

GENESIS 40

Written and compiled by Gary Kukis

Genesis 40:1–23

Joseph, the Chief Baker and the Chief Cupbearer

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse studies](#) of **Genesis** ([HTML](#)) ([PDF](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Genesis. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Genesis ([HTML](#)) ([PDF](#)). Every word of that study can be found in the word-by-word, verse-by-verse studies.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even

though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Genesis available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: While Joseph is in charge of the prisoners, two men from the Pharaoh's palace join him, possibly revolutionists. While in prison, both men have a disturbing dream. Joseph interprets this dream. One man will be restored to his previous duties and the other man will be hanged. Joseph tells the man who will be restored to his position, "Please remember me when you return to the palace."

There are many **chapter commentaries** on the book of Genesis. This will be the most extensive examination of Genesis 40, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

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Introduction

- vv. 1–4 **Heads of state are incarcerated with Joseph**
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Definition of Terms	Introduction and Text	Addendum
www.kukis.org	Exegetical Studies in Genesis	

Doctrines Covered or Alluded To			
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).

Some of these definitions are taken from
http://gracebiblechurchwichita.org/?page_id=1556
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/terms-and-definitions/>
<http://www.realttime.net/~wdoud/topics.html>
<http://www.theopedia.com/>

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An Introduction to Genesis 40

Introduction: Things have changed in our dispensation. In the past, prior to the completion of the canon of Scripture, God spoke to men in a number of ways, one of which was through dreams. There was a *gift* of sorts, which was the interpretation of dreams, which Joseph had. In this chapter we will see God speak to two cabinet officials of the Pharaoh through dreams and we will see Joseph interpret these dreams correctly. However, Joseph will make one mistake; he will then depend upon man instead of God and it will cost him two years of his life.

We began Genesis 39 ([HTML](#)) ([PDF](#)) ([WPD](#)) with Joseph becoming the servant of Potiphar, who was an officer of Pharaoh's; and Joseph rose to the highest ranking in that house, overseeing and handling everything that needed to be done in Potiphar's house. However, Potiphar's wife took a liking to Joseph and she pursued him to have an affair with her. When he continued to refuse her, she finally accused him of attempted rape. This got Joseph thrown into the king's prison, called in Scripture, *the Sohar House* or *the house of the round*.

Even in the king's prison, Joseph prospered and advanced.

Gen. 39:21–23 **But Jehovah was with Joseph and extended mercy to him, and He gave him favor [= grace] in the eyes of the warden of the prison house. And the warden of the prison house entrusted into Joseph's hand all the prisoners who were in the prison house; whatever they did there, it was his doing. The warden of the prison house did not oversee anything that was under his hand, because Jehovah was with him; and whatever he did, Jehovah made it prosper.** (VW)

With this lesson, we begin Genesis 40. There appears to have been a conspiracy in the Pharaoh's government and there were two men suspected of plotting against the Pharaoh. They will be placed into jail while the Pharaoh investigates them.¹ Meanwhile, these men will find themselves in *Joseph's prison*, as Joseph is placed in the prison where *the king's prisoners are held*.

Furthermore, the chief warden has put Joseph in charge of the prisoners, as he could tell that Joseph was competent and trustworthy.

These two men will have very troubling dreams, both on the same night, but dreams very similar in their nature. Joseph will interpret these dreams accurately, thus predicting their immediate futures, even before Pharaoh knows what their immediate futures will be.

It is important to understand what has gone before.

The Prequel of Genesis 40

Genesis 40 will begin with

[Chapter Outline](#)

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We need to know who the people are who populate this chapter.

The Principals of Genesis 40

Characters

Commentary

¹ Some of these details are a matter of reasonable deduction rather than the explicit explanation of Scripture.

The Principals of Genesis 40

Characters	Commentary
Chapter Outline	Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.

The Places of Genesis 40

Place	Description
Chapter Outline	Charts, Graphics and Short Doctrines

The Patriarchal Timeline for Genesis 40

Legend
Birth or death
God speaks with Abraham
Historical incidents (most of which are related to Abraham)
Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.
The entire Abrahamic Timeline (HTML) (PDF) (WPD). The entire Patriarchal Timeline (HTML) (PDF) (WPD).

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
2234 B.C.	2097 B.C.			Genesis 11:24	Terah, Abram's father, is born. Gen 11:24–26 Nahor lived 29 years and fathered Terah. After he fathered Terah, Nahor lived 119 years and fathered other sons and daughters. Terah lived 70 years and fathered Abram, Nahor, and Haran.
	1978 B.C.			Genesis 11:25	Death of Nahor, Abram's uncle
	1969 B.C.		Noah is 950	Genesis 9:28–29	Death of Noah

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
2164 B.C.	1967 B.C.			Genesis 11:26–27	Abraham (Terah's son) and Lot (Haran's son) born in Ur of the Chaldeans. Abram would be the 43 rd generation from Adam. Gen 11:26 Terah lived 70 years and fathered Abram, Nahor, and Haran.
2078 B.C.	1881 B.C.	2080 B.C.	Abraham is 86	Gen. 16:15–16	Ishmael born to Abraham and Hagar in the land of Canaan. Gen 16:16 Abram was 86 years old when Hagar bore Ishmael to him.
2064 B.C. (2066 B.C.)		2066 B.C.	Abraham is 100	Genesis 21:1–7 1Chronicles 1:34	Isaac born to Abraham. Isaac would be the 44 th generation from Adam. Gen 21:5 Abraham was 100 years old when his son Isaac was born to him.
	1841– 1816 B.C.			Genesis 25:12–16 1Chronicles 1:29–31	Ishmael's children.
	1834 B.C. 1829 B.C. (Klassen)	2054 B.C.		Genesis 22:1–19	Abraham is told by God to go to the land of Moriah to offer up his son Isaac to God as a sacrifice. This was a 3-day journey away. They then go to Beer-sheba , which could simply indicate that they are returning home to Beer-sheba .
Treasury of Scriptural Knowledge ² puts this date at 1872 B.C., based upon Antiquities by Josephus.					
(2029 B.C.)	1830 B.C.	2030 B.C.	Abraham is 137	Genesis 23:1–20	The death of Sarah. She dies in Kirjatharba , it is Hebron , in the land of Canaan . Gen 23:1 Now Sarah lived 127 years; these were all the years of her life. She is buried in a cave of the field of Machpelah before Mamre ; it is Hebron , in the land of Canaan , purchased by Abraham from the sons of Heth.
(2026 B.C.)				Genesis 24:1–67 Genesis 25:20	Isaac (Abraham's son) and Rebecca. Genesis 25:20 Isaac was 40 years old when he took as his wife Rebekah daughter of Bethuel the Aramæan from Paddan-aram, and sister of Laban the Aramæan. At this time, Isaac is living in the Negev . It is likely that Abraham lived there as well; or near to there.
		2026 B.C.	Isaac is 40	Genesis 25:20	Isaac marries Rebecca. Genesis 25:20
	1826 B.C.			Genesis 25:1	Abraham marries Keturah. Smith puts the date at 1860 B.C.; and Treasury of Scriptural Knowledge at 1853 B.C.
				Genesis 25:2–4 1Chronicles 1:32–33	Abraham's fathers children by Keturah.
	1817 B.C.		Shem is 600	Genesis 11:11	Death of Shem.

² *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Genesis 22:1.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
2004 B.C.	1807 B.C.	2006 B.C.	Abraham is 160; Isaac is 60	Genesis 25:19, 21–26	Jacob & Esau born to Isaac. Gen 25:26 <i>After this, his brother came out grasping Esau's heel with his hand. So he was named Jacob. Isaac was 60 years old when they were born.</i> Therefore, Abraham would be 160 years old.
(1991 B.C.)				Genesis 25:5–6	Isaac is the heir of all things that Abraham has (but, most importantly, of the covenant of God with Abraham).
1989 B.C.	1792 B.C.	1991 B.C.	Abraham is 175	Genesis 25:7–10	Abraham dies. Gen 25:7 <i>This is the length of Abraham's life: 175 years.</i> He is buried in the cave of Machpelah near Mamre, in the field of Nephron (this would be with Sarah).
				Genesis 25:11	God blesses Isaac.
(1943 B.C.)	1788 B.C.			Genesis 25:17	The death of Ishmael. Gen 25:17 <i>This is the length of Ishmael's life: 137 years. He took his last breath and died, and was gathered to his people.</i>
			Eber is 464	Genesis 11:17	Death of Eber.
	1782 B.C.	1978 B.C.		Genesis 25:27–34	Jacob obtains Esau's birthright for a mess of pottage.
	1782 B.C. 1740 B.C. (Klassen)			Genesis 26:1–5	A famine in the land; God renews covenant with Isaac at Gerar.
				Genesis 26:6–10	Rebecca and Isaac in Gerar.
				Genesis 26:11–16	Isaac is blessed by God in Gerar.
	1782 B.C. 1735 B.C. (Klassen)			Genesis 26:17–22	Strife between Isaac and Philistines in and near Gerar.
	1767 B.C.			Genesis 26:34–35	Esau marries two Canaanite women.
	1757– 1739 B.C. 1733 B.C. (Klassen)			Genesis 26:23–25	Isaac makes an altar in Beer-sheba.
(1943 B.C.)	1744 B.C.		Ishmael is 137	Genesis 25:17–18	The death of Ishmael.
	1738 B.C. c 1732 B.C. (Klassen)	1977 B.C.		Genesis 26:26–33	Isaac's alliance with Abimelech at Beersheba.
(1929 B.C.)	1737 B.C. 1730 B.C. (Klassen)	1929 B.C.		Genesis 27:1–46	Jacob by deception receives a final blessing from Isaac that was meant for Esau.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
				Genesis 28:1–5	Jacob goes to his Uncle Laban's home in Padan-aram for a wife.
		1928 B.C.		Genesis 28:10–22	Jacob's dream; God speaks to Jacob.
				Genesis 28:6–9	Esau marries a daughter of Ishmael.
		1906 B.C. (For descendants)		Genesis 36:1–42	Esau's marriages and descendants.
	1736 B.C. 1730 B.C. (Klassen)	1928 B.C.		Genesis 29:1–14	Jacob in Haran (Charan).
	1736– 1729 B.C. 1730– 1723 B.C. (Klassen)			Genesis 29:15–20	Jacob works 7 years to marry Rachel, but is deceived by Laban, and Jacob marries Leah, her older sister.
	1729 B.C. 1724 B.C. (Klassen)	1921 B.C.		Genesis 29:21–31	Jacob marries Rachel
(1915 B.C.)	1729– 1716 B.C. 1723– 1710 B.C. (Klassen)	1921 B.C. 1916 B.C. (Rachel bears Joseph)		Genesis 29:32–34 Genesis 30:1–6 Genesis 29:35 Genesis 30:9, 7–8, 10–24	Jacob has 12 children by his wives, Rachel and Leah; and by their personal servants as well. Reese breaks the timeline down in smaller increments in his book.
1915 B.C.				Genesis	Joseph is born.
	1711 B.C.			Genesis 36:31–33 1Chronicles 1:43–44 Genesis 26:34–39 1Chronicles 1:45–50 Genesis 36:40–43 1Chronicles 1:51–54	The kings of Edom.
(1909 B.C.)	1716 B.C. 1710 B.C. (Klassen)			Genesis 30:25–43 Genesis 31:1–16	Jacob's final years with Laban.
				Genesis 31:17–55	Jacob's departure from Laban.
		1908 B.C.		Genesis 32:1–23	Jacob returns to Canaan.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
		1906 B.C.		Genesis 32:24–32 Genesis 35:10	Jacob wrestles with the angel.
		1906 B.C.		Genesis 33:1–16	Jacob meets Esau face to face.
	1715 B.C. 1710 B.C. (Klassen)	1906 B.C.		Genesis 33:17–20	The resumption of Jacob's journey.
	1711– 1708 B.C. 1706– 1705 B.C. (Klassen)			Genesis 38:1–5 1Chronicles 2:3	Judah fathers 3 sons.
	1700 B.C. 1687 B.C. (Klassen)	1906 B.C.		Genesis 34:1–31	Dinah, daughter of Judah, is defiled.
		1906 B.C.		Genesis 35:1–15	Jacob returns to Bethel.
	1700 B.C. 1710 B.C. (Klassen)	1903 B.C.		Genesis 35:16–19 48:7 35:20–22	Rachel dies when giving birth to Benjamin.
(1898 B.C.)				Genesis 35:27 37:1	The return to Hebron.
	1699 B.C.		Joseph is 17	Genesis 37:2–11	Joseph—his early days and his dreams.
				Genesis 37:12–35	Joseph in Shechem and Dothan.
1897 B.C.		1898 B.C.		Genesis 37:36 39:1	Joseph is sold into slavery, to end up in Egypt.
	c1699– 1690 B.C.	1898 B.C.		Genesis 39:2–6	Joseph enjoys prosperity in Egypt.
	c1695 B.C. 1707 B.C. (Klassen)	1898 B.C.		Genesis 38:6–11	Judah and Tamar.
	1692 B.C.			Genesis 38:12–26	Judah's wife dies.
	1692 B.C. 1691 B.C. (Klassen)			Genesis 38:27–30 1Chronicles 2:4	The birth of Pharez, the 41 st generation from Adam.
	c1690 B.C. 1689 B.C. (Klassen)	1889 B.C.		Genesis 39:7–19	Joseph flees adultery.
		1889 B.C.		Genesis 39:20–23	Joseph is put into jail; yet prospers in jail.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
(1887 B.C.)	1688 B.C.	1887 B.C.		Genesis 40:1–23	Joseph gives the interpretation of the dreams of the baker and the butler.
1884 B.C.	1687 B.C.		Isaac is 180	Genesis 35:28–29	The death of Isaac. Now the days of Isaac were 180 years. (Genesis 35:28)
(1885 B.C.)	1686 B.C.	1886 B.C.		Genesis 41:1–37	Joseph interprets the Pharaoh's dream.
		1886 B.C.		Genesis 41:38–44	Joseph is made governor.
				Genesis 41:45	Joseph marries Asenath.
1884 B.C.	1686– 1679 B.C.	1886 B.C. (Beginning)		Genesis 41:46–49	The 7 years of plenty.
	1685– 1683 B.C.			Genesis 41:50–53	Sons are born to Joseph.
	1685– 1681 B.C.			Exodus 6:16 Num. 3:17 1Chronicles 6:1, 16	The descendants of Levi are born.
	1679– 1672 B.C.	1875 B.C.		Genesis 41:54–57	The seven years of famine.
(1876 B.C.)	1678 B.C. 1677 B.C. (Klassen)	1875 B.C.		Genesis 42:1–44:34	Joseph provides his family with food.
		1875 B.C.		Genesis 45:1–15	Joseph reveals himself to his brothers.
		1875 B.C.		Genesis 45:16–28	Jacob hears that his son, Joseph, is still alive, and he prepares to travel to Egypt himself.
	1677 B.C.			Ruth 4:18 1Chronicles 2:5	Birth of Hezron, the 40 th generation.
1873 B.C. ³	1677 B.C.	1875 B.C.		Genesis 46:1–7, 28	Jacob goes to Egypt after God's assurance in Beersheba.
		1875 B.C.	Jacob is 130	Genesis 46:8–27 Exodus 1:1–5	Summary of the 70 who came to Egypt. Compare Genesis 47:8–9 and 46:27 for Jacob's age.
		1875 B.C.		Genesis 46:29–34 47:1–12	The people of Joseph are established in Egypt.
	1676– 1675 B.C.			Genesis 47:13–21	Joseph continues as prime minister in Egypt, exercising wise leadership during the famine.
				Genesis 47:22–26	The land of the priests in Egypt.
	1672– 1593 B.C.			1Chronicles 2:6–8	Zerah, the brother of Pharez, and his descendants.

³ Jacob moves family to the Land of Goshen in Egypt (Genesis 47:28)

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	1671 B.C. 1660 B.C. (Klassen)			Genesis 48:1–22	Blessings to Manasseh and Ephraim.
	1660 B.C. 1665 B.C. (Klassen)				Birth of Berith to Ephraim.
				Genesis 47:28–31	The last days of Jacob; his charge to Joseph.
		1859 B.C.		Genesis 49:1–32	Jacob speaks to his sons, giving them their final blessings and encouraging them.
1857 B.C.	1660 B.C.	1859 B.C.	Jacob is 147	Genesis 49:33	The death of Jacob.
		1859 B.C.		Genesis 50:1–14	The burial of Jacob.
				Genesis 50:15–21	The fears of Joseph's brothers after the death of Jacob.
	1638 B.C. 1644 B.C. (Klassen)				Birth of Resheph (who is in the line between Ephraim and Joshua).
	1625 B.C. 1620 B.C. (Klassen)			Num. 26:58	Birth of Aram (Levi's grandson and Moses' father).
	1623 B.C. 1604 B.C. (Klassen)				The birth of Ram, the 39 th generation.
	1615 B.C. 1625 B.C. (Klassen)				The birth of Telah, in the line between Ephraim and Joshua.
				Genesis 50:22–23	Joseph's last days.
	1606 B.C.			Genesis 50:24–25	Joseph's last words.
1805 B.C. (1805 B.C.)		1806 B.C.	Joseph is 110	Genesis 50:26 Exodus 1:6	The death of Joseph. His brothers also die.
	1606– 1462 B.C.			Genesis 47:27 Exodus 1:7	The population explosion among the Jews living in Egypt.

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed October 11, 2011 and August 12, 2014. Included in MacDonald's timeline is a timeline for Egypt interspersed.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

The Bible Hub [timeline](#) (accessed January 11, 2015) appears to be pretty thorough, but no one specifically is credited.

From: http://www.christianshepherd.org/bible_study_guides/abram_to_the_exodus.pdf (Christian shepherd). This source believes that the Jews live only a short time in Egypt (210 years).

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

The Modern Language Bible (The New Berkeley Version), Revised Edition; ©1969 by Hendrickson Publishers, Inc.; pp. 10–54.

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[Charts, Graphics and Short Doctrines](#)

Paragraph Divisions of Modern Translations for Genesis 40 (from Dr. Bob Utley)

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)
Joseph Interprets a Dream	The Prisoners' Dreams	Joseph, the Interpreter of Dreams	Joseph Interprets the Prisoners' Dreams	Joseph Interprets the Dreams of Pharaoh's Officials
Gen. 40:1-8	Gen. 40:1-8	Gen. 40:1-8	Gen. 40:1-4 Gen. 40:5-7 Gen. 40:8 a Gen. 40:8 b	Gen. 40:1-4 Gen. 40:5-8
Gen. 40:9-15	Gen. 40:9-15	Gen. 40:9-15	Gen. 40:9-11 Gen. 40:12-15	Gen. 40:9-15
Gen. 40:16-19	Gen. 40:16-19	Gen. 40:16-19	Gen. 40:16-17 Gen. 40:18-19	Gen. 40:16-19
Gen. 40:20-23	Gen. 40:20-23	Gen. 40:20-23	Gen. 40:20-23	Gen. 40:20-23

From Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Genesis 41 chapter comments).

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Here is what to expect from Genesis 40:

A Synopsis of Genesis 40

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

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You will note just how carefully these chapters are constructed. I believe that this is done as an aid to memory. The organization of the text allows for these chapters to be more easily memorized and repeated.

Furthermore, Joseph is a master at story-telling. I don't mean that these events are made up, but simply that he knows, much more than his father (or grandfather or great grandfather) about how to write a smooth and seamless narrative. Furthermore, Joseph carefully structures his narratives, so that they are easy to memorize and recall.

William Ramey's Chiasm of Genesis 40:1–23

- A Joseph's meeting of the cupbearer and baker (1-4)
- B The cupbearer and baker have dreams in the same night (5-8)
 - C The chief cupbearer's dream narrated and explained (9-13)
 - X Joseph's request for intercession (14-15)
 - C' The chief baker's dream narrated and explained (16-19)
- B' The cupbearer's and baker's dreams are fulfilled in the same day (20-22)
- A' The cupbearer forgets Joseph [the chief baker is dead] (23)

From <https://www.inthebeginning.org/chiasmus/examples.html> accessed September 19, 2015.

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A Set of Summary Doctrines and Commentary

An Abbreviated Exegesis of Genesis 39:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

Chapter Updates:

I will use this space to indicate any format changes.

Every verse will be hyperlinked from the first page, so that you can easily go to a specific verse in this chapter.

At the end of the exegesis of every verse, I will make certain that there is a Kukis mostly literal translation and a Kukis paraphrase, both of them marked as such.

I have decided to add spacing between the translation and the commentary.

In the future, I would really like to add a few translations, fill in the translation of this chapter (at the end of this document); and provide additional sources at the end of this document.

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Heads of State Are Incarcerated with Joseph

We begin this chapter with Joseph in jail. However, he has a high position in jail with great responsibilities.

There are a great many new words in this chapter. Some of this is because of subject matter.

Kukis slavishly literal:

And so he is after the words the these, sins a cupbearer of a king of Egypt and the baker to their Adonai to a king of Egypt.

Genesis
40:1

Kukis moderately literal:

And it is, after these things, [that] the cupbearer of the king of Egypt and the baker sinned against their Adonai, the king of Egypt.

Kukis not-so-literal paraphrase:

And it came to pass after these things, that the cupbearer and the baker, both of whom worked for the king of Egypt, violated the laws of their lord, the king of Egypt.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation⁴; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_genesis.html and first published in 1862.

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)	And so he is after the words the these, sins a cupbearer of a king of Egypt and the baker to their Adonai to a king of Egypt.
Dead Sea Scrolls	.
Targum (trans. Etheridge)	.
Jerusalem targum	.
Targum (Onkelos)	And after these things the cup bearer and the baker of the king of Mizraim offended their master, the king of Mizraim.
Targum (Pseudo-Jonathan)	And after these things it was shown, saying The chief of the butlers of the king of Mizraim, and the chief of the bakers, have offended; having taken counsel to throw the poison of death into his food, and into his drink, to kill their master the king of Mizraim.
Revised Douay-Rheims	After this, it came to pass, that two eunuchs, the butler and the baker of the king of Egypt, offended their lord.
Aramaic ESV of Peshitta	It happened after these things, that the butler of the king of Egypt and his baker offended their lord, the king of Egypt.
Peshitta (Syriac)	AND it came to pass after these things that the chief butler of the king of Egypt and the chief baker had offended their lord the king of Egypt.
Septuagint (Greek)	JOSEPH interprets the prisoners' dreams. Gn.40.1-23 And it came to pass after these things, that the chief cupbearer of the king of Egypt and the chief baker trespassed against their lord the king of Egypt.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English	.
Easy English	Joseph tells what some people's dreams mean Some time later, the *Egyptian king's *butler and baker both did something wrong against their *lord, the king of Egypt.

⁵ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

Easy-to-Read Version–2006	Joseph Explains Two Dreams Later, two of Pharaoh’s servants did something wrong to Pharaoh.
<i>God’s Word™</i>	Joseph in Prison Later the king’s cupbearer and his baker offended their master, the king of Egypt.
International Children’s B.	Joseph Interprets Two Dreams After these things happened, two of the king’s officers displeased the king. These officers were the man who served wine to the king and the king’s baker. As time went on, it happened that the cupbearer and the baker of the king of Egypt crossed their master, the king of Egypt.
<i>The Message</i>	
Names of God Bible	.
NIRV	The Wine Taster and the Baker Some time later, the Egyptian king’s baker and wine taster did something their master didn’t like.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	Joseph interprets dreams in prison Some time later, both the wine steward and the baker for Egypt’s king offended their master, the king of Egypt.
Contemporary English V.	While Joseph was in prison, both the king's personal servant and his chief cook made the king angry. So he had them thrown into the same prison with Joseph.
The Living Bible	.
New Berkeley Version	.
New Century Version	Joseph Interprets Two Dreams After these things happened, two of the king’s officers displeased the king—the man who served wine to the king and the king’s baker. Some time later, the man who carried the king's cup and the man who made the king's bread did wrong against the king of Egypt.
New Life Version	
New Living Translation	Joseph Interprets Two Dreams Some time later, Pharaoh’s chief cup-bearer and chief baker offended their royal master.

Partially literal and partially paraphrased translations:

American English Bible	It was some time after this that the king's chief cupbearer and his chief baker had wronged their lord, the king of Egypt.
Beck’s American Translation	.
International Standard V	Pharaoh’s Two Servants Some time later, both the senior security advisor to the king of Egypt and his head chefb offended their master, Egypt’s king. Soon after this, it chanced that two of the king of Egypt’s courtiers, his cup-bearer and his pastrycook, fell into disgrace with their master.
New Advent (Knox) Bible	
Today’s NIV	.
Translation for Translators	Joseph told two other prisoners the meaning of their dreams Some time later, two of the king of Egypt's officials did things that displeased him. One was his chief «drink-server/man who prepared the wine and served it to the king», and the other was his chief «baker/man who baked bread for the king».

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Besides these concerns, he bearing the cup of the king of the Egypt and he baking, have been purged from their lord, the king of Egypt.
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Conservapedia	It happened after these things that the cupbearer of the king of Egypt, and his baker, had each committed a separate offense against the king of Egypt.
Ferrar-Fenton Bible	But it occurred after these events, that the butler of the king of the Mitzeraim offended, and the king of the Mitzeraim, his master, was angry.
God's Truth (Tyndale)	And it chanced after this, that the chief butler of the king of Egypt and his chief baker had offended their lord the king of Egypt.
HCSB	Joseph Interprets Two Prisoners' Dreams After this, the Egyptian king's cupbearer and baker offended their master, the king of Egypt.
Jubilee Bible 2000	And it chanced after this, that the chief butler of the king of Egypt and his chief baker had offended their lord the king of Egypt.
Lexham English Bible	Joseph Interprets Dreams in Prison And it happened [that] after these things the cupbearer of the king of Egypt and [his] baker did wrong against their lord, against the king of Egypt.
NIV, ©2011	.
NIV – UK	The Cupbearer and the Baker Some time later, the cupbearer and the baker of the king of Egypt offended their master, the king of Egypt.
Tree of Life Version	Interpreter of Dreams Now it was after these things that the cupbearer and the baker of the king of Egypt offended their master, the king of Egypt.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Joseph interprets the dreams Some time after this it happened that the cupbearer of the king of Egypt, who prepared the drinks for Pharaoh, and his chief baker offended their lord.
The Heritage Bible	And it was after these words, the butler of the king of Egypt and his baker had sinned against their lord, the king of Egypt.
New American Bible (2002)	.
New American Bible (2011) ⁶	<i>The Dreams Interpreted.</i> Joseph interprets the dreams of the Pharaoh's two officials. His ability to interpret the dreams shows that God is still with him and points forward to his role of dream interpreter for Pharaoh in chap. 41. Some time afterward, the royal cupbearer and baker offended their lord, the king of Egypt.
New Jerusalem Bible	.
New RSV	.
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(vii) Some time later it came about that the Egyptian king's cupbearer and baker gave offense to their lord the king of Egypt.
exeGesés companion Bible	<u>YOSEPH INTERPRETS DREAMS</u> And so be it, after these words, the butler of the sovereign of Misrayim and his baker sin against their adoni the sovereign of Misrayim:...
Israeli Authorized Version	And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their YY the king of Egypt.
Hebrew Names Version	.

⁶ Also called the revised edition.

JPS (Tanakh—1985)	Some time after these events it happened that the king's cupbearer and the royal baker gave offence to their lord, the king of Egypt.
Judaica Press Complete T. Kaplan Translation	. <i>The Prisoner's Dreams</i> Soon after this [Literally, 'after these events.' See Genesis 39:7.], the Egyptian king's wine steward and baker offended [According to Midrashic tradition, there was a fly in the wine and a pebble in the bread (Bereshith Rabbah 88; Rashi). Others state that they tried to assassinate the king with poison (Targum Yonathan) or that they tried to seduce his daughter (Bereshith Rabbah).] their master, who was the king of Egypt. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.
Natural Israelite Bible Orthodox Jewish Bible	. And it came to pass after these things, that the mashkeh (cupbearer) Melech Mitzrayim and his ofeh (baker) had offended adoneihem Melech Mitzrayim.
<i>The Scriptures</i> 1998	And after these events it came to be that the cupbearer and the baker of the sovereign of Mitsrayim sinned against their master, the sovereign of Mitsrayim.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Joseph Interprets a Dream Now some time later, the cupbearer (butler) and the baker for the king of Egypt offended their lord, Egypt's king.
The Expanded Bible	Joseph Interprets Two Dreams After these things happened, two of the king of Egypt's officers ·displeased [offended; sinned against] the king—the man who served wine [cupbearer] to the king and the king's baker [two important positions in the king's court].
The Geneva Bible Kretzmann's Commentary	. Verses 1-8 The Dreams of the two Prisoners 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. Joseph was in prison a number of years, since he was only seventeen at the time of his involuntary trip to Egypt and thirty at the time of his release. But while he was still a prisoner, although one with unusual privileges, the chief butler and the chief baker of Pharaoh were cast into the state prison for some offense against the king.
NET Bible®	<i>The Cupbearer and the Baker</i> After these things happened, the cupbearer to the king of Egypt and the royal baker offended their master, the king of Egypt. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Some of their notes will be reproduced in the exegesis of the chapter.
Syndein/Thieme	And it came to pass after these things/words {dabar}, that the 'minister of Foreign Affairs'/'cup-bearer' {a high nobleman} of the king of Egypt and his 'minister of internal affairs'/'food tasters' {another high nobleman} had 'trespassed against' their lord - the king of Egypt. {Note; RBT says one of the two had offended the king, put the king did not know which it really was. Apparently someone attempted to kill the Pharaoh. So, he put them both in prison until he could investigate further. The 'Chief 'cup-bearer' was the Pharaoh's 'Number one man in foreign affairs' - like duke or baron - he was also the wine taster' and advisor on foreign affairs. He stood to the right of King and made the formal presentation to Pharaoh. The next noble called by KJV the 'Chief baker' was in charge of protecting food from those who wanted to poison the Pharaoh -

another great Nobleman. But, his title is more accurately the chief minister of internal affairs.}

The Voice Some time later, the cupbearer of the king of Egypt and his baker both offended their lord, the king of Egypt.

Literal, almost word-for-word, renderings:

American KJV	.
Benner's Mechanical Trans.	...and it came to pass after these words, the drinker of the king of Mitsrayim ^[Troubles] and the baker erred to their lord, to the king of Mitsrayim ^[Troubles] ,...
	Footnote: - The Hebrew word for "lord" is written in the plural, possibly in reference to the great power (often emphasised by plurality) that the King holds. Also in verse 7.
Concordant Literal Version	And coming is it, after these things, that sinned have the chief cupbearer of the king of Egypt, and the chief baker against their lord, the king of Egypt.
A Conservative Version	.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	Some time after this, the cupbearer of the king of Egypt and his baker committed an offense against their lord the king of Egypt.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	Joseph Interprets Dreams Sometime after this, the cupbearer of the king of Egypt and his baker offended their lord, the king of Egypt.
NASB	.
New European Version	The Dreams of the Butler and Baker It happened after these things, that the butler of the king of Egypt and his baker offended their lord, the king of Egypt.
New King James Version	The Prisoners' Dreams It came to pass after these things that the butler and the baker of the king of Egypt offended their lord, the king of Egypt.
Owen's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
Word of Yahweh	And it came to pass after these things, <i>that</i> the butler of the king of Egypt and <i>his</i> baker had offended their master the king of Egypt.
Webster's Bible Translation	.
World English Bible	After these things, the butler of the king of Egypt and his baker offended their lord, the king of Egypt.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And it comes to pass, after these things—the butler of the king of Egypt and the baker have sinned against their lord, against the king of Egypt.

The gist of this passage: There are possibly problems with two servants to the king of Egypt, which is the set up for this chapter.

Genesis 40:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
'achar (אַחַר) [pronounced ah-KHAHR]	<i>after, following, behind; afterwards, after that; another</i>	preposition/adverb	Strong's #310 BDB #29
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
'èlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

Literally, this reads, *after the words the these*; but this means *after these things*.

Translation: *And it is, after these things,...*

This phrase indicates that time passes, after Genesis 39, where Joseph was put into jail, after being falsely accused of rape.

Genesis 40:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
châtâ' (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person plural, Qal perfect	Strong's #2398 BDB #306
The NET Bible: <i>The Hebrew verb translated offended here is the same one translated "sin" in 39:9. Perhaps there is an intended contrast between these officials, who deserve to be imprisoned, and Joseph, who refused to sin against God, but was thrown into prison in spite of his innocence.</i> ⁷			
mash ^e qeh (מַשְׁקֵה) [pronounced mahsh-KEH]	<i>irrigation, well-watered; drink; drinking vessels; butlership (office of butler); butler, cup-bearer</i>	masculine singular construct	Strong's #4945 BDB #1052

⁷ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 21, 2016.

Genesis 40:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular construct	Strong's #4428 BDB #572
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH- yim]	double straights; transliterated Mizraim; also Egypt, Egyptians	proper noun	Strong's #4714 BDB #595

Translation: ...[that] the cupbearer of the king of Egypt...

I have placed the verb above with the next phrase.

The verb *to sin*, can also indicate that these men have violated a law. What appears to be the case is, there are two men, close to the king, who have somehow offended the king, or are under the suspicion of turning against the king.

First of all, we need to know who these people are.

What is a Chief Cupbearer?

Mash^eqeh (מֶשֶׁקֶה) [pronounced mahsh-KEH] is related to the Hebrew word for drink (it has the same root), which is how we receive the translation *cupbearer*. He will be called the chief cupbearer in v. 2, indicating that his position was more exalted than one who wanders around carrying sippy cups for Pharaoh. Thieme lists him as equivalent to the head of our state department, the second highest official in the king's house. Douglas's *New Bible Dictionary* lists him as one who drinks prior to the pharaoh to insure that the pharaoh is not being poisoned. ZPEB lists him as a man who serves wine to the king, which is a position of great trust due to the possibility of intrigue. In this intimate setting with the king, he wields great personal and political influence.

Nehemiah is the cupbearer to the Persian king, Artaxerxes Longimanus (Nehemiah 1:11) and Solomon had men in that position (1Kings 10:5 2Chronicles 9:4).

The king had a large number of people with whom he came in contact. These would be heads of state from other countries, individual rulers within his realm; officials in his realm; people who seek and are granted audience with the king. It is impossible to keep all of these names straight and to be able to tell one from another; the chief cupbearer stands as the Pharaoh's side and whispers their names and positions into Pharaoh's ear. This way the Pharaoh appears to be able to remember the names of all those with whom he must speak. This way certain dignitaries are not insulted when, after speaking to Pharaoh for fifteen minutes, Pharaoh stopping them and saying, "Just who are you, anyway?" Or, "Now, what was your name again?"

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Responsibilities of the Chief Cupbearer (Various Translators and Commentators)

The NET Bible: *The Hebrew term cupbearer corresponds to the Egyptian wb', an official (frequently a foreigner) who often became a confidant of the king and wielded political power (see K. A. Kitchen, NBD3 248). Nehemiah held this post in Persia.*⁸

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Genesis 40:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âphâh (אֲפָהּ) [pronounced <i>aw-FAW</i>]	<i>baker, chef, cook</i>	Qal active participle with the definite article	Strong's #644 BDB #66
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
'ădônîym (אֲדֹנָיִם) [pronounced <i>uh-doh-NEEM</i>]	<i>lords, masters; Lord, Master, Sovereign; lord, master; can be understood as the plural excellence, which has the same significance as the singular</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #113, #114 & #136 BDB #10
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595

Translation: ...and the baker sinned against their Adonai, the king of Egypt.

The baker is the other man in the king's cabinet who appears to be possibly guilty of treason.

Who is the Chief Baker?

Baker is the word 'âphâh (אֲפָהּ) [pronounced *aw-FAW*] and it does mean *baker*. The information that I've put

⁸ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 21, 2016.

Who is the Chief Baker?

together other than that is purely guesswork; Thieme named him the third highest official in the land, similar to a chief of internal affairs. Because of political intrigue and the number of pharaoh's who died by poisoning, the men who poured the wine and cooked the food for the pharaoh had to be two of the most trusted people in pharaoh's realm. Therefore, these would be men with whom pharaoh would share his greatest confidences.

What they did against the pharaoh was *châṭâ'* (נִפְּחָ) [pronounced *khaw-TAW*], and it is the Hebrew word for *to sin, to miss the mark, to wrong*. This is in the Qal perfect, indicating that something happened completed action (although it could have been more than one incident), and the pharaoh was wronged by one of these two men. Very likely he got a dose of poison—and he did not know whether it was in his food or drink, so he put them both into lockdown until he had a chance to thoroughly investigate the matter.

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Responsibilities of the Chief Baker (Various Translators and Commentators)

The NET Bible: *The baker may be the Egyptian retehti, the head of the bakers, who had privileges in the royal court.*⁹

[Chapter Outline](#)

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The MKJV has the word *offended* above, which is the Hebrew word *châṭâ'* (נִפְּחָ) [pronounced *khaw-TAW*], which means, *to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression*. Strong's #2398 BDB #306.

Genesis 40:1 *And it is, after these things, [that] the cupbearer of the king of Egypt and the baker sinned against their Adonai, the king of Egypt.* (Kukis mostly literal translation)

Genesis 40:1 *And it came to pass after these things, that the cupbearer and the baker, both of whom worked for the king of Egypt, violated the laws of their lord, the king of Egypt.* (Kukis paraphrase)

We do not know at this point in the narrative exactly what happened, but it appears that the king of Egypt has uncovered a plot of some sort, perhaps a plot which potentially threatened to overthrow him. He was unsure about who was to blame, so he took the two men closest to him and put them into prison. The king of Egypt may have known enough, at this point, to recognize that one or both of these men were plotting against him (I am inserting some logical details into the text).

Recall that Joseph is just not thrown into any jail; he is placed into a jail where the king's prisoners are kept (Genesis 39:20). Joseph had reached a rank of great responsibility while in that jail. This is God's planning and His timing. God had to first put Joseph in a specific jail (which required that someone of some rank had to put him into jail); and then Joseph had to rise up in the ranks to where he was running the prison; and then he was given two prisoners, one of whom would put Joseph before the Pharaoh of Egypt.

⁹ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 21, 2016.

As an aside, we probably see more of God's design and plan in the life of Joseph, than with even his father or grandfather; and yet, Joseph appears to have no direct contact with God. Furthermore, this is nothing by way of signs or miracles. However, each step of Joseph's life appears to have been carefully determined, with a grand end in mind. This is not determinism; because everyone acts according to their free will throughout.

Many translations included the end of v. 4 with v. 5; and many of those began a new paragraph with v. 4b.

And so is angry pharaoh against two of his officers, against a prince of the cupbearers, and against a prince of the bakers. And so he gives them into a custody of the house of a prince of the cupbearers, unto a house of the round, a place where Joseph is being confined there. And so visits a prince of the cupbearers [with] Joseph with them. And so he serves them and so they are days in custody.

Genesis
40:2–4

The pharaoh is angry with his two officers, with the prince of the cupbearers and with the prince of the bakers. Therefore, he puts them into the custody of the [new] prince of the cupbearers, into the Sohar [Prison] House, the place where Joseph is being confined. Therefore, the prince of the cupbearers makes contact with Joseph, [who is] with them. Joseph [lit., *he*] serves them and they remain in custody for [many] days.

The pharaoh became angry with two of his officers—the prince of the cupbearers and the prince of the bakers. Therefore, he placed them into the confinement of the Sohar Prison House, the place where Joseph is confined. Consequently, there is direct contact between Joseph and the cupbearer; and these men are in custody for many days.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so is angry pharaoh against two of his officers, against a prince of the cupbearers, and against a prince of the bakers. And so he gives them into a custody of the house of a prince of the cupbearers, unto a house of the round, a place where Joseph is being confined there. And so visits a prince of the cupbearers [with] Joseph with them. And so he serves them and so they are days in custody.

Dead Sea Scrolls

Targum of Onkelos

And Pharaoh was angry with two of his chiefs, with the chief of the cupbearers and with the chief of the bakers. And he gave them into ward in the house of the captain of the executioners (killers) in the house of the prison, the place where Joseph was confined. And the captain of the executioners appointed Joseph with them, and he ministered to them, and they were certain days in ward.

Targum (Pseudo-Jonathan)

And Pharaoh was angry when he heard concerning his two servants, the chief cup bearer and the chief baker. And he gave them in ward in the house of the chief executioner, the prison house where Joseph was confined. And the chief executioner intrusted Joseph with them, and he served them, and they were certain days in the house of custody.

Revised Douay-Rheims

And Pharaoh being angry with them (now the one was chief butler, the other chief baker) He sent them to the prison of the commander of the soldiers, in which Joseph also was prisoner, But the keeper of the prison delivered them to Joseph, and he served them. Some little time passed, and they were kept in custody.

