Civilization produces prosperity, esthetics and security; it also contains destructive, satanic elements. The curse imposed upon Adam by the Almighty that the environment will display hostility towards man is a reality. The land will yield its produce to man while at the same time conspiring to destroy him. The environment often appears to be cooperative, yet it clandestinely attempts to defeat man as well.

Each discovery for man's advantage paradoxically makes his life more precarious. Medicine
has advanced, yet sickness is in a race with it. Such phenomena as pollution of the environment
increase the occurrence of degenerative diseases. The possibility of destroying life on our globe is
represented by the fact that the seven lean cows emerged from the same river which produced the
seven attractive cows. Nature is forced by man to bow to its will; but occasionally, when man is
inattentive, the captive environment avenges itself on man.

From the river—the source of civilization, abundance and prosperity—emerge beautiful cows
as well as ugly cows, the satanic forces whose task it is to consume. The blessings of the human
civilizing experience compete with demonic forces. (Vision, pp. 24-26)