

9/4/05

Genesis 41-42

Joseph having been sold for 20 pieces of silver by his brothers is now the Prime Minister of Egypt and the is famine revealed by God was being felt beyond Egypt to Canaan.

-Joseph has many parallels to Christ, rejected by the Jews and sold for 30 pieces of silver

-Many have seen a beautiful type of Christ but no Scripture ever tells us that.

41:1-13 **The dream of Pharaoh was from God.**

41:1-4 God gave to Pharaoh a dream.

- 1) The time of the dream was “at the end of two full years”. Vs. 1a-b
 - a) The two years mark is in reference is from the restoration of the butler and the execution of the baker. Vs. 1
 - 1)) Joseph had interpreted the butlers dream in prison and said that in three days he would be restored. Gen. 40:13
 - 2)) He told the same to the baker but he would be executed. Gen. 40:19
 - 3)) Three days later was Pharaoh’s birthday and he did exactly as

Joseph had interpreted. Gen. 40:20-22

- b) The Pharaoh saw himself standing by the river. Vs. 1c-d
 - 1)0The river is refereeing to the Nile River. which was one of the many gods of Egypt.
 - 3)) The word “Nile” is both the basis and the symbol of Egypt’s power and wealth.
 - 2) The Pharaoh saw seven cows coming out of the Nile River in his dream. Vs. 2
 - a) The cow was an emblem of Isis, the Egyptian goddess. Vs. 2a
 - b) They were fine looking and fat, feeding on the vegetation along the Nile. Vs. 2b-c
 - 3) The Pharaoh saw another seven cows coming out of the Nile River in his dream. Vs. 3-4
 - a) They were ugly and gaunt, literally evil in appearance and thin of flesh, standing by the other cows on the bank of the river. Vs. 3
 - b) The ugly and gaunt cows ate up the seven fine looking and fat cows. So Pharaoh awoke. Vs. 4
* Seven symbolic of completeness!
- 41:5-7** God gave to Pharaoh a second dream.

- 1) Pharaoh returned to sleep and he dreamed again. Vs. 5
 - a) This time he saw seven heads of grain come up on one stalk. Vs. 5a-b
 - b) Their condition was “plump and good”. Vs. 5c
- 2) Pharaoh also saw other heads of grain. Vs. 6-7
 - a) He beheld, seven thin heads, blighted by the east wind, sprang up after them. Vs. 6
 - b) He saw the seven thin heads devoured the seven plump and full heads and awoke. Vs. 7a-b

41:8-13 Pharaoh gave a command to interpret the dream and summoned all his spiritual guides.

- 1) The reason given was that in the morning his spirit was troubled. Vs. 8a
 - * The word trouble “pa’ am” means to be agitated and disturbed, not understanding his dreams.
- 2) Therefore he sent and called for all the magicians of Egypt and all its wise men. Vs. 8b
 - a) The magicians “chartom” describes the diviners and astrologers.
 - b) The wise men “chakam” were those skillful, shrewd and learned men of his kingdom.

- 3) The Pharaoh then told them his dreams but they could not interpret them. Vs. 8c-d
 - a) This means that no one came up with a satisfying interpretation.
 - b) He was more gracious than Nebuchadnezzar, who demanded his men to tell him the dream and the interpretation, as God revealed the “time of the Gentiles”. Dan. 2
- 2) The chief butler remembered Joseph. Vs. 9-13
 - a) The chief butler confessed his forgetfulness to Pharaoh. Vs. 9-11
 - 1) He said, “I remember my faults this day” but in reality God had caused him to remember right on time. Vs. 9b
 - 2) He recalled when Pharaoh was angry with his servants, he the butler and the baker and placed them in custody in the house of the captain of the guard. Vs. 10
 - 3) He told Pharaoh that each had a dream, each according to their own interpretation. Vs. 11
 - b) The chief butler told Pharaoh about Joseph. Vs. 12-13
 - 1) He told him of a young Hebrew man with them in prison, a servant of the captain of the guard and

how he interpreted according to his own dream. Vs. 12c-e

- 2)) He told him that interpretations were fulfilled, Pharaoh restored him and hanged the baker. Vs. 13

4:14-36 The dream of Pharaoh was interpretation by Joseph.