Jerusalem targum

Latin Vulgate

Plain English Aramaic Bible

Pharaoh was angry with his two officers, the chief cupbearer and the chief baker. He put them in custody in the house of the captain of the guard, into the prison, the

	place where Yoseph was bound. The captain of the guard assigned them to Yoseph, and he took care of them. They stayed in prison many days.
Peshitta (Syriac)	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 into the prison in the house of the commander of the guard, in the ward where Joseph was bound. And the commander of the guard charged Joseph with them, and he served them; and they remained for some time in the prison.
Septuagint (Greek)	And Pharaoh was wroth with his two eunuchs, with his chief cupbearer, and with his chief baker. And he put them in ward, into the prison, into the place whereinto Joseph had been led. And the chief keeper of the prison committed them to Joseph, and he stood by them; and they were some days in the prison.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now after these things the chief servant who had the care of the wine, and the chief bread-maker in Pharaoh's house, did something against Pharaoh's orders; And Pharaoh was angry with his two servants, with the chief wine-servant and the chief bread-maker; And he put them in prison under the care of the captain of the army, in the same prison where Joseph himself was shut up. And the captain put them in Joseph's care, and he did what was needed for them; and they were kept in prison for some time. V. 1 is included for context.
Easy English	Pharaoh (the king) was angry with two of his officers. They were the chief *butler and the chief baker. So *Pharaoh put them in prison. That is, the guards kept them in a house. The house belonged to the captain of the guard. That was the same prison that Joseph was in. The captain of the guard told Joseph to look after the *butler and the baker. So Joseph served them. They were in prison for some time.
Easy-to-Read Version–2006	These servants were the baker and the man who served wine to Pharaoh. Pharaoh became angry with his baker and wine server, so he put them in the same prison as Joseph. Potiphar, the commander of Pharaoh's guards, was in charge of this prison. The commander put the two prisoners under Joseph's care. The two men continued to stay in prison for some time.
God's Word™	.
Good News Bible (TEV)	He was angry with these two officials and put them in prison in the house of the captain of the guard, in the same place where Joseph was being kept. They spent a long time in prison, and the captain assigned Joseph as their servant.
The Message	.
Names of God Bible	.
NIRV	So Pharaoh became angry with his two officials, the chief wine taster and the chief baker. He put them in prison in the house of the captain of the palace guard. It was the same prison where Joseph was kept. The captain put Joseph in charge of those men. So Joseph took care of them. A portion of v. 4 will be placed with the next passage.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	Pharaoh was angry with his two officers, the chief wine steward and the chief baker, and he put them under arrest with the commander of the royal guard in the same jail where Joseph was imprisoned. The commander of the royal guard assigned Joseph to assist them. A portion of v. 4 will be placed with the next passage.
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Contemporary English V.	While Joseph was in prison, both the king's personal servant and his chief cook made the king angry. So he had them thrown into the same prison with Joseph. They spent a long time in prison, and Potiphar, the official in charge of the palace guard, made Joseph their servant. V. 1 is included for context.
The Living Bible	Some time later it so happened that the king of Egypt became angry with both his chief baker and his chief butler, so he jailed them both in the prison where Joseph was, in the castle of Potiphar, the captain of the guard, who was the chief executioner. They remained under arrest there for quite some time, and Potiphar assigned Joseph to wait on them. One night each of them had a dream. The next morning Joseph noticed that they looked dejected and sad. Vv. 1, 5 and 6 are included for context.
New Berkeley Version New Century Version	. The king became angry with his officer who served him wine and his baker, so he put them in the prison of the captain of the guard, the same prison where Joseph was kept. The captain of the guard put the two prisoners in Joseph's care, and they stayed in prison for some time.
New Life Version	Pharaoh was angry with these two important men, the head cup-carrier and the head bread-maker. So he put them in prison under the care of the head of the soldiers, the same place where Joseph was in prison. The head of the soldiers had Joseph watch over them. He took care of them, and they were in prison for a long time.
New Living Translation	Pharaoh became angry with these two officials, and he put them in the prison where Joseph was, in the palace of the captain of the guard. They remained in prison for quite some time, and the captain of the guard assigned them to Joseph, who looked after them. A portion of v. 4 will be placed with the next passage.

Partially literal and partially paraphrased translations:

American English Bible	Pharaoh was furious with his two eunuchs (his chief cupbearer and his chief baker), so he had them locked up in prison... in the same place where JoSeph was kept, and the prison warden left them with JoSeph, who was to guard them. A portion of v. 4 will be placed with the next passage.
Beck's American Translation International Standard V	. Pharaoh was so angry with his two officers—his senior security advisor and his head chef—that he locked them up in the prison dungeon operated by the captain of the guard, the very place where Joseph was imprisoned. The captain of the guard entrusted them to Joseph's custody, who took care of them, since they were to remain there in custody for a number of days.
New Advent (Knox) Bible	The one was chief of all his cup-bearers, the other of all his pastrycooks, and Pharaoh, angry with both of them, handed them over to the captain of the guard, to share Joseph's prison. So the gaoler put them in Joseph's charge, and he saw to their needs. A portion of v. 4 will be placed with the next passage.
Today's NIV Translation for Translators	. The king became angry with both of them. So he had them put in prison, in the house of the captain of the palace guards. That was the place where Joseph was being kept. The two men were in prison for a long time. And during that time the captain of the palace guards appointed Joseph to be their servant, to take care of their needs.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Pharaoh was to be wroth over his two eunuchs, the chief of he bearing his cup, and the chief of he baking for him. He was to put them into prison, in the house of the chief of the guardsmen, within the round house, the place where Joseph is being
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	bound. The chief of the guardsmen was to assign Joseph to them, and he was to tend to them, the days they are to be in prison.
Conservapedia	Pharaoh was angry with these two eunuchs, the chief cupbearer and the chief baker. So he placed them in the custody of the chief executioner, and committed them to the House of the Curve—the same place where Joseph was now an inmate. The chief executioner ordered Joseph to take charge of them. Joseph tended to their needs while they were in ward. A clear indication that the warden of the House of the Curve answered, probably directly, to Potiphar. Despite all that had passed between them, Joseph had by then earned enough trust for Potiphar to give him a special assignment. This would be equivalent to the head of the Federal Bureau of Prisons giving an extra-special job to the most trusted inmate at Leavenworth Federal Prison to take charge of two fellow inmates.
Ferrar-Fenton Bible	And Pharaoh was enraged with two of his officers, with the chief of the butlers, and with the chief of the cooks, and he ordered them to be confined in the house of the Commander of the Guards — in the tower-house, — the place where Joseph was also imprisoned. The Commander of the Guards consequently remitted them to Joseph, and he kept them, and they were many days under restraint.
God's Truth (Tyndale)	And Pharaoh was angry with them and put them in ward in his chief marshals house: even in the prison where Joseph was bound. And the chief marshal gave Joseph a charge with them, and he served them. And they continued a season in ward.
HCSB	Pharaoh was angry with his two officers, the chief cupbearer and the chief baker, and put them in custody in the house of the captain of the guard in the prison where Joseph was confined. The captain of the guard assigned Joseph to them, and he became their personal attendant. And they were in custody for some time.
Jubilee Bible 2000	.
Lexham English Bible	And Pharaoh was angry at his two eunuchs, at the chief of the butlers and at the chief of the bakers, and put them under guard in the house of the chief of the bodyguard, the prison, the place where Joseph was bound. And the chief of the bodyguard entrusted Joseph with them and he waited on them; and they were under guard for quite a while.
NIV, ©2011	.
NIV – UK	.
Catholic Bibles (those having the imprimatur):	
Christian Community (1988)	Pharaoh was angry with his two officers and put them in custody in the house of the captain of the guard, in the prison where Joseph was kept. So the captain of the guard appointed Joseph to attend to their needs, for they were under arrest for some time.
The Heritage Bible	And Pharaoh burst out in rage against two of his eunuchs, against the chief ruler of the butlers, and against the chief ruler of the bakers. And he gave them to a guard in the house of the chief ruler of the executioners, into the house dungeon, the place where Joseph was imprisoned there. And the chief ruler of the executioners visited Joseph with them, and he attended them, and they were days with the guard.
New American Bible (2002)	Pharaoh was angry with his two courtiers, the chief cupbearer and the chief baker, and he put them in custody in the house of the chief steward (the same jail where Joseph was confined). The chief steward assigned Joseph to them, and he became their attendant. A portion of v. 4 will be placed with the next passage.
New American Bible (2011)	Pharaoh was angry with his two officials, the chief cupbearer and the chief baker, and he put them in custody in the house of the chief steward, the same jail where Joseph was confined. The chief steward assigned Joseph to them, and he became their attendant. A portion of v. 4 will be placed with the next passage.
New Jerusalem Bible	Pharaoh was angry with his two officials, the chief cup-bearer and the chief baker, and put them in custody in the house of the commander of the guard, in the gaol

[jail?] where Joseph was a prisoner. The commander of the guard assigned Joseph to them to attend to their wants, and they remained in custody for some time.

New RSV

Revised English Bible

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Pharaoh was displeased with his two officials, his chief cupbearer and chief baker, and put them in custody in the house of the captain of the guard, in the guardhouse where Joseph was imprisoned. The captain appointed Joseph as their attendant, and he waited on them. A portion of v. 4 will be placed with the next passage.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Pharaoh became angry with his two officers the chief cupbearer and the chief baker. So he put them in custody in the house of the captain of the guard, in the prison, in the same place where Yosef was kept. The captain of the guard charged Yosef to be with them, and he became their attendant while they remained in prison.

exeGesese companion Bible

...and Paroh rages against two of his eunuchs
- against the governor of the butlers
and against the governor of the bakers:
and he gives them under guard in the house
of the governor of the slaughterers
- in the tower house
the place where Yoseph is bound:
and the governor of the slaughterers
musters Yoseph with them
and he ministers to them:
and they continue a day under guard.

Israeli Authorized Version

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 Yosef was bound. And the captain of the guard charged Yosef with them, and he served them: and they continued a season in ward.

JPS (Tanakh—1985)

Pharaoh was angry with his two courtiers, the chief cupbearer and the chief baker, and put them in custody, in the house of the chief steward, in the same prison house where Joseph was confined. The chief steward assigned Joseph to them, and he attended them. A portion of v. 4 will be placed with the next passage.

Judaica Press Complete T.
Kaplan Translation

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Pharaoh was incensed at his two courtiers, the chief steward and chief baker, and he had them arrested. They were placed in the house of the captain of the guard [Potiphar. See Genesis 37:36.], in the same dungeon where Joseph was imprisoned. They were under arrest for a long period of time, and the captain assigned Joseph to look after them.

Orthodox Jewish Bible

And Pharaoh was in wrath against two of his sarisim, against the sar hamashkim, and against the sar ha'ofim.
And he put them b'mishmar (under watch, in custody) in the bais sar hatabachim (house of the captain of the bodyguards), in the bais hasohar, in the makom (place) where Yosef was incarcerated.
And the sar hatabachim charged Yosef with them, and he ministered to them; and they continued a season b'mishmar (in custody, under watch).

Restored Names Version
The Scriptures 1998

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Expanded/Embellished Bibles:

The Amplified Bible

Pharaoh (Sesostris II) was extremely angry with his two officials, the chief of the cupbearers and the chief of the bakers. He put them in confinement in the house

of the captain of the guard, in the same prison where Joseph was confined. The captain of the guard put Joseph in charge of them, and he served them; and they continued to be in custody for some time.

The Expanded Bible

The king [-Pharaoh] became angry with his officer who served him wine and his [chief cupbearer and chief] baker, so he put them in the prison of the chief butcher [37:36], the same prison [-round house] where Joseph was kept [confined]. The chief butcher [37:36] put the two prisoners in Joseph's care, and they stayed in prison for some time.

The Geneva Bible

Kretzmann's Commentary

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, in to the prison, the place where Joseph was bound. They were committed to the care of Potiphar, the chief officer of Pharaoh's body-guard who was incidentally the chief executioner, and Potiphar promptly had them transferred to the prison, in charge of the king's jailer. And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward. Since the prisoners were men of distinction, Potiphar personally arranged for both their safe-keeping and comfort and once more showed favor to Joseph by giving them into his special charge and making him their attendant.

NET Bible®

Pharaoh was enraged with his two officials, the cupbearer and the baker, so he imprisoned them in the house of the captain of the guard in the same facility where Joseph was confined. The captain of the guard appointed Joseph to be their attendant, and he served them.

Syndein/Thieme

They spent some time in custody.

And Pharaoh kept on being agree on account of two of his officers {these top noblemen} . . . the chief/Prince of the 'cup-bearers' {foreign ministers}, and the chief/Prince of the 'food tasters' {internal ministers}. And he {the Pharaoh} kept on putting them under guard . . . in the prison of the 'chief of the police system' {Potiphar}, into the cohar prison, the place where Joseph was incarcerated. And the 'chief of the police system' {Potiphar}, intensely charged Joseph with them, and he became their slave and they continued a season in ward.

{Note: RBT says that Potiphar found out that Joseph was now in a cushy position in the prison. So, in his emotional rage, he had the head of the prison take away Joseph's responsibilities and made him the personal 'body slave' of these noblemen (as was the custom in putting a nobleman in prison, he had a personal slave to serve him). So now Joseph is not only in prison, but a slave to other prisoners! But Joseph will rely on the Lord!}.

The Voice

Pharaoh was angry with his two attendants, and so he put the chief cupbearer and the chief baker in custody in the house of the captain of the guard in the same prison where Joseph was confined. The captain of the guard put Joseph in charge of the men, and Joseph took care of them *as he did the others*. They remained there in custody for some time.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.

...and Paroh ^[Greathouse] snapped upon his two eunuchs, upon the noble of the drinkers and upon the noble of the bakers, and he gave them in the custody of the house of the noble of the slaughtering ones, to the house of the prison, the place where Yoseph ^[Adding] was tied up there, and the noble of the slaughtering ones set Yoseph ^[Adding] over them and he ministered them and they existed days in custody,...

Footnote: - The context of the story implies that Yoseph was placed in charge over the drinker and the baker. The structure of the sentence as written should be translated as "and the noble of the slaughterers visited Yoseph with them." The verb "visit" is written in the text as simple-active (Visit) but should be in the causative-

	active (make~Visit) which would then be translated as "and the noble of the slaughterers set Yoseph over them."
Concordant Literal Version	And wroth is Pharaoh over his two eunuchs, over the chief of the cupbearers and over the chief of the bakers. And giving them is he over in ward in the house of the chief of the executioners, to the round-house, the place where Joseph was bound. And the chief of the executioners gives Joseph the supervision over them, and he is ministering to them. And coming are they to be some days in ward.
A Conservative Version	.
Context Group Version	.
Darby Translation	And Pharaoh was wroth with his two chamberlains -- with the chief of the cup-bearers and with the chief of the bakers; and he put them in custody into the house of the captain of the life-guard, into the tower-house, into the place where Joseph was imprisoned. And the captain of the life-guard appointed Joseph to them, that he should attend on them. And they were [several] days in custody.
<i>Emphasized Bible</i>	Then fell the wroth of Pharaoh upon his two courtiers, upon the chief of the butlers, and upon the chief of the bakers; so he delivered them up into the ward of the house of the chief of the royal executioners, into the prison,—the place where Joseph was imprisoned. And the chief of the royal executioners charged Joseph with them and he waited upon them, and they were some days in ward.
English Standard Version	.
English Standard V. – UK	And Pharaoh was angry with his two officers, the chief cupbearer and the chief baker, and he put them in custody in the house of the captain of the guard, in the prison where Joseph was confined. The captain of the guard appointed Joseph to be with them, and he attended them. They continued for some time in custody.
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	Pharaoh was angry with his two officials, with the chief of the cupbearers and with the chief of the bakers. So he put them in confinement in the house of the captain of the guard, in the prison, the place where Joseph was confined. The captain of the guard charged Joseph with them, and he attended to them.
NASB	Pharaoh was furious with his two officials, the chief cupbearer and the chief baker. So he put them in confinement in the house of the captain of the bodyguard, in the jail, the same place where Joseph was imprisoned. The captain of the bodyguard put Joseph in charge of them, and he took care of them; and they were in confinement for some time.
New European Version	Pharaoh was angry with his two officers, the chief cupbearer and the chief baker. He put them in custody in the house of the captain of the guard, into the prison, the place where Joseph was bound. The captain of the guard assigned them to Joseph, and he took care of them. They stayed in prison many days.
New King James Version	And Pharaoh was angry with his two officers, the chief butler and the chief baker. So he put them in custody in the house of the captain of the guard, in the prison, the place where Joseph was confined. And the captain of the guard charged Joseph with them, and he served them; so they were in custody for a while.
Owen's Translation	.
Third Millennium Bible	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 under guard 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 under guard.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.

Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT

And Pharaoh is wroth against his two eunuchs, against the chief of the butlers, and against the chief of the bakers, and gives them in charge in the house of the chief of the executioners, unto the round-house, the place where Joseph is a prisoner, and the chief of the executioners charges Joseph with them, and he serves them; and they are days in charge.

The gist of this passage: There appears to have been a plot against Pharaoh, and he placed two of his closest aides into prison while he sorts the situation out. They are placed into the prison where Joseph is and Joseph serves them.

Genesis 40:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
qâtsaph (קִצַּף) [pronounced kaw-TSAF]	to be wroth, to be angry, to be in a rage	3 rd person masculine singular, Qal imperfect	Strong's #7107 BDB #893
par ^e ôh (פַּרְעֹה) [pronounced pah ^e -GHOH]	great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh	masculine singular proper noun	Strong's #6547 BDB #829
'al (עַל) [pronounced gah]	upon, beyond, on, against, above, over, by, beside	preposition of relative proximity	Strong's #5921 BDB #752
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	two, two of, a pair of, a duo of; both of	dual numeral construct	Strong's #8147 BDB #1040
çârîyç (סָרִיסִים) [pronounced saw-REECE]	official, minister of the court; prince; eunuch	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5631 BDB #710

The NET Bible: *The Hebrew word סָרִיס (saris), used here of these two men and of Potiphar (see 39:1), normally means "eunuch." But evidence from Akkadian texts shows that in early times the title was used of a court official in general. Only later did it become more specialized in its use.*¹⁰

Translation: The pharaoh is angry with his two officers,...

Now, it is highly unlikely that pharaoh is just mad at his two officers; as if he is having some kind of a bad day. Very likely, a plot to overthrow him (and to kill him) was uncovered. Both men are under suspicion.

Recall that the word translated *eunuchs* can also mean *officer* or *official*. I have used the MKJV throughout the Basic Exegesis study¹¹ (unless otherwise indicated), and, although it updates the KJV, it does have its faults.

¹⁰ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 21, 2016.

¹¹ I email this out once a week.

Genesis 40:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
sar (סַר) [pronounced <i>sar]</i>	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978
mash ^e qeh (מַשְׂקֵה) [pronounced <i>mahsh-KEH]</i>	<i>irrigation, well-watered; drink; drinking vessels; butlership (office of butler); butler, cup-bearer</i>	masculine plural noun with the definite article	Strong's #4945 BDB #1052

Translation: ...with the prince of the cupbearers...

One of the two men is the prince of the cupbearers.

Genesis 40:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וְ, וּ) [pronounced <i>weh]</i>	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
sar (סַר) [pronounced <i>sar]</i>	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978
‘âphâh (אֲפָה) [pronounced <i>aw-FAW]</i>	<i>baker, chef, cook</i>	masculine plural, Qal active participle with the definite article	Strong's #644 BDB #66

Translation: ...and with the prince of the bakers.

The other man is called chief of the bakers.

The Pharaoh has apparently determined that what happened came down to two of his top officials. Palace intrigue is not uncommon in this era.

When a person has power, there are also those around him who want his power; therefore, nearly every king had to worry about plots to overthrow him. That is as much of a threat to a king, as attacks from without. When a plot is uncovered, then the king has to determine who is guilty, how deep the plot is, and how to deal with them. Obviously, the intention is to make an example of the revolutionaries but without destroying too many people who are loyal (a king may never know the entire range of any plot against him).

Here, the circumstance is not that unusual. This plot has come down to two close associates of the king, and so, he throws them both in jail, with the intention of investigating the matter more thoroughly. Apparently, Pharaoh believes one or both of them to be guilty.

Interestingly enough, Pharaoh does not simply execute both of them as an example to all; but he is concerned with their guilt or innocence. I am making this assumption based upon one of these men being executed and the other one being restored. It is equally possible that the king was never certain if these men were guilty, but he executed one of them, and that may have been enough to thwart future rebellions (I opt for the option that the king investigated the plot and killed the correct man, simply based upon his later association with Joseph—he appears to be an honorable man).

Now, throughout, I assume that one of these men is innocent and one is guilty, and who is freed and who is executed reflects their guilt or innocence being accurately ascertained. However, that is not the only possibility for the details that we are not given.

Genesis 40:2 [The pharaoh is angry with his two officers, with the prince of the cupbearers and with the prince of the bakers.](#) (Kukis mostly literal translation)

Genesis 40:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
'êth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mish ^e mâr (מִשְׁמַר) [pronounced <i>mihsh-MAWR</i>]	<i>place of confinement, prison, guard, jail, guard post, watch, observance, that which is observed, rite</i>	masculine singular construct	Strong's #4929 BDB #1038
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
sar (שַׂר) [pronounced <i>sar</i>]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978
ṭabbâchîym (טַבַּחִים) [pronounced <i>tahb-bawkh-EEM</i>]	<i>cooks, guard, guards, bodyguard, bodyguards, executioners</i>	masculine plural noun with the definite article	Strong's #2876 BDB #371

These meanings may seem incongruous, but the word comes from a verb which means *to slaughter [animals]* as well *to slaughter*. Therefore, a cognate could refer both to *an executioner* or *an armed guard* as well as a *cook*, as such a one would have to slaughter animals in order to cook.

Translation: [Therefore, he puts them into the custody of the \[new\] prince of the cupbearers,...](#)

I think the best way to understand this is, the prince of the cupbearers is the new head of the cupbearers. Now, since he is clearly associated with the prison, we might understand him to be in charge of pharaoh's prison and possibly pharaoh's bodyguard.

Ṭabbâchîym (טַבְּחִיִּם) [pronounced *tahb-bawkh-EEM*] means *cooks, butchers, guards* or *guardsmen*, an odd combination. I wonder if there is some linguistic background for this that we are missing. This again could be a connection between those attached to the king's bodyguard also being the one's who saw to his meals. This word is used in both ways throughout the Old Testament (cook: 1Samuel 9:23–24 but mostly as a guard or bodyguard—2Kings 25:8, 10, 11 Jer. 39:9–11).

Genesis 40:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
çôhar (סוּחַר) [pronounced <i>SOH-hahr</i>]	<i>round, roundness, circular; transliterated Sohar, Cohar</i>	masculine singular noun with the definite article	Strong's #5470 BDB #690
mâqôwm (מִקְוֵם) [pronounced <i>maw-KOHM</i>]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular construct	Strong's #4725 BDB #879
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
Yôwçêph (יוֹסֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'âçar (אָסַר) [pronounced <i>aw-SAWHR</i>]	<i>bound, tied [up, together, to]; imprisoned, confined, captive, captivity; restrained</i>	Qal passive participle	Strong's #631 BDB #63
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Translation: ...into the Sohar [Prison] House, the place where Joseph is being confined.

Joseph is being held at this prison, known as the House of the Round or the Sohar House. Based upon the language that we find throughout, this is a prison. Furthermore, if this is where Joseph is, then we know that this is a prison.

It was Eastern tradition for the state prison to be an attached portion of the home of the chief of the executioners, or some other high ranking official (including the king, in some cases). So we are speaking of this man's literal house; just an added portion to it.

Notice how detailed chapter 39 was and how sketchy these couple verses are. This would be another indication that Joseph is the author. The information which we find in these verses would be representative of information

which Joseph received from these men upon their incarceration. Since, he was in charge of the jail (for all intents and purposes) he would come into regular, congenial contact with the other prisoners.

We do not know any specifics about the plot that was underfoot. In fact, to be clear, we really do not know if either or both men are guilty. That information is not really given to us. One man will be exonerated and the other executed, but that does not mean that the exonerated man was innocent and the executed man was guilty. To simplify the narrative explanation, I have taken it that way; but that is not the only way that this could be.

Much of the background to this narrative is not given to us because it is not really what God needs for us to know and understand. In fact, if the guilt and innocence of these men was reversed, that might send commentators down a whole other immaterial rabbit hole. Therefore, we are not privy to the historical details, as they may serve to obfuscate the truth rather than to enlighten us.

All we need to know if, there are two officials here with Joseph—just as God planned it—and they will dream two dreams, Joseph will interpret those dreams, and his interpretation will turn out to be right. But, the big problem is, Joseph will make the mistake of depending upon man for his deliverance. That is what we are to get out of this narrative.

Genesis 40:3 And he put them under guard in the house of the chief of the executioners, into the prison, the place where Joseph was bound.

The word *bound* is actually the Qal passive participle of *ʾâçar* (אָצַר) [pronounced *aw-SAWHR*], which means, *bound, tied [up, together, to]; imprisoned, confined, captive, captivity; restrained*. Strong's #631 BDB #63. So Joseph is *confined* but he is not necessarily *tied up*. The Voice of the Wilderness Bible translates this:

Gen. 40:3 And he put them into custody in the house of the captain of the guard, in the prison house, the place where Joseph was confined. (VW)

God puts all of the relevant characters in the same place to accomplish His purpose. There are no accidents in the plan of God. As stated before, God is able to carry out His purposes, despite the sins and failings of man. God is able to take injustice and use it within His plan.

Throughout these chapters, we have men and women behaving in a variety of ways, with Joseph generally exhibiting integrity. God is able to take all of their behaviors together and move His plan ahead. From one vantage point, it appears as if God is moving chess pieces around a board (God's sovereignty) but, from the view of the people, their free will is quite intact, and they are acting based upon their human volition (some adhering to the plan of God but most are not).

It is always fascinating that, in Scripture, there is often little difference between men who have face-to-face interaction with God, and those where God works behind the scenes. You may recall that God appeared to Jacob on many occasions, and Jacob is not considered a spiritual giant by any means. Jacob saw things that would blow our minds if we saw them. Many of us would think that we have hallucinated. He saw some amazing things and was taken care of by God in some amazing ways. Yet, Jacob never appears to reach any level of spiritual maturity. Throughout our association with him, he seems embittered, angry, and saddened by all that has befallen him. Yet, he has seen things that we ourselves will never see.

Joseph, on the other hand, may make a mistake here and there, but his faith in God and his ability to make the right decision is quite remarkable. Furthermore, he recognizes God's hand in everything; he knows that God is working behind the scenes on his behalf. What Joseph does not know is, just how much God plans to accomplish through him.

Application: In the Church Age, every single one of us has a spiritual gift (or 2 or 3); and no matter how your circumstances appear to confine you in every way, God is able to work within those circumstances and to be of great blessing to many through your life. You may be known to others; you may be obscure. You may understand

your gifts completely; you may not. I would think that, the more Bible doctrine that you know, the better chance there is that you understand and utilize your spiritual gift.

I do not know anything about Billy Graham's younger years; I just know that God used him powerfully to evangelize much of the United States in the 1940's through the 1960's. Like all of us, Graham began as a child, and who knows the powerful influences in his life as a child? Who knows who prayed for him? Who knows who gave Graham the gospel or helped to guide him away from a teaching ministry to an evangelistic ministry? Certainly, some of these things are known, but God worked all of this out, to best guide and prepare Billy Graham for a ministry in the United States which was one of the great spiritual restorations which has occurred in our history. These eras in our history are known as *Great Awakenings*, the first occurring between **1730–1760**, which literally changed the shape and direction of United States history. The second great spiritual awakening occurred in the United States between **1800–1870** (when our spiritual life began to clearly wain). Because our school textbooks have moved far to the left, they leave out the 3rd great spiritual awakening, which would have occurred between the mid-1940's to the early 1970's. These crusades continue even until today, but without the great response that they once received. I recall some of Graham's crusades being shown on network television, live, during prime time. We are not surprised today to see some political event occur on network television during prime time (like a debate or a presidential address), but if we saw an evangelist speaking on network television during prime time today, no doubt, many would be shocked.

As an aside, some may fault, in some way, Graham's son, Franklin Graham, for not carrying on the same evangelistic ministry of his father. Franklin Graham has a different set of spiritual gifts and a different purpose on this earth and for a different time. He is an evangelist, but he is involved in other things as well (such as, gift boxes which are sent all over the world, as an evangelical outreach as a demonstration of God's love). The many times I have seen Franklin Graham on television, he has been a powerful voice for truth. His ministry within the United States is very different from his father's, in part, because the people of the United States today would not respond to the gospel en masse as they did in the 1950's. God has a precise ministry for Franklin Graham just as He had for his father, Billy Graham.

Our own ministry might seem to be small; it may seem to be negligible, but God does not see our lives in that way. Every part of the body of Christ has a purpose. The eyes cannot denigrate the function of the hands. The number of people who are affected by the exercise of our spiritual gift might not be apparent to us, and that is immaterial. God has a place and a ministry for each of us (which does *not* mean that everyone reading this will be an evangelist, a pastor or a missionary). What God has for us is every bit as important as the ministry of any other believer.

Back to our text. God places Joseph in the correct jail at the correct time for a very specific purpose. He will encounter there in jail two men that, anywhere else, would not see him as an equal whose counsel is to be sought and valued. However, here, in jail, where either or both of these men could be executed at any time, Joseph is clearly their equal and he will become their confidant as well.

God places all 3 men in the same place at the same time, where, amazingly enough, it is Joseph who actually has the authority over them in the prison. All of this required precise timing. (1) Joseph is thrown into prison; (2) Joseph rises up in the ranks of the prisoners to become the highest authority within the prison; and then (3) these two officials of Pharaoh are thrown into the Sohar House. These things all have to occur in just this order, according to God's perfect timing. And, very importantly, everyone's free will functions normally throughout, even though God has a perfect plan which is constantly in motion.

Genesis 40:3 Therefore, he puts them into the custody of the [new] prince of the cupbearers, into the Sohar [Prison] House, the place where Joseph is being confined. (Kukis mostly literal translation)

A Review of Genesis 40:1–3:

Genesis 40:1 And after these things it happened that the cupbearer of the king of Egypt, and his baker, had offended their lord the king of Egypt. (MKJV; which I have used throughout almost this entire study).

Gen. 40:2–3 *And Pharaoh was angry with his two officers, the chief cupbearer and the chief baker, and he put them in custody in the house of the captain of the guard, in the prison where Joseph was confined.* (ESV)

You will notice that, just as God does not come to Joseph in the form of the burning bush to talk with him, nor does the text read, *And God worked it out so that his two chief officers were placed into jail with Joseph.* But, that is, in fact, what God did, and Joseph, later on, will testify to that reality.

There are times in human history when God's intervention is miraculous and spectacular; but most of the time in human history, God's intervention in history is subtle and without fanfare. We are studying one of the longest, cohesive narratives in the Old Testament, and there will be no miracles; there will be no mystical appearances of God.

Although there are times during which God's miraculous power is clearly made manifest (such as, when Israel is established as a nation; or when Jesus reveals Himself as the Son of God); there are very, very long periods of time in human history where very little by way of spectacular occurrences actually occurs.

Since God created our world and the universe, and has set all of the physical laws into motion, He is able to overrule those laws (or act within those laws) to perform a sign or a miracle. However, this does not mean that God spends every single day performing millions of miracles. When there are a series of spectacular miracles, they occur for specific reasons to a specific audience at a specific time. What we do not find is, a series of miracles on each and every page of the Bible.

People who think that we need to pray for a miracle; or that no one will believe without seeing miracles—do not understand the power of the Word of God or the plan of God. They do not understand miracles.

Furthermore, there are many believers in the Bible who have never seen God, some form of God, or have heard the voice of God or have witnessed a miracle of God. Joseph and David and Solomon are 3 who come quickly to mind. God spoke to them through intermediaries or not at all. We do not have God speaking to Joseph, periodically, saying, "Buck up, Joseph. Things seem difficult, but I am in charge, so don't worry about a thing." Joseph will reveal an awareness of all this. As believers, we all go through difficult circumstances, and life throws us curves; but God does not contact us directly or through a prophet or speak to us audibly, telling us that everything is okay.

God does not assume some visage and speak to believers in the Church Age, encouraging and guiding them. God does not come to us in our dreams and tell us what we need to do the next day. No one in the Church Age has a breastplate which will light up in order to guide them about in life. What we have is the Word of God; and God's Word is so brilliant that, if it is in our soul, then we are going to know what to do. It is God's Word which orients us to life and to God's plan.

I have been a believer for over 40 years, and I have been quite imperfect throughout every single one of those 40 years. However, there have only been a few instances where I struggled with God's will. Most of the time, I took my circumstances, mixed in the Bible doctrine that I knew, and then was able to determine what should be done (now, that does not mean I always did the right thing; but most of the time, I knew what the right thing to do was). At no time did I see some miraculous apparition pointing to the right rather than to the left, and guiding me on which way to turn. There are very few decisions over which I agonized, wondering if I should have done this rather than that.

This is Joseph's life, and this is why it is so important that you, as a believer in the Church Age, to pay attention to his life and what is happening in it. Apart from the fact that he understands God's meaning in specific dreams, everything else which occurs appears, on the surface, to be fairly commonplace and unextraordinary.

Gen. 40:1–3 Some time after this, the cupbearer of the king of Egypt and his baker committed an offense against their lord the king of Egypt. And Pharaoh was angry with his two officers, the chief cupbearer and the chief baker, and he put them in custody in the house of the captain of the guard, in the prison where Joseph was confined. (ESV)

Joseph is in a specific prison, and, one day, two new inmates arrive, the chief cupbearer and the chief baker, both of whom had been high up in the kingdom of Egypt, both of whom were suspected of plotting against the king. God places these men in Joseph's path. There is nothing magical or mysterious about it. There are a series of events in Joseph's life that leads him into this prison and there are a series of events which leads these two men into the very same prison, perhaps months or even years after Joseph is placed there.

There are no mysterious or magical incidents involved in the process; yet God's will and purpose are clearly a part of this process. This is true of our lives, whether we are in fellowship or not, whether we advance spiritually or not. If we are in fellowship and if we are growing believers, then we are able to enjoy the ride; if not, then most of the time, we have no idea what is going on all around us, apart from random and difficult events.

Genesis 40:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	3 rd person masculine singular, Qal imperfect	Strong's #6485 BDB #823
sar (שָׂר) [pronounced sar]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978
ṭabbâchîym (טַבַּחִיִּם) [pronounced tahb-bawkh-EEM]	<i>cooks, guard, guards, bodyguard, bodyguards, executioners</i>	masculine plural noun with the definite article	Strong's #2876 BDB #371
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine plural suffix	Strong's #854 BDB #85

Translation: Therefore, the prince of the cupbearers makes contact with Joseph, [who is] with them.

One of my favorite Hebrew words is pāqad (פָּקַד) [pronounced *paw-KAHD*], and it means, *to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census*. Strong's #6485 BDB #823. It is all about interaction between people.

Joseph is in charge of the prison, and the prince of the cupbearers, placed into prison pending a determination of his guilt for treason, naturally gravitates to Joseph. We will find out that he is an honest man.

Genesis 40:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
shārath (שָׂרַת) [pronounced <i>shaw-RAHTH</i>]	<i>to serve, to minister; to attend</i>	3 rd person masculine singular, Piel imperfect	Strong's #8334 BDB #1058
The NET Bible: <i>He served them. This is the same Hebrew verb, meaning "to serve as a personal attendant," that was translated "became [his] servant" in 39:4.</i> ¹²			
'ēth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84

Translation: Joseph [lit., *he*] serves them...

Joseph attends to these two new prisoners. Whatever has to be done with a new prisoner, Joseph apparently takes care of that.

Genesis 40:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
That the plural of <i>days</i> often refers to a year can be seen in Leviticus 25:29 1Samuel 1:3, 20 2:19. That the plural of <i>days</i> can mean <i>years</i> seems to be borne out by 1Kings 1:1.			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

¹² From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 21, 2016.

Genesis 40:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mish ^e mereth (מִשְׁמֶרֶת) [pronounced <i>mish^e- MEH-reth</i>]	<i>custody, guard, watch; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular noun	Strong's #4931 BDB #1038

Translation: ...and they remain in custody for [many] days.

This goes on for a very long time. These two men are placed in jail and Joseph is there with them.

This verse indicates that they spent some time in prison before Pharaoh was able to render a decision. According to Bullinger, this use of days means a year.

We do not know the nuts and bolts of what occurred outside the prison and how Pharaoh came to the decision that he will come to; we will only hear about what occurs inside the prison (with the exception of a few sketchy details of life on the outside).

God places Joseph in this place and for a reason; and these two prisoners are a part of God's grand, complex plan.

These men were more or less under Joseph's control, who ran the prison from the inside. The chief of the executioners had found that Joseph was a trustworthy, competent man. Knowing that he has the position and watching his actions from day-to-day, both of the new prisoners would also come to trust Joseph and even to confide in him.

God has placed Joseph in the right place at the right time. People who do not understand God might cry out, "It is unjust! He should not be in jail!" Joseph appears to understand that this is where God wants him at this point in his life. Since God wanted Joseph to be in jail, interacting with these two prisoners, the means of getting Joseph into that jail are immaterial. Of course he suffered injustice. Pharaoh's wife continually pursued him and, when she realized that she could not have him, she accuses him of attempted rape! That is great injustice.

There was nothing nefarious, insofar as Pharaoh is concerned, going on here. Joseph was in charge of the prisoners, and he simply had two more prisoners (until the time when Pharaoh could work things out). Although we find out a little about the plot later in this chapter, it is likely that the Pharaoh suspected both of these men. Pharaoh will do some investigation and come to a conclusion about the guilt of innocence of each man, and that will coincide perfectly with the dreams that they have.¹³ All of these events intermingle with a perfect timing.

Genesis 40:4 Therefore, the prince of the cupbearers makes contact with Joseph, [who is] with them. Joseph [lit., he] serves them and they remain in custody for [many] days. (Kukis mostly literal translation)

Genesis 40:2–4 The pharaoh is angry with his two officers, with the prince of the cupbearers and with the prince of the bakers. Therefore, he puts them into the custody of the [new] prince of the cupbearers, into the Sohar [Prison] House, the place where Joseph is being confined. Therefore, the prince of the cupbearers makes contact with Joseph, [who is] with them. Joseph [lit., he] serves them and they remain in custody for [many] days. (Kukis mostly literal translation)

¹³ Although there are other options for what is going on behind the scenes, I choose the options which put Pharaoh in the better light, given his behavior later in this chapter.

Genesis 40:2–4 The pharaoh became angry with two of his officers—the prince of the cupbearers and the prince of the bakers. Therefore, he placed them into the confinement of the Sohar Prison House, the place where Joseph is confined. Consequently, there is direct contact between Joseph and the cupbearer; and these men are in custody for many days. (Kukis paraphrase)

It seem as though at least a quarter of the translations placed the end of v. 4 with v. 5.

Chapter Outline

Charts, Graphics and Short Doctrines

The Dreams of the Heads of State

And so they dream a dream two of them, a man his dream, in a night one, a man as an interpretation of his dream, the cupbearer and the baker who to a king of Egypt who [were] imprisoned in a house of the round.

Genesis 40:5

Both of them dreamed a dream, each his [own] dream, in one night, each after the interpretation of his dream—the cupbearer and the baker who, regarding the king of Egypt, who [were] imprisoned in the Sohar [Prison] House.

Both men had been imprisoned by the king of Egypt in the Sohar Prison House. The cupbearer and the baker each dreamed a dream on the same night. Each man his own dream with its own interpretation.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they dream a dream two of them, a man his dream, in a night one, a man as an interpretation of his dream, the cupbearer and the baker who to a king of Egypt who [were] imprisoned in a house of the round.
Dead Sea Scrolls	.
Targum of Onkelos	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 cupbearer and the baker of the king of Mizraim, who were confined in the house of the bound.
Targum (Pseudo-Jonathan)	And they dreamed a dream, both of them, each man his dream in one night, each man his own dream, and the interpretation of his companion's dream, the butler and the baker of the king of Mizraim who were confined in the prison.
Revised Douay-Rheims	And they both dreamed a dream the same night, according to the interpretation agreeing to themselves:...
Jerusalem targum	.
Latin Vulgate	.
Aramaic English Standard V	They both dreamed a dream, each man his dream, in one night, each man according to the interpretation of his dream, the cupbearer and the baker of the king of Egypt, who were bound in the prison.
Peshitta (Syriac)	And they both dreamed, each man his own dream in the same night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison.
Septuagint (Greek)	And they both had a dream in one night; and the vision of the dream of the chief cupbearer and chief baker, who belonged to the king of Egypt, who were in the prison, was this.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And these two had a dream on the same night; the chief wine-servant and the chief bread-maker of the king of Egypt, who were in prison, the two of them had dreams with a special sense.
Easy English	One night, both the *butler and the baker dreamed. They had both served the king of Egypt. He had put them into that prison. Each man dreamed his own dream. And each dream had its own meaning.
Easy-to-Read Version–2006 <i>God's Word</i> TM	.
Good News Bible (TEV)	.
International Children's B.	One night both the king's officer who served him wine and the baker had a dream. Each had his own dream with its own meaning.
<i>The Message</i>	After they had been in custody for a while, the king's cupbearer and baker, while being held in the jail, both had a dream on the same night, each dream having its own meaning. A portion of v. 4 is included for context.
Names of God Bible NIRV	.
	Some time passed while they were in prison. Then each of the two men had a dream. The men were the Egyptian king's baker and wine taster. They were being held in prison. Both of them had dreams the same night. Each of their dreams had its own meaning. A portion of v. 4 is included for context.
New Simplified Bible	After they had been confined for some time, 5 both prisoners, the cupbearer and the baker for the king of Egypt, had dreams one night. Each man had a dream with its own special meaning. A portion of v. 4 is included for context.

