

## **GENESIS Lesson 43 – 9/08/19**

### **Pharaoh's Butler and Baker thrown in prison**

**40:1: 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.**

**40:2: And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.**

**40:3: And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.**

**40:4: And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.**

**40:5: And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.**

**40:6: And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.**

**40:7: And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?**

**40:8: And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.**

**40:9: And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;**

**40:10: And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:**

**40:11: And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.**

**40:12: And Joseph said unto him, This is the interpretation of it: The three branches are three days:**

**40:13: 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.**

**40:14: But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:**

**40:15: 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.**

Two new prison occupants make Joseph's acquaintance: Pharaoh's butler and Pharaoh's baker. The butler was in charge of Pharaoh's drink and the baker was in charge of Pharaoh's food. They were imprisoned because they offended their lord, the king of Egypt. We can surmise that they were accused of being part of a plot to kill Pharaoh; perhaps they were going to poison him by slipping something in his drink or in

his food. But the real reason was that God wanted them to meet Joseph.

And the jail keeper did as he always did, threw them in jail and said, "Joseph take care of these two." Joseph showed them where they would sleep, he showed them the latrine, and where and what they would be eating. He explained the rules and pointed out who would cause trouble and who they should avoid.

Some believe that the favorable treatment toward Joseph by the captain of the guard shows that Potiphar did not really believe the accusations his wife made against Joseph. If we compare the following verses we may conclude that Potiphar was indeed the jail keeper.

Gen. 39:1: And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

Gen. 40:3: And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

Gen. 40:4: And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

Potiphar had no choice but to imprison Joseph based on the testimony of his wife. Not doing so would have labeled his wife a liar.

And in prison both the butler and baker had dreams that disturbed them. They were both sad, not because of their dream, but because

there was no one they could go to for an interpretation. “We have dreamed a dream, and there is no interpreter of it.”

Upon hearing this Joseph jumped to the occasion—Joseph had experience with dreams. His two dreams about his future greatly disturbed his family (Gen. 37:5-11), and he was mocked for being “a dreamer” (Gen. 37:19-20).

Joseph was confident that God knew what the dreams meant. He said to the men, “Do not interpretations belong to God?” The butler told Joseph his dream and Joseph explained it: “In three days you’ll be back at your old job serving Pharaoh his cup; and when you’re there please put in a good word for me to Pharaoh.”

When the chief baker saw that the interpretation of the butler’s dream was good, he got excited and told his dream to Joseph. But unfortunately his dream was bad news.

**40:16: When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head:**

**40:17: And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.**

**40:18: And Joseph answered and said, This is the interpretation thereof: The three baskets are three days:**

**40:19:** Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

**40:20:** And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

**40:21:** And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

**40:22:** But he hanged the chief baker: as Joseph had interpreted to them.

**40:23:** Yet did not the chief butler remember Joseph, but forgot him.

So now Joseph interprets the baker's dream: "In three days they will hang you and the birds will eat your flesh." How would like that? Joseph was bold enough to give the interpretation whether it was good or bad. If the men remained skeptics, in three days they would find out if Joseph was right or wrong.

And in three days it came to pass as Joseph had said. The baker was hanged and the butler was restored.

Though Joseph was a godly man and showed great integrity he was still human—he didn't want to stay in prison, he wanted out—evidenced by what he said to the butler: "But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house."

He knew the butler had some sway with Pharaoh, he knew that if the butler requested Joseph's release from Pharaoh, Pharaoh would do it. Remember Nehemiah and his request to Artaxerxes (see Neh. 2)? But the butler got what he wanted and forgot about Joseph. Again, even with the butler, Joseph was wronged. But God had another purpose.

All men that God will greatly use, He first prepares them in a great way. God cannot do this to but to a few because most men are unwilling to endure the price of God's preparation.

One commentator said, "God was in both the steps and stops of Joseph's life."

40 in the Bible is the time of testing, and I find interesting that in Genesis chapter 40, God is done testing Joseph and Joseph is now ready for God's purpose, but Joseph does not know it yet.

#### Pharaoh has a dream

**41:1: And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.**

**41:2: And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.**

**41:3: And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river.**

**41:4: And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.**

**41:5: And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.**

**41:6: And, behold, seven thin ears and blasted with the east wind sprung up after them.**

**41:7: And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.**

**41:8: And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.**

**41:9: Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:**

**41:10: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker:**

**41:11: And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.**

**41:12: And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.**

**41:13: And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.**

Throughout the Bible we find examples of God dealing with heads of state of nations outside Israel.

He spoke to Abimelech (Gen. 20:3), He spoke to Pharaohnechoh (2 Kings 23), He spoke to Nebuchadnezzar in dreams (Dan. 2 & 4), etc.

And this time He speaks to the current Pharaoh of Egypt. Pharaoh was given a dream by God and God knew that this Pharaoh would do the right thing. I believe God raises up even heathen leaders in order that they may accomplish His will.

Many of our founding fathers were deists and not Christians, but I believe God used them to establish the greatest nation the earth has ever seen—until the millennial kingdom arrives that is.

A deist believes in the existence of God and that He is the cause of all things. They believe in natural law and providence, but they reject divine revelation or direct intervention of God in the universe by miracles. They differ from Christians in that they believe in the moral teachings of Christ, but not in the divinity of Christ.

God had put all the right people in the right places and now He was ready to pull the trigger. The butler was in place, Pharaoh had the dream and Joseph was in Pharaoh's prison.