41:14-16 Pharaoh commanded Joseph before him. Vs. 14-16

- 1) Pharaoh summoned Joseph, with urgency out of the dungeon. Vs. 14
 - a) The dungeon “bowr” pit, also used for the cistern his brother put him in. Vs. 14a
 - b) They made sure he shaved, cutting his hair, changed his clothing, and then presented him to Pharaoh. Vs. 14b-e
- 2) Pharaoh told Joseph he had a dream and that there was no one to interpret it. Vs. 15a-c
- 3) Pharaoh attempted to give credit to Joseph. Vs. 15d-e
 - a) He said, “But I have heard it said of you”. Vs. 15d
 - b) He said, “That you can understand a dream, to interpret it.” Vs. 15e
- 4) Joseph would have no part of it refusing the compliment and answered Pharaoh,

“It is not in me; God will give Pharaoh an answer of peace.” Vs. 16

- 1)) True humility, not touching the glory of God! Phil. 2:5-11
 - * Keep thy gift and rewards to Belteshezzar. Dan. 5:17
- 2)) The term God “Elohim”, the Creator, is used throughout this narrative instead of Yahweh, the covenant God. Vs. 16, 25, 28, 32, 39, 51, 52

41:17-24 Pharaoh communicated his dreams to Joseph.

- 1) He told Joseph what he dreamed in his first dream, in the first person. Vs. 17-21
 - a) He added his personal commentary, “Such ugliness as I have never seen in all the land of Egypt.” Vs. 19
 - b) He again added his personal commentary, that when the gaunt and ugly cows had eaten them up, no one would have known that they had eaten them, for they were just as ugly and thin as at the beginning. Vs. 21a-c
- 2) He told Joseph what he dreamed in his second dream. Vs. 22-24
 - a) He saw in his dream, and seven heads came up on one stalk, full and good. Vs. 22

- b) He saw seven heads, withered, thin, and blighted by the east wind, sprang up after them. Vs. 23
- c) He saw the thin heads devoured the seven good heads. Vs. 24a
- d) He said, “So I told this to the magicians, but there was no one who could explain it to me.” Vs. 24b-c

41:25-32 Joseph communicated the proper interpretation.

- 1) Pharaoh’s dreams were one and involved the future. Vs. 25-26
 - a) God had shown Pharaoh what He is about to do. Vs. 25
 - b) The seven good cows are seven years, and the seven good heads are seven years; the dreams are one. Vs. 26
- 2) Pharaoh’s dreams involved a famine, “The seven thin and ugly cows and the seven empty heads blighted by the east wind are seven years of famine. Vs. 27
- 3) Joseph told Pharaoh he had been true to the interpretation. Vs. 28
 - a) “This is the thing which I have spoken to Pharaoh. Vs. 28a
 - b) God has shown Pharaoh what He *is* about to do. Vs. 28b
- 5) Pharaoh’s dreams involved a bumper crop in the land, Vs. 29

- 6) Joseph told Pharaoh the famine would follow immediately and cause the plenty to be forgotten, Vs. 30
- 7) The bumper crop would be used up due to the severe famine. Vs. 31
- 8) Joseph told Pharaoh the two dreams meant the certainty of bring it to pass. Vs. 32

41:33-36 Joseph counseled Pharaoh regarding the famine.

- 1) To select a proficient man over this business. Vs. 33
- 2) To assign officers over the surplus and collect one-fifth of the produce of the land of Egypt in the seven plentiful years.” Vs. 34c
* A double tax, 20%.
- 3) To store up the surplus under the authority of Pharaoh and in the cities, for the confidence and submission of the people. Vs. 35
- 4) To insure the survival of Egypt. Vs. 36

41:37-47 **The promotion of Joseph to Prime Minister.**

41:37-41 The appointment and promotion of Joseph by Pharaoh over all of Egypt was ultimately by God.

