

## Magic in the Bible

The last two weeks we studied the 10 Plagues of Egypt in which God demonstrated His power by destroying the so-called “gods” of Egypt systematically through His miraculous intervention and means. It was during the beginning of their encounters with Pharaoh in which Moses and Aaron beseeched him to let God’s people go that we are told in God’s word that the magicians of Pharaoh sought to thwart the message of God by performing magic on their own.

### Rods into Snakes

The magicians of Egypt obviously had some kind of magical powers, but unlike Moses and Aaron who were empowered by God, the Pharaoh's magicians were either fraudulent illusions and/or Satanic. When seeing how God’s word verifies the immense magical powers these men wielded it is not surprising, then, to understand how this great nation became deceived and had become so enmeshed in idolatry, paganism and the practice of worshiping false gods.

**8. Then the Lord spoke to Moses and Aaron, saying, 9. “When Pharaoh speaks to you, saying, ‘Show a miracle for yourselves,’ then you shall say to Aaron, ‘Take your rod and cast it before Pharaoh, and let it become a serpent.’” 10. So Moses and Aaron went in to Pharaoh, and they did so, just as the Lord commanded. And Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. 11. But Pharaoh also called the wise men and the sorcerers; so the magicians of Egypt, they also did in like manner with their enchantments.** (Exodus 7:8-11 [NKJV])

Even though the Egyptian sorcerers were able to turn their rods into snakes, it is Aaron’s rod that swallows up the Egyptian rods:

**“For every man threw down his rod, and they became serpents. But Aaron's rod swallowed up their rods.”** (Exodus 7:12 [NKJV])

### Water into Blood

Just as the Bible tells us Aaron was able to turn the water into blood, so, too, does it tell us the magicians were able to do so, too. This leads me to conclude that the magic and sorcery these men performed were not simply illusions, but real magic using the power of Satan.

**19. Then the Lord spoke to Moses, “Say to Aaron, ‘Take your rod and stretch out your hand over the waters of Egypt, over their streams, over their rivers, over their ponds, and over all their pools of water, that they may become blood. And there shall be blood throughout all the land of Egypt, both in vessels of wood and vessels of stone.’” 20. And Moses and**

***Aaron did so, just as the Lord commanded. So he lifted up the rod and struck the waters that were in the river, in the sight of Pharaoh and in the sight of his servants. And all the waters that were in the river were turned to blood. 21. The fish that were in the river died, the river stank, and the Egyptians could not drink the water of the river. So there was blood throughout all the land of Egypt. 22. Then the magicians of Egypt did so with their enchantments; and Pharaoh's heart grew hard, and he did not heed them, as the Lord had said.*** (Exodus 7:19-22 [NKJV])

On a side note, it is interesting that verse 20 says the water of the Nile was struck with the rod by Aaron, when verse 19 God tells Moses to say to Aaron, ***“stretch out your hand over their rivers. . . .”***

On another occasion, however, Moses altered slightly what God had commanded him to do, and because of Moses' changing God's command, Moses was denied entry into the Promised Land:

***“Take the rod; you and your brother Aaron gather the assembly together. Speak to the Rock before their eyes, and it will yield its water; thus you shall bring water for them out of the rock, and give drink to the congregation and their animals.”*** (Numbers 20:8 [NKJV])

Moses was commanded to ***“speak to the Rock before their eyes, and it will yield its water.”*** Let us see what Moses did instead:

***10. And Moses and Aaron gathered the congregation together before the Rock; and he said to them, “Hear now, you rebels! Must we bring water for you out of this Rock?” 11. Then Moses lifted his hand and struck the rock twice with his rod; and water came out abundantly, and the congregation and their animals drank.*** (Numbers 20:10-11 [NKJV])

Because Moses struck the rock twice with his rod, instead of speaking only before the people, God told Moses and Aaron, ***“Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this congregation into the land which I have given them.”*** (Numbers 20:10 [NKJV]) So how come it was okay for Moses to change God's command in Exodus 7, but not okay for him to do so in Numbers 20? I believe the answer is found in the *beginning* of Exodus 7:20: ***“And Moses and Aaron did so, just as the Lord commanded.”*** In this case, it is logical to conclude that God **did** tell Moses to have Aaron strike the waters of the Nile and to stretch his hand out over it. It was just not mentioned in verse 19 that he was to strike the water with his rod. But since verse 20 has God telling us that Moses and Aaron did **all** that the Lord commanded them, and this verse also adds the information of the striking of the water with the rod by Aaron, then we can know that this was commanded by God, too. But in Numbers 20 Moses sinned in his assuming that he could add to God's command. This should give any child of

God pause in considering his own position before Him when we believe we can add to His command to sing praises to Him by adding mechanical instruments of music which He has not authorized under the New Covenant in Christ.

