

GENESIS

ISAGOGICAL INTRODUCTION TO GEN.40-41

1. Revised chronology places the events of Joseph in Egypt during the XII Dynasty.
2. Both Courville “The Exodus Problem Vol.1” and Ted T. Stewart “Solving the Exodus Mystery Vol.1” corroborate this with slight variances in years of rule by the Pharaohs.
3. Both authors recognize Amenemhet I (founder of the XII Dynasty) ruling at the time of Joseph’s enslavement.
4. Both authors recognize Sesostris I as his son and co-ruler until the death of Amenemhet I with Sesostris reigning for a total of ~46 years.
5. Stewart asserts that prior to his ascension Amenemhet I was Vizier to Mentuhotep IV the last Pharaoh of the XI Dynasty.
6. After driving out foreigners who entered the Delta of northern Egypt, Amenemhet I usurped the throne.
7. He moved the government from Thebes in southern Egypt to northern Egypt where he built a new capital called Itytowy (“Seizer of the Two Lands”).
8. The “Two Lands” refers to both Upper Egypt (higher elevation of the south) and Lower Egypt (lower elevation ending at the Mediterranean Sea).
9. Stewart further places the date of Amenemhet’s rule beginning 1688 BC (year zero) reigning 31 years until 1657-56 BC that merges with the 2nd year of the great famine.
10. Our notes date Joseph’s enslavement beginning 1678 BC or in the 10th year of Amenemhet’s reign.
11. On or about the 11th year which begins Joseph’s imprisonment (~1667 BC), Gen.40:1ff records an event greatly offending Pharaoh highlighting two main characters, the baker and cupbearer/butler.
12. In a letter written to his son Sesostris I, Amenemhet I explains how his palace servants and officials treacherously attempted to kill him while his son was on campaign in Libya.
13. The Egyptologist J.H. Breasted, translated it as follows (bold print for emphasis): “Beware of **subjects** who are nobodies, of who’s plotting one is not aware. **Trust not a brother, know not a friend, make no intimates**, it is worthless...I gave to the beggar, I raised the orphan, I gave success to the poor as well as to the wealthy; but **he who ate my food** raised opposition, **he who I gave my trust** used it to plot. **Wearers of my fine linen** looked at me as if they were needy...It was after supper, night had come...As my heart began to follow sleep, **weapons for my protection were turned against me**, while I was like a snake of the desert. **I awoke at the fighting, alert, and found it was a combat of the guard**...Thus bloodshed occurred while I was without you; **before the courtiers had heard I would hand over to you [the kingdom]; before I had sat with you as to advise you**. For I had not prepared for it, had not expected it, had not foreseen **the failing of the servants**.”
14. The Biblical rendering of Pharaoh first as “*the king of Egypt*” (Gen.40:1 cp.vs.2) subtly alludes to Amenemhet having the greater authority of co-reign with his son Sesostris [*sic*].
15. This is suggested in the letter, “**before the courtiers had heard I would hand over to you [the kingdom]...**”
16. The Genesis account of the butler and baker who “offended” the King/Pharaoh connects with the “servants” **who ate** his “**food**” and were dressed in his “**fine linen**”.
17. They then would be construed complicit in “**the failing of the servants**”

GENESIS

18. The fact that the chief baker was hanged (Gen.40:22) suggests he was found guilty of high treason.
19. The sparing and reinstatement of the butler (Gen.40:21) indicates he was found innocent.
20. The question arises: Which side of the struggle was Potiphar on?
21. The letter states “**weapons for my protection were turned against me...I awoke fighting, alert, and found it was a combat of the guard**”.
22. This suggests that his captain of the bodyguard was a leader in this attempted palace coup.
23. If so, he was either killed during the fighting, or executed immediately for his treason when Sesostri I returned to the capital with the army.
24. This explains why Potiphar’s name is not mentioned in Gen.40; only his position as an unnamed individual who held the post and favored Joseph as Potiphar had done.
25. At the time when Joseph is interpreting the dreams of the butler and the baker, a new captain of the bodyguard has been appointed (Gen.40:3,4), and had taken up custody in the vacated residence (probably adjacent to the palace if not a wing [*sic*]).
26. If true, Joseph would have prospered under two successive captains of the bodyguard.
27. Further implication of Potiphar’s involvement is implied in Amenemhet’s warning to Sesostri for the future “**trust not a brother**” that alludes to a like racial relationship and harks back to Gen.39:1 where Moses explicitly denoted Potiphar as being Egyptian [*sic*].
28. This would further suggest that Amenemhet was inclined to place his own country men in the highest positions of power where possible [*sic*].
29. We know that Joseph appeared before Pharaoh “*two full years*” after his confinement and the following reinstatement of the chief butler in order to interpret his dreams (Gen.41:1).
30. The Pharaoh at that juncture was Amenemhet I’s son, Sesostri I.
31. Sesostri was given lead rule possibly due to age and wounds his father sustained during the armed attack.
32. The office of Vizier had been vacated when Joseph was appointed to that position. Gen.41:40b
33. The warning from Sesostri’s father would imply that the previous Vizier was also Egyptian [*sic*].
34. Viziers among 12th Dynasty kings called themselves “favorite of the king” and “his beloved among the companions”.
35. As the king’s most trusted, the Vizier encapsulates all of the phrases in warning “**Trust not a brother, know not a friend, make no intimates... he whom I gave my trust** used it to plot”.
36. The Vizier held the highest authority, second only to the Pharaoh.
37. This makes the absentee Vizier at the time of Joseph’s promotion as the most likely perpetrator of the attempted coup probably executed on the return of Sesostri to the palace.
38. A stele (ancient stone slab) in Paris names Khenty-bau as the Vizier of Amenemhet I.
39. However, Khenty-bau’s tomb is not to be found among the many tombs of Amenemhet I’s other officials.
40. Amenemhet I’s pyramid is located a few hundred yards west of the village of El Lisht (south of Cairo).
41. It is guarded and maintained as the royal cemetery of the kings of the 12th Dynasty.
42. The largest tomb in the cemetery is occupied by Rehe-er-djer-sen, the Chancellor, and official of lesser standing than the Vizier.

GENESIS

43. The proposed scenario has the office of Vizier vacant, waiting for Joseph to emerge!
44. Sesostris I was probably reluctant to appoint a Vizier in the two years after the failed coup, but the interpretation of his troubling dreams while able to avoid racial partiality changed his mind.
45. Khenty-bau, Potiphar (and his wife), the baker and others were swept from the scene according to their deeds.
46. So God orchestrating behind the scenes all of these events along with Joseph's life creates the situation that will elevate Joseph to the Vizier of Egypt in Gen.41:38-45.
47. It is Courville that identifies Joseph in this capacity harmonizing with external sources.
48. Joseph's Egyptian name was Mentuhotep (under the revised chronology).
49. Breasted recognized that the powers afforded the Vizier of Sesostris I are remarkably similar to that afforded Joseph.
50. He comments on this point: "...When he {the vizier} also held the office of chief treasurer, as did the powerful vizier Mentuhotep under Sesostris I, the account which he could give of himself...read like the declaration of the king's powers". Cp.Gen.41:41-43
51. Speaking of Mentuhotep, Brugsch comments: "In a word, our Mentuhotep, who was also invested with several priestly dignities, and was Pharaoh's treasurer, appears as *the alter ego* of the king; "When he arrived, *the great personages bowed down before him at the outer door of the royal palace*" {emphasis Courville}.
52. Examining the inscriptions relative to Mentuhotep, which gave rise to the remarkable statement of Breasted, who's that Mentuhotep carried, among others, shows the following titles: "Vizier, Chief Judge, Overseer of the Double Granary, Chief Treasurer, Governor of the Royal Castle, Wearer of the Royal Seal, Chief of all the works of the King, Hereditary Prince, Pilot of the People, Giver of Good-Sustaining Alive the People, Count, sole Companion, Favorite of the King".
53. Not before or after the time of Sesostris I was there ever a man occupying this position who could claim such a list of titles.
54. We compare these titles to those broadly ascribed to Joseph in Scripture: "The Wisest of the Land, Lord of the Land, Father of Pharaoh, Lord of all his House and Ruler throughout the Land of Egypt". Cf.Gen.41:39-45; 45:8
55. While one might conclude that a tomb might/should be found among the pyramids of Amenemhet I/Sesostris I for Joseph/Mentuhotep, its absence is easily explained Biblically.
56. That is Joseph's sarcophagus was removed with the Hebrew exodus at his request. Cp.Gen.50:25-26; Exo.13:19; Jos.24:32
57. It is feasible and logical that Joseph was buried in Goshen in northern Egypt with his kin.
58. In this area the remnants of a great palace with adjacent garden and tomb near an artificial lake called Lake Moeris, formed by a canal called to this day the Canal of Joseph, has been discovered having both Egyptian and Semitic styles. Dr. Thomas S. McCall; [article for Zola Levitt Ministries.](#)
59. The tomb vault in the shape of a small pyramid has been broken into with the remains removed but not as a result of grave robbers, but with the careful and methodical removal of bricks from the tomb. *ibid*
60. In addition, in the tomb complex, there are ruins of an ancient statue of a man having obvious stature in Egyptian power with flaming red hair and a coat of variegated colors. *Ibid*

GENESIS

THE IMPRISONMENT OF THE CUPBEARER AND BAKER

EXEGESIS VERSES 1 – 4:

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חָטְאוּ מִשְׁקָה
מֶלֶךְ-מִצְרַיִם וְהָאֹפֶה לְאֲדֹנָיהֶם לְמֶלֶךְ מִצְרַיִם: WTT Genesis 40:1

