

1. **Background to Hebrew time in Egypt. Main Periods of Ancient Egypt and the Hebrews** (adapted from Wikipedia.)

- **Predynastic & Early Dynastic Period (c. 5500–2686 BC):** Development of agriculture and early cultural traditions, followed by the unification of Upper and Lower Egypt.
- **Old Kingdom (c. 2686–2181 BC):** Known as the "Age of Pyramids," this era saw the construction of the Great Sphinx and Pyramids at Giza, largely under a centralized government. Establishment of the Nome system and office of Vizir
- **First Intermediate Period (c. 2181–2055 BC):** A period of political fragmentation, civil disorder, and weak central rule.
- **Middle Kingdom (c. 2055–1650 BC):** AD era of cultural growth and stability, when Egypt was reunited, and the capital was moved to Thebes. Mentuhotep II (2030-1650 BC)
- **Second Intermediate Period (c. 1650–1550 BC):** Invasion! Egypt was again divided, with the Hyksos foreigners controlling the north. But are the "Hyksos" the "Hebrews?" circa 1500 BC: large scale invasion from Europe, ex. the Philistines. Notice strategic role of Goshen.
- **New Kingdom (c. 1550–1069 BC):** Established by Ahmose around 1500 BC in the first recorded naval battle. A period of imperial expansion and military dominance, characterized by famous pharaohs such as Hatshepsut and Tutankhamun. Circa. 1250 BC: possible date of Moses and the Exodus. Marneptah Stele – first non Biblical reference to the Hebrews
- **Third Intermediate Period (c. 1069–664 BC):** Characterized by divided rule and Libyan, then Nubian, influence. Assyria and later Babylon dominant in near east. Destruction of the First Temple.
- **Late Period (c. 664–332 BC):** Egypt's last, brief period of independence before falling under Persian rule. Hebrew period of Restoration, Ezra and Nehemiah
- **Ptolemaic Period (332–30 BC):** Initiated by Alexander the Great's conquest, this period saw Greek rule until the death of Cleopatra, marking the end of the traditional pharaonic era. 176-174-63 BC: Age of the Maccabees. Pompey the Great (Roman) occupies Jerusalem.

2. Joseph is sold into slavery

- a. V. 3: note the tunic, "the coat of many colors": the same as Tamar gets in I Samuel 13. Is this a cloak for victims
- b. Vv. 5 and 9: the dreams: Joseph is not acting wisely – he is the favored child of the favored mother Rachel. Compare to later
- c. Ishmaelites/Midianites prob same bunch
- d. Sold for 20 pieces of silver: foreshadowing Christ
- e. The strange man in the wilds: an angel: how does he know where the brothers are? Parallels mission of Reuben
- f. Throwing in the pit/sold into Egypt: foreshadowing of Jesus. Note also the bloody tunic

3. Meanwhile.....the family of Judah and Tamar
 - a. Tamar is prematurely single, a widow so the family is obliged to pass her on
 - b. Onan: practices sexual interruption as birth control – but you cannot fool God
 - c. The Deception of Tamar: sleeps with her father in law by a ruse. The trickster is tricked! But this is also survival for her.
4. Joseph and Potiphar
 - a. In a new job: make yourself indispensable
 - b. Potiphar's wife: sexual harassment is best not kept secret, but Joseph proves himself more righteous than Uncle Judah
 - c. Prison: works himself up to "Trusty" (kapo)
5. Dreams: then believed to be sent by God, but now as a way for the subconscious mind to get a message out: Freud: "dreams are the royal road to the subconscious mind."
Interpretation is also seen as a divine gift. Doubling of dreams represents their certainty
6. The office of Vizer (cf Chancellor, favorite. Prime minister)
 - a. There are supposed to be two of these guys but does the king actually rule the south? The Hyksos ruled only the North
 - i. Is this Mernefer Ay from the 13th th dynasty around 1700 BC This was a period of famine
7. The vindication of Joseph: the cup bearer and baker may have been honorary titles. The author assumes a providential hand of God in all this action v 33 we notice some cunning. in Joseph's reply.
 - b. the collection of grain was one of the duties of the King, a royal monopoly. The Egyptians did not yet have currency so units of grain were money