

**MacArthur Daily Bible (1-21-2013)**

**January 21**

**Reading for Today:**

- Genesis 41:1–42:38
- Psalm 10:12-18
- Proverbs 4:7-9
- Matthew 14:1-21

**Notes:**

**Genesis 41:42 signet ring...garments...gold chain.** Emblems of office and a reward of clothing and jewelry suitable to the new rank accompanied Pharaoh's appointment of Joseph as vizier, or prime minister, the second-in-command (v. 40; 45:8, 26). Joseph wore the royal seal on his finger, authorizing him to transact the affairs of state on behalf of Pharaoh himself.

**Genesis 42:6 bowed down.** Without his brothers' appreciating it at the time, Joseph's dream became reality (37:5–8). Recognition of Joseph was unlikely because: 1) over 15 years had elapsed and the teenager sold into slavery had become a mature adult; 2) he had become Egyptian in appearance and dress; 3) he treated them without a hint of familiarity (vv. 7, 8); and 4) they thought he was dead (v. 13).

**Psalm 10:14 You are the helper of the fatherless.** God is pictured as Helper or Advocate again, but this time in association with orphans. He is the Defender par excellence of the defenseless (on the imagery, see Ex. 22:21ff.; Deut. 10:18ff.; 1 Sam. 1:17; Jer. 7:6).

**Matthew 14:3 Herodias, his brother Philip's wife.** Herodias was the daughter of Aristobulus, another son of Herod the Great; so when she married Philip, she was marrying her own father's brother. What precipitated the arrest of John the Baptist was that Herod Antipas (another of Herodias's uncles) talked Herodias into leaving her husband (his brother) in order to marry him (Mark 6:17)—thus compounding the incest, as well as violating Leviticus 18:16. John was outraged that a ruler in Israel would commit such a sin openly, so he rebuked Herod severely (v. 4). For this, he was imprisoned and later killed (Mark 6:14–29).

**DAY 21: How did Joseph's faithfulness lead to personal advancement?**

Pharaoh's disturbing dreams in Genesis 41 were such that there was "no one who could interpret them" (v. 8). The combined expertise of a full council of Pharaoh's advisers and dream experts failed to provide an interpretation. Without knowing it, they had just set the stage for Joseph's entrance on the scene of Egyptian history. The chief butler spoke up and apprised Pharaoh of the Hebrew prisoner and his accurate interpretation of dreams two years earlier (vv. 10–13).

In the presence of Pharaoh, Joseph made his faith known: "It is not in me; God will give Pharaoh an answer of peace" (v. 16). Deprecating any innate ability, Joseph advised at the very outset that the answer Pharaoh desired could only come from God. And after hearing the dream described, Joseph's interpretation of what "God has shown Pharaoh" (v. 25) kept the focus fixed upon what God had determined for Egypt (vv. 28, 32).

After interpreting the dream, Joseph told Pharaoh how to survive the next 14 years. Incongruously, Joseph, a slave and a prisoner, appended to the interpretation a long-term strategy for establishing reserves to meet the future need and included advice on the quality of the man to head up the project. Famines had ravaged Egypt before, but this time divine warning permitted serious and sustained advance planning. To Pharaoh and his royal retinue, no other candidate but Joseph qualified for the task of working out this good plan, because they recognized that he spoke God-given revelation and insight (v. 39).

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