NAS Genesis 40:1 Then it came about after these things the cupbearer and the baker for the king of Egypt offended their lord, the king of Egypt. (וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חָטְאוּ מִשְׁקָה מֶלֶךְ-מִצְרַיִם וְהָאֹפֶה לְאֲדֹנָיהֶם לְמֶלֶךְ מִצְרַיִם [waw consec. + v/qal/IPF/3ms: hayah; "and it came about"; + adv: 'achar; "after"; + d.a. + n/com/m/pl/abs: dabar + d.a. + adj/b/pl: 'elleh; "these things"; + v/qal/PF/3cpl: chatha' {lit. miss the mark/sin}; "they transgressed/offended"; + n/com/m/s/constr: masheqeh; {lit. give drink; used 13:10} "the cupbearer/butler of"; + n/com/m/s/constr: melek; "the king of"; + proper n: "Egypt"; + waw conj. + d.a. + v/qal/ptc/m/s/abs: 'aphah; "the one baking/baker/chef"; + prep: lamed + n/com/m/pl/constr. w/3mpl suff: 'adon; "for their lords/masters"; + prep: lamed + n/com/m/s/constr: melek; "for the king of"; + proper n: "Egypt"])

וַיִּקְצַף פַּרְעֹה עַל שְׁנֵי סָרִיסָיו עַל שֵׁר הַמִּשְׁקִים
וְעַל שֵׁר הָאֹפִים: WTT Genesis 40:2

NAS Genesis 40:2 And Pharaoh was furious with his two officials, the chief cupbearer and the chief baker. (וַיִּקְצַף פַּרְעֹה עַל שְׁנֵי סָרִיסָיו עַל שֵׁר הַמִּשְׁקִים וְעַל שֵׁר הָאֹפִים [waw consec. + v/qal/IPF/3ms: qatsaph; "and he angered/was furious" {the verb highlights the relationship between parties i.e. Pharaoh and high officials}; + proper n: "Pharaoh"; + prep: -al + adj/m/dual/constr: shenayim; "with the two of"; + n/com/m/pl/constr. w/3ms suff: sariys; "his officials"; + prep: -al + n/com/m/s/constr: sar; +with the chief of"; + d.a. + n/com/m/pl/abs: masheqeh; "the cupbearers/butlers"; + waw conj. + prep: -al + n/com/m/s/constr: sar; "and with the chief of"; + d.a. + v/qal/ptc/m/pl/abs: 'aphah; "the bakers"])

וַיִּתֵּן אֹתָם בְּמִשְׁמַר בַּיִת שֵׁר הַטַּבָּחִים אֶל-בַּיִת
הַסֵּהר מִקְוֶם אֲשֶׁר יוֹסֵף אָסוּר שָׁם: WTT Genesis 40:3

NAS Genesis 40:3 So he put them in confinement in the house of the captain of the bodyguard, in the jail, the same place where Joseph was imprisoned. (וַיִּתֵּן אֹתָם בְּמִשְׁמַר בַּיִת שֵׁר הַטַּבָּחִים אֶל-בַּיִת הַסֵּהר מִקְוֶם אֲשֶׁר יוֹסֵף אָסוּר שָׁם [waw

GENESIS

consec. + v/qal/IPF/3ms: nathan; "and he put"; + sign of d.o. w/3mpl suff: 'eth; "them"; + prep: bet + n/com/m/s/constr: mishemar; "with guard/in confinement of"; + n/com/m/s/constr: bayith; "the house of"; + n/com/m/s/constr: sar; "the captain of"; + d.a. + n/com/m/pl/abs: thabbach; "the bodyguard"; + prep: 'el + n/com/m/s/constr: bayith; "to the house of"; + d.a. _ n/com/m/s/abs: sohar; "roundness" i.e., "the jail/tower"; + n/com/m/s/constr: maqom; "the place of"; + rel.pro: 'asher; "which"; + proper n: "Joseph"; + v/qal/pass/ptc/m/s/abs: 'asar; "was being bound/imprisoned"; + adv: sham; "there"])

וַיִּפְקֹד שָׂר הַטַּבָּחִים אֶת־יוֹסֵף אֹתָם וַיִּשְׂרֹת אֹתָם
וַיְהִי יָמִים בְּמִשְׁמָר׃^{WTT} Genesis 40:4

^{NAS} Genesis 40:4 **And the captain of the bodyguard put Joseph in charge of them, and he took care of them; and they were in confinement for some time.** (טַבָּחַ הַ שָׂר פִּקְדָה ו) אֶת יוֹסֵף אֶת שָׂרֹת ו אֶת שְׂרֵת ו אֶת שְׂרֵת ו אֶת יוֹסֵף אֶת מִשְׁמָר ב יוֹם הָיָה ו אֶת שְׂרֵת ו אֶת שְׂרֵת ו אֶת יוֹסֵף אֶת [waw consec. + v/qal/IPF/3ms: phaquad; "and he gave charge to/made to oversee" {same as 39:4,5}; + n/com/m/s/constr: sar; "the captain of"; + d.a. + n/com/m/pl/abs: thabbach; "the bodyguard"; + sign of d.o. + proper n: "Joseph"; prep. w/3mpl suff: 'eth; "with them"; + waw consec. + waw consec. + v/Piel/IPF/3ms: sharath; "and he served/took care of"; + sign of d.o. w/3mpl: 'eth; "them"; + waw consec. + v/qal/IPF/3mpl: hayah; "and they came to exist"; + n/com/m/pl/abs: yom; "days"; + prep: bet + n/com/m/s/abs: mishemar; "in confinement"])

ANALYSIS VERSES 1 – 4:

1. Joseph's internment in prison was at the least "two full years" (cf.41:1).
2. That it was 13 years of enslavement before his promotion to Vizier (1665 BC), we would date his imprisonment ~1668-1667 BC or in the 11th year in Potiphar's house.
3. As our introduction revealed, not long after Joseph's imprisonment, there was an attempted coup on the throne of the XII Dynasty of **Egypt**.
4. Moses simply introduces the pertinent characters of that historical event that had direct impact on Joseph's ultimate promotion to Vizier.
5. These include: **The king of Egypt a.k.a. Pharaoh; The chief cupbearer; the chief baker; the captain of the bodyguard** (introduced Gen.40:1-4); *the magicians of Egypt and all its wise men* (ref. Gen.41:8).
6. The two main characters are servants and are introduced in vs.1, "Then it came about after these things the cupbearer and the baker for the king of Egypt offended their lord, the king of Egypt/waw hayah 'achar ha dabar ha 'elleh chatha' masheqeh melek Egypt waw ha 'aphah lamed 'adon lamed melek Egypt".
7. The phrase "it came about after these things" harks back to Joseph's incarceration and promotion to chief turnkey of the jail ending chapter 39.
8. The surety of his position is quickly tested by the events of the coup.
9. As we noted, Potiphar is replaced due to his participation in the coup.

GENESIS

10. Often a change of leadership affects the subordinate ranks.
11. As we will see, God shelters **Joseph** in his position in spite of the chaos and whirlwind of uncertainty the coup produced.
12. Further, it is very possible that Joseph's jailing delivered him from the same fate as Potiphar.
13. Two times in vs.1 Moses refers to the reigning **Pharaoh** as "**the king of Egypt**".
14. It is our authors subtle way of revealing his historical knowledge of the 12th Dynasty and the co-reign of Amenemhet I with his son Sesostri I with the father having supreme authority.
15. As we noted, Amenemhet I was the **Pharaoh** of the attempted coup.
16. The Biblical account simply states that two servants, "**the cupbearer and the baker**" were involved in some action that "**offended their lord**".
17. The Hebrew verb for "**offended**" (*chatha*) literally means "*sin/miss the mark*" and indicates a serious and grievous transgression on their part.
18. Their offense according to historical record was supposed insurrection towards the throne.
19. That these two men were not just staff members but were of the highest in their rank is made clear in vs.2, "**And Pharaoh was furious with his two officials, the chief cupbearer and the chief baker**/waw qatsaph Pharaoh –al shenayim sariys –al sar ha masheqeh waw –al sar ha –aphah".
20. A "**chief cupbearer**" was more than just someone to pour the king's wine.
21. Today a "**cupbearer**" would be tantamount to a butler overseeing the servants of the house.
22. Such an official served as a confidant to the **king** and wielded political influence.
23. Nehemiah held a comparable position in the Persian court under Artaxerxes I. Neh.1:11-2:8
24. The "**baker**" would be like our **chief** chef.
25. Their "transgression" against **Pharaoh** is said to have made him "**furious with his two officials**".
26. The Hebrew verb *qatsaph* (**furious**) means **Pharaoh** was vehemently angry with them and could be translated "*enraged*".
27. It is often used of an intense manifestation of Divine anger. Cf.Deu.1:34; 9:7,8,19,22; et al
28. It underscores a great division between the parties in view as a result of mutiny.
29. The **two** servants were placed under house arrest, "**So he put them in confinement in the house of the captain of the bodyguard, in the jail, the place where Joseph was imprisoned**/waw nathan 'eth bet mishemar bayith sar ha thabbach 'el bayith ha sohar maqom 'asher Joseph 'asar sham" (vs.3).
30. Again we see God has positioned **Joseph** to be in the right place at the right time with the right people in order to facilitate God's plan for him.
31. The Hebrew verb *mishemar* (**confinement**) means they were placed under guard suggesting special sentries to ensure their captivity.
32. They were incarcerated in the same tower where **Joseph** had been placed (the dungeon).
33. We note no mention of Potiphar by name implying his participation in the coup and removal of office being replaced by a new **captain** of Pharaoh's personal protectors.
34. In vs.4a, we are told that "**the captain of the bodyguard put Joseph in charge of them**/phaqad sar ha thabbach Joseph 'eth".
35. Obviously the chief jailer mentioned in 39::22 had the approval of Potiphar in giving **Joseph** responsibilities over the prisoners being Potiphar was the **captain** of the palace police.
36. Without the knowledge of secular history as per our introduction, vs.4a would seem redundant.

