

## **GENESIS Lesson 44 – 9/15/19**

### **Joseph is promoted**

**41:33: Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.**

**41:34: Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.**

**41:35: And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.**

**41:36: And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.**

Last week we looked at Pharaoh's dream, which was interpreted by Joseph. Joseph never took any credit for the interpretation but he gave all the credit to God.

How often do we take credit to ourselves when we know the credit belongs to God? Joseph said, "It is not in me: God shall give Pharaoh an answer of peace." There is one thing God will never share: His glory.

Isa. 42:8: I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.

Joseph told Pharaoh that seven years of plenty were coming to be followed by seven years of dearth or severe famine.

And Joseph does not stop at the interpretation but advises Pharaoh as to what he must do. God's dream to Pharaoh was not only meant to inform, it was meant to solicit action.

When God warns God expects us to heed to the warning and take appropriate measures.

The preparedness measures for the coming famine are for Pharaoh to appoint officers over the land that they store up a fifth of the harvest during the good years (vs. 34).

And Joseph adds, this is to be done so that the land "perish not because of the famine".

God doesn't expect us to sit around and say, "The sky is falling!" He expects us to take steps that we may be prepared. God will take care of us, but we must do our part.

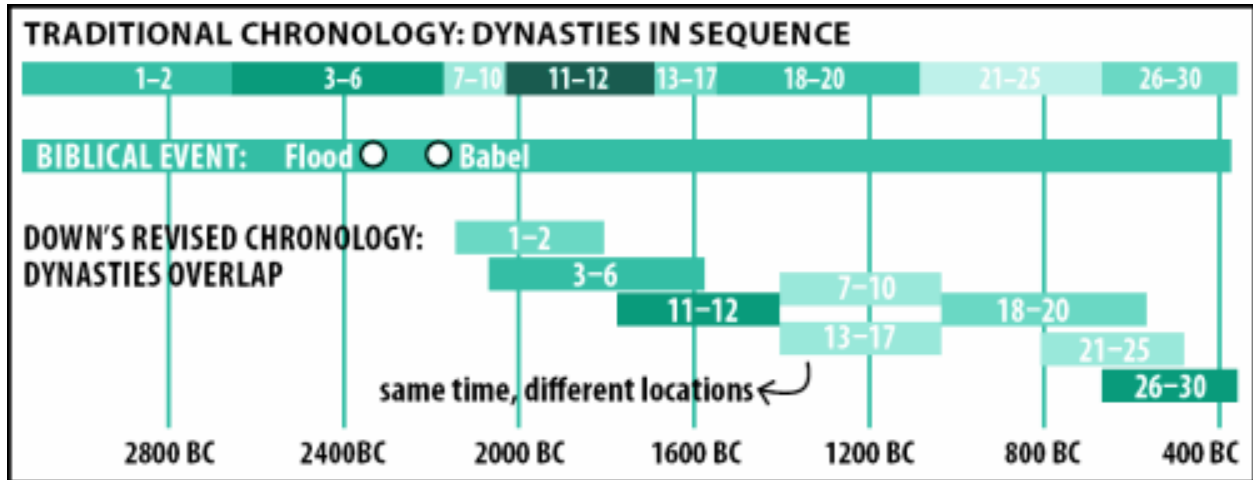
Psalm 37:25: I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

But the Bible also says:

2 Thess. 3:10: For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

Now before we move on I want to mention something about the history of Egypt. Secular historians divide Ancient Egyptian history into 30 dynasties (3100 BC - 332 BC). **Note: we do not agree with their dating methods.** A dynasty is a series of rulers belonging to the same family.

But most biblical scholars agree that placing Joseph’s enslavement and imprisonment during the 12<sup>th</sup> dynasty aligns best with biblical chronology.



### Revised Chronology

Archaeologist David Down revised the chronology of Egypt to fit it with the Bible. There is archeological evidence to suggest that several Egyptian pharaohs may have ruled at the same time in different regions of the land, so the reigns of these Pharaohs overlapped.

In the 3<sup>rd</sup> century BC the Pharaoh Ptolemy II commissioned a priest named Manetho to compile a history of Egypt. Traditional Egyptian chronology bases its outline of Egyptian dynasties on Manetho’s history. Some point out that Manetho’s history was never intended to be a chronological account of Egyptian history and that it is inconsistent with contemporary Egyptian sources. Some of the Pharaohs were duplicated because they went by different names.

There are only a few lists of Egyptian Pharaohs and even secular scholars readily admit that these lists are inaccurate and contain many

errors. Remember that most Pharaoh's were mainly concerned with preserving their own legacy. And in an attempt to perpetuate the royal bloodline of their family, the pharaohs often married their sisters and daughters.

So Joseph would have been promoted during the reign of Sesostris I (AKA Senusret I) and continued during the reign of Sesostris II. (AKA Senusret II). It is known that Sesostris I had a prime minister with exceptional ruling power. It is recorded that the important personages bowed down before him at the outer door of the royal palace. The famine would have occurred during the reign of Sesostris II.



### ← Statue of Sesostris III

Look at the face of this character. Many believe he is the Pharaoh that “knew not Joseph”. One of his slogans was, “Aggression is valor...retreat is cowardice.”

There is a papyrus of importance in the Brooklyn Museum published by William C. Hayes (1955). It contains information on Asiatic slaves in Egypt during the late Middle Kingdom, only a few generations after Joseph (assuming the he lived during the 12th Dynasty).

It was during the 13<sup>th</sup> dynasty that the Exodus of the Israelites likely occurred.

