

**TruthInScripture**  
**Pastor Rick Kabrick**  
**Genesis 41. Part 1. What Did**  
**Pharoah's Dreams Mean?**

This is part 2 in our look at Genesis 41. We saw Vs 1-34 in great detail detail in Part 1.

And it will take just a couple of minutes but let's read those verses and then pick up our study in vs 35 or so. Any questions comments concerns, post them or write to me. We will complete the CH today.

Again verses 1-34 were covered in detail in part 1.

**1 It came to pass at the end of two full years after the cupobearers was released and**

**the baker hanged, that Pharaoh was dreaming, and behold, he was standing by the Nile.**

**2 And behold, from the Nile were coming up seven cows, of handsome (yafah) appearance and robust flesh, and they pastured in the marshland.**

This was a symbol of the days of plenty.

**/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.**

So there is a contrast, healthy, not healthy.

**4 And the cows of ugly appearance and lean of flesh devoured the seven cows that were of handsome appearance and healthy; then Pharaoh awoke.**

A sign that all the joy of the plenty will be forgotten during the days of the famine. Because the famine will be extreme as ere the days of plenty. 7 complete...

**5 And he fell asleep and dreamed again, and behold, seven ears of grain were growing on one stalk, healthy and good.**

**6 And behold, seven ears of grain, thin and beaten by the**

**east wind, were growing up after them.**

**7 And the thin ears of grain swallowed up the seven healthy and full ears of grain; then Pharaoh awoke, and behold, a dream.**

/Notice in Vs 4, we read Pharoah awoke, then in Vs 7 behold it was a dream, meaning that the dream was complete. Double dream...

**8 Now it came to pass in the morning that his spirit was troubled; so, he sent and called all the magicians, sages, diviners of Egypt and Pharaoh related to them his dream, but no one**

**interpreted them for Pharaoh.**

**Same for Moses encounter.**

**9 Now the chief cupbearer spoke with Pharaoh, saying, 'I call to mind my faults today.**

**10 Pharaoh was angry with his servants, and he put me in prison, in the house of the chief slaughterer, me and the chief baker.**

**/11 And we dreamed a dream on the same night, I and he; each one according to the interpretation of his dream, we dreamed.**

**12 And there with us was a Hebrew lad, a slave of the chief slaughterer, and we told him,**

**and he interpreted our dreams for us; [for] each [of us], he interpreted according to his dream.**

**13 And it came to pass that just as he had interpreted, so it was; me he restored to my position, and him he hanged.**

**14 So Pharaoh sent and called Yosef, and they rushed him from the dungeon, and he was shaved and changed his clothes, and he [then] came to Pharaoh.**

We discussed that, probably too much but...

**15 And Pharaoh said to Yosef, I have dreamed a dream, and there is no interpreter for it, but**

**I have heard it said of you [that] you understand a dream, to interpret it.**

**/16 And Yosef replied to Pharaoh, saying, "Not I; GOD will give an answer [that will bring] peace to Pharaoh.**

/In Vs 17-24 Pharaoh recounts his dreams to Yosef. However, as we noted, Pharaoh adds a couple of his observations, which is an interesting look at the thought process of this Pharaoh.

Pharaoh adds, “such as I never saw in all the land of Egypt for badness” (19), and “it could not be known that they had eaten them;

but they were still skinny ill,  
favored, as at the beginning” (21).

Yosef’s time has come, and the  
years of prayerful waiting on GOD  
pay off. Perhaps not always  
patient with the plan of GOD but  
he did I think learn the value of  
that virtue.

And we jump to Vs 25 and

**25 And Yosef said to Pharaoh,  
"Pharaoh's dream is one; what  
GOD is doing He has told  
Pharaoh.**

**26 The seven good cows are  
seven years, and the seven good  
ears of grain are seven years; it  
is one dream.**



**27 And the seven meager and ugly cows coming up after them are seven years, and the seven empty ears of grain, beaten by the east wind, will be seven years of famine.**

**28 It is this matter that I have spoken to Pharaoh; what GOD is about to do He has shown Pharaoh.**

**/29 Behold, seven years are coming, great plenty throughout all the land of Egypt.**

**30 And seven years of famine will arise after them, and all the plenty will be forgotten in the land of Egypt, and the famine will destroy the land.**

**31 And the plenty will not be known because of that famine to follow, for it [will be] very severe.**

**32 And concerning the repetition of the dream to Pharaoh twice that is because the matter is ready to be done by GOD, and GOD is waiting to execute it.**

**33 So now (atah = now, quickly), let Pharaoh seek (or see) an understanding and wise man and appoint him over the land of Egypt.**

So Yosef is saying this famine is coming, that is already a done deal, it will happen, BUT if we

manage during the 7 good years  
we will survive the 7 bad.