GENESIS

37. However, knowing a new **captain** is now in place we can surmise that based on the jailer's recommendation as to Joseph's fidelity in duties, he too approved of his continued position.
38. This provides the circumstances necessary for **Joseph** to have both a personal and confidential relationship with the butler and **baker**.
39. True to form, "**he took care of them**/sharath 'eth" (vs.4b).
40. The Hebrew verb *sharath* (**took care of**) is the same verb used of **Joseph** becoming Potiphar's "*personal servant*" in 39:4.
41. This conjures up the visual that the butler and **baker** were put in solitary confinement or together in a solitary cell and **Joseph** had to see to their every personal need.
42. Too, as they have yet been convicted of their crimes they might receive special attention due to their previous official capacities.
43. An indefinite period is placed on their detention under these circumstances in the remainder of vs.4, "**and they were in confinement for some time**/waw hayah yom bet mishemar".
44. The literal Hebrew calculates the period as "**days**" (*yom*).
45. It appears a speedy judgment is in the offing for any role they may have had played in the revolt.
46. It will take some **days** to determine the guilt and innocence of all the parties involved.

GENESIS

JOSEPH INTERPRETS THE BUTLER AND BAKER'S DREAMS VSS.1-19

THE DREAMS CAUSE DISTRESS

EXEGESIS VERSES 5 – 8:

WTT Genesis 40:5
 וַיַּחְלְמוּ חֲלוֹם שְׁנֵיהֶם אִישׁ חֲלוֹמוֹ בַּלַּיְלָה אֶחָד
 אִישׁ כְּפִתְרוֹן חֲלוֹמוֹ הַמְּשָׁקָה וְהָאֶפֶה אֲשֶׁר לַמֶּלֶךְ מִצְרַיִם
 אֲשֶׁר אֶסְוֵרִים בְּבַיִת הַסֹּהַר:

NAS Genesis 40:5 (REVISED) Then both dreamed a dream, each man his dream, on the same night, each man with his interpretative dream (חֲלוֹם אִישׁ שְׁנַיִם חֲלוֹם חֵלֶם ו) [waw consec. + v/qal/IPF/3mp: chalom; "and they dreamed"; + n/com/m/s/abs: chalom; "a dream"; + adj/m/dual/constr. w/3mpl suff: shenayim; "the two of them/both"; + n/com/m/s/abs: 'ish; "a man"; + n/com/m/s/constr. w/3ms suff: chalom; "with his dream"; + prep: bet + n/com/m/s/abs: layelah; "on the night"; + adj/m/s/abs: 'echad; "the same one"; + n/com/m/s/abs: 'ish; "a man"; + prep: kaph + n/com/m/s/constr: pitheron; "according to interpretation of/meaning of" {used 5x; vss.5,8,12,18; 41:11}; + n/com/m/s/constr. w/3ms suff: chalom; "his dream"]

the cupbearer and the baker for the king of Egypt, who were confined in jail. (מְשָׁקָה הַ) [d.a. + n/com/m/s/abs: masheqeh; "the cupbearer/butler"; + waw conj. + d.a. + v/qal/ptc/m/s/abs: 'aphah; "and the baker"; + rel.pro: 'asher; "who"; + prep: lamed; "for"; + n/com/m/s/constr: meleq; "the king of"; + proper n: "Egypt"; + rel.pro: 'asher; "that"; + v/qal/pass/ptc/m/s/pl/abs: 'asar; "were being bound"; + prep: bet + n/com/m/s/constr: bayith + d.a. + n/com/m/s/abs: sohar; "in the house of roundness"/"in the tower"]

WTT Genesis 40:6
 וַיָּבֹא אֵלֵיהֶם יוֹסֵף בְּבֹקֶר וַיִּרְא אֹתָם וְהָנֶם זֹעֲפִים:

NAS Genesis 40:6 When Joseph came to them in the morning and observed them, behold, they were dejected. (וַיִּבֹא אֵלֵיהֶם יוֹסֵף בְּבֹקֶר הַ בּוֹא הַ ו אֵת רָאָה ו זֹעֵף הָיָה ו) [waw consec. + v/qal/IPF/3ms: bo' + prep. w/3mpl suff: 'el; "when he came to them"; + proper n: "Joseph"; + prep: bet + d.a. + n/com/m/s/abs: boker; "in the morning"; + waw consec. + v/qal/IPF/3ms: ra'ah; "and he saw/observed"; + sign of d.o. w/3mpl suff: 'eth; "them"; + waw conj. + interj.part. w/3mpl suff: hinneh; "and behold, they were"; + v/qal/ptc.m/pl/abs: qa-aph; "sad/fretting/vexed/dejected"]

GENESIS

וַיִּשְׂאֵל וַיִּשְׂאֵל וַיִּשְׂאֵל וַיִּשְׂאֵל וַיִּשְׂאֵל WTT Genesis 40:7
 אֲדֹנָיו לֵאמֹר מָדוּעַ פְּנֵיכֶם רָעִים הַיּוֹם:
 פְּרַעְהָ סָרִיסִים אֶת שְׂאֵל (ו)

NAS Genesis 40:7 And he asked Pharaoh's officials who were with him in confinement in his master's house, "Why are your faces so sad today?" (ו) [waw consec. + v/qal/IPF/3ms: sha'al; "and he inquired/asked"; + sign of d.o. + n/com/m/pl/constr: sariys; "the officials of"; + proper n: "Pharaoh"; + rel.pro: 'asher; "who were"; + prep. w/3ms suff: 'eth; "with him"; + prep: bet + n/com/m/s/constr: mishemar; "in the confinement of"; + n/com/m/s/constr: bayith + n/com/m/pl/constr. w/3ms suff: 'adon; "the house of his lord/master"; + prep: lamed w/ v/qal/inf/constr: 'amar; "saying"; adv: maddu-a; "why?"; + n/com/m/pl/constr. w/2mpl suff: paneh: "are your faces/countenances"; + adj/m/pl/abs: ra-; "distressed"; + d.a. + n/com/m/s/abs: yom; "today"])

וַיֹּאמְרוּ אֵלָיו חָלֹם חָלַמְנוּ וּפְתָר אֵין אֵתוּ וַיֹּאמֶר
 אֵלֵהֶם יוֹסֵף הֲלוֹא לֵאלֹהִים פְּתָרָנִים סִפְרוּנָא לִי:
 וַיֹּאמְרוּ אֵלָיו חָלֹם חָלַמְנוּ וּפְתָר אֵין אֵתוּ וַיֹּאמֶר

NAS Genesis 40:8 Then they said to him, "We have had a dream and there is no one to interpret it." (ו) [waw consec. + v/qal/IPF/3mpl: 'amar; "and they said"; + prep. w/3ms suff: 'el; "to him"; + n/com/m/s/abs: chalom; "a dream"; + v/qal/PF/1cpl: "chalam; "we dreamed"; + waw conj. + v/qal/ptc/m/s/abs: phuthar; "and interpreting"; + adv: 'ayin; "no one/not any"; + sign of d.o. w/3ms suff: 'eth; "it" ref. dreams)]

Then Joseph said to them, "Do not interpretations belong to God? Tell it to me, please." (ו) [waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3mpl suff: 'el; "and he said to them"; + proper n: "Joseph"; + interr.pro: ha; "what?" {rhetorical}; + neg. part: lo'; "is it not"; + prep: lamed + n/com/m/pl/abs: 'elohiyim; "for God"; + n/com/m/pl/abs: pitheron; "interpretations"; + v/qal/imp/m/pl: saphar; "recount/tell with accuracy"; + interj.part: na'; "please"; + prep. w/1cs suff: lamed; "for me"])

ANALYSIS VERSES 5 – 8:

1. During their days of confinement, the butler and chef “**both dreamed a dream, each man his dream**/chalom chalom shenayim ‘ish chalom”.
2. As the interpretation of their dreams indicates, their dreams occurred 3 days before the verdict of their judgments would be handed down (cf.vss.12,13,19,20).
3. Too, they **both dreamed** “**on the same night, each man with his interpretative dream**/bet layelah ‘chad ‘ish kaph pitheron chalom”.

