

Joseph in Prison & Raised Up to Pharaoh's Right Hand 37-41

Genesis 37:28 Then there passed by Mid'i-an-ites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ish'-me-el-ites for twenty [pieces] of silver: and they brought Joseph into Egypt.

Joseph being sold for the "twenty shekels" last week we studied how the Biblical figures for the changing prices of slaves throughout history are absolutely correct for each period. The Patriarchal period of Joseph (1,800-1,600 BC) being 20 shekels of silver, the Period of the Law of Moses (1,447BC) 30 shekels and the Divided Monarchy of Israel (900-586BC) (Assyrian Price) 50 shekels. Even after the Biblical period during the Persian period 90 shekels was the going price. Thus showing the Bible is a document of history written as time went along ... The Bible is not a myth invented by Jewish Priests in 400 BC trying to justify Israel's existence by giving them a history. Preposterous the whole idea was the invention of some professor Smart who invented it for his doctoral paper for Twiddle DD degree.

The retribution of God can be seen upon all the wrongdoing brothers ... it was long lasting for themselves and their children. The "twenty shekels" would have been but two pieces of silver for each of the ten remaining brothers ... them and their children and posterity would suffer under the whips of the taskmasters in Egypt for many moons. What a horrible price to pay for the sale of a brother.

Genesis 37:29-30 And Reuben returned unto the pit; and, behold, Joseph [was] not in the pit; and he rent his clothes. **30** And he returned unto his brethren, and said, The child [is] not; and I, whither shall I go?

Reuben's sorrow was apparently real. As the firstborn, he realized what a terrible crime had been injected into the heart of the chosen people. Long centuries of slavery for all their children would result.

Genesis 37:31-34 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; 32 And 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. 33 And he knew it, and said, [It is] my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. 34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

The manner of the sons' calling Joseph "your son" when addressing their father, instead of "our brother," suggesting that their heart and words are after the manner of the elder brother of the parable of Jesus who said cf:

Luke 15:30 But as soon as this thy son was come, ... thou hast killed for him the fatted calf.

Genesis 37:35-36 And 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. 36 And the Mid'-ian-ites sold him into Egypt unto Pot'-i-phar, an officer of Pharaoh's, [and] captain of the guard.

At the conclusion of this chapter, we see Reuben filled with remorse, Jacob in perpetual mourning, and Joseph the future deliverer of the nation a slave to one of Pharaoh's officers in Egypt! The fortunes of Israel appear very low at this point. What about the brothers? There is Not the slightest hint of them having a guilty conscience ...

Introduction to chapter 38 The next event recorded in the [~toledowth] of Jacob is the continuity of the Messianic line through

Judah by Tamar his daughter-in-law. The weakness and nobility, of Judah appear in this sordid narrative. His immorality while away from home was shameful, but his acknowledgement of his sin and his acceptance of the consequences represented in him a type of honor unknown to the tribal leaders of that era. Most would have killed her.

Genesis 39:1 And Joseph was brought down to Egypt; and Pot'-i-phar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ish'-ma-el-ites, which had brought him down thither.

This gives the status of Pot'-i-phar as captain of the guard, an office that also included the directorship of the prisons, the deputy of Pot'-i-phar was also called, the captain of the guard, this title relating to his actual work ... for he held his authority under Potiphar.

The race of Pot'-i-phar is also given as Egyptian this was during the period of the Hyk'-sos kings of Egypt. The employment of Egyptians who were of a different race in high office was unusual, and may also explain why Pot'-i-phar was a eunuch ... which would explain his wife's inordinate desire to trifle and seduce Joseph.

It was a custom in ancient pagan countries, beginning with Sumeria, to require prominent officers associated closely with the king's court to be castrated, in order to minimize the possibility of their trifling with the King's harem or taking over the kingdom and founding their own dynasty. Either Pot'-i-phar was already married and had consented to be castrated in order to hold the office, or that his wife, after the event, married him for financial or political reasons. Some eunuchs were known to have wives.

Genesis 39:2-10 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. 3 And his master saw that the LORD [was] with him, and that the LORD made all that he did to prosper in his hand. 4 And 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. 5 And 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. 6 And 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. 7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. 8 But he refused, and said unto his master's wife, Behold, my master wotteth (To know; to be aware) not what [is] with me in the house, and he hath committed all that he hath to my hand; 9 [There is] none greater in this house than I; neither hath he kept back anything from me but thee, because thou [art] his wife: how then can I do this great wickedness, and sin against God? 10 And 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.

