

Genesis Chapter Forty One Workbook

Key Words:

Harmonize:

Read Daniel 2. What is similar to this chapter?

Dig:

- 1) How is Joseph described in this chapter?

- 2) What is the similarity between the two dreams? How do they differ? Do they act as confirmation or do they complete one another?

- 3) Is there any indication of judgment in this chapter? Any indication of mercy?

- 4) What are the qualities necessary for leadership in chapter 41?

- 5) Does the chapter give any insight to Joseph's wife?

- 6) What does Pharaoh do to enable Joseph to lead with authority?

- 7) How much is saved during the good years?

Discuss:

- 1) What difficulties might Joseph face in such an extreme transition—from dungeon to throne room?
- 2) How interested are you in developing in your spiritual giftedness? How have you seen the Lord maturing you in this area?
- 3) Do you anticipate supernatural insight or gifts when needed?

Point of Prayer:

Read through Is 58. Use it to fuel your prayers.

Integrate:

What other scripture comes to mind as you read this chapter?

Application:

- 1) If you had to meet a "head of state" today—what would you wear?
- 2) Has the Lord ever shown you something that was going to happen?
- 3) Is there a world leader you would like to meet? Why?
- 4) Are you ever threatened by someone else's gifts or strengths?
- 5) Are you experiencing 7 good years right now—or more like 7 lean years?
- 6) Is it easy for you to save, plan ahead, or is it difficult to navigate transition?
- 7) If you received the same dream and interpretation—what would you do?

Genesis Chapter Forty One

Genesis 41:1-4

Now it happened at the end of two full years that Pharaoh had a dream, and behold, he was standing by the Nile. And lo, from the Nile there came up seven cows, sleek and fat; and they grazed in the marsh grass. Then behold, seven other cows came up after them from the Nile, ugly and gaunt, and they stood by the other cows on the bank of the Nile. And the ugly and gaunt cows ate up the seven sleek and fat cows. Then Pharaoh awoke.

- Two years since last chapter—may seem like a short time unless you are Joseph
- Beginning of dreams unfolded to Pharaoh—will he pay attention—then take counsel?
- Timing of dream is also God's timing for the release of Joseph
- In chapter 39—satan uses Potiphar's wife to put Joseph in prison—and in Chapter 40—uses the cupbearer to keep him there

Genesis 41:5-8

And he fell asleep and dreamed a second time; and behold, seven ears of grain came up on a single stalk, plump and good. Then behold, seven ears, thin and scorched by the east wind, sprouted up after them. And the thin ears swallowed up the seven plump and full ears. Then Pharaoh awoke, and behold, it was a dream. Now it came about in the morning that his spirit was troubled, so he sent and called for all the magicians of Egypt, and all its wise men. And Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh.

- East wind equivalent to a desert wind. This kind of scorching wind is devastating to crops (Ezek 17:10, Hos 13:15)
- Magicians—*hartummim*=those who are experts in handling ritual books on witchcraft/priestcraft and magic. They appear in Ex 7:11 when 'spells' are needed.
- Egypt represents the world/flesh—all human wisdom is brought to bear—and unable to address a spiritual matter
- Joseph—as man of God—is the only one with true wisdom and light (the secret of the Lord is with them that fear Him)
- We see a similar situation with Nebuchadnezzar—Daniel alone had understanding

Genesis 41:9-13

Then the chief cupbearer spoke to Pharaoh, saying, "I would make mention today of my own offenses. Pharaoh was furious with his servants, and he put me in confinement in the house of the captain of the bodyguard, both me and the chief baker. And we had a dream on the same night, he and I; each of us dreamed according to the interpretation of his own dream. Now a Hebrew youth was with us there, a servant of the captain of the bodyguard, and we related them to him, and he interpreted our dreams for us. To each one he interpreted according to his own dream. And it came about that just as he interpreted for us, so it happened; he restored me in my office, but he hanged him."

- Mention my own offenses—remember when you sent me to prison
- Joseph is seen as the revealer of secrets—Gen 41:16—attributes this to God (Type of Christ: Jesus attributes His words to His Father—Jn 17:8, Jn 5:19-20, Jn 8:28-29)
- Joseph is able to interpret both dreams—accurate with the outcome

Genesis 41:14-21

Then Pharaoh sent and called for Joseph, and they hurriedly brought him out of the dungeon; and when he had shaved himself and changed his clothes, he came to Pharaoh. And Pharaoh said to Joseph, "I have had a dream, but no one can interpret it; and I have heard it said about you, that when you hear a dream you can interpret it." Joseph then answered Pharaoh, saying, "It is not in me; God will give Pharaoh a favorable answer." So Pharaoh spoke to Joseph, "In my dream, behold, I was standing on the bank of the Nile; and behold, seven cows, fat and sleek came up out of the Nile; and they grazed in the marsh grass. And lo, seven other cows came up after them, poor and very ugly and gaunt, such as I had never seen for ugliness in all the land of Egypt; and the lean and ugly cows ate up the first seven fat cows. Yet when they had devoured them, it could not be detected that they had devoured them; for they were just as ugly as before. Then I awoke."