GENESIS

4. The Hebrew text places the order of emphasis on the dreams over the dreamers themselves, **“the cupbearer and the baker for the king of Egypt, who were confined in jail/ha masheqeh waw ha ‘aphah ‘asher lamed melek Egypt ‘asher ‘asar bet bayith ha sohar”**.
5. The emphasis on the dreams is to highlight their importance to Joseph’s situation at hand.
6. That is the dreams contain the prophetic content needed for Joseph to witness his association with God necessary for interpretation.
7. The same witness that will be manifest to Pharaoh in God’s perfect timing (cf.41:16).
8. The two servants were simply the vehicles God chose to use for this purpose.
9. The phrase **“each man his dream”** points to the uniqueness of **each dream** as it applied to **each man** in view.
10. The reasserted phrase **“each man with his interpretative dream”** indicates that the dreams in view had specific and coherent meaning and not a hodge-podge of random thoughts common in dreaming.
11. The Hebrew noun *pitheron* (**interpretative/interpretations**) is only used 5x all in Genesis chapters 40 and 41 (40:5,8,12,18; 41:11).
12. The cognate Hebrew verb “to interpret” (*pathar/ פָּתַר*) is used 9x and also limited to Genesis with both noun and verb always used in connection with interpreting dreams (40:8,16,22; 41:8,12 {2x}, 13,15 {2x}).
13. The noun indicates the sum analysis of the **dream** while the verb looks to the process or ability to exegete the **dream**.
14. The technical name for **dream** interpretation is oneiromancy; the one interpreting is called an oneirocritic.
15. It is of no little importance that a science of dream interpretation does not emerge in Israel as Joseph will make clear why in our verses.
16. The dreams were imposed on their subconscious by God.
17. As we have seen, God is not limited to believers (adjusted or otherwise) to use as the vehicles of dreams but just as easily can effect the dreams of unbelievers (e.g., Abimelech: Gen.20:3,6).
18. However, in the cases of any less than +V, the dreams are seen to benefit +V otherwise (e.g., Laban: Gen.31:24).
19. Moses reminds us that the Pharaoh these men served was **“the king of Egypt”** and hence Amenemhet I rather than his son Sesostri I.
20. This to emphasis that God puts +V in contact with those in life necessary to advance his plan on behalf of +V for either blessing or testing.
21. It will be the butler that will be instrumental in introducing Joseph to his right Pharaoh (cf.41:9-13).
22. The dreams of the two men were of such nature that they were clearly recalled the next day leaving them emotionally forlorn.
23. This emotional state was their condition **“When Joseph came to them in the morning and observed them, behold, they were dejected/waw bo’ ‘el Joseph bet ha boker waw ra’ah ‘eth waw hinneh qa-aph”** (vs.6).
24. The interjectory **“behold!”** dramatizes just how **dejected** these men had become.
25. Their despondency was so noticeable that it evoked empathy from **Joseph, “And he asked Pharaoh’s officials who were with him in confinement in his master’s house, ‘Why are**

GENESIS

- your faces so sad today**/waw sha'al sariys Pharaoh 'asher 'eth bet mishemar bayith 'adon lamed 'amar maddu-a paneh ra- ha yom" (vs.7).
26. In vs.8a, "**Then they said to him, 'We have had a dream and there is no one to interpret it**/waw 'amar 'el chalom chalam waw phuthar 'ayin 'eth".
 27. Joseph's willingness to extend kindness to others provided a type of a believer that others felt comfortable in confiding.
 28. Even the rotten environment of the tower dungeon did not diminish Joseph's consideration and concern in application to others.
 29. He avoided being self-absorbed by focusing on his responsibilities in application doctrinally and otherwise.
 30. It is his concern in this context that turns out to be the event that would lead to his release and ultimate elevation to the Vizier of Sesostris I.
 31. Principle: You never know how even one application of BD may impact your future.
 32. The Egyptians shared a belief that was widespread in antiquity that "sleep puts us in contact with the other world where not only the dead but also the gods dwell. Dreams are a gift from the gods" (Ballinger citing Vergote, *Joseph en Egypte*, 48).
 33. The interpretation of dreams was considered a complex science entrusted to trained specialists (today operating under psychoanalysis).
 34. A dreamer might have a hunch whether a **dream** was auspicious or not, yet he must rely on experts for the correct interpretation.
 35. As these servants were in prison they had no access to such expertise so as to learn their fate—hence, the fretting concern.
 36. According to **Joseph**, however, it is not scientific learning but inspiration that matters, "**Do not interpretations belong to God? Tell it to me, please**".
 37. Hence, enter again Joseph's witness of the life.
 38. His viewpoint is consistent with the OT rejection of occult practices. Cf.Deu.18:10
 39. His claim that **God** is the source of true interpretation is dogmatic.
 40. It is not a human art, but a gift that **God** chooses to grant.
 41. Its function as a science is nothing less than mysticism and at worst demon influence (human viewpoint) and answers why the absence of this practice in Israel.
 42. Future events lay in God's hand only, and He alone knows the future as well as the present and the past.
 43. Only the one to whom He chooses has the power of interpretation.
 44. Hence, the importance of Moses' reference to the magicians and wise men as main characters in the context associated with Joseph's promotion (cf.41:8).

GENESIS

THE CUPBEARER'S DREAM AND INTERPRETATION

EXEGESIS VERSES 9 – 13:

וַיֹּסֶפֶר שֶׁר־הַמְּשָׁקִים אֶת־חֲלֹמוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ
בְּחֲלוֹמֵי וְהִנֵּה־גֶפֶן לְפָנָי:

^{NAS} Genesis 40:9 **So the chief cupbearer told his dream to Joseph, and said to him, "In my dream, behold, there was a vine in front of me;** (ל חֲלוֹם אֵת מְשָׁקָה הָ שֶׁר סִפֵּר וּ)
וַיֹּסֶפֶר [waw consec. + v/Piel/IPF/3ms: saphar;
"so he recounted/told"; + d.a. + n/com/m/pl/abs: mashepeh; "the cupbearer/butler"; + sign of
d.o. + n/com/m/s/constr. w/3ms suff: chalom; "his dream"; + prep: lamed + proper n: "to
Joseph"; + waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3ms suff: lamed; "and he said to
him"; + prep: bet + n/com/m/s/constr. w/1cs suff: chalom; "in my dream"; + waw conj. +
interj.part: hinneh; "then behold!"; + n/com/b/s/abs: gephen; "a grape vine" {used 55x; always
designates the grape vine of whatever species, cf. Job 15:33; Jer.8:13}; + prep: lamed +
n/com/m/pl/constr. w/1cs suff: paneh; {lit. "to my face"; "before me/in front of me"}]

וּבִגְפֹן שְׁלֹשָׁה שָׂרִיגִם וְהִיא כְּפֶרֶחַת עֹלֶתָהּ נֹצֵהָ
הַבְּשִׁילוֹ אֲשַׁכְּלֶתֶיהָ עֲנָבִים:

^{NAS} Genesis 40:10 **and on the vine were three branches. And as it was budding, its blossoms came out, and its clusters produced ripe grapes.** (וּ שְׂרִיגֵי שְׁלֹשׁ גֶּפֶן הָ בּ וּ)
וְהִיא כְּפֶרֶחַת עֹלֶתָהּ נֹצֵהָ [waw conj. + prep: bet + d.a. +
n/com/b/s/abs: gephen; "and on the grape vine"; + adjf/s/abs: shalosh; "three"; +
n/com/m/pl/abs: sariyg; "tendrils/branches" {used 3x; vs.10,13; Joe.1:7}; + waw conj. +
pro/3fs: hi'; "and it itself"; + prep: kaph; "after/as"; + v/qal/ptc/f/s/abs: pharach;
"sprouting/budding/blossoming"; + v/qal/PF/3fs: -alah; "had come out"; + n/com/m/s/constr.
w/3fs suff: gets; "it's blossom/budding flower"; + v/Hiphil/PF/3cpl: bashal; "caused to grow
ripe"; + n/com/m/pl/constr. w/3fs suff: 'eshakkol; "clusters of"; + n/com/m/pl/abs: -enab;
"grapes""])

וְכֹס פְּרֹעָה בְּיָדִי וָאֶקַּח אֶת־הָעֲנָבִים וָאֲשַׁחַט
אֹתָם אֶל־כּוֹס פְּרֹעָה וָאֵתַן אֶת־הַכּוֹס עַל־כַּף פְּרֹעָה:

^{NAS} Genesis 40:11 **"Now Pharaoh's cup was in my hand; so I took the grapes and squeezed them into Pharaoh's cup, and I put the cup into Pharaoh's hand."** (וְ כּוֹס פְּרֹעָה בְּיָדִי)

GENESIS

כֶּף עַל כּוֹס הַ אֵת נִתֵּן וּ פְרָעָה כּוֹס אֶל אֵת שָׁחַט וּ עֵנַב הַ אֵת לָקַח וּ
 פְּרָעָה [waw conj. + n/com/f/s/constr: cos; "now the cup of"; + proper n: "Pharaoh"; + prep:
 bet + n/com/f/s/constr. w/1cs suff: yad; "was in my hand"; + waw consec. + v/qal/IPF/1cs:
 laqach; "and I took"; + sign of d.o. + d.a. + n/com/m/pl/abs: -ehab; "the grapes"; + waw
 consec. + v/qal/IPF/1cs: sachath; "and I squeezed out" {hapax}; + sign of d.o. w/3mpl suff: 'eth;
 "them"; + prep: 'el + n/com/f/s/constr: cos; "into the cup of"; + proper n: "Pharaoh"; + waw
 consec. + v/qal/IPF/1cs: nathan; "and I gave"; + sign of d.o. + d.a. + n/com/f/s/abs: kos; "the
 cup"; + prep: -al; "upon"; + n/com/f/s/constr: kaph; "the palm of the hand of"; + proper n:
 "Pharaoh"])

וַיֹּאמֶר לוֹ יוֹסֵף זֶה פְּתָרוֹן שְׁלֹשֶׁת הַשָּׁנִים שְׁלֹשֶׁת
 יָמִים הֵם: WTT Genesis 40:12

NAS Genesis 40:12 Then Joseph said to him, "This is the interpretation of it: the three
 branches are three days; (וּ אָמַר לוֹ יוֹסֵף לֵאמֹר זֶה פְּתָרוֹן שְׁלֹשֶׁת שָׁנִים הֵם שְׁלֹשֶׁת
 עֵנָב הַ אֵת לָקַח וּ פְרָעָה כּוֹס אֶל אֵת שָׁחַט וּ עֵנַב הַ אֵת לָקַח וּ פְרָעָה
 [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + prep. w/3ms suff: lamed; "to him"; +
 proper n: "Joseph"; + adj/m/s: zeh; "this"; + n/com/m/s/constr. w/3ms suff: pitheron; "is the
 interpretation of it"; + adj/m/s/constr: shalosh: "the three"; + d.a. + n/com/m/pl/abs: sariyg;
 "branches/tendrils"; + adj/m/s/constr: shalosh; "three"; + n/com/m/pl/abs: yom; "days"; +
 pro/3mpl: hem; "are they"])

