

Mill Springs Baptist Church VBS Adult Elective series
TTWMK
Summer 2013 – Spring 2014
Volume 5 Sojourn on the Nile

Section 1 Introduction

There can be no doubt that God does want His people to influence His world. This is clear by the aggressive and loving marching orders given in Matthew 28:19 and Acts 1:8. As we consider the progressive revelation of God, it is interesting to note how He worked in people before the time of Christ. We refer to this as the Old Testament (OT) or “before Christ” (BC), and mark it as a time of the progressive revelation (see TTWMKvol4) of God to man.

Our study will be centered in the early second millennium BC and the activities of those to whom God revealed Himself ... particularly Joseph. Recent times have seen much doubt conveyed by various academics on the veracity of Joseph, the sojourn in Egypt and many other OT events. In this study we will demonstrate that this doubt is misplaced and Joseph et. al. Were in fact real people and that the testament to their lives and actions is true. Our study is based partly on two particular books of late: *A Test of Time* (David Rohl), and *Solving the Exodus Mystery* (Ted Stewart). First, we'll begin with a teaser. Here's a quip from the Joseph article at www.wikipedia.org:

Modern day scholars believe the historicity of the events in the Joseph narrative cannot be demonstrated. [Hermann Gunkel](#), [Hugo Gressmann](#) and [Gerhard von Rad](#) identified the story of Joseph as a literary composition, in the genre of [romance](#), or the [novella](#). As a novella, it is read as reworking legends and myths, in particular the motifs of his reburial in Canaan, associated with the Egyptian god [Osiris](#). Others compare the burial of his bones at [Shechem](#), with the disposal of [Dionysus](#)'s bones at [Delphi](#). For Schenke, the tradition of Joseph's burial at Shechem is understood as a secondary, Israelitic historical interpretation woven around a more ancient Canaanite shrine in that area. The reworked legends and folklore were probably inserted into the developing textual tradition of the Bible between the 8th and 6th centuries BCE. Most scholars place its composition in a genre that flourished in the Persian period of the Exile.

Some scholars, such as: [Israel Finkelstein](#) and [Israel Knohl](#), claim Joseph to be a summarizing character of the [Hyksos](#) period, created as a referent of the glorious past of Hyksos which was still preserved by their descendents the time of the [Israelites](#)' emergence during the [Iron Age](#) in [Canaan](#). From these scholars' point of view the Hyksos' descendents were part of the Proto-Israelite groups which join to form the Biblical Israelite nation.

Well, does that fire you up??? It does me! Do you really think God would give us a collection of stories intended to be historical, and have us to accept as a work of fiction? Fortunately Rohl and Stewart have done yeoman work in uncovering the historical Joseph of the OT. Let's review the scripture. And let's say for the sake of argument that the year is 1678 BC.

Genesis 38

2These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

3Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. 4And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. 5And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. 6And he said unto them, Hear, I pray you, this dream which I have dreamed: 7For, behold, we were binding sheaves in the field, and,



lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. 8And his brethren said to him, Shalt thou indeed reign



over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. 9And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. 10And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy

brethren indeed come to bow down ourselves to thee to the earth? 11And his brethren envied him; but his father observed the saying.

12And his brethren went to feed their father's flock in Shechem. 13And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I.

14And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. 15And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou?

16And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.

17And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. 19And they said one to another, Behold, this dreamer cometh. 20Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. 21And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. 22And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. 23And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him; 24And they took him, and cast him into a pit: and the pit was empty, there was no water in it.



25And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. 26And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? 27Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content. 28Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

29And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. 30And he returned unto his brethren, and said, The child is not; and I, whither shall I go? 31And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. 33And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. 34And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. 35And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. 36And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

Brotherly Love!?! Is that any way to treat a brother? What have we here? Is this the way to treat an undercover brother??? Even if from a different mother? Unfortunately Jacob/Israel had a way with favoritism. We can see this in Genesis 33.

Genesis 33

1And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. 2And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. 4And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. 5And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant.

6Then the handmaidens came near, they and their children, and they bowed themselves. 7And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.



Here is where we want to begin doing two things. First we want to start paralleling the lives of Joseph and Jesus the Christ. Second we want to bring realism to the story we know so well. For now, however, let's take a brief quiz.

Quiz 1

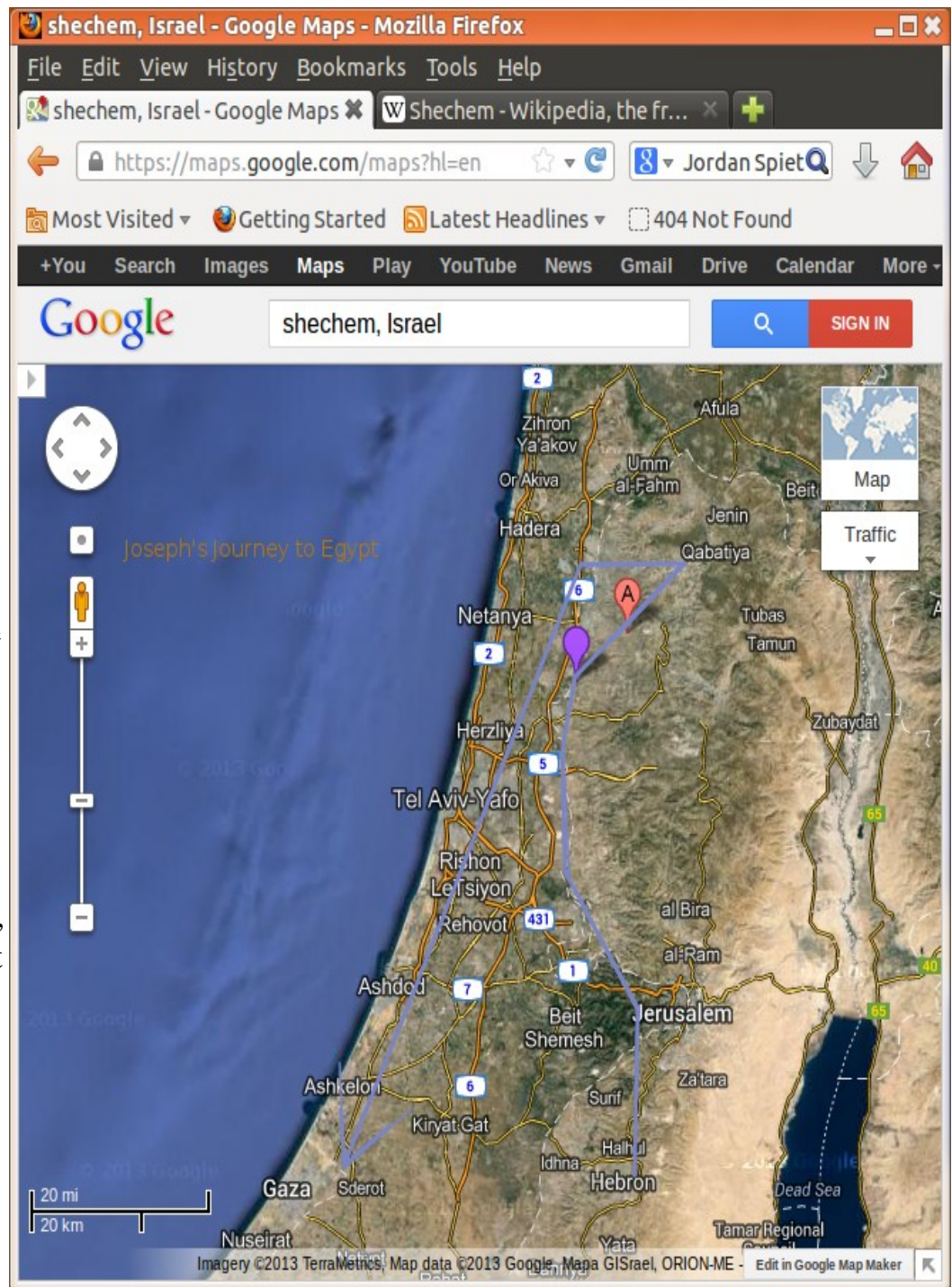
1. Which two sons of Israel were also sons of Rachel?
 - a) Judah
 - b) Solomon
 - c) Joseph
 - d) Benjamin
 - e) Reuben
2. Around what time was Joseph sold into slavery?
 - a) 1500 BC
 - b) 2150 BC
 - c) 1140 BC
 - d) 1976 BC
 - e) 1678 BC
3. Which brother decided to sell Joseph into slavery?
 - a) Undercover Brother
 - b) Potiphar
 - c) Benjamin
 - d) Reuben
 - e) Judah
4. What was the price for Joseph payed by the Midianites/Ishmeelites?
 - a) 20 pieces of silver
 - b) 30 pieces of silver
 - c) 2 cows and a Midianite to be named later
 - d) 10 pieces of silver
 - e) 40 slivers of ham
5. From which brother was Jesus humanly descended?
 - a) Levi
 - b) Simeon
 - c) Benjamin
 - d) Reuben
 - e) Judah



