

Genesis 41:8

Authorized King James Version (KJV)

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

Analysis

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the ... 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

Romans 10:9 — Confession and belief for salvation

John 3:16 — God's love and salvation

Hebrews 11:1 — Definition of faith

Romans 1:17 — The righteous shall live by faith

Study Questions

1. What does this passage reveal about God's sovereignty and human responsibility?
2. How should this truth about Famine Preparation shape our daily decisions and priorities?
3. How does understanding Christ as the ultimate fulfillment illuminate this passage's meaning?

Interlinear Text

וַיְהִי	בָּבָבְךָ	וְתַתְפַּעַם	רוֹחַ וְ	וְשָׁלַחַ
H1961	And it came to pass in the morning	was troubled	that his spirit	and he sent
	H1242	H6470	H7307	H7971
וְיֹאמֶר	מִרְטָבָה	מִצְרָיִם	כָּל	וְיֹאמֶר
and called	H853	H3605	for all the magicians	of Egypt
H7121	H2748	H4714	H853	H3605
וְיֹאמֶר	רְאֵתִים	לְפָרָעָה	אֶת	סְלִימָן
and all the wise men	told	them unto Pharaoh	לְהַם	וְיֹאמֶר
H2450	H5608	H6547	H0	H853
וְיֹאמֶר	רְאֵתִים	לְפָרָעָה	אֶת	סְלִימָן
but there was none that could interpret			וְיֹאמֶר	וְיֹאמֶר
H369	H6622	H853	them unto Pharaoh	them unto Pharaoh
			H6547	

Additional Cross-References

Daniel 4:7 (Parallel theme): Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

Exodus 7:22 (References Egypt): And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

Isaiah 29:14 (Parallel theme): Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

Exodus 7:11 (References Egypt): Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

Matthew 2:1 (Parallel theme): Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Daniel 4:5 (Parallel theme): I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

Daniel 1:20 (Parallel theme): And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.