Thought-for-thought translations; paraphrases:

Common English Bible	After they had been under arrest for some time, both of them—the wine steward and the baker for Egypt's king who were imprisoned in the jail—had dreams one night, and each man's dream had its own meaning. A portion of v. 4 is included for context.
Contemporary English V.	One night each of the two men had a dream, but their dreams had different meanings.
The Living Bible	They remained under arrest there for quite some time, and Potiphar assigned Joseph to wait on them. One night each of them had a dream. The next morning Joseph noticed that they looked dejected and sad. A portion of vv. 4 & 5 are included for context.
New Berkeley Version	.
New Century Version	One night both the king's officer who served him wine and the baker had a dream. Each had his own dream with its own meaning.
New Life Version	One night both the cup-carrier and the bread-maker of the king of Egypt had a dream while they were in prison. Each man had his own dream, and each dream had its own meaning.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	And after they had spent some time in the prison, 5 they both had a dream one night. Each man had his own dream and each dream had its own interpretation. A portion of v. 4 is included for context.
Beck's American Translation	.

International Standard V	Then the two of them each had a dream. They both had their dreams the same night, and there were separate interpretations for each dream—the senior security advisor and the head chef to the king of Egypt, who had confined them in prison.
New Advent (Knox) Bible	They had not been long in captivity when, on a single night, either of them had a dream, portending what it portended to each. A portion of v. 4 is included for context.
Today's NIV Translation for Translators	. One night while the king's drink-server and his baker were there in the prison, each of them had a dream. Each dream had a different meaning.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Were to be dreaming dreams, the both of them, each his dream in one night, to each an interpretation of his dream, of he bearing the cup and he baking, to the king of the Egypt, being bound within the round house.
Conservapedia	Each of the two men dreamed a dream, each man his own dream in the same night, each dream requiring a different interpretation—that is, the cupbearer and the baker of the king of Egypt, who were confined in the House of the Curve.
Ferrar-Fenton Bible	But they dreamed, both of them, a dream ; each dream in the same night ; each dream had a separate appearance, to the butler and to the cook whom the king of the Mitzeraim had imprisoned in the tower-house.
God's Truth (Tyndale)	And they dreamed either of them in one night: both the butler and the baker of the king of Egypt which were bound in the prison house, either of them his dream, and each mans dream of a sundry (various) interpretation.
HCSB	The Egyptian king's cupbearer and baker, who were confined in the prison, each had a dream. Both had a dream on the same night, and each dream had its own meaning.
Jubilee Bible 2000 H. C. Leupold	. And both of them dreamed a dream, each man his own dream in one night, each man a dream with its own particular meaning, the butler and the baker of the king of Egypt, who were lying bound in the prison house.
Lexham English Bible NIV, ©2011	. After they had been in custody for some time, each of the two men—the cupbearer and the baker of the king of Egypt, who were being held in prison—had a dream the same night, and each dream had a meaning of its own. A portion of v. 4 is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	. And the two of them dreamed a dream, each man his dream in one night, each man after the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the house dungeon.
New American Bible (2002) New American Bible (2011)	. After they had been in custody for some time, the cupbearer and the baker of the king of Egypt who were confined in the jail both had dreams on the same night, each his own dream and each dream with its own meaning. A portion of v. 4 is included for context.
New Jerusalem Bible	Now both of them had dreams on the same night, each with its own meaning for the cup-bearer and the baker of the king of Egypt, who were prisoners in the gaol.
New RSV Revised English Bible	. They had been in prison in the guardhouse for some time, when one night the king's cupbearer and his baker both had dreams, each with a meaning of its own. A portion of v. 4 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	One night the two of them, the king of Egypt's cupbearer and his baker, there in prison, both had dreams, each dream with its own meaning.
exeGesés companion Bible	And they dream a dream, the two 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 sovereign of Misrayim who are bound in the tower house.
Israeli Authorized Version JPS (Tanakh—1985)	. When they had been in custody for some time, both of them—the cupbearer and the baker of the king of Egypt, who were confined in the prison—dreamed in the same night, each his own dream and each dream with its own meaning. A portion of v. 4 is included for context.
Judaica Press Complete T. Kaplan Translation	. One night, the two of them dreamed. The Egyptian king's steward and baker, who were imprisoned in the dungeon, each had a dream that seemed to have a special meaning [Literally, 'each one like the interpretation of the dream.' This means that the dream had a special meaning (Rashbam). Others, 'a portentous dream' (Rashi), or 'a dream with its interpretation' (Ibn Ezra; Bereshith Rabbah 88). Some translate it, 'a dream with personal significance,' or 'a dream needing interpretation.']. And they dreamed a chalom both of them, each man his chalom in lailah echad (in one night, the same night), and each chalom with its own pitron (meaning, interpretation), the mashkeh and the ofeh of Melech Mitzrayim, which were prisoners in the bais hasohar.
Orthodox Jewish Bible	And they dreamed a chalom both of them, each man his chalom in lailah echad (in one night, the same night), and each chalom with its own pitron (meaning, interpretation), the mashkeh and the ofeh of Melech Mitzrayim, which were prisoners in the bais hasohar.
Restored Names Version <i>The Scriptures</i> 1998	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then the cupbearer and the baker of the king of Egypt, who were confined in the prison, both dreamed a dream in the same night, each man with his [own significant] dream and each dream with its [personal] interpretation.
The Expanded Bible	One night both the king's officer who served him wine and the [cupbearer and] baker had a dream. Each had his own dream with its own meaning.
The Geneva Bible Kretzmann's Commentary	. 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. It was in the same night that both men dreamed, each one a different dream with a special significance, both as to the incident upon which it was founded and as to the interpretation which it received.
NET Bible®	Both of them, the cupbearer and the baker of the king of Egypt, who were confined in the prison, had a dream [<i>Heb</i> "dreamed a dream."] the same night [<i>Heb</i> "a man his dream in one night."]. Each man's dream had its own meaning [<i>Heb</i> "a man according to the interpretation of his dream."].
Syndein/Thieme	And they {these two noblemen} dreamed a dream - both of them - each man his dream in one night {same night}, each man according to the interpretation of his dream, the chief/Prince of the 'cup-bearers' {foreign ministers}, and the chief/Prince of the 'food tasters' {internal ministers}. of the king of Egypt, who were incarcerated in the prison.
The Voice	One night while they were in prison, the cupbearer and the baker of the king of Egypt had dreams. Each had his own dream, and each dream had its own meaning.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and the two of them visualized a dream, each had his dream in one night, each according to the interpretation of his dream, the drinker and the baker which belonged to the king of Mitsrayim ^[Troubles] , which was tied up in the house of the prison,...
Concordant Literal Version	And dreaming are both a dream. Each man has his dream in the same night, each man according to the interpretation of his dream, the chief cupbearer and the chief baker, who are the king of Egypt's who are bound in the round-house.
A Conservative Version	.
Context Group Version	.
Darby Translation	And they dreamed a dream, both of them in one night, each his dream, each according to the interpretation of his dream, the cup-bearer and the baker of the king of Egypt, who were imprisoned in the tower-house.
<i>Emphasized Bible</i>	.
English Standard Version	And one night they both dreamed—the cupbearer and the baker of the king of Egypt, who were confined in the prison—each his own dream, and each dream with its own interpretation.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	And they dreamed a dream, both of them, each his dream in one night, each according to the interpretation of his dream, the cupbearer and the baker who <i>belonged</i> to the king of Egypt, who were bound in the prison house.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	They continued to be in confinement for some time. Then the cupbearer and the baker for the king of Egypt, who were confined in the prison, both had a dream the same night, each man with his own dream and each dream with its own interpretation. A portion of v. 4 is included for context.
NASB	.
New European Version	.
New King James Version	.
Owen's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And they dream a dream both of them, each his dream in one night, each according to the interpretation of his dream, the butler and the baker whom the king of Egypt had, who are prisoners in the round-house.

The gist of this passage: The chief cupbearer and the chief baker, both having been confined to prison, have a dream, each with its own interpretation.

Genesis 40:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (I) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Genesis 40:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
châlam (חָלַם) [pronounced <i>khaw-LAHM</i>]	<i>to dream; to be healthy, to be strong</i>	3 rd person masculine plural, Qal imperfect	Strong's #2492 BDB #321
chälôwm (חֹלֶם) [pronounced <i>khuh-LOHM</i>]	<i>dream</i>	masculine singular noun	Strong's #2472 BDB #321
sh ^e nêy (שְׁנַי) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral noun with the 3 rd person masculine plural suffix	Strong's #8147 BDB #1040

Translation: Both of them dreamed a dream,...

These two imprisoned men both dreamed a dream. This does not mean that they dreamed the same dream. In English, it would make more sense to understand this to mean, [Each man dreamed a dream...](#)

Genesis 40:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
chälôwm (חֹלֶם) [pronounced <i>khuh-LOHM</i>]	<i>dream</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2472 BDB #321
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
lay ^e lâh (לַיְלִי) [pronounced <i>LAY-law</i>]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538
ʾechâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25

Translation: ...each his [own] dream, in one night,...

They dreamed their dreams on the same night; but they dreamed individual dreams. Each man had a dream that was specifically his.

Genesis 40:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾīysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
pith ^e rôwn (פִּתְרוֹן) [pronounced pith-RONE]	<i>interpretation, meaning</i>	masculine singular construct	Strong's #6623 BDB #837
chälôwm (חֹלֶם) [pronounced khuh-LOHM]	<i>dream</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2472 BDB #321

Translation: ...each after the interpretation of his dream—...

Each man had his own specific dream with its own specific interpretation.

Genesis 40:5d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mash ^e qeh (מַשְׂקֵה) [pronounced mahsh-KEH]	<i>irrigation, well-watered; drink; drinking vessels; butlership (office of butler); butler, cup-bearer</i>	masculine singular noun with the definite article	Strong's #4945 BDB #1052
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾâphâh (אֹפֶה) [pronounced aw-FAW]	<i>baker, chef, cook</i>	Qal active participle with the definite article	Strong's #644 BDB #66
ʾâsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595
ʾâsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʾâçar (אָצָר) [pronounced aw-SAWHR]	<i>bound, tied [up, together, to]; imprisoned, captive, captivity; restrained</i>	masculine plural, Qal passive participle	Strong's #631 BDB #63

Genesis 40:5d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
ṣōhar (סוּחַר) [pronounced SOH-hahr]	<i>round, roundness, circular; transliterated Sohar, Cohar</i>	masculine singular noun with the definite article	Strong's #5470 BDB #690

Translation: ...the cupbearer and the baker who, regarding the king of Egypt, who [were] imprisoned in the Sohar [Prison] House.

The king of Egypt imprisoned both of these men, in the Sohar Prison House.

You might call Joseph a rather windy writer. He many times will say *and it came to pass* to begin a phrase because this is his way of writing. He will name these two several times whereas other writers refer to various people in their periphery with a continual stream of pronouns. We should notice this style throughout the remainder of Genesis.

The dreams they had are God speaking to them. Actually, God will speak to them through Joseph, who will interpret these dreams.

We are not called upon to search out those who interpret dreams anymore. Scripture was rare. Jacob likely had all the Holy Scriptures in his possession at this time, unlike today where literally everyone has the opportunity to hold the entire canon of Scripture in their own hands. Today, God speaks to us through His Word, primarily through pastor teachers teaching us from the Word. This is fairly easy to gauge—the pastor to whom you listen should continually have you in the Word and should continually lead you verse-by-verse through the Word. Our focus in worship should be God's Word because we worship Him by learning about Him and His character.

Genesis 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 cupbearer and the baker of the king of Egypt, who were bound in the prison.

Or, a slightly better translation:

Gen. 40:5 And the cupbearer and the baker of the king of Egypt, who were confined in the prison, had a dream, both of them, each man's dream in one night and each man's dream with its own interpretation. (VW)

Or:

Genesis 40:5 Then the two of them each had a dream. They both had their dreams the same night, and there were separate interpretations for each dream—the senior security advisor and the head chef to the king of Egypt, who had confined them in prison. (ISV)

God, because there was no complete canon of Scripture, sometimes spoke to man through dreams. This time, God will speak to them in such a way that they will not understand what He is saying, but a man of God will understand. You will note that both dreams will sound very similar.

Because we have the complete canon of Scripture, God is not going to speak to you or me in a dream; nor are there mediums of God out there able to read your dreams. Our dreams have limited meaning now, and possibly, for some mentally damaged individuals, they may hold some keys to their mental health. But, we cannot look to

our dreams for divine revelation. We do not look to our dreams for guidance or to learn the will of God; we look to the Bible for that.

In that era, a time when there was possibly no written divine revelation apart from two-thirds of the book of Genesis and possibly the book of Job (all of which was possibly memorized and not necessarily written down), revelation from God came in a variety of forms. God speaks to these two prisoners of pharaoh not to necessarily guide them in their lives, but to glorify Himself. They will have the dreams, they will not understand their dreams, and Joseph will interpret them; but none of this is really about the prisoners; it is all about God's will and God's glory.

In fact, this is not even about Joseph. Joseph will make a fatal mistake—he will place his faith in man—and God will set him on the sidelines for a time.

Genesis 40:5 Both of them dreamed a dream, each his [own] dream, in one night, each after the interpretation of his dream—the cupbearer and the baker who, regarding the king of Egypt, who [were] imprisoned in the Sohar [Prison] House. (Kukis mostly literal translation)

Genesis 40:5 Both men had been imprisoned by the king of Egypt in the Sohar Prison House. The cupbearer and the baker each dreamed a dream on the same night. each man his own dream with its own interpretation. (Kukis paraphrase)

And so comes in unto them Joseph in the morning and so he sees them and behold them being perplexed [or, *sad*]. And so he asks officers of pharaoh who [were] with him in custody in a house of his Adonai, to say, “Why [are] your faces evil the day?”

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Joseph came to them in the morning, and he looked at them and observed [that] they [looked] perplexed. So he asked the officers of pharaoh, who [were] with him in custody in his Adonai's house, saying, “Why [are] your faces distressed today?”

Joseph came to them that morning and, as he looked at them, he noticed that they appeared to be sad or confused. Therefore, he asked these officers of pharaoh, “Why are you so distressed today?”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so comes in unto them Joseph in the morning and so he sees them and behold them being perplexed [or, <i>sad</i>]. And so he asks officers of pharaoh who [were] with him in custody in a house of his Adonai, to say, “Why [are] your faces evil the day?”
Dead Sea Scrolls	.
Targum of Onkelos	And Joseph came to them in the morning, and saw them, and, behold, they were melancholy. And he asked the chiefs of Pharaoh who were with him in ward, in his master's house, saying, Why are your faces evil to day?
Targum (Pseudo-Jonathan)	And Joseph came to them in the morning, and saw them, and, behold, they were troubled. And Joseph asked the chiefs of Pharaoh who were with him in the custody of his master's house, saying, Why is the look of your faces more evil to day than all the other days that you have been here?
Revised Douay-Rheims	And when Joseph was come in to them in the morning, and saw them sad, He asked them, saying: Why is your countenance sadder to day than usual?
Jerusalem targum	.
Latin Vulgate	.

Aramaic English Standard V	Yoseph came in to them in the morning, and saw them, and saw that they were sad. He asked Pharaoh's officers who were with him in custody in his master's house, saying, "Why do you look so sad today?"
Peshitta (Syriac)	And Joseph came in to them in the morning, and saw them, and behold, they were sad. So he asked Pharaohs officers who were with him in the prison of his masters house, saying, Why do you look so sad today?
Septuagint (Greek)	Joseph went in to them in the morning, and saw them, and they had been troubled. And he asked the eunuchs of Pharaoh who were with im in the prison with his master, saying, Why is it that your countenances are sad to-day?

NETS (Greek) .
Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	Joseph came to those men the next morning. He saw that they were unhappy. So Joseph spoke to those officers of *Pharaoh. They were in prison with Joseph. They were in his master's house. Joseph asked the men why they had sad faces that morning.
Easy-to-Read Version–2006	.
God's Word™	.
Good News Bible (TEV)	.
The Message	When Joseph arrived in the morning, he noticed that they were feeling low. So he asked them, the two officials of Pharaoh who had been thrown into jail with him, "What's wrong? Why the long faces?"
Names of God Bible	.
NIRV	Joseph came to them the next morning. He saw that they were sad. They were Pharaoh's officials, and they were in prison with Joseph in his master's house. So he asked them, "Why do you look so sad today?"
New Simplified Bible	Joseph saw that they were upset when he came to them in the morning. He asked these officials of Pharaoh who were with him in his master's prison: »Why do you look so unhappy today?«

Thought-for-thought translations; paraphrases:

Common English Bible	When Joseph met them in the morning, he saw that they were upset. He asked the officers of Pharaoh who were under arrest with him in his master's house, "Why do you look so distressed today?"
Contemporary English V.	The next morning, when Joseph went to see the men, he could tell they were upset, and he asked, "Why are you so worried today?"
The Living Bible	The next morning Joseph noticed that they looked dejected and sad. "What in the world is the matter?" he asked.
New Berkeley Version	.
New Century Version	When Joseph came to them the next morning, he saw they were worried. He asked the king's officers who were with him, "Why do you look so unhappy today?"
New Life Version	When Joseph came in and looked at them in the morning, he saw that they were sad. So he asked these men who had worked for Pharaoh and who were with him in prison in his boss's house, "Why are your faces so sad today?"
New Living Translation	When Joseph saw them the next morning, he noticed that they both looked upset. "Why do you look so worried today?" he asked them.

Partially literal and partially paraphrased translations:

American English Bible	Well the next morning when JoSeph went in to see them, they were both quite disturbed. So he asked Pharaoh's eunuchs who were there in the prison with him, 'Why are you so sad today?'
Beck's American Translation International Standard V	. When Joseph came to see them in the morning, he noticed how downcast they looked! They were both very sad. So he asked Pharaoh's officers, who were with him in prison in his master's house, "Why are you so sad today?"
New Advent (Knox) Bible	Joseph, when he visited them next morning, found both of them downcast, and enquired why they looked sadder than their wont.
Today's NIV Translation for Translators	. The next morning, when Joseph came to them, he saw that both of them were dejected/worried. 7 So he asked them, "Why do you look so sad today?"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to come in in the morning, and he perceived them being troubled. He was to ask Pharaoh's eunuchs, they within the prison of his lord, to the intent that their faces are being displeased this day.
Conservapedia	Joseph came to see them the next morning, and when he looked at them, he noticed that they were sorely troubled [The literal word translates as "turbulent." This is a lot worse than being merely "sad."]. He asked these men, these eunuchs of Pharaoh who were his fellow inmates in his lords' house, "What's wrong? You men look terrible today."
Ferrar-Fenton Bible	When Joseph came to them in the morning, he saw their pining gloom, so he asked the officers of Pharaoh who were in his custody in the house of his master, " Why are your faces sad and sorrowful to-day ? "
God's Truth (Tyndale) HCSB	. When Joseph came to them in the morning, he saw that they looked distraught. So he asked Pharaoh's officers who were in custody with him in his master's house, "Why do you look so sad today?"
Jubilee Bible 2000 H. C. Leupold	. As Joseph came to them in the morning he noticed that they were out of humour. So he asked these eunuchs of Pharaoh which were with him in ward in his master's house: Why are your faces so gloomy today? .
Lexham English Bible NIV, ©2011 Tree of Life Version	. Joseph came to them in the morning, he observed them, and there they were, looking miserable. So he asked Pharaoh's officials who were with him in the custody of the house of his master saying, "Why are your faces so sad today?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	As the two officers were with Joseph in custody in his master's house, when Joseph came to them the next morning, he saw that they were troubled. So he questioned them, "Why do you look sad today?" A portion of v. 5 is included for context.
The Heritage Bible	And Joseph came in to them in the dawn, and saw them, and lo, they were boiled over. And he asked Pharaoh's eunuchs who were with him with the guard of his lord's house, saying, Why are your faces so evil today?
New American Bible (2002)	.
New American Bible (2011)	When Joseph came to them in the morning, he saw that they looked disturbed. So he asked Pharaoh's officials who were with him in custody in his master's house, "Why do you look so troubled today?"

New Jerusalem Bible	When Joseph came to them in the morning, he saw that they looked gloomy, and he asked the two officials who were in custody with him in his master's house, 'Why these sad looks today?'
New RSV Revised English Bible	. Coming to them in the morning, Joseph saw that they looked dispirited, and asked these officials in custody with him in his master's house, why they were so downcast that day

Jewish/Hebrew Names Bibles:

Complete Jewish Bible exeGesés companion Bible	. And Yoseph comes in to them in the morning and sees them and behold, they are wroth: and he asks the eunuchs of Paroh who are with him under the guard of the house of his adoni, saying, Why are your faces evil today?
Israeli Authorized Version	And Yosef 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 YY 's house, saying, Wherefore look ye so sadly to day?
JPS (Tanakh—1985)	When Joseph came to them in the morning, he saw that they were distraught. He asked Pharaoh's courtiers, who were with him in custody in his master's house, saying, "Why do you appear downcast today?"
Judaica Press Complete T. Kaplan Translation	. When Joseph came to them in the morning, he saw that they were upset. He tried to find out what was wrong with Pharaoh's courtiers who were his fellow prisoners in his master's house. 'Why do you look so worried today?' he asked.
Orthodox Jewish Bible	And Yosef came in unto them in the boker, and looked upon them, and, hinei, they were zo'afim (troubled ones, sad ones). And he asked the sarisim of Pharaoh that were with him b'mishmar (in the custody ward) of bais adonav, saying, Why look ye so ra'im (bad, downcast ones) hayom (today)?
Restored Names Version <i>The Scriptures</i> 1998	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When Joseph came to them in the morning and looked at them, [he saw that] they were sad and depressed. So he asked Pharaoh's officials who were in confinement with him in his master's house, "Why do you look so down-hearted today?"
The Expanded Bible	When Joseph came to them the next morning, he saw they were ·worried [troubled]. He asked ·the king's [·Pharaoh's] officers who were with him, "Why ·do you look so unhappy [do you look so bad; ·are your faces bad/evil] today?"
The Geneva Bible Kretzmann's Commentary	. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. It was not the mere curiosity of the privileged servant that caused Joseph to take note of their attitude, but a real, kindly sympathy. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly today? Uneasy forebodings had stamped their faces with a look of worry and ill-humor.
NET Bible®	When Joseph came to them in the morning, he saw that they were looking depressed. So he asked Pharaoh's officials, who were with him in custody in his master's house, "Why do you look so sad today [<i>Heb</i> "why are your faces sad today?"]?"

Syndein/Thieme	And Joseph kept on coming in to them in the morning, and kept on looking upon them, and, behold, they were depressed. And he kept on enquiring of the Pharaoh's officers/noblemen who were with him in the ward of his master's/lord's house, saying, "Why do you look so distressed {ra' - same word for evil/wicked} today?"
The Voice	When Joseph came to <i>check on</i> them the next morning, he saw that both men looked troubled. Joseph (to Pharaoh's prisoners): Why do you both look so dejected today?

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Yoseph ^[Adding] came to them in the morning and he saw them and look, they were being sad, and he inquired of the eunuchs of Paroh ^[Great house] which were with him in the custody of the house of his lord, saying, why are your faces dysfunctional today,...
Concordant Literal Version	And coming to them is Joseph in the morning, and he is seeing them. And, behold! They are turbulent!" And asking is he Pharaoh's eunuchs, who are with him in the ward of his lord's house, saying, "For what reason are your faces evil today?"
A Conservative Version Context Group Version	.
Darby Translation	And Joseph came in to them in the morning, and saw them, and, look, they were sad. And he asked Pharaoh's officers that were with him in prison in his master's house, saying, Why do you { pl } look so sad today?
<i>Emphasized Bible</i>	And Joseph came in unto them in the morning,—and looked at them, and lo! they were sad. So he asked Pharaoh's courtiers who were with him in the ward of his lord's house, saying, Why are your faces troubled to-day!
English Standard Version English Standard V. – UK	.
Evidence Bible	When Joseph came to them in the morning, he saw that they were troubled. So he asked Pharaoh's officers who were with him in custody in his master's house, "Why are your faces downcast today?"
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	Joseph came in to them in the morning and looked at them and realized they were sad. So he asked Pharaoh's officials who were with him in the care of his lord's house, saying, "Why do you look so sad today?"
NASB	When Joseph came to them in the morning and observed them, behold, they were dejected. He asked Pharaoh's officials who were with him in confinement in his master's house, "Why are your faces so sad today?"
New European Version	.
New King James Version	And Joseph came in to them in the morning and looked at them, and saw that they were sad. So he asked Pharaoh's officers who were with him in the custody of his lord's house, saying, "Why do you look so sad today?"
Owen's Translation	.
Third Millennium Bible	And Joseph came in unto them in the morning and looked upon them, and behold, they were sad. And he asked Pharaoh's officers who were with him in the guard of his lord's house, saying, "Why look ye so sadly today?"
Updated Bible Version 2.11	.

A Voice in the Wilderness *And Joseph came in to them in the morning and looked at them, and behold they appeared to be troubled. So he asked Pharaoh's officers who were with him in the custody of his lord's house, saying, Why are your faces sad today?*

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT

And Joseph comes in unto them in the morning, and sees them, and lo, they are morose; and he asks Pharaoh's eunuchs who are with him in charge in the house of his lord, saying, "Wherefore are your faces sad to-day?"

The gist of this passage: When Joseph comes in to them in the morning, they both look quite troubled, so he asks them, *what is wrong?*

Genesis 40:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
'el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
Yôwçêph (יוֹצֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

Translation: *Joseph came to them in the morning,...*

Joseph was originally involved with all of the prisoners, as he was in charge of all the prisoners. At this point, he may have been assigned to be the servant of these two men.

Genesis 40:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 40:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle with the 3 rd person masculine plural suffix	Strong's #2009 (and #518, 2006) BDB #243
zâ'aph (זָאַף) [pronounced zaw-ḠAHF]	<i>fretting, being sad, being wroth (angry enraged), being vexed, being out of humour; appearing perplexed (troubled, sad-looking)</i>	masculine plural, Qal active participle	Strong's #2196 BDB #277

The NET Bible: *The verb זָאַף (za'af) only occurs here and Dan 1:10. It means "to be sick, to be emaciated," probably in this case because of depression.*¹⁴

Translation: ...and he looked at them and observed [that] they [looked] perplexed.

Joseph can tell that something is going on with these two guys. The two men look perplexed or troubled. This is different than how they seemed on the previous day. Quite obviously, being thrown in jail by Pharaoh, and awaiting possible death sentences, would have affected these men; but these dreams that they have apparently has made them even more troubled—noticeably so.

These dreams were more than just dreams, a scattered recollection of what had occurred of them throughout the day combined with whatever happened to be on their mind. These were dreams which they knew had meaning; powerful dreams that stirred them, but the interpretation thereof they had not.

Apparently, there were individual cells—it is not clear how many men shared a cell—and Joseph came in to where they were the next morning. Their faces indicated that both men were quite *troubled* or *perplexed*.

The word translated *sad* (by the MKJV) is zâ'aph (זָאַף) [pronounced zaw-ḠAHF], which means, *fretting, being sad, being wroth (angry enraged), being vexed, being out of humour; appearing perplexed (troubled, sad-looking)*. Strong's #2196 BDB #277. So, even though a great many translations use the word *sad*, I believe that *fretting* or *being perplexed* might better describe their states of mind. The ESV and VW both use the word *troubled*; the CEV uses the word *upset*.

These are two men who once held very high positions in government and now they are in jail. So, their being *sad* seems like a pretty normal emotion for them to have all of the time. Their dreams, which they recognize as informative, are simply beyond their grasp. They seem to understand that these dreams are significant, but do not understand their meanings.

¹⁴ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 23, 2016.

Both men had dreams that affected them emotionally. They were both emotionally moved by their dreams. It is unclear about the interplay of God, their dreams and their emotions. My guess is, each man understood that his dream was significant and meaningful; but was unable to apprehend the meaning of it.

Genesis 40:6 Joseph came to them in the morning, and he looked at them and observed [that] they [looked] perplexed. (Kukis mostly literal translation)

Genesis 40:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâ'al (שאל) [pronounced shaw-AHL]	<i>to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute</i>	3 rd person masculine singular, Qal imperfect	Strong's #7592 BDB #981
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
çârîyç (סרסר) [pronounced saw-REECE]	<i>official, minister of the court; prince; eunuch</i>	masculine plural construct	Strong's #5631 BDB #710
par ^e ôh (פַּרְוֹה) [pronounced pah ^e -çOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix	Strong's #854 BDB #85
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mish ^e mereth (מִשְׁמֶרֶת) [pronounced mish ^e -MEH-reth]	<i>custody, guard, watch; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular construct	Strong's #4931 BDB #1038
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108

Genesis 40:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'ădônîym (אֲדֹנָיִם) [pronounced <i>uh-doh-NEEM</i>]	<i>lords, masters; Lord, Master, Sovereign; lord, master; can be understood as the plural excellence, which has the same significance as the singular</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #113, #114 & #136 BDB #10

Translation: So he asked the officers of pharaoh, who [were] with him in custody in his Adonai's house,...

Joseph questions these two men. There is a thing going on with them.

We do not know how long they have been in prison. I would assume that more than a week has passed, simply because they both look so distressed and Joseph sees it in their faces. That would be a normal reaction for any person who is about to be executed.

Çârîyç (סַרְיִץ) [pronounced *saw-REECE*] comes from the unused root *to castrate* and is therefore often translated eunuch. Due to the fact that some kings would surround themselves with eunuchs as officials, this word came to mean *officer, nobleman*. Potiphar, for whom Joseph first worked, whose wife put Joseph in prison through her deception, was a cariyç. In our context, it is not necessary to assume that any of these men are eunuchs but that they were noblemen. Interestingly enough, this term is never used in any of the Mosaic Law codes.

I also read that, the meaning *eunuch* was actually a later meaning, but that this first applied to officials of a government. Quite obviously, these two understandings are at odds with one another.

Genesis 40:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
maddu'a (מַדּוּעַ) [pronounced <i>mah-DOO-ahg</i>]	<i>why, wherefore, on what account; how come, and it is probably a contraction of a word which means what being known</i>	adverb	Strong's #4069 BDB #396
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular) with the 2 nd person masculine plural suffix	Strong's #6440 BDB #815

Genesis 40:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ra' (רָעַ) [pronounced <i>rahg'</i>]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine plural adjective	Strong's #7451 BDB #948
yōwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Translation: ...saying, "Why [are] your faces distressed today?"

Joseph was an observant, attentive person who did not need to have the conversation centered around himself and his problems. He did not need to be the focus of attention and since he was not focused on himself, he was able to sympathize with others and to notice others. He notices that both of them are rather sullen. Therefore, Joseph asks them, "Why do you guys look upset? What has happened?"

Genesis 40:7 And he asked Pharaoh's eunuchs [= officers] who were with him under guard in his lord's house, saying, "Why are your faces sad today?"

Again, recall that the word for *eunuchs* can mean, *official, minister of the court; prince; eunuch*. I have certainly heard stories of men being made eunuchs in order to serve this or that king; but I have no idea if this is the case here. The ESV translates this verse:

Gen. 40:7 So he asked Pharaoh's officers who were with him in custody in his master's house, "Why are your faces downcast today?"

Interestingly enough, there are a different set of words used for v. 7 than were used in v. 6. There is a direct reference to their *faces* and their faces are said to be ra' (רָעַ) [pronounced *rahg'*], which means, *evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]*. Strong's #7451 BDB #948. Both men look *distressed* or *unhappy*.

When faced with a life-changing event in our personal history, we often go through a state of denial, where we might think that, we will wake up the next morning and that event will be different. No doubt, at first, both men hoped to be returned to their positions of power. However, with these dreams, they seem to come to the realization that, they are in difficult circumstances and they might, as a result, be executed.

Joseph notices that these two men, in his charge, seem very melancholic—more so than normal—and he inquires why.

These very specific circumstances allow for this situation to occur, where Joseph, first a slave and then a prisoner as a result of unjust circumstances, is speaking to two men formerly of two very high offices in the land. On the social scale in Egypt, these men could not be much more different. Furthermore, Joseph is probably quite young compared to these men, and, originally, he was a foreigner.

There are very few circumstances in life where these 3 men might be thrown together with one another where the two officials might actually listen to what Joseph has to say. This is one of those few circumstances where these men might be willing to confide in Joseph and then to hear him out.

Genesis 40:7 So he asked the officers of pharaoh, who [were] with him in custody in his Adonai's house, saying, "Why [are] your faces distressed today?" (Kukis mostly literal translation)

Genesis 40:6–7 Joseph came to them in the morning, and he looked at them and observed [that] they [looked] perplexed. So he asked the officers of pharaoh, who [were] with him in custody in his Adonai's house, saying, "Why [are] your faces distressed today?" (Kukis mostly literal translation)

Genesis 40:6–7 Joseph came to them that morning and, as he looked at them, he noticed that they appeared to be sad or confused. Therefore, he asked these officers of pharaoh, "Why are you so distressed today?" (Kukis paraphrase)

And so they say unto him, "A dream we have dreamed and interpreting [there is] none him." And so says unto them, Joseph, "Do not to Elohim interpretations? Recount [it] please to me."

Genesis
40:8

They said to him, "We have dreamed a dream, and [there is] no one interpreting it." So Joseph said to them, "Don't interpretations belong to Elohim? Recount now [this dream] to me."

They said to him, "We have dreamed a dream, and there is no one that we know of who could interpret this dream for us." Consequently, Joseph said to them, "Don't all interpretations belong to God? Tell me about this dream."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they say unto him, "A dream we have dreamed and interpreting [there is] none him." And so says unto them, Joseph, "Do not to Elohim interpretations? Recount [it] please to me."
Dead Sea Scrolls	.
Targum of Onkelos	And they said to him, We have dreamed a dream, and there is no interpreter of it. And Joseph said to them, Are not interpretations from before the Lord? Relate it now to me.
Targum (Pseudo-Jonathan)	And they said to him, We have dreamed a dream, and there is no interpreter for it. And Joseph answered, Are not the interpretations of dreams from tile Lord? Tell it now to me.
Revised Douay-Rheims	They answered: We have dreamed a dream, and there is nobody to interpret it to us. And Joseph said to them: Both not interpretation belong to God? Tell me what you have dreamed.
Jerusalem targum	.
Latin Vulgate	.
Aramaic English Standard V	They said to him, "We have dreamed a dream, and there is no one who can interpret it." Yoseph said to them, "Do not interpretations belong to God? Please tell it to me."
Peshitta (Syriac)	And they said to him, We have dreamed a dream, and there is no one to interpret it. And Joseph said to them, Behold, the interpretations belong to God; tell them to me.
Septuagint (Greek)	And they said to him, We have seen a dream, and there is no interpreter of it. And Joseph said to them, Is not the interpretation of them through god? tell <i>them</i> than to me.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then they said to him, We have had a dream, and no one is able to give us the sense. And Joseph said, Does not the sense of dreams come from God? what was your dream?
Easy English	The men answered him, 'We have had dreams. But there is nobody that can tell their meaning to us.' Then Joseph said to the men, 'It is God who tells their meaning. He tells what dreams mean. Please tell your dreams to me.'
Easy-to-Read Version–2006	The two men answered, "We both had dreams last night, but we don't understand what we dreamed. There is no one to explain the dreams to us." Joseph said to them, "God is the only one who can understand and explain dreams. So I beg you, tell me your dreams."
God's Word™ Good News Bible (TEV)	. They answered, "Each of us had a dream, and there is no one here to explain what the dreams mean." "It is God who gives the ability to interpret dreams," Joseph said. "Tell me your dreams."
The Message Names of God Bible	. "We both had dreams," they answered him, "but there's no one to tell us what they mean." "Isn't <i>Elohim</i> the only one who can tell what they mean?" Joseph asked them. "Why don't you tell me all about them."
NIRV	"We both had dreams," they answered. "But no one can tell us what they mean." Then Joseph said to them, "Only God knows what dreams mean. Tell me your dreams."
New Simplified Bible	»We both had dreams,« they answered him, »but there is no one to tell us what they mean.« »Is it not God who can tell what dreams mean?« Joseph asked them. »Tell me all about them.«

Thought-for-thought translations; paraphrases:

Common English Bible	They answered, "We've both had dreams, but there's no one to interpret them." Joseph said to them, "Don't interpretations belong to God? Describe your dreams to me."
Contemporary English V.	"We each had a dream last night," they answered, "and there is no one to tell us what they mean." Joseph replied, "Doesn't God know the meaning of dreams? Now tell me what you dreamed."
The Living Bible New Berkeley Version New Century Version	. The two men answered, "We both had dreams last night, but no one can explain their meaning to us." Joseph said to them, "God is the only One who can explain the meaning of dreams. Tell me your dreams."
New Life Version	They said to him, "We have had a dream and there is no one to tell us what it means." Then Joseph said to them, "Do not the meanings of dreams belong to God? Tell them to me."
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	And they replied: 'We have [both] seen [visions] in our dreams, and nobody knows what they mean.' Then JoSeph said: 'Doesn't the interpretation of [dreams come] through God? Tell [me what you saw]!'
Beck's American Translation International Standard V	. "We had a dream," they replied, "but there's no one to interpret it." "Interpretations belong to God," Joseph told them, "so please tell me your stories."
New Advent (Knox) Bible	We have been dreaming, they said, and we can find no interpreter. Why, said Joseph, it is God who interprets our dreams for us; tell me what it was you saw.
Today's NIV Translation for Translators	. One of them answered, "We both had dreams last night, but there is no one who can tell us the meaning of the dreams." Joseph said to them, "It is God who can [RHQ] tell the meaning of dreams. So tell me what you dreamed, and God will tell me the meaning."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They were to say: We have dreamed a dream - even is there an interpreter? - Joseph was to say: Interpretations are of he of mighty ones, be relating them to me!
Conservapedia	And they told him, "We have each dreamed a dream, and there is no one around to interpret them." So Joseph said back to them, "Dream interpretations belong to God, do they not? Please tell me your dreams."
Ferrar-Fenton Bible	And they replied, " We have dreamed dreams, and we have not an interpreter." But Joseph answered, " Is not God the interpreter of dreams ? Tell to me now."
God's Truth (Tyndale)	They answered him, we have dreamed a dream, and have no man to declare it. And Joseph said unto them. Interpreting belongs to God but tell me yet.
HCSB Jubilee Bible 2000 H. C. Leupold	. . And they said to him: A dream we have dreamed, and as for an interpreter—we cannot get one. And Joseph said to them: interpretations are God's matter. Pray tell me about it.
Lexham English Bible NIV, ©2011	. "We both had dreams," they answered, "but there is no one to interpret them." Then Joseph said to them, "Do not interpretations belong to God? Tell me your dreams."
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	They answered, "Both of us have had a dream, but there is no one to interpret them." Then Joseph said to them, "Is it not God who interprets dreams? Tell me what they were."
The Heritage Bible	And they said to him, We have dreamed a dream, and there is no one to open it. And Joseph said to them, Are not interpretations God's? Tally it up now to me.
New American Bible (2002) New American Bible (2011)	. They answered him, "We have had dreams, but there is no one to interpret them." Joseph said to them, "Do interpretations not come from God? Please tell me the dreams." Gn 41:16.
New Jerusalem Bible New RSV Revised English Bible	. . They replied, "We have each had a dream, but there is no one to interpret them." Joseph said to them, "All interpretation belongs to God. Why not tell me your dreams?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	And they say to him, We dreamed a dream, and there is no interpreter thereof. And Yoseph says to them, Are not interpretations from Elohim? Describe me them, I beseech you.
Israeli Authorized Version JPS (Tanakh—1985)	. And they said to him, "We had dreams, and there is no one to interpret them." So Joseph said to them, "Surely God can interpret! Tell me [your dreams]."
Judaica Press Complete T. Kaplan Translation	. 'We [each] had a dream,' they replied, 'and there is no one [here] to interpret it.' 'Interpretations are God's business,' replied Joseph. 'If you want to, tell me about [your dreams].'
Orthodox Jewish Bible	And they said unto him, We have dreamed a chalom, and there is no poter (interpreter) of it. And Yosef said unto them, Do not pitronim (interpretations) belong to Elohim? Tell now to me.
Restored Names Version <i>The Scriptures</i> 1998	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So he asked Pharaoh's officials who were in confinement with him in his master's house, "Why do you look so down-hearted today?" And they said to him, "We have [each] dreamed [distinct] dreams and there is no one to interpret them." So Joseph said to them, "Do not interpretations belong to God? Please tell me [your dreams]."
The Expanded Bible	The two men answered, "We both had dreams last night, but no one can explain their meaning to us." Joseph said to them, "God is the only One who can explain the meaning of dreams [Does not interpretation belong to God?]. Tell me your dreams."
The Geneva Bible Kretzmann's Commentary	. And they said unto him, We have dreamed a dream, and there is no interpreter of it. The interpretation of dreams, which were in those days considered omens for good or evil, was in the hands of a special class of men who derived profit from their work. The prisoners were unable to consult such a person with regard to their dreams, and that worried them, made them sullen. And Joseph said unto them, Do not interpretations belong to God? Tell me them, I pray you. He reminded them of the fact that God, who sends significant dreams, is the only one that can furnish authentic interpretations; but he intimated, at the same time, that the gift of interpretation might be found with him, for he must have known that the Lord revealed things to him in this manner. Christians will neither attach an undue significance to dreams, nor will they ridicule the idea that God, even now, may reveal matters to men in this manner.
NET Bible®	They told him, "We both had dreams [<i>Heb</i> "a dream we dreamed.'], but there is no one to interpret them." Joseph responded, "Don't interpretations belong to God? Tell them [The word "them" is not in the Hebrew text, but has been supplied in the translation for stylistic reasons.] to me."
Syndein/Thieme	And they kept on saying unto him, "We have dreamed a dream, and there is no interpreter of it. And Joseph kept on saying unto them, "Do not interpretations belong to 'Elohiym/Godhead? Tell me them, I urge you."
The Voice	Cupbearer and Baker: We've both had dreams, and there is no one here in prison to interpret them.