What a temptation this presented to Joseph! The youthful passions of life were at full tide in him. He might have reasoned that it would be the means of his escape from slavery. He might have felt that the wrongs he had suffered entitled him to any revenge that was handy. And, most importantly of all, it was a continual and persistent temptation that was renewed "day by day."

A man's moral resistance may disintegrate beneath the temptation that comes relentlessly and repeatedly on and on, day after day. Joseph met and withstood the severe challenge that confronted him.

Genesis 39:11-20 And 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. 12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and

got him out. 13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, 14 That 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: 15 And 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. 16 And she laid up his garment by her, until his lord came home. 17 And 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: 18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. 19 And 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. 20 And 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. 21 But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

"His master's wrath was kindled ..." But he would appear to have a great deal of doubt about it. First, the sentence executed upon Joseph was "hardly expected for a slave taken for attempted rape of his master's wife," the death penalty being usual in such cases. There is also the fact that Potiphar placed Joseph in a prison under his own jurisdiction, which also he did without any kind of trial.

Why then, was Joseph imprisoned at all? It would have been necessary in order for Pot'-i-phar to make an example of Joseph to the other slaves and to prevent social repercussions of all kinds. What kind of imprisonment was it? Not long afterward, when Joseph's favor with the deputy captain of the guard had been established, his

lot was evidently quite tolerable; but, at first, the imprisonment was extremely rigorous.

Psalms 105:17-18 He sent a man before them, [even] Joseph, [who] was sold for a servant: 18 Whose feet they hurt with fetters: he was laid in iron:

Genesis 39:22-23 And 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]. 23 The keeper of the prison looked not to anything [that was] under his hand; because the LORD was with him, and [that] which he did, the LORD made [it] to prosper.

"The LORD was with him ..." This dominant note in the narrative is struck half a dozen times in twenty-three verses, and herein lies the explanation of all the remarkable happenings recorded.

"The LORD was with him ..." and he was with me almost half a century ago when I was a prodigal son at Leavenworth ... the "Harvard" or Graduate School of organized Crime ... Crime was our profession and Violence our way of life ...

Chaplain's Office ... became OK to be a Christian ... hundreds ...

Prison ministries started all over ... what Clyde Thompson "The Meanest Man in Texas" was in the State System I was in the Federal Became Chaplain County Jail ... the Sheriff became my best friend ... Jack Ruby's cell my office ... Taught & Baptized 1,000 year ... Eddie

"The LORD was with him" Always remember He will be with you if ...

Genesis 39 is the chapter that is a key part of the story of Jacob and his posterity. This is the providence of God that eventually led to the entire Chosen People into Egypt, where their natural aversion of all foreigners, especially if they were shepherders, made it a practical impossibility for God's people easily to inter-marry with the pagan

population. Their eventual slavery compelled them to grow from within, to become a separate nation.

Chapter 40 is the fourth in the series of narratives that make up the [~toledowth] of Jacob. The central theme of them is the providence of God in His protection and guidance of the Chosen People until the Messiah should at last arrive as the redeemer of all mankind.

Genesis 40:1-3 And it came to pass after these things, [that] the butler of the king of Egypt and [his] baker had offended their lord the king of Egypt. 2 And Pharaoh was wroth against two [of] his officers, against the chief of the butlers, and against the chief of the bakers. 3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph [was] bound.

Three different terms are used for the ruler of Egypt. He is called "King of Egypt," "Pharaoh," and "their lord."

"The chief of the butlers ..." This office was also known as "the cupbearer," a position held by Nehemiah cf: Nehemiah 1:11 in the court of Persia. It was a highly-respected position because of the holder's access to the presence of the king.

"Offended, or gave offense, to their lord ..." Literally, the word means "to be at fault" ... did something wrong or offensive.

Genesis 40:4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

"The prison in which the captain of the guard resided was the house of Pot^h-i-phar."

Potiphar (POT-ih-far) probably made these arrangements himself, consulting with his deputy, the `keeper,' with whom, by this time, Joseph had found considerable favor.

Potiphar's anger against Joseph had cooled considerably."

Genesis 40:5-8 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which [were] bound in the prison. 6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they [were] sad. 7 And 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? 8 And 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.