Section 2 Living the times

Let's now take a look at what has happened in the previous passage historically. Where exactly is Dothan and who are these Midianite traders? Let's take a look.

First notice that by the scale at the bottom of the map, Joseph's trip just to get to Dotan (ca Qabatiya) was well over 60 mile. This would be like going from Jefferson City to Johnson City. That's quite a trip. Shechem is marked by the letter A. After his imprisonment in the well, his brothers sold him to Midianite traders headed west to the Via Maris. These were close relatives of the sons of Israel, who came from east of the Jordan to do business on the Via Maris and beyond. Surely they would've been happy to pay the price for a slave of Joseph's caliber.



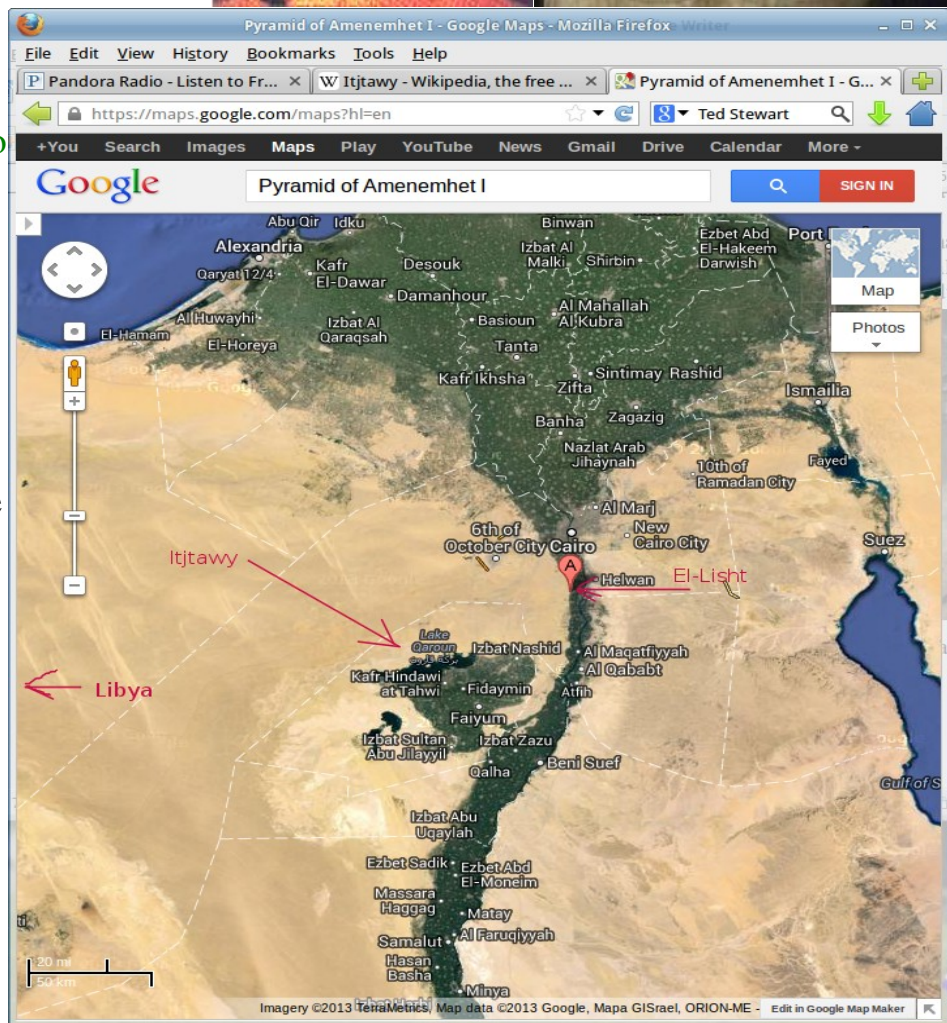
Keep in mind that Israel and his sons were simply one family of dwellers in a region occupied by pagan Canaanites. There was no “law of Moses”, no OT, only a promise given to Abraham. During this early 17th century period, Canaan was dominated by city-states (wikipedia.org), so it is likely Joseph traveled through several locally governed areas on his trip to Egypt. And just what was happening in Egypt during that time?

