

Jacob, Israel and Joseph Sold

Genesis 31:3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

This time, Jacob decided not to ask Laban's permission, but to Rachel and Leah, Jacob poured out his frustrations over the continued deceptions he had endured from Laban. They were also frustrated.

Genesis 31:14-16 And Rachel and Leah answered and said unto him, [Is there] yet any portion or inheritance for us in our father's house? 15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. 16 For all the riches which God hath taken from our father, that [is] ours, and our children's: now then, whatsoever God hath said unto thee, do.

Despite the rivalry existing between them, they agreed if God said "go" they should go. Jacob probably pastured his flocks further and further to the south to get a head start on Laban. This strategy reduced the distance to GIL-i-ad on the road to Canaan. Laban gave chase and the night before Laban reached GIL-i-ad, God appeared to him in a dream and told him not to interfere with Jacob's plans. But that did not stop him from berating Jacob, for secretly carrying off his daughters like "captives of the sword" cf: Genesis 31:26 this phrase calls to mind the reality of the Patriarchal Age, a time of wealth and danger. Jacob took great offense at Laban's suggestion that he had stolen the family gods. Studies in the Nuzi tablets suggest such idols and statues conferred inheritance rights. Jacob answered:

Genesis 31:38-41 This twenty years [have] I [been] with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. 39 That which was torn [of beasts] I brought not unto thee; I bare the loss of it; of my hand didst thou require it, [whether] stolen by day, or stolen by night. 40 [Thus] I was; in the day

the drought consumed me, and the frost by night; and my sleep departed from mine eyes. 41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

They made a covenant agreement but Laban warned Jacob not to take additional wives, a prohibition regularly found in the cuneiform marriage contracts of that period.

Genesis 31:49 And Miz'-pah; for he said, The LORD watch between me and thee, when we are absent one from another.

This is sometimes thought of as a blessing, but the next verse shows Laban meant it as a curse. Wishing evil on Jacob should he, when he was out of Laban's sight, violate the terms of the covenant.

Genesis 31:50 If thou shalt afflict my daughters, or if thou shalt take [other] wives beside my daughters, no man [is] with us; see, God [is] witness betwixt me and thee.

Before Jacob re-enters the promised land he began to try and smooth the way with his brother Esau whom he had supplanted ...

Genesis 32:3-6 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. 4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: 5 And I have oxen, and asses, flocks, and menservants, and women servants: and I have sent to tell my lord, that I may find grace in thy sight. 6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

When Jacob heard his brother Esau was approaching with a force of 400 men. Not knowing if Esau was friendly or hostile, Jacob divided

his flocks and people into two groups in hopes that at least half his people might escape, if Esau meant to destroy him. Jacob prayed to God for help, Genesis 32:9-12, and he also tried to help himself by sending gifts of several hundred animals to the approaching Esau. Those leading the animals were to tell Esau, they were gifts from Jacob, thereby hoping to appease his brother.

Genesis 32:24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

Here we have the record of one of the most important events in the history of human redemption. Jacob, the head of the Messianic line through whom the CHRIST would come was facing the most serious threat of his whole life. "If Esau had murdered him, all of God's plans and promises would have been defeated, and the world would never have had a Savior." It was this crisis that required and justified God's personal intervention to establish and confirm Jacob's faith.

The Biblical author is not relating a vision, dream, or fantasy; nor is he using an external phenomena to symbolize an inner struggle like prayer. This is a real, hand to hand combat. Genesis 32:28,30, shows that Jacob was actually wrestling with God Himself, and apparently God had assumed a human form, for Jacob's assailant is called "a man" in Genesis 32:24-25. Although the plain meaning of the text is very hard for modern man to comprehend or rationalize, there is no justification for forcing it to say something it does not say.

Genesis 32:25-26 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. 26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

The unwillingness of the pre-incarnate Christ to continue the conflict after daylight was because The angel's desire to depart before daylight. This expressed God's concern lest Jacob perish through beholding his face un-obscured by darkness.

