

# Genesis 40:1

Authorized King James Version (KJV)

And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

## Analysis

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**And it came to pass after these things, that the butler of the king of Egypt and his baker had offen...** 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

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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

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**Hebrews 11:1** — Definition of faith

**James 2:17** — Faith and works

## Study Questions

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1. What does this passage reveal about God's sovereignty and human responsibility?
2. What specific changes in thinking or behavior does this verse call us to make?
3. In what ways does this narrative foreshadow or typify aspects of Christ's redemptive work?

## Interlinear Text

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וַיָּהִי י'	אַחַר	הַדְּבָרִים	הָאֵלֶּה	וְהָאֵלֶּה	וְהָאֵלֶּה
H1961	And it came to pass after	these things	H428	had offended	H4945
	H310	H1697		H2398	
לְמֶלֶךְ	מִצְרַיִם:	וְהָאֵלֶּה	לְאֲדֹנֵיהֶם	לְמֶלֶךְ	מִצְרַיִם:
of the king	of Egypt	and his baker	their lord	of the king	of Egypt
H4428	H4714	H644	H113	H4428	H4714

## Additional Cross-References

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**Genesis 40:13** (Parallel theme): Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.