Now back to our study of magic and sorcery in the Bible.

## Frogs

God continues performing the miraculous through His servants Moses and Aaron, but so far the Egyptian magicians seem to be holding their own.

**5. Then the Lord spoke to Moses, “Say to Aaron, ‘Stretch out your hand with your rod over the streams, over the rivers, and over the ponds, and cause frogs to come up on the land of Egypt.’” 6. So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. 7. And the magicians did so with their enchantments, and brought up frogs on the land of Egypt. (Exodus 8:5-7 [NKJV])**

It is interesting that even though the Egyptian magicians were able to duplicate this miracle, it is to Moses and Aaron that Pharaoh turns for help:

**8. Then Pharaoh called for Moses and Aaron, and said, “Entreat the Lord that He may take away the frogs from me and from my people; and I will let the people go, that they may sacrifice to the Lord.” 9. And Moses said to Pharaoh, “Accept the honor of saying when I shall intercede for you, for your servants, and for your people, to destroy the frogs from you and your houses, that they may remain in the river only.” 10. So he said, “Tomorrow.” And he said, “Let it be according to your word, that you may know that there is no one like the Lord our God. 11. And the frogs shall depart from you, from your houses, from your servants, and from your people. They shall remain in the river only.” 12. Then Moses and Aaron went out from Pharaoh. And Moses cried out to the Lord concerning the frogs which He had brought against Pharaoh. 13. So the Lord did according to the word of Moses. And the frogs died out of the houses, out of the courtyards, and out of the fields. (Exodus 8:8-13 [NKJV])**

## The Plague of Lice in which the Magicians Admit Defeat

Up to this point, the magicians of Egypt have put up a valiant effort, but beginning with plague number three, they admit defeat, and advise Pharaoh that God is at work here. Pharaoh should have heeded their advice.

**16. So the Lord said to Moses, “Say to Aaron, ‘Stretch out your rod, and strike the dust of the land, so that it may become lice throughout all the land of Egypt.’” 17. And they did so. For Aaron stretched out his hand with his rod and struck the dust of the earth, and it became lice on man and**

**beast. All the dust of the land became lice throughout all the land of Egypt. 18. Now the magicians so worked with their enchantments to bring forth lice, but they could not. So there were lice on man and beast. 19. Then the magicians said to Pharaoh, "This is the finger of God." But Pharaoh's heart grew hard, and he did not heed them, just as the Lord had said. (Exodus 8:16-19 [NKJV])**

So just who were these magicians in the service of Pharaoh? Do we know anything more about them? Does God's word teach us or say anything else about these sorcerers of Egypt?

In Paul's second epistle to Timothy he issued a strong warning regarding the last days and how people would apostate (which means to fall away) from the truth, and he uses as his example the magicians of Pharaoh. By the way, we have been in "**the last days**" ever since the beginning of the Christian dispensation. How do we know this? Because we can let the Bible itself define its meaning. The Hebrews writer says in Hebrews 1:1-2 [NKJV], **1. God, Who at various times and in different ways spoke in time past to the fathers by the prophets, 2. has in these last days spoken to us by His Son, Whom He has appointed heir of all things, through Whom also He made the worlds. . . .** So listen now to what the Apostle Paul writes to Timothy about these magicians of Egypt:

**1. But know this, that in the last days perilous times will come: 2. For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3. unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, 4. traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, 5. having a form of godliness but denying its power. And from such people turn away! 6. For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, 7. always learning and never able to come to the knowledge of the truth. 8. Now as Jannes and Jambres resisted Moses, so do these also resist the truth: men of corrupt minds, disapproved concerning the faith; 9. but they will progress no further, for their folly will be manifest to all, as theirs also was. (2 Timothy 3:1-9 [NKJV])**