Genesis 32:27-28 And he said unto him, What [is] thy name? And he said, Jacob. 28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

That night he wrestled with the angel of the Lord and secured a new name, Israel or, "Prince of God" The great spiritual crisis that Jacob passed through here was memorialized by the bestowal upon him of a new and glorious name, a boon which only God could give. The Heel-catcher has now become the "Prince of God." "The Israel of God" has signified the ultimate of human blessing and privilege from then on. Most scholars translate "Israel" as "Prince of God," Josephus declared that it means "One that struggled with the divine angel."

This may be the proper meaning of Israel. It is certain that the Hellenists of the first century, in Egypt, and elsewhere, interpreted Israel to be a man seeing God.

Genesis 32:29-30 And Jacob asked [him], and said, Tell [me], I pray thee, thy name. And he said, Wherefore [is] it [that] thou dost ask after my name? And he blessed him there. 30 And Jacob called the name of the place Pe-ni'-el: for I have seen God face to face, and my life is preserved.

This episode carried with it the spiritual awakening of Jacob. He was defeated and powerless to continue, but he clung to God and would not let go until he received the blessing. It says "he prevailed"; but how did he prevail? He won by surrender, by confessing his unworthiness in his name (Heel-catcher), and by pleading for the

blessings which could come only from God. That is precisely the way that the saints of all ages have won. Clinging to the Lord, & never let go! "Here Jacob received the final lesson that humbled & broke down his self-will, and convinced him that he could not snatch the blessing from God's hand, and that he must accept it as a gift of God's grace."

Jacob assembled his children and their mothers according to his feelings for them. The handmaids and their children were placed in front, then Leah, and, finally, Rachel in the most protected position. Jacob went ahead of them all, and "he bowed to the ground 7 times" a phrase repeatedly used in cuneiform and the Tell El-Amarna letters.

In Genesis 33:1-17 The meeting with Esau was emotion packed tearful and friendly, Esau apparently assumed Jacob would accompany him back to Edom, but, Jacob excused himself and said he would follow as quickly as his flocks would permit.

Genesis 34:1-31 Jacob journeyed to Shechem where Dinah his daughter was raped. Simon and Levi trick & kill the men of the city.

Genesis 35:1 And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

Genesis 35:9-15 And God appeared unto Jacob again, when he came out of Padanaram, and blessed him. 10 And God said unto him, Thy name [is] Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. 11 And God said unto him, I [am] God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; 12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. 13 And God went up from him in the place where he talked with him. 14 And Jacob set up a pillar in the place where he talked with him, [even] a

pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. 15 And Jacob called the name of the place where God spake with him, Bethel.

It is appropriate at all for God to repeat this." The very terminology seems to say here, Look Jacob, you have still continued to live in your old character; but now, that you have returned to Bethel and have fulfilled your vow, purified your household, and put away the idols, you and yours must henceforth live as Israel. God here summarized his previous revelations to Jacob: the name-blessing Israel, and the promise of nationhood in Abraham's land. The command to be fruitful and multiply does not apply to Jacob personally but to his posterity, the children of Israel who are here reminded to continue in the original mandate for humanity announced in Genesis 1:28. "It is clear that the change of name and the reiteration of the promise are connected with Jacob's settlement in the land. Jacob settles in the land as Israel, claiming it by divine right."

At Eph'-rath Israel's (Jacob) twelfth son Benjamin in Hebrew meaning "son of my right hand" was born and Rachel died giving him birth. Cf: Genesis 35:16-20 And they journeyed from Bethel; and there was but a little way to come to Eph'-rath: and Rachel travailed, and she had hard labour. 17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. 18 And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.19 And Rachel died, and was buried in the way to Ephrath, which [is] Bethlehem. 20 And Jacob set a pillar upon her grave: that [is] the pillar of Rachel's grave unto this day.

"Journeyed from Bethel ..." God did not specify how long he was to dwell there, and since Jacob had already built the altar and fulfilled his vow, as commanded, he resumed his journey.

"Ephrath ... Bethlehem was the same as Eph'-rath; and sometimes, the names were even used together, as in

Micah 5:2 But thou, Beth'-le-hem Eph'-ra-tah, [though] thou be little among the thousands of Judah, [yet] out of thee shall he come forth unto me [that is] to be ruler in Israel; whose goings forth [have been] from of old, from everlasting

Micah 5: 1 Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

There is no reasonable ground whatever for denying the traditional site of Rachel's grave near Bethlehem ... both names/interchangeably.