Egypt was in the 11th dynasty at the time. The ruler was Pharaoh Mentuhotep IV and his vizier was Amenemhet (pictured left and right respectively). We are not sure what the circumstances were, but evidently Amenemhet usurped the power of the throne (perhaps because Mentuhotep IV was childless), and began the 12th dynasty. Amenemhet I (as later known) was a popular ruler whose son, Seostoris I (aka Senusret I), served as his top military official, was interested in uniting upper (southern) and lower (northern) Egypt. His name means “seizer of the two lands”. Early on, he moved Egypt's capital to Itjtawy (see map at right). Ultimately he was buried nearby in El-Lisht. It was likely to Itjtawy Joseph was brought ... and sold in 1678 BC.



Section 2b in response to Big Dan Evans

Big Dan Evans recently raised a question in regard to an OT prophecy given directly from God to Abraham apparently indicating the Israelites would spend 400 yr in Egypt in bondage. Does the following scripture contradict our timeline given in this section. Let's take a look at the following scriptures.



Genesis 15

13And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; ...

16But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

Exodus 12

40Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

Now, here it would surely appear that our timeline is in peril. It is important to note that Stewart bases his chronology on a date of 1446 BC for the Exodus. This is based on the timeline established in **1 Kings 6:1**. This date is generally agreed upon by many scholars including Edwin Thiele, and accepted by *the Cambridge Ancient History*. Working back from this date 430 yr, we come to Abraham's departure from Ur in 1876 BC. Why?

Here are the reasons.

1. The Septuagint translation indicates that the time included the time in Canaan.
2. The correct translation of **Exodus 12:40** involves the word “ASR” which means “who”. It is given above, and indicates that at least part of the time, the Israelites were in Egypt.
3. The apostle Paul counts the 430 yr from the promise in **Galatians 3:16, 17**.
4. The Jewish historian Josephus does the same thing, noting that the actual sojourn in Egypt was 215 yr (more on this later).
5. An approximate “generation” could be interpreted as about 50 yr. From Genesis 15:16, this would indicate that the sojourn time in Egypt would be about 200 yr.

The Stewart timeline then has Abraham traveling from Ur to Haran and then on to Canaan between 1876 and 1871 BC. The stop in Haran allowed his father to pass on. At Haran. Isaac was then born 25yr later in ca. 1846 BC. Jacob and Esau were then born ca. 1786 BC with Jacob and sons entering Egypt ca. 1656 BC. The Exodus then occurs about 210 yr later in ca. 1446 BC.

Now let's back it up a bit, back to about 1675 BC when Joseph went down into Egypt and served as a slave in Potiphar's house.

Section 3 Life on the Nile

Genesis 39

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. 2And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. 3And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. 4And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

5And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. 6And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.

7And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. 8But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; 9There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

10And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. 11And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. 12And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, 14That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:



15And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. 16And she laid up his garment by her, until his lord came home. 17And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. 19And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. 20And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

21But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. 22And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. 23The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.

So it was bad enough that Joseph had to “pay” for his “sin” of telling his dreams. Now he's thrown in prison for resisting temptation. The date is estimated to have been 1670 BC. He must've felt that his life was cursed. But in v. 23 we see that “**the Lord was with him**”. And just how the Lord was with him ... well, we are about to find out!

Let's move ahead now to 1667 BC. Amenemhet I has united the country and is now embroiled in battling the Libyans. Great Scott! Sesostris I (his son) is in charge of Egypt's army and away in the west while the pharaoh is back at Itjtawy at the palace. Let's hear how it went down directly from A I (wikipedia.org)!

It was after supper, when night had fallen, and I had spent an hour of happiness. I was asleep upon my bed, having become weary, and my heart had begun to follow sleep. When weapons of my counsel were wielded, I had become like a snake of the necropolis. As I came to, I awoke to fighting, and found that it was an attack of the bodyguard. If I had quickly taken weapons in my hand, I would have made the wretches retreat with a charge! But there is none mighty in the night, none who can fight alone; no success will come without a helper. Look, my injury happened while I was without you, when the entourage had not yet heard that I would hand over to you when I had not yet sat with you, that I might make counsels for you; for I did not plan it, I did not foresee it, and my heart had not taken thought of the negligence of servants.



What the heck! An attempted military coup while the army is out fighting the Libyans! Who's behind this? Is it the palace guard? Does it involve the captain of the guard ... Potiphar? What about his current vizier ... Khenty-bau? Is A I prepared because of his own experience ... or not? We cannot know. We can only speculate here. What we do know is a) the 12th dynasty withstood the uprising, b) Amenemhet I was injured, c) Sesostris I was elevated to co-regent with his father soon after, d) the rebels who survived would be tried, and if found wanting, pay with their lives. It is interesting to note here (from Stewart) that the dates for the 12th dynasty are actually supported by Carbon dating. This is reasonable since we are not dealing with “14 billion years”, Now, more from the scriptures.

Genesis 40

1And 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. 2And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. 3And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. 4And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

5And 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. 6And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. 7And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day? 8And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you. 9And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; 10And 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: 11And 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.



12And Joseph said unto him, This is the interpretation of it: The three branches are three days: 13Yet 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.

14But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: 15For 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. 16When 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: 17And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

18And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: 19Yet 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.

20And 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.

21And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: 22But he hanged the chief baker: as Joseph had interpreted to them. 23Yet did not the chief butler remember Joseph, but forgat him.

Yet again, it seems that Joseph (and his mad skillz) will be forgotten ... but God knew ... and had a plan! Joseph wasn't successful because he persevered, but rather because God had a plan. We've already seen some of the plan. The uprising in Itjtawy likely resulted in the end for the baker (and for Potiphar and family). But the butler was found not guilty of taking part.

Following the revolt, Amenemhet I gave this advice to Seostris I (Lichtheim):

Trust not a brother, know not a friend, make no intimates, it is worthless. I gave to the beggar, I raised the orphan, I gave success to the poor and wealthy; but he who ate my food raised opposition; he whom I gave my trust used it to plot.

Interesting advice.