Let's pick it up here.

**/34 Let Pharoh do this (now),  
and appoint officers = a  
superintendent, governor, overseer.  
Indicating that this was a very  
powerful position, same word that  
is said of Yosef regarding his  
position with Potiphar). Let  
Pharoh do this, and appoint  
officers over the land, and let  
them sow the land of Mizraim  
(Egyptians) in the seven years of  
plenty, actually to take 20% 1/5 of  
the plentiful harvests and store that  
for the lean years.**

**35 And collect all the produce of those good years that come, and lay up provision under the hand of Pharoh's officers, and preserve it in the cities:**

Egyptian documents this position as a comptroller.

**36 And it will be provision for the people of the land in the seven years of famine that are coming in the land of Mizraim, that the people of the land may not be consumed (cut off) by the famine.**

**37 And the thing was good in the eyes of Pharoh, and in the eyes of all his servants.**

/This young Shemite, this young Hebrew was saying this is from GOD, there is nothing you can do to stop what is coming, all the gods of your land won't be able to do anything. But GOD has given us the revelation and with that revelation comes responsibility.

And notice that everyone agreed. Not one of the magicians...said Hey I can stop it we can stop is, NO they all agreed.

And also everyone agreed on the plan the Yosef put forth. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of GOD is?

Yosef lived during the 1700 BC timeframe. Well, that is in dispute by some.

**USSHER'S CHRONOLOGY**

DATES ARE APPROXIMATE BASED ON USSHER'S CHRONOLOGY AND INDICATE EITHER BIRTH / DEATH OR APPROXIMATE TIME OF MINISTRY AND/OR RULE:

B.C. 4004 3074	ADAM	B.C. 600	ZEDEKIAH
3882 3517	ENOCH	629 588	JEREMIAH
2964 2334	NOAH	606 536	BABYLONIAN CAPTIVITY
2348	FLOOD	606 534	DANIEL
2291 2230	NIMROD	605 562	NEBUCHADNEZZAR
1996 1821	ABRAHAM	595 574	EZEKIEL
1571 1451	MOSES	559 527	CYRUS
1400	JOSHUA	556 538	BELSHAZZAR
1175	SAMUEL	585	CONIAH (JECONIAH)
1100	SAUL	520	ZECHARIAH
1085 1015	DAVID	B.C. 336 323	ALEXANDER THE GREAT
1000	SOLOMON	A.D. 4 29	JESUS THE LORD
850	ELIJAH	10 99	JOHN THE APOSTLE
825	ELISHA		
B.C. 700 698	ISAIAH		

Bible timeline a little earlier. Bible Hub world history says 1800 or so BC. But my point is there is an inscription on a tomb in



The inscriptions were translated in in the late 1800's AD.

They read: *“For seven successive years the Nile did not overflow, and vegetation withered and failed: that the land was devoid of crops and that during these years, famine and misery devastated the land of Egypt.”*

There are scholars who study such things, say that the hieroglyphic is from 1900-1750 BC.

So, this matches up about as close as we could get. Not that we need world history to prove the Bible, but it does. Because it is after all HIS Story.

**/38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the**

**Spirit (רוּחַ rūah = spirit) of GOD  
(אֱלֹהִים) ʾĕlōhîm = GOD plural) is?**

**39 So Pharaoh said to Yosef,  
“Since GOD has informed or  
showed you of all this, there is no  
one so discerning and wise as  
you are.**

**“A man like this, in whom is the  
Spirit of GOD”. Pharaoh saw in  
Yosef just the man he was looking  
for. Just the man that Yosef  
described. Did he know the One  
True GOD? Doubtful...but he did  
know there was something special  
about Yoseph and his GOD, and of  
course there was.**

**/Yosef, was discerning and wise,  
and the spirit of the living GOD**



spoke through him. Pharoah saw Yosef as having supernatural insight. I doubt whether the Egyptian Pharaoh had a concept of the H.S.

When Pharoah referred to the “Spirit of GOD,” he did know that Yosef’s GOD was with him. That was all that mattered.

**40 You shall be over my house,  
and according to your command  
all my people shall do homage  
(naw shak = to kiss to greatly  
honor = love); only in the throne  
I will be greater than you.”**

Notice my house is first, the land will come but it is a sign to

everyone that Pharaoh fully trusted Yosef.