"Benjamin ..." usually said to mean "Son of My Right Hand," or as the old Samaritan Version "Son of Days," meaning "Son of My Old Age."

Genesis 37 we see the brothers of Joseph were envious and hated him; just so it was with Jesus who was hated by his brethren ("For envy they delivered him" ... Matthew 27:18).

Both Joseph and Jesus were sold for silver.

Efforts of Joseph's brothers to destroy him actually elevated him; and the efforts Jews destroy Christ made Him the Savior of all the world.

Joseph found himself "in a sense" between two malefactors, the butler and the baker; Christ was crucified between two thieves.

One of the Egyptians was forgiven and elevated, the other was not; just so the two thieves with Jesus - one was forgiven the other not.

Joseph, beloved of his father, was sent on a mission to his brethren; Jesus was sent from the Father with a mission to Israel and the world

Joseph begged the chief butler that he would remember him when he was restored to his place of honor; and, in an interchange resembling this, but with marked differences, the forgiven thief requested that Jesus would "remember" him when he came into his kingdom.

Joseph's dreams were literally fulfilled, first, when the brothers actually prostrated themselves before him in Egypt and also when Jacob accepted food, help, support & protection provided by Joseph.

Genesis 37:1 And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

Joseph saved the whole Jewish nation from the famine and death by bringing them into the land of Goshen; Christ saves the new Israel by bringing them into his kingdom.

Genesis 37:2-8 These [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 Bil'-hah, and with the sons of Zil'-pah, his father's wives: and Joseph brought unto his father their evil report. 3 Now 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. 4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. 5 And Joseph dreamed a dream, and he told [it] his brethren: and they hated him yet the more. 6 And he said unto them, Hear, I pray you, this dream which I have dreamed: 7 For, 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. 8 And 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.

The relation of such a dream by Joseph to his brothers poured additional fuel upon the smoldering fires of their jealousy, and one may only marvel at the childish, immaturity of Joseph, who either was unaware of the effect his words would have on his brothers, or was egotistically pleased by it. He does not appear as an "ideal brother."

These dreams actually came true. Therefore we may be assume that they were of God. Thus, God was using the partiality of Jacob, the foolish immaturity of Joseph, and the sadistic hatred of his brothers to bring about the transfer of all Israel into Egypt.

How wonderful are the ways of God!

Genesis 37:9-11 And 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. 10 And 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? 11 And his brethren envied him; but his father observed the saying.

Joseph's dream was doubled and from this Joseph may have been enabled to recognize later the meaning of Pharaoh's doubled dream regarding the cattle and the ears of grain. The doubling was designed to indicate its certainty. Even assuming that the dream came from the Lord, Joseph was foolish, and even arrogant, to tell it, not only to his brothers, but also to his father. Just as Mary treasured up all the things the angel had revealed concerning the son Jesus, keeping them in her heart; so Jacob did here / in that he "observed the saying"

Genesis 37:12-17 And his brethren went to feed their father's flock in Shechem. 13 And 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]. 14 And 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. 15 And a certain man found him, and, behold, [he was] wandering in the field: and the man asked him, saying, What seekest thou? 16 And he said, I seek my brethren: tell me, I pray thee, where they feed [their flocks]. 17 And 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.

"So he sent him out of the vale of Hebron" Neither Jacob nor Joseph could have imagined that this would be "forever" as far as Joseph's ever living in Hebron again was concerned. Such a simple thing yet what permanent and far-reaching results came of it.

Shechem was about two days' journey from Hebron, and Dothan was some fifteen miles farther north. Thus it was probably on the third day, or the fourth morning that Joseph actually came to his brothers.

Genesis 37:18-24 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. 19 And they said one to another, Behold, this dreamer cometh. 20 Come 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. 21 And Reuben heard [it], and he delivered him out of their hands; and said, Let us not kill him. 22 And 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. 23 And 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; 24 And they took him, and cast him into a pit: and the pit [was] empty, [there was] no water in it.

One is shocked by the cold-blooded murder contemplated, and so narrowly averted, by these jealous and hate-filled brothers.

The holiness expected God's people was absent murderous brothers.

The good intention of Reuben is negated by the fact of his attempting to thwart evil by cunning, not by appealing to the Word of God.