וְהָשִׁיבָךְ עַל-כִּנְיֶךָ וְנָתַתְּ כּוֹס-פְּרָעָה בְיָדוֹ כַּמִּשְׁפָּט הָרִאשׁוֹן
 אֲשֶׁר הָיִיתָ מְשַׁקֵּהוּ: WTT Genesis 40:13

NAS Genesis 40:13 within three more days Pharaoh will lift up your head and restore you
 to your office; (כֶּן עַל שׁוֹב וּ רֹאשׁ אֵת פְּרָעָה נִשָּׂא יוֹם שְׁלֹשׁ עוֹד בֵּ) [prep: bet
 + prep: -od; "in yet/within"; + adj/m/s/constr: shalosh; "three"; + n/com/m/pl/abs: yom; "days";
 + v/qal/IPF/3ms: nasa'; "he will lift up"; + proper n: "Pharaoh"; + sign of d.o. +
 n/com/m/s/constr. w/2ms suff: ro'sh; "your head/total authority"; + waw consec. +
 v/Hiphil/PF/3ms w/2ms suff: shub; "and will cause to restore you"; + prep: -al +
 n/com/m/s/constr. w/2ms suff: ken; "upon your office/place"])

and you will put Pharaoh's cup into his hand according to your former custom when you
 were his cupbearer. (וּ דִּיהַ אֲשֶׁר רִאשׁוֹן הַ מִשְׁפָּט הַ כֶּן יָד בֵּ פְרָעָה כּוֹס נִתֵּן וּ) [waw consec. + v/qal/PF/2ms: nathan; "and you will put"; + n/com/f/s/constr: kos; "the
 cup of"; + proper n: "Pharaoh"; + prep: bet + n/com/f/s/constr. w/3ms suff: yad; "in his hand";
 + prep: kaph; "according to/just as"; + d.a. + n/com/m/s/abs: misheppath; {lit. judge/govern}
 "the governing/customary practice"; + d.a. + adj/m/s/abs: ri'shon; "was formerly/first"; +
 rel.pro: 'asher; "which/that"; + v/qal/PF/2ms: hayah; "you had become as"; "n/com/m/s/constr.
 w/3ms suff: mashepeh; "his cupbearer"])

GENESIS

ANALYSIS VERSES 9 – 13:

1. “**The chief cupbearer recalled his dream to Joseph**/sophar ha mashepeh chalom lamed Joseph” featuring first the allegories “**in my dream**/bet chalom” as he so states.
2. The interjectory particle “**behold!**” places emphasis on the first image noted as “**a vine in front of me**/gephen lamed paneh”.
3. The *gephen* (**vine**) in its root form in the Hebrew is always used for a grape **vine** in the O.T. Cf. *Theological Wordbook of the O.T.* Vol. I; p.170c
4. While not alluded to in Joseph’s **interpretation** (vss.12-13), the **vine** is key to interpreting the **dream**.
5. In other words, it answers why **Joseph** deciphered that the butler’s life would be spared.
6. The **vine** itself is further noted as having “**three branches**/shalosh sariyg” (vs.10).
7. The number “**three**” is the singular common denominator between both the butler and chef’s dreams (cf.vs.16).
8. This as it ties the dreams together in fulfillment.
9. The remainder of vs.10 then indicates a transformation of the image, “**And as it was budding, its blossoms came out, and its clusters produced ripe grapes**/waw hi’ kaph pharach –alah gets bashal ‘eshekkol –enab”.
10. The Hebrew pronoun “*hi*” (**it**) is emphatic and is a feminine gender.
11. The closest Hebrew noun that agrees in gender is *gephen* (**vine**) that can be parsed in either gender (masculine or feminine) whereas *sariyg* (**branches**) is strictly masculine.
12. In other words, it is the **vine itself** that undergoes transformation, not the 3 **branches**.
13. Therefore, exegetically the 3 **branches** are distinct in meaning different from what the **vine** otherwise symbolizes and teaches.
14. Obviously the speed by which the **vine** buds, **blossoms** and produces **clusters** of ripened **grapes** is enabled by a **dream** state.
15. The rapidity of the actions of producing a matured fruit suggests imminent fulfillment.
16. In vs.11, the butler sees himself performing duties common to his station, “**Pharaoh’s cup was in my hand; so I took the grapes and squeezed them into Pharaoh’s cup, and I put the cup into Pharaoh’s hand**/cos Pharaoh be yad waw laqach ha –ehab waw sachath ‘eth ‘el cos Pharaoh waw nathan ha kos –al kaph Pharaoh”.
17. The elixir the **grapes** represent is obviously wine.
18. The process for fermenting of the **grapes** is understood in the final phrase literally translated “**I put the cup into Pharaoh’s palm of hand** (*kaph*).
19. The imagery suggests that while the butler has gone through the exercise of preparing and serving (via the action of the butler’s **hand** [*yad* = power] holding the **cup**), the drinking awaits until the wine is matured (i.e., resting in **Pharaoh’s palm** [*kaph*]).
20. This suggests a distant future associated with the dream to be fulfilled.
21. Joseph’s **interpretation** (*pitheron*) of the **dream** is short and sweet in vss.12-13.
22. That the 3 **branches** were construed as distinct in meaning is first made clear: “**The three branches are three days**/shalosh ha sariyg shalosh yom hem”.
23. The 3 **branches** are the only analogy of the **dream** that **Joseph** makes clear as to their symbolic meaning, i.e., time...3 **days**.
24. It is “**within three days**/bet –od shalosh yom” that the butler will know how accurate Joseph’s **interpretation** is (vs.13a).
25. The **dream** was a near-term prophecy.

GENESIS

26. **Joseph** interprets with confidence.
27. It further teaches that the fidelity of **interpretation** finds validation in the fulfillment of BD prophetically near and far.
28. All of BD is prophetic in essence (2Pet.1:20); it proclaims the truth of life that can be observed with physical evidence of its veracity through life itself.
29. It is the remainder of Joseph's **interpretation** that tells the butler the good news the **dream** predicts.
30. The prediction is two-fold:
 - A. "**Pharaoh will lift up your head**/nasa' Pharaoh ro'sh".
 - B. "**And restore you to your office**/waw shub –al ken".
31. The latter prediction paralleling the butler's restoration to his **former** position is the clearest apparent meaning of his imagery in serving **Pharaoh** the freshly **squeezed grapes** in vs.11.
32. The obviousness of this part of **interpretation** is so apparent that **Joseph** restates it in no uncertain terms in the remainder of vs.13, "**and you will put Pharaoh's cup into his hand according to your former custom when you were his cupbearer**/waw nathan kos Pharaoh bet yad kaph ha misheppath ha ri'shon 'asher hayah mashepeh".
33. However, for **Joseph** to interpret the seemingly apparent with certainty, the butler first must be acquitted from the death penalty as a result of the coup.
34. The question remains, what imagery in the **dream** prophesied that the butler's life would be spared; that **Pharaoh** would "**lift up your head**" favorably (exact phrase used with the chef negatively in vs.19)?
35. The actions of the butler serving **Pharaoh** in vs.11 obviously would have a different meaning if the butler was to be executed!!
36. Enter the importance to the symbolism of the **grape vine**.
37. *Gephen* is symbolic for peace and prosperity, to flourish with life. E.g., 1Kgs.4:25; Psa.128:3; Mic.4:4; Zec.3:10
38. The imagery of the symbolism is incorporated into the **dream** via the rapid transformation of the **vine** emerging into mature **grapes**.
39. The enigma to Joseph's **interpretation** as to how he knew the butler would be spared is in his understanding of the allegory of the **vine**.
40. Jesus uses a similar allegory of **vine and branches** in Joh.15:1ff where He is the **vine** that gives life to the **branches** that in that case are seen distinct from Christ as believers.
41. The **vine** establishes the foundation for the **interpretation** of the butler's destiny.
42. This teaches the principle that doctrine builds on doctrine and only through spiritual understanding imparted by God and proper exegesis can doctrine be interpreted accurately.
43. Hence, "**Behold, a vine in front of me!**"
44. The allegory of the **vine and branches** of the Butler's dream taught that reconciliation with **Pharaoh** and life flourishing with prosperity in his previous position is what the butler faces.
45. In this way **Joseph** witnessed that "*interpretations belong to God*" (vs.8).