Jannes and Jambres are mentioned only once in the Bible by the Apostle Paul in his second epistle to Timothy. Jannes and Jambres, who are sometimes referred to elsewhere as Johanaï and Mamre, Iannes and Mambres or even Janis and Jamberes, are names given to the magicians who contended with Moses and Aaron and were discomfited by the Hebrew leaders in the *Book of Exodus*. Although they are not identified by name in the Old Testament, Jewish rabbinical tradition holds that Jannes and Jambres were, or were among, the magicians who opposed Moses and Aaron at the time of the exodus. The tradition would certainly be valid. Otherwise Paul, while writing under the

inspiration of the Holy Spirit, would not have made it a part of the New Testament record.

One of the earliest of the Christian writers was a man by the name of Origen. He wrote that there was an apocryphal book called *The Book of Jannes and Jambres*. (Apocryphal means “of questionable authority or authenticity or erroneous.” However, whether or not a book is considered apocryphal is somewhat subjective. Therefore, an apocryphal book is not **necessarily** wrong. Martin Luther, for instance, wanted to reject the *Epistle of James* as an apocryphal book and remove it as part of the Scriptural canon because it taught “**faith without works is dead**” {James 2:20; James 2:26 [NKJV]}. Luther taught and only believed in “**faith only**” for salvation, even though the only times the words “**faith only**” are used in conjunction it is entirely in opposition to the teaching of Martin Luther. And you have probably guessed by now where this is found: It is in the *Epistle of James* in chapter 2 verse 24: “**You see then that a man is justified by works, and not by faith only.**”) According to Origen, *The Book of Jannes and Jambres* details the exploits of these two men, and the Apostle Paul quotes from it in his letter to Timothy. This book has not been rediscovered. However, Jannes and Jambres **are** mentioned in the Old Testament Targum Jonathan Exodus 7:11-8:19. The Old Testament Targum is the Aramaic translations of the Hebrew texts which resulted from the Jewish people being held in the Babylonian captivity. Aramaic was a language that resulted from this captivity as it combined both Hebrew and Persian tongues, and it was the language in which Jesus spoke during His earthly ministry.

Jannes and Jambres also appear in Pliny the Elder’s *Natural History*, together with Moses, as famous magicians of antiquity. Pliny’s citation is also referred to in the works of Apuleius, a Romanized Greek who was a student of Plato’s philosophy. Additionally, Apuleius was an initiate himself in several cults and mysteries involving magic and sorcery. Numerius, a Pythagorean philosopher, called Jannes and Jambres sacred Egyptian scribes.

Jewish traditions in the Targums preserve other half-legendary lore about this pair who resisted Moses. They are called the sons of Balaam, the unwitting prophet of Peor. It was also claimed that they converted to Judaism, and that they left Egypt at the Exodus to accompany Moses and the Israelites. However, it is said they perished on the way, either at the Red Sea, or at the destruction of the Golden Calf after Moses had spent 40 days in communion with God at Mt. Sinai, or at the slaughter of Korah and his followers who were swallowed up by the Earth for their rebellion in Numbers 16.

Apart from their opposition to Moses, there are other legends surrounding these two Egyptian sorcerers. It was said that during the end of their days they had achieved the necessary occult knowledge to embark on a journey to the Judeo-Christian Heavens. They were not welcomed and the angels of the first few Heavens fought them vigorously but they could not evict them due to the potent

talismans (a talisman is an object that produces magic or miraculous effects) that were worn by the wizards. As they entered the fourth Heaven they were met by Michael and Gabriel. The battle legend says was this was very evenly balanced, but in the end it was the angels who had to fall back. Upon entering the fifth Heaven they were met by none other than Metatron. According to some Jewish traditions, when Enoch was taken into Heaven by God in Genesis 5 he was transformed (**“translated”** is how it is described in Hebrews 11:5) into the angel Metatron. Metatron did not come at Jannes and Jambres with defiance or anger, but appeared accommodating and considering the circumstances. After conversing with these two wizards for a short time, the angel was successful in convincing Jannes and Jambres to remove their talismans, leaving them thus vulnerable. Metatron was quick to act and threw them out of Heaven with a wave of his hand. It is said the magicians lost all memory of the event after that encounter with Metatron (Enoch).