- 1) The counsel was accepted by all. Vs. 37

- 2) The petition of Pharaoh to his servants regarding Joseph speaks for itself. Vs. 38
- 3) The proclamation of Pharaoh to Joseph affirmed his interpretation was from God and confirmed his uniqueness. Vs. 39
 - a) The word discerning “biyn” means perceptive with understanding.
 - b) The word wise “chakam” means skilful, shrewd and learned, the same word used for his wise men. Vs. 8
4. The promotion of Pharaoh regarding Joseph is a delegated authority. Vs. 40-41
 - * Only Pharaoh on the throne would be greater than Joseph over all the land.” Vs. 40

41:42-46 The appointment of Joseph over the land of Egypt attempted to present him as an Egyptian.

- 1) The vestures of royalty were given to Joseph, the signet ring of authority, the garments of fine linen, the dress of court officials and a gold chain around his neck, a mark of reward and promotion. Vs. 42
- 2) The power of royalty was ascribed to Joseph. Vs. 43-44
 - a) Joseph rode in the second chariot of pharaoh. Vs. 43a

- b) Joseph heard the people submit to him being over the land of Egypt, “And they cried out before him, “Bow the knee!” Vs. 43b-c
 - * The verb means to “kiss”, to bow to the ground and kiss it in submission.
- c) Pharaoh re-confirmed the authority. Vs. 44
- 3) The marriage of royalty was bestowed to Joseph. Vs. 45-46
 - a) Pharaoh changed the name of Joseph, “And Pharaoh called Joseph's name Zaphnath-Paaneah”, which means “treasury of the glorious rest”, “Abundance of life, “nourished of life”, Revealer of secrets, it is uncertain. Vs. 45a
 - b) Pharaoh gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. Vs. 45b-c
 - 1)) Asnath means belonging to the goddess Neith.
 - 2)) Poti-Pharah means, “he whom the Ra gave”, the sun god, on Heliopolis, ten miles northeast of Cairo was the center of Egyptian sun worship.
 - c) Joseph was incorporated into the Egyptian culture with all authority. Vs. 45d

- d) Joseph was thirty years old when he stood before Pharaoh king of Egypt., as he went throughout the land. Vs. 46a
- 1)) He was 17 when he was sold by his brothers.
 - 2)) He had been in Egypt 13 years, until God fulfilled his word to him.
 - 3)) This is repeated for emphasis. Vs. 45, 46
 - 4)) Jesus was 30 years old when he began his ministry, so was David when he began to reign, also the Levites began the official office at 30 years of age. Num. 4:46, 47
 - 5)) There are many parallels to Christ but Joseph is not said to be a type of Christ anywhere in Scripture.

41:47-57 The fulfillment of Pharaoh's dream.

41:47-52 The appointment of the abundance was from God.

- 1) The seven years bumper crop came first. Vs. 47-49
 - a) The seven plentiful years. Vs. 47
 - b) Joseph stored up the food in the cities of the people for encouragement. Vs. 48
 - c) Joseph gathered very much grain, as the sand of the sea, until he stopped

counting, for it was immeasurable. Vs. 49

- 2) The birth of Joseph's son occurred during this time. Vs. 50-52
 - a) Two sons were born to him and his wife before the years of famine came. Vs. 50
 - b) The first born was Manasseh: "For God has made me forget all my toil and all my father's house."
 - * The treachery, hardship and imprisonment, seeing God was working in it for good!
 - c) The second was Ephraim: "For God has caused me to be fruitful in the land of my affliction." Vs. 51
 - 1)) The two sons, doubly blessed.
 - 2)) Weeping for a night, but joy comes in the morning. Ps. 30:5

41:53-57 The appointment of the famine was from God.