GENESIS

JOSEPH'S PLEA TO THE CUPBEARER

EXEGESIS VERSES 14 – 15:

כִּי אִם־זָכַרְתָּנִי אֶתְךָ כַּאֲשֶׁר יִיטֵב לְךָ וְעָשִׂיתָ־נָא
עֲמָדִי חֶסֶד וְהִזְכַּרְתָּנִי אֶל־פַּרְעֹה וְהוֹצֵאתָנִי מִן־הַבַּיִת הַזֶּה:

NAS Genesis 40:14 "Only keep me in mind when it goes well with you, and please do me a kindness by mentioning me to Pharaoh, and get me out of this house. (**כִּי אִם זָכַר אִם כִּי**)
בַּיִת הַזֶּה מִן יֵצֵא ו פָּרְעֹה אֶל זָכַר ו חֶסֶד עֲמָד נָא עֲשֵׂה ו ל יֵטֵב אֲשֶׁר פ
[part: kiy + part: 'im; "when if/only"; + v/qal/PF/2ms w/1cs suff: zakar; "you have remembered me"; + prep. w/2ms suff: 'eth; "with you"; + prep: kaph + rel.pro: 'asher; "after which"; + v/qal/IPF/3ms: yathab; "it is good/well"; + prep. w/2fs suff: lamed; "for you" {fem. = emotions at ease}; + waw consec. + v/qal/PF/2ms: -asah; "then do"; + interj.part: na'; "please"; + prep. w/1cs suff: -imad; "for me"; + n/com/m/s/abs: chesed; "a loyal kindness"; + waw consec. + v/Hiphil/PF/2ms w/1cs suff: zakar; "and cause to mention me"; + prep: 'el; "to"; + proper n: "Pharaoh"; + waw consec. + v/Hiphil/PF/2ms w/1cs suff: yatsa'; "and cause me to get out"; + prep: min + d.a. + n/com/m/s/abs: bayith + d.a. + adj/m/s: zeh; "from this house"])

כִּי־גָנַב גָּנַבְתִּי מֵאֶרֶץ הָעִבְרִים וְגַם־פָּה לֹא־עָשִׂיתִי
מֵאֲוִמָּה כִּי־שָׂמוּ אֹתִי בַּבּוֹר:

NAS Genesis 40:15 "For I was in fact kidnapped from the land of the Hebrews, and even here I have done nothing that they should have put me into the dungeon." (**גָּנַב גָּנַב כִּי**)
[conj: kiy; "for/because"; + v/Pual/inf/abs {intensive pass.}: ganab; "having been utterly stolen"; + v/Pual/PF/1cs: ganab; "I had been utterly stolen/carried away" hence: "kidnapped"; + prep: min + n/com/f/s/constr: 'erets: 'from the land of"; + d.a. + proper n: -iberiy; "the Hebrews"; + waw conj. + part: gam + adv: pho; "and also moreover/and even here"; + neg.part: lo' + v/qal/PF/1cs: -asah; "I have not done"; + n/com/m/s/abs: me'umah; "anything"; + conj: kiy; "that"; + v/qal/PF/3cpl: siym; "they should have put"; + sign of d.o. w/1cs suff: 'eth; "me"; + prep: bet + d.a. + n/com/m/s/abs: bor; {lit. pit/well}; "in the dungeon"])

ANALYSIS VERSES 14 – 15:

1. Joseph's Divine inspiration as to the cupbearer's dream excites a human inspiration to pursue an advantage for himself.
2. That the chief butler is to be freed, he could be a means for helping Joseph get out of prison.

GENESIS

3. He beseeches the butler, “**Only keep me in mind when it goes well with you**/kiy ‘im zakar ‘eth kaph ‘asher yathab lamed”.
4. Joseph petitions the butler to remember the one that had rendered him an invaluable service.
5. This further illustrates the confidence Joseph had in his interpretation of the dream.
6. Joseph reinforces any joy on the butler’s part of acquittal with reassurance that the dream will come to fruition as interpreted with the phrase “**when it goes well with you**”.
7. Joseph seeks to embed in the Butler’s mind that it was he that gave him this good news.
8. Further, the phrase includes tact on Joseph’s part not to come off as pushy i.e., “**Only** remember after the dream is proven right”.
9. It would be logical to think that one good deed would render a good deed in return.
10. He appeals to this principle and asks, “**please do me a kindness by mentioning me to Pharaoh**/-asah na’ –immad chesed waw zakar ‘el Pharaoh”.
11. The Hebrew noun *chesed* (**kindness**) has the nuance of loyal affection appealing to any compassion the butler might have for the one loyally serving him in his incarceration.
12. Joseph obviously recognizes the influence that chief cupbearers had towards their Pharaoh’s and hence “**mentioning**” Joseph to the king.
13. The essence of what Joseph wants to be related on his part is captured in the final phrase of vs.14, “**and get me out of this house**/waw yatsa’ min ha bayith ha zeh”.
14. The phrase “**this house**” has an undertone of disdain.
15. Rather than refer to it as the “round house” or “**dungeon**” (cf.vs.15), it is specifically the **house** where the jail is located...Potiphar’s residence.
16. The whole ordeal with Potiphar and his wife does not inspire pleasant memories.
17. In vs.15a, Joseph presents the cornerstone for his defense, “**For I was in fact kidnapped from the land of the Hebrews**/kiy ganab ganab min ‘erets ha –iberiy”.
18. His claim was that he was unjustly sold into slavery, which is true.
19. His brothers had stolen his freedom and cut a deal with the Ishmaelites.
20. His hope is that there might be an investigation into the matter.
21. If conventional history holds true, **Pharaoh** would be highly suspicious of all that Potiphar might have been involved with pre-coup to include past associations.
22. Knowing the isagogics, it lends credence to Joseph trying to take advantage of the coup to gain an ear for support of being a political prisoner.
23. It is noticed that Joseph doesn’t emphasize Canaan as **the land** of his origin, but his racial identity as a Hebrew.
24. This smacks of “name-dropping” knowing that the **Hebrews** have a past history with the Egyptians (cf.Gen.12).
25. A record of an Egypt/Hebrew association would be known and could invoke sympathy or maybe some mysticism about the Hebrew’s God and His protection of them while in Egyptian domain.
26. Joseph is playing all his cards to build a case on his behalf.
27. It is vs.15b that then has clear reference to Potiphar and wife in his defense, “**and even here I have done nothing that they should have put me into the dungeon**/waw gam pho lo’ – asah me’umah kiy siym ‘eth bet ha bor”.
28. The plural of the Hebrew verb *siym* (**they should have put**) could only refer to the Potiphar affair.

GENESIS

29. Once again, the Biblical account lines up with the historical record of a coup and Potiphar being involved in the insurrection.
30. Joseph is here leveraging that situation on his behalf.
31. It is hard to fault Joseph's attempt at freedom as we are told just how dismal his place of incarceration is as it is called a "**dungeon/pit/well**" (*bor*).
32. While his plea is understandable by any stretch, it yet smacks of energy of the flesh.
33. While it will find far fulfillment, it does nothing to gain him any immediate relief (cf.41:1).
34. Neither does it find fulfillment on Joseph's terms.
35. The cupbearer dismisses Joseph from his mind as soon as he is granted his freedom (vs.23).
36. In fact, it is not Joseph's relationship with the butler per se that will bring about any recall to Joseph's ability to interpret dreams.
37. It will be a totally separate situation whereas the butler can ingratiate himself to **Pharaoh** with unsolicited help (cf.41:9ff).
38. God's timing for Joseph's release is not Joseph's.
39. In fact, to relate the matter to the present **Pharaoh** would not accomplish the planned will of God for Joseph.
40. Not until Amenemhet's son Sesostris gains the throne will a hearing by the **Pharaoh** in power have its designed impact.
41. Joseph fails to faith-rest that God who invoked the dream into the butler's mind could just as easily place future thoughts into minds where ever necessary to secure Joseph's release.
42. As subtle as it may seem, he is placing his faith in this wine steward rather than God to deliver him.
43. His interpretation of the dream should have been encouragement to him that God still places him before the right people at the right time just as He did upon his arrival to Egypt.
44. God was orchestrating these events to His desired end even though Joseph could not see the big picture.
45. Like Joseph, it is easy for believers to get bogged down in the day to day affairs and testing in life and lose sight that God has the future well in hand.
46. While Joseph is probably thinking that he might find relief, he has just added the potential of further self-induced pressure in his life.
47. He can now sit back and wonder for 2 years whether the butler will ever remember him and/or fight further disappoint in that vein.
48. Joseph's plea is a subtle reminder to the reader that this adjusted positive believer was still human!!
49. We should always strive to apply at a higher level when facing our testing in life.

GENESIS

THE BAKER'S DREAM AND INTERPRETATION

EXEGESIS VERSES 16 – 19:

וַיֵּרָא שְׂרֵה־אֲפִים כִּי טוֹב פֶּתֶר וַיֹּאמֶר אֶל־יוֹסֵף
אֶף־אֲנִי בַחֲלוֹמָי וְהִנֵּה שְׁלֹשָׁה סַלֵּי חֲרִי עַל־רֹאשִׁי:

^{NAS} Genesis 40:16 **When the chief baker saw that he had interpreted favorably, he said to Joseph,** (וַיֵּרָא שְׂרֵה אֲפִים הִי אֲפֵה הִי שֶׁר רָאָה ו) יוֹסֵף אֶל אֲמָר ו פֶּתֶר טוֹב כִּי אֲפֵה הִי שֶׁר רָאָה ו [waw consec. + v/qal/IPF/3ms: ra'ah; "when he saw"; + n/com/m/s/constr: sar; "the chief of/ prince of"; + d.a. + v/qal/ptc/m/pl/abs: 'aphah; "the ones baking/the bakers"; + conj: kiy; "that"; + n/com/m/s/abs: tob; "good/favorable"; + v/qal/PF/3ms: phathar; "he had interpreted"; + waw consec. + v/qal/IPF/3ms: 'amar; "then he said"; + prep: 'el + proper n: "to Joseph"])