The Egyptians thought that dreams were often moments of revelation, but they also thought it took special training to know how to interpret them.

Joseph: Interpretations belong to God, don't they? If you'd like, tell them to me!

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and they said to him, we had visualized a dream and no interpreter for him, and Yoseph ^[Adding] said to them, is not interpretations to Elohiym ^[Powers] , please recount to me, ...
Concordant Literal Version	And saying are they to him, "A dream we dream, and there is no interpreting of it. And saying is Joseph to them, "Do not interpretations belong to the Elohim? Relate them, pray, to me.
A Conservative Version	.
Context Group Version	And they said to him, We have dreamed a dream, and there is none that can interpret it. And Joseph said to them, Don't interpretations belong to God? Tell it me, I beg of you { pl }.
Darby Translation	And they said to him, We have dreamt a dream, and there is no interpreter of it. And Joseph said to them, [Do] not interpretations [belong] to God? tell me [your dreams], I pray you.
<i>Emphasized Bible</i>	.
English Standard Version	They said to him, "We have had dreams, and there is no one to interpret them." And Joseph said to them, "Do not interpretations belong to God? Please tell them to me."
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	.
NASB	.
New European Version	.
New King James Version	And they said to him, "We each have had a dream, and <i>there is</i> no interpreter of it." So Joseph said to <i>them</i> , "Do not interpretations belong to God? Tell them to me, please."
Owen's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And they say unto him, "A dream we have dreamed, and there is no interpreter of it;" and Joseph says unto them, "Are not interpretations with God? Recount, I pray you, to me."

The gist of this passage: The two officials are upset over the dreams they had and bemoaning the fact that there is no one to interpret them. Joseph tells them that God interprets dreams and for them to tell him the dreams.

Genesis 40:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
châlôwm (חלום) [pronounced khuh-LOHM]	<i>dream</i>	masculine singular noun	Strong's #2472 BDB #321
châlam (חלם) [pronounced khaw-LAHM]	<i>to dream; to be healthy, to be strong</i>	1 st person plural, Qal perfect	Strong's #2492 BDB #321
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pâthar (פרש) [pronounced paw-THAR]	<i>interpreting [a dream]; explaining [a dream]; interpreter [of dreams]</i>	Qal active participle	Strong's #6622 BDB #837
'êyn (אין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
'êth (את) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: They said to him, “We have dreamed a dream, and [there is] no one interpreting it.”

This is only a portion of their conversation. These men probably did not respond in unison. Each man would have had these things to say; and what is important is recounted here by Joseph.

Genesis 40:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

Genesis 40:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʿel (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
hă (ה) [pronounced heh]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
lôʾ (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
<p>There are several ways this negation is used. (1) It is an absolute <i>no</i> given to a question. (2) It can be used as an interrogative when an affirmative answer is expected. 2Kings 5:26 Job 2:10 Jer. 49:9. (3) It can be used to mean <i>without</i>. 1Chronicles 2:30 Psalm 59:4 Job 12:24 34:24. (4) It can be translated <i>not yet</i>. 2Kings 20:4 Psalm 139:16. (5) The negative is prefixed to adjective to negate them; to substantives to indicate that they are not that thing. Although some claim that this negation can stand on its own to mean <i>nothing</i>; there is no clear proof of that.¹⁵</p>			
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
pith ^e rôwn (פִּתְרוֹן) [pronounced pith-RONE]	<i>interpretation, meaning</i>	masculine plural noun	Strong's #6623 BDB #837

Translation: So Joseph said to them, “Don’t interpretations belong to Elohim?”

Joseph is not saying that God must appear in order to explain the dream; but that a man of God can interpret the dream.

Joseph was not afraid to speak of his God at anytime. He knew God's Word and he was a mature believer. He is the kind of person that God wants to have witness on His behalf. He knows what he is talking about; unlike other amateurs who confuse people with their half-baked witnessing. Recall, Jesus did not tell everyone whom he healed or spoke to immediately go out and tell all of their friends. Some people were not designed to witness of anyone else. Most people do not have enough doctrine to witness to anyone else until they have been saved for a few decades (and usually not even then).

Application: As you learn more doctrine and exercise more positive volition toward the Word of God, your thinking will change and your attitude will change. When we are first saved, we think that we need to get out there and witness and give our testimony and start thinking about missionary work. At the same time, we do not really want

¹⁵ Taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 425 (abbreviated).

to tell people about Jesus Christ or about our own conversion because we don't know that much about either one. When it comes to the Christian life, you learn first; you grow first; then you begin applying the doctrine which you have learned. There is no reason for us to feel like we have to do all these great things for God before we really understand what has happened to us after being saved.

Joseph, by the way, has the right attitude, for the most part. He was unfairly put into slavery by his own brothers; he was unjustly thrown into prison; and, quite frankly, he cannot fall much further. Nevertheless, his thinking is related to God, which will come out again and again in his autobiography (that is what we are studying).

Joseph is not perfect and he will, near the end of this chapter, make a bad decision. It will probably not even occur to the casual reader what he does; but it is quite significant.

Genesis 40:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
çâphar (ספַר) [pronounced saw-FAHR]	<i>recount, enumerate, tell [with praise], celebrate, recall, declare, narrate, tell or declare something from memory, declare the facts or particulars of, tell in a specific order</i>	2 nd person masculine plural, Piel imperative	Strong's #5608 BDB #707
nâ' (נָא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: [Recount now \[this dream\] to me.](#)"

Joseph asks these men to tell him what they have dreamed, implying that he will interpret the dreams for them.

It appears that both men discussed this with each other first, and when Joseph asked them, they responded with, "We have dreamed a dream." These dreams are very similar, and to them, it may seem as though they dreamed the same dream.

Joseph focuses their attention on God. However, in asking to be told their dreams, he suggests that he might be able to, with God's help, interpret their dreams.

Both men clearly are concerned over their dreams. This may be in part because of the dream and the fact that they are in prison, which could result in their execution.

The man who is innocent knows that he is innocent, and the man who is guilty knows that he is guilty;¹⁶ but both men fear being put to death over whatever plot was uncovered, and both men realize that an execution may take place, despite their guilt or innocence. Their immediate future was a great concern to both men. They seemed to understand that these dreams possessed great meaning about their future.

Joseph and the Butler and Baker (Joseph Interprets the Pharaoh's Servants' Dreams), by Del Parson. From an [LDS site](#).¹⁷

Genesis 40:8 They said to him, "We have dreamed a dream, and [there is] no one interpreting it." So Joseph said to them, "Don't interpretations belong to Elohim? Recount now [this dream] to me." (Kukis mostly literal translation)

Genesis 40:8 They said to him, "We have dreamed a dream, and there is no one that we know of who could interpret this dream for us." Consequently, Joseph said to them, "Don't all interpretations belong to God? Tell me about this dream." (Kukis paraphrase)



At this point in the narrative, Joseph is in prison, but he is also in charge of the prison. Two new prisoners have been brought in—the chief cupbearer and the chief baker—both men are suspected of sedition.

After a time, both men had a dream on the same night, a dream which affects them deeply, and Joseph encourages the men to tell the dreams to him.

Both men agree to Joseph's proposal, to tell him their dreams. Bear in mind, one man is innocent and the other man is not¹⁸; and they themselves know who is who (although, it is possible that the innocent man does not know for certain that the other man is guilty). The innocent man goes first.

¹⁶ I have made the assumption that one man is guilty and the other one is not.

¹⁷ I try to avoid using material from Christian cults, but this graphic was pretty good.

¹⁸ The narrative does not actually specify which man is innocent and which is guilty; it simply gives their final disposition under the law, so I have made the assumption that their judicial end indicates their guilt or innocence.

And so recalls a prince of the cupbearers his dream to Joseph. And so he says to him, "In my dream: and behold a vine to my faces and in the vine three branches and she [is] as budded, coming forth her blossom; ripened her clusters [into] grapes. And a cup of pharaoh in my hand and so I take the grapes and so I press them unto a cup of pharaoh. And so I give the cup over a palm of pharaoh."

Genesis
40:9–11

The chief cupbearer recounted his dream to Joseph, saying to him, "In my dream, there was [lit., *behold*] a vine before me and three branches [are a part of] the vine, and it has budded, her blossoms coming forth, her clusters ripening into grapes. The pharaoh's cup is in my hand, so I take the grapes and I press them into the cup of pharaoh, and then I give the cup over into pharaoh's hand."

The chief cupbearer recounted his dream to Joseph, saying, "In my dream there was a vine before me, with 3 branches coming off the vine, and it had budded, with its blossoms appearing, and its clusters ripening into grapes. I am holding pharaoh's cup, so I take the grapes and press them into the pharaoh's cup. Then I give the cup to pharaoh."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so recalls a prince of the cupbearers his dream to Joseph. And so he says to him, "In my dream: and behold a vine to my faces and in the vine three branches and she [is] as budded, coming forth her blossom; ripened her clusters [into] grapes. And a cup of pharaoh in my hand and so I take the grapes and so I press them unto a cup of pharaoh. And so I give the cup over a palm of pharaoh."
Dead Sea Scrolls Targum of Onkelos	.
Targum (Pseudo-Jonathan)	And the chief of the butlers related his dream to Joseph, and said to him, I saw in my dream, and, behold, a vine was before me. And in the vine were three branches; and as it sprouted it brought forth buds, an immediately they ripened into clusters, and became grapes. And I gave the cup of Pharaoh into my hand, and I took the grapes, and expressed them into Pharaoh's cup, and gave the cup into Pharaoh's hand.
Revised Douay-Rheims	The chief butler first told his dream: I saw before me a vine, On which were three branches, which by little and little sent out buds, and after the blossoms brought forth ripe grapes: And the cup of Pharaoh was in my hand: and I took the grapes, and pressed them into the cup which I held, and I gave the cup to Pharaoh.
Jerusalem targum Latin Vulgate	.
Aramaic English Standard V	The chief cupbearer told his dream to Yoseph, and said to him, "In my dream, behold, a vine was in front of me, and in the vine were three branches. It was as though it budded, its blossoms shot forth, and its clusters brought forth ripe grapes. 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."
Peshitta (Syriac)	Then 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 when it budded, its 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 hands.

Septuagint (Greek) And the chief cupbearer related his dream to Joseph, and said, I my dream a vine was before me. And in the vine were three stems; and it budding shot forth blossoms; the clusters of grapes were ripe. And the cup of Pharaoh was in my hand; and I took the bunch of grapes, and squeezed it into the cup, and gave the cup into Pharaoh's hand.

NETS (Greek) .
Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Then the chief wine-servant gave Joseph an account of his dream, and said, In my dream I saw a vine before me; And on the vine were three branches; and it seemed as if it put out buds and flowers, and from them came grapes ready for cutting. And Pharaoh's cup was in my hand, and I took the grapes and crushing them into Pharaoh's cup, gave the cup into Pharaoh's hand.

Easy English So the chief *butler told his dream to Joseph. The *butler said, 'In my dream I saw a *vine in front of me. There were three branches on that *vine. Immediately when it had *buds, its flowers opened from them. Bunches (groups) of ripe *grapes grew. I had *Pharaoh's cup in my hand. I took the *grapes. And I squeezed them so that their juice went into *Pharaoh's cup. And I gave the cup into *Pharaoh's hand.'

Easy-to-Read Version—2006 **The Wine Server's Dream**
So the wine server told Joseph his dream. The server said, "I dreamed I saw a vine. On the vine there were three branches. I watched the branches grow flowers and then become grapes. I was holding Pharaoh's cup, so I took the grapes and squeezed the juice into the cup. Then I gave the cup to Pharaoh."

God's Word™ .
Good News Bible (TEV) So the wine steward said, "In my dream there was a grapevine in front of me with three branches on it. As soon as the leaves came out, the blossoms appeared, and the grapes ripened. I was holding the king's cup; so I took the grapes and squeezed them into the cup and gave it to him."

The Message .
Names of God Bible .
NIRV So the chief wine taster told Joseph his dream. He said to him, "In my dream I saw a vine in front of me. There were three branches on the vine. As soon as it budded, it flowered. And bunches of ripe grapes grew on it. Pharaoh's cup was in my hand. I took the grapes. I squeezed them into Pharaoh's cup. Then I put the cup in his hand."

New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible .
Contemporary English V. The king's personal servant told Joseph, "In my dream I saw a vine with three branches. As soon as it budded, it blossomed, and its grapes became ripe. I held the king's cup and squeezed the grapes into it, then I gave the cup to the king."

The Living Bible The butler told his dream first. "In my dream," he said, "I saw a vine with three branches that began to bud and blossom, and soon there were clusters of ripe grapes. I was holding Pharaoh's wine cup in my hand, so I took the grapes and squeezed the juice into it, and gave it to him to drink."

New Berkeley Version .
New Century Version .

New Life Version	So the head cup-carrier told his dream to Joseph. He said, "In my dream, there was a vine in front of me. And there were three branches on the vine. Then its flowers grew out. From the many flowers came grapes ready to eat. Pharaoh's cup was in my hand. So I took the grapes and made wine from them and poured it into Pharaoh's cup. And I put the cup into Pharaoh's hand."
New Living Translation	So the chief cup-bearer told Joseph his dream first. "In my dream," he said, "I saw a grapevine in front of me. The vine had three branches that began to bud and blossom, and soon it produced clusters of ripe grapes. I was holding Pharaoh's wine cup in my hand, so I took a cluster of grapes and squeezed the juice into the cup. Then I placed the cup in Pharaoh's hand."

Partially literal and partially paraphrased translations:

American English Bible	And the chief cupbearer told Joseph his dream. He said, 'In my dream [I saw] a vine that had three stems which budded and put out blossoms; then [it formed] clusters of grapes that ripened. And after that, [I found] Pharaoh's cup in my hands. So I took the grapes and squeezed them into the cup, and then I gave the cup to Pharaoh.'
Beck's American Translation . International Standard V	<i>The Security Advisor's Dream</i> So the senior security advisor related his dream to Joseph. "In my dream," he said, "all of a sudden there was a vine in front of me! On the vine were three branches that budded. Blossoms shot out, and clusters grew up that produced ripe grapes. Then, with Pharaoh's cup in my hand, I took the grapes, squeezed them into Pharaoh's cup, then handed the cup directly to Pharaoh."
New Advent (Knox) Bible	The chief cup-bearer related his dream first; I saw in front of me, he said, a vine, which had three shoots. First they budded, and then, when they had flowered, grapes grew upon them. I had Pharaoh's cup in my hand; so I took the grapes and pressed them out into the cup I held, and gave Pharaoh the draught.
Today's NIV Translation for Translators	So the king's chief drink-server told his dream to Joseph. He said, "In my dream I saw a grapevine in front of me. On the vine there were three branches. After the branches budded, they blossomed, and then they produced clusters of grapes. I was holding the king's cup, so I took the grapes and squeezed the juice into the cup. Then I gave the cup to the king to drink the juice."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The chief of he bearing the cup, was to relate his dream to Joseph, and was to say: In my dream, a vine is turned before me, and in the vine are three branches budding, even is it to have come up to blossom, and its clusters are to have ripened grapes. Pharaoh's cup is in my hand, and I was to take the grapes, and was to squeeze them out into Pharaoh's cup, even was I to give the cup into Pharaoh's hand.
Conservapedia	So the chief cupbearer told his dream to Joseph: "In my dream, a vine grew in front of me And in the vine were three intertwining branches. And then they seemed to bud out, and blossoms came up, and their grape clusters ripened. And then Pharaoh's cup was in my hand, so I took the grapes, and pressed them into Pharaoh's cup, and then I gave the cup into the palm of Pharaoh's hand."
Ferrar-Fenton Bible	The chief butler therefore told his dream to Joseph and said to him ; "In my dream I saw a vine before me, and on the vine three branches, and the berries grew on them, and the clusters of grapes were ripe, and Pharaoh's cup was in my hand ; so I took the grapes and crushed them into the cup of Pharaoh, and put the cup into the hand of Pharaoh."

God's Truth (Tyndale) And the chief butler told his dream to Joseph and said unto him. In my dream me thought there stood a vine before me, and in the vine were three branches, and it was as though it budded, and her blossoms shot forth: and the grapes thereof waxed ripe. And I had Pharaos cup in my hand, and took of the grapes and wrung them into Pharaos cup, and delivered Pharaos cup into his hand.

HCSB

Jubilee Bible 2000

H. C. Leupold

And the chief of the butlers told his dream to Joseph and said to him: In my dream, see, a vine was before me; and on the vine were three tendrils; and as soon as it sprouted, blossoms had come upon it and its clusters had ripened out grapes. And Pharaoh's cup was in my hand, and I took the grapes and pressed them out into Pharaoh's cup and gave the cup into Pharaoh's hand.

Lexham English Bible

NIV, ©2011

Tree of Life Version

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Then the chief cupbearer told Joseph what his dream had been. "In my dream there was a vine in front of me and on the vine there were three branches. As it grew and flowered, its clusters ripened into grapes. Pharaoh's cup was in my hand and I took the grapes and pressed them into Pharaoh's cup and placed the cup in his hand."

The Heritage Bible

And the chief ruler of the butlers tallied up his dream to Joseph, and said to him, In my dream, behold, a vine was before my face; And in the vine were three branches, and it budded, and flashing colored *flowers* ascended, and its clusters ripened into 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 palm.

New American Bible (2002)

New American Bible (2011)

New Jerusalem Bible

So the chief cup-bearer described his dream to Joseph, telling him, 'In my dream there was a vine in front of me. On the vine were three branches; no sooner had it budded than it blossomed, and its clusters became ripe grapes. I had Pharaoh's cup in my hand; I picked the grapes and squeezed them into Pharaoh's cup, and put the cup into Pharaoh's hand.'

New RSV

Revised English Bible

So the chief cupbearer told Joseph his dream: "In my dream", he said, "there was a vine in front of me. On the vine there were three branches, and as soon as it budded, it blossomed and its clusters ripened into grapes. I plucked the grapes and pressed them into Pharaoh's cup which I was holding, and then put the cup into Pharaoh's hand."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then the chief cupbearer told Yosef his dream: "In my dream, there in front of me was a vine, and the vine had three branches. The branches budded, then it suddenly began to blossom, and finally clusters of ripe grapes appeared. Pharaoh's cup was in my hand, so I took the grapes and pressed them into Pharaoh's cup, and gave the cup to Pharaoh."

exeGesés companion Bible

And the governor of the butlers describes his dream to Yoseph and says to him, In my dream, behold, a vine at my face; and in the vine, three tendrils as blossoming; and her blossoms ascend: and the clusters thereof ripen grapes:

and the cup of Paroh is in my hand:
and I take the grapes
and press them into the cup of Paroh
and I give the cup into the palm of Paroh.

Israeli Authorized Version
JPS (Tanakh—1985)

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Then the chief cupbearer told his dream to Joseph. He said to him, "In my dream, there was a vine in front of me. On the vine were three branches. It had barely budded, when out came its blossoms and its clusters ripened into grapes. Pharaoh's cup was in my hand, and I took the grapes, pressed them into Pharaoh's cup, and placed the cup in Pharaoh's hand."

Judaica Press Complete T.
Kaplan Translation

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The chief steward related his dream to Joseph. 'In my dream,' he said, 'there was a grape vine right there in front of me. The vine had three branches. As soon as its buds formed, its blossoms bloomed, and its clusters ripened into grapes. Pharaoh's cup was in my hand. I took the grapes and squeezed them into Pharaoh's cup. Then I placed the cup in Pharaoh's hand.'

Orthodox Jewish Bible

And the sar hamashkim told his chalom to Yosef, and said to him, In my chalom, hinei, a gefen was before me;
And in the gefen were shloshah sarigim (three branches); and it was as soon as it budded, its blossom shot forth; and the clusters thereof brought forth anavim (ripe grapes);
And the kos Pharaoh was in my yad; and I took the anavim (grapes), and pressed them into kos Pharaoh, and I put the kos into the palm of Pharaoh.

Restored Names Version
The Scriptures 1998

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Expanded/Embellished Bibles:

The Amplified Bible

So the chief cupbearer told his dream to Joseph, and said to him, "In my dream there was a grapevine in front of me; and on the vine were three branches. Then as soon as it budded, its blossoms burst open, and its clusters produced ripe grapes [in rapid succession]. Now Pharaoh's cup was in my hand, and I took the grapes and squeezed them into Pharaoh's cup; then I placed the cup into Pharaoh's hand."

The Expanded Bible

So the man who served wine to the king [chief cupbearer] told Joseph his dream. He said, "I dreamed I saw a vine, and on the vine were three branches. I watched the branches bud and blossom, and then the [cluster of] grapes ripened. I was holding the king's [Pharaoh's] cup, so I took the grapes and squeezed the juice into the cup. Then I gave it to [the cup into the palm of] the king [Pharaoh]."

The Geneva Bible
Kretzmann's Commentary

Verses 9-19

The Interpretation of the Dreams

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. It was a very vivid dream, one in which events ordinarily of long duration were pressed together into the space of a few moments. The grapevine was before butler, its three branches grew, it seemed that the blossoms budded forth, that they ripened into berries, into grapes. And, the cup belonging to the king being in his hand, he immediately pressed out the grapes and offered the cup with the juice to the king, thus performing the work which he had always been doing.

NET Bible®	So the chief cupbearer told his dream to Joseph [The Hebrew text adds “and he said to him.” This has not been translated because it is redundant in English.]: “In my dream, there was a vine in front of me. On the vine there were three branches. As it budded, its blossoms opened and its clusters ripened into grapes. Now Pharaoh’s cup was in my hand, so I took the grapes, squeezed them into his [Heb “the cup of Pharaoh.” The pronoun “his” has been used here in the translation for stylistic reasons.] cup, and put the cup in Pharaoh’s hand.”
Syndein/Thieme	And the chief/Prince of the 'cup-bearers' {foreign ministers}, told his dream to Joseph, and kept on intensively saying to him, "In my dream, behold, a vine was before me/'my face'. And in the vine were three branches and it was as though it budded, and her blossoms were sprung and the clusters thereof were caused to bring forth ripe grapes and Pharaoh's cup . . . {was} in my hand. And I kept on taking the grapes, and kept on pressing them into Pharaoh's cup, and I kept on giving the cup into Pharaoh's hand."
The Voice	So the chief cupbearer told Joseph his dream. Cupbearer: In my dream, there was a vine in front of me, and on the vine were three branches. As soon as it budded, its blossoms opened up and its clusters ripened into grapes. Pharaoh’s cup was in my hand, and I took the grapes and pressed them into Pharaoh’s cup, and then I placed the cup into Pharaoh’s hand.

Literal, almost word-for-word, renderings:

Benner’s Mechanical Trans.	...and the noble of the drinkers recounted his dream to Yoseph ^[Adding] saying to him, in my dream, look, a grapevine to my face, and in the grapevine were three branches and she was as bursting out, her blossom went up, her clusters of grapes were ripened, and the cup of Paroh ^[Great house] was in my hand and I took the grapes and I pressed them to the cup of Paroh ^[Great house] and I gave the cup upon the palm of Paroh ^[Great house] ,...
Concordant Literal Version	And relating is the chief cupbearer his dream to Joseph and is saying to him, "In my dream, behold! A vine is before me. And in the vine are three intertwining branches. And it seems as if budding. Up come blossoms. Ripening are its clusters of grapes. And the cup of Pharaoh is in my hand. And taking am I the grapes and pressing them into Pharaoh's cup. And giving am I the cup into Pharaoh's hand.
A Conservative Version Context Group Version	. And the chief cupbearer told his dream to Joseph, and said to him, In my dream, look, a vine was before me; and in the vine were three branches: and it was as though it budded, [and] its blossoms shot out; [and] the clusters brought out 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.
Darby Translation <i>Emphasized Bible</i>	. And the chief of the butlers related his dream to Joseph,—and said to him, In my dream, then lo! a vine, before me; and, in the vine, three shoots,—and the same at sprouting time, had shot up her blossom, and her clusters had brought to perfection ripe grapes. Now, the cup of Pharaoh, being in my hand, I took the ripe grapes and pressed them out into the cup of Pharaoh, and set the cup upon Pharaohs palm.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green’s Literal Translation	.
God’s Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	.

NASB

So the chief cupbearer told his dream to Joseph, and said to him, "In my dream, behold, there was a vine in front of me; and on the vine were three branches. And as it was budding, its blossoms came out, and its clusters produced ripe grapes. Now Pharaoh's cup was in my hand; so I took the grapes and squeezed them into Pharaoh's cup, and I put the cup into Pharaoh's hand."

New European Version
New King James Version

Then the chief butler told his dream to Joseph, and said to him, "Behold, in my dream a vine was before me, and in the vine were three branches; it was as though it budded, its blossoms shot forth, and its clusters brought forth ripe grapes. Then Pharaoh's cup was in my hand; and I took the grapes and pressed them into Pharaoh's cup, and placed the cup in Pharaoh's hand."

Owen's Translation
Third Millennium Bible
Updated Bible Version 2.11
A Voice in the Wilderness
Webster's Bible Translation
World English Bible
Young's Literal Translation
Young's Updated LT

And the chief of the butlers recounts his dream to Joseph, and says to him, "In my dream, then lo, a vine is before me! And in the vine are three branches, and it is as it were flourishing; gone up has its blossom, its clusters have ripened grapes; and Pharaoh's cup is in my hand, and I take the grapes and press them into the cup of Pharaoh, and I give the cup into the hand of Pharaoh."

The gist of this passage:

The chief cupbearer tells his dream to Joseph, which is about a vine that he sees with 3 branches, which blossom and then have clusters of ripe grapes. He presses these grapes into the cup for Pharaoh.

Genesis 40:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
çâphar (סַפַּר) [pronounced <i>saw-FAHR</i>]	<i>to recount, to enumerate, to tell with praise, to celebrate, to recall, to declare, to narrate, to tell or declare something from memory, to declare the facts or particulars of, to tell in a specific order</i>	3 rd person masculine singular, Piel imperfect	Strong's #5608 BDB #707
sar (שַׂר) [pronounced <i>sar</i>]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978
mash ^q eh (מִשְׁקֵה) [pronounced <i>mahsh-KEH</i>]	<i>irrigation, well-watered; drink; drinking vessels; butlership (office of butler); butler, cup-bearer</i>	masculine plural noun with the definite article	Strong's #4945 BDB #1052

Genesis 40:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chälôwm (חֹלֶם) [pronounced <i>khuh-LOHM</i>]	<i>dream</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2472 BDB #321
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Yôwçêph (יוֹצֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Translation: The chief cupbearer recounted his dream to Joseph,...

These two men have completely different futures, although their dreams will appear to be similar. They will both tell Joseph what they have dreamed. Joseph will give them two very different interpretations.

Genesis 40:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
b ^e (ב) [pronounced <i>b^eh</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chälôwm (חֹלֶם) [pronounced <i>khuh-LOHM</i>]	<i>dream</i>	masculine singular noun with the 1 st person singular suffix	Strong's #2472 BDB #321
w ^e (or v ^e) (וּ, ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 40:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
gephen (גֶּפֶן) [pronounced GEH-fehn]	<i>vine, vine tree [used figuratively of Israel; metaphorically for stars fading at Jehovah's judgment; and figuratively of prosperity]</i>	feminine singular noun	Strong's #1612 BDB #172
lâmed (ל) [pronounced ʾ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular) with the 1 st person singular suffix	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part [or, the edge of a sword]*. L^epânîym (פָּנֵיָיִךְ) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*.

Translation: ...saying to him, “In my dream, there was [lit., *behold*] a vine before me...

Sometimes, the word *behold* simply draws attention to what the speaker is seeing. Therefore, I used the translation *there was*.

Joseph has the confidence of both the jailer and his prisoners. Few people would be able to gain such confidence from both sides of the fence like this. This places him in a unique position. In our lives, because of will of God, we will, on occasion, find ourselves in unique positions as well, sometimes there are incidents that we are aware of, that no one else is, that God wants us to pray about; sometimes, we are interacting with some people, having a unique relationship with them. Don't ever view the evangelist or pastor-teacher or missionary with disdain or with envy. Every person has a unique and important part to play in the plan of God with our unique relationships. Whether you enjoy any sort of notoriety in the Christian world or not is immaterial.

Joseph is one of the most important Biblical figures, and he has been a slave and now he is in jail for an indeterminable amount of time; and yet, God uses him—in fact, God uses him far more than God uses any of his brothers, who are all free men.

The chief cupbearer tells Joseph his dream.

“I look, in my dream, and there is a vine in front of me.”

Genesis 40:9 The chief cupbearer recounted his dream to Joseph, saying to him, “In my dream, there was [lit., *behold*] a vine before me... (Kukis mostly literal translation)

Genesis 40:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
gephen (גפן) [pronounced <i>GEH-fehn</i>]	<i>vine, vine tree [used figuratively of Israel; metaphorically for stars fading at Jehovah's judgment; and figuratively of prosperity]</i>	feminine singular noun with the definite article	Strong's #1612 BDB #172
sh ^e lôshâh (שלושה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun	Strong's #7969 BDB #1025
sârîyg (שריט) [pronounced <i>saw-REEG</i>]	<i>branch, shoot, tendril, twig</i>	masculine plural noun	Strong's #8299 BDB #974

Translation: ...and three branches [are a part of] the vine,...

There are 3 branches coming off this vine.

Genesis 40:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hîy' (היא) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is, is</i> implied	Strong's #1931 BDB #214
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
pârach (פרח) [pronounced <i>paw-rahkh</i>]	<i>budding, sprouting, blooming, shooting up</i>	feminine singular, Qal active participle	Strong's #6524 BDB #827
'âlâh (אלה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person feminine singular, Qal perfect	Strong's #5927 BDB #748
nêts (נט) [pronounced <i>nays</i>]	<i>blossom; an [unclean] bird of prey [e.g., a hawk or falcon; perhaps an extinct bird]</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #5322 BDB #665

Translation: ...and it has budded, her blossoms coming forth,...

This vine and its branches are budding, and blossoms are coming from the vine and branches.

Genesis 40:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bāshal (בָּשַׁל) [pronounced <i>baw-SHAHL</i>]	<i>to ripen [with the heat of the sun]</i>	3 rd person plural, Hiphil perfect	Strong's #1310 BDB #143
'esh ^e kôl (אֶשְׁכֹּל) [pronounced <i>ehsh-KOHL</i>]	<i>cluster [of grapes, of flowers]; stem</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #811 BDB #79
'ênâb (בְּנֵי) [pronounced <i>gay-NAWB^v</i>]	<i>grapes</i>	masculine plural noun	Strong's #6025 BDB #772

Translation: ...her clusters ripening into grapes.

There are flower clusters, and these ripen into grapes. So, the chief cupbearer is observing in his dream a sped up growth occurring from this vine, which is apparently a grape vine.

There are 3 branches which come off this vine, and there are ripe grapes on the vine.

Genesis 40:10 ...and three branches [are a part of] the vine, and it has budded, her blossoms coming forth, her clusters ripening into grapes. (Kukis mostly literal translation)

Genesis 40:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôwç (כּוֹף) [pronounced <i>kohç</i>]	<i>cup [literal or figurative]; a kind of unclean bird (possibly a night owl)</i>	masculine singular construct	Strong's #3563 BDB #468
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i></i>	masculine singular proper noun	Strong's #6547 BDB #829
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular noun with the 1 st person singular suffix	Strong's #3027 BDB #388

This combination of the bêyth preposition and *hand* means *in my hand; in my power, under my control; with me; through me, by me, by means of me; at my hand [i.e., before me, in my sight]*.

Translation: The pharaoh's cup is in my hand,...

The chief cupbearer is holding the cup of the pharaoh, which is apparently a normal thing for him to do.

Genesis 40:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	1 st person singular, Qal imperfect	Strong's #3947 BDB #542
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ênâb (עֲנַב) [pronounced <i>gay-NAWB^v</i>]	<i>grapes</i>	masculine plural noun with the definite article	Strong's #6025 BDB #772
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sâchaṭ (שָׁחַט) [pronounced <i>saw-KHAHT</i>]	<i>to squeeze out, to press out</i>	1 st person singular, Qal imperfect	Strong's #7818 BDB #965
'êth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kôwç (כּוֹס) [pronounced <i>kohç</i>]	<i>cup [literal or figurative]; a kind of unclean bird (possibly a night owl)</i>	masculine singular construct	Strong's #3563 BDB #468
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: ...so I take the grapes and I press them into the cup of pharaoh,...

So he takes the grapes from these vines and he squeezes the juice from them into the pharaoh's cup.

The pharaoh apparently likes grape juice, and the chief cupbearer makes him some fresh grape juice (which I see as being one of the great delicacies of this life).

Genesis 40:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal imperfect	Strong's #5414 BDB #678
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôwç (כוּ) [pronounced <i>kohç</i>]	<i>cup [literal or figurative]; a kind of unclean bird (possibly a night owl)</i>	masculine singular noun with the definite article	Strong's #3563 BDB #468
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
kaph (כַּף) [pronounced <i>kaf</i>]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine singular construct	Strong's #3709 BDB #496
These nouns are tied together because of the fact that they are concave.			
par ^ê ôh (פַּרְעֹה) [pronounced <i>pahr^ê-ÛOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: ...and then I give the cup over into pharaoh's hand."

Then the chief cupbearer hands over the cup to the pharaoh.

This man has a clear conscience; he has been falsely accused of intrigue. He is the most enthusiastic to present his dream to Joseph. Whereas some have asserted that wine was not drunk by the ancient Egyptians (a passage in Herodotus has been used as evidence to support this), we have this passage which implies that they did. Furthermore, we now have monuments which have on them pictures of the articles used to make wine, including wine presses, and pictures of drunken men and women.

Nevertheless, the pressing of the grapes into a cup can refer to simple grape juice.

Genesis 40:11 The pharaoh's cup is in my hand, so I take the grapes and I press them into the cup of pharaoh, and then I give the cup over into pharaoh's hand." (Kukis mostly literal translation)

Genesis 40:9–11 The chief cupbearer recounted his dream to Joseph, saying to him, "In my dream, there was [lit., behold] a vine before me and three branches [are a part of] the vine, and it has budded, her blossoms coming forth, her clusters ripening into grapes. The pharaoh's cup is in my hand, so I take the grapes and I press them into the cup of pharaoh, and then I give the cup over into pharaoh's hand." (Kukis mostly literal translation)

Genesis 40:9–11 The chief cupbearer recounted his dream to Joseph, saying, "In my dream there was a vine before me, with 3 branches coming off the vine, and it had budded, with its blossoms appearing, and its clusters ripening into grapes. I am holding pharaoh's cup, so I take the grapes and press them into the pharaoh's cup. Then I give the cup to pharaoh." (Kukis paraphrase)

And so says to him Joseph, “This [is] his interpretation: in yet three days lifts up pharaoh your head and he has restored you upon your office and you have given a cup of the pharaoh in his hand as the judgment at the first when you were his cupbearer.”

Genesis
40:12–13

Joseph said to him, “This [is] its interpretation: the three branches are three days; [and] the pharaoh will lift up your head within three days and he will restore you to your office, and you will give the cup to the pharaoh’s hand as the legal verdict, [so you are restored to your original position as] at the first when you were his cupbearer.”

Joseph said to him, “The is the correct interpretation: the pharaoh will lift up your head within 3 days and restore you to your original office, as it was before, when you were originally his cupbearer.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says to him Joseph, “This [is] his interpretation: in yet three days lifts up pharaoh your head and he has restored you upon your office and you have given a cup of the pharaoh in his hand as the judgment at the first when you were his cupbearer.”

Dead Sea Scrolls
Jerusalem Targum

And Joseph said, This is the interpretations of the dream : The three branches are the three Fathers of the world, Abraham, Izhak, and Jakob the children of whose sons will be enslaved in the land of Mizriam and will be delivered by the band of three faithful pastors [Or, “rulers.”], who may be likened to the clusters. And whereas thou hast said, I took the grapes and expressed them into the cup of Pharaoh and gave the cup into Pharaoh's hand: It is the cup of retribution which Pharaoh is to drink at the last. As to thyself, the chief of the butlers, thou wilt not lose thy reward; for this dream which thou hast dreamed is good. Nevertheless the interpretation of the dream (as relating to himself) Joseph had not told him; but afterwards he explained it, when it pleased him. And Joseph said to him, The three branches are three days.

Targum of Onkelos

And Joseph said to him, This is the interpretation: the three branches are three days. At the end of three days, Pharaoh will remember thee [Sam. Vers. "will take up thy reckoning, or account."] and restore thee to thy service, and thou wilt give the cup into Pharaoh's hand, according to thy former custom when thou wast cupbearer to him.

Targum (Pseudo-Jonathan)

And Joseph said to him, This is the end of the interpretations of the dream. The three branches are the three Fathers of the world, Abraham, Izhak, and Jakob, the children of whose sons are to be enslaved in Mizraim in clay and brick (work,) and in all labour of the face of the field: but afterwards shall the be delivered by the the hand of three shepherds. As thou hast said, I took the grapes and expressed them into Pharaoh's cup, and gave the cup Into Pharaoh's band: It is the vial of wrath which Pharaoh (himself) is to drink at the last. But thou, the chief butler shalt receive a good reward concerning the good dream which thou hast dreamed; and the interpretation of it, to thyself, is this: The three branches are three days until thy liberation. At the end of three days the memory of thee will come before Pharaoh and he will lift up thy head with honour, and restore thee to thy service, and thou wilt give the cup of Pharaoh into his hand, according to thy former custom in pouring out [Or, “commingling.”] for him.

Revised Douay-Rheims

Joseph answered: This is the interpretation of the dream: The three branches are yet three days: After which Pharaoh will remember your service, and will restore you

to your former place: and you shah present him the cup according to your office, as before you were wont to do.

Jerusalem targum .

Latin Vulgate .

Aramaic English Standard V Yoseph said to him, "This is its interpretation: the three branches are three days. Within three more days, Pharaoh will lift up your head, and restore you to your office. You will give Pharaoh's cup into his hand, the way you did when you were his cupbearer.

Peshitta (Syriac)

And Joseph said to him, This is the interpretation of your dream: The three branches are three days; After three days Pharaoh shall remember you and restore you to your position; and you shall give Pharaohs cup into his hand, as you did before when you were his butler.

Septuagint (Greek)

And Joseph said to him, This is the interpretation of it. The three stems are three days. Yet three days and Pharao shall remember your office, and he shall restore you to your place of chief cupbearer, and you shall give the cup of Pharao into his hand, according to your former high place, as you was wont to be cupbearer.

NETS (Greek)

Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Then Joseph said, This is the sense of your dream: the three branches are three days; After three days Pharaoh will give you honour, and put you back into your place, and you will give him his cup as you did before, when you were his wine-servant.

Easy English

Then Joseph said to him, 'This is what it means. The three branches mean three days. In three days, *Pharaoh will lift up your head. He will give to you your job as *butler again. You will give to *Pharaoh his cup of wine. You will give it into his hand, exactly as you did before.

Easy-to-Read Version–2006

Then Joseph said, "I will explain the dream to you. The three branches mean three days. Before the end of three days, Pharaoh will forgive you and allow you to go back to your work. You will do the same work for Pharaoh as you did before.

*God's Word*TM

Good News Bible (TEV)

Joseph said, "This is what it means: the three branches are three days. In three days the king will release you, pardon you, and restore you to your position. You will give him his cup as you did before when you were his wine steward.

International Children's B.

Then Joseph said, "I will explain the dream to you. The three branches stand for three days. Before the end of three days the king will free you. He will allow you to return to your work. You will serve the king his wine just as you did before.

The Message

Joseph said, "Here's the meaning. The three branches are three days. Within three days, Pharaoh will get you out of here and put you back to your old work—you'll be giving Pharaoh his cup just as you used to do when you were his cupbearer.

Names of God Bible

NIRV

"Here's what your dream means," Joseph said to him. "The three branches are three days. In three days Pharaoh will let you out of prison. He'll give your job back to you. And you will put Pharaoh's cup in his hand. That's what you used to do when you were his wine taster.

New Simplified Bible

»This is what it means,« Joseph said to him. »The three branches are three days. »In the next three days Pharaoh will release you and restore you to your position. You will put Pharaoh's cup in his hand as you used to do when you were his cupbearer.