- Joseph is delivered from prison by the hand of God (Type of Christ: Jesus is set free from the power of the grace—Acts 2:32, 10:40)
- Joseph shaved—totally derived from Egyptian rather than Hebrew etiquette.
- Pharaoh is looking for an expert in the area of dreams—Joseph attributes his ability to a 'gift of God'.

- Joseph declares God to be sole revealer/interpreter
- Even after consuming the fat cows—the lean/ugly remain the same
- Joseph—in due time—is delivered from prison—place of shame and suffering—it is exchanged for dignity and glory (Type of Christ: not possible for agony of death to keep Him—Acts 2:24.
- Changed his clothes—see Jn 20:6-7

Genesis 41:22-24

"I saw also in my dream, and behold, seven ears, full and good, came up on a single stalk; and lo, seven ears, withered, thin, and scorched by the east wind, sprouted up after them; and the thin ears swallowed the seven good ears. Then I told it to the magicians, but there was no one who could explain it to me."

- His first response shows:
 - He considered the dream significant
 - Being troubled—he seeks some resolution
 - Must place a high value on the work of magicians
 - At a loss when they have no answers
 - He has an expectation to hear/receive meaning

Genesis 41:25-31

Now Joseph said to Pharaoh, "Pharaoh's dreams are one and the same; God has told to Pharaoh what He is about to do. The seven good cows are seven years; and the seven good ears are seven years; the dreams are one and the same. And the seven lean and ugly cows that came up after them are seven years, and the seven thin ears scorched by the east wind shall be seven years of famine. It is as I have spoken to Pharaoh: God has shown to Pharaoh what He is about to do. Behold, seven years of great abundance are coming in all the land of Egypt; and after them seven years of famine will come, and all the abundance will be forgotten in the land of Egypt; and the famine will ravage the land. So the abundance will be unknown in the land because of that subsequent famine; for it will be very severe.

- What God is about to do—theme of the chapter—shows imminence—calls for action (Jer 18:7-10)
- Joseph not only interprets dreams—but gives wise counsel based on the information (word of knowledge and word of wisdom)
- About to do—similar opening in Rev 1:1

Genesis 41:32-37

"Now as for the repeating of the dream to Pharaoh twice, it means that the matter is determined by God, and God will quickly bring it about. And now let Pharaoh look for a man discerning and wise, and set him over the land of Egypt. Let Pharaoh take action to appoint overseers in charge of the land, and let him exact a fifth of the produce of the land of Egypt in the seven years of abundance. Then let them gather all the food of these good years that are coming, and store up the grain for food in the cities under Pharaoh's authority, and let them guard it. And let the food become as a reserve for the land for the seven years of famine which will occur in the land of Egypt, so that the land may not perish during the famine." Now the proposal seemed good to Pharaoh and to all his servants.

- The impending famine—unlike other disasters foretold in OT—is not attributed to judgment
- Joseph calls Pharaoh to acquire a wise manager as a response. If this were a judgment—the response would be repentance. Instead, wise action is called for.
- Joseph warned of coming danger—urges hearers to make provision—he declares the whole counsel of God to Pharaoh (Type of Christ: Jn 6:39-40)
- Joseph responds as wise counselor—gives Pharaoh wisest course to follow in an extreme emergency (Type of Christ: given to show us how to prepare for the future—Col 2:3)
- Joseph's counsel is received by Pharaoh/officials—Pharaoh is able to recognize the Spirit of God—(Type of Christ: Jesus—divine wisdom—Matt 7:28-29, 13:54, Jn 7:46)

Genesis 41:38-43

Then Pharaoh said to his servants, "Can we find a man like this, in whom is a divine spirit?" So Pharaoh said to Joseph, "Since God has informed you of all this, there is no one so discerning and wise as you are. You shall be over my house, and according to your command all my people shall do homage; only in the throne I will be greater than you." And Pharaoh said to Joseph, "See I have set you over all the land of Egypt." Then Pharaoh took off his signet ring from his hand, and put it on Joseph's hand, and clothed him in garments of fine linen, and put the gold necklace around his neck. And he had him ride in his second chariot; and they proclaimed before him, "Bow the knee!" And he set him over all the land of Egypt.

