

#### 41:9

**Then the chief butler spoke to Pharaoh, saying: “I remember my faults this day.** “Oh boy...what have I done?” So after saying “I’ve got you covered” to Joseph, he forgot. The book of Jasher says this took place as punishment from God for Joseph’s trusting the butler in lieu of him. In any case, though, God was not late. It was uncomfortable, doubtless, for Joseph...but God was not aloof from the redeeming value behind Joseph’s condition. **10 When Pharaoh was angry with his servants,** Perhaps this is a different Pharaoh since this man has to remind him of what he did? **and put me in custody in the house of the captain of the guard, both me and the chief baker, 11 we each had a dream in one night, he and I. Each of us dreamed according to the interpretation of his own dream. 12 Now there was a young Hebrew a “stateless” man or a wanderer. man with us there, a servant of the captain of the guard.**

#### 41:29

**Indeed seven years of great plenty will come throughout all the land of Egypt;** apparently this is not a famine of all food in all places. Later in Genesis 43:11 there are some foods available in Canaan. To have cattle, for example, these nations would have needed some feed for those animals. **30 but after them seven years of famine will arise, and all the plenty will be forgotten in the land of Egypt; and the famine will deplete the land. 31 So the plenty will not be known in the land because of the famine following, for it will be very severe. 32 And the dream was repeated to Pharaoh twice because the thing is established by God, and God will shortly bring it to pass.** Here we are again. Why two dreams in the same night? Because it will happen quickly. Apparently, this is why there were two dreams in Genesis 37 as well? It’s hard to imagine that at this point, his brothers have not bowed to him; it has been 13 years, and yet, it was “quickly?”

#### 41:34

**Let Pharaoh do this, and let him appoint officers over the land, to collect one-fifth of the produce of the land of Egypt in the seven plentiful years.** Unless you can find a better principle in the Proverbs or something, this is a great goal for everyone to save when things are good. **35 And let them gather all the food of those good years that are coming, and store up grain under the authority of Pharaoh, and let them keep food in the cities.**

#### 41:36

**Then that food shall be as a reserve for the land for the seven years of famine which shall be in the land of Egypt, that the land may not perish during the famine.”**

**37 So the advice was good in the eyes of Pharaoh and in the eyes of all his servants. 38 And Pharaoh said to his servants, “Can we find such a one as this, a man in whom is the Spirit of God?”** Does Pharaoh have a good understanding of the 3<sup>rd</sup> person of the Trinity? Think he was reading systematic theology? Probably not.

In Genesis 1:2, we find “the Spirit of God” but, He is, of course, not called “the 3<sup>rd</sup> Person of the Trinity.” The “Spirit of God” was present on the first day of Creation. Light occurs in 1:3, but the evening happens first. Genesis 3:8 speaks of the “spirit of the day” being that in which one may walk. So it can be a Person, yes. However, it can also be a simple “wind.” The word in the Greek New Testament is *pneuma* and we often know of sicknesses and tools that have this word and we know that it deals with wind. Therefore, when we speak of the “Holy Spirit,” we are talking about the “Holy Wind of God” or “Holy Breath of God.” Here, Pharaoh could have been simply saying “Does anybody have the breath of God within them?”

Then there is Genesis 8:1. It is not translated “spirit” (Genesis 1:2) or “cool” (Genesis 3:8), but it is translated “wind.” Translation committees know there are several possible translations for many words. We are only saying all this to say that Pharaoh may not be exactly asking for the 3<sup>rd</sup> Person of the Trinity. Every time we speak, we have a puff of air come from our mouths. Pharaoh could be simply asking “does anybody have the words of God like Joseph?”

#### 41:45

**And Pharaoh called Joseph’s name Zaphnath-Paaneah.** This name means “resting in the treasury” but in this context he is being called “savior of Egypt” or in the big picture “savior of the world.” **And he gave him as a wife Asenath,** this name means “dedicated to Nath” which is an Egyptian goddess which is the equivalent to

the Roman “Minerva.” **the daughter of Poti-Pherah priest of On. So Joseph went out over all the land of Egypt.**

#### **41:46**

**Joseph was thirty years old when he stood before Pharaoh king of Egypt.** For 13 years he has been gone. How did he learn how to interpret dreams? He has already once interpreted dreams to his brothers. Then, he did the same for two officers in the prison. Just because one may not be “doing much,” that doesn’t mean they are not accomplishing anything. There has also been some maturation. A 17-year old would probably tell a 2<sup>nd</sup> dream with a message already given in an angering first dream to his brothers. Some maturation was needed and these years probably provided it. **And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.**

#### **41:47**

**Now in the seven plentiful years the ground brought forth abundantly. 48 So 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; he laid up in every city the food of the fields which surrounded them. 49 Joseph gathered very much grain, as the sand of the sea, until he stopped counting, for it was immeasurable.** Many folks, on behalf of Joseph, are tallying the incoming produce. At some point, they all tossed their clipboards over their shoulders and quit counting.

Now, there’s no question that Joseph is a great picture of Jesus. Now, consider that he is also a great picture of the antichrist—typically knowns as the “beast” in Revelation. Maybe a better way to say it is that the Antichrist—seeking to be a picture of Christ, is a twisted anti-type of Joseph (especially in view of Matthew 28:18 and the Christ who really does have all authority in heaven and earth). Revelation 13:1 speaks of this “beast.” Revelation 13:4 says the “dragon gave him his power.” The “whole world wondered after the beast who has this sway over the whole world, and he received worship. Pharaoh gave all power to Joseph and he receives adoration from all these from the known world who lean on him for sustenance as will be seen later in the next chapter. Interesting, at the end of Revelation 13 there is a desperation for food (in light of the four horsemen of Revelation 6) to the point where people are driven to take a “mark.” The point is, one can see a foreshadowing of this conqueror who uses food to leverage his power and allegiance from the people. In other words, he controls the world through food in a scenario where—in the next chapter—we see money and riches does nothing for starving people.

God the Father and Jesus are the perfect fulfillment of Joseph and Pharaoh while the dragon and the beast are the imperfect or corrupt fulfillment of Joseph and Pharaoh.