Pharaoh appoints Yosef to be his second in command over all of Egypt. Reminiscent of the promotion Potiphar bestowed on him.

Pharaoh, demonstrating humility and concern for his kingdom, has recognized that GOD's Spirit is with Yosef, making him the wisest and most discerning man in all of Egypt.

Pharaoh is convinced that Yosef's revelation of GOD's plan is authentic, and he wants Yosef to manage the preparations for the coming seven years of devastating

famine. Afterall if Yoseph and his GOD can save the nation (and the world) then Pharoah will still be Pharoah and a Pharoah with a nation is better than a Pharoah without a nation.

Yosef, for his part, might have been overwhelmed with these events. He woke up that morning in a prison for a crime he did not commit.

He will end that day, that encounter as the second most powerful man in all of Egypt, the most powerful nation in the world at that time.

Pharaoh specifically says that Joseph will be over his own house,

the palace of all of Egypt. Every person in the land will respond to Yosef.

Pharaoh, of course, will continue to hold the throne and the ultimate authority, but he will entrust to Yosef command over everything else.

**41 Pharaoh said to Yosef, “See, I have set you over all the land of Egypt.”**

**42 And Pharaoh took off his ring from his hand, and put it upon Yosef’s hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;**

This is like a sign of his power honor, sorta like a police badge or

something like that. Seeing this golden chain or pendant around his neck it was a visible way of manifesting his authority before the people. The ring was further authority as was the royal dress.

**43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.**

So, this is chariot 2, or 1A not chariot 1, right.

/Pharaoh has made Yosef the second most powerful man in Egypt after himself. So, when Pharoah rode in his Chariot, right

behind him was Yosef. A place of great honor.

Pharoah has given Yosef his signet ring, along with fine linen robes and a gold necklace or collar.

These are not only a part of Yosef's payment for his role, but also important signs about his acceptance by Egypt's king. And as we noted the authority of the Pharoah extended to Yoseph.

Bow the knee is an Egyptian word = a shout, this was to show the power that Pharoah had bestowed on Yosef.

Pharaoh will actually enhance this process of making Yosef an official member of Egyptian

society. By giving him an Egyptian name and an Egyptian wife.

This does not mean Yosef became an Egyptian and worshipped Pharoah as a deity. How much Yoseph did succumb to all of that we are not told in this section of text. However in CH 45 as we will see Yoseph sends a message to his father Yakob. Basically indicating that Yoesph had not forgotten the teachings of Yakob.

This all meant that those in Egypt will see his rank as second in command under Pharoah. The signet ring that Pharoah gave Yosef was the authority to sign

important documents in Pharaoh's name.

Everywhere Yosef goes, the people kneel as a sign of respect and submission. Yosef will have all the authority he needs to prepare for and manage the coming famine.

What a difference a day can make. With GOD don't ever underestimate the changes in circumstance GOD can bring about. Stay in HIS plan those changes will strengthen us, prepare us for the trials, tribulations, difficulties to come.

We must do it spiritually as well. Learn and apply the Word of



GOD. Learn from the Word of GOD. Let the Word of GOD strengthen our relationship with GOD.

**44 Moreover, Pharaoh said to Yosef, “Though I am Pharaoh, yet without your permission no one shall raise his hand or foot in all the land of Egypt.”**

Yosef’s chief task was to lay up an adequate store of food during the years of plenty and to be responsible for its distribution during the years of famine.

It is an amazing story we have here, a shepherd boy, hated by his brethren, sold into slavery, receives the Egyptian title of:

*Overseer of the Granaries of the Upper and Lower Egypt.* Or at least one of his titles.

The holder of this office was also responsible for the collection of tax payments on field produce, which is precisely one of the functions that Yosef performed.

**45 And Pharaoh called Yosef's name tsof-nath' pah-nay'-akh;**  
revealer of a secret.

LXX translates it a little different as savior of the world or of the age.

It is interesting that the Bible, apart from this one time in GEN 41,

never uses this name to refer to Yosef again.

Onkelos Targum says:

**45 And Pharoh called the name of Yoseph, The man to whom mysteries are revealed. And he gave him Asenath, the daughter of Potiphera, prince of On, to be his wife; and Yosef went forth ruling over the land of Mizraim.**

/In extraordinarily quick fashion, Yosef has gone from an imprisoned slave to second in command of all of Egypt under Pharaoh.

New clothing, jewelry, and other symbols associated with such power.