- 1) The famine came right on time. Vs. 53-54
 - a) The seven years of plenty ended, Vs. 53
 - b) The seven years of famine began, as Joseph had said. Vs. 54a-b
 - c) The famine was in all lands, but in all the land of Egypt there was bread. Vs. 54c-d

- 2) The famine was administered by Joseph. Vs. 55-56
 - a. The crisis came. Vs. 55a-b
 - b. The crisis was handled by Joseph. Vs. 55c-e
- 3) The famine was relieved by the plenty. Vs. 56
- 4) The famine went beyond Egypt. Vs. 57

42:1-4 The sons of Jacob go to Egypt to buy grain.

42:1-2 Jacob rebukes his sons. Vs. 1

- 1) Jacob knew there was grain available in Egypt. Vs. 1a
 - a) The condition was one of famine. Gen. 41:57
 - b) The famine was not localized to Egypt, but was severe in all the lands. Gen. 41:57b
- 2) Jacob observed the reluctance of his sons to do anything despite the information. Vs. 1c-d
 - a) Their reason they were hesitant was because they knew Egypt was the destination of the Ishmaelites, to whom they sold Joseph. Gen. 37:25
 - b) The Patriarch Jacob said to his sons, “Why do you look at one another?”
 - * The double mention of the name of Jacob reveals he took the initiative

- to get grain from Egypt, still being the head and authority.
- 3) The reason for the rebuke is clearly stated to his sons. Vs. 2
 - * The Patriarch heard “shama”, with his own ears.
 - 4) Jacob sent his sons down to Egypt. Vs. 2c-d
 - a) He command, to go. Vs. 2c
 - b) The reason was that we may live and not die.” Vs. 2d
 - * Their flocks must have been greatly depleted by the famine.

42:3-4 The journey to Egypt was not made by all his sons. Vs. 3-4

- 1) The favoritism in the family is still evident regarding Rachel’s sons. Vs. 3
- 2) The place of Joseph has been taken by Benjamin. Vs. 4
 - a) The contrast is stated by Jacob himself,
 - b) The reason for his exclusion is expressed. Vs. 4b-c
 - 1) The word calamity “acown” means accident or mischief, appearing three times only. Vs. 4, 38, 44:29
 - * It occurs one other time in Exodus for an accident to a pregnant woman involving

- anything up to the loss of life. Ex. 21:22-23
- 2)) I think Jacob always suspected foul play by his brothers.
 - 3)) Benjamin was 22 years old, being the second year of the famine. Gen. 45:6, 11

42:5-24 The sons of Jacob met with the governor of Egypt.

42:5-8 The initial encounter with Joseph.

- 1) The sons of Jacob were among the many who journeyed to buy grain. Vs. 5
- 2) The sons of Jacob gave due obeisance. Vs. 6
 - a) Joseph was the absolute authority over the land to sell grain. Vs. 6a-b
 - 1)) The word for governor “shaliyt” the root is to exercise autocratic control over, second to Pharaoh, the Prime Minister. Gen. 41:40-41
 - 2)) The Akkadian and Arabic word “Sultan” comes from the same root.
 - b) Joseph saw his brothers come and bowed down before him with their faces to the earth. Vs. 6c
 - 1)) Their worst fear had come upon them and they didn’t even know it.

- 2)) It was like being observed through a one-way mirror.
- 3) The sons of Jacob were treated harshly. Vs. 7-8
 - a) Joseph recognized his brothers but dealt with them as the other foreigners and as possible intruders. Vs. 7a-b
 - 1)) He recognized “nakar” them, the same word his brothers used when they asked him if he recognized Joseph’s tunic. Gen. 37:32, 33
 - 2)) The manner of dealing with them was roughly “qasheh” intense, rigorous and cruel, twice. Vs. 7, 40
 - 3)) Same word is used for their future task master. Ex. 1:14
 - 4)) Joseph put them through political interrogation, wanting to seek out their honesty, if their evil hearts had changed.
 - b) But they did not recognize him.” Vs. 8
 - 1) He is about 39 years old.
 - 2) He looked like an Egyptian.

