

# Genesis Chapter 40

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Verses	Comments	Cross References
1-4	<p><b>Genesis 40:1-4</b> — <i>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. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.</i></p> <p>Although Joseph was elevated to be the trustee of the prison, he was initially placed into something like a ball and chain as indicated over in Psalms just like the Apostle Paul and Silas.</p> <p><b>Psalms 105:17-19</b> — <i>He sent a man before them, even Joseph, who was sold for a servant: Whose feet they hurt with fetters: he was laid in iron: Until the time that his word came: the word of the LORD tried him.</i></p> <p><b>Acts 16:24</b> — <i>Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.</i></p> <p>Joseph was being tried by God's Word as indicated in Psalms and he passes with flying colors – Would you pass?</p> <p>Now we have Pharaoh's butler and baker losing their respective positions with the Pharaoh and being cast into the same prison as Joseph. Notice that although Joseph is bound – it is generally at night since he goes into the area where the baker and butler are in the morning (verse 6).</p>	<p>Psa. 105:17-19 Acts 16:24</p>

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5-8	<p><b>Genesis 40:5-8</b> — <i>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. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. 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? 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.</i></p> <p>So the two inmates have dreams (because God was going to use them to elevate Joseph). They are sad because they have no interpreter of their dreams which must have been a regular “job” for certain people in Egypt.</p> <p>Joseph approaches them in the morning to check on them and notices their countenance is sad and initiates the conversation. He rightfully states that only God can interpret dreams – especially the ones He implants to support his purpose and those pertaining to the future which is how we know God’s Word is true.</p> <p><b>Revelation 19:10</b> — <i>And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: <u>for the testimony of Jesus is the spirit of prophecy.</u></i></p> <p>So he asked them to relay their dreams to him and he provides the interpretation only through prayer and God’s revelation.</p> <p><b>Genesis 41:16</b> — <i>And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.</i></p>	<p>Rev. 19:10 Gen. 41:16</p>

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9-13	<p><b>Genesis 40:9-13</b> — <i>And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; 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: 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. And Joseph said unto him, This is the interpretation of it: The three branches are three days: 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.</i></p> <p>The butler's dream was fairly simple, but after Joseph prays – he relays the interpretation that God provides him. The butler serves the Pharaoh new wine (Isa. 65:8 - <i>Thus saith the LORD, As the new wine is found in the cluster</i>) from three branches that sprouted from the vine.</p> <p>Joseph states the interpretation is that the three branches represent that in 3 days, the butler will be restored to his previous position (obviously, the replacement was a lot worse than the butler). You could probably see the countenance of the butler change quickly to that of joy once the dream interpretation was provided.</p>	Isa. 65:8
14-15	<p><b>Genesis 40:14-15</b> — <i>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: 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.</i></p> <p>Joseph plants the seed in the butler's mind that once he is restored to the house of Pharaoh, to remember him and what he can do. He also explains why he was cast into prison and the wrongs he has endured to end up where he is at. Notice that he also mentions that he was from the "Land of the Hebrews" which had yet to be defined by man – but God had already promised it to them.</p>	

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16-19	<p><b>Genesis 40:16-19</b> — <i>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: 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. And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: 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.</i></p> <p>No – it's the bakers turn for his dream to be interpreted. He here's the good news for the butler and is eager to get his dream interpreted. He also has three white baskets with meats being eaten by the birds from off his head. All 3 baskets are on his head and the one on top is full. Joseph provides the interpretation with no sugar coating and says in 3 days – just like the butler – can you imagine the bakers thought when he hears the same beginning to his dream as the butler's? But things go south quickly when he says that in 3 days – he will be beheaded and then hanged on a tree for the birds to eat his flesh. The baker then goes into his own little scared corner and shakes the next 3 days wondering if what Joseph said will come true.</p>	
20-23	<p><b>Genesis 40:20-23</b> — <i>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. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: But he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him.</i></p> <p>Prophecy fulfilled. Pharaoh's birthday comes up and big feast is provided. He has the baker killed and restores the butler just as Joseph indicated their dreams would end. Even though the butler was happy and jubilant, he forgot to mention Joseph to the Pharaoh and what he had done – because the time was not yet ripe for Joseph to be elevated into position.</p>	