Quiz 3

1. What was Potiphar's position in Amenhemet I's court?

- a) Secret Service Captain
- b) Captain of the Guard
- c) Color Guard Commander
- d) Sergeant at Arms
- e) Assistant Vizier
- f) Assistant *to the* Vizier

2. Whom was Egypt battling when the attempted internal overthrow occurred?

- a) Israel
- b) the Sudan
- c) Libya
- d) Babylon
- e) Persia



3. Which of pharaoh's servants was hanged for his part in the revolution?

- a) the butler
- b) the baker
- c) the candlestick maker
- d) Potiphar
- e) the jester

4. During which dynasty did Joseph come to Egypt?

- a) 11th
- b) 12th
- c) 15th
- d) Yankees
- e) Steelers
- f) 49ers

5. The capital of Egypt to which Joseph was brought was ...

- a) Cairo
- b) Goshen
- c) Thebes
- d) Dotan
- e) Itjtawy
- f) Alexandria

6. Amenemhet I's son was ...

- a) Khenty-bau
- b) Seostris I
- c) Amenemhet IV
- d) Mentuhotep IV
- e) Solomon
- f) Artaxerxes

7. What was the false charge brought against Joseph that got him thrown in prison?

- a) gambling on riverboats in the Nile
- b) too much bling
- c) attempting to have intimate relation with Potiphar's wife
- d) skimming silver off of Potiphar's account
- e) entering the house without a cloak

8. Joseph prospered because of ...

- a) his good looks
- b) his perseverance
- c) he didn't cuss
- d) he believed
- e) God's plan

9. Which of the following might've been found guilty following the attempted coup?

- a) Sesostris I
- b) Khenty-bau
- c) Potiphar
- d) Mentuhotep IV
- e) Joseph

10. The story of Joseph is very similar to that of ...

- a) Jesus the Christ
- b) Amenemhet I
- c) Judah
- d) Yul Brynner
- e) Reuben



Section 4 Salvation Comes

We come now to the part of God's plan that is most interesting. Joseph saves not only his people, but Egypt as well. It is about two years later (1665 BC) and Seostoris I is about to have an interesting dream ... about agriculture!

Genesis 41

1And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. 2And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. 3And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. 4And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. 5And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. 6And, behold, seven thin ears and blasted with the east wind sprung up after them. 7And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. 8And it came to pass in the morning that his spirit was troubled; ...

9Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:...

12And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. 13And it came to pass, as he interpreted to us, ...

14Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

15And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. 16And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace. ...

25And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. 26The seven good kine are seven years; and the seven good ears are seven years: the dream is one. 27And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. 28This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. 29Behold, there come seven years of great plenty throughout all the land of Egypt: 30And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; 31And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.

32And 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. 33Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. 34Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. 36And 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. 37And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? 39And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: 40Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. ... 43And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. ...

45And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt.

We see here a Pharaoh that has come to search out the truth in light of the upheaval in the kingdom(s). And though we all dream often, some dreams are more disturbing than others ... for various reasons. In this instance it is clear that Pharaoh Seosteris I felt that there was more to life than what he'd been taught. In the attempts to interpret his dreams, he seemed to find no solace ... which is unusual in itself.

Finally, through the Providence of God, the butler recalled his encounter with Joseph two years prior. God's plan required that the dream take place at just the right time in order to work His salvation for the people of Egypt through his chosen people of Israel. Notice that the same Egyptian people are slated for destruction about 150 yr later, when a pharaoh arose who did not “know the God of Joseph.” His heart was hardened, again, through God's perfect plan. We cannot know the ways of God, but through Christ, we can know God ... and His ways ... better.

Now how did Seosteris I know this was the correct interpretation of his dreams? The Holy Spirit, once again, was at work in the heart. We know that the spirit was working through Joseph, since Pharaoh exclaims that “**Can we find such a one as this is, a man in whom the Spirit of God is?**” And note that he refers here to God and not “the gods”. It is conceivable that the other priests and members of the court were equally impressed ... possibly because of the caring attitude Joseph expressed toward Egypt.

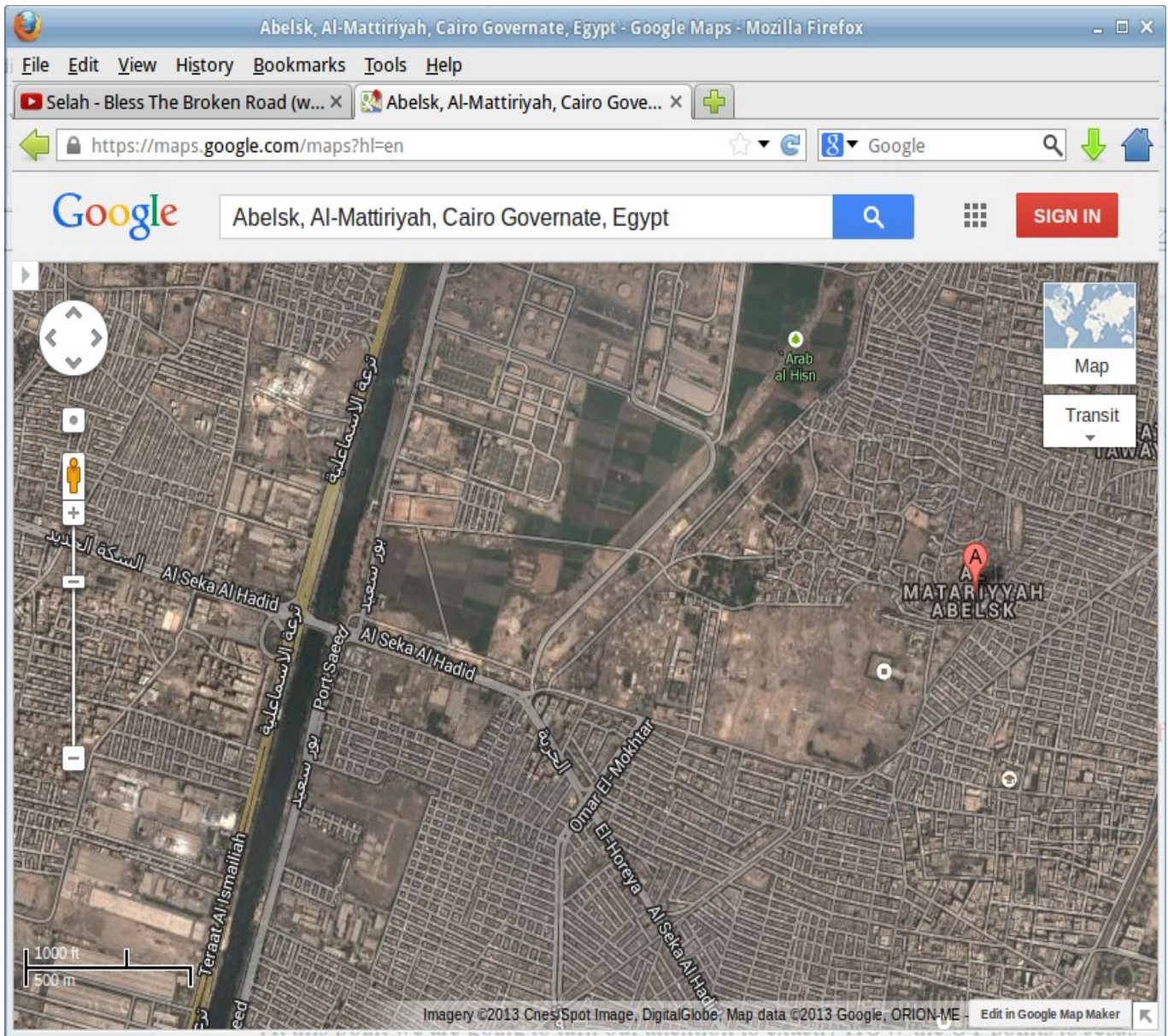
Once we truly understand that God really is good, we can't help but to trust Him AND obey Him in His desire to care for all people. It is not up to us to decide who will be saved and who won't. We are to carry out the directive of Acts 1:8.



