

Genesis 41:19

Authorized King James Version (KJV)

And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

Analysis

And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such a... This passage is part of the Joseph narrative, a masterfully crafted account demonstrating God's sovereign providence working through human choices and circumstances to accomplish His redemptive purposes. The Joseph cycle shows how God transforms evil intentions into instruments of salvation.

Central themes include divine providence orchestrating events toward redemptive ends, the testing and refinement of character through suffering and success, forgiveness overcoming betrayal and injustice, and the preservation of God's covenant people through famine. Joseph's rise from slavery to second-in-command of Egypt illustrates how God exalts the humble and uses seeming disasters for ultimate good.

Theologically, these chapters reveal:

1. God's meticulous sovereignty over all events, even evil human actions
2. suffering as preparation for future service rather than punishment
3. forgiveness as reflecting divine character and enabling reconciliation
4. God's covenant faithfulness across generations ensuring the survival and blessing of His people

5. how present suffering gains meaning when viewed from the perspective of God's larger purposes.

Joseph's words "you meant evil against me, but God meant it for good" (50:20) epitomize biblical theodicy and providence.

Historical Context

The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

Related Passages

Revelation 20:12 — Judgment according to deeds

Romans 2:1 — Judging others

Study Questions

1. How does this verse deepen our understanding of God's character and His relationship with creation?
2. How can we apply the principles from this passage to contemporary challenges in family, work, or church?
3. How does understanding Christ as the ultimate fulfillment illuminate this passage's meaning?

Interlinear Text

וְהִנֵּה הַ	שִׁבְעַת	כֹּרֹת	אֲחֵרוֹת	עָלָה	אֲחֵרֵיהֶן	דָּלֵה
H2009	And behold seven	kine	other	came up	after them	poor
	H7651	H6510	H312	H5927	H310	H1803
וְכַעֲ	תֵּאֵר	מְאֹד	וְכָרֵם	בָּשָׂר	לֹא	כִּי יִרְאֶה
ill	favoured	and very	and leanfleshed	H1320	as I never	saw
H7451	H8389	H3966	H7534		H3808	H7200
כֵּן	בְּכָל	אֶרֶץ	מִצְרַיִם	לְרָעָה:		
such	H3605	in all the land	of Egypt	for badness		
H2007		H776	H4714	H7455		

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