

Genesis 40:15

Authorized King James Version (KJV)

For indeed I was stolen away out of the land of the Hebrews:
and here also have I done nothing that they should put me
into the dungeon.

Analysis

For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that ... 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

Ephesians 2:8 — Salvation by grace through faith

Romans 10:9 — Confession and belief for salvation

1 John 4:8 — God is love

John 15:13 — Greatest form of love

Study Questions

1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?
2. What obstacles prevent us from living out the truths presented in this verse?
3. How does understanding Christ as the ultimate fulfillment illuminate this passage's meaning?

Interlinear Text

כִּי	גָנַבְתִּי	גָנַבְתִּי	מֵאֶרֶץ			
H3588	For indeed I was stolen away	For indeed I was stolen away	out of the land			
	H1589	H1589	H776			
הָעִבְרִים	וְגַם	לֹא	עָשָׂה יָדִי	כִּי	מָה וְמָה	
of the Hebrews	H1571	H6311	H3808	and here also have I done	nothing	H3588
H5680				H6213	H3972	
שָׂמוּ וְ	אֶת־י	בְּבֹרֶ:				
that they should put	H853	me into the dungeon				
H7760		H953				

Additional Cross-References

Genesis 39:20 (Parallel theme): And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.