In fact, we see in the ensuing verses that Joseph actually took a name and wife from among the Egyptians. Pharaoh, renamed him **Zaphnath paaneah** (separation mine) which means effectively “God's seer”. It is about a year or so later when he takes as his wife, **Asenath the daughter of Potipherah priest of On**. History merges with the Bible account here.

It is well known that Sesotris I had the obelisk (pictured above and on the map) erected at Heliopolis (aka On) another strategic location between the upper and lower Kingdom. This is currently located in a northern suburb of Cairo. At its dedicatory ceremony in 1665 or 1664 BC, it is plausible that Joseph (according to Stewart) met his future wife Asenath and married shortly thereafter. Asenath became the mother of Ephraim and Manasseh, and subsequently the mother of Joshua, Israel's intrepid leader in the conquest of Canaan. It is no wonder that the Bible is so alive! The connections are staggering!





Now we want to turn our attention to the actual work of Joseph. It is now (1666 BC) that Joseph begins to enact his reforms in Egypt.

Genesis 41

46And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.



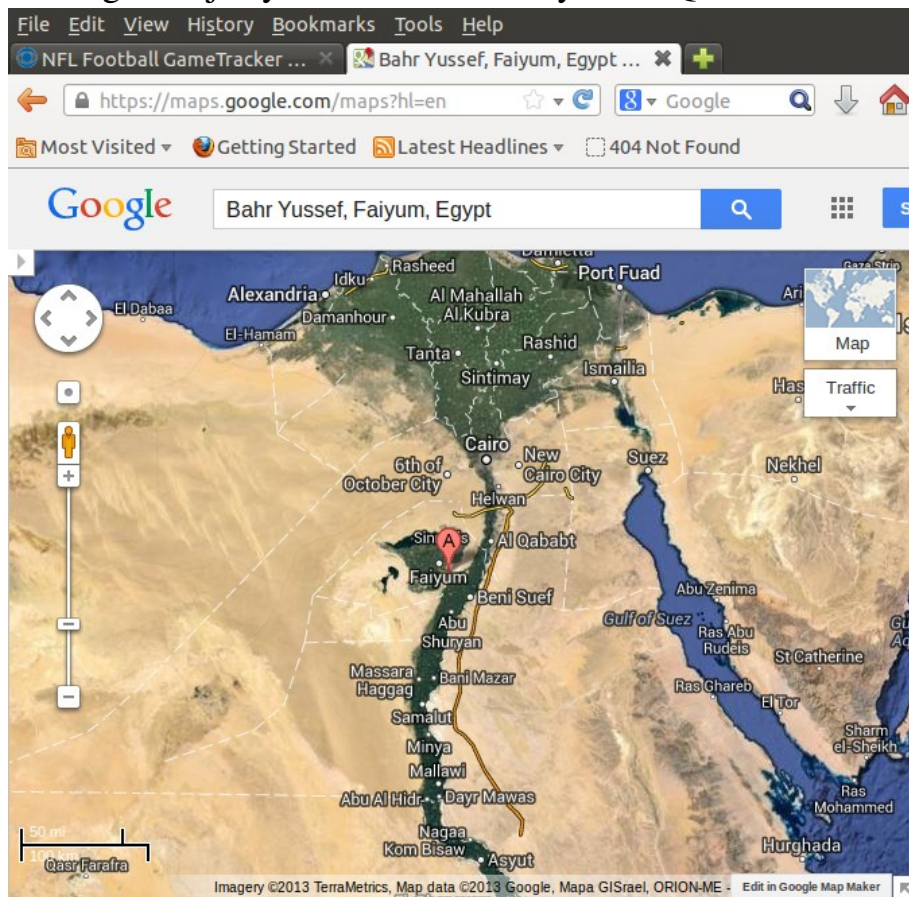
47And in the seven plenteous years the earth brought forth by handfuls. 48And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. 49And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

Joseph definitely left Egypt better than he found it. And credit Seosteris I too ... for believing the report from Joseph. It is now that Joseph begins the collection process.

And for those 7 years, the Egyptians “made hay while the sun shined!” One of the nome rulers (Oryx in middle Egypt) Khmunhotep III had pictures carved on his burial place in Beni Hasan of the actual collection of the grain ... with the counting process displayed!



In addition to the grain collection, there is also strong evidence that Joseph actually began the process of making the Bahr Yussuf (“Joseph Canal”). This was a feeder canal off of the Nile feeding the Itjawy area and ultimately Lake Quaron.



This is a 250 mile canal that diverts off the Nile at Asyut and winds through the natural valley leading into the Faiyum valley.

Historians have the canal as being completed in the reign of Amenhemet III which is consistent with the idea of Joseph having started the process...which is no small feat.

Here is Joseph, a Jew, working diligently to help Egypt ... **as unto the Lord (Colossians 3:23)**. Even though he was the vizier, that job is very demanding.

And it certainly appears as though he left his mark on the country. And now it's high time we took a quiz!



Quiz 4

1. Which tribes of Israel are descended from Joseph?
 - a) Ephraim
 - b) Manasseh
 - c) Judah
 - d) Benjamin
 - e) Asher
 - f) Simeon
2. Who, of the following, was perhaps Joseph's most famous descendant?
 - a) Moses
 - b) Aaron
 - c) Caleb
 - d) Joshua
 - e) David
3. Where, quite possibly, might Joseph have met his wife Asenat?
 - a) Itjtawy at the New Year's eve party
 - b) Asyut overseeing the split of the Nile
 - c) Heliopolis at the dedication of the obelisk
 - d) Alexandria at the Library
 - e) Memphis at the Elvis home
4. Who had pictures of grain storage on his tomb in Beni Hasan?
 - a) Amenemhet I
 - b) Amenemhet III
 - c) Seosteris I
 - d) Joseph
 - e) Khmunhotep
5. Into what lake does the Joseph canal flow?
 - a) Quaron
 - b) Galilee
 - c) Douglas
 - d) Nile
 - e) Dead Sea