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	<p>Notice the additional parallels between Joseph and Christ through this chapter.</p> <ol style="list-style-type: none"> <li>Two prisoners are in prison with Jesus, as with Joseph (Matt. 27:38).</li> <li>One of them is “restored” and one is “cursed” (see Deut. 21:23; Gal. 3:13; Luke 23:39–43).</li> <li>Jesus is numbered with the criminals, as Joseph (Mark 15:28).</li> <li>Even though Jesus, as Joseph, was innocent (Isa. 53:1–8).</li> <li>The wrath of the king is on the two prisoners, as it was on the two thieves (2 Cor. 5:21; Rom. 1:18).</li> <li>Jesus, as Joseph, was bound (John 18:12; Gen. 40:3).</li> <li>Jesus, as Joseph, “served the guilty” (Gen. 40:4; John 13:1–13).</li> <li>Jesus, as Joseph, wanted to know why sinners were sad (Gen 40:7; Luke 24:17).</li> <li>Jesus, as Joseph, was able to give an infallible interpretation (Luke 24:45).</li> <li>The two elements of the Lord’s supper are present in Genesis 40—bread and wine (see 40:10, 17).</li> <li>The wine of Genesis 40 is the same as the “new wine” from the “fruit of the vine” (Gen 40:10; Matt. 26:29).</li> <li>The grapes are “pressed” into the cup (Gen. 40:11), exactly as Jesus Christ holds up the “fruit of the vine” and presses it into the cup.</li> <li>There are three days between the butler’s dream and his restoration (vs. 13), and there are three days between the death and restoration of the penitent thief (Matt. 12:40; Luke 23:41–43).</li> <li>Jesus, as Joseph, is a Hebrew (vs. 15).</li> <li>And the death instrument of the baker is “the tree” (vs. 19), which matches the cross on which the impenitent thief died.</li> </ol>	

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	<p><b>Genesis 41:1-8</b> — <i>And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. 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. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. 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.</i></p>	
1-8	<p>So Joseph has to endure prison another 2 years because the butler let Joseph slip his mind. He is now 30 years old (verse 46) when Pharaoh has his dream. The dream is about 7 healthy heifers come out of the Nile river and start grazing in the pasture and then 7 starved heifers come up and before his very eyes in the dream eat the 7 healthy heifers. Pharaoh's nightmare wakes him up suddenly. Then comes his second dream/nightmare. Seven ears of corn show up on a stalk – nice and healthy and then comes up seven more rank ears of corn and devours the seven good ears. It wakes him up again and then he realizes it was just another dream. He wakes up in the morning and tries to figure out what the dreams were about and calls on the magicians and wise men to let him know what they meant.</p> <p>Now this request was different than the dreams Daniel had to interpret. At least he told the wise men and magicians what he dreamed. Daniel had to get the dream and interpretation from God. Even though Pharaoh told them the dream, they could not provide an answer.</p>	

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9-16	<p><b>Genesis 41:9-16</b> — <i>Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: 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: And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. 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. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged. 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. 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. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.</i></p> <p>The butler finally come through for Joseph when he remembers his and the butler's dreams and how joseph interpreted them to a tee. So Pharaoh sends for Joseph and has him brought up to interpret the dream. He tells Joseph – My butler said you interpreted a dream for him and my baker a couple of years ago and they came to pass just as you indicated. Can you let me know the interpretation? Joseph responds by saying – I can only provide what God tells me to say and he will provide the answer – Joseph knew he was in the right place at the right time.</p>	

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17-24	<p><b>Genesis 41:17-24</b> — <i>And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: 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: And the lean and the ill favoured kine did eat up the first seven fat kine: 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. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: 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.</i></p> <p>So Pharaoh tells his dreams to Joseph in verses 17-24 and adds a couple of extra details not previously provided. Verse 21 indicates that even once the lean cows had eaten the good cows, they still looked bad. He says that I have told all my magicians and wise men, but they had no clue what they meant.</p>	
25-32	<p><b>Genesis 41:25-32</b> — <i>And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. 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. This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: 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; And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. 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.</i></p> <p>God is now about the elevate Joseph for all his patience and being true to God this whole time in bondage. He opens very clearly by saying that God has sent the dream to Pharaoh for Joseph to interpret and for Joseph to be placed into a position to provide a place for his family to be provided for during the famine.</p>	