Thought-for-thought translations; paraphrases:

Common English Bible	Joseph said to him, "This is the dream's interpretation: The three branches are three days. After three days, Pharaoh will give you an audience and return you to your position. You will put Pharaoh's cup in his hand, just the way things were before when you were his wine steward.
Contemporary English V.	Joseph said: This is the meaning of your dream. The three branches stand for three days, and in three days the king will pardon you. He will make you his personal servant again, and you will serve him his wine, just as you used to do.
The Living Bible	"I know what the dream means," Joseph said. "The three branches mean three days! Within three days Pharaoh is going to take you out of prison and give you back your job again as his chief butler.
New Berkeley Version	.
New Century Version	Then Joseph said, "I will explain the dream to you. The three branches stand for three days. Before the end of three days the king will free you, and he will allow you to return to your work. You will serve the king his wine just as you did before.
New Life Version	Then Joseph said to him, "This is the meaning of it: The three branches are three days. Before three days are over, Pharaoh will give you honor and return you to your place of work. You will put Pharaoh's cup into his hand just like you did before when you were his cup-carrier.
New Living Translation	"This is what the dream means," Joseph said. "The three branches represent three days. Within three days Pharaoh will lift you up and restore you to your position as his chief cup-bearer.

Partially literal and partially paraphrased translations:

American English Bible	And Joseph said to him, 'This is what [the dream] means: The three stems are three days. So in three days, Pharaoh will remember what you did and he will give back your position as chief cupbearer. Therefore, you will [once again] put Pharaoh's cup in his hands, in the same high position that you once had as his cupbearer.'
Beck's American Translation	.
International Standard V	Then Joseph told him, "This is what your dream means [<i>Lit. is its interpretation</i>]: The three branches are three days. Within three days, Pharaoh will encourage you [<i>Lit. will lift up your head</i>] and return you to your responsibilities. You'll attend to Pharaoh's personal wine cup, just as you did when you were his senior security advisor.
Revised Knox Bible	This, answered Joseph, is what your dream meant; the three shoots stand for three days which have yet to pass, after which Pharaoh will bethink himself that he has need of you, and will restore you to your old office; then you will hand the cup to him by right of your office as you ever did.
Today's NIV	.
Translation for Translators	God immediately told Joseph what the dream meant. So Joseph said to him, "This is the meaning of your dream: The three branches of the vine represent three days. Within three days the king will release you from prison. He will let you do the work that you did before. You will take cups of wine to the king as you did before, when you were his drink-server.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to say: The interpretation is this: the three branches are three days. Yet three days, Pharaoh was to lift up your head, and is to have brought you back to your post. You is to have given Pharaoh his cup into his hand, as in the former manner that you was to be he bearing the cup.
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Conservapedia	Joseph told him, "This is the interpretation of your dream: the three intertwining branches are three days. And furthermore, in three days Pharaoh is going to lift up your head, and restore you to your job, and you will be giving Pharaoh's cup into his hand, as was your former custom when you were his cupbearer."
Ferrar-Fenton Bible	Joseph then said to him, "This is the interpretation. The three branches are three days : after three days hence Pharaoh will raise your head, and restore you to your station, and you will give Pharaoh's cup to his hand, as was appointed formerly, when you were his butler.
God's Truth (Tyndale)	And Joseph said unto him, this is the interpretation of it. The three branches are three days: for within three days shall Pharaoh lift up your head, and restore you unto your office again, and you shall deliver Pharaoh's cup into his hand, after the old manner, even as you did when you was his butler.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	Then Joseph said to him, "This [is] its interpretation: The three branches, they [are] three days. In three days Pharaoh will lift up your head and will restore you to your office. And you shall put the cup of Pharaoh into his hand as [was] formerly the custom, when you were his cupbearer.
NIV, ©2011	"This is what it means," Joseph said to him. "The three branches are three days. Within three days Pharaoh will lift up your head and restore you to your position, and you will put Pharaoh's cup in his hand, just as you used to do when you were his cupbearer.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Joseph said to him, "Here's the interpretation: the three branches are three days. Within three days Pharaoh will release you and restore you to your office and you will place Pharaoh's cup in his hand as before when you were his cupbearer.
The Heritage Bible	And Joseph said to him, This is its interpretation: The three branches are three days. Yet within three days Pharaoh will lift up your head, and return you to your place; and you shall give Pharaoh's cup into his hand, according to the former judgment when you were his butler.
New American Bible (2002)	.
New American Bible (2011)	Joseph said to him: "This is its interpretation. The three branches are three days; within three days Pharaoh will single you out [lit., "lift up your head" (see also vv. 19, 20).] and restore you to your post. You will be handing Pharaoh his cup as you formerly did when you were his cupbearer.
New Jerusalem Bible	'This is what it means,' Joseph told him. 'The three branches are three days. In another three days Pharaoh will lift up your head by restoring you to your position. Then you will hand Pharaoh his cup, as you did before, when you were his cup-bearer.
New RSV	.
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGeses companion Bible	And Yoseph says to him, This is the interpretation thereof: The three tendrils are three days: yet within three days Paroh lifts your head and restores you to your station:

Israeli Authorized Version JPS (Tanakh—1985)	and you give the cup of Paroh into his hand, as the first judgment when you were his butler. . Joseph said to him, “This is its interpretation: The three branches are three days. In three days Pharaoh will pardon you and restore you to your post; you will place Pharaoh’s cup in his hand, as was your custom formerly when you were his cupbearer.
Judaica Press Complete T. Kaplan Translation	. Joseph said to him, 'This is the interpretation: The three branches are three days. In three days, Pharaoh will lift your head [Idiom for 'single you out', or 'give you special consideration.'] and give you back your position. You will place Pharaoh's cup in his hand, just as you did before, when you were his steward.
Orthodox Jewish Bible	And Yosef said unto him, This is the pitron (interpretation) of it; The shloshet hasarigim are shloshet yamim. Within shloshet yamim shall Pharaoh lift up thine rosh, and restore thee unto thy ken (place, post); and thou shalt deliver kos Pharaoh into his yad, after the mishpat harishon (former practice) when thou wast his mashkeh.
Restored Names Version <i>The Scriptures</i> 1998	. And Yosëph said to him, “This is the interpretation of it: The three branches are three days. “Yet, within three days Pharaoh is going to lift up your head and restore you to your place, and you shall put Pharaoh’s cup in his hand according to the former ruling, when you were his cupbearer.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Joseph said to him, “This is the interpretation of it: the three branches represent three days; within three more days Pharaoh will lift up your head (present you in public) and restore you to your position; and you will [again] put Pharaoh’s cup into his hand just as [you did] when you were his cupbearer.
The Expanded Bible	Then Joseph said, “I will explain the dream to you [This is its interpretation]. The three branches stand for three days. Before the end of three days the king will free you [lift up your head], and he will allow you to return to your work. You will serve the king his wine just as you did before [give the cup into the hand of Pharaoh according to your former custom when you were his cupbearer].
The Geneva Bible Kretzmann’s Commentary	. 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. God revealed this interpretation to Joseph, and the latter told it in just that way. Pharaoh would lift up the head of the butler out of the disgrace of his imprisonment, have him fetched from prison, grant him the former prosperity and honor, and give him back his former office.
NET Bible®	“This is its meaning,” Joseph said to him. “The three branches represent [<i>Heb</i> “the three branches [are].”] three days. In three more days Pharaoh will reinstate you [<i>Heb</i> “Pharaoh will lift up your head.” This Hebrew idiom usually refers to restoring dignity, office, or power. It is comparable to the modern saying “someone can hold his head up high.”] and restore you to your office. You will put Pharaoh’s cup in his hand, just as you did before [<i>Heb</i> “according to the former custom.”] when you were cupbearer.
Syndein/Thieme	And Joseph kept on saying unto him, This is the interpretation of it. The three branches . . . {are} three days. Yet within three days shall Pharaoh keep on exalting/'lifting up' your 'head' {status}, and cause your restoration unto your position. And you shall give Pharaoh's cup into his hand, after the former manner [when you were his 'cup-bearer' {foreign minister}.

The Voice

Joseph: This is what your dream means: the three branches are three days. Within three days, Pharaoh will lift up your head and restore you to your office; you will place Pharaoh’s cup in his hand, just as you used to do when you were his cupbearer.

Literal, almost word-for-word, renderings:

Benner’s Mechanical Trans.	...and Yoseph ^[Adding] said to him, this is his interpretation, the three branches, they are three days, within three days Paroh ^[Great house] will lift up your head and he will return you upon your base and you will give the cup of Paroh [Great house] in his hand, like the first judgement when you existed as his drinker,...
Concordant Literal Version	And saying to him is Joseph, "This is its interpretation: The three intertwined branches, three days are they. In further three days Pharaoh will lift up your head, and restore you to your post, and you shall give Pharaoh's cup into his hand, according to the former custom, by which you became his cupbearer.
A Conservative Version	.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green’s Literal Translation	.
God’s Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	Joseph said to him, “This is the interpretation of it. The three branches are three days. Within three days Pharaoh will lift up your head and restore you to your place, and you will deliver Pharaoh’s cup into his hand in the same way you did before when you were his cupbearer.
NASB	Then Joseph said to him, “This is the interpretation of it: the three branches are three days; within three more days Pharaoh will lift up your head and restore you to your office; and you will put Pharaoh’s cup into his hand according to your former custom when you were his cupbearer.
New European Version	Joseph Interprets the Dreams Joseph said to him, This is its interpretation: the three branches are three days. Within three more days, Pharaoh will lift up your head, and restore you to your office. You will give Pharaoh’s cup into his hand, the way you did when you were his cupbearer.
New King James Version	And Joseph said to him, “This is the interpretation of it: The three branches are three days. Now within three days Pharaoh will lift up your head and restore you to your place, and you will put Pharaoh’s cup in his hand according to the former manner, when you were his butler.
Owen's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster’s Bible Translation	.
World English Bible	.
<i>Young’s Literal Translation</i>	.
Young’s Updated LT	And Joseph says to him, “This is its interpretation: the three branches are three days; yet, within three days does Pharaoh lift up your head, and has put you back on your station, and you have given the cup of Pharaoh into his hand, according to the former custom when you were his butler.

The gist of this passage: Joseph gives the interpretation of the first dream; namely, the chief cupbearer would be restored to his office in 3 days.

Genesis 40:12			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yôwçêph (יָוַעַף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
pith ^e rôwn (פִּתְרוֹן) [pronounced pith-RONE]	<i>interpretation, meaning</i>	masculine singular noun	Strong's #6623 BDB #837
sh ^e lôshâh (שְׁלוֹשָׁה) [pronounced shiloh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun	Strong's #7969 BDB #1025
sârîyg (גִּידֵי) [pronounced saw-REEG]	<i>branch, shoot, tendril, twig</i>	masculine plural noun with the definite article	Strong's #8299 BDB #974
sh ^e lôshâh (שְׁלוֹשָׁה) [pronounced shiloh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun	Strong's #7969 BDB #1025
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398

Translation: Joseph said to him, "This [is] its interpretation: the three branches are three days;..."

All dream interpretation belongs to God; and Joseph, a man of God, will be able to explain to the chief cupbearer the meaning of his dream. First, the easy part—the three branches stand for 3 days.

Joseph had not studied dreams in a university somewhere, or been taught dream interpretation by his father. There are not a predefined set of symbols which he learned and was able to make sense of this dream. Joseph was guided by the Holy Spirit who took this figurative series of images and gave them sense. Since God is able to speak to us today through His Word (we would be arrogant to think He needs to speak to us personally through a dream or through voices) because everything we need to know about our life is in God's Word. The lifting up of his head refers to restoring this man to his former position; his head was hung down because he had been not just demoted but removed from his high position to the lowest of the low; placed with criminals and possibly awaiting prosecution and execution.

Joseph does not appear to Mickey Mouse around. He does not throw dust into the air and speak in a low voice. He appears to immediately interpret the dream, without any dramatics or fanfare.

Ron Snider pointed out that several commentators (which I have not read yet) say that Joseph went off and prayed somewhere. There is no indication that Joseph went off and prayed anywhere (which Snider also recognizes).

What is going to come to pass occurs fairly soon after the dreams. A prophet in the Old Testament was given credence by the near fulfillment of his words. Sometimes we are made aware of these prophecies and sometimes we are not.

We think of prophecies as being long term, hundreds of years into the future. But prophets also spoke of things that would be fulfilled soon, so that those who heard the prophecy would see with their own eyes the fulfillment of same. This way, they had credibility.

We have seen just the opposite with the global warming prophets of our day. Those who have made prophecies for the short-term (like kids in Washington D.C. would never know what snow is like) have all been **proven wrong**. Many have found it to be better to make dire predictions of what will happen **long after they are dead** in order to influence public opinion. There are those in the public who fervently believe their warnings despite the fact that, what they have already warned about has never come to pass.

The difference between these prophets and Joseph is, Joseph speaks the truth.

Joseph tells his fellow inmate what will happen in 3 days. And he will be right.

Genesis 40:12 **Joseph said to him, "This [is] its interpretation: the three branches are three days;...** (Kukis mostly literal translation)

Genesis 40:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hēm (הֵם) [pronounced haym]	<i>they, those; themselves; these</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘ōwd (וְעַד) [pronounced gōhd]	<i>still, yet, again, besides, in addition to, even yet</i>	adverb	Strong's #5750 BDB #728
With the bēyth preposition, ‘ōwd means <i>while, while yet, while [it is] still; while [it is] yet, in the time that; within</i> .			
sh ^e lōshâh (שְׁלוֹשָׁה) [pronounced shiloh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun	Strong's #7969 BDB #1025
yāmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal imperfect	Strong's #5375 BDB #669

Genesis 40:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
par ^e ôh (הַעֲרֹף) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
'êth (תָּא) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
rô'sh (שָׂאֵר אוֹ שָׂאֵר) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular noun	Strong's #7218 BDB #910

Translation: ...[and] the pharaoh will lift up your head within three days...

The pharaoh will lift up his head within these three days, which is explained in the next section. As we will see, context determined just what this means.

Genesis 40:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, אוֹ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 rd person masculine singular, Hiphil imperfect with the 2 nd person masculine singular suffix	Strong's #7725 BDB #996
'al (לְעַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
kên (כֵּן) [pronounced <i>kane</i>]	<i>base, pedestal, office, stand, foot, place, estate</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #3653 BDB #487

Translation: ...and he will restore you to your office,...

Lifting up your head means that he will be restored to his office.

Kên (כֵּן) [pronounced *kane*], as a noun, has two related, but different meanings. It can refer to the *base* or *pedestal* of something; or it can mean a *position, office, or place*. We have previously examined this word used as a verb and as a particle in previous chapters of Genesis.

Genesis 40:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
kôwç (כּוֹף) [pronounced <i>kohç</i>]	<i>cup [literal or figurative]; a kind of unclean bird (possibly a night owl)</i>	masculine singular construct	Strong's #3563 BDB #468
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-çOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388

This combination of the bêyth preposition and *hand* means *in my hand; in my power, under my control; with me; through me, by me, by means of me; at my hand [i.e., before me, in my sight]*.

Translation: ...and you will give the cup to the pharaoh's hand...

He is called the cupbearer because he hands the royal cup to the pharaoh. However, there is certainly more to his office than just that.

Genesis 40:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kaph or k ^e (כְּ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
mîsh ^e pâṭ (מִשְׁפָּט) [pronounced <i>mîsh^e-PAWT</i>]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun with the definite article	Strong's #4941 BDB #1048

Genesis 40:13d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
rîshôwn (רִשׁוֹן) [pronounced ree-SHOWN]	<i>first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning; as an adverb: formerly, at first, first</i>	masculine singular adjective; also used as an adverb; with the definite article	Strong's #7223 BDB #911
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person masculine singular, Qal perfect	Strong's #1961 BDB #224
mash ^ê qeh (מִשְׁקֵה) [pronounced mahsh-KEH]	<i>irrigation, well-watered; drink; drinking vessels; butlership (office of butler); butler, cup-bearer</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4945 BDB #1052

Translation: ...as the legal verdict, [so you are restored to your original position as] at the first when you were his cupbearer.”

He will become just as he was before at the beginning, the cupbearer of the pharaoh.

The use of the word *mîsh^êpâṭ* (מִשְׁפָּט) [pronounced *mish^ê-PAWT*] suggests that there is actually a court case which is heard, where evidence is presented, and the king makes a final determination. The word means, *judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court*. Strong's #4941 BDB #1048.

The chief cupbearer would be restored to his position of trust and responsibility.

Genesis 40:13 ...[and] the pharaoh will lift up your head within three days and he will restore you to your office, and you will give the cup to the pharaoh's hand as the legal verdict, [so you are restored to your original position as] at the first when you were his cupbearer.” (Kukis mostly literal translation)

What did a chief cupbearer do? Stand around with a cup in his hand just in case Pharaoh needed one? “Got your cup right here, Big P.”

The Chief Cupbearer (from ISBE)

(1)The chief cupbearer was an officer of high rank at ancient oriental courts, whose duty it was to serve the wine at the king's table.

(2)The Hebrew noun is, *mash^êqeh* (מִשְׁקֵה) [pronounced *mahsh-KEH*], which means, *butlership (office of butler); butler, cup-bearer* (among other things). Strong's #4945 BDB #1052.

(3)On account of the constant fear of plots and intrigues, a person must be regarded as thoroughly trustworthy to hold this position. He must guard against poison in the king's cup, and was sometimes required to swallow some of the wine before serving it.

(4)His confidential relations with the king often endeared him to his sovereign and also gave him a position of great influence. This officer is first mentioned in Scripture in Genesis 40:1, where the Hebrew word elsewhere translated “cupbearer” is rendered “butler.”

(5)The phrase “chief of the butlers” (Genesis 40:2) accords with the fact that there were often a number of such

The Chief Cupbearer (from ISBE)

officials under one as chief.

(6) Nehemiah (compare Nehemiah 1:11) was cupbearer to Artaxerxes Longimanus, and was held in high esteem by him, as the record shows. His financial ability (Nehemiah 5:8, Nehemiah 5:10, Nehemiah 5:14, Nehemiah 5:17) would indicate that the office was a lucrative one.

(7) Cupbearers are mentioned further in 1 Kings 10:5; 2 Chronicles 9:4, where they, among other evidences of royal splendor, are stated to have impressed the queen of Sheba with Solomon's glory.

(8) The title Rabshakeh (Isaiah 36:2), once thought to mean "chief of the cupbearers," is now given a different derivation and explained as "chief of the officers," or "princes" (BDB under the word).

Mostly from *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: *cupbearer*. Some editing and some additions.

R. B. Thieme, Jr., who was a brilliant ancient historian, suggested that the chief cupbearer was also in charge of telling Pharaoh who he was meeting and would give him a brief biography. Most high-level politicians have a man like this (often the chief-of-staff) who keeps the politician informed on the person he is currently meeting with. That the chief cupbearer would later forget Joseph's name and request makes his position all the more ironic, as Joseph will depend on this man's memory of names and faces for the clearing of his name.

Chapter Outline

Charts, Graphics and Short Doctrines

Genesis 40:12–13 Joseph said to him, "This [is] its interpretation: the three branches are three days; [and] the pharaoh will lift up your head within three days and he will restore you to your office, and you will give the cup to the pharaoh's hand as the legal verdict, [so you are restored to your original position as] at the first when you were his cupbearer." (Kukis mostly literal translation)

Genesis 40:12–13 Joseph said to him, "The is the correct interpretation: the pharaoh will lift up your head within 3 days and restore you to your original office, as it was before, when you were originally his cupbearer." (Kukis paraphrase)

Unfortunately, Joseph will now make a serious mistake. This is a mistake which will seem innocuous to us now, but it is important enough for God to discipline Joseph for an additional year or two. God placed Joseph in the prison for a reason. God was going to promote Joseph even beyond where he had established himself in the house of the chief of police. However, Joseph was to depend upon God and not upon man. **Thus says the Lord, "Cursed is the man who trust in man and make flesh his strength [lit., *arm*]; whose heart turns away from the Lord."** (Jer. 17:5) When Israel was thinking of making an alliance with evil Egypt, rather than to depend upon God during a time of national crisis, God said: **Woe to those who go down to Egypt for help; to rely on horses and trust in chariots because they are many; and in horsemen because they are very strong yet they do not look to the Holy One of Israel, nor seek the Lord. The Egyptians are men and not God; and their horses are flesh and not spirit; so the Lord will stretch out His hand and he who helps will stumble and he who is helped will fal; and all of them will come to an end together.** (Isaiah 31:1, 3) Our trust should be in God at all times and never in man. This is important in marriage; by way of application, our trust for happiness should be in God through His Word, not in our mate. If you depend upon your spouse for happiness, you have guaranteed yourself misery as a person. This is not to say that your spouse will not give you great happiness; the key is that your dependence for happiness should be upon God.

For if you have remembered me with you as which he is good to you and you have done please with me a gracious thing. And so you have remembered me unto pharaoh and so you have brought me out from the house the this. And being stolen I was stolen from a land of the Hebrew [or, *beyond*], and also here I have not done anything that they have put me in the dungeon.

Genesis
40:14–15

But if you remember me—you—when it is good for you; then please do the gracious thing with me. [If] you remember me to the pharaoh, you will bring me out of this house. I was surely stolen out of the land of the Hebrews [or, *beyond*]; and, furthermore, I have done nothing for them to place me in [this] dungeon.

If you remember me, at a time when things are good for you, then show grace to me and remember me to pharaoh. This gracious act will bring me out of this prison house. I am here because I was stolen out of the land of the Hebrews; furthermore, I have done nothing to deserve being placed in this jail.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	For if you have remembered me with you as which he is good to you and you have done please with me a gracious thing. And so you have remembered me unto pharaoh and so you have brought me out from the house the this. And being stolen I was stolen from a land of the Hebrew [or, <i>beyond</i>], and also here I have not done anything that they have put me in the dungeon.
Dead Sea Scrolls	.
Targum of Onkelos	But let remembrance of me be with thee when it shall be well with thee, and do me favour, I beseech thee, and remember me before Pharaoh, and deliver me from this prison. For I was verily taken by fraud from the land of the Hivraee, and here have I done nothing evil that I should be imprisoned.
Targum (Pseudo-Jonathan)	Joseph, leaving his higher trust [Rochetsana, "confident."] and retaining confidence in a man, said to the chief butler, But be thou mindful of me when it shall be well with thee, and act kindly by me, and remember me before Paharoh and obtain my deliverance from this prison house. For I was verily carried away dishonestly from the land of the Hivraee and here also I have done nothing evil, that they should put me in prison.
Revised Douay-Rheims	Only remember me, when it shall be well with you, and do me this kindness: to put Pharaoh in mind to take me out of this prison: For I was stolen away out of the land I of the Hebrews, and here without any fault was cast into the dungeon.
Jerusalem targum	.
Latin Vulgate	.
Aramaic English Standard V	But remember me when it will be well with you, and show kindness, please, to me, and make mention of me to 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."
Peshitta (Syriac)	But remember me when it shall be well with you, and do me a favor and justice, and make mention of me in the presence of Pharaoh, and bring me out of this prison house; For indeed I was stolen away out of the land of the Hebrews; and here also I have done nothing that they should put me into the prison.
Septuagint (Greek)	But remember me of yourself, when it shall be well with you, and you shall deal mercifully with me, and you shall make mention of me to Pharaoh, and you shall bring me forth out of this dungeon. For surely I was stolen away out of the land of the Hebrews, and here I have done nothing, but they have cast me into this pit.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Easy English	.	But please remember me. Please be kind. Tell *Pharaoh about me, when you are doing well. Please get me out of this house. v15 Actually, people stole me from the country where the *Hebrews live. And also I have done nothing wrong here. I should not be living in a prison.'
Easy-to-Read Version—2006	.	But when you are free, remember me. Be good to me and help me. Tell Pharaoh about me so that I can get out of this prison. I was kidnapped and taken from the land of my people, the Hebrews. I have done nothing wrong! I should not be in prison."
God's Word™ Good News Bible (TEV)	.	But please remember me when everything is going well for you, and please be kind enough to mention me to the king and help me get out of this prison. After all, I was kidnapped from the land of the Hebrews, and even here in Egypt I didn't do anything to deserve being put in prison."
International Children's B.	.	But when you are free, remember me. Be kind to me. Tell the king about me so that I can get out of this prison. I was taken by force from the land of the Hebrews. And I have done nothing here to deserve being put in prison."
<i>The Message</i>	.	Only remember me when things are going well with you again—tell Pharaoh about me and get me out of this place. I was kidnapped from the land of the Hebrews. And since I've been here, I've done nothing to deserve being put in this hole."
Names of God Bible NIRV	.	Do me a favor. Speak to Pharaoh about me. Get me out of this prison. I was taken away from the land of the Hebrews by force. Even here I haven't done anything to be put in prison for."
New Simplified Bible	.	

Thought-for-thought translations; paraphrases:

Common English Bible	.	But please, remember me when you are doing well and be loyal to me. Put in a good word for me to Pharaoh, so he sets me free from this prison. I was stolen from the land of the Hebrews, and here too I've done nothing to be thrown into this dungeon."
Contemporary English V.	.	But when these good things happen, please don't forget to tell the king about me, so I can get out of this place. I was kidnapped from the land of the Hebrews, and here in Egypt I haven't done anything to deserve being thrown in jail.
The Living Bible	.	And please have some pity on me when you are back in his favor, and mention me to Pharaoh, and ask him to let me out of here. For I was kidnapped from my homeland among the Hebrews, and now this—here I am in jail when I did nothing to deserve it."
New Berkeley Version New Century Version	.	But when you are free, remember me. Be kind to me, and tell the king about me so I can get out of this prison. I was taken by force from the land of the Hebrews, and I have done nothing here to deserve being put in prison."
New Life Version	.	But remember me when it is well with you, and show me kindness. Say a good word about me to Pharaoh. Get me out of this prison. For I was stolen from the land of the Hebrews. And here also I have done nothing for which they should put me in prison."
New Living Translation	.	And please remember me and do me a favor when things go well for you. Mention me to Pharaoh, so he might let me out of this place. For I was kidnapped from my

homeland, the land of the Hebrews, and now I'm here in prison, but I did nothing to deserve it."

Partially literal and partially paraphrased translations:

American English Bible	[Then he continued], 'Now, remember me when things are going well for you... be merciful to me and mention me to Pharaoh, so I can be released from this dungeon. You see; I was stolen from the land of the Hebrews. And although I've done nothing wrong here, I was thrown into this hole.'
Beck's American Translation International Standard V	. But keep me in mind when things go well for you. Be sure to extend kindness to me by remembering me to Pharaoh. Bring me out of this prison [Lit. <i>house</i>], because I was kidnapped from the land of the Hebrews. Not only that, I haven't done anything that deserves me being confined to this pit."
Revised Knox Bible	Pray do not forget me, in that day of your prosperity; as you love me, win from Pharaoh my release from this prison of ours. It was treachery brought me here, when I left the land of the Hebrews, and now I am in this dungeon for no fault of mine.
Today's NIV Translation for Translators	. But when you are out of prison and everything goes well for you, please do not forget me. People took me away forcefully from the land where my fellow Hebrews live. I did nothing wrong there, and also while I have been here in Egypt, I have done nothing for which I deserved to be put in prison. So be kind to me and tell the king about me, so that he will release me from this prison!"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	You is to have remembered me, when it is well with you, even is you to have effected honor to me, and is to have mention me to Pharaoh, even is he to have brought me out of this house. For I am to have been stolen away, from the solid grounds of the Hebrews - have I done anything that I am to have been placed in this pit?
Conservapedia	"But I ask only that you remember me when it is well with you, and please do me the kindness of mentioning me to Pharaoh and bringing me out of this House. In fact, I was stolen away out of the country of the Hebrews, and furthermore, I haven't done anything to merit my confinement in this Hole." Any prison is "The Hole" to an inmate, even to Joseph, the trusty of all trusties.
Ferrar-Fenton Bible	Then remember me, because I was kind to you. Do me therefore a kindness, and remind Pharaoh of me, and cause him to bring me out of this house, for by treachery I was dragged from the country of the Hebrews, and also here I have done no crime that should put me in a dungeon."
God's Truth (Tyndale)	But think on me with you, when you are in good case, and show mercy unto me. And make mention of me to Pharaoh, and help to bring me out of this house: for I was stolen out of the land of the Hebrews, and here also have I done nothing at all wherefore they should have put me into this dungeon.
HCSB Jubilee Bible 2000 H. C. Leupold Lexham English Bible	. . . But remember me when it goes well with you, and please may you show kindness with respect to me, and mention me to Pharaoh, and bring me out of this house. For I was surely kidnapped from the land of the Hebrews, and here also I have done nothing that they should put me in this pit."
NIV, ©2011	But when all goes well with you, remember me and show me kindness; mention me to Pharaoh and get me out of this prison. I was forcibly carried off from the land of

the Hebrews, and even here I have done nothing to deserve being put in a dungeon.”

Tree of Life Version But if you remember me, that I was with you, when it goes well with you, please show me kindness and mention me to Pharaoh and get me out of this house. For I was forcibly kidnapped from the land of the Hebrews, and even here I have done nothing at all that they should put me in this pit.”

Catholic Bibles (those having the imprimatur):

Christian Community (1988) But when things go well with you, remember me and be kind enough to speak my name to Pharaoh and get me out of this place, for I was, in fact, kidnapped from the land of the Hebrews and even here I have done nothing to deserve imprisonment.”

The Heritage Bible Therefore remember me when it is well with you, and please do mercy with me, and remember me to Pharaoh, and bring me out of this house, Because being stolen, I was stolen out of the land of the Hebrews, and here also I have done nothing, not a speck, to cause them to put me into the pit hole.

New American Bible (2002) .

New American Bible (2011) .

New Jerusalem Bible But be sure to remember me when things go well with you, and keep faith with me by kindly reminding Pharaoh about me, to get me out of this house. I was kidnapped from the land of the Hebrews in the first place, and even here I have done nothing to warrant being put in the dungeon.’

New RSV
Revised English Bible .

When things go well with you, remember me and do me the kindness of bringing my case to Pharaoh's notice; help me to get out of this prison. I was carried off by force from the land of the Hebrews, and here I have done nothing to deserve being put into this dungeon.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But remember me when it goes well with you; and show me kindness, please; and mention me to Pharaoh, so that he will release me from this prison. For the truth is that I was kidnapped from the land of the Hebrews, and here too I have done nothing wrong that would justify putting me in this dungeon.”

exeGesés companion Bible But remember me when you are well-pleased;
and work mercy, I beseech you, to me
and remember me to Paroh
and bring me from this house:
for in stealing,
I was stolen from the land of the Hebrews:
and here also
I worked naught that they put me into the well.

Israeli Authorized Version
JPS (Tanakh—1985) .

But think of me when all is well with you again, and do me the kindness of mentioning me to Pharaoh, so as to free me from this place. 15For in truth, I was kidnapped from the land of the Hebrews; nor have I done anything here that they should have put me in the dungeon.”

Judaica Press Complete T.
Kaplan Translation .

’But when things go well for you, just remember that I was with you. Do me a favor and say something about me to Pharaoh. Perhaps you will be able to get me out of this place. I was originally kidnapped from the land of the Hebrews, and when I came here, I did not do anything to deserve being thrown in the dungeon.’

Orthodox Jewish Bible But remember me [see Amos 6:6] when it shall be well with thee, and show chesed now unto me, and make mention of me unto Pharaoh, and bring me out of this bais;

For indeed I was stolen away out of the Eretz Halvrim; and here also have I done nothing that they should put me into the bor (dungeon).

Restored Names Version
The Scriptures 1998

Expanded/Embellished Bibles:

The Amplified Bible

Only think of me when it goes well with you, and please show me kindness by mentioning me to Pharaoh and get me out of this house. For in fact I was taken (stolen) from the land of the Hebrews by [unlawful] force, and even here I have done nothing for which they should put me in the dungeon."

The Expanded Bible

But when you are free [it goes well for you], remember me. Be kind [loyal] to me, and tell the king about me [recall me to the king] so I can get out of this prison [house]. I was taken by force [stolen; snatched] from the land of the Hebrews, and I have done nothing here to deserve being put in prison [the pit; dungeon]."

The Geneva Bible

Kretzmann's Commentary

But think on me when it shall be well with thee, and show 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. Joseph's plea may well be understood, when he asks the butler to keep him in favorable memory. He explains that he did not flee from his home country on account of some crime, but that he had been abducted by force. The expression shields his brothers, so far as their share in his present plight was concerned, and is altogether consistent, for Joseph undoubtedly informed the Ishmaelites that bought him of his station. He speaks with the same caution in referring to his imprisonment, merely stating that he was guilty of no crime which would have merited his being placed into this pit.

NET Bible®

But remember me when it goes well for you, and show me kindness [*Heb* "deal with me [in] kindness."]. Make mention of me to Pharaoh and bring me out of this prison [*Heb* "house." The word "prison" has been substituted in the translation for clarity.], for I really was kidnapped from the land of the Hebrews and I have done nothing wrong here for which they should put me in a dungeon."

Syndein/Thieme

Think on me when it keeps on being well with you, and show/manufacture grace/kindness {cheched}, I urge you, unto me, and make mention of me unto Pharaoh, and cause me to be brought out of this prison. For indeed I was stolen away out of the land of the Hebrews. And here also have I done/manufactured {asah} nothing {illegal} that they should put me into the dungeon/pit {bowr}."

{Note: After the interpretation from God, Joseph fails with saying 'think on me' to the foreign minister! Joseph put his trust in MAN instead of putting his trust in the LORD. Then he went on to say 'poor innocent me'. So what? What does that do? Nothing. When you have troubles, put them in the LORDS hand! God will NOT let you down! But 'man' will always let you down. And, he will. So, this mistake means Joseph will spend two more years in prison.}

The Voice

(Joseph:) *But I ask one thing.* Remember me when things are going well for you. *If you have the opportunity,* do me a favor and mention me to Pharaoh. *Perhaps he will* get me out of this place. You see I was stolen from the land of my people the Hebrews, and I've done nothing to deserve being thrown into this pit.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.

...but if you can remember me with you, just as he will do well to you, and please, you will do kindness by me, and you will mention me to Paroh ^[Great house] and you will bring me from this house, given that I was surely stolen away from the land of the

ones of Ever ^[Cross over] and also here I did not do anything that they set me in place in the cistern,...

Concordant Literal Version
 A Conservative Version
 Context Group Version

.
 .
 But have me in your remembrance when it shall be well with you, and show family allegiance { Hebrew: hesed }, I beg of you, to me, and make mention of me to Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and here also I have done nothing that they should put me into the dungeon.

Darby Translation
Emphasized Bible
 English Standard Version
 English Standard V. – UK

.
 .
 Only remember me, when it is well with you, and please do me the kindness to mention me to Pharaoh, and so get me out of this house. For I was indeed stolen out of the land of the Hebrews, and here also I have done nothing that they should put me into the pit."

Evidence Bible
 Green's Literal Translation
 God's Truth (Tyndale)
 King James 2000 Version
 21st Century KJV
 Modern English Version
 NASB

.
 .
 Only keep me in mind when it goes well with you, and please do me a kindness by mentioning me to Pharaoh and get me out of this house. For I was in fact kidnapped from the land of the Hebrews, and even here I have done nothing that they should have put me into the dungeon."

New European Version
 New King James Version

.
 But remember me when it is well with you, and please show kindness to me; make mention of me to Pharaoh, and get me out of this house. For indeed I was stolen away from the land of the Hebrews; and also I have done nothing here that they should put me into the dungeon."

Owen's Translation
 Third Millennium Bible

.
 But think on me when it shall be well with thee, and show 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."

Updated Bible Version 2.11
 A Voice in the Wilderness
 Webster's Bible Translation
 World English Bible
Young's Literal Translation
 Young's Updated LT

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 .
 .
 .
 .
 "Surely if you have remembered me with you, when it is well with you, and have done (I pray you) kindness with me, and have made mention of me unto Pharaoh, then have you brought me out from this house, For I was really stolen from the land of the Hebrews; and here also have I done nothing that they have put me in the pit."

The gist of this passage:

Joseph asks for the chief cupbearer to remember him to Pharaoh, to tell Pharaoh that he has done nothing to deserve being placed into prison.

Genesis 40:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
Together, kîy ʾîm (אִם כִּי) [pronounced <i>kee-eem</i>] act as a limitation on the preceding thought, and therefore should be rendered <i>but, except, except that, unless</i> and possibly <i>only</i> . However, these particles are not used in a limiting way <i>if</i> they follow an oath, a question or a negative. Then they can be rendered <i>that if, for if, for though, that since, for if, but if, indeed if, even if; except for, but</i> .			
Together, these are translated: <i>for</i> (CLV); <i>but</i> (BBE, Green's Literal Translation, VW, WEB); <i>only</i> (ESV).			
zâkar (זָכַר) [pronounced <i>zaw-KAHR</i>]	<i>to remember, to recall, to call to mind</i>	2 nd person masculine singular, Qal perfect, 1 st person singular suffix	Strong's #2142 BDB #269
The NET Bible: <i>Heb "but you have remembered me with you." The perfect verbal form may be used rhetorically here to emphasize Joseph's desire to be remembered. He speaks of the action as already being accomplished in order to make it clear that he expects it to be done. The form can be translated as volitional, expressing a plea or a request.</i> ¹⁹			
ʾêth (אֶת) [pronounced <i>ayth</i>]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine singular suffix	Strong's #853 BDB #84
Owens has instead:			
ʾêth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 2 nd person masculine singular suffix	Strong's #854 BDB #85
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (אֲשֶׁר כִּי) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when</i> . Back in 1Samuel 12:8, I rendered this <i>for example</i> .			
yâṭab (יָטַב) [pronounced <i>yaw-TA^{BV}</i>]	<i>to be good [well, commendable, pleasing]; to do good [well, commendably], to make glad, to make a thing good</i>	3 rd person masculine singular, Qal imperfect	Strong's #3190 BDB #405

¹⁹ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 24, 2016.

Genesis 40:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
The NET Bible: <i>This perfect verbal form with the prefixed conjunction (and the two that immediately follow) carry the same force as the preceding perfect.</i> ²⁰			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Translation: But you remember me—you—when it is good for you;...

Joseph here depends upon this man. He asks to be remembered, when this man gets out of prison—when life is good for him. This should be in just a few days.

Genesis 40:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
nâ' (נָא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
‘îm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 1 st person singular suffix	Strong's #5973 BDB #767
cheçed (חֶסֶד) [pronounced KHEH-sed]	<i>grace, benevolence, mercy, kindness; steadfast love</i>	masculine singular noun; pausal form	Strong's #2617 BDB #338

Translation: ...then please do the gracious thing with me.

Essentially, Joseph is asking this man to do the right thing; to do the gracious thing.

Genesis 40:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

²⁰ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 24, 2016.

Genesis 40:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
zâkar (זָכַר) [pronounced zaw-KAHR]	<i>to speak of; to remember, to cause to be remembered, to call to one's own mind, to bring to remembrance [before someone]; to make mention of [often with praise and/or celebration], to offer a memorial offering</i>	2 nd person masculine singular, Hiphil perfect with the 1 st person singular suffix	Strong's #2142 BDB #269
The NET Bible: <i>The verb זָכַר (zakhar) in the Hiphil stem means "to cause to remember, to make mention, to boast." The implication is that Joseph would be pleased for them to tell his story and give him the credit due him so that Pharaoh would release him. Since Pharaoh had never met Joseph, the simple translation of "cause him to remember me" would mean little.</i> ²¹			
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
par ^e ôh (הַעֲרֹף) [pronounced pah ^r -G ^O H]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: [If] you remember me to the pharaoh,...

Joseph is operating on human viewpoint here. He thinks that if he is spoken of to pharaoh, that will get him out of prison. That will save him.

Recall that this is the place where the prisoners of Pharaoh are placed.

Genesis 40:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person masculine singular, Hiphil perfect with the 1 st person singular suffix	Strong's #3318 BDB #422
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108

²¹ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 24, 2016.

Genesis 40:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with the definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: ...you will bring me out of this house.

Joseph assumes, not based upon a dream from God, but based upon this man doing right by him, that he will be brought out of prison. He is depending upon man.

This is Joseph's mistake—and he does not make many mistakes. He depends upon this man to see to his freedom. At this point, Joseph should focusing this man's attention upon God, Who placed all of these men together, and Who gave them their dreams, and Who gave Joseph the wisdom to interpret these dreams. Joseph's circumstances are *not* the issue. His relationship with God is the issue.

At this point, Joseph should not be saying, "Remember me when you are freed." He should be saying, "The LORD God has revealed these things to me and therefore, He has revealed them to you as well." Or he should have thanked God audibly in a prayer before the chief cupbearers. He should not have said, "Look, dude, I have been stuck in this hole unfairly, and I need *you* to get me out of here." Joseph's faith is misplaced, momentarily, and that will mean that Joseph himself will be set aside for a time to get his mind right.

Joseph's God is not just able to interpret dreams; Joseph's God can free Joseph anytime that He wants to. Joseph is not in jail simply over a false allegation—Joseph is in jail because *that* is where God has placed him. If God wanted to, He could remove the doors of the prison and let Joseph walk right out of there.

Instead of pleading his case to God, Joseph pleads his case before the chief cupbearer. The chief cupbearer is to remember, "There is a man of God in prison." God does not mean for him to recall, "There is a man who claims to be unjustly charged in prison." Joseph is giving the chief cupbearer the wrong information to remember. Joseph's eyes are momentarily off God and on himself and his own circumstances. When he ought to speak of his God's providence ("Remember how God placed you here to hear His truth"), Joseph starts talking about himself instead.