42:9-14 The indictment by the governor. Vs. 9-14

- 1) The dreams Joseph had about his brothers twenty-two ago were recalled to his mind and he accused them of being spies. Vs. 9

- a) Joseph remembered the dream, like the butler, this was God's doing.
 - 1)) This was in partial fulfillment of his two dreams. Gen. 37:7
 - 2)) The second dream would include his father. Gen. 37:9
- b) The word nakedness "ervah" is being used figuratively for an expose and vulnerable location in the land.
- 2) The brothers were insisting on their truthfulness. Vs. 10-11
 - a) They stated the purpose of their journey. Vs. 10
 - b) Their family relation. Vs. 11
 - * The word honest "ken" means men who tell the truth and do what is right.
- 3) The governor of the land was insisting they were spies. Vs. 12-14
 - a) Joseph repeats his indictment". Vs. 12
 - b) The brothers become very specific regarding their truthfulness. Vs. 13
 - 1)) "And they said, "Your servants are twelve brothers, The sons of one man in the land of Canaan." Vs. 13a-c
 - 2)) "The youngest is with our father today." Vs. 13d
 - 3)) "And one is no more." Vs. 13e
- 4) The governor insists on his judgment of them, "You are spies!" Vs. 14

42:15-20 The indispensable proof for their innocence.

- 1) The conditions requested of his brothers. Vs. 15-17
 - a) There was evidence needed to be presented. Vs. 15
 - 1)) "In this manner you shall be tested" Vs. 15a
 - * The word tested "bachan" means to examine or scrutinize.
 - 2)) "By the life of Pharaoh, you shall not leave this place unless your youngest brother comes here." Vs. 15b-c
 - * The oath "By the life of Pharaoh" was the highest of Egypt, like "As the Lord lives".
- b) There was a security to be kept till the evidence was presented. Vs. 16
 - 1)) The stipulation was, one would bring Benjamin, the rest would be kept in prison." Vs. 16a-c
 - 2)) The goal was to test their words may be tested, if there was any truth in them." Vs. 16d
 - 3)) The alternative was that they surely were spies!" Vs. 16e-g
 - 4)) The repetition of the word "one" is no coincidence, Joseph was the "one" they had sold and thought to be dead!

- 2) The castigation remitted to his brothers. Vs. 17
- a) Joseph allowed them to reflect on their guilt and crime putting them all together in prison.
* Literally “to gather”, there is a word play sounding like Joseph’s name.
- b) Joseph did it for “three days”, perhaps for the possible three years he spent in prison being falsely accused by Potiphar’s wife?
- 3) The conditions requested of his brothers were modified by Joseph. Vs. 18-20
- a) The reason he gave for the change was that he feared God. Vs. 18
- 1)) He used the word “Elohim”, the Creator God, not Yahweh.
- 2)) The mission of Joseph is to “preserve life”. Gen. 45:7; 47:25; 50:20
- b) The new conditions would be the reverse, one of the brothers would be confined to your prison, the rest were to carry grain to their homes.” Vs. 19
- c) The required evidence remained the same, they would have to bring Benjamin, to verify their words. Vs. 20

42:21-25 The incriminating evidence.

- 1) Their corporate guilt. Vs. 21

- a) They confessed by articulating their specific sin and evil. Vs. 21a-d
- b) They excepted the consequences as the hand of God, “Therefore this distress has come upon us.” Vs. 21e
- 2) Their regret was magnified by condemnation. Vs. 22
- a) By Ruben’s reminder his warning against their plot. Vs. 22a-e
* Joseph knew for the first time that Ruben was innocent.
- b) By the confirmation of the hand of God requiring his blood. Vs. 22f-g
- 1)) As declared by God to Noah. Gen. 9:5
- 2)) Joseph knew for the first time the horrible guilt they had lived under for twenty-two.
- 3) Their confidence about Joseph not being able to understand was natural. Vs. 23
- a) The contrast of what they thought and what was happening in reality is given, they did not know that Joseph understood them. Vs. 23a
- b) The reason was he spoke through an interpreter.” Vs. 23b
- 4) The clear objective of Joseph was accomplished. Vs. 24
- a) He saw and heard evidence to their sorrow and regret, being emotionally moved. Vs. 24a