According to further rabbinical tradition, Jannes and Jambres were the two chiefs of the magicians at the court of Pharaoh who foretold the birth of Moses who was to be “the destroyer of the land of Egypt,” thereby causing the cruel edicts of Pharaoh to be issued which placed the Hebrews into bondage (Solah 11a; Sanhedrin 106a). Allegedly they said to Moses when he performed his miracles with the water and the rod: “Dost thou wish to introduce magic into Egypt, the native land of the magic art?” (Men. 85a). According to *Midrash Yelammedenu, Ki Tissa* on Exodus 12:38, Jannes and Jambres were among the **“mixed multitude went up with them also, and flocks and herds and a great deal of livestock.”** (The *Midrash* was the Jewish oral traditions and commentaries put into written form in the second century.) It is here one learns that these men allegedly assisted Aaron in the making of the Golden Calf. They were also said to be the **“two youths”** (ASV and RSV **“servants”**) that accompanied Balaam on his travels when commissioned to curse Israel (Targum 1 to Numbers 22:22). And it was these two men who were said to fly up into the air before the sword of Phinehas and made themselves invisible, until, “by the power of the Ineffable Name, they were caught and slain” (Zohar, Balak, 194; compare with Targum Yer. to Numbers 31:8).

Numenius the Pythagorean, quoted by Eusebius (*Præparatio Evangelica*, ix. 8), relates after Artapanus (see Freudenthal, *Alexander Polyhistor*, 1875, p. 173) that “Jannes and Jambres, the most powerful Egyptian magicians, dispersed the plagues which Moses (Musæus) had brought upon Egypt.” In the third century the tomb of Jannes and Jambres was shown in Egypt; Christian saints knew it as a place where the evil demons could be consulted for magic purposes (see the story of Macarius in *Palladius, Historia Lausiaca*; Fabricius, *Codex Pseudepigraphus Vet. Test.* i. 181, ii. 106-111). Jannes and Jambres are the subjects of many legendary tales, one of which is presented in a Greek work entitled *Pœnitentia Jannis et Mambre*, counted among the Apocrypha in Pope Gelasius' *Decretum*, and referred to by Origen (to Matthew 27:9). These legends seem to have been known also to such pagan writers as Pliny and Apuleius;

Pliny (*Historia Naturalis*, xxxi. 11) mentions Moses, Jannes, and Jotape (Rotape?) among the Jewish magicians, and Apuleius (*Apologia*, xc.) mentions Moses and Jannes among the world's great magicians.

## Other Instances of Magic in the Bible

The use of magic in the Bible, both “white” magic and “black” magic, is undeniable. Just as rationalistic thought has caused many people to deny the miraculous, the rationalism of our times has blinded us to the existence of magic in the Bible. In Genesis 44:5 [NKJV], Joseph's household manager in Egypt refers to Joseph's silver drinking cup, saying, **“Is not this the one from which my lord drinks, and with which he indeed practices divination?”** Later, Joseph accuses his brothers of stealing the cup, saying, **“What deed is this you have done? Did you not know that such a man as I can certainly practice divination?”** (Genesis 44:15 [NKJV]) These passages show that Joseph engaged in what is called scrying. Scrying is the ancient occultic method of divination in which a crystal is stared into or a cup or other vessel is filled with water and gazed into to peer into the future. This technique of foretelling the future was used by Nostradamus and is still used today, particularly with the reading of palms, crystal balls, animal entrails and tea leaves.

Numbers 5:12-31 describes a ritual of magic that the priest would perform on a woman if her husband suspected that she had committed adultery. Verse 17 [NKJV] says: **“The priest shall take holy water in an earthen vessel, and take some of the dust that is on the floor of the Tabernacle and put it into the water.”** She and her husband would go, with an offering of barley meal, to the Tabernacle. The priest would make a magical drink consisting of holy water and sweepings from the Tabernacle floor. He would have the woman drink the water while he recited a curse on her (Numbers 5:21-22). The curse would state that her abdomen would swell and her thigh waste away if she had committed adultery. Otherwise, the curse would have no effect. If she were pregnant at this time, the curse would certainly induce a miscarriage. There was no similar magical test that a woman could require her husband to take if she suspected him of adultery.