"I also saw in my dream, and behold, there were three baskets of white bread on my head; (אֶף אֲנִי אֶף) רֹאשׁ עַל חֲרִי סַל שְׁלֹשׁ הִנֵּה ו חֲלוֹמָי הִי ב אֲנִי אֶף [conj. {emphatic}; 'aph; "for my part/also"; + pro/3cs: 'aniy; "I myself"; + prep: bet + d.a. + n/com/m/s/constr. w/1cs suff: chalom; "in my dream"; + waw conj. + interj/part: hinneh; "and behold!"; + adj/m/s/abs: shalosh; "there were three"; + n/com/m/pl/constr: sal; "baskets of" {used 15x}; n/com/m/s/abs: choriy {white}; "white bread"; + prep: -al + n/com/m/s/constr. w/1cs suff: ro'sh; "upon my head"])

וּבְסַל הָעֲלִיּוֹן מִכֹּל מֵאֲכָל פִּרְעָה מַעֲשֵׂה אֲפֵה
וְהָעוֹף אָכַל אֹתָם מִן־הַסַּל מֵעַל רֹאשִׁי:

^{NAS} Genesis 40:17 **and in the top basket there were some of all sorts of baked food for Pharaoh, and the birds were eating them out of the basket on my head."** (וְהָעוֹף אָכַל אֹתָם מִן־הַסַּל מֵעַל רֹאשִׁי) מִן סַל הִי מִן אֹת אָכַל עוֹף הִי ו אֲפֵה מַעֲשֵׂה פִּרְעָה מֵאֲכָל כֹּל מִן עֲלִיּוֹן עַל [waw conj. + prep: bet + d.a. + n/com/m/s/abs: sal; "and in the basket"; + d.a. + adj/m/s/abs: -eliyon; "the most high/upper/top one"; + prep: min + n/com/m/s/constr: kol; "from all of"; + n/com/m/s/constr: ma'akal; "the food of"; + proper n: "Pharaoh"; + n/com/m/s/constr: ma-aseh; "the work of/produced by"; + v/qal/ptc/m/s/abs: 'aphah; "baking"; + waw conj. + d.a. + n/com/m/s/abs: -oph; "and the birds"; + v/qal/ptc/m/s/abs: 'akal; "were eating/devouring"; + sign of d.o. w/3mpl suff: 'eth; "them" {ref. the baked food}; + prep: min + d.a. + n/com/m/s/abs: sal; "out from the basket"; + prep: min + prep: -al + n/com/m/s/constr. w/1cs suff: ro'sh; "from upon my head"])

GENESIS

וַיַּעַן יוֹסֵף וַיֹּאמֶר זֶה פְּתָרְנִי שְׁלֹשַׁת הַסִּלִּים
שְׁלֹשַׁת יָמִים הֵם:

NAS Genesis 40:18 Then Joseph answered and said, "This is its interpretation: the three baskets are three days; (וַיַּעַן יוֹסֵף וַיֹּאמֶר זֶה פְּתָרְנִי שְׁלֹשַׁת הַסִּלִּים הֵם [waw consec. + v/qal/IPF/3ms: -anah; "then he responded/answered"; + proper n: "Joseph"; + waw consec. + v/qal/IPF/3ms: 'amar; "and said"; + adj/m/s: zeh; "this is"; + n/com/m/s/constr. w/3ms suff: pitheron; "my interpretation"; + adj/m/s/constr: shalosh; "the three"; + d.a. + n/com/m/pl/abs: sal; "baskets"; + adj/m/s/constr: shalosh; "three"; + n/com/m/pl/abs: yom; "days"; + pro/3mpl: hem; "they are"])

בְּעוֹדִי שְׁלֹשַׁת יָמִים יִשָּׂא פְּרָעָה אֶת־רֹאשִׁי
מִעֲלֵיךְ וְתָלָה אוֹתִי עַל־עֵץ וְאָכַל הָעוֹף אֶת־בְּשָׂרִי מִעֲלֵיךְ:

NAS Genesis 40:19 within three more days Pharaoh will lift up your head from you and will hang you on a tree; and the birds will eat your flesh off you. (בְּעוֹדִי שְׁלֹשַׁת יָמִים יִשָּׂא פְּרָעָה אֶת־רֹאשִׁי מִעֲלֵיךְ וְתָלָה אוֹתִי עַל־עֵץ וְאָכַל הָעוֹף אֶת־בְּשָׂרִי מִעֲלֵיךְ [prep: bet + prep: -od; "within yet"; + adj/m/s/constr: shalosh + n/com/m/pl/abs: yom; "three days"; + v/qal/IPF/3ms: nasa'; "he will lift up"; + proper n: "Pharaoh"; + sign of d.o. + n/com/m/s/constr. w/2ms suff: ro'sh; "your head"; + prep: min + prep. w/2ms suff: -al; "from upon you"; + waw consec. + v/qal/PF/3ms: thalah; "and will hang" {used 28x}; + sign of d.o. w/3ms suff: 'eth; "it" {ref. head}; + prep: -al + n/com/m/s/abs: -ets; "upon a tree"; + waw consec. + v/qal/PF/3ms: 'akal; "and they will eat"; + d.a. + n/com/m/s/abs: -oph; "the birds"; + sign of d.o. + n/com/m/s/constr. w/2ms suff: basar; "your flesh"; + prep: min + prep. w/2ms suff: -al; "from upon you"])

ANALYSIS VERSES 16 – 19:

1. Two officials sat in Joseph's presence—one innocent and one guilty.
2. **Joseph** operates as God's servant in the capacity assigned him in prison.
3. This to pass judgment upon the defendants with BD.
4. He now has the duty to relate the truth of these prophetic dreams no matter the outcome.
5. As an interpreter of BD, he has no say as to how the truth impacts the listener.
6. Whether the truth supports or goes against the hearer, it is to be delivered without hesitation or compromise to its accuracy. Cp.2Tim.4:1-4
7. He has delivered the good news first to the butler.
8. That **interpretation** has encouraged his comrade to have his fortune read per vs.16a, "**When the chief baker saw that he had interpreted favorably, he said to Joseph.../waw ra'ah sar ha 'aphah kiy tob phathat waw 'amar 'el Joseph**".

GENESIS

9. The **Baker** is like so many in the world that say they want to hear the truth but really only want to “tickle their ears”. Cp.2Tim.4:3
10. If he knew beforehand that the doctrine would condemn him his desire to know would be deflated.
11. The phrase “**interpreted favorably**” is the motivation for the **Baker** to now pursue the truth.
12. His request is emphatic (excited/enthused) which can only be construed as assuming his **dream** too will be favorable.
13. This is the force of his opening comments literally translated, “**I myself also in my dream, and behold, three baskets of white bread on my head**/'aph ‘aniy bet ha chalom waw hinneh shalosh sal choriy –al ro’sh”.
14. The enthusiastic force of his words is visually captured in the Hebrew conjunction ‘aph (**also**) which is the word for “nostril” indicating a flaring from excited breathing.
15. The interjectory phrase “**and behold, three baskets...**” exposes why the **baker** came to conclusion that he too would be found innocent.
16. He pre-concludes with his own **interpretation** that a similarity between the two dreams must mean the same outcome.
17. That is that since **three** was the same number as in the butler’s **dream** (vss.10,12,13) then the **three baskets** in his **dream** also indicates good news.
18. Pre-conceived notions are a common fallacy of trying to interpret BD under energy of the flesh (cf.vs.8).
19. The **chief baker** reads into the **dream** what he wants to hear.
20. In the hermeneutics of **interpretation** this is called eisegesis (reading into with one’s pre-conceived ideas).
21. This is the failing of –V when confronted with the truth of doctrine. Cp.Mat.13:13; Mar.4:11,12
22. Whereas the “vine” was the exclamatory emphasis of “**behold**” in the butler’s dream (cf.vs.9), here the emphasis is on the 3 **baskets on** the baker’s head.
23. One held the key to exegesis inspired by God, the other represents the key to eisegesis inspired by human flesh.
24. The translation “**white bread**” (*choriy*) is a hapax and open for debate as to its exact meaning.
25. The LXX translates it with the Greek χονδρίτες – chondrites meaning “coarse grain” and is also a hapax used only with our verse.
26. It may be that “grain” is key to the exegesis as it is used metaphorically to represent life and death (cp.Joh.12:24).
27. It is then the circumstances surrounding this pastry that determines whether life is in the offing as the **baker** continues in vs.17, “**And in the top basket some of all sorts of baked food for Pharaoh, and the birds were eating them out of the basket on my head**/waw bet sal ha –eliyon min kol ma’akal Pharaoh ma-aseh ‘aphah waw ha –oph ‘akal ‘eth min ha sal min –al ro’sh”.
28. The focus turns to “**the top basket**”.
29. In that **basket** there were **all sorts of baked food for Pharaoh**.
30. However there are two ominous features concerning the **food**: The **food** was exposed and **the birds were eating** what was supposed to be Pharaoh’s.

GENESIS

31. The phrase, “**Then Joseph answered and said**/waw –anah Joseph waw ‘amar” denotes a deliberate and unflinching reply.
32. What he was thinking otherwise might be amazement or annoyance that the **baker** saw anything joyous in this **dream**.
33. Or, that a guilty man deserving death would expect a pardon?
34. His inspired “**interpretation**/pitheron” is terse and to the point.
35. The similarity between the two men and their dreams is first addressed, “**the three baskets are three days**/shalosh ha sal shalosh yom hem”.
36. Other than that, the **interpretation** is in stark contrast to the butler’s **dream** and the baker’s anticipation.
37. In vs.19, the condemnation of the **baker** is proclaimed, “**within three more days Pharaoh will lift up your head from you and will hang you on a tree; and the birds will eat your flesh off you**/bet –od shalosh yom nasa’ Pharaoh ro’sh min –al waw thalah ‘eth –al –ets waw ‘aka ha –oph basar min –al”.
38. The phrase “**will lift up your head from you and will hang it** (3ms suff. of sign of d.o.) **on a tree**” refers to execution by decapitation with the **head/flesh** becoming fodder for carrion **birds**.
39. How **Joseph** determined the means of execution (decapitation) remains an enigma.
40. This stated with certainty otherwise by **Joseph** is designed to teach that God inspires each interpreter according to the portion of doctrine they are to communicate. Cp.Rom.12:6; Heb.1:1
41. What **Joseph** prophesies for this man is an aggravated form of the death penalty followed by exposure. Cf. Deu.21:22-23; Jos.10:26
42. The mention of **birds** (collective singular) eating **the flesh** was according to Egyptian belief as way of preventing the spirit of the deceased from resting in the afterlife.
43. The **baker** will not simply be executed, but his corpse will be impaled and exposed.