Egyptians, believed in the prophetic nature of dreams, and that is the reason that God used dreams again, and again, in his dealings with Egyptians. Persons who stand on a lower spiritual level were the ones to whom revelation came through dreams / consult the more spiritual

"There is none that can interpret ..." These officials of Pharaoh's court were dismayed that they were in prison and did not have access to their favorite interpreter of dreams. But Joseph is saying that, "Such professionals were charlatans," and that only GOD could interpret dreams. His actions showed that Joseph believed that God would reveal the meaning of the dreams to him, which proved to be true.

Genesis 40:9-13 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine [was] before me; 10 And in the vine [were] three branches: and it [was] as though it budded, [and] her blossoms shot forth; and the clusters thereof brought forth ripe grapes: 11 And Pharaoh's cup [was] in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. 12 And Joseph said unto him, This [is] the interpretation of it: The three branches [are] three days: 13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy

place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

Among the inscriptions on the temple of Edfu is one in which the king is seen with a cup in his hand, and underneath are the words, "They press grapes into the water, and the king drinks."

"Pharaoh will lift up thy head ..." an example of God's use of the same words or expressions with multiple, or even opposite meanings, as in the case of the "seed" promise of Abraham (1) The Messiah (2) the posterity of Abraham. Here this expression to the butler meant his restoration to his former office.

Genesis 40:14-15 But 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: 15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

Joseph understood that the butler's future contact with Pharaoh was providentially designed to trigger his release ... the butler was tardy

"I was stolen away ..." a great injustice was done to me by selling me into slavery for the paltry sum of twenty pieces of silver!

"Out of the land of the Hebrews ..." the promise to Abraham was already at this time centuries old.

Genesis 40:16-19 When the chief baker saw that the interpretation was good, he said unto Joseph, I also [was] in my dream, and, behold, [I had] three white baskets on my head: 17 And 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. 18 And Joseph answered and said, This [is] the interpretation thereof: The three baskets [are] three days: 19 Yet within three days shall Pharaoh lift

up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

Notice the opposite use of "lift up thy head" which we saw in Genesis 40:13. We do not know the exact manner of the baker's execution ... was first beheaded, and then impaled? Or was h simply hanged?

Genesis 40:20-23 And it came to pass the third day, [which was] Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. 21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: 22 But he hanged the chief baker: as Joseph had interpreted to them. 23 Yet did not the chief butler remember Joseph, but forgat him.

Such events demonstrated the standing that Joseph had in the eyes of God. These events could not have been unknown to others in the prison. And later, when the butler "remembered," he was not in any kind of private audience with the king, rather being in a public, where there would have been the most widespread witnesses of all these events What respect must have come to Joseph as a result!

"But forgat him ..." This must have been a sore disappointment for Joseph. He would have to wait upon the arm of God to deliver him !

Genesis 41:1-8 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. 2 And, behold, there came up out of the river seven well favoured kine (cows) and fatfleshed; and they fed in a meadow. 3 And, behold, seven other kine came up after them out of the river, ill favoured and lean-fleshed; and stood by the [other] kine upon the brink of the river. 4 And the ill favoured and kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. 5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. 6

And, behold, seven thin ears and blasted with the east wind sprung up after them. 7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, [it was] a dream. 8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but [there was] none that could interpret them unto Pharaoh.

"Pharaoh ..." This monarch, under whom Joseph was elevated, "was probably one of the Hyksos (HIKE-sos) rulers shortly after 1720 BC.

" fed in a meadow " can be rendered "Nile-grass" probably referred to any lush grass growing around the Nile.

" seven ears of corn came up upon one stalk"The word here rendered "corn" is the Hebrew term [*~bar*], meaning "wheat."

"[there was] none that could interpret" Pharaoh got nothing from the interpreters and wise men. "Thus the hand of God was upon the interpreters that the revelation might come from God's own chosen instrument ... Joseph.

Genesis 41:9-13 Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: 10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, [both] me and the chief baker: 11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. 12 And [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. 13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Well, well, so at last the ungrateful butler remembered!

Genesis 41:14 Then 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.

The shaving and dressing of Joseph were required by the rules for those appearing before Pharaoh the change very welcome to Joseph.

