

**July 16, 2017 - Gen. 41:1-37 - Pharaoh's Dreams****Psalm 33****Haftarah - (1) Isaiah 29:8-19****(2) Haggai 1:1-8 + 2:6-7****Pharaoh's Two Dreams**

**Genesis 41:8** - "Now it came to pass in the morning that his spirit was troubled; so he sent and called all the necromancers of Egypt and all its sages, and Pharaoh related to them his dream, but no one interpreted them for Pharaoh."

The day of Pharaoh's dreams was actually on his birthday two years after the cupbearer had been released from prison. Joseph was waiting on God during this time. He had been in prison for 10-12 years. God could have sent those two dreams to Pharaoh the next day, but he waited two years, and didn't give Joseph an explanation for the delay.

Compare the reaction of the Israelites to a momentary period of uncertainty in the wilderness:

**Deuteronomy 1:27** - "And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us."

"that his spirit was troubled:" Heb. וַתִּפְּעֶם [Onkelos renders:] that his spirit was agitated, knocking within him like a bell (כְּפִעְמוֹן) (Tanchuma Buber, Mikeitz 4). Concerning Nebuchadnezzar, however, Scripture says:"and his spirit was agitated (וַתִּפְּעֶם)" (Dan. 2:1). There were two [reasons for this] agitation: forgetting the dream and ignorance of its interpretation. — [from Tanchuma Mikeitz 2] - Rashi

They did interpret them, but not for Pharaoh, for their voice did not reach his ears, and he had no satisfaction from their interpretation, for they said, "You will beget seven daughters, and you will bury seven daughters." - [from Gen. Rabbah 89:6] - Rashi

Other dreams of kings interpreted:

Josephus (Antiqu. l. 17. c. 15. sect. 3. & de Bello Jud. l. 2. c. 7. sect. 3.) relates a dream of Archelaus the son of Herod, who dreamed that he saw ten ears of corn, full and large, devoured by oxen; he sent for the Chaldeans and others to tell him what they signified; one said one thing and another another; at length one Simon, an Essene, said that the ears signified years, and the oxen changes of affairs, because, when they plough up the earth, they turn it up and change it; so that he should reign as many years as were ears of corn seen, and after many changes should die, as he accordingly did. - Gill's Exposition

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

Faults = “sins” - A turning point is again precipitated by repentance.

**Genesis 41:16** - “And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.” (or, an answer that will bring peace to Pharaoh)

In the Hebrew the first word in “No” - Joseph negates himself as the first word given to Pharaoh. Then “God will give” - He elevates the Lord, before the Pharaoh who considers himself a god.

The wisdom is not mine, but God will answer. He will put an answer into my mouth that will bring peace to Pharaoh. — [from Targum Onkelos]

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

In connection with the seven good years it says, “He has told Pharaoh” (verse 25), because it was near, but in connection with the seven years of famine, it says, “He has shown Pharaoh” (verse 28). Since the matter was distant and far off, an expression of “showing a vision” is appropriate. - Rashi

Joseph spoke to Pharaoh with authority, like Jesus:

“The people were astonished at His teaching, because He taught as one who had authority, and not as the scribes.” (**Mark 1:22**)

Joseph inserts God into his phrases even against good grammar and syntax, in order to emphasize the central role of Divine Providence:

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

He even gives Pharaoh details of a plan to deal with the situation, although he has not been asked.

**Genesis 41:36** - “And that food shall be for store to the land against the seven years of famine which shall be in the land of Egypt: that the land perish not through the famine”

The Targum of Jonathan adds the food will be “hidden in a cave in the earth” - The sustenance of Egypt will emerge from a pit, as Joseph has done.

See also

<http://www.alfredplacechurch.org.uk/index.php/sermons/the-life-of-joseph/joseph-interprets-pharaoh39s-dreams/>