The Urim and Thummim were two objects mentioned in Numbers 27:21 and 1 Samuel 28:6 of the Hebrew Scriptures. They were apparently devices (perhaps in the form of flat stones) that the high priest consulted to determine the will of God. They might have worked something like a pair of dice.

Another case of the invoking magic, this time in the form of a curse, involves the great prophet, Elisha. Elisha was on his way to Bethel. A large crowd of youths had gathered together (very similar to today's gang members) and came out of the city as Elisha approached. The youths began bullying Elisha and calling him “baldy” due to his lack of hair. In a violent display of the power of magic, Elisha

cursed these youths in the name of God. Two bears, prompted by God, came out of the forest and tore 42 of the boys to shreds (2 Kings 2:23-24).

Lots -- pieces of wood or stone with markings -- were used to determine the will of God. They, too, were similar to dice. See Numbers 26:55; Proverbs 16:33; and Proverbs 18:18. Lots were cast in the case of Jonah (Jonah 1:7) and soldiers also cast lots for the clothes of Jesus (Matthew 27:35; Luke 23:34; and John 19:24) as well as in the selection of Matthias to be the replacement for Judas (Acts 1:26). It was also used to determine which priest would serve in the Holy of Holies in the Temple (Luke 1:9).

Daniel, the prophet, was employed for many years in Babylon as the chief occultist to the king. He was **“chief of the magicians, astrologers, Chaldeans, and soothsayers”** (Daniel 5:11 [NKJV]).

The malevolent use of magic also appears in the Psalms. The phrase **“workers of iniquity”** appears some sixteen times in the Psalms, and it seems to refer to those who were pronouncing curses through the use of sorcery upon David by his enemies.

So as we have seen, the Bible describes many cases of the use of magic in some form, and therein lies the problem: The Bible also condemns the use of magic in many passages! How can we harmonize this apparent disparity?

## **Biblical Condemnation of the Occult**

There are many Biblical passages that described some prohibited types of occultic activity by the ancient Israelites. These include Exodus 22:18, Leviticus 19:26-26; Leviticus 19:31; Leviticus 20:6; Deuteronomy 18:10-11; Isaiah 8:19 and Malachi 3:5. Of these, Deuteronomy 18 is perhaps the most important. They forbade the Israelites from engaging in human sacrifice and in eight specific practices which some have been regarded as occultic. The New King James translation is:

**10. "There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer, 11. or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead."**

Various other translations of the Bible use the following terms or phrases here: *augur, black magic, calls up the dead, charm, consults with spirits, fortune teller, interpret omens, look for omens, magician, medium, sorcerer, soothsayer, spiritist, weaves or casts spells, witchcraft, and wizard.*

Clearly, translators have had a great deal of difficulty selecting unique English words or short phrases to match the 8 original Hebrew words:

***gid'oni***: Making contact with spirits (not of God).

***sho'el 'ov***: Making contact with the dead.

***qosem q'samim***: Foretelling the future by using lots or a similar system.

***m'onen***: Predicting the future by interpreting signs in nature.

***m'nachesh***: Enchanting (perhaps related to charming a snake).

***chover chavar***: Casting spells by magical knot tying.

***m'khaseph***: Evil sorcery; using spoken spells to harm other people.

***doresh 'el hametim***: "*One who asks the dead*"; probably via another method than ***sho'el 'ov***.

The reference to passing children through the fire has historically been interpreted as the ritual killing of the firstborn child in each family. Tribes surrounding the Israelites were believed to engage in this practice. In reality, it probably refers to a painful coming-of-age challenge that children had to endure. They would pass through the fire and (hopefully) emerge without much injury. In other traditions, they would run between two fires.

Interpreting Deuteronomy 18 in terms of modern-day practice, it is apparent that the following are prohibited:

***gid'oni***: The New Age practice of channeling in which a person attempts to contact a spirit in order to gain knowledge.