Genesis 41:15-32 And 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. 16 And Joseph answered Pharaoh, saying, [It is] not in me: God shall give Pharaoh an answer of peace. 17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: 18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: 19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: 20 And the lean and the ill favoured kine did eat up the first seven fat kine: 21 And when they had eaten them up, it could not be known that they had eaten them; but they [were] still ill favoured, as at the beginning. So I awoke. 22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: 23 And, behold, seven ears, withered, thin, [and] blasted with the east wind, sprung up after them: 24 And the thin ears devoured the seven good ears: and I told [this] unto the magicians; but [there was] none that could declare [it] to me. 25 And Joseph said unto Pharaoh, The dream of Pharaoh [is] one: God hath shewed Pharaoh what he [is] about to do. 26 The seven good kine [are] seven years; and the seven good ears [are] seven years: the dream [is] one. 27 And 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. 28 This [is] the thing which I have spoken unto Pharaoh: What God [is] about to do he

sheweth unto Pharaoh. 29 Behold, there come seven years of great plenty throughout all the land of Egypt: 30 And 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; 31 And the plenty shall not be known in the land by reason of that famine following; for it [shall be] very grievous. 32 And for that the dream was doubled unto Pharaoh twice; [it is] because the thing [is] established by God, and God will shortly bring it to pass.

Only God could have given the proper interpretation of this dream. the revelation of what the numbers meant was the key to it. The sevens were years. The dream was not to Pharaoh but to Egypt.

"The dream is one ..." The one coming judgment of famine.

"Will shortly come to pass ..." the beginning of this series of events prophesied would begin right now ... immediately.

"What God is about to do he hath showed unto Pharaoh ..." Joseph's thinking was always theocentric, and here he stressed the mercy of God in giving Pharaoh such an important alert and warning.

Genesis 41:33-44 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. 34 Let 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. 35 And 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. 36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. 37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. 38 And Pharaoh said unto his servants, Can we find [such a one] as this [is], a man in whom the Spirit of God [is]? 39 And Pharaoh said unto Joseph, Forasmuch as

God hath shewed thee all this, [there is] none so discreet and wise as thou [art]: 40 Thou 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. 41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. 42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; 43 And 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. 44 And Pharaoh said unto Joseph, I [am] Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

Can “we can identify Joseph’s royal ring. After more than 3700 years, you would think that finding a tiny ring in an Egyptian archaeological context would be impossible. As it turns out, finding it was less of a problem than identifying what it is. Understood historically, we can link a specific ring discovered in the Nile Delta with Joseph himself.

The story of Joseph is the longest, single narrative in the (Torah) the five Books of Moses. It’s told in the Book of Genesis and it’s a tale of epic proportions. Joseph is one of the 12 sons of the patriarch “Jacob”, also called “Israel”. He is sold into slavery in Egypt by his jealous brothers and he is thrown into a dungeon, when he is falsely accused by his master’s wife of attempted rape. In prison, he meets up with some powerful Egyptian ministers who have run afoul of Pharaoh and he successfully deciphers their dreams. His dream decoding leads him to Pharaoh himself and, after successfully interpreting Pharaoh’s dreams, he is elevated to the status of a near Pharaoh. In

Genesis 41:41-42 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. 42 And Pharaoh took off his ring from his

hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

It's a Rags-to-Riches tale. But is it history? ... can we find the ring?

We know for a fact, from both textual and archaeological evidence, that the rulers of Egypt were, indeed, called "Pharaohs". We also know for a fact that they wore royal rings which were their seals. Meaning, other members of the ruling house and its administration wore those seals when they stamped documents in the name of Pharaoh. Furthermore, we know what these seals looked like and what they had inscribed on them. Basically, they attested to the divinity of Pharaoh. They established his divinity by claiming that he was a son of (a) god i.e., the son of this or that particular god. So, for example, Rameses means the "son" of the sun god "Ra".

So it seems that the Biblical narrative, whereby the ring is placed on Joseph's finger, is consistent with history and archaeology, in the sense that such rulers did wear royal rings of authority.

But if such a ring was placed on Joseph's finger it would have created an immediate theological problem for Joseph. After all, he was a monotheist. Monotheism is, by definition, exclusive. It does not allow for the celebration of other gods. Put simply, wearing the ring attesting to the divinity of Pharaoh would have been a huge problem for Joseph. It would be tantamount to idolatry.

So what do you do if you are Joseph? You either quit your job or you have another ring designed that is, mono'-theis-tically speaking, "kosher". Among the Egyptians, the purpose of the ring was to deify Pharaoh, but for Joseph the purpose of any ring would have been to celebrate God. More than this, pharaohs denied their earthly fathers and celebrated their heavenly "fathers". In contrast, Joseph would have wanted to celebrate his earthly father i.e., Jacob, by proclaiming

Jacob's exalted status as the chosen one of God. Put simply, Egyptian pharaohs celebrated themselves as sons of god, Joseph would have celebrated himself as the son of a human chosen by the one and true God. Is there any tradition in the Biblical or rabbinic literature treating Jacob in this "chosen one of God" way? ..."