6. Who do you think will be the king of the Exodus?
 - a) Amenemhet I
 - b) Amenemhet III
 - c) Seosteris I
 - d) Joseph
 - e) Khmunhotep
 - f) Seosteris III
7. What agricultural entities were present in Sesoteris's dreams?
 - a) water and corn
 - b) corn and whiskey
 - c) whiskey and rye
 - d) cattle and horses
 - e) cattle and corn
 - f) rye and barley
8. What is the minimum number of times God gives a dream to show that the matter is fully established?
 - a) once
 - b) twicet
 - c) thrice
 - d) fourfold
 - e) several
 - f) a few
9. Based on 1 Kings 6, what is the year of the Exodus?
 - a) 1876 BC
 - b) 1876 AD
 - c) 1000 BC
 - d) 1446 BC
 - e) 1776 AD
10. How long was Abraham's trip from Ur to Canaan?
 - a) 5 yr
 - b) 20 min by teleportation
 - c) 4 hr by plane
 - d) 40 day (and 40 night)
 - e) 40 yr
 - f) 210 yr

Section 5 Gloom, Despair and Agony

At this point the famine hits the entire region of Egypt and Canaan.

Genesis 41

53 And the seven years of plenteousness, that was in the land of Egypt, were ended.

54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. 55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. 56 And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. 57 And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

We are now at about the year 1658 BC. The famine has hit and hit hard. It is also a regional famine ... not just restricted to Egypt. Is there secular evidence for this famine too?

Indeed! Recall that one of the nome rulers (Oryx in middle Egypt), Khmunhotep III had pictures carved (see p. 19) on his burial place in Beni Hasan of the actual collection of the grain in the 12th dynasty. In fact, there is also additional evidence of his distribution (or trading) of the grain, in accordance with Joseph's edicts, to visitors from the northeast.



And it is here, that we come upon a most interesting and compelling story of grace.

Genesis 43

1 Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? 2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. 3 And Joseph's ten brethren went down to buy corn in Egypt. 4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

This represented a trip of approximately 250 mile. It would be in terms of correct latitude, and shifted longitude, like going from Auburn down to LSU. So it is not excessive, but also not trivial for the brothers. The totality of what is about to happen defies worldly logic.

Genesis 43

5And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. 6And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. 7and Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. 8And Joseph knew his brethren, but they knew not him.

They didn't recognize him. They weren't looking for him. He recognized them. Perhaps he was looking for them. We can't know, but we do know that the saga is coming full circle. It is here that we also see the plan of God coming together. Suffice it to say, a test is now to be given to the sons of Israel.

Genesis 43

16Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies. 17And he put them all together into ward three days. 18And Joseph said unto them the third day, This do, and live; for I fear God: 19If ye be true men, *let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:* 20*But bring your youngest brother unto me; so shall your words be verified, and ye shall not die.* And they did so.

21And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. 22And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. 23And they knew not that Joseph understood them; for he spake unto them by an interpreter.

And here are the 2 test questions Joseph posed to his family, “**Do you trust God?**” and “**Do you love your family?**” These are pretty important questions. Notice that they parallel the greatest commandments. Hear the words of Christ.

Matthew 22

36Master, which is the great commandment in the law? 37Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38This is the first and great commandment. 39And the second is like unto it, Thou shalt love thy neighbour as thyself. 40On these two commandments hang all the law and the prophets.

Through the next several months, the family of Israel is about to find out how much they love each other and how much they trust God. Then they'll find out how much God loves them! In the meantime, Joseph continued to deal with the famine.

Genesis 47

*13*And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. *14*And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. *15*And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. *16*And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

*17*And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year. *18*When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: *19*Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.

*20*And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. *21*And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof. *22*Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands. *23*Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. *24*And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

*25*And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. *26*And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part, except the land of the priests only, which became not Pharaoh's.

What do we make of this? Joseph made the nation a vassal state. Sesosteris I owned everything, and the people nothing. Isn't this [anti-American](#)? This can't be Biblical ... can it???

I have thought much about this (and discussed it with friends). It is bothersome, but in a good way. God obviously has a lesson for us in 21st century America. Here are some notes.

1. Joseph acted proactively to save the population of Egypt.
2. The people came to Joseph and decided/asked this upon themselves.
3. The nation of Egypt actually grew financially by selling to other countries.
4. The notion of property ownership can only be secured by government.
5. A seven year famine is quite unusual.
6. We can suspect that after the famine, people were able to repurchase land.
7. Jobs of state: Infrastructure, Power generation, Security, Defense.

If we dig into this deeper, we can see that this is not necessarily a perfect model for government, but rather a methodology of good government in times of tragedy.

Section 6 Israel stays in Egypt

We often think of Joseph, and his story ... and then Moses. We often forget that the nation of Israel stayed in Egypt for a long time! Here's the Biblical reference.

Genesis 47

Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. 2And he took some of his brethren, even five men, and presented them unto Pharaoh. 3And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. 4They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: 6The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle. 7And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. 8And Pharaoh said unto Jacob, How old art thou?

9And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. 10And Jacob blessed Pharaoh, and went out from before Pharaoh.

11And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

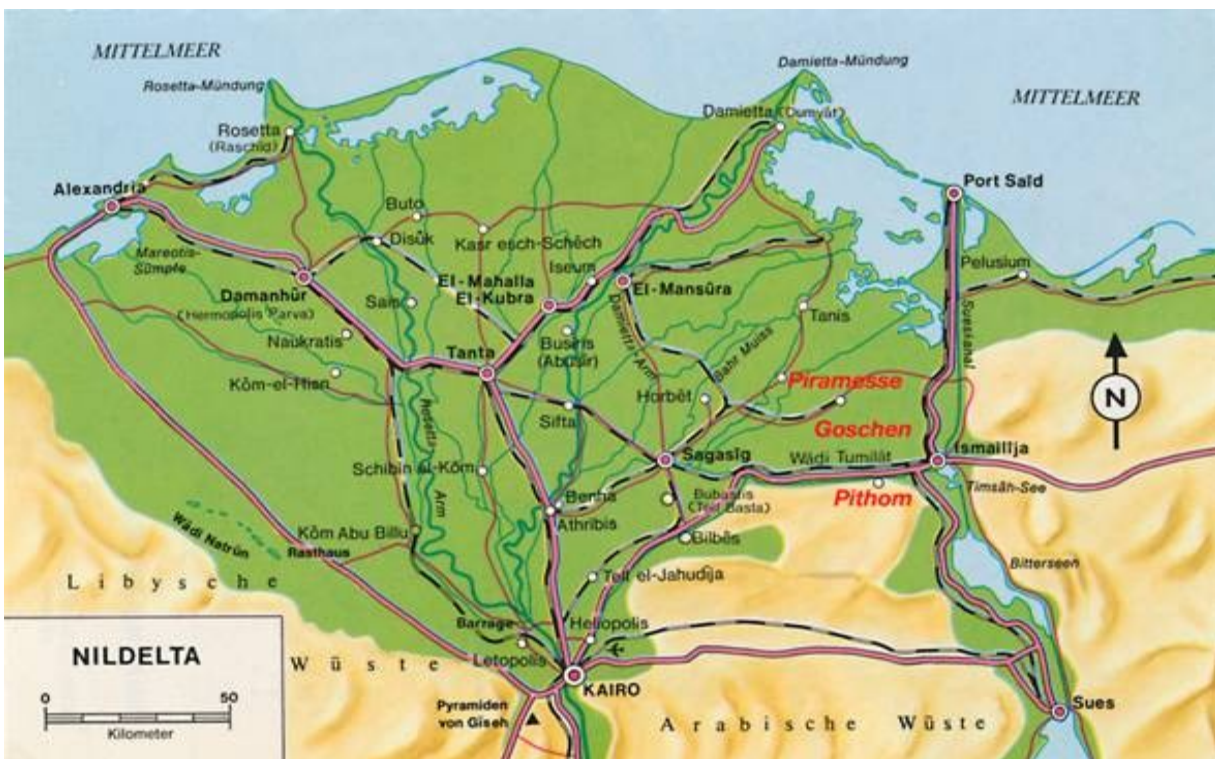
12And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