Genesis 40:14 **But if you remember me—you—when it is good for you; then please do the gracious thing with me. [If] you remember me to the pharaoh, you will bring me out of this house.** (Kukis mostly literal translation)

Genesis 40:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
gânab (גָּנַב) [pronounced gaw-NAH ^{PV}]	<i>to be stolen away; to be brought by stealth [secrecy]</i>	Pual infinitive absolute	Strong's #1589 BDB #170
gânab (גָּנַב) [pronounced gaw-NAH ^{PV}]	<i>to be stolen away; to be brought by stealth [secrecy]</i>	1 st person singular, Pual imperfect	Strong's #1589 BDB #170

Genesis 40:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
'Ib ^e rîy (יִרְבֵּעַ) [pronounced <i>gî^{be}-VREE</i>]	<i>one from beyond; transliterated Hebrew, Eberite</i>	proper masculine singular gentilic/noun with the definite article	Strong's #5680 BDB #720

Translation: I was surely stolen out of the land of the Hebrews [or, *beyond*];...

He briefly explains his story. He may have gone into more detail, but all that is recorded here is that he was taken out of the land of the Hebrews. This is known as *man-stealing* in the Bible. Some slavery was given legitimacy in Scripture; this sort of slavery was not. This is not a legitimate form of slavery.

It appears that the word *Hebrews* is associated with those outside of Egypt—possibly referring to Canaan or even the lands east of there—but not referring to the family of Abraham specifically. By the time of the Exodus (see Exodus 1–2), however, this will become the adopted name of the people of Israel.

It is quite interesting that Joseph speaks of Canaan as the land of the Hebrews. The family of Abraham had become quite well-known; and Abraham, Isaac, and Jacob were all quite wealthy. They were the Hebrews—they were the ones who crossed over. Numerically, they were very few (apart from their slaves and employees); but Joseph's words here suggest one of two things: (1) Abraham, Isaac, and Jacob were known to the royalty of Egypt (not personally known, but they were known of); or (2) the land where Joseph had lived became known to Egyptians as the land of the Hebrews. There is a third option. Joseph thinks that they are well-known but they are not.

I think that, men who came out of the land of Canaan and came down to Egypt were known as *Hebrews*, which was somewhat of a catch-all term to begin with, but one which began, at some point, to be applied specifically to the descendants of Abraham, Isaac, and Jacob who lived in Egypt (they will spend about 400 years in the land of Egypt).

Genesis 40:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168

²² From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 24, 2016.

Genesis 40:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
pôh (פֹּה) [pronounced poe]	<i>here, in this place</i>	adverb	Strong's #6311 BDB #805
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	1 st person singular, Qal perfect	Strong's #6213 BDB #793
m ^e ûwmâh (מְאוּמָה) [pronounced m ^e -oo-MAW]	<i>anything, in any way; at all; it is usually found in negative sentences; therefore, with the negative, it is often rendered nothing</i>	indefinite singular pronoun/adverb	Strong's #3972 BDB #548
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
sîym (שָׂם) [pronounced seem]; also spelled sûwm (שׂוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal perfect	Strong's #7760 BDB #962
'êth (אֶת) [pronounced ayth]	<i>me; untranslated mark of a direct object; occasionally to me, toward me</i>	sign of the direct object affixed to a 1 st person singular suffix	Strong's #853 BDB #84
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bôwr (בּוֹר) [pronounced bohr]	<i>pit, cistern, well; prison, dungeon; grave, sepulcher; the dead</i>	masculine singular noun with the definite article	Strong's #953 BDB #92

Although this word properly means *pit, well*; it is therefore associated with being in the ground, suggesting that some ancient prisons were in the ground as well (see Genesis 40:15). The association between being in the ground and a *grave* is obvious.

Translation: ...and, furthermore, I have done nothing for them to place me in [this] dungeon.

Joseph adds that he has done nothing to be placed into this prison.

They have been in prison for a year together (according to some interpretations). Joseph has had the opportunity to speak to many different people about his situation. He has chosen not to. He does not tell every prisoner with whom he comes in contact that he is innocent. Up until now, he has depended upon God. However, he finally breaks down and makes the mistake of depending upon this man. He tells him what happened.

Joseph has every confidence that this man will be released from prison and restored to his former position. This man who stands at the ear of his Pharaoh and introduces myriads of people as they come to speak to the

Pharaoh; a man whose duties include remembering the names of hundreds of people with whom the Pharaoh speaks. This man will forget Joseph because Joseph is depending upon man and not upon God.

Genesis 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. (MKJV)

Joseph tells him of his history and why he is in this dungeon. It is likely that he went into far more detail than what we read here. This is all very true, but this is not the issue.

Application: There are times when you are treated unfairly or circumstances work against you. God allows all of that for a reason. Sometimes it is testing and sometimes it is putting you in a unique position. Therefore, do not spend your life fretting over this or that bad break. Do not continually bring up Charley Brown's name, who swindled you in a business deal. The God of Abraham oversees your life; and nothing happens to you apart from His choice (His plan). When you believe that you have been cheated or that circumstances and events conspired against you, then you need enough doctrine in your soul to recognize that this is all about God's will for your life. God does not make mistakes; He is not confused; He did not slip up and accidentally put you into bad circumstances.

Therefore, Joseph should not be talking to the chief cupbearer and telling him that all of this is a mistake, and that he is unjustly cooling his heels in prison.

It seems reasonable that the chief cupbearer would not just know individuals and their backgrounds by name and face; but he would also have a good working knowledge of the peoples and groupings near Egypt. A country had to be aware of potential threats and potential allies.

Some believe that, one of the duties of the chief cupbearer, is to, as someone approaches Pharaoh, to whisper into his ear, who this person is, what they might want, and perhaps some personal information (the name of his wife, the number of children he has, etc.). This is the most important aspect of the chief cupbearer's job. This is so Pharaoh does not draw a blank, give Charley Brown a confused stare, and say, "And you are...?"

So, Joseph is saying, "Remember me," to a man whose job it is to remember people. But, the chief cupbearer will forget all about Joseph.

Genesis 40:15 I was surely stolen out of the land of the Hebrews [or, *beyond*]; and, furthermore, I have done nothing for them to place me in [this] dungeon. (Kukis mostly literal translation)

Genesis 40:14–15 But if you remember me—you—when it is good for you; then please do the gracious thing with me. [If] you remember me to the pharaoh, you will bring me out of this house. I was surely stolen out of the land of the Hebrews [or, *beyond*]; and, furthermore, I have done nothing for them to place me in [this] dungeon. (Kukis mostly literal translation)

Genesis 40:14–15 If you remember me, at a time when things are good for you, then show grace to me and remember me to pharaoh. This gracious act will bring me out of this prison house. I am here because I was stolen out of the land of the Hebrews; furthermore, I have done nothing to deserve being placed in this jail. (Kukis paraphrase)

Snider gives us a good summary of the chief cupbearer's dream and its interpretation.

Ron Snider Summarizes Genesis 40:9–15

1. The cupbearer relates the details of his dream to Joseph, not just the general gist of it. The details are important and symbolize something, so each is important.
2. The same is true of Bible doctrine, it is not sufficient to have a general overall picture of the Word of God, one must be serious enough to study the details.

Ron Snider Summarizes Genesis 40:9–15

3. Boredom with the details of Scripture is a form of negative volition toward the Word of God and demonstrates lack of occupation with Christ.
4. There is no evidence that Joseph did anything other than stand there and listen to the dream and immediately relate the explanation.
5. Some interpreters have him running off to pray about it and try to figure it out.
6. There is a time for prayer and there is a time for decisive action.
7. The believer who does not have his spiritual life in order, will be unprepared for the times when he should be ready to act.
8. One never knows when they will be confronted with a situation which demands action, and there is no time to resort to prayer.
9. The adjusting believer who is ordering his life according to the dictates of doctrine may, like Joseph, here manifest a confidence that God is with them and will bless them in what they do.
10. You may offer up a quick mental prayer, acknowledging that you need wisdom, and then confidently move on.
11. The dream and its interpretation:
 - 1) three branches=three days.
 - 2) the rapid growth and production of fruit=rapid sequence of events for the cupbearer.
 - 3) Pharaoh's cup in his hand=royal favor.
 - 4) Squeezing grapes into the cup and placing cup into the hand of Pharaoh=restoration to office and responsibilities
12. In vs 14-15 Joseph makes a request of the cupbearer which he is to remember when he is restored to his previous fortunes.
13. He knows that from time to time he will think back on his prison stint and of course he will remember Joseph when he does.
14. Joseph wants him to put in a good word to Pharaoh and get him released from
15. He informs the cupbearer that he is an unwilling inhabitant in Egypt and uses the strongest possible expression to relate how he came to be there.
16. His brothers did in fact kidnap him and sold him to the Ishmaelites.
17. Beyond that Joseph relates that he is innocent and that there is nothing he has done which deserved imprisonment.
18. The final phrase of vs 15 fills us in that this prison was not a particularly pleasant place to reside.
19. Even though it was adjacent to or on the estate of Potiphar, the prison had the qualities of an underground dungeon.
20. Joseph will be disappointed by placing his faith in the chief cupbearer/wine steward.
21. God has a time for all things in his plan, and the time for Joseph to get out of prison is still some two years away.
22. The dreams and their fulfillments should serve as an encouragement to Joseph in his difficult situation. This tells him that God is with him.
23. And while Joseph would like to get out now, the providence of God is in motion in these events, even if he can't see it.
24. This is a valuable lesson of which every believer must take note; God may be orchestrating events to His desired end even when we cannot see the big picture.
25. It is very easy to get bogged down in the day to day affairs of our niche and lose sight of the fact that God has the future well in hand.
26. Like Joseph we begin to rely on the arm or flesh to provide our deliverance or blessing, rather than trusting God and faith-resting the outcome.

From <http://makarios-online.org/notes/genesis/gen40.doc> (link will open up document in Word or WP); accessed August 17, 2016 (edited).

Joseph finds himself in prison, in charge of two prisoners of Pharaoh, one who appears to be innocent and the other who appears to be guilty. They will both have dreams, and then, 3 days later, Pharaoh will deal with them.

When dealing with an innocent man and a guilty man, many times the innocent man will go first, as he is, in some fashion, pleading his case. An innocent person can hardly wait to give his side of the story. The guilty one hangs back, observes what happens, and then decides how he ought to play his cards as a result.

Joseph has given the interpretation of the chief cupbearer's dream, and it is a good outcome. He would be restored to his old position of trust and influence. He would be out of prison within 3 days.

The chief baker has heard this interpretation, he likes it, and his dream is very similar. Therefore, he will also tell his dream to Joseph.

While Joseph is listening to this man's dream and giving the interpretation thereof, the chief baker is standing at the side, listening carefully. He was guilty of intrigue.²³ He did try to have the king poisoned and he is particularly worried that the king will find out. He listens to Joseph's interpretation of the chief cupbearer's dream and decides that this interpretation was not too bad—he should probably do okay when it comes to the interpretation of his own dream.

And so sees a prince of the bakers that good he interpreted and so he says unto Joseph, "Also I in a dream, and behold three of baskets of cake upon my head. And in a basket the higher [one] from all food of the pharaoh, a product of a baker. And the bird is eating them from the basket from upon my head."

Genesis
40:16–17

The chief baker saw that he interpreted [the other dream for] the good, so he said to Joseph, "I also [was] in a dream, and there were [lit., *behold*] three baskets of cake on my head. In the highest basket, of all the food for the pharaoh, the work of the baker, and a bird is eating [from] it, from the basket on my head."

When the chief baker realized the Joseph gave a favorable interpretation to the other dream, he said to Joseph, "I also had a dream. There were three baskets of cake on my head. In the highest basket was the food for the pharaoh, made by the baker, but the bird is eating from it, from the basket that is on my head."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew) And so sees a prince of the bakers that good he interpreted and so he says unto Joseph, "Also I in a dream, and behold three of baskets of cake upon my head. And in a basket the higher [one] from all food of the pharaoh, a product of a baker. And the bird is eating them from the basket from upon my head."

Dead Sea Scrolls
Targum of Onkelos .
And when the master of the bakers saw that he had interpreted pleasantly, he said to Joseph, I also (was) in my dream, and, behold, three baskets of confectionery [Cheiru, (Heb. chori,) "white bread."] were upon my head, and in the upper basket were all (sorts of) food for Pharaoh, the work of the baker; and the birds ate them from the basket that was on my head.

Targum (Pseudo-Jonathan) And the chief baker, when he understood the interpretation of his companion's dream, seeing that he had interpreted well, began to speak with an impatient

²³ This is an assumption I have made in order to move the narrative along. I have assumed the executed man was guilty and the restored man was innocent.

tongue, and said to Joseph, I also saw in my dream, and, behold, three baskets of fine cakes were upon my head; [JERUSALEM. And, behold, three baskets of hot loaves were upon my head ;] and in the upper basket of all delicious meat for Pharaoh made by the confectioner and the birds ate them from the basket upon my head.

Revised Douay-Rheims The chief baker seeing that he had wisely interpreted the dream, said: I also dreamed a dream, That I had three baskets of meal upon my head: And that in one basket which was uppermost, I carried all meats that are made by the art of baking, and that the birds ate out of it.

Jerusalem targum .

Latin Vulgate .

Aramaic English Standard V When the chief baker saw that the interpretation was good, he said to Yoseph, "I also was in my dream, and behold, three baskets of white bread were on my head. In the uppermost basket there was all kinds of baked food for Pharaoh, and the birds ate them out of the basket on my head."

Peshitta (Syriac) When the chief baker saw that the interpretation was good, he said to Joseph, I also saw in my dream, and, behold. I had three baskets containing white bread on my head; And in the uppermost basket there was of every kind of food for Pharaoh, prepared by a baker; and the birds of prey were eating it out of the basket on my head.

Septuagint (Greek) And the chief baker saw that he interpreted aright; and he said to Joseph, I also saw a dream, and methought I took up on my head three baskets of mealy food. And in the upper basket there was the work of the baker of every kind which Pharaoh eats; and the fowls of the air ate them out of the basket that was on my head.

NETS (Greek) .

Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Now when the chief bread-maker saw that the first dream had a good sense, he said to Joseph, I had a dream; and in my dream there were three baskets of white bread on my head; 17 And in the top basket were all sorts of cooked meats for Pharaoh; and the birds were taking them out of the baskets on my head.

Easy English .

Easy-to-Read Version–2006 **The Baker's Dream**

The baker saw that the other servant's dream was good, so he said to Joseph, "I also had a dream. I dreamed there were three baskets of bread on my head. In the top basket there were all kinds of baked food for the king, but birds were eating this food."

God's Word™ .

Good News Bible (TEV)

When the chief baker saw that the interpretation of the wine steward's dream was favorable, he said to Joseph, "I had a dream too; I was carrying three breadbaskets on my head. In the top basket there were all kinds of baked goods for the king, and the birds were eating them."

International Children's B.
The Message .

When the head baker saw how well Joseph's interpretation turned out, he spoke up: "My dream went like this: I saw three wicker baskets on my head; the top basket had assorted pastries from the bakery and birds were picking at them from the basket on my head."

Names of God Bible
NIRV .

The chief baker saw that Joseph had given a positive meaning to the wine taster's dream. So he said to Joseph, "I had a dream too. There were three baskets of

bread on my head. All kinds of baked goods for Pharaoh were in the top basket. But the birds were eating them out of the basket on my head.”

New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible When the chief baker saw that the interpretation was favorable, he said to Joseph, “It was the same for me. In my dream, there were three baskets of white bread on my head. In the basket on top there were baked goods for Pharaoh’s food, but birds were eating them out of the basket on my head.”

Contemporary English V. When the chief cook saw that Joseph had given a good meaning to the dream, he told Joseph, “I also had a dream. In it I was carrying three breadbaskets stacked on top of my head. The top basket was full of all kinds of baked things for the king, but birds were eating them.”

The Living Bible “In my dream,” he said, “there were three baskets of pastries on my head. In the top basket were all kinds of bakery goods for Pharaoh, but the birds came and ate them.”

New Berkeley Version .

New Century Version .

New Life Version .

New Living Translation When the chief baker saw that Joseph had given the first dream such a positive interpretation, he said to Joseph, “I had a dream, too. In my dream there were three baskets of white pastries stacked on my head. The top basket contained all kinds of pastries for Pharaoh, but the birds came and ate them from the basket on my head.”

Partially literal and partially paraphrased translations:

American English Bible Well, when the chief baker saw that he had given the right interpretation, he said to Joseph: ‘I also had a dream. I remember looking up, and I found three baskets of bakery goods on my head. In the top basket, there were all the kinds of things that Pharaoh enjoys. But birds in the sky came and ate them out of the basket that was on top of my head.’

Beck’s American Translation .

International Standard V ***The Head Chef’s Dream***

When the head chef heard that the interpretation was good, he told Joseph, “I was also in my dream. All of a sudden, there were three baskets with white bread stacked on top of my head. There was all kinds of food in the basket that was on top, including baked food for Pharaoh. The birds were eating them from the basket on my head.”

New Advent (Knox) Bible Hereupon the chief cook, finding that Joseph could interpret the first dream so well, reminded them that he had dreamt too; I was carrying three baskets of loaves on my head, said he, and the top basket contained pastry of every kind; but the birds came and ate it.

Today’s NIV .

Translation for Translators When the chief baker heard that the meaning of the dream of the king’s drink-server was very favorable, he said to Joseph, “I also had a dream. In the dream I was surprised to see three baskets of bread stacked on my head. In the top basket there were many kinds of baked goods for the king, but birds were eating them from the top basket that was on my head!”

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The chief of he baking was to perceive, he is to have interpreted that favorable, he was to say to Joseph, I also had a dream: even three baskets of white bread are on my head. On the uppermost basket of food products, of that being baked for the Pharaoh, even the birds are eating from the basket over my head.
Conservapedia Ferrar-Fenton Bible	. When the chief baker saw that the interpretation was good, he also said to Joseph: "I have dreamed as well ; and there were three baskets filled on my head, and in the highest basket of all victuals for Pharaoh, ready baked, but the birds ate them from the basket, from off my head."
God's Truth (Tyndale)	When the chief baker saw that he had well interpreted it, he said unto Joseph, me thought also in my dream, that I had three wicker baskets on my head. And in the uppermost basket of all manner bakemeats for Pharaoh. And the birds ate them out of the basket upon my head.
HCSB Jubilee Bible 2000 H. C. Leupold	. When the chief of the bakers saw that he had interpreted something promising, he said to Joseph: I too had a dream, and in my dream there were three baskets of white baked goods upon my head; and in the top basket there was some of every sort of Pharaoh's food—handiwork of the baker—and birds were eating them out of the basket upon my head.
Lexham English Bible	And when the chief baker saw that the interpretation [was] good he said to Joseph, "I also [dreamed]. In my dream, now behold, [there were] three baskets of bread upon my head. And in the upper basket [were] all sorts of baked foods for Pharaoh, but the birds were eating them out of the basket upon my head."
NIV, ©2011	When the chief baker saw that Joseph had given a favorable interpretation, he said to Joseph, "I too had a dream: On my head were three baskets of bread. In the top basket were all kinds of baked goods for Pharaoh, but the birds were eating them out of the basket on my head."
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	When the chief baker saw that Joseph had given this favorable interpretation, he said to him: "I too had a dream. In it I had three wicker baskets on my head; in the top one were all kinds of bakery products for Pharaoh, but the birds were pecking at them out of the basket on my head."
New American Bible (2011)	When the chief baker saw that Joseph had given a favorable interpretation, he said to him: "I too had a dream. In it I had three bread baskets on my head; in the top one were all kinds of bakery products for Pharaoh, but the birds were eating them out of the basket on my head."
New Jerusalem Bible	The chief baker, seeing that the interpretation had been favourable, said to Joseph, 'I too had a dream; there were three wicker trays on my head. In the top tray there were all kinds of pastries for Pharaoh, such as a baker might make, and the birds were eating them off the tray on my head.'
New RSV Revised English Bible	. .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When the chief baker saw that the interpretation was favorable, he said to Yosef, "I too saw in my dream: there were three baskets of white bread on my head. In the
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	uppermost basket there were all kinds of baked goods for Pharaoh, but the birds ate them out of the basket on my head.”
exeGeser companion Bible	When the governor of the bakers sees the interpretation is good, he says to Yoseph, I also - in my dream, and behold, three perforated baskets on my head: and in the uppermost basket are the works of a baker for Paroh; and the flyers eat them from the basket on my head.
Hebrew Roots Bible	And the chief of the bakers saw that the interpretation was good. And he said to Joseph, I also in my dream saw three baskets of white bread on my head. And in the top basket some from all the food of Pharaoh, the work of a baker. And the birds were eating them from the basket off my head.
JPS (Tanakh—1985)	When the chief baker saw how favorably he had interpreted, he said to Joseph, “In my dream, similarly, there were three openwork baskets on my head. 17In the uppermost basket were all kinds of food for Pharaoh that a baker prepares; and the birds were eating it out of the basket above my head.”
Judaica Press Complete T. Kaplan Translation	. The chief baker saw that [Joseph] was able to give a good interpretation. He said to Joseph, 'I also saw myself [(Hirsch).] in my dream. There were three baskets of fine white bread on my head [(Targum Yonathan; Yerushalmi, Betza 2:6; Rambam on Eduyoth 3:10; Ibn Ezra; Ramban; cf. Septuagint; Josephus 2:5:3). Chori in Hebrew, probably something white. Others interpret it as 'baskets of biscuits' (Radak, Sherashim); 'baskets of twigs' (Rashi); 'white baskets' (Ibn Janach); or 'perforated baskets' (Rashbam). In ancient Egyptian, khara means woven.]. In the top basket, there were all kinds of baked goods that Pharaoh eats. But birds were eating it from the basket on my head!'
Orthodox Jewish Bible	When the sar ha'ofim saw that he had done the pitron well, he said unto Yosef, I also was in my chalom, and, hinei, I had shloshah salei chori (three baskets of cakes) on my rosh; And in the sal haelyon (uppermost basket) there was all manner of food for Pharaoh; and ha'oph (the birds) did eat them out of the sal (basket) upon my rosh.
Restored Names Version <i>The Scriptures</i> 1998	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When the chief baker saw that the interpretation [of the dream] was good, he said to Joseph, “I also dreamed, and [in my dream] there were three cake baskets on my head; and in the top basket there were some of all sorts of baked food for Pharaoh, but the birds [of prey] were eating [these foods] out of the basket on my head.”
The Expanded Bible	The [^L chief] baker saw that ·Joseph’s explanation of the dream [^L the interpretation] was ·good [favorable], so he said to him, “I also had a dream. I dreamed there were three bread baskets on my head. In the top basket were all kinds of baked food for ·the king [^L Pharaoh], but the birds were eating this food out of the basket on my head.”
The Geneva Bible Kretzmann’s Commentary	. 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, three baskets with white bread; and in the uppermost basket there was of all manner of bake-meats for Pharaoh, fine things to eat of bakery goods; and the birds did eat them out of the basket upon my head. In his eagerness to obtain a favorable

interpretation for himself, the chief baker overlooked the significant difference in the end of the dream.

NET Bible®	When the chief baker saw that the interpretation of the first dream was favorable [<i>Heb</i> “that [the] interpretation [was] good.” The words “the first dream” are supplied in the translation for clarity.], he said to Joseph, “I also appeared in my dream and there were three baskets of white bread [Or “three wicker baskets.” See note in exegesis] on my head. In the top basket there were baked goods of every kind for Pharaoh, but the birds were eating them from the basket that was on my head.”
Syndein/Thieme	{Internal Minister Heard Good News So Wants His Dream Interpreted} When the chief/Prince of the 'food tasters' {internal ministers} kept on seeing that the interpretation was good, he kept on saying 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 'bake works'/foods for Pharaoh and the birds did eat them out of the basket upon my head."
The Voice	When the chief baker saw that the cupbearer received such a good interpretation, he told Joseph <i>his dream as well</i> . Baker: I've also had a dream: There were three baskets of <i>fine cakes stacked</i> on my head. In the upper basket, there were all sorts of baked goods for Pharaoh, but the birds <i>swooped down and</i> kept eating Pharaoh's food out of the basket on my head.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and the noble of the bakers saw that he interpreted functionally and he said to Yoseph [Adding], I was also in my dream and look, three baskets of white bread were upon my head, and in the upper basket were all kinds of nourishment of Paroh [Great house], work of the bakers, and the flyer was eating them from the basket upon my head,...
Concordant Literal Version	And seeing is the chief of the bakers that he interprets well. And saying is he to Joseph. "Indeed, I dreamed in my dream and, behold! Three days of cereal food is on my head. And in the uppermost tray are some of all food for Pharaoh, the king, made by baking. And the flyers of the heavens are eating them from the tray, off my head.
A Conservative Version	.
Context Group Version	.
Darby Translation	And when the chief of the bakers saw that the interpretation was good, he said to Joseph, I also was in my dream, and behold, three baskets of white bread were on my head. And in the uppermost basket there were all manner of victuals for Pharaoh that the baker makes, and the birds ate them out of the basket upon my head.
<i>Emphasized Bible</i>	Then the chief of the bakers, seeing that he had well interpreted, said unto Joseph, I, too, was in my dream, when lo! three wicker baskets of fine bread were on my head; and, in the uppermost basket, was some of every kind of food for Pharaoh that a baker could make,—but, the birds, kept eating them out of the basket from off my head.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	When the chief baker saw that the interpretation was good, he said to Joseph, “I also was in my dream, and I had three white baskets on my head. In the uppermost

basket there was all manner of baked goods for Pharaoh, and the birds ate them out of the basket on my head.”

NASB When the chief baker saw that he had interpreted favorably, he said to Joseph, “I also saw in my dream, and behold, there were three baskets of white bread on my head; and in the top basket there were some of all sorts of baked food for Pharaoh, and the birds were eating them out of the basket on my head.”

New European Version .

New King James Version When the chief baker saw that the interpretation was good, he said to Joseph, “I also was in my dream, and there were three white baskets on my head. In the uppermost basket were all kinds of baked goods for Pharaoh, and the birds ate them out of the basket on my head.”

Owen's Translation .

Third Millennium Bible .

Updated Bible Version 2.11 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT And the chief of the bakers sees that he has interpreted good, and he says unto Joseph, “I also am in a dream, and lo, three baskets of white bread are on my head, and in the uppermost basket are of all kinds of Pharaoh's food, work of a baker; and the birds are eating them out of the basket, from off my head.”

The gist of this passage: When the chief baker hears a favorable interpretation of the chief cupbearer's dream, he tells his own dream to Joseph, which is about 3 baskets stacked on his head, filled with various baked items, and birds are eating these things.

Genesis 40:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
sar (שַׂר) [pronounced sar]	chieftain, chief, ruler, official, captain, prince, leader, commander	masculine singular construct	Strong's #8269 BDB #978
ṭabbâchîym (מִטְבָּחִים) [pronounced tahb-bawkh-EEM]	cooks, guard, guards, bodyguard, bodyguards, executioners	masculine plural noun with the definite article	Strong's #2876 BDB #371
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ṭôwb (טוֹב) [pronounced toh ^b v]	pleasant, pleasing, agreeable, good, better; approved	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373

Genesis 40:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
pâthar (פָּתַר) [pronounced paw-THAR]	<i>to interpret [a dream]; to explain [a dream]</i>	3 rd person masculine singular, Qal perfect; pausal form	Strong's #6622 BDB #837

Translation: The chief baker saw that he interpreted [the other dream for] the good,...

The chief baker knows that he has betrayed the pharaoh, but he does not know whether or not he will be caught. He knows that the chief cupbearer is not guilty of anything (he is not involved in the baker's plot). However, he hears Joseph's interpretation, understands that it is good, so he tries his luck. Maybe this could be his lucky day!

Genesis 40:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'aph (אֲפֹ) [pronounced ahf]	<i>in fact, furthermore, also, yea, even, indeed; even though</i>	a conjunction which signifies <i>addition</i> or <i>emphasis</i>	Strong's #637 BDB #64

This word appears to have two different purposes: (1) A surprise is then mentioned or the unexpected is said. (2) A reference is made to a preceding sentence and it is expanded or emphasized and we would translate this word *yea, à fortiori, the more so, how much more* (following an affirmative clause), *how much less* (following a negative clause), *furthermore, in fact*.

'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chälôwm (חֹלֶם) [pronounced khuh-LOHM]	<i>dream</i>	masculine singular noun with the 1 st person singular suffix	Strong's #2472 BDB #321

Translation: ...so he said to Joseph, "I also [was] in a dream,...

He goes over to Joseph and tells him that he also had a dream. He tells Joseph exactly what he dreamed, because it sounds very similar to the dream of the chief cupbearer.

Genesis 40:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> In Genesis 40:16, Owens translates this, <i>there were</i> .			
sh ^e lôshâh (שְׁלוֹשָׁה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun	Strong's #7969 BDB #1025
çal (סַל) [pronounced <i>sahl</i>]	<i>basket</i>	masculine plural construct	Strong's #5536 BDB #700
chôrîy (כֹּרִי) [pronounced <i>khoh-REE</i>]	<i>white bread, white cake</i>	masculine singular noun	Strong's #2751 BDB #301
The NET Bible: Or "three wicker baskets." The meaning of the Hebrew noun כֹּרִי (<i>khori</i> , "white bread, cake") is uncertain; some have suggested the meaning "wicker" instead. Comparison with texts from Ebla suggests the meaning "pastries made with white flour" (M. Dahood, "Eblaite <i>h-a-rî</i> and Genesis 40, 16 <i>h£o,,rî</i> ," BN 13 [1980]: 14-16). ²⁴			
‘al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
rôsh (רֹשׁ) (שָׂאֵר or שָׂאֵר) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular noun with the 1 st person singular suffix	Strong's #7218 BDB #910

Translation: ...and there were [lit., *behold*] three baskets of cake on my head.

He has 3 baskets of cake (or white bread) on his head (some think that these might be 3 *white baskets*, 3 *breadbaskets*, 3 *wicker baskets*). In any case, this all sounds pretty close to the 3 branches coming out of the vine; so he is confident that this dream might not be a problem.

The dreams of the chief cupbearer and the chief baker sound very similar. The chief baker knows that he has done wrong. He may or may not know about the chief cupbearer (the chief baker certainly knows that the chief cupbearer is not involved in his own plot against the Pharaoh). However, the first dream received such a favorable interpretation and the dreams were so similar, that the chief baker decides to roll the dice.

²⁴ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 26, 2016.

Notice how he said, "I also." This indicates that he believed his dream to be similar.

In his dream, he has three baskets of bread on his head.

In Egypt, men carried baskets on their heads, causing their head and neck muscles to become extremely well-developed. According to Freeman, they became strong enough to support burdens that required three men to lift in the first place. Women in Egypt carried items on their shoulders.

Genesis 40:16 [The chief baker saw that he interpreted \[the other dream for\] the good, so he said to Joseph, "I also \[was\] in a dream, and there were \[lit., behold\] three baskets of cake on my head. \(Kukis mostly literal translation\)](#)

Genesis 40:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
çal (ל) [pronounced <i>sahl</i>]	<i>basket</i>	masculine singular construct	Strong's #5536 BDB #700
ʿel ^e yôwn (עליון) [pronounced <i>gel^e-YOHN</i>]	<i>high, higher, situated in a higher place</i>	masculine singular adjective with the definite article	Strong's #5945 BDB #751
min (מ) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כ) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Literally, they mean <i>from all, from every...</i> However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Samuel 23:23); <i>over all, more than all, above all</i> (Genesis 3:14).			
ma'ākâl (מאכל) [pronounced <i>mah-uh-KAWL</i>]	<i>food; fruit; produce corn; corn meal</i>	masculine singular construct	Strong's #3978 BDB #38
par ^e ôh (פרעה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i></i>	masculine singular proper noun	Strong's #6547 BDB #829
ma'ăseh (מעשה) [pronounced <i>mah-ġa-SEH</i>]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795

Genesis 40:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'āphâh (אֲפָה) [pronounced aw-FAW]	<i>baker, chef, cook</i>	Qal active participle	Strong's #644 BDB #66

Translation: In the highest basket, of all the food for the pharaoh, the work of the baker,...

There is food in the highest basket, food apparently prepared by the baker for the pharaoh.

Genesis 40:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
'ōwph (עוֹף) [pronounced gōhf]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun with the definite article	Strong's #5775 BDB #733
'ākal (אָכַל) [pronounced aw-KAHL]	<i>is eating; was devouring, is consuming, destroying; enjoying; tasting</i>	Qal active participle	Strong's #398 BDB #37
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
çal (לֵ) [pronounced sah]	<i>basket</i>	masculine singular noun with the definite article	Strong's #5536 BDB #700
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752

Together, they mean *from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from*. Some translators rendered this *away from*.

rō'sh (רֶשֶׁת אוֹ שֵׂאֵר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular noun with the 1 st person singular suffix	Strong's #7218 BDB #910
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Translation: ...and a bird is eating [from] it, from the basket on my head.”

However, a bird (or *birds*; as this is a collective noun) is eating from that basket, the one on his head.

The chief baker was guilty and did not want this guilt to come out in any way. He did not want to have Joseph interpret a dream which reveals him as the center of the machination for which he and the cupbearer had been incarcerated. However, Joseph's interpretation of the other dream was not even just innocuous, it was favorable. It would also have appeared odd had he awoken with a strange dream with bothered him, as did the chief cupbearer, but for him not to share this dream.

There are a couple of possibilities—assuming from the outset that the chief baker was guilty in the first place: (1) he noticed that Joseph asked the chief cupbearer to remember him, after giving a good dream interpretation; and the chief baker may have perceived that this is Joseph's angle—to give favorable interpretations and then ask to be remembered by either man. (2) whatever, the chief baker does not want an unfavorable interpretation. This could suggest to anyone else who hears the dream and its interpretation that he is actually guilty.

There are baked goods and birds are eating them. What could be wrong with that? Who doesn't like baked goods and who doesn't like birds? Who doesn't like watching birds eat?

Notice that there are similarities between the two dreams. On the surface, both dreams appear to be fairly innocuous; they both have food in them, both involve Pharaoh, there are elements of both dreams which are related to the vocation of these men, and they both have 3's in them.

For all we know, the chief baker may have been sizing up Joseph, wondering, “What's your angle, kid?” When he hears him appeal to the chief cupbearer to be let out of prison, the chief baker may think, “That's the angle—give a good interpretation of the dream, and if you are right, parlay that into your own freedom.” I am only speculating here. Criminals (and revolutionaries *are* criminals) often watch others, trying to determine their angle, just in case they might be able to use that to their own benefit.

On the other hand, the chief baker make place some stock in what Joseph tells him. We do not know what exactly these men are thinking, apart from being troubled by their dreams.

Genesis 40:17 In the highest basket, of all the food for the pharaoh, the work of the baker, and a bird is eating [from] it, from the basket on my head.” (Kukis mostly literal translation)

Genesis 40:16–17 The chief baker saw that he interpreted [the other dream for] the good, so he said to Joseph, “I also [was] in a dream, and there were [lit., *behold*] three baskets of cake on my head. In the highest basket, of all the food for the pharaoh, the work of the baker, and a bird is eating [from] it, from the basket on my head.” (Kukis mostly literal translation)

Genesis 40:16–17 When the chief baker realized the Joseph gave a favorable interpretation to the other dream, he said to Joseph, “I also had a dream. There were three baskets of cake on my head. In the highest basket was the food for the pharaoh, made by the baker, but the bird is eating from it, from the basket that is on my head.” (Kukis paraphrase)

And so answers Joseph and so he says, “This [is] his interpretation: three of the baskets three of days they [are]. In yet three days lifts pharaoh your head from upon you and he has hung you upon a tree. And eats the bird the flesh from upon you.”

Genesis
40:18–19

So Joseph answered and said, “This is the [lit., *his*] interpretation [of your dream]: the three baskets, they [are] three days. Within three days, the pharaoh will lift up your head from upon you and hang you on a tree. The birds will eat the flesh from you.”

So Joseph answered, saying, “This is the interpretation of your dream: the 3 baskets are 3 days; within 3 days, pharaoh will lift up your head from upon you and he will hang you on a tree. The birds will eat your flesh.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so answers Joseph and so he says, “This [is] his interpretation: three of the baskets three of days they [are]. In yet three days lifts pharaoh your head from upon you and he has hung you upon a tree. And eats the bird the flesh from upon you.”
Dead Sea Scrolls Targum of Onkelos	. And Joseph answered and said, This is the interpretation of it: The three baskets are three days; at the end of three days will Pharaoh remove thy head from off thee, and will hang thee upon a gibbet, and the birds will eat thy flesh from off thee.
Targum (Pseudo-Jonathan)	Joseph answered and said, This is its interpretation. The three baskets are the three enslavements with which the house of Israel are to be enslaved. But thou, the chief of the bakers, wilt receive an evil award, by the dream which thou hast dreamed. And Joseph explained it, as it was proper in his eyes and said to him: This is its interpretation to thyself. The three baskets are three days until thy death. At the end of three days, Pharaoh with the sword will take away thy head from thy body, and will hang thee upon a gibbet, and the birds will cut thy flesh from thee.
Jerusalem targum	And he said to him, The three baskets are the three heavy enslavements which are to happen to the house of Israel in the land of Mizriam in clay and in bricks, and in all work on the face of the field. It will be that Pharaoh kin, of Mizriam will decree evil decrees against Israel and throw their children into the river. Nevertheless Pharaoh will perish, and his host be destroyed, but the sons of Israel will go forth redeemed with uncovered head. And thou, the chief of the bakers wilt receive punishment; for this dream which thou hast dreamed is evil. But the interpretation of the dream Joseph did not (at once) make known to him; but afterwards Joseph expounded it, When it pleased him. And Joseph said to him, This is the interpretation of the dream. The three baskets are three days. The Jerusalem targum may have another sentence or two, like the targum above.
Revised Douay-Rheims	Joseph answered: This is the interpretation of the dream: The three baskets are yet three days: After which Pharaoh will take your hand from you, and hang you on a cross, and the birds shall tear your flesh.
Latin Vulgate	.
Aramaic English Standard V	Yoseph answered, "This is its interpretation. The three baskets are three days. Within three more days, Pharaoh will lift up your head from off you, and will hang you on a tree; and the birds will eat your flesh from off you."
Peshitta (Syriac)	And Joseph answered and said to him, This is the interpretation of your dream: The three baskets are three days; After three days Pharaoh shall have you beheaded, and then shall crucify you on a tree, and the birds of prey shall eat your flesh from off you.
Septuagint (Greek)	And Joseph answered and said to him, This is the interpretation of it; The three baskets are three days. Yet three days, and Pharaoh shall take away your head from off you, and shall hang you on a tree, and the birds of the sky shall eat your flesh from off you.
NETS (Greek)	.
Brenton's Septuagint	.
Significant differences:	

Limited Vocabulary Translations:

Bible in Basic English	Then Joseph said, This is the sense of your dream: the three baskets are three days; 19 After three days Pharaoh will take you out of prison, hanging you on a tree, so that your flesh will be food for birds.
Easy English	.
Easy-to-Read Version–2006	Joseph answered, “I will tell you what the dream means. The three baskets mean three days. Before the end of three days, the king will take you out of this prison and cut off your head! He will hang your body on a pole, and the birds will eat it.”
God’s Word™	“This is what it means,” Joseph replied. “The three baskets are three days. In the next three days Pharaoh will cut off your head and hang your dead body on a pole. The birds will eat the flesh from your bones.”
Good News Bible (TEV)	Joseph answered, “This is what it means: the three baskets are three days. In three days the king will release you—and have your head cut off! Then he will hang your body on a pole, and the birds will eat your flesh.”
International Children’s B.	Joseph answered, “I will tell you what the dream means. The three baskets stand for three days. Before the end of three days, the king will cut off your head! He will hang your body on a pole. And the birds will eat your flesh.”
The Message	Joseph said, “This is the interpretation: The three baskets are three days; within three days Pharaoh will take off your head, impale you on a post, and the birds will pick your bones clean.”
Names of God Bible	.
NIRV	“Here’s what your dream means,” Joseph said. “The three baskets are three days. In three days Pharaoh will cut your head off. Then he will stick a pole through your body and set the pole up. The birds will eat your flesh.”
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	Joseph responded, “This is the dream’s interpretation: The three baskets are three days. After three days, Pharaoh will give you an audience and will hang you from a tree where birds will peck your flesh from you.”
Contemporary English V. The Living Bible	.
New Berkeley Version	“The three baskets mean three days,” Joseph told him. “Three days from now Pharaoh will take off your head and impale your body on a pole, and the birds will come and pick off your flesh!”
New Century Version	.
New Life Version	Joseph answered, “I will tell you what the dream means. The three baskets stand for three days. Before the end of three days, the king will cut off your head! He will hang your body on a pole, and the birds will eat your flesh.”
New Living Translation	.
	“This is what the dream means,” Joseph told him. “The three baskets also represent three days. Three days from now Pharaoh will lift you up and impale your body on a pole. Then birds will come and peck away at your flesh.”

Partially literal and partially paraphrased translations:

American English Bible	Then JoSeph told him, 'This is what it means: The three baskets are three days. 19 So in three days, Pharaoh will cut off your head and hang you on a tree, where the birds of the sky will eat your flesh.'
Beck’s American Translation	.
International Standard V	Joseph replied, “This is what your dream means [Lit. <i>is its interpretation</i>]: The three baskets are also three days. Within three more days, Pharaoh will behead you and hang you on gallows [Lit. <i>a tree</i>], where birds will eat your flesh from you.”