Genesis 49: 24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty [God] of Jacob; (from thence [is] the shepherd, the stone of Israel:)

"it refers to God as "the Mighty (God) of Jacob". In the Babylonian Talmud (b. Sota 36b.) the rabbis slightly shift the emphasis when referring specifically to Joseph. There, they called Joseph's father, "the Mighty One, Jacob". In other words, the Biblical tradition refers to Jacob in near divine terms and declares that he is God's chosen one. In Genesis 47:10, it is Jacob that blesses Pharaoh and not the other way around. This idea is encapsulated in a formula that is still repeated every day in the Jewish prayer service. It's a quote from Psalms 135:4. The formula is "God selected Jacob as his Own, Israel as His treasure". In Hebrew – and this is very, very important – the first part of the formula is stated this way; "Yakob (i.e., Jacob) Bahar (i.e., He chose)". In other words, if you were the Biblical Joseph, you would not declare yourself to be a "son of God", but a son of Jacob who is "chosen by God". You would then have only one formula available to you: "Yakob Bahar".

In Egyptian inscription practices, when you were running out of space and you had the same letter ending one word and beginning another, you could save space by writing that letter once. Given the minimal space available on a ring, what we would expect to find on Joseph's royal ring is the term "Yakob Har" with the "b" serving as the last letter in "Yakob" and the first letter in "Bahar". The "a's" and the "o" wouldn't be there because Hebrew doesn't have vowels, only

consonants. So, to sum up, the Book of Genesis says that when Joseph was raised to Pharaoh-like status, Pharaoh put a royal signet ring on his hand. The Biblical and rabbinic texts give us a formula for what that (a) ring (of Joseph) might state (which is): "Ykb Hr".

Professor Bietak has found nine rings with Jacob's name on them. They were probably worn by Joseph and his court officials. Here we have perfect synchronicity between the Biblical text and Egyptian archaeology. Joseph's royal ring has been found in a 3700 year old archaeological haystack! By: Simcha Jacobovici

Professor Bietak is excavating Tell-El-Dab'a or Avaris where he found Minoan frescoes identical to the ones found at Minos on Crete. Avaris was the capital of the Hyk-sos kings who ruled Egypt from the Nile delta.

Genesis 41:45 And Pharaoh called Joseph's name Zaph'-nath-pa-a-ne'-ah; and he gave him to wife As'-e-nath the daughter of Pot-i-phe'-rah priest of On. And Joseph went out over [all] the land of Egypt.

"Bow the knee ..." This is from a Hebrew term [~'abrek]," which "Throughout Egypt until today, this very word is used as a cry for the camel to kneel!" This goes a long way toward establishing the validity of our translation here, "Bow the knee."

"Zaphenath-paneah ..." This new name conferred upon Joseph by Pharaoh is also one with disputed meanings, is "Salvator Mundi", as in the Septuagint (LXX) and followed by the Vulgate, meaning "Salvation of the World," which, in a sense, Joseph surely was.

"Priest of On ..." "On is Heliopolis, seven miles northeast of Cairo, anciently a center of the worship of the sun-god Ra."

"Asenath ..." has the meaning of, "She who is of Neith, the Minerva of the Egyptians." Thus Joseph's marriage was to the daughter of a

pagan priest, she herself being named after one of the pagan goddesses of Egypt. This marriage was disastrous in its ultimate consequences. Their sons Ephraim and Manasseh were later leaders in Israel's idolatry. There can be little doubt that the idolatrous tendencies of Joseph's sons had originated with Asenath.

Genesis 41:46-57 And 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. 47 And in the seven plenteous years the earth brought forth by handfuls. 48 And 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. 49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for [it was] without number. 50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him. 51 And Joseph called the name of the firstborn Manasseh: For God, [said he], hath made me forget all my toil, and all my father's house. 52 And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction. 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.

Sources: KJV Bible, theWord.com, Burton Coffman, BW Johnson, Adam Clark, FF Bruce, McKnight and JW McGarvey, George Faulstich Commentaries, Archaeology & the Old Testament by Alfred Hoerth, On the Reliability of the O.T. K.A. Kitchen, Google Images, Halley's Handbook, Wikipedia. & Simcha Jacobovici