Indeed Israel tarried long in Goshen. Much happened during that time. Notice the nouveau appreciation of shepherding. Shepherds were detestable to the Egyptians, but not to Pharaoh Sesosteris I! If Joseph had been a shepherd, then they couldn't be all that bad! In fact, according to Stewart,



Stewart, it is noteworthy that Sesosteris I is practically the only pharaoh to be depicted with a shepherd's staff.

We know from scripture, that the Israelites dwelt and flourished in the land of Goshen. This is on the western edge of the Wadi Tumilat in Egypt.



Genesis 50

22And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. 23And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees. 24And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. 25And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. 26So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

Let's review our Joseph timeline.

Year	Event	Location
1695 BC	Joseph born	Trans Jordan
1678 BC	Joseph enters Egypt as slave	Potiphar's House
1677 BC	Amenhemet I ascends throne	Itjtawy
1674 BC	Egypt vs. Libya	Benghazi?
1673 BC	Rebellion against Amenhemet I, Sesostris I named coregent	Itjtawy
1670 BC	Joseph thrown in prison	Itjtawy
1667 BC	Baker, Butler, Potiphar(?) in prison	Itjtawy
1665 BC	Joseph becomes Vizier of Egypt	Itjtawy
1663 BC	Joseph meets Asenat of On	Heliopolis/On
1658 BC	First year of famine	SE Mediterranean area
1656 BC	Jacob arrives in Egypt	Goshen
1626 BC	Amenhemet II ascends the throne, Israel flourishes	Itjtawy
1585 BC	Sesostris II ascends the throne, Joseph dies at 110 yr, Israel continues to increase	El-Lahun
1542 BC	Sesostris III ascends to throne	Dhashur
1526 BC	Moses born	Goshen
1446 BC	Exodus	Sinai Peninsula

We'll return to this time table as necessary in the study. For now, we'll turn our attention to the processes leading up to the Exodus.

With regard to Sesostris I, we see that Amenhemet I had strengthened the empire by building a guard city in Goshen that would be worked by captured peoples of the near east. But Sesostris I, exemplified nobility by granting care and ownership of this land to the Israelites. In the late 17th century BC, we find the Israelites flourishing in the Goshen valley (see map above). It is during this time (1626 BC) that Amenhemet II, and later, Sesostris II ascend the throne of Egypt. Under these two pharaohs, Israel grew into a substantial nation of people.

Not much is known about Amenhemet II except that he continued the good governance of his fathers. A good portion of his reign was in a coregency with his son Sesostris II. The son, simply known as Sesostris by Herodotus, continued the kingdom expansion of his grandfather. He is known for creating many canals in the Nile delta region for both defense and irrigation. Sesostris II is also famous for extensive military campaigns extending from Turkey to the Indian Ocean. Herodotus notes that Sesotris II was successful in every instance. History tells us that Sesotris II used many of the near eastern peoples to aid in these excursions. Stewart surmised that the Israelites even took part in one of the military campaigns of this period based on the following verses.

1 Chronicles 7

21And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle.
22And Ephraim their father mourned many days, and his brethren came to comfort him.

Again, we suspect that the Israelites continued to expand geographically and numerically, and did well financially during this interim period.

Exodus 1

7And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Both of these monarchs governed well and kindly regarding Israel. But then ...

Exodus 1

8... there arose up a new king over Egypt, which knew not Joseph. **9**And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:
10Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. **11**Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

Section 7 Moses, Miriam and Aaron

It is here that we come to the end of our study. Apparently, the Israelites were doing a little too well for the “**new king over Egypt, which knew not Joseph**”. The new king, of course, was Sesostris III, who along with his son Amenhemet III were the most evil kings of the Twelfth Dynasty! Unlike Egyptologists of the past, Stewart notes that Sesostris III (right) not only reigned with an iron fist, but exhibited cruelty heretofore unseen against enemies ... both in and out of Egypt.



He is generally lauded as the greatest of the Twelfth Dynasty pharaohs, by historians and Egyptians, for his solidifying the southern border against the Nubians and excursions into Canaan. Additionally, it is of note that he was deified with his own cult. His pyramid at Dhashur exceeds all other Twelfth Dynasty pyramids in grandeur. Upon further review, it is obvious that a different picture emerges. Not only was cult worship necessary for survival in his reign, it could also be argued that he represented the beginning of the end for the dynasty! Here is a quote from the pharaoh himself after extending the southern border:

The true son is he who champions his father, who guards the border of his begetter. But he [who] abandons it, who fails to fight for it, he is not my son, he was not born to me. Now my majesty has had an image made of my majesty, at this border which my majesty has made, in order that you maintain it, in order that you fight for it.

To maintain this worldly realm, and destroy the dynasty, Sesostris III brought cruelty and injustice to an already thriving kingdom. **To wit, he removed the nomarchs, seized their lands and re-instituted the practice of death by the Nile. The first two are spoken of by Ankhu son of Neti, priest of On.** The Egyptians viewed throwing someone into the Nile as the worst form of death possible, since the body, rather than being buried respectfully, would be consumed by the crocodiles of the river. Hence, the third sin is the most heinous. **Sesostris III ruled as the Hitler of his time, and like many Democrats would rule today... all peoples under him (and his family) equal in squalor, ignorance and fear!** And the Israelites were not totally blameless in this either!

