

Genesis 40:2

Authorized King James Version (KJV)

And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

Analysis

And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against 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

John 15:13 — Greatest form of love

1 John 4:8 — God is love

Genesis 1:1 — Creation of heavens and earth

Psalm 19:1 — Heavens declare God's glory

Study Questions

1. What does this passage reveal about God's sovereignty and human responsibility?
2. What obstacles prevent us from living out the truths presented in this verse?
3. How does this passage point forward to Christ and the gospel of redemption?

Interlinear Text

וַיְהִי	וְיֹאכָזֶב	פְּרָעָה	הָיָה	וְיֹאכָזֶב	וְיֹאכָזֶב	וְיֹאכָזֶב	וְיֹאכָזֶב	וְיֹאכָזֶב	וְיֹאכָזֶב	וְיֹאכָזֶב	וְיֹאכָזֶב
was wroth	And Pharaoh	against	two	of his officers	against	against the chief					
H7107	H6547	H5921	H8147	H5631	H5921	H8269					
וְיֹאכָזֶב	וְיֹאכָזֶב	וְיֹאכָזֶב	וְיֹאכָזֶב	וְיֹאכָזֶב	וְיֹאכָזֶב	וְיֹאכָזֶב	וְיֹאכָזֶב	וְיֹאכָזֶב	וְיֹאכָזֶב	וְיֹאכָזֶב	וְיֹאכָזֶב
H4945	H5921	H8269		H644							
בְּאֹפִים	בְּאֹפִים	בְּאֹפִים	בְּאֹפִים								
against	against the chief	of the bakers									

Additional Cross-References

Proverbs 16:14 (Parallel theme): The wrath of a king is as messengers of death: but a wise man will pacify it.

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