Revised Knox Bible	Your dream, answered Joseph, means this; the three baskets stand for three days which have yet to pass, after which Pharaoh will take away your life [Literally, 'remove thy head'; the same expression in the Hebrew can also give the sense 'lift up thy head', i.e. 'restore thee to thy old position', as in verse 13 above.] and so hang you on a gibbet, for the birds to come and prey on your flesh.
Today's NIV Translation for Translators	.
	God again told Joseph what the dream meant, so he said, "The three baskets also represent three days. Within three days the king will command that your head be cut off. Then your body will be hung on a tree, and vultures will come and eat your flesh."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to answer, and was to say: The interpretation is this: the three baskets are three days. In three days, Pharaoh was to lift up your head, and is to have hung you on a tree, and the flying creatures are to have eaten your flesh.
Conservapedia	.
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	Joseph answered and said: this is the interpretation thereof. The three baskets are three days, for this day three days shall Pharaoh take your head from you, and shall hang you on a tree, and the birds shall eat your flesh from off you.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	And Joseph answered and said: This is its interpretation: Three baskets stand for three days; yet three days and Pharaoh will lift up thy head from off thee, and hang thee on a tree, and birds shall devour thy flesh from off thee.
Lexham English Bible NIV, ©2011	.
	"This is what it means," Joseph said. "The three baskets are three days. Within three days Pharaoh will lift off your head and impale your body on a pole. And the birds will eat away your flesh."
Tree of Life Version	Then Joseph answered and said, "This is its interpretation. The three baskets: they are three days. In another three days Pharaoh will lift up your head—off of you—and will hang you on a tree. Then the birds will eat your flesh off of you."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Joseph said, "The three baskets are three days, and before three days have passed Pharaoh will take off your head and hang you on a tree and the birds will eat your flesh."
The Heritage Bible	.
New American Bible (2002)	Joseph said to him in reply: "This is what it means. The three baskets are three days; within three days Pharaoh will lift up your head and have you impaled on a stake, and the birds will be pecking the flesh from your body."
New American Bible (2011)	Joseph said to him in reply: "This is its interpretation. The three baskets are three days; within three days Pharaoh will single you out and will impale you on a stake, and the birds will be eating your flesh."
New Jerusalem Bible	Joseph replied as follows, 'This is what it means: the three trays are three days. In another three days Pharaoh will lift up your head by hanging you on a gallows, and the birds will eat the flesh off your bones.'
New RSV	.
Revised English Bible	Joseph answered, "This is the interpretation. The three baskets are three days: within three days Pharaoh will raise your head off your shoulders and hang you on a tree, and the birds of the air will devour the flesh off your bones."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible exeGesés companion Bible	. And Yoseph answers and says, This is the interpretation thereof: The three baskets are three days: again within three days Paroh lifts your head from off you and hangs you on a tree; and the flyers eat your flesh from you.
Israeli Authorized Version JPS (Tanakh—1985)	. Joseph answered, "This is its interpretation: The three baskets are three days. In three days Pharaoh will lift off your head and impale you upon a pole; and the birds will pick off your flesh."
Judaica Press Complete T. Kaplan Translation	. Joseph replied, 'This is its interpretation: The three baskets are three days. In three days, Pharaoh will lift your head - right off your body! He will hang you on a gallows, and the birds will eat your flesh.'
Orthodox Jewish Bible	And Yosef answered and said, This is the pitron (interpretation, meaning) thereof: The shloshet hasalim (three baskets) are shloshet yamim. Yet within shloshet yamim shall Pharaoh lift off thy rosh from on thee, and shall hang thee on an etz; and ha'oph (the birds) shall eat thy basar from off thee.
Restored Names Version <i>The Scriptures</i> 1998	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Joseph answered, "This is the interpretation of it: the three baskets represent three days; within three more days Pharaoh will lift up your head and will hang you on a tree (gallows, pole), and [you will not so much as be given a burial, but] the birds will eat your flesh."
The Expanded Bible	Joseph answered, "·I will tell you what the dream means [·This is its interpretation]. The three baskets stand for three days. Before the end of three days, the king will ·cut off your head [·lift up your head; v. 13]! He will hang your body on a ·pole [·tree], and the birds will eat your flesh."
The Geneva Bible Kretzmann's Commentary	. 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. In this one point there was the great distinction between the two dreams: it was not Pharaoh that took bread or fine pastry from the hand of the baker, but the birds seized upon his bakery-ware. He was to be put to death, hung upon a stake or gallows, and his flesh given to the birds of heaven to eat. Although the interpretation seems so simple, it is clear that God Himself here drew aside the veil of the future.
NET Bible®	Joseph replied, "This is its meaning: The three baskets represent [<i>Heb</i> "the three baskets [are]."] three days. In three more days Pharaoh will decapitate you [<i>Heb</i> "Pharaoh will lift up your head from upon you." Joseph repeats the same expression from the first interpretation (see v. 13), but with the added words "from upon you," which allow the statement to have a more literal and ominous meaning – the baker will be decapitated.] and impale you on a pole. Then the birds will eat your flesh from you."
Syndein/Thieme	And Joseph kept on answering {`anah} and kept on saying, "This is the interpretation thereof: The three baskets are three days. Yet within three days shall

Pharaoh 'keep on lifting your head' . . . from off you . . . and {Pharaoh} shall hang you on a tree. And the birds shall eat your flesh {from off of you}."

The Voice

Joseph: This is what your dream means: the three baskets are three days. Within three days, Pharaoh will lift your head and remove it *from you*. He will impale your body on a tree and vultures will *swoop down and* eat the flesh from your bones.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Yoseph ^[Adding] answered and he said, this is his interpretation, the three baskets, they are three days, within three days Paroh ^[Great house] will lift up your head from upon you and will hang you upon a tree and the flyer will eat your flesh from upon you,...
Concordant Literal Version	.
A Conservative Version	.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	Joseph answered and said, "This is its interpretation: the three baskets are three days. In three days Pharaoh will lift up your head—from you!—and hang you on a tree. And the birds will eat the flesh from you."
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	Joseph answered and said, "This is the interpretation: The three baskets are three days. Within three days Pharaoh will lift your head from off you and will hang you on a tree, and the birds will eat your flesh from you."
NASB	Then Joseph answered and said, "This is its interpretation: the three baskets are three days; within three more days Pharaoh will lift up your head from you and will hang you on a tree, and the birds will eat your flesh off you."
New European Version	.
New King James Version	.
Owen's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And Joseph answers and says, "This is its interpretation: the three baskets are three days; yet, within three days does Pharaoh lift up your head from off you, and has hanged you on a tree, and the birds have eaten your flesh from off you."
The gist of this passage:	Joseph tells the chief baker that, in 3 days, Pharaoh will lift his head up from off his body and then hang him on a pole and let the birds eat his flesh.

Genesis 40:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿânâh (עָנָה) [pronounced <i>ġaw-NAWH</i>]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 rd person masculine singular, Qal imperfect	Strong's #6030 BDB #772
Yôwçêph (יֹוֹצֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
pith ^e rôwn (פִּתְרוֹן) [pronounced <i>pith-RONE</i>]	<i>interpretation, meaning</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6623 BDB #837

Translation: So Joseph answered and said, “This is the [lit., *his*] interpretation [of your dream]:...

The interpretation of this dream is given by Joseph. He knows what it means. Quite obviously, some men of God were able to take dreams and interpret them (which is not a method of God speaking to us today).

What is being revealed is, Joseph is a man of God.

Genesis 40:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
sh ^e lôshâh (שְׁלֹשָׁה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun	Strong's #7969 BDB #1025
çal (כַּל) [pronounced <i>sah</i>]	<i>basket</i>	masculine plural noun with the definite article	Strong's #5536 BDB #700
sh ^e lôshâh (שְׁלֹשָׁה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun	Strong's #7969 BDB #1025

Genesis 40:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâmîym (יָמִים) [pronounced yaw- MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
hêm (הֵם) [pronounced haym]	<i>they, those; themselves; these</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241

Translation: ...the three baskets, they [are] three days.

Joseph sounds as if he is going to give the exact same interpretation. Almost all of the words are the same, and this puts the chief baker at ease. Three baskets, three days; and the baker is nodding his head.

And the chief baker is thinking, “So far, so good. Maybe I am also out of here in three days.” Then Joseph delivers the bad news:

Genesis 40:18 So Joseph answered and said, “This is the [lit., *his*] interpretation [of your dream]: the three baskets, they [are] three days. (Kukis mostly literal translation)

Genesis 40:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘ôwd (דוּע) [pronounced gohd]	<i>still, yet, again, besides, in addition to, even yet</i>	adverb	Strong's #5750 BDB #728
With the bêyth preposition, ‘ôwd means <i>while, while yet, while [it is] still; while [it is] yet, in the time that; within.</i>			
nâsâ’ (נָשָׂא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal imperfect	Strong's #5375 BDB #669
par ^e ’ôh (הַעֲרֹף) [pronounced pah ^r -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
’êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
rô’sh (רֹאשׁ) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7218 BDB #910

Genesis 40:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752

Together, they mean *from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from*. Some translators rendered this *away from*.

Translation: *Within three days, the pharaoh will lift up your head from upon you...*

Just as before, the pharaoh is going to lift up his head, except we have a slight different set of prepositions here. "Your head will be lifted from upon you," Joseph says. That is quite a different thing than just having your head lifted up.

Notice that the *lifting of the head* is used in two ways in this passage: it means to restore one to one's former position (v. 13) and here it means to remove the head.

Genesis 40:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tâlâh (תָּלָה) [pronounced <i>taw-LAWH</i>]	<i>to hang [up], to suspend; to put to death by hanging; to hang on a stake, to crucify</i>	3 rd person masculine plural, Qal imperfect	Strong's #8518 BDB #1067
ʿêth (אֵת) [pronounced <i>ayth</i>]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine singular suffix	Strong's #853 BDB #84
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
ʿêts (עֵץ) [pronounced <i>gayts</i>]	<i>tree, wood; wooden post, [wooden] stake, a staff; gallows; [collectively for] a forest of trees</i>	masculine singular noun	Strong's #6086 BDB #781

Translation: *...and hang you on a tree.*

In case the chief baker was the least bit confused, this indicates that he will be executed. Apparently, even though his head is removed, his body is hung on a tree, sort of a discouragement to other revolutionists.

Often in the Greek and Hebrew, a tree (or wood) is used figuratively for what was made out of the wood. Egypt was not a wild west town where some vigilantes regularly took alleged criminals out to the nearest tree and hung

them; Egypt had gallows which were built for executions. Being hung on a tree refers to an official gallows which has been constructed.

Genesis 40:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾâkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
ʿôwph (עוֹף) [pronounced <i>gohf</i>]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun with the definite article	Strong's #5775 BDB #733
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular noun with the definite article	Strong's #1320 BDB #142
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 2 nd person masculine singular suffix	Strong's #5920, #5921 BDB #752

Together, they mean *from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from*. Some translators rendered this *away from*.

Translation: The birds will eat the flesh from you.”

Birds will swoop down onto his body and eat the flesh from his body.

Obviously this was not the interpretation that the baker wanted to hear. We do not know whether these interpretations were instrumental to the final disposition of this case. Certainly this would have caused the baker to panic; there may have been some furtive conversations with his own family members or with those who were involved in this plot to assassinate the king. In any case, the Pharaoh had determined who the guilty party was within three days.

Obviously, this is not what the chief baker wanted to hear. He knows that he is guilty,²⁵ but, no one wants to be executed. Certainly, he was hoping against hope that, he may have had a dream signifying a good end as well.

Genesis 40:19 *Within three days, the pharaoh will lift up your head from upon you and hang you on a tree. The birds will eat the flesh from you.”* (Kukis mostly literal translation)

²⁵ Scripture never deals with the actual guilt or innocence of these men. We simply know which man will be adjudicated as innocent and which one is adjudicated as guilty.

Genesis 40:18–19 So Joseph answered and said, “This is the [lit., *his*] interpretation [of your dream]: the three baskets, they [are] three days. Within three days, the pharaoh will lift up your head from upon you and hang you on a tree. The birds will eat the flesh from you.” (Kukis mostly literal translation)

Genesis 40:18–19 So Joseph answered, saying, “This is the interpretation of your dream: the 3 baskets are 3 days; within 3 days, pharaoh will lift up your head from upon you and he will hang you on a tree. The birds will eat your flesh.” (Kukis paraphrase)

Snider provides a good summary of what we have studied.

Ron Snider Summarizes Genesis 40:16–19

1. Encouraged by the favorable interpretation of the cupbearers dream, the head of the bakery department is anxious for the explanation of his dream.
2. He relates his dream in rapid order, not even using a verb to express the obvious action.
3. His dream was, to his mind, similar to the dream of the chief cupbearer, and he seems to expect a similar interpretation.
4. His dream was similar in that both had elements related to their official capacity in the royal court.
5. Just as Pharaoh's cup was in the hand of the cupbearer, Pharaoh's food was in baskets on top of the baker's head.
6. This was the normal method employed by Egyptian men in bearing burdens.
7. Three baskets were carried by the baker, and in the top basket, food of every sort as was consumed by the royal court.
8. The birds were eating from the uppermost basket and they were eating unabated, no one attempted to drive them off.
9. The baker himself could not drive them off due to their relative position above him.
10. Joseph interprets his dream and delivers stunning news to the baker. The dream and its interpretation:
 - 1) Three baskets=three days.
 - 2) Baked goods in baskets=cooking he did not perform.
 - 3) The elevated basket=decapitation.
 - 4) Birds eating unmolested=scavengers picking his bones.
11. The significant change in this dream is the addition of the phrase "from upon you."
12. Pharaoh will remove his head and hang his corpse on a tree.
13. While we are told nothing of the baker's reaction, he was no doubt frightened and at the same time skeptical, hoping that Joseph had no true insight into dreams.
14. These dreams and their fulfillment are designed to encourage Joseph that God is faithful to his revealed plan.
15. Furthermore, the chief cupbearer would be instrumental in getting Joseph out of jail, but it would be according to God's plan and God's timing.

From <http://makarios-online.org/notes/genesis/gen40.doc> (link will open up document in Word or WP); accessed August 17, 2016 (edited and appended).

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[Chapter Outline](#)

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The Disposition of the Heads of State

And so he is in the day the third, a day of being born pharaoh; and so he makes a feast for all his servants. And so he lifts up a head of a prince of the cupbearers and a head of a prince of the bakers in a midst of his servants. And so he restores a prince of the cupbearers upon his cupbearing [duties]; and so he places the cup in a palm of pharaoh. And a prince of the bakers he hanged, as which interpreted to them Joseph. And had not remembered a prince of the cupbearers Joseph and so he forgot him.

Genesis
40:20–23

And it was on the third day, the birth [day] of pharaoh, and he had prepared a feast for all of his servants. He also lifted up the head of the chief of the cupbearers and the head of the chief of the bakers amidst his servants. He restored the chief cupbearer to his cupbearing duties; and he [again] places the cup into pharaoh's hand. But the chief of the bakers, he hanged, just as Joseph interpreted [their dreams] to them. However, the chief cupbearer did not remember Joseph; he forgot [all about] him.

On the third day, on the pharaoh's birthday, he had prepared a feast for all of his servants. At this time, he lifted up the heads of his chief cupbearer and chief baker. He restored the chief cupbearer to his previous duties, but he hanged the baker, just as Joseph said would happen. However, the chief cupbearer did not remember Joseph; he forgot all about him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he is in the day the third, a day of being born pharaoh; and so he makes a feast for all his servants. And so he lifts up a head of a prince of the cupbearers and a head of a prince of the bakers in a midst of his servants. And so he restores a prince of the cupbearers upon his cupbearing [duties]; and so he places the cup in a palm of pharaoh. And a prince of the bakers he hanged, as which interpreted to them Joseph. And had not remembered a prince of the cupbearers Joseph and so he forgot him.

Dead Sea Scrolls
Targum of Onkelos

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And it was on the third day, the day of the nativity of Pharaoh, that he made a feast for all his servants and he took the, head [Sam. Vers. "the account."] of the chief cupbearer and the head [Sam. Vers. "the account."] of the chief of the bakers in the midst of his servants. And he restored the cupbearer to his office, and he gave the cup into Pharaoh's hand. And the chief of the bakers he hanged, as Joseph had interpreted to them. Yet the chief cupbearer did not remember Joseph, but forgot him.

Targum (Pseudo-Jonathan)

And it was on the third day, the nativity of Pharaoh that he made a feast to all his servants. And he lifted up the head of the chief butler, and the head of the chief baker, in the midst of his servants. And he restored the chief butler to his butlership, because he found he had not been in that counsel. And he gave the cup into Pharaoh's hand. But the chief baker he hanged, because he had taken counsel to kill him, even as Joseph had expounded to them.

But because, Joseph had withdrawn from [Shabak, "had foresaken."] the mercy that is above, and had put his confidence in the chief butler, he waited on the flesh. Therefore the chief butler did not remember Joseph, but forgot him, until from the Lord came the time of the end that he should be released. [JERUSALEM. Joseph left the mercy above, and the mercy beneath, and the mercy which accompanied him from his father's house, and put his confidence in the chief butler: he trusted in the flesh, and the flesh be tasted of, even the cup of death. Neither did he remember the scripture where it is written expressly, Cursed shall be the man who trusteth in the flesh, and setteth the flesh as his confidence. Blessed shall be the man who trusteth in the Name of the Word of the Lord, and whose confidence is the

Word of the Lord. Therefore the chief butler did not remember Joseph, but forgot him, until the time of the end came that he should be released.]

Revised Douay-Rheims	The third day after this was the birthday of Pharaoh: and he made a great feast for his servants, and at the banquet remembered the chief butler, and the chief baker. And he restored the one to his place to present him the cup: The other he hanged on a gibbet, that the truth of the interpreter might be shewn. But the chief butler, when things prospered with him, forgot his interpreter.
Jerusalem targum	.
Latin Vulgate	.
Aramaic English Standard V	It happened the third day, which was Pharaoh's birthday, that he made a feast for all his servants, and he lifted up the head of the chief cupbearer and the head of the chief baker among his servants. He restored the chief cupbearer to his position again, and he gave the cup into Pharaoh's hand; but he hanged the chief baker, as Yoseph had interpreted to them. Yet the chief cupbearer did not remember Yoseph, but forgot him.
Peshitta (Syriac)	And it came to pass on the third day, which was Pharaoh's birthday, that he made a banquet for all his servants; and he remembered the chief butler and the chief baker among his servants. And he restored the chief butler to his position; and he gave the cup into Pharaoh's hands: But he crucified the chief baker, as Joseph had interpreted to them. Yet the chief butler did not remember Joseph, but forgot him.
Septuagint (Greek)	And it came to pass on the third day that it was Pharaoh's birth-day, and he made a banquet for all his servants, and he remembered the office of the cupbearer and the office of the baker in the midst of his servants. And he restored the chief cupbearer to his office, and he gave the cup into Pharaoh's hand. And he hanged the chief baker, as Joseph, interpreted to them. Yet did not the chief cupbearer remember Joseph, but forgot him.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now the third day was Pharaoh's birthday, and he gave a feast for all his servants; and he gave honour to the chief wine-servant and the chief bread-maker among the others. And he put the chief wine-servant back in his old place; and he gave the cup into Pharaoh's hand. But the chief bread-maker was put to death by hanging, as Joseph had said. But the wine-servant did not keep Joseph in mind or give a thought to him.
Easy English	It was *Pharaoh's birthday on the 3rd day. He made a *feast for all his servants. He lifted up both the chief *butler's head and the chief baker's head among his servants. *Pharaoh gave the *butler's job back to the *butler. So the *butler again placed the cup of wine into *Pharaoh's hand. *Pharaoh hanged the chief baker, however. It happened exactly as Joseph had said. He had said it when he had heard their dreams. However, the chief *butler did not remember Joseph. He forgot him.
Easy-to-Read Version–2006	Joseph Is Forgotten Three days later it was Pharaoh's birthday. He gave a party for all his servants. At the party Pharaoh allowed the wine server and the baker to leave the prison. He freed the wine server and gave him his job back, and once again the wine server put a cup of wine in Pharaoh's hand. But Pharaoh hanged the baker, and everything happened the way Joseph said it would. But the wine server did not remember to help Joseph. He said nothing about him to Pharaoh. The wine server forgot about Joseph.

<i>God's Word™</i>	Two days later, on his birthday, Pharaoh had a special dinner prepared for all his servants. Of all his servants he gave special attention to the chief cupbearer and the chief baker. He restored the chief cupbearer to his position. So the cupbearer put the cup in Pharaoh's hand. But he hung the chief baker just as Joseph had said in his interpretation.
Good News Bible (TEV)	Nevertheless, the chief cupbearer didn't remember Joseph. He forgot all about him. On his birthday three days later the king gave a banquet for all his officials; he released his wine steward and his chief baker and brought them before his officials. He restored the wine steward to his former position, but he executed the chief baker. It all happened just as Joseph had said. But the wine steward never gave Joseph another thought—he forgot all about him.
International Children's B.	Three days later it was the king's birthday. So he gave a feast for all his officers. In front of his officers, he let the chief officer who served his wine and the chief baker out of prison. The king gave his chief officer who served wine his old position. Once again he put the king's cup of wine into the king's hand. But the king hanged the baker on a pole. Everything happened just as Joseph had said it would. But the officer who served wine did not remember Joseph. He forgot all about him.
<i>The Message</i>	And sure enough, on the third day it was Pharaoh's birthday and he threw a feast for all his servants. He set the head cupbearer and the head baker in places of honor in the presence of all the guests. Then he restored the head cupbearer to his cupbearing post; he handed Pharaoh his cup just as before. And then he impaled the head baker on a post, following Joseph's interpretations exactly. But the head cupbearer never gave Joseph another thought; he forgot all about him.
Names of God Bible NIRV	. The third day was Pharaoh's birthday. He had a feast prepared for all his officials. He brought the chief wine taster and the chief baker out of prison. He did it in front of his officials. He gave the chief wine taster's job back to him. Once again the wine taster put the cup into Pharaoh's hand. But Pharaoh had a pole stuck through the chief baker's body. Then he had the pole set up. Everything happened just as Joseph had told them when he explained their dreams. But the chief wine taster didn't remember Joseph. In fact, he forgot all about him.
New Simplified Bible	It happened on the third day, which was Pharaoh's birthday that he made a feast for all his servants. He lifted up the head of the chief cupbearer and the head of the chief baker among his servants. He restored the chief cupbearer to his office, and he put the cup into Pharaoh's hand. He did indeed hang the chief baker, just as Joseph had interpreted to them. Yet the chief cupbearer did not remember Joseph. In fact he forgot him.

Thought-for-thought translations; paraphrases:

Common English Bible	The third day was Pharaoh's birthday, and he gave a party for all of his servants. Before all of his servants, he gave an audience to the chief wine steward and the chief baker. He returned the chief wine steward to his position, and he placed the cup in Pharaoh's hand. But the chief baker he hanged, just as Joseph had said would happen when he interpreted their dreams for them. But the chief wine steward didn't remember Joseph; he forgot all about him.
Contemporary English V.	Three days later, while the king was celebrating his birthday with a dinner for his officials, he sent for his personal servant and the chief cook. He put the personal servant back in his old job and had the cook put to death. Everything happened just as Joseph had said it would, but the king's personal servant completely forgot about Joseph.
The Living Bible	Pharaoh's birthday came three days later, and he held a party for all of his officials and household staff. He sent for his chief butler and chief baker, and they were brought to him from the prison. Then he restored the chief butler to his former

position; but he sentenced the chief baker to be impaled, just as Joseph had predicted. Pharaoh's wine taster, however, promptly forgot all about Joseph, never giving him a thought.

New Berkeley Version
New Century Version

Three days later, on his birthday, the king gave a feast for all his officers. In front of his officers, he released from prison the chief officer who served his wine and the chief baker. The king gave his chief officer who served wine his old position, and once again he put the king's cup of wine into the king's hand. But the king hanged the baker on a pole. Everything happened just as Joseph had said it would, but the officer who served wine did not remember Joseph. He forgot all about him.

New Life Version

On the third day, Pharaoh's birthday, he made a special supper for his servants. He gave honor to the head cup-carrier and the head bread-maker among his servants. He returned the head cup-carrier to his place of work and he put the cup into Pharaoh's hand. But he killed the head bread-maker on a tree, just like Joseph had told them it would happen. Yet the head cup-carrier did not remember Joseph. He forgot him.

New Living Translation

Pharaoh's birthday came three days later, and he prepared a banquet for all his officials and staff. He summoned his chief cup-bearer and chief baker to join the other officials. He then restored the chief cup-bearer to his former position, so he could again hand Pharaoh his cup. But Pharaoh impaled the chief baker, just as Joseph had predicted when he interpreted his dream. Pharaoh's chief cup-bearer, however, forgot all about Joseph, never giving him another thought.

Partially literal and partially paraphrased translations:

American English Bible

Well, three days later, it was Pharaoh's birthday, and he held a banquet for all his servants. It was then that he remembered the offices that the cupbearer and the baker held among his servants. So he restored the chief cupbearer to his office, and he again put Pharaoh's cup in his hands. But he hanged the chief baker, just as JoSeph foretold. However, the chief cupbearer soon forgot about JoSeph.

Beck's American Translation
International Standard V

The Dreams are Fulfilled

On the third day, which just happened to be Pharaoh's birthday, he threw a party for all his servants. He lifted the head of both his senior security advisor and of his head chef in front of his servants—that is, he restored his senior security advisor to his former responsibilities, including attending to Pharaoh's personal wine cup, but he beheaded and hanged the head chef, just as Joseph had interpreted for them. Despite all of this, the senior security advisor not only didn't remember Joseph, he deliberately forgot him.

New Advent (Knox) Bible

The third day after was Pharaoh's birthday, and he made a great feast for his servants. And as he sat feasting, he remembered the chief cup-bearer and the chief pastrycook. The one he restored to his office of putting the cup in his hand; the other he hung on a gallows, to prove the truth of the prophecy that had been made. But the chief cup-bearer, in his new good fortune, thought no more of the man who had interpreted his dream.

Today's NIV
Translation for Translators

The third day after that was the «king's birthday/day they celebrated when the king became one year older». On that day the king invited all his officials to celebrate his birthday. During the celebration, while they were all gathered there, the king summoned his chief drink-server and chief baker from the prison. He said that his chief drink-server could have his previous job again, so that again he took cups of wine to the king. But he commanded that the chief baker should be killed by being hanged, just as Joseph had said would happen when he told the two men the meaning of their dreams.

But the chief drink-server did not think about Joseph. He forgot to do what Joseph asked him to do.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	On the third day, Pharaoh's day of his bearing forth, he was to prepare a feast with his servants. He was to lift up the head of the chief of he bearing his cup, and the chief of he baking, into the midst of his servants. He was to bring back the chief of he bearing his cup, to his bearing the cup, even was he brought back, and he was to give the cup into Pharaoh's hand. He is to have hung the chief of he baking, even as Joseph is to have interpreted - is the chief of he bearing the cup, to have remembered Joseph? - He was to forget.
Conservapedia	And it happened in that way: on the third day, which was Pharaoh's birthday, Pharaoh made a feast for all his servants. He restored the chief cupbearer to his cupbearership, and once again he was giving the cup into Pharaoh's hand. But he had the chief baker hanged, as Joseph had interpreted to them. But the chief cupbearer did not remember Joseph, but forgot about him. He probably didn't dare mention these dreams, because he didn't want to risk angering Pharaoh all over again for his initial offense. Besides, he might have feared Joseph's ability more than he appreciated it. In any event, he would reveal the secret, but all in good time—that is to say, God's time.
Ferrar-Fenton Bible	It happened that three days after was Pharaoh's birthday, and he made a feast for all his officers, and raised the head of the chief of the butlers, and the head of the chief of the bakers among his officers, and restored the chief of the butlers to his butlership, and he gave the cup to the hand of Pharaoh ; but he hung the chief of the bakers, as Joseph had interpreted the dream. The chief of the butlers, however, did not remember Joseph, but forgot him.
God's Truth (Tyndale)	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 restored the chief butler unto his butlership again, and he reached the cup into Pharaoh's hand, and hanged the chief baker: even as Joseph had interpreted unto them. Notwithstanding the chief butler remembered not Joseph, but forgot him.
HCSB Jubilee Bible 2000	. And it came to pass the third day, which was Pharaoh's birthday, that he made a banquet unto all his slaves, and he lifted up the head of the chief butler and of the chief baker among his slaves. 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 the chief butler did not remember Joseph but forgot him.
H. C. Leupold	And it came to pass on the third day, Pharaoh's birthday, that he made a banquet for his courtiers, and he lifted up the head of the chief of the butlers and the head of the chief of the bakers amongst his courtiers; namely, he restored the chief of the butlers to his butlership, so that he again placed the cup in Pharaoh's hand; but the chief of the bakers he hanged, as Joseph had interpreted for them. But the chief of the butlers did not remember Joseph; he forgot him.
Lexham English Bible	And it happened [that] on the third day, [which was] Pharaoh's birthday, he made a feast for all his servants. And he lifted up the head of the chief cupbearer and the head of the chief baker in the midst of his servants. And he restored the chief cupbearer to his cupbearing [position]. And he placed the cup in the hand of Pharaoh. But the chief baker he hanged as Joseph had interpreted to them. But the chief cupbearer did not remember Joseph, but forgot him.
NIV, ©2011	.

Tree of Life Version Then it happened on the third day—Pharaoh’s birthday—that he held a banquet for all his servants. He lifted up the head of the chief of the cupbearers and the head of the chief of the bakers among his servants. He restored the chief of the cupbearers as his cupbearer, and he put the cup on the palm of Pharaoh’s hand. But the chief of the bakers he hung. It was just as Joseph had interpreted for them. Yet the chief of the cupbearers did not remember Joseph—indeed, he forgot him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) It so happened that on the third day, Pharaoh’s birthday, he made a feast for all his officers and remembered the chief cupbearer and the chief baker. The cupbearer was restored to his office and placed the cup in Pharaoh’s hand; but the chief baker was hanged, as Joseph had interpreted to them. Yet the chief cupbearer did not remember Joseph, but forgot him.

The Heritage Bible And it was, the third day was Pharaoh’s birthday, and he made a feast for all his servants, and he lifted up the head of the chief ruler of the butlers and of the chief ruler of the bakers in the midst of his servants. And he returned the chief ruler of the butlers to his butler ship, and he gave the cup into Pharaoh’s palm; And he hanged the chief ruler of the bakers, what Joseph had opened up to them. And the chief ruler of the butlers did not remember Joseph, and forgot him.

New American Bible (2002) And in fact, on the third day, which was Pharaoh's birthday, when he gave a banquet to all his staff, with his courtiers around him, he lifted up the heads of the chief cupbearer and chief baker. He restored the chief cupbearer to his office, so that he again handed the cup to Pharaoh; but the chief baker he impaled—just as Joseph had told them in his interpretation. Yet the chief cupbearer gave no thought to Joseph; he had forgotten him.

New American Bible (2011)
New Jerusalem Bible .
And so it happened; the third day was Pharaoh's birthday and he gave a banquet for all his officials. Of his officials he lifted up the head of the chief cup-bearer and the chief baker, the chief cup-bearer by restoring him to his cup-bearing, so that he again handed Pharaoh his cup; and by hanging the chief baker, as Joseph had explained to them. But the chief cup-bearer did not remember Joseph; he had forgotten him.

New RSV
Revised English Bible .
The third day was Pharaoh's birthday and he gave a banquet for all his officials. He had the chief cupbearer and the chief baker brought up where they were all assembled. The cupbearer was restored to his position, and he put the cup into Pharaoh's hand; but the baker was hanged. All went as Joseph had said in interpreting the dreams for them. The cupbearer, however, did not bear Joseph in mind; he forgot him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible **(Maftir)** On the third day, which was Pharaoh’s birthday, he gave a party for all his officials, and he lifted up the head of the chief cupbearer and the head of the chief baker among his officials. He restored the chief cupbearer back to his position, so that he again gave Pharaoh his cup. But he hanged the chief baker, as Yosef had interpreted to them. Nevertheless, the chief cupbearer didn’t remember Yosef, but forgot him.

exeGesés companion Bible And so be it, the third day, the birthday of Paroh,
he works a banquet to all his servants:
and he lifts the head of the governor of the butlers
and the head of the governor of the bakers
among his servants:

and he restores the governor of the butlers
to his butlership again;
and he gives the cup into the palm of Paroh:
and he hangs the governor of the bakers:
as Yoseph interprets to them.

Yet the governor of the butlers
remembers not Yoseph, but forgets him.

Israeli Authorized Version

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 Yosef had interpreted to them. Yet did not the chief butler remember Yosef, but forgot him.

JPS (Tanakh—1985)

On the third day—his birthday—Pharaoh made a banquet for all his officials, and he singled out his chief cupbearer and his chief baker from among his officials. He restored the chief cupbearer to his cupbearing, and he placed the cup in Pharaoh's hand; but the chief baker he impaled—just as Joseph had interpreted to them. Yet the chief cupbearer did not think of Joseph; he forgot him.

Judaica Press Complete T.
Kaplan Translation

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The third day was Pharaoh's birthday, and he made a feast for all his servants. Among his servants, he gave special attention to [Literally, 'lifted the heads of,' see Genesis 40:13.] the chief wine steward and the chief baker. He restored the chief steward to his position, and allowed him to place the cup in Pharaoh's hand. The chief baker, however, was hanged, just as Joseph had predicted. The chief steward did not remember Joseph. He forgot all about him.

Orthodox Jewish Bible

And it came to pass on Yom HaShlishi, which was the yom huledet of Pharaoh, that he made a mishteh (feast) unto all his avadim; and he lifted up the rosh sar hamashkim and the rosh sar ha'ofim (head of the chief baker) in the midst of his avadim (officials).

He restored the sar hamashkim unto his mashkeh; and he gave the kos into the palm of Pharaoh;

But he hanged the sar ha'ofim: just as Yosef had made the pitron to them.

Yet did not the sar hamashkim remember Yosef [see Amos 6:6] but forgot him.

Restored Names Version
The Scriptures 1998

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Expanded/Embellished Bibles:

The Amplified Bible

Now on the third day, [which was] the Pharaoh's birthday, he [released the two men from prison and] made a feast for all his servants; and he lifted up the head of the chief cupbearer and the head of the chief baker [that is, presented them in public] among his servants. He restored the chief cupbearer to his office, and the cupbearer [once again] put the cup into Pharaoh's hand; but Pharaoh hanged the chief baker, just as Joseph had interpreted [the meaning of the dreams] to them. Yet [even after all that] the chief cupbearer did not remember Joseph, but forgot [all about] him.

The Expanded Bible

Three days later, on his birthday, ·the king [ˀPharaoh] gave a ·feast [banquet] for all his ·officers [ˀservants]. In front of his ·officers [ˀservants], he ·released from prison the chief officer who served his wine and the chief baker [ˀhe lifted the head of the chief cupbearer and the head of the chief baker]. The king gave his chief ·officer who served wine [cupbearer] his old position, and once again he put the ·king's cup of wine [ˀcup] into ·the king's [ˀPharaoh's] hand. But the king hanged the baker on a ·pole, just as Joseph had said he would [ˀtree according to the

interpretation of Joseph]. But the officer who served wine [chief cupbearer] did not remember Joseph. He forgot all about him.

Kretzmann's Commentary

Verses 20-23

The Dreams come true

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants, it being the custom of the ancient kings to celebrate these occasions with a great show of pomp; and he lifted up the head of the chief butler and of the chief baker among his servants, he caused them both to be fetched out of the prison, but his object in doing so differed widely. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand, he was reinstated in his former office; but he hanged the chief baker, as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him. In the happiness attending his deliverance from prison he forgot the humble Hebrew of the prison, for such is the way of the world. Also in this story Joseph is a type of Christ, who, like the Hebrew young man of old, was reckoned with the transgressors and had to go down into the greatest depths of disgrace and humility.

The Geneva Bible
NET Bible®

On the third day it was Pharaoh's birthday, so he gave a feast for all his servants. He "lifted up" [The translation puts the verb in quotation marks because it is used rhetorically here and has a double meaning. With respect to the cup bearer it means "reinstate" (see v. 13), but with respect to the baker it means "decapitate" (see v. 19).] the head of the chief cupbearer and the head of the chief baker in the midst of his servants. He restored the chief cupbearer to his former position [*Heb* "his cupbearing."] so that he placed the cup in Pharaoh's hand, but the chief baker he impaled, just as Joseph had predicted [*Heb* "had interpreted for them."]. But the chief cupbearer did not remember Joseph – he forgot him.

Syndein/Thieme

And it came to pass the third day - which was Pharaoh's birthday - that he kept on making a feast unto all his officials and he kept on lifting up the head of the chief 'cup-bearer' {foreign minister} and of the chief of the 'food tasters' {internal ministers} among his officials. And he caused the restoration of the chief 'cup-bearer' {foreign minister} . . . to his 'cup-bearer' position {as foreign minister} again. And he gave the cup into Pharaoh's hand {idiom and literal: means he was restored to his high rank of nobility} But he hanged the chief of the 'food tasters' {internal ministers} as Joseph had interpreted to them.

{Foreign Minister Does Not Honor Joseph's Request for Freedom}

Yet did not the chief 'cup-bearer' {foreign minister} remember Joseph, but forgot him. {Note: Here is God's punishment of Joseph. This man's job required the remembering of all foreigners names - to present them to the king. Yet, now, with nothing but gratitude for Joseph - he totally 'forgot him'. This is divine discipline from God. When Joseph becomes Prime Minister he MUST know to rely on the Lord, NOT to rely on the Pharaoh - so here Joseph learns this great lesson. 'Cursing is turned to blessing . . . and as always 'all things work together for good for those who love Him' (Romans 8:28).}

The Voice

{Note: RBT says the next verse goes better with Chapter 40 "And it came to pass at the end of two full years . . .". Joseph's discipline keeps him in prison 2 years.} On the third day, which also happened to be Pharaoh's birthday, he prepared a *huge* feast for all of his servants. As they were gathered together, he lifted up the head of the chief cupbearer and restored him to his former office. *That day* the cupbearer resumed placing the cup in Pharaoh's hand. But Pharaoh lifted off the head of the chief baker and impaled him on a tree *for the birds*, just as Joseph had interpreted. *Sadly* the chief cupbearer did not remember Joseph *at this time*; instead, he forgot all about him.

Although the text is not clear, the chief baker dies a particularly gruesome death. The way the story is told, Pharaoh lifts up the baker's head—a gesture which would

seem to signal royal favor—but in the next treacherous instant, his head is removed. Then his lifeless corpse is impaled on a tree, exposed to the elements. Because the body is left to rot outside and be eaten by birds—instead of being carefully embalmed and entombed—the Egyptians believe the victim’s soul can never enter the afterlife. This is the worst form of capital punishment, leaving the cupbearer to fear not only death but also eternal oblivion.

Literal, almost word-for-word, renderings:

Benner’s Mechanical Trans.	...and it came to pass in the third day, the day Paroh ^[Great house] was brought forth, and he did a feast for all his servants and he lifted up the head of the noble of the drinkers and the head of the noble of the bakers in the midst of his servants, and the noble of the drinkers was restored upon his drinking and he gave the cup upon the palm of Paroh ^[Great house] , and he hung the noble of the bakers just as Yoseph ^[Adding] interpreted to them, and the noble of the drinkers did not remember Yoseph ^[Adding] and he forgot him, ...
Concordant Literal Version	.
A Conservative Version	.
Context Group Version	.
Darby Translation	And it came to pass the third day -- Pharaoh's birthday -- that he made a feast to all his bondmen. And he lifted up the head of the chief of the cup-bearers, and the head of the chief of the bakers among his bondmen. And he restored the chief of the cup-bearers to his office of cup-bearer again; and he gave the cup into Pharaoh's hand. And he hanged the chief of the bakers, as Joseph had interpreted to them. But the chief of the cup-bearers did not remember Joseph, and forgot him.
<i>Emphasized Bible</i>	And it came to pass on the third day the birthday of Pharaoh, that he made a banquet for all his servants, and uplifted the head of the chief of the butlers and the head of the chief of the bakers in the midst of his servants; and restored the chief of the butlers to his butlership, so that he set the cup upon the palm of Pharaoh; but, the chief of the bakers, he hanged,—as, Joseph, had interpreted unto them. Yet the chief of the butlers made no mention of Joseph but did forget him.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green’s Literal Translation	.
God’s Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	.
NASB	.
New European Version	.
New King James Version	Now it came to pass on the third day, <i>which was</i> Pharaoh’s birthday, that he made a feast for all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants. Then he restored the chief butler to his butlership again, and he placed the cup in Pharaoh’s hand. But he hanged the chief baker, as Joseph had interpreted to them. Yet the chief butler did not remember Joseph, but forgot him.
Owen's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster’s Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	.

Young's Updated LT

And it comes to pass, on the third day, Pharaoh's birthday, that he makes a banquet to all his servants, and lifts up the head of the chief of the butlers, and the head of the chief of the bakers among his servants, and he puts back the chief of the butlers to his butlership, and he gives the cup into the hand of Pharaoh; and the chief of the bakers he has hanged, as Joseph has interpreted to them; and the chief of the butlers has not remembered Joseph, but forgettes him.

The gist of this passage:

On the Pharaoh's birthday, both the chief cupbearer and the chief baker are taken out of prison—the first man is restored to his position and the second is executed. The chief cupbearer did not remember Joseph.