Now, Pharaoh will take two actions meant to fully assimilate this Hebrew into Egyptian culture.

Pharaoh wanted to remove any obstacles to Yosef's authority in the land, including the possibility that Egyptians might not want to take orders from a foreign slave.

/Thus, Pharaoh gives Yosef an Egyptian name: Revealer of secrets seems to be the best choice. The exact details of the new name are not as important as its purpose: This made Yosef sound like he belonged in Egypt.

Pharaoh arranged for Joseph to be married into a powerful Egyptian family. The city of On was a

center of sun worship, and Yosef's new father-in-law Potiphera potipherah = was a priest of On.

His new wife's name was Asenath. Scripture tells us very little about her, or her relationship with Yosef.

We know she gives birth to two children, Manasseh and Ephraim, who will be important later in Israel's history.

Why or did Yosef submit to Pharaoh and accepted from him, the position, the wife, the power etc.

Some scholars say that Poti-Pherah and Asenath were not pagan worshippers. So, we could begin

with that. One Rabbi calls her ohsnut, I prefer Asenath.

Jamieson, Fausset and Brown, Commentary on the Whole Bible, states: [Joseph's] naturalization was completed by this alliance with a family of high distinction.

Poti - pherah might have been a worshipper of the One true GOD; and thus Yosef, would not have married an idolatress. But again some orthodox rabbis tend to lesson the negatives perhaps.

The Ryrie Study Bible comments: "In order to 'Egyptianize' Yosef, Pharaoh gave him an Egyptian name and an Egyptian wife. Well we know that.

On was known as the city of the worship of the sun god, Ra. Still, the fact that Yosef's wife and his father-in-law were called by such names does not prove that they were pagan worshippers.

Asenath means of the goddess  
neith = nay th = divine mother.

Many historians say that "Proud Egyptians did not care for Hebrews." That didn't mean all Egyptians. But it does explain why that Pharaoh wanted to erase Yosef's ethnic past quickly. Or at least the appearance of it.

/Pharaoh gave Yosef an Egyptian name and married him into what we assume to be a prominent

Egyptian family. Yosef gave his own sons Hebrew names, a practice that suggests he maintained his own Hebrew identity.

We can point out also that the Hebrew word for priest is kohen, can be translated as ruler, although much of the time it is a priest.

Others feel strongly that Yosef's wife and father-in-law were pagan worshippers at the time of Yosef's marriage. If so, such a marriage would have been against GOD's intent, there was no law yet, but would be.

/Abraham insisted that his son Isaac would not marry a wife



“from the daughters of the Canaanites,” but from his own family and country.

Later, GOD specifically prohibited the Israelites to “make a covenant with the inhabitants of the land [of Canaan] where you are going, lest it be a snare in your midst” (EXO 34:12).

He warned them not to “take of [an idolater’s] daughters for your sons, and his daughters play the harlot with their gods and make your sons play the harlot with their gods” (EXO 34:16).

Broadman Bible Commentary:  
“The name given Yoseph means The GOD speaks and one hears. A

pagan testimony to the reality of the One True GOD in Yoseph's life.

Yoseph married into one of the most prominent priestly families in Egypt, but they were nevertheless pagan.

Isaac and Jacob had secured wives from their own cultural background.

/Yoseph did the very thing which the others sought to avoid. It is a coincidence that the descendants of Yoseph and Asenath, the principal northern tribes of Ephraim and Manasseh, were always involved in idolatry.”

Whether Asenath was a pagan idolatress or not, it is clear that GOD never intended HIS true followers to marry unbelievers.

I believe this is true today, again for true followers...

However, in an existing marriage, a believer is not to divorce from his or her unbelieving mate, if the unbelieving mate is pleased to dwell with the believer. (1COR 7:12-14). Not our study.

Ephraim and Manasseh's descendants did not have to become idolaters. They could have continued to follow GOD. Free will., and to be sure there were some who did.

Now with the authority, position,  
and placement in Egyptian life,  
Yoseph begins his reign as a ruler  
over Egypt.

/One might expect, the first thing  
Yoseph would do is round up  
Potiphar, his wife, the cupbearer  
and well I don't know, get  
revenge let's say. But that is not  
Yoseph. The first thing he does is s  
to tour and visit the land.

I wonder if Nehemiah was  
thinking of this when he went back  
to Jerusalem all those years later.  
He first went and put together a  
plan after he had inspected the  
gates.

Well, Yoseph went out and began his duties.