***sho'el 'ov***: Spiritualism, in which a medium contacts the dead.

***qosem q'samim***: Casting stones or sticks and predicting the future by their position (for example, the *I Ching*, and perhaps runes, or Tarot cards).

***m'onen***: Foretelling the future by looking for signs in nature (for example, predicting the harshness of a winter by looking at moss on trees, or fur thickness on animals in the wild, or whether the groundhog sees his shadow on February 2).

***m'nachesh***: Snake charming.

***chover chavar***: Casting (presumably evil) spells while tying knots.

***m'khaseph***: Reciting evil spoken spells to injure others.

***doresh 'el hametim***: Any other method of contacting the dead.

Other currently used methods of foretelling the future, such as tea leaves reading, astrology, palm reading, Tarot cards (Tarot cards are a deck of ancient origin cards comprised of various characters, 78 in number, used to read the future and to cast spells), runes (ancient alphabets believed to have magical powers used to cast spells or charms), etc., are not mentioned. It is thus not obvious whether they are forbidden (as in snake charming) or whether they are acceptable to God (as in scrying). Black magic rituals, as occasionally performed by Satanists as revenge to injury done to them by others, would be condemned by this passage.

The Biblical passages appear to apply to persons who are directly engaged in the various practices (for example, mediums, channelers, astrologers, etc.); they do not seem to refer to people who simply observe the activity.

The Greek word “***pharmakos***” which appears in Galatians 5:20 refers to the use of poisons and hallucinogenic drugs. It is from this word we get our English word pharmacy. It was translated as “***witchcraft***” in the King James Version, but a better rendering would be “***sorcery***,” which is how it appears in many translations.

As we stated earlier, it is very difficult to harmonize the condemnation of these practices with the obvious use of these practices by many Biblical characters, such as Joseph and Daniel, who are considered to be holy, righteous and godly men.

As we have also noted, the *Book of Exodus* speaks of magicians practicing what is called “***secret arts***” or in some versions “***enchantments***” (Exodus 8:7), as they brought up frogs and thereby replicated God's plague on the land of Egypt. Magic in this case was used in an attempt to mock God by mimicking the miracles God performed through Moses. Magic and sorcery played a major role in the pantheistic religion of Egypt. Its ancient documents record the activities of the magicians, one of the most prominent being the charming of serpents. These men were also self-styled “wise men” and “sorcerers,” – the learned men of the day and the religious as well. We have seen how two of these men, named Jannes and Jambres, are mentioned in 2 Timothy 3:8. Any supernatural power they may have had seems to have come from Satan, according to what is written in 2 Corinthians 11:13-15 [NKJV]:

***13. For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14. And no wonder! For Satan himself transforms himself into an angel of light. 15. Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.***

If these men were not supernaturally inspired, they simply practiced their trade by optical illusion, sleight of hand, or the learned physical manipulation of things such as snakes. In either case, deceit was their aim, and they were sufficiently skillful to completely fool Pharaoh and his servants.

In regard to the magicians and illusionists we see today, if they are nothing more than entertainers, there is probably nothing wrong with being entertained by them. If, however, they are involved with the occult, clearly this is something Christians must avoid. The difficulty is in knowing which are occultic and which are not. In any case, wisdom and discernment are needed whenever dealing with any form of magic or illusion.

There is a difference between the magicians spoken of in the Bible and the magicians and illusionists one sees today at parties and in stage show acts. The magicians in the Bible either gained their power from demonic forces, or else they were little more than charlatans who pretended to have great knowledge, to discover secrets, tell fortunes, and predict things to come.

The word “*magic*” is actually used six times in the Bible, three times in the Old Testament and three times in the New Testament. However, the words “magician” or “magicians” are used 15 times. We know that the Egyptians worshiped many gods and that magic played an important part in the rituals of their high priests. It was through the deception of magic that the Egyptians were made to believe their gods actually had power. Genesis speaks of magicians in Pharaoh's service. But it is interesting to note that they were powerless to interpret Pharaoh's dream (Genesis 41:8), prompting Pharaoh to send for Joseph who interpreted it correctly because he spoke the words God gave him.