Genesis 40:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh ^e lîyshîy (שִׁלְשִׁי) [pronounced <i>sh^eli-SHEE</i>]	<i>third, a third part, a third time; chambers [of the third story]</i>	masculine/feminine adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular construct	Strong's #3117 BDB #398
yâlad (יָלַד) [pronounced <i>yaw-LAHD</i>]	<i>to be caused to be born, to be born</i>	Hophal infinitive construct	Strong's #3205 BDB #408
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: And it was on the third day, the birth [day] of pharaoh,...

This appears to be the celebration of the pharaoh's birthday. The verb used is associated with a person's birth.

The third day is not necessarily a reference to 3 days of celebration, but 3 days after Joseph interpreted these dreams for the two men.

There are odd things and bits of information, thrown into some verses, and they often make me wonder, *why is that there?* Sometimes, the explanation helps to bring meaning to the passage, or supply some interesting tidbit of information that clears up, say, time and place. However, this one has me flummoxed. *Pharaoh's birthday.* No idea why this is mentioned, apart from there being a celebration.

There will be an element of time in all of this; and two years will pass in between these chapters. Perhaps the birthday of the Pharaoh is an easy thing to remember; and it also allows Joseph and others to think in terms of years.

Eastern kings celebrated their birthdays by holding great feasts and by pardoning some of their prisoners. Pharaoh seized this opportunity to pardon the chief cupbearer. Probably the Pharaoh did not free him earlier, even though he had realized that he was not guilty because the Pharaoh did not want to incarcerate someone and then let them out, indicating that he made a mistake in the first place. This birthday tradition allowed Pharaoh to pardon prisoners due to his mercy and not because he made a mistake. This further tells us that these prisoners were likely in jail for a year.

In any case, just as Joseph predicted, understanding the dreams as he did, 3 days passed.

Genesis 40:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
mishteh (מִשְׁתֶּה) [pronounced <i>mish^e-TEH</i>]	<i>a feast, a drink, a drinking bout, a party, a banquet</i>	masculine singular noun	Strong's #4960 BDB #1059
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
^e bâdîym (עַבְדֵי) [pronounced <i>g^eb^b-vaw-DEEM</i>]	<i>slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5650 BDB #713

Translation: ...and he had prepared a feast for all of his servants.

Pharaoh's servants were all of those in the palace. These would be the best jobs, for the most part; and the jobs which required the most loyalty.

Genesis 40:20c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâsâ' (נָסַא') [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal imperfect	Strong's #5375 BDB #669
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
rô'sh (רֹאשׁ) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
sar (סַר) [pronounced <i>sar</i>]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978
mash ^e qeh (מִשְׁקֵה) [pronounced <i>mahsh-KEH</i>]	<i>irrigation, well-watered; drink; drinking vessels; butlership (office of butler); butler, cup-bearer</i>	masculine plural noun with the definite article	Strong's #4945 BDB #1052

Translation: He also lifted up the head of the chief of the cupbearers...

We find this phrasing again, when pharaoh lifts up the head of the chief cupbearer, which indicates that he is being restored to his previous position.

Genesis 40:20d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
rô'sh (רֹאשׁ) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
sar (סַר) [pronounced <i>sar</i>]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978

Genesis 40:20d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'âphâh (אָפֵה) [pronounced aw-FAW]	<i>baker, chef, cook</i>	masculine plural, Qal active participle with the definite article	Strong's #644 BDB #66
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תָּוֶק) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bēyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תָּוֶקְיָ. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
^e bādīym (בְּעִבְדָּיִם) [pronounced ^é b ^{aw} -vaw-DEEM]	<i>slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5650 BDB #713

Translation: ...and the head of the chief of the bakers amidst his servants.

Pharaoh will also lift up the chief baker, meaning, he will behead him.

You will note the clever play on words from a man (Joseph) who is naturally gifted in writing narrative²⁶—*and he lifted up the head of the chief cupbearer and of the chief baker*. The first man would have his office restored to him, which is lifting up the head; the second had his head lifted off his body.

Genesis 40:20 *And it was on the third day, the birth [day] of pharaoh, and he had prepared a feast for all of his servants. He also lifted up the head of the chief of the cupbearers and the head of the chief of the bakers amidst his servants.* (Kukis mostly literal translation)

Genesis 40:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7725 BDB #996

²⁶ I am not sure if I have read any commentary that remarks on the literary excellence of Joseph's narrative.

Genesis 40:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sar (שָׂר) [pronounced <i>sar</i>]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978
mash ^e qeh (מִשְׁקֵה) [pronounced <i>mahsh-KEH</i>]	<i>irrigation, well-watered; drink; drinking vessels; butlership (office of butler); butler, cup-bearer</i>	masculine plural noun with the definite article	Strong's #4945 BDB #1052
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
mash ^e qeh (מִשְׁקֵה) [pronounced <i>mahsh-KEH</i>]	<i>irrigation, well-watered; drink; drinking vessels; butlership (office of butler); butler, cup-bearer</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4945 BDB #1052

Translation: He restored the chief cupbearer to his cupbearing duties;...

The pharaoh restores the chief cupbearer to his former duties,

Genesis 40:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
kôwç (כּוֹץ) [pronounced <i>kohç</i>]	<i>cup [literal or figurative]; a kind of unclean bird (possibly a night owl)</i>	masculine singular noun with the definite article	Strong's #3563 BDB #468
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
kaph (כַּף) [pronounced <i>kaf</i>]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine singular construct	Strong's #3709 BDB #496
These nouns are tied together because of the fact that they are concave.			
par ^e ôh (פַּרְוֵה) [pronounced <i>pahr^e-G^OH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: ...and he [again] places the cup into pharaoh's hand.

His duties are represented by fetching pharaoh a coke now and again, popping the tab, and putting it into his hand.

The chief cupbearer is returned to his position of trust and authority again. He resumes his duties, just as his dream had suggested and just as Joseph had interpreted.

Genesis 40:21 He restored the chief cupbearer to his cupbearing duties; and he [again] places the cup into pharaoh's hand. (Kukis mostly literal translation)

Genesis 40:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sar (שַׂר) [pronounced <i>sar</i>]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978
'âphâh (אֹפֶה) [pronounced <i>aw-FAW</i>]	<i>baker, chef, cook</i>	masculine plural, Qal active participle with the definite article	Strong's #644 BDB #66
tâlâh (תָּלַח) [pronounced <i>taw-LAWH</i>]	<i>to hang [up], to suspend; to put to death by hanging; to hang on a stake, to crucify</i>	3 rd person masculine plural, Qal perfect	Strong's #8518 BDB #1067

Translation: But the chief of the bakers, he hanged,...

However, pharaoh hanged the baker—probably for treason. The hanging then appears not to be for the execution; but as a warning to all others. This sort of thing deterred criminal acts and treason.

The chief baker is hanged, just as Joseph said would happen.

It is supposed by some that the Egyptians did not hang. However, during the time of Joseph, we have an historical blackout with regards to Egypt (to be covered in the next chapter). Cultures change and certainly a period of 400 years is enough time to change methods of execution. What we know about ancient Egypt (but not from that precise time period) is that executions were rare as few crimes were punishable by death. For instance, the man involved in adultery could be put to death; as were enemies of the state (which would be the chief baker). At times, some men of high rank were given the opportunity to take their own lives with poison. Other punishments included hard labor, flogging and physical mutilation for lesser offenses.

Genesis 40:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Genesis 40:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
pâthar (פָּתַר) [pronounced paw-THAR]	to interpret [a dream]; to explain [a dream]	3 rd person masculine singular, Qal perfect	Strong's #6622 BDB #837
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	he adds, he increases; transliterated Joseph	proper masculine noun	Strong's #3130 BDB #415

Translation: ...just as Joseph interpreted [their dreams] to them.

This is exactly what Joseph predicted would happen. The dreams told Joseph what would happen; and Joseph, as a man of God, was able to interpret these dreams.

Joseph, since he was in fellowship when he interpreted the dreams, gave them their proper interpretation. This was a part of God's plan during his time. However, when he asked the chief cupbearer to remember him, a man whose duty is was to remember names, Joseph was depending upon man and not upon God and therefore, God set him aside for awhile. We have to be oriented and the further along that we go in God's plan and the greater are the blessings to us, the more responsibility we assume. Joseph's bothers have committed sins that most of us would judge to be far worse than this; however, they did not receive discipline to this extent. I know there are a few of you thinking right now that perhaps you shouldn't pursue God's plan as avidly as you have for fear of excessive discipline. With freedom and with blessing comes responsibility. The further we go into God's plan, the greater our happiness and the more we are allowed to participate in His plan. However, we do face greater responsibility for our actions and greater penalties because of our position. When a quarterback makes a mistake, it is remembered for a long time; however, when he scores a touchdown, he receives far greater glorification than those who made this possible. When you have a great deal of wealth, and many of you hearing or reading this will; there is responsibility for having this wealth. Certainly it is God's blessing to us; but God has given us this wealth for a purpose.

The NET Bible: The dreams were fulfilled exactly as Joseph had predicted, down to the very detail. Here was confirmation that Joseph could interpret dreams and that his own dreams were still valid. It would have been a tremendous encouragement to his faith, but it would also have been a great disappointment to spend two more years in jail.²⁷

Might be interesting to have a section on dreams at this point.

Genesis 40:22 [But the chief of the bakers, he hanged, just as Joseph interpreted \[their dreams\] to them.](#) (Kukis mostly literal translation)

²⁷ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 26, 2016.

Genesis 40:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
zâkar (זָכַר) [pronounced <i>zaw-KAHR</i>]	<i>to remember, to recall, to call to mind</i>	3 rd person masculine singular, Qal perfect	Strong's #2142 BDB #269
sar (שַׂר) [pronounced <i>sar</i>]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978
mash ^e qeh (מַשְׂקֵה) [pronounced <i>mahsh-KEH</i>]	<i>irrigation, well-watered; drink; drinking vessels; butlership (office of butler); butler, cup-bearer</i>	masculine plural noun with the definite article	Strong's #4945 BDB #1052
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yôwçêph (יוֹצֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Translation: However, the chief cupbearer did not remember Joseph;...

However, this was unexpected to Joseph. He spoke to the man closest to pharaoh; the man who often had to remember names for pharaoh; and he did not remember Joseph. The man who prophesied from his dream that he would be set free and restored; but he did not remember Joseph.

Genesis 40:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâkach (שָׁכַח) [pronounced <i>shaw-KAHKH</i>]	<i>to forget; to forget and leave; to forsake, to abandon</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #7911 BDB #1013

The NET Bible: *The wayyiqtol verbal form here has a reiterative or emphasizing function.*²⁸

Translation: ...he forgot [all about] him.

The chief cupbearer forgot all about Joseph.

²⁸ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed September 26, 2016.

Here we have a man whose duty it is to remember names for the Pharaoh; he has had his dream correctly interpreted by Joseph; and he forgets Joseph. It sounds as though the very same thing is being stated in the negative and in the positive. This is true; when an extremely important point is made, the writer will often say the exact same thing in two ways so that it sticks in our minds. The fact that this man, whose duty it is to remember names, forgot Joseph's, is the emphasize to us that we are to depend upon God, not upon man, for our deliverance and prosperity.

This is quite fascinating, because this would have been one of the primary jobs of a chief cupbearer. A leader cannot be expected to know everyone, even if they have met 2 or 3 times in the past. A ruler needs someone speaking into his ear telling him who this or that person is, and they have interacted, and maybe one or two things that are important for that ruler to know.

I have seen this on television shows, where a Senator or president is about to shake hands with Charley Brown, and a trusted aide whispers into his ear, "This is Charley Brown, he is the mayor of Centerville, Nebraska; and he has two sons and a wife." And the Senator might then say, "Hey, Charley; how's it going? How are the two boys? And how about those Cornhuskers this year?" This is particularly important in American politics where connections and donors have to be known and interacted with. Recognition of this sort often leads to a stronger alliance or more donation money.

It was the job of the chief cupbearer to remember these names; and yet, he did not remember Joseph's name. What happened? Joseph, for a moment, decided to depend upon the chief cupbearer for his release; Joseph became overly concerned about his own plight; and God needed Joseph to know that, all dependence should be directed toward God. Joseph should know, God has everything in His hands; it is all under control.

Genesis 40:23 *However, the chief cupbearer did not remember Joseph; he forgot [all about] him.* (Kukis mostly literal translation)

Genesis 40:20–23 *And it was on the third day, the birth [day] of pharaoh, and he had prepared a feast for all of his servants. He also lifted up the head of the chief of the cupbearers and the head of the chief of the bakers amidst his servants. He restored the chief cupbearer to his cupbearing duties; and he [again] places the cup into pharaoh's hand. But the chief of the bakers, he hanged, just as Joseph interpreted [their dreams] to them. However, the chief cupbearer did not remember Joseph; he forgot [all about] him.* (Kukis mostly literal translation)

Application: The United States seems to be very close to a turning point in its history; even if we do not elect a Democratic president this year, a huge percentage of our population believe that socialism is the answer to all that ails us. Not just brainwashed kids but adults as well. These same people have, for the most part, rejected the God of the Bible. This does not bode well for the next few decades of America. However, believers with doctrine have to be able to accept the authority of even a tyrannical government, one which steals from its people and corporations, and does not value freedom or our Constitution. It is not up to believers to raise up arms in revolt against an increasingly intrusive federal government, despite our moving away from the principles which made the United States the greatest nation on this earth. We have to accept life as it is, and recognize that, God loves the people of the United States, and we may be under some serious discipline to straighten us out. Just as God takes care of Joseph, God will take care of us individually.

However—note Joseph's mistake: he depends upon man for his deliverance. In our democracy, it is a good thing for the believer to be aware of the political issues and be able to distinguish between the parties and platforms, as a part of our responsibility in life in the United States is to vote. This is a great blessing that few men in history have enjoyed. However, our deliverance is not going to depend upon some politician—it will depend wholly upon the God of the Universe.

Genesis 40:20–23 *On the third day, on the pharaoh's birthday, he had prepared a feast for all of his servants. At this time, he lifted up the heads of his chief cupbearer and chief baker. He restored the chief cupbearer to his previous duties, but he hanged the baker, just as Joseph said would happen. However, the chief cupbearer did not remember Joseph; he forgot all about him.* (Kukis paraphrase)

Chapter Outline	Charts, Graphics, Short Doctrines	
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A Set of Summary Doctrines and Commentary

An Abbreviated Exegesis of Genesis 40:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God*, we have the word *Elohim*, which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y^ehowah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there. In fact, the Masoretes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord*, and elsewhere we may read *Jehovah* in the same translation.

Joseph Interprets Two Prisoners' Dreams

In the previous chapter—**Genesis 39** ([HTML](#)) ([PDF](#)) ([WPD](#))—Joseph, the son of Jacob, was unjustly placed into jail. Although he had received a position of authority in the jail, he was still a prisoner himself.

Genesis 40:1 [And after these events it came to be that the cupbearer and the baker of the sovereign of Mitsrayim \[= Egypt\] sinned against their master, the sovereign of Mitsrayim.](#)

The cupbearer does not carry around the king's cup and fill it with whatever beverage he desires at the time. R. B. Thieme, Jr. describes him as the ancient equivalent to the head of our state department, the second highest official in the king's house. He is the man in charge of knowing everyone, so when the pharaoh is entertaining many dignitaries at the same time, the chief cupbearer can whisper into his ear the name of the dignitary and give a very short bio. This particular duty of the chief cupbearer is going to be a great irony of this narrative.

R. B. Thieme, Jr. speaks of the baker as the third highest official in the land, similar to a chief of internal affairs. Because of political intrigue and the number of pharaoh's who died by poisoning, the men who poured the wine and cooked the food for the pharaoh had to be two of the most trusted people in pharaoh's realm. Therefore, these would be men with whom pharaoh would share his greatest confidences.

Genesis 40:2 [And Pharaoh was wroth with his two officers, the chief cupbearer and the chief baker.](#)

Apparently, Pharaoh became aware of a plot against him and had narrowed it down to these two men. We do not know any of the specifics, beyond the fact that Pharaoh put both men in jail and was then going to carry on an

investigation to determine which man was a traitor. Perhaps it is both men. Again, the narrative provides few details.

Genesis 40:3 So he put them in confinement in the house of the captain of the guard, in the prison, the place where Yosëph [= *Joseph*²⁹] was a prisoner.

Because Potiphar was a high-ranking official, Joseph is in the king's prison. Obviously, the two men Pharaoh suspects of treachery are in the same prison.

Genesis 40:4 And the captain of the guard put Yosëph in charge of them, and he served them. So they were in confinement for some time.

The jailer puts Joseph in charge of the two men and he serves them. They remained in jail for an extended period of time.

Genesis 40:5 Then the cupbearer and the baker of the sovereign of Mitsrayim, who were confined in the prison, dreamed a dream, both of them, each man's dream in one night and each man's dream with its own interpretation.

Both of the king's prisoners had dreams on the same night and these dreams held the key to their individual futures.

Genesis 40:6 And Yosëph came in to them in the morning and looked at them and saw that they were sad.

Joseph quickly sensed a change of mood in the two men and spoke to them about it. Joseph is a very personable young man and had little difficulty establishing a rapport with both men.

Genesis 40:7 And he asked Pharaoh's officers who were with him in confinement of his master's house, saying, "Why do you look so sad today?"

Sad may not be the best translation here. Both men were very stressed about their dreams.

Joseph asks the men about the mood change.

Genesis 40:8 And they said to him, "We each have dreamed a dream, and there is no one to interpret it." And Yosëph said to them, "Do not interpretations belong to Elohim? Relate them to me, please."

Each man has had a dream and the dream is very troubling to them. They know enough about the dreams to understand their meanings. Nevertheless, these were profound dreams, but shrouded with symbols.

Joseph says to them, "Don't all interpretations belong to God? Tell me what you both dreamed."

Genesis 40:9–10 So the chief cupbearer related his dream to Yosëph, and said to him, "See, in my dream a vine was before me, and in the vine were three branches, and it was as though it budded – its blossoms shot forth, and its clusters brought forth ripe grapes.

The dreams were vibrant and remained in the men's memory. The chief cupbearer said, "In my dream, there was a vine in front of me with three branches, and it went through quite a metamorphous, budding, followed by blossoms which stood out, and then clusters of ripe grapes." This was the seasonal cycle of the grape vine.

Genesis 40:11 "And Pharaoh's cup was in my hand. So I took the grapes and pressed them into Pharaoh's cup, and placed the cup in Pharaoh's hand."

²⁹ There is no letter *j* in the Hebrew or in the Greek. All of those people you know whose name begins with *J* does not really have a name that begins with *J*.

There was more. The chief cupbearer took the grapes and pressed them into Pharaoh's cup and then he handed this cup to the Pharaoh.

Genesis 40:12 *And Yosēph said to him, "This is the interpretation of it: The three branches are three days.*

Joseph understood immediately, perhaps guided by God the Holy Spirit. "The three branches are three days." So whatever the dream predicted, it would be fulfilled in three days.

Genesis 40:13 *"Yet, within three days Pharaoh is going to lift up your head and restore you to your place, and you shall put Pharaoh's cup in his hand according to the former ruling, when you were his cupbearer.*

Joseph explains: "In three days, you will be restored to your position as chief cupbearer and you will serve Pharaoh once again."

Then Joseph adds something on top of this interpretation:

Genesis 40:14 *"But remember me when it is well with you, and please show loving-commitment [that is, grace] to me. And mention me to Pharaoh, and get me out of this house.*

But, at this point, Joseph, who is interpreting this dream through the guidance of God, gets off track. "When you get out of here, remember me," Joseph says. How is Joseph off-track? His trust is in man. He sees this man as providing him a way out of this prison, and he seizes the opportunity.

What Joseph should understand is, God placed him where he is for a reason (actually for several reasons, but one main reason). Therefore, he needs to accept his temporary fate, knowing that his life has a purpose.

Genesis 40:15 *"For truly I was stolen away from the land of the Hebrews. And also I have done naught that they should put me into the dungeon."*

Joseph then gives the soon-to-be restored chief cupbearer a short biography. He was stolen away from the land of the Hebrews (which is not a reference to his family in particular, but to a large tribe, which included Jacob and his children).

What is the chief cupbearer good at? He can remember a man's name and a short biography of that man. Joseph gave him exactly that, yet the chief cupbearer will forget Joseph.

Genesis 40:16–17 *And the chief baker saw that the interpretation was good, and he said to Yosēph, "I also was in my dream and saw three white baskets were on my head, and in the uppermost basket all kinds of baked goods for Pharaoh, and the birds ate them out of the basket on my head."*

The chief baker was relieved to hear Joseph's interpretation, because this was good news for the chief cupbearer. His own dream was similar, so perhaps Joseph would have a kindly interpretation for him as well.

The chief baker had three baskets stacked on his head and there were all kinds of baked goods in the highest basket for Pharaoh. There were bird in this dream and they ate the bake goods.

Genesis 40:18 *And Yosēph answered and said, "This is the interpretation of it: The three baskets are three days.*

Joseph begins his explanation in the same way: "The three baskets represent three days."

Genesis 40:19 *"Yet, within three days Pharaoh is going to lift off your head from you and hang you on a tree. And the birds shall eat your flesh from you."*

Joseph continues: "Within three days, Pharaoh will lift your head off from your body and hang you on a tree. The birds will feed on your flesh."

The chief baker was certainly disappointed at that interpretation.

Genesis 40:20–22 *And on the third day, Pharaoh's birthday, it came to be that he made a feast for all his servants. And he lifted up the head of the chief cupbearer and of the chief baker among his servants, and he restored the chief cupbearer to his post of cupbearer again, and he placed the cup in Pharaoh's hand, but he hanged the chief baker, as Yosēph had interpreted to them.*

Three days later, Pharaoh celebrated his birthday. He made a feast for his servants, and it says he lifted up the heads of the chief cupbearer and chief baker, meaning he brought them out of his jail. The chief cupbearer he restored to his position; and he hung the chief baker, just as Joseph had predicted.

Genesis 40:23 *And the chief cupbearer did not remember Yosēph, but forgot him.*

And the chief cupbearer, whose job it was to remember names and faces and bios, forgot all about Joseph—the very man who interpreted his dream. .

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

B. H. Carroll Summarizes Genesis 40

The next three chapters give an account of Joseph in Egypt. When the caravan reached Egypt they sold him to Potiphar, an officer of Pharaoh. Potiphar finds his trustworthiness, purity and truthfulness and attention to business, and promotes this slave to the head of the house. When sold into slavery the brave heart ought not to despair. But the beauty of his person, great personality, evident kindly manhood, attracted Potiphar's wife, and she fell in love with him, as some married women do. Joseph refused to Join her in this unlawful love. Whereupon, as "love unrequited and scorned turns to hate," she accused him of the very offense which he refused to consider. So Potiphar puts him in prison. Now, though a prisoner, this man begins to work his way to the front. He is faithful to every duty. Finally he is put at the head of all the criminals in the jail. How can you put down a good man, true to God and himself? This position brings him into contact with other dreams besides his own. There are two that the birds snatched the bread of Pharaoh's table out of fellow prisoners, the chief baker and butler of Pharaoh. Both are troubled. God sent those dreams. For a man to dream the basket on his head is a very singular thing. Joseph interpreted that to mean that he would gain his liberty but that Pharaoh would put him to death. It happened just that way. The butler dreamed about a cluster of grapes, well formed, sweet flavored, and luscious, and that he squeezed it into a goblet and handed the new wine to Pharaoh. Joseph tells him that means that he shall be restored and promoted to his old place, and says, "When you are promoted, remember me." The butler promised well enough, but forgot. It is easy to forget the unfortunate. But after awhile God sends more dreams. This time Pharaoh has a double dream. He dreams that he sees seven stalks of grain come up in the Nile Valley, full eared and heavy headed. Right after them come up seven thin) shrivelled, parched stalks and they devour the others. He dreamed he saw seven fat beef cattle, and seven lean, ill favored, gaunt, starved specimens that ate the fat ones up. Nobody could tell Pharaoh what the dream meant. But finally the butler remembered Joseph and said, "When I was in prison there was a Hebrew lad who told us our dreams and they came out just like he said." Pharaoh sent for Joseph, and we see him step out of the prison to stand before the monarch to explain dreams, as Daniel did later. He says each dream means the same thing, that there were going to be seven years of great plenty in which the earth would be burdened with its crops. It reminds me of what a man on the Brazos River said. Leaving out part of his language, which was very emphatic, I quote the other: "I tell you, I will have to build a wall around my field and call it a crib: there is so much corn in it." He did make eighty bushels to the acre, and showed me a number of stalks with three full cars, standing only a foot apart and twenty feet high. Joseph said, "These seven years will be followed by seven years of drought and famine in which nothing will be made. God sent me here to provide. You ought to husband the resources of these fruitful years so that they can be spread out over the famine years." Pharaoh was wonderfully impressed, and instantly promoted Joseph to the position of prime minister and made him next to

B. H. Carroll Summarizes Genesis 40

himself. Just exactly as Joseph predicted, the thing happened. Great storage places, perfect reservoirs for holding wheat, and treasure houses were built. At the end of the first year people wanted bread to eat. Under advice of Pharaoh Joseph sold to them, taking their money, jewels, stock, land, then themselves. At the end of the seven years Pharaoh had the whole country, and Egypt was the granary of the world. "And all countries come into Egypt to Joseph to buy corn."

From *An Interpretation of the English Bible*, by Dr. B. H. Carroll; from e-sword; Genesis 35–41.

[Chapter Outline](#)

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This needs to be updated.

This comes from Chapter 20, entitled *Joseph in Prison - The Dream of Pharaoh's Two Officers - The Dream of Pharaoh - Joseph's Exaltation - His Government of Egypt*. (GENESIS 40, 41; 47:13-26).

Edersheim Summarizes Genesis 40

CHAPTER 20

Joseph in Prison - The Dream of Pharaoh's Two Officers - The Dream of Pharaoh - Joseph's Exaltation - His Government of Egypt (GENESIS 40, 41; 47:13-26)

ELEVEN years had passed since Joseph was sold into Egypt, and yet the Divine promise, conveyed in his dreams, seemed farther than ever from fulfillment. The greater part of this weary time had probably been spent in prison, without other prospect than that of such indulgence as his services to "the keeper of the prison" might insure, when an event occurred which, for a brief season, promised a change in Joseph's condition. Some kind of "offense" - real or imaginary - had, as is so often the case in the East, led to the sudden disgrace and imprisonment of two of Pharaoh's chief officers. The charge of "the chief of the butlers" - or chief of the cupbearers - and of "the chief of the bakers" naturally devolved upon "the captain of the guard," - a successor, as we imagine, of Potiphar, since he appointed Joseph to the responsible post of their personal attendant. They had not been long in prison when, by the direct leading of Divine Providence, both dreamed in the same night a dream, calculated deeply to impress them. By the same direct guidance of Providence, Joseph was led to notice in the morning their anxiety, and to inquire into its cause. We regard it as directly from God, that he could give them at once and unhesitatingly the true meaning of their dreams.

We are specially struck in this respect with the manner in which Joseph himself viewed it. When he found them in distress for want of such "interpreter" as they might have consulted if free, he pointed them straight to God: "Do not interpretations belong to God?" thus encouraging them to tell, and at the same time preparing himself for reading their dreams, by casting all in faith upon God. In short, whether or not he were eventually enabled to understand their dreams, he would at least not appear like the Egyptian magicians - he would not claim power or wisdom; he would own God, and look up to Him.

We say it the more confidently, that Joseph's interpretation came to him directly from God, that it seems so easy and so rational. For, it is in the supernatural direction of things natural that we ought most to recognize the direct interposition of the Lord. The dreams were quite natural, and the interpretation was quite natural - yet both were directly of God. What more natural than for the chief butler and the chief baker, three nights before Pharaoh's birthday, on which, as they knew, he always "made a feast unto all his servants," to dream that they were each again at his post? And what more natural than that on such an occasion Pharaoh should consider, whether for good or for evil, the case of his absent imprisoned officers? Or, lastly, what more natural than that the chief butler's consciousness of innocence should suggest in his dream that he once more waited upon his royal

Edersheim Summarizes Genesis 40

master; while the guilty conscience of the chief baker saw only birds of prey eating out of the basket from which he had hitherto supplied his master's table?

Here, then, it may be said, we have all the elements of Joseph's interpretation to hand, just as we shall see they were equally obvious in the dreams which afterwards troubled Pharaoh. Yet as then none of the magicians and wise men of Egypt could read what, when once stated, seems so plainly written, so here all seems involved in perplexity till God gives light.

As already stated, the two dreams were substantially the same. In each case the number three, whether of clusters in the vine from which the chief butler pressed the rich juice into Pharaoh's cup, or of baskets in which the chief baker carried the king's bakemeat, pointed to the three days intervening before Pharaoh's birthday. In each case also their dreams transported them back to their original position before any charge had been brought against them, the difference lying in this: that, in the one dream, Pharaoh accepted the functions of his officer; while, in the other, birds which hover about carcasses ate out of the basket. It is also quite natural that, if the chief butler had a good conscience towards his master, he should have been quite ready at the first to tell his dream; while the chief baker, conscious of guilt, only related his when encouraged by the apparently favorable interpretation of his colleague's. Perhaps we ought also to notice, in evidence of the truthfulness of the narrative, how thoroughly Egyptian in all minute details is the imagery of these dreams. From the monuments the growth and use of the vine in Egypt, which had been denied by former opponents of the Bible, have been abundantly proved. From the same source we also learn that bakery and confectionery were carried to great perfection in Egypt, so that we can understand such an office as a royal chief baker. Even the bearing of the baskets furnishes a characteristic trait: as in Egypt men carried loads on their heads, and women on their shoulders.*

* This would not have been true of other countries. Thus, in Italy and Spain, women carry their loads on their heads.

The event proved the correctness of Joseph's interpretation. On Pharaoh's birthday-feast, three days after their dreams, the chief butler was restored to his office, but the chief baker was executed. When interpreting his dream, Joseph had requested that, on the chief butler's restoration, he, who had himself suffered from a wrongful charge, should think on him, who, at first "stolen away out of the land of the Hebrews," had so long been unjustly kept in apparently hopeless confinement. This wording of Joseph's petition seems to indicate that, at most, he only hoped to obtain liberty; and that probably he intended to return to his father's house. So ignorant was he as yet of God's further designs with him! But what was a poor Hebrew slave in prison to a proud Egyptian court official? It is only like human nature that, in the day of his prosperity, "the chief butler did not remember Joseph, but forgot him!"

From http://philologos.org/__eb-bhot/vol_1/ch20.htm accessed September 26, 2016.

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Addendum

The idea here is, there are things which we find in this chapter which are extremely important.

Why Genesis 40 is in the Word of God

1.

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These are things which we learn while studying this particular chapter.

What We Learn from Genesis 40

1.

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The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

**CONTAINING THE INTERVAL OF THREE THOUSAND EIGHT HUNDRED AND THIRTY-THREE YEARS.
FROM THE CREATION TO THE DEATH OF ISAAC.**

CHAPTER 5. WHAT THINGS BEFELL JOSEPH IN PRISON.

1. NOW Joseph, commending all his affairs to God, did not betake himself to make his defense, nor to give an account of the exact circumstances of the fact, but silently underwent the bonds and the distress he was in, firmly believing that God, who knew the cause of his affliction, and the truth of the fact, would be more powerful than those that inflicted the punishments upon him : - a proof of whose providence he quickly received; for the keeper of the prison taking notice of his care and fidelity in the affairs he had set him about, and the dignity of his countenance, relaxed his bonds, and thereby made his heavy calamity lighter, and more supportable to him. He also permitted him to make use of a diet better than that of the rest of the prisoners. Now, as his fellow prisoners, when their hard labors were over, fell to discoursing one among another, as is usual in such as are equal sufferers, and to inquire one of another what were the occasions of their being condemned to a prison: among them the king's cupbearer, and one that had been respected by him, was put in bonds, upon the king's anger at him. This man was under the same bonds with Joseph, and grew more familiar with him; and upon his observing that Joseph had a better understanding than the rest had, he told him of a dream he had, and desired he would interpret its meaning, complaining that, besides the afflictions he underwent from the king, God did also add to him trouble from his dreams.

2. He therefore said, that in his sleep he saw three clusters of grapes hanging upon three branches of a vine, large already, and ripe for gathering; and that he squeezed them into a cup which the king held in his hand; and when he had strained the wine, he gave it to the king to drink, and that he received it from him with a pleasant countenance. This, he said, was what he saw; and he desired Joseph, that if he had any portion of understanding in such matters, he would tell him what this vision foretold. Who bid him be of good cheer, and expect to be loosed from his bonds in three days' time, because the king desired his service, and was about to restore him to it again; for he let him know that God bestows the fruit of the vine upon men for good; which wine is poured out to him, and is the pledge of fidelity and mutual confidence among men; and puts an end to their quarrels, takes away passion and grief out of the minds of them that use it, and makes them cheerful.

Josephus' History of this Time Period

"Thou sayest that thou didst squeeze this wine from three clusters of grapes with thine hands, and that the king received it: know, therefore, that this vision is for thy good, and foretells a release from thy present distress within the same number of days as the branches had whence thou gatheredst thy grapes in thy sleep. However, remember what prosperity I have foretold thee when thou hast found it true by experience; and when thou art in authority, do not overlook us in this prison, wherein thou wilt leave us when thou art gone to the place we have foretold; for we are not in prison for any crime; but for the sake of our virtue and sobriety are we condemned to suffer the penalty of malefactors, and because we are not willing to injure him that has thus distressed us, though it were for our own pleasure." The cupbearer, therefore, as was natural to do, rejoiced to hear such an interpretation of his dream, and waited the completion of what had been thus shown him beforehand.

3. But another servant there was of the king, who had been chief baker, and was now bound in prison with the cupbearer; he also was in good hope, upon Joseph's interpretation of the other's vision, for he had seen a dream also; so he desired that Joseph would tell him what the visions he had seen the night before might mean. They were these that follow: - "Methought," says he, "I carried three baskets upon my head; two were full of loaves, and the third full of sweetmeats and other eatables, such as are prepared for kings; but that the fowls came flying, and eat them all up, and had no regard to my attempt to drive them away." And he expected a prediction like to that of the cupbearer. But Joseph, considering and reasoning about the dream, said to him, that he would willingly be an interpreter of good events to him, and not of such as his dream denounced to him; but he told him that he had only three days in all to live, for that the [three] baskets signify, that on the third day he should be crucified, and devoured by fowls, while he was not able to help himself. Now both these dreams had the same several events that Joseph foretold they should have, and this to both the parties; for on the third day before mentioned, when the king solemnized his birth-day, he crucified the chief baker, but set the butler free from his bonds, and restored him to his former ministration.

From: <http://www.sacred-texts.com/jud/josephus/ant-2.htm> accessed September 22, 2016. Josephus *Antiquities of the Jews*; Book 2, Chapter 5.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 40

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Two high officials are placed into prison with Joseph

And it is, after these things, [that] the cupbearer of the king of Egypt and the baker sinned against their Adonai, the king of Egypt.

And it came to pass after these things, that the cupbearer and the baker, both of whom worked for the king of Egypt, violated the laws of their lord, the king of Egypt.

The pharaoh is angry with his two officers, with the prince of the cupbearers and with the prince of the bakers. Therefore, he puts them into the custody of the [new] prince of the cupbearers, into the Sohar [Prison] House, the place where Joseph is being confined.

The pharaoh became angry with two of his officers—the prince of the cupbearers and the prince of the bakers. Therefore, he placed them into the confinement of the Sohar Prison House, the place where Joseph is confined.

A Complete Translation of Genesis 40	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Therefore, the prince of the cupbearers makes contact with Joseph, [who is] with them. Joseph [lit., <i>he</i>] serves them and they remain in custody for [many] days.	Consequently, there is direct contact between Joseph and the cupbearer; and these men are in custody for many days.
The two dreams of the two officials	
Both of them dreamed a dream, each his [own] dream, in one night, each after the interpretation of his dream—the cupbearer and the baker who, regarding the king of Egypt, who [were] imprisoned in the Sohar [Prison] House.	Both men had been imprisoned by the king of Egypt in the Sohar Prison House. The cupbearer and the baker each dreamed a dream on the same night. Each man his own dream with its own interpretation.
Joseph came to them in the morning, and he looked at them and observed [that] they [looked] perplexed. So he asked the officers of pharaoh, who [were] with him in custody in his Adonai’s house, saying, “Why [are] your faces distressed today?”	Joseph came to them that morning and, as he looked at them, he noticed that they appeared to be sad or confused. Therefore, he asked these officers of pharaoh, “Why are you so distressed today?”
They said to him, “We have dreamed a dream, and [there is] no one interpreting it.”	They said to him, “We have dreamed a dream, and there is no one that we know of who could interpret this dream for us.”
So Joseph said to them, “Don’t interpretations belong to Elohim? Recount now [this dream] to me.”	Consequently, Joseph said to them, “Don’t all interpretations belong to God? Tell me about this dream.”
The chief cupbearer recounted his dream to Joseph, saying to him, “In my dream, there was [lit., <i>behold</i>] a vine before me and three branches [are a part of] the vine, and it has budded, her blossoms coming forth, her clusters ripening into grapes.	The chief cupbearer recounted his dream to Joseph, saying, “In my dream there was a vine before me, with 3 branches coming off the vine, and it had budded, with its blossoms appearing, and its clusters ripening into grapes.
The pharaoh’s cup is in my hand, so I take the grapes and I press them into the cup of pharaoh, and then I give the cup over into pharaoh’s hand.”	I am holding pharaoh’s cup, so I take the grapes and press them into the pharaoh’s cup. Then I give the cup to pharaoh.”
Joseph said to him, “This [is] its interpretation: the three branches are three days; [and] the pharaoh will lift up your head within three days and he will restore you to your office, and you will give the cup to the pharaoh’s hand as the legal verdict, [so you are restored to your original position as] at the first when you were his cupbearer.”	Joseph said to him, “This is the correct interpretation: the pharaoh will lift up your head within 3 days and restore you to your original office, as it was before, when you were originally his cupbearer.”
But if you remember me—you—when it is good for you; then please do the gracious thing with me. [If] you remember me to the pharaoh, you will bring me out of this house.	If you remember me, at a time when things are good for you, then show grace to me and remember me to pharaoh. This gracious act will bring me out of this prison house.
I was surely stolen out of the land of the Hebrews [or, <i>beyond</i>]; and, furthermore, I have done nothing for them to place me in [this] dungeon.	I am here because I was stolen out of the land of the Hebrews; furthermore, I have done nothing to deserve being placed in this jail.

A Complete Translation of Genesis 40	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The chief baker saw that he interpreted [the other dream for] the good, so he said to Joseph, "I also [was] in a dream, and there were [lit., <i>behold</i>] three baskets of cake on my head. In the highest basket, of all the food for the pharaoh, the work of the baker, and a bird is eating [from] it, from the basket on my head."	When the chief baker realized the Joseph gave a favorable interpretation to the other dream, he said to Joseph, "I also had a dream. There were three baskets of cake on my head. In the highest basket was the food for the pharaoh, made by the baker, but the bird is eating from it, from the basket that is on my head."
So Joseph answered and said, "This is the [lit., <i>his</i>] interpretation [of your dream]: the three baskets, they [are] three days. Within three days, the pharaoh will lift up your head from upon you and hang you on a tree. The birds will eat the flesh from you."	So Joseph answered, saying, "This is the interpretation of your dream: the 3 baskets are 3 days; within 3 days, pharaoh will lift up your head from upon you and he will hang you on a tree. The birds will eat your flesh."
Restoration of the chief cupbearer; hanging of the chief baker	
And it was on the third day, the birth [day] of pharaoh, and he had prepared a feast for all of his servants. He also lifted up the head of the chief of the cupbearers and the head of the chief of the bakers amidst his servants.	On the third day, on the pharaoh's birthday, he had prepared a feast for all of his servants. At this time, he lifted up the heads of his chief cupbearer and chief baker.
He restored the chief cupbearer to his cupbearing duties; and he [again] places the cup into pharaoh's hand. But the chief of the bakers, he hanged, just as Joseph interpreted [their dreams] to them.	He restored the chief cupbearer to his previous duties, but he hanged the baker, just as Joseph said would happen.
However, the chief cupbearer did not remember Joseph; he forgot [all about] him.	However, the chief cupbearer did not remember Joseph; he forgot all about him.
Chapter Outline	Charts, Graphics and Short Doctrines

Doctrinal Teachers* Who Have Taught Genesis 40

Series	Lesson (s)	Passage
R. B. Thieme, Jr. does not appear to have covered this chapter in any available series.		
1963 Dispensations (#201)	#31–32	Genesis 40:1–23
R. B. Thieme, Jr. 1985 Ephesians (#412)	#702–703	Genesis 40:1–23
1981 Revelation (#457)	#231	Genesis 40:1–23
Ken Reed	https://www.lakeeriebiblechurch.org/exegesis/	Genesis 38–50
Dr. Robert Dean	https://deanbible.org/old-testament-menuitem/genesis-menuitem	Genesis 1–50
Bill Wenstrom	https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124	Genesis 1–50

Jack M. Ballinger	http://www.versebyverse.org/classnotes/Genesis/genesisindex.html	Genesis 1–49
Ron Snider	http://www.makarios-bible-church.org/oldtest.html	Genesis 1–50

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand the context of a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage, word-by-word whenever necessary).