GENESIS

THE PROPHETIC DREAMS FULFILLED

EXEGESIS VERSES 20 – 23:

וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי יוֹם הַלֵּדָת אֶת־פַּרְעֹה וַיַּעַשׂ
 מִשְׁתֶּה לְכָל־עַבְדָּיו וַיִּשָּׂא אֶת־רֹאשׁוֹ שֶׁר הַמְּשָׁקִים וְאֶת־רֹאשׁ
 שֶׁר הָאֲפִים בְּתוֹךְ עַבְדָּיו:

^{NAS} Genesis 40:20 **Thus it came about on the third day, which was Pharaoh's birthday, that he made a feast for all his servants;** (אֶת יַלְד יוֹם שְׁלִישִׁי הַ יוֹם הַ ב הִיָּה ו) *[waw consec. + v/qal/IPF/3ms: hayah + prep: bet + d.a. + n/com/m/s/abs: yom + d.a. + adj/m/s/abs: sheliyshiy; "and it came about on the third day"; + v/Hophol/inf/constr {causative pass.}: yalad; "having been caused to be born/a birthday"; + sign of d.o. + proper n: "Pharaoh"; + waw consec. + v/qal/IPF/3ms: -asah; "and he made"; + n/com/m/s/abs: mishetteh; "a banquet/a feast"; + prep: lamed + n/com/m/s/constr: kol + n/com/m/pl/constr. w/3ms suff: -ebed; "for all the servants"])*

and he lifted up the head of the chief cupbearer and the head of the chief baker among his servants. (וּ בְּתוֹךְ ב אָפֵה הַ שֶׁר רֹאשׁ אֵת ו מְשָׁקֵה הַ שֶׁר רֹאשׁ אֵת נִשָּׂא ו) *[waw consec. + v/qal/IPF/3ms: nasa'; "and he lifted up"; + sign of d.o. + n/com/m/s/constr: ro'sh; "the head of"; + n/com/m/s/constr: sar; "the chief of"; + d.a. + n/com/m/pl/abs: masheqeh; "the cupbearers/butlers/wine stewards"; + waw conj. + sign of d.o. + n/com/m/s/constr: ro'sh; "and the head of"; + n/com/m/s/constr: sar; "the chief of"; + d.a. + v/qal/ptc/m/pl/abs: 'aphah; "the bakers/chefs"; + prep: bet + n/com/m/s/constr: taweke; "in the midst of/among"; + n/com/m/pl/constr. w/3ms suff: -ebed; "his servants"])*

וַיָּשֶׁב אֶת־שֶׁר הַמְּשָׁקִים עַל־מְשָׁקֵהוּ וַיִּתֵּן הַכּוֹס
 עַל־כַּף פַּרְעֹה:

^{NAS} Genesis 40:21 **And he restored the chief cupbearer to his office, and he put the cup into Pharaoh's hand;** (וּ בְּתוֹךְ ב אָפֵה הַ שֶׁר רֹאשׁ אֵת נִשָּׂא ו) *[waw consec. + v/Hiphil/IPF/3ms: shub {lit. return}; "and he caused to restore"; + sign of d.o. + n/com/m/s/constr: sar + d.a. + n/com/m/pl/abs: masheqeh; "the chief of the cupbearers"; + prep: -al + n/com/m/s/constr. w/3ms suff: masheqeh; "to his title/office"; + waw consec. + v/qal/IPF/3ms: nathan; "and he gave/put"; + d.a. + n/com/f/s/abs: cos; "the cup"; + prep: -al + n/com/f/s/constr: caph; "upon the palm of the hand of"; + preper n: "Pharaoh"])*

וַיֵּאָמֶר שֶׁר הָאֲפִים תְּלֵה כַּאֲשֶׁר פָּתַר לָהֶם יוֹסֵף:

GENESIS

^{NAS} Genesis 40:22 **but he hanged the chief baker, just as Joseph had interpreted to them.**
 (ו יֹסֵף לִפְתֹּר אֲשֶׁר כִּי תָלָה אֹפֶה הַ שָּׂר אֶת ו) [waw conj. + sign of d.o. + n/com/m/s/constr: sar + d.a. + v/qal/ptc/m/pl/abs: 'aphah; "and the chief of the bakers"; + v/qal/PF/3ms: talah; "he hung up"; + prep: kaph + rel.pro: 'asher; "just as which"; + v/qal/PF/3ms: phathar; "he had interpreted"; + prep. w/3mpl suff: lamed; "to them"; + proper n: "Joseph"]

וְלֹא־זָכַר שָׂר־הַמְּשָׁקִים אֶת־יֹסֵף וַיִּשְׁכַּחֵהוּ: פ ^{WTT} Genesis 40:23

^{NAS} Genesis 40:23 **Yet the chief cupbearer did not remember Joseph, but forgot him.** (ו
 לֹא פִּשְׁכַּח ו יֹסֵף אֶת מְשָׁקֵה הַ שָּׂר זָכַר לֹא) [waw conj. + neg.part: lo' + v/qal/PF/3ms: zakar; "now he did not remember/recall"; + n/com/m/s/constr: sar + d.a. + n/com/m/pl/abs: masheqeh; "the chief of the cupbearers"; + sign of d.o. + proper n: "Joseph"; + waw consec. + v/qal/IPF/3ms w/3ms suff: shakah; "but forgot him"; scribal end of para Phe]

ANALYSIS VERSES 20 – 23:

1. Just as **Joseph** prophesied, “**on the third day**/bet ha yom ha sheliyshiy” the events of the dreams come true.
2. The occasion of fulfillment occurred on “**Pharaoh’s birthday**/yalad Pharaoh”.
3. In celebration he declared that a huge party was to be thrown to include the royal staff as “**he made a feast for all his servants**/-asah mishetteh lamed kol –ebed”.
4. That **his servants** are included suggests that the **feast** is designed to extend an important message to those who “eat his food” and “wear his fine linen” (cf. introduction pt. 13).
5. In Egyptian texts, it was not uncommon for Pharaoh to grant amnesties on birthdays though it was more common upon appointment or agreement.
6. At least one of the two defendants will celebrate this custom.
7. At some time during the **feast**, the two prisoners are summoned front and center before the revelers “**and he lifted up the head of the chief cupbearer and the head of the chief baker among his servants**/waw nasa’ ro’sh sar ha masheqeh waw ro’sh sar ha ‘aphah bet taweke –ebed”.
8. Pharaoh as judge pronounces his verdict before all assembled.
9. “**Just as Joseph had interpreted to them**/kaph ‘asher phathat lamed Joseph” (vs.22b), the butler is acquitted and the **baker** is condemned and executed.
10. Not only is the butler acquitted of insurrection, but Pharaoh also “**restored the chief cupbearer to his office**/shub sar ha masheqeh –al masheqeh”.
11. This strongly suggests a further restoration of trust Pharaoh resumed with his wine steward.
12. The phrase “**and he put the cup into Pharaoh’s hand**/waw nathan ha cos –al caph Pharaoh” reflects the butler’s his first act of re-employment in honor and toast to his benevolent king.
13. On the other end of the coin, Pharaoh “**hanged the chief baker**/sar ha ‘aphah talah”.
14. Whether his execution became part of the festivities for effect or after the fact is not stated.

GENESIS

15. His execution was decapitation and his head and torso “**hung up (talah)**” being impaled to feed the birds and as warning against any future thoughts of rebellion.
16. It has been suggested that both the butler and **baker** were guilty of treason and that **Pharaoh’s** actions were arbitrary.
17. This to flaunt his power of determining who lives or dies in his domain.
18. This view deflates the idea of a renewed trust by Pharaoh towards the butler.
19. No matter as the fact remains that BD pronounced the outcome exactly as it happened.
20. The evidence of the veracity of BD is seen in the perfect fulfillment of prophecies as they occur throughout history. Cp.Mat.1:22; 2:15-18, 23; Joh.12:37-40; etc.
21. The **feast** served a purpose to warn any others in **Pharaoh’s** court what happens to traitors.
22. That this occurred on **Pharaoh’s birthday** is a reminder that he survived the coup and would send a message in its own right.
23. That Joseph’s plea to the butler (vss.14-15) was all for naught is then made clear in vs.23, “**Now the chief cupbearer did not remember Joseph, but forgot him**/waw lo’ zakar sar masheqeh Joseph waw shakah”.
24. So **Joseph** is left in prison with no immediate prospect of release and otherwise having to subdue any STA false hope in wonderment.
25. The doctrine to help keep his STA in check is still the promise instilled in his dreams of ascendancy.
26. Trusting in people is futile.
27. Yet, God was still with him and it would take another two full years before **Joseph** would see the vindication of his faith (cf.41:1).
28. Divine timing is everything.
29. Ultimately **Joseph** would be the recipient of the promise associated with the imperatives of Jam.4:13 and 1Pet.5:6.