It was into this morass that Moses, Miriam and Aaron were born. We can speculate that Moses's name (meaning “from water drawn”) is a shortening of Mem-ses, where Mem is the Egyptian name for water (ancestor of the letter M), and ses means drawn/created. This is similar to the name Raam-ses (“created by Ra”). Stewart believes that Sithathor, daughter of Sesostris III, was the foster mother of Moses. This coincides with the Jewish tradition told by Josephus the historian. Josephus also notes that Moses served as a general under the pharaoh, and was instrumental in extending and securing the border against the Nubians. It was at this time that Moses took a Nubian/Ethiopian wife, the whom caused later consternation (**Numbers 12:1**) with Miriam and Aaron.

The story of Moses and the Exodus, is in itself, worth a whole other Bible study. Moses was faithful to God and led the Israelites out of Egypt, and ultimately to edge of the promised land. In the meantime, 2 lesser pharaohs, descendants of Sesostris III, led the Twelfth Dynasty to extinction. These were Amenhemet III and Amenhemet IV. It was the latter who pursued the Israelites through the Sinai peninsula to his death (and to the destruction of his army) in the gulf of Aqaba in 1446 BC.

Exodus 14

23And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. 24And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, 25And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

26And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. 28And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. 29But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. 30Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.



And, thus endeth the story of Joseph and the Twelfth Dynasty. Interestingly, little is recorded or known of Amenhemet IV. He was succeeded by his sister Sobekneferu who obviously cut off her nose to spite her face and ended the Twelfth Dynasty at her death. We will end here too.



Section 8 Connection with Christ

At this point we are going to turn our attention to exactly HOW the OT points to Jesus Christ. Here are some parallels between the stories of Joseph, Moses and the Messiah. “For the good of the people.” This was the thought of Judah and also Judas Iscariote, and Caiaphas. Look at the words again.

1. Joseph was sold into slavery for 20 pieces of silver, Christ for 30.

Genesis 38

26And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? 27Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.

Notice that practicality overtook reason. Was this not the thinking of Iscariote? “Let's get 30 more pieces of silver for the treasury ... and me!”

2. Joseph was betrayed by Judah, Christ was betrayed by the descendants of Judah.

3. Joseph rose up from prison to secure salvation for his family, Jesus rose from the grave to provide salvation for His family.

4. Joseph found himself in prison between two maleficents ... one was saved the other hanged, Jesus died on the cross between two maleficents ... one was saved the other went to hell.

5. Joseph was ultimately reunited with his father in Goshen, Christ was reunited with His Father in heaven.

6. Joseph remained celibate until after his resurrection from prison, Christ did not marry, but will marry His bride, the Church, after the resurrection in eternity.

7. Joseph's body was ultimately removed from its grave and taken to Shechem, Christ's body was ultimately removed from its grave and taken to glory!

8. Joseph had 11 brothers, Jesus had 11 disciples.

9. Joseph repaid evil with good, Jesus repaid evil with good.

10. The two test questions asked by Joseph and two greatest commandments.

11. After being glorified, Joseph was not immediately recognized by his brothers. Jesus was not immediately recognized by His disciples following the resurrection.

12. Moses was drawn from the water symbolizing the NT baptism of the Christ.

13. Moses spent 40 yr in the wilderness; Jesus spent 40 days and nights there.

14. Moses led God's people to “salvation”; Christ did as well.

15. Joseph prophesied supremacy to the dismay of his brothers, Jesus prophesied supremacy to the dismay of the Jews.

Final Exam

1. Which tribes of Israel are descended from Joseph?
 - a) Ephraim
 - b) Manasseh
 - c) Judah
 - d) Benjamin
 - e) Asher
2. About how old was Joseph when he was sold into slavery in Egypt?
 - a) Three score and ten yr
 - b) Old enough to know better
 - c) 12 yr
 - d) 40 yr
 - e) 17 yr
3. Who was Amenhemet I's (and Egypt's) enemy when Joseph arrived in Egypt?
 - a) Itjtawy
 - b) Syria
 - c) Heliopolis
 - d) Libya
 - e) Nubia
4. When (approximately) did the Twelfth dynasty end?
 - a) 1750 BC
 - b) 1400 BC
 - c) 1100 BC
 - d) 586 BC
 - e) When Deacon Thomas was a young lad
5. Into what lake does the Joseph canal flow?
 - a) Quaron
 - b) Galilee
 - c) Douglas
 - d) Nile
 - e) Dead Sea
6. In what part of Egypt is Goshen?
 - a) Northeast
 - b) Southwest
 - c) Northwest
 - d) Southeast

7. Select from below all modern leader(s) similar to Sesotris III.
 - a) Barack Obama
 - b) Adolf Hitler
 - c) Jong-Un Kim
 - d) Saddam Hussein
 - e) Franklin D. Roosevelt
8. Which Twelfth Dynasty ruler drowned in the Gulf of Aqaba?
 - a) Amenhemet I
 - b) Sesotris I
 - c) Amenhemet II
 - d) Sesotris III
 - e) Amenhemet IV
9. Where was the capitol of Egypt in Joseph's time?
 - a) On
 - b) Itjtawy
 - c) Nubia
 - d) Cairo
 - e) Alexandria
10. Who was the princess that became foster mother for Moses?
 - a) Sithathor
 - b) Sobekneferu
 - c) Cleopatra
 - d) Miriam
 - e) Erin
11. Which of pharaoh's servants was hanged for his part in the revolution?
 - a) the butler
 - b) the baker
 - c) the candlestick maker
 - d) Potiphar
 - e) the jester
12. It is thought that Moses played what role in Seosteris III's court?
 - a) Cup Bearer
 - b) Butler
 - c) Priest
 - d) General
 - e) Vizier

13. Match the following times with the appropriate events.
 - a. 1675 BC, 1654 BC, 1585 BC, 1540 BC, 1446 BC
 - b. Exodus, Potiphar, XIIth dynasty peak, famine, Jewish persecution
14. What part of the Red Sea was miraculously crossed by the Israelites in their exodus?
 - a. the gulf of Aqaba
 - b. the gulf of Suez
 - c. the Suez canal
 - d. the Goshen marshes
 - e. the Joseph canal
 - f. the Nile
15. Sesostris III instituted the unthinkable death by ...
 - a. tickling
 - b. brickmaking
 - c. the Nile
 - d. mosquitos
 - e. hanging
16. Which two of Egypt's storehouses/forts were built by the Israelites?
 - a. Pithom
 - b. Cairo
 - c. Alexandria
 - d. Raamses
 - e. Memphis/On
 - f. Thebes