**/46 And Yosef was thirty years old when he stood before Pharaoh king of Egypt. And Yosef went out from the presence of Pharaoh, and went throughout all the land of Egypt.**

Remember the LORD was 30 when HE began HIS Earthly Ministry.

Yoseph was sold by his brothers into slavery at the age of 17 (GEN 37).

Much of the last decade of his life has passed in an Egyptian jail, a pit or dungeon. Most of his adult life was as either a prisoner, or a slave.

To the outsider this was a hopeless situation, yet, GOD had a plan and a purpose for Yoseph's life, in GOD's timing.

Again we see a very important point: GOD can reverse the circumstances of any person's life to accomplish HIS will for HIS people and the world.

/So Yoseph travelled throughout the land of Egypt, beginning to put into effect the plan he proposed to Pharaoh. The plan Yosef received from GOD.

**47 And in the seven plentiful years the earth brought forth by handfuls.**

**48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.**

This was not putting the food in a central location and then it was distributed to all. Like socialism or communism.

NO Yoseph was in charge of the officers that were in charge of each city. So that each city took a fifth of the bounty and stored it in that location. Yoseph made sure in those good years that proper storage was ready and filled in each city from that areas food. If

the cities failed to do so, they had to go to Yosef.

**41:49 And Yoseph gathered very much corn (grain) as the sand of the sea, until it could not be numbered, for there was no number [of it].**

**50 Now before the year of famine came, two sons were born to Yoseph, whom Asenath, the daughter of Potiphera priest of On, bore to him.**

**51 Joseph named the firstborn Manasseh, “For,” he said, “GOD has made me forget all my trouble and all my father’s household.”**

Manasseh means causing to forget.



**52 And the name of the second he called Ephraim; because the Lord hath made me to increase in the land of my servitude.**

The scripture doesn't tell us but many believe that they were twins.

**53 When the seven years of plenty which had been in the land of Egypt came to an end,**

**54 and the seven years of famine began to come, just as Yoseph had said, then there was famine in all the lands, but in all the land of Egypt there was bread.**

**55 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 Yoseph;  
whatever he says to you, you  
shall do.”**

Can you see a typology there?  
Yeshua the bread of life, the Father  
says to end your hunger, your  
famine go to the SON. Lot's of  
typology in the story of Yosef.

**56 When the famine was spread  
over all the face of the earth,  
then Yoseph opened all the  
storehouses, and sold to the  
Egyptians; and the famine was  
severe in the land of Egypt.**

/Prior to the beginning of a famine,  
Egypt has experienced seven years  
of amazing prosperity. So much

so, that there were no numbers to accurately represent the prosperity.

That would have given them some short-term resistance to disaster or hardship. Those droughts that were short lived. But this famine was severe just as the LORD had revealed to Yoseph.

/Soon, the lack of production in the land caught up to the people of Egypt. The Egyptians did not starve during this season of severe famine, thanks to Yoseph and his plan through the revelation of GOD. And the people from all over the land outside of Egypt came to Yoseph as well.

**57 The people of all the earth came to Egypt to buy grain from Yoseph, because the famine was severe in all the earth.**

So when studying Yoseph, we have sort of had 2 tracks that are available. I am referring to his character.

Attention must now be drawn to two tendencies that our narrative has very delicately opposed one against the other. All the way back to his revelation of the dreams he had regarding his brothers.

Was he rubbing it in their faces so to speak. Was ha the little daddy's boy that spied on and antagonized his older brothers.

Or was he a righteous young lad that was hugely mistreated. That is the main route we have taken.

With Potiphar's wife the text and all traditions teach he was seduced but resisted. Now we move to this section of the story of Yoseph.

/On the one hand, the fact that he was a Hebrew is constantly emphasized. The Egyptians with whom he comes in contact are always aware of them.

Potiphar's wife calls him a Hebrew, Yoseph tells the cupbearer that he was kidnapped from the land of the Hebrews, the cup-bearer describes Yoseph to Pharaoh as a Hebrew youth.

/And then we also see this pressure from Pharoah to assimilate into the Egyptian culture. His shaved head, new cloths (Egyptian dress, jewelry, name change, marriage to a daughter of the High Priest of Re, and his mastery of the Egyptian language.

Yes, he was a slave, then a prisoner...

The book of Yasher paints Yoseph as having purchased or obtained hundreds of servants, land, homes, etc. Probably befitting of a viceroy of the nation.

Well, that is CH 41, we will read on in the life of Yoseph when we continue on Thursday. And for

advanced planning, I am going to roll right into the book of Exodus next. Just for continuity.