- * He weeps later for Benjamin and his father. Gen. 43:30; 45:2, 14; 46:29
- b) He regained his composure, returned and talked with them.” Vs. 24b-c
- c) He selected one to remain in prison, Simeon and bound him before their eyes. Vs 24
 - 1)) Simeon led slaughter of Shechem, Gen. 34:25
 - 2)) Simeon may have been the greater instigator, as witnessed by Joseph.
 - 3)) Simeon was the cruelest of them all. Gen. 49:5-7

42:25-38 The sons of Jacob return from Egypt. Vs. 25-38

42:25-28 Their guilt was plaguing them.

- 1) The command of Joseph to prepare them for the journey was three-fold. Vs. 25
 - a) The grain purchased to it’s full weight. Vs. 25a
 - b) The money they bought the grain with. Vs. 25b
 - c) The necessary provision for their journey. Vs. 25c-d
- 2) They loaded their donkeys with the grain and departed from there. Vs. 26
- 3) The shocking surprise of finding the money in their sacks. Vs. 27

- * This was probably the first stop, perhaps Memphis, about ten miles south of Cairo today.
- 4) The paralyzing news. Vs. 28
 - a) The finding was shared among themselves. Vs. 28a-c
 - b) The commentary recorded was that their hearts failed them and they were afraid. Vs. 28d
 - * The word failed “yatsa” means to go or come out.
 - c) Their thoughts are expressed to one another, “What is this that God has done to us?” Vs. 28e-f
 - 1)) They knew they were guilty and God knew they were guilty.
 - 2)) The trip was about 260 miles, they would be thinking about it all the way!
 - 3)) About three weeks.

42:29-35 Their guilt was keeping them from being completely truthful.

- 1) They returned to their father and told him all that had happened to them.” Vs. 29
- 2) They told him of their treatment, being taken for spies. Vs. 30
- 3) They told him about their response to the accusations. Vs. 31-32
 - a) Regarding their character. Vs. 31
 - b) Regarding their heritage. Vs. 32

- 4) They told him of the governors demands. Vs. 33-34
- a) One of them would have to remain in prison. Vs. 33
 - 1)) They did not tell Jacob about being put in prison and that originally all were to be held and that only one was going to return with the grain.
 - 2)) And they made it seem like it was their decision to leave Simeon.
 - b) One would have to come to Egypt, Benjamin. Vs. 34
 - 1)) They did not tell Jacob that they would all die, if they did not return with Benjamin.
 - 2)) They were merely spinning another web by not coming clean with Jacob.
- 5) They told him of the money in the sacks and how they were devastated, only to discover money in all the sacks, being fearful. Vs. 35

42:36-38 Their guilt had caught up with them.

- 1) Jacob began to suspect something. Vs. 36
 - a) He accused them of being responsible for his two sons. Vs. 36a-d
 - b) He in consternation addressed them in great dismay, “And you want to take Benjamin.” Vs. 36e

- c) He fell into great despair, saying that all these things were against him. Vs. 36f
- 2) Ruben seeing the hopeless despair of his father, attempted to console him with foolish words. Vs. 37
 - a) This was nervous talk from his own guilty, offering his own sons, which is foolish. Vs. 37a-c
 - b) This was Ruben’s way attempting to make up for his failure with Joseph and being able to redeem himself. Vs. 37d-e
- 3) Jacob was resolved in his decision his son would not go down to Egypt. Vs. 38
 - a) He loved his two favorite sons by Rachel more than the others. Vs. 38a-d
 - b) He would die if something happened to Benjamin. Vs. 38e-f