Now many have attempted to identify who this Pharaoh was, and there are differing opinions of thought regarding his identity. Egyptian chronology is a big puzzle, because each subsequent Pharaoh was more interested in advancing his own legacy than preserving that of his predecessor—so they did not keep clear and concise records.

Secular Egyptology uses a skewed chronology of Ancient Egypt. They do not believe the Biblical account that the earth is only 6,000 years old and that the flood happened 2344 years before the birth of Christ.

Secular archeologists and historians claim that the history of Ancient Egypt began about 3100 BC. Egypt. And that its pre-dynastic period goes as far back as 5000 BC.

But the Bible tells us that the tower of Babel and the dispersion of humanity happened around 2240 BC, this translates to about a 900 year difference! The earliest any civilization, aside from any in Mesopotamia, would have started around 2100 BC.

So we cannot use secular historians to give us the name of this Pharaoh, especially when they reject the history of the Israelite sojourning and subsequent Exodus from Egypt.

You need to keep this idea in mind: if secular Egyptology is correct then it puts in question Biblical chronology, and if the Biblical chronologies and genealogies are in error, so is the Biblical story of a Messiah and His relationship to Israel.

And in secular academia Egyptian chronology is the gold standard! But up until about 1800 the academics believed in the deluge and in Biblical chronology! James Hutton (1726-1797) was the first to propose that the Bible should not be used in anything pertaining to science. He is considered as the Father of Modern Geology. Charles Lyell (1797-1875) was the first to eliminate any reference to Genesis in geology. He dealt death blow to catastrophism and the global flood and advocated the idea that the Earth was perhaps several millions of age. Another character who energized the pendulum to swing completely away from the Bible was Charles Darwin (1809-1882), he brought forth the idea

that life evolved from simple to complex and that mankind developed from ape-like tree-dwellers.

This period is called “The Enlightenment;” how ironic. These ideas greatly influenced the way archeologists view the history of man and the history of the civilizations that have existed on earth.

Having said all this, if Biblical chronology is to be taken literally, and we do, then the Egyptian kings who reigned during the enslavement and rise to power of Joseph would be Senusret I (AKA Sesostris I) and Senusret II (AKA Sesostris II) of the 12th Dynasty. Sesostris I was known to have a prime minister named Mentuhotep who had exceptional ruling power. This Mentuhotep was likely the Joseph of the Bible.

FYI, the first king of Egypt was King Menes and we believe he is the Biblical character Mizraim, the son of Ham and likely established Egypt after he left Babel (see Gen. 10:6, 13).

So Pharaoh had a dream, and it was so disturbing that he summoned all the magicians and all the wise men of Egypt, but they could not interpret his dream. At that moment the Butler remembers Joseph and he turns to Pharaoh and says, “I do remember my faults this day.” The Butler all of a sudden realized that he had forgotten about Joseph.

And he recounts to Pharaoh the time he spent in prison alongside Joseph and that Joseph was able to interpret the dreams he and the baker had and that it happened to him according to Joseph’s interpretation.

Joseph brought before Pharaoh

**41:14:** Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

**41:15:** And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

**41:16:** And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

**41:17:** And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

**41:18:** And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

**41:19:** And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

**41:20:** And the lean and the ill favoured kine did eat up the first seven fat kine:

**41:21:** And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke.

**41:22:** And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

**41:23: And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:**

**41:24: And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.**

**41:25: And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.**

**41:26: The seven good kine are seven years; and the seven good ears are seven years: the dream is one.**

**41:27: And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.**

**41:28: This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh.**

**41:29: Behold, there come seven years of great plenty throughout all the land of Egypt:**

**41:30: And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;**

**41:31: And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.**

**41:32: And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.**

As soon as Pharaoh hears about Joseph's ability from his butler he immediately commands that Joseph be brought before him.

Joseph was thirty years old when he was brought before Pharaoh, King of Egypt (Gen. 41:46), the same age Christ was when He started His earthly "ministry."

Luke 3:23: And Jesus himself began to be about thirty years of age...

Num. 4:35: From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

Joseph shaves his beard and changes his clothes, beards and sheep were an abomination to the Egyptians just as shaved beards and bulls were abominations to the Hebrews (see 2 Sam. 10:4; Exod. 8:26).

And soon as Pharaoh sees Joseph, he says, "I heard that you can interpret dreams."

But even while standing before, perhaps, the most powerful man in the world at that time Joseph retains his integrity. He says, "It is not in me: God shall give Pharaoh an answer of peace." Joseph gives all the credit to God even before he hears Pharaoh's dream.

In Pharaoh's dream, seven fat cows came out of the Nile and were devoured by seven ugly and emaciated cows. This strange dream was so horrific that it woke him up, but he went back to sleep.

And he had a second dream; seven heads of grain came up on one stalk, and then seven dry, thin heads of grain devoured seven plump and full heads of grain.



### **Heads of Grain**

So Pharaoh awoke from his dreams and Joseph confirms to him that the dreams were a message from God. He received it, but he could not understand it or anyone else in his kingdom. It is like the person who reads the Bible, but needs help from a man of God to understand it.

Acts 8:30: And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

Acts 8:31: And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

And Joseph interprets Pharaoh's dream. He tells Pharaoh that both dreams are one, the message has been doubled. Remember the law of second mention? (See Genesis Lesson 32.) What God repeats He confirms—you can take it to the bank.

Deut. 19:15: One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

There would be seven years of great plenty, followed by another seven years of severe famine. The years of famine will be so bad that the good years will pale in comparison; the people will not even remember the goods years!

Next week: Joseph is made lord over all Egypt.