During the 12th Dynasty there was large canal dug bringing water from the Nile River pouring into the Faiyum Oasis (75 miles south of Cairo); this canal is called “Joseph’s Canal.” The Faiyum is the largest oasis in Egypt and now supports a population of 2 million people. Many believe that Joseph was responsible for digging this canal to irrigate more land in anticipation of the expected drought.



**Bahr Yussef (Joseph’s Canal)**

We know that pyramids built in the 12th dynasty had a mud brick core and a limestone veneer. The limestone veneer has fallen away over the centuries leaving the mud brick core exposed. Seven such pyramids were constructed during this dynasty, which lasted about 200 years.



### **Mud Brick Pyramid**

A word of caution is needed; we can only say that these Pharaohs are the best candidates to be the Pharaohs who lived during Joseph's time. But the truth is we do not know for sure who they were. There are other speculations out there, but this is the best one. For whatever reason God chose not to name these Pharaohs in the Bible.

References:

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*Pharaohs And Kings: A Biblical Quest* by David Rohl

**41:37: And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.**

**41:38: And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?**

**41:39: And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:**

**41:40: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.**

**41:41: And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.**

**41:42: And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;**

**41:43: 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.**

**41:44: And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.**

**41:45: And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt.**

**41:46: And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.**

When Pharaoh heard Joseph's advice he was impressed. And he utters one of the greatest prophetic statements regarding Christ: "Can we find such a one as this is, a man in whom the Spirit of God is?"

This is the first mention in the Bible of the Spirit of God coming upon a man. It is interesting to note that it was in regard to material things. Joseph didn't have to preach a sermon or lead a prayer so Pharaoh could see the Spirit of God upon him. He could see it in his character, in his message, in his knowledge, in his wisdom, and in his humility.

Regarding Christ:

Luke 4:18: "The Spirit of the Lord is upon me..."

Matt. 8:27: "...What manner of man is this..."

And Pharaoh acknowledges God's hand in this: "Forasmuch as God hath shewed thee all this..."

And this was because of Joseph's testimony. Pharaoh gives God the glory for the interpretation.

And then Pharaoh says, "...there is none so discreet and wise as thou art:"

Regarding Christ:

Col. 2:3: In whom are hid all the treasures of wisdom and knowledge.



Rev. 5:12: Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

And then Pharaoh says, “Thou shalt be over my house...”

Regarding Christ:

Heb. 3:6: But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

So Joseph was promoted to great authority:

- Joseph would be over Pharaoh’s house, his personal business.
- Joseph would rule all the people of Egypt according to his word.
- Joseph would be second in the kingdom after Pharaoh.
- Joseph would have authority over all the land of Egypt.

Psalms 75:6-7: For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another.

This Pharaoh is a type of God the Father. He places Joseph at this right hand: “...only in the throne will I be greater than thou...”

We need to see the typology here.

John 14:28: Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

1 Cor. 15:28: And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

And to signify that Pharaoh's transfer of authority was not mere words, he:

Took his signet ring off his hand and put it on Joseph's hand; he once wore the shackles of a prisoner; now he had the signet ring of Pharaoh.

He clothed him in garments of fine linen; Joseph wore the rags of a dungeon; now he had the garments of the king's son. Fine linen represents righteousness.

He put a gold chain around his neck; Joseph once had the chains of a slave; now he was adorned with a gold chain. Gold represents deity.

He had him ride in the second chariot; Joseph once walked as a slave; now he traveled in style.

Joseph's word was final—"...without thee shall no man lift up his hand or foot in all the land of Egypt."

And as Joseph rode in the second chariot they cried before him, "Bow the knee."

Again we see the typology:

Rom. 14:11: For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

Phil. 2:10: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

### Joseph is given a new name

And Pharaoh called Joseph's name Zaphnath-paaneah...

Jerome suggests that this means "Savior of the world."

No one for sure knows how to translate this name from Egyptian. There are other suggestions, such as "A revealer of secrets," "God speaks and he lives," "Savior of life," etc.

But whatever the name means you can rest assured that it has something to do with Jesus Christ.

And then Joseph is given Asenath as his wife. Asenath comes from an Egyptian word, meaning "Belonging to Neith." Neith was the goddess of war and of hunting. She was the first and the prime creator, she was said to be the creator of the universe and all it contains, and she subsequently governed how it functioned.

Asenath is a picture of the bride of Christ. Egypt, a type of the world—Asenath is therefore is take from the world and given to Joseph, a type of Christ.

She was the daughter of Poti-pherah priest of On which means "Devoted to the sun."

Asenath was the mother of two important tribes in Israel: Manasseh and Ephraim.

The years of plenty and of famine

**41:47: And in the seven plenteous years the earth brought forth by handfuls.**

**41:48: 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.**

**41:49: And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.**

**41:50: And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him.**

**41:51: And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house.**

**41:52: And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.**

**41:53: And the seven years of plenteousness, that was in the land of Egypt, were ended.**

**41:54: And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.**

**41:55: And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.**

**41:56: And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.**

**41:57: And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.**

So the years of plenty came just as Pharaoh was told by God in his dream and Joseph put his plan in place and they began storing up grain. Joseph collected 20% of the grain produced in the land.

Today you can go to Egypt and see the grain silos that Joseph built.



And when the famine came, Joseph opened the storehouses and began selling the grain he had collected over the past seven years.

From his Egyptian wife, Joseph fathered two sons: Manasseh and Ephraim.

Manasseh name means forgetfulness. This was because God made Joseph to forget all the previous pain and trials of his life.

Ephraim means fruitfulness, because God made Joseph to prosper in Egypt.

Next week: Joseph sees his brothers.