- Over my house—2nd only to Pharaoh—it is the role of 'vizier'—important official in Egyptian government—overseer/steward
- Signet ring—carries King's authority
- Fine linen—royal court apparel
- Gold chain—customary mark of royal appreciation—reward for past services
- Second chariot—clear proclamation that he is second only to Pharaoh
- These rewards—opposite conditions from the last 13yrs in Egypt
- Joseph is exalted—set over Egypt—from shame to glory—from dungeon to a position with status (Type of Christ: Jesus came in humility and shame but is exalted—I Pet 3:22, Phil 2:5-11)
- Joseph clothed with new apparel (Type of Christ: Rev 1:13-16)
- Joseph is exalted to throne based on his personal worth (Type of Christ: Phil 2:6-9)
- Joseph receives a new name—which signifies in Egypt—savior of the world (Type of Christ: Phil 2:9-10, Matt 1:21)

Genesis 41:44-49

Moreover, Pharaoh said to Joseph, "Though I am Pharaoh, yet without your permission no one shall raise his hand or foot in all the land of Egypt." Then Pharaoh named Joseph Zaphenath-paneah; and he gave him Asenath, the daughter of Potiphara priest of On, as his wife. And Joseph went forth over the land of Egypt. Now Joseph was thirty years old when he stood before Pharaoh, king of Egypt. And Joseph went out from the presence of Pharaoh, and went through all the land of Egypt. And during the seven years of plenty the land brought forth abundantly. So he gathered all the food of these seven years which occurred in the land of Egypt, and placed the food in the cities; he placed in every city the food from its own surrounding fields. Thus Joseph stored up grain in great abundance like the sand of the sea, until he stopped measuring it, for it was beyond measure.

- Practice of giving foreigners an Egyptian name—two possible meanings for Joseph's name—God has spoken and He lives—or—He who knows things
- Asenath—she belongs to Neith= name means "He whom Re has given"—Re was sun god. He was worshipped at On—place that the Greeks later called Heliopolis. This is no ordinary woman. She is the daughter of the high priest of On. (Some see Joseph marrying a woman who prefigures the church—because she is gentile.
- Joseph is 30 yrs old (sound familiar?) Story began when he was 17, and will reach climax in another 9 yrs (45:6). Period of 20 years since breach

- with brothers—similar to time period between promise and fulfillment with Abraham. (Type of Christ: Jesus in Lu 3:23)
- Joseph becomes a shrewd administrator during a time of famine—selling grain to Egyptians and non Egyptians.
 - Joseph goes forth on his mission blessed by Pharaoh (Type of Christ: Luke 3:22)
 - Joseph's service was active/itinerant—Gen 41:46 (Type of Christ: Jesus moves throughout Galilee—Matt 4:23)
 - Season of plenty—7 years under Joseph (Type of Christ: Jn 12:24—much fruit to follow)
 - Joseph gathers immeasurable resources (Type of Christ: Eph 2:7, 2:4, 3:8, Col 2:9, Rom 10:12)

Genesis 41: 50-52

Now before the year of famine came, two sons were born to Joseph, whom Asenath, the daughter of Potiphara priest of On, bore to him. And Joseph named the first-born Manasseh, "For," he said, "God has made me forget all my trouble and all my father's household." And he named the second Ephraim, "For," he said, "God has made me fruitful in the land of my affliction."

- Manasseh=God is the one who makes us forget
- Ephraim=Be fruitful

Genesis 41:53-57

When the seven years of plenty which had been in the land of Egypt came to an end, and the seven years of famine began to come, just as Joseph had said, then there was famine in all the lands; but in all the land of Egypt there was bread. So when all the land of Egypt was famished, the people cried out to Pharaoh for bread; and Pharaoh said to all the Egyptians, "Go to Joseph; whatever he says to you, you shall do." When the famine was spread over all the face of the earth, then Joseph opened all the storehouses, and sold to the Egyptians; and the famine was severe in the land of Egypt. And the people of all the earth came to Egypt to buy grain from Joseph, because the famine was severe in all the earth.

- Historical records refer to a famine so severe that the people resort to cannibalism
- Joseph is seen dispensing bread to a perishing world (Type of Christ: Acts 4:12, Jn 6:32-33, 35)

- Joseph is the opposite of Adam—who, when entrusted with the care of the earth—forfeited that trust (Gen 1:26-28)
- Joseph becomes the manager of Egypt's economy and saves the world— Gen 41:53-57, Gen 47:13-26
- The blessing—in you all the families of the earth will be blessed (Abraham)—Gen 12:3,18:18, 22:18, 28:14—for Abraham, Isaac and Jacob it was a promise in the future. In the story of Joseph—it is fulfilled—Gen 39:5, 41:53-57, 50:20
- Seven year period of famine to follow (Type of Christ: Jer 30:7—time of Jacob's trouble, Mk 13:19-20—tribulation, Rev 3:10—whole world)