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25-32 (cont)	<p>Both dreams are actually the same dream in two different forms. The seven good kine and good ears are 7 years of good harvests and the 7 ill kine and bad ears are 7 years of famine. God emphasized the dreams by telling the same events will occur in 2 separate dreams to emphasize it will come to pass.</p> <p>The seven-year famine is also documented with an inscription written in Egyptian hieroglyphs located on Sehel Island in the Nile near Aswan in Egypt, which tells of a seven-year period of drought and famine.</p>	

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33-45	<p><b>Genesis 41:33-45</b> — <i>Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt.</i></p> <p>Once again – notice the parallels between Joseph and Christ in the overall order of Genesis.  Chapter 37 – Joseph is sold for silver – Christ is betrayed for silver  Chapter 39 – Joseph is falsely accused and imprisoned – Christ is falsely accused  Chapter 40 – Joseph is accompanied by two malefactors – Christ appears with two malefactors  Chapter 41 – Joseph is exalted to be Lord – Christ is exalted to be our lord – What more can you say!!!</p>	

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33-45 (cont)	<p>Verses 33-37 – Joseph provides guidance on how Pharaoh should handle the upcoming sequence of events God is going to bring. Then is verse 38, notice Pharaoh has agreed with the recommendations, but asks – “Can we find such a one as this is, a man in whom the Spirit of God is?” The answer is obvious to Pharaoh based on how Joseph has provided the interpretation and path forward to handle the crisis coming and acknowledges God as showing it to him.</p> <p>Pharaoh appoint Joseph as Lord over his house and his kingdom with the exception that Pharaoh is still Lord over him. The parallel is noticed again that Pharaoh is a type of God the Father and Joseph as Christ. Can you imagine the big lump in Potiphar’s throat when Pharaoh announces Joseph as being over all the land?</p> <p>Verse 42 – Place his ring on his hand – like the prodigal son, Fine linen – as Christ is righteousness – Gold chain – Deity of Christ.</p> <p>Verse 43 – Bow their knee before him – Every knee shall bow before Christ.</p> <p>Verse 46 – Pharaoh’s name for Joseph – Zaphnath-paaneah – Most interpretations give this something along the theme as Rescuer of the world or Prince of Life, How fitting for someone that is a type of Christ. Asenath – One dedicated to Neit or Isis (Egyptian gods) – She is a picture of the Bride of Christ!!</p>	
46-47	<p><b>Genesis 41:46-47</b> — <i>And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls.</i></p> <p>If what we just laid out for parallels between Joseph and Christ – catch this one. Joseph was 30 years old when he was placed into his Lordship over Egypt and Christ was 30 years of age when he began his public ministry here on earth.</p> <p><b>Luke 3:23</b> — <i>And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,</i></p>	Luke 3:23

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48-57	<p><b>Genesis 41:48-57</b> — <i>And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him. And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction. And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.</i></p> <p>Joseph then took over the management of all the crops and made sure appropriate amounts were stored up and in various distribution point to make it easier to provide for the people once the famine hit. He has two sons during the first 7 years and notice the meaning of the first son's name - <i>Manasseh: <b>For God, said he, hath made me forget all my toil, and all my father's house.</b></i></p> <p>Joseph basically became an Egyptian by all basic meanings.</p> <p>Notice more parallels to Christ.</p> <ol style="list-style-type: none"> <li>1. Joseph, as Jesus, has control of the storehouses (see Matt. 13:52).</li> <li>2. Joseph, as Jesus, has bread when no one else has it (John 6:35).</li> <li>3. Joseph, as Jesus, can "open the storehouses" (Mal. 3:10).</li> <li>4. People are commanded to go to Jesus for help, as Pharaoh commanded them to go to Joseph for help (vs. 55).</li> <li>5. Mary, Jesus' mother, gives the same instructions to sinners that Pharaoh gave to the Egyptians in verse 55: "Whatsoever he saith unto you, do it" (John 2:5).</li> </ol>	