

Chapter 40

Ioseph interpreteth the dreames of two Eunuches prifoners 12. that the one should be reftored to his office, 16. the other be hanged. 20. The third day the euent declareth the interpretations to be true, but Ioseph is forgotten.

These things being so done, it chanced that two Eunuches, the cupbearer of the king of Ægypt, and his baker, offended against their lord. ² And Pharao being wrath against them (for the one was chiefe of the cupbearers, the other chiefe baker) ³ he sent them into the prifon of the captaine of the fouldiers, in the which Ioseph also was prifoner. ⁴ But the keeper of the prifon deliuered them to Ioseph, who also ministred to them: some litle time was passed, and they were kept in custodie. ⁵ And they sawe each of them both a dreame in one night, according to an interpretation agreeing to them selues: ⁶ to whom when Ioseph was entered in the morning, and saw them sad, ⁷ he asked them, saying: Why is your countenance sadder to day then it was wont? ⁸ Who answered: We haue seene a dreame, & there is no bodie to interprete it to vs. And Ioseph said to them: Why doth not interpretation belong to God? Tel me what you haue seene. ⁹ The chiefe of the cupbearers first told his dreame: I saw before me a vine, ¹⁰ wherein were three branches, growing by litle and litle into buddes, and after the bloffomes the grapes waxed ripe: ¹¹ and the cup of Pharao in my hand: and I tooke the grapes, and wrong them into the cup which I held, and I gaue the cup to Pharao. ¹² Ioseph answered: This is the interpretation of the dreame: The three branches, are yet three dayes: ¹³ after the which Pharao wil remember thy seruice, and wil restore thee to thy old degree: and thou shalt geue him the cup according to thyne office, as before thou haddest wont to doe. ¹⁴ Only remember me, when it shal be wel with thee, and doe me this mercie: to put Pharao in mind that he take me out of this prifon: ¹⁵ because I was taken away by stealth, out

of the land of the Hebrewes, and here an innocent was I
 caft into the lake. ¹⁶ The maifter of the bakers feing that
 he had wifely refolued the dreame, he faid: And I alfo
 faw a dreame, That I had three baskettes of meale vpon
 my head: ¹⁷ and that in one basket that was the higher,
 I caried al meates that are made by the art of baking,
 and that the birds did eate out of it. ¹⁸ Iofeph anfwered:
 This is the interpretation of the dreame: The three bas-
 ketts, are yet three dayes: ¹⁹ after the which Pharao wil
 take thy head from thee, and hang thee ^a)on the croffe,
 and the foules fhall teare thy flefh. ²⁰ The third day after
 this was the birth day of Pharao: who making a great
 feaft to his feruantes, at the banquet he remembred the
 maifter of the cupbearers, and the chiefe of the bakers.
²¹ And he reftored the one into his place, to reach him
 the cuppe, ²² the other he hanged on a gibbet, that the
 truth of the interpreter might be approued. ²³ And yet
 notwithstanding the chiefe of the cupbearers, prosperous
 thinges fucceeding, forgat his interpreter.

ANNOTATIONS

- 8 Doth not interpretation belong to God?) Dreames do
 come of diuers caufes. Some of natural complexion, or difpofition,
 wherby Philofophers or Phifitions may probably iudge of the ftate
 of mans bodie. Some are rather effects of things paff, then fignes of
 anie thing to come. Of which forte the wife man faith: *Dreames
 do folovv manie cares.* (*Eccle. 5.*) Some are fuggedted by euil
 fpirites, either to flatter worldlings with great pretenfes, or to
 terrifie weake mindes with dangers and afflictions, or to vex and
 truble thofe in fleepe, whom they can not eafely moue waking,
 as S. Gregorie difcourfeth (*li. 8. Moral in cap. 7. Iob*) Some
 dreames are of God, as in Iacob, Iofeph, thefe Eunuches, Pharao,
 Dan. 4. Nabuchodonofor, and others both good and euil men. But to
 difcerne and affuredly to iudge of fome dreames, whether they be
 from God, by holie Angels, or illufions of euil fpirites, is a fpecial
 gift of God, as alfo the interpretation therof belongeth to God, as
 Iofeph here teftifieth. VVhohoeuer therefore wil be fecure muft
- Some dreames are natural.
- Some are illufions of euil fpirites.
- Some are from God.
- Holie Scripture and the Church are iudges of doubtful dreames.

^a Death on the croffe was moft cruel, & moft ignominious. *Cicero*
7. Ver. yet fuffered by Chrift, and by him made glorious. *Sap. 2.*
Philip. 2.

relie either vpon expresse Scripture, or iudgement of the Church, as in ominous speaches was noted before (*chap. 24.*) Otherwise the general rule is, not to obserue dreames. *Deut. 18.*