Even Judah's successful effort, later, to prevent Joseph's murder, was grounded not upon what was right or wrong, but upon what was profitable! A pit was a water cistern dry toward the end of summer.

Genesis 37:25-28 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ish'-me-el-ites came from Gil'-e-ad with their camels bearing spicery and balm and myrrh, going to carry [it] down to Egypt. 26 And Judah said unto his brethren, What profit [is it] if we slay our brother, and conceal his blood? 27 Come, and let us sell him to the Ish'-me-el-ites, and let not our hand be upon him; for he [is] our brother [and] our flesh. And his brethren were content. 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.

" Ish'-me-el-ites ... Mid'-i-an-ites ... Ish'-me-el-ites ..." This is a pseu'-do-con. Which were they? Ish'ma-el-ites or Mid'-i-an-ites? Well, they were both! They were Ish'-me-el-ites by race, being descended from Ish'ma-el, and they were Mid'-i-an-ites by residence. just as, today, Dallas-ites live in Dallas. Note the second use of " Ish'-me-el-ites." These two names are actually used interchangeably in Judges 8:24,26.

"For twenty pieces of silver ..." Archaeology Proves the Bible is Real history and the Bible both reflect a changing price of slaves throughout history. This is real evidence contained within the text of the truth of the Bible. Joseph was sold during the Egyptian period of the 12th &

13th Dynasties the time of the Hyk-sos (Hik-sōs) Kings. We know 20 shekels of silver to be the right price for slaves in the 18th-17th century BC because it is found in the Law Code of Hammurabi, also ancient real life bills of sale, which are written in cuneiform transactions from Mari and Old Babylonian documents. Before this period slaves were cheaper as an example 3rd Dynasty of Ur 10 shekels of silver was the common price. After the Patriarchal period of Jacob & Joseph the price of slaves steadily increased in price as inflation did it's dirty work. In the 15th century Nuzi tablets and 14th century Ugarit (U'-ga-rit) the price rose to 30 shekels and the Bible as a real historical record reflects this change in price. The law of Moses 1,447 BC says:

Exodus 21:32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

Then in the 1st Millennium (1,000 BC to 586 BC) slaves in Assyria fetched a whopping 50 shekels of silver and again the Bible shows it is inspired and true historicity by reflecting the proper price of the changing times when King Men'-a-hem had to pay the Assyrians in ransom for his notables the price of a slave:

II Kings 15: 20 And Men'-a-hem exacted the money of Israel, [even] of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

Later during the Persian Empire, when the critical late dating Twiddle DD unbelieving scholars claim the Bible was written the price of slaves soared to 90 to 120 shekels of silver. If the Bible was written late as the critics claim Why does it not say Joseph was sold for 90 shekels of silver? Where did the writers get the correct changing price of slaves throughout history? Did they Google it? Maybe Yahoo? Or the Encyclopedia Britannica or maybe spent a lifetime @ the library

in Alexandra going through ancient documents to try and find a fact the Bible treats as just a minor passing fact embedded within the text

The Biblical figures are absolutely correct for each period showing the Bible is a document of history written as time went along.

The “twenty shekels” would have been but two pieces of silver each for the ten remaining brothers. How cheaply they held the life of their brother! Sure they sold him, but one only needs to turn a few pages until all of the posterity of these heartless brothers is suffering under the whips of the taskmasters in Egypt. What a horrible price to pay for the sale of a brother. Thus throughout history, in which God's finger writes, has a way of executing retribution upon all the wrongdoers.

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 this is after the

**manner of the older brother of the parable of Jesus who said,
"When this thy son is 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.

This verse verifies our interpretation of Ish'-ma-el-ites and Midian-ites as the same people, for, otherwise, the passage would say that the Mid'-ian-ites sold him to the Ish'-ma-el-ites, and then the Ish'-ma-el-ites sold him back to the Mid'-ian-ites and then that the Mid'-ian-ites again sold him finally into Egypt. "That would make no sense ...

Here, then, is the conclusion of the events of this chapter, leaving 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? Not the slightest hint of their guilty consciences

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, alike, of Judah appear in this somewhat sordid narrative. His im'-mor-ality 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 absolutely 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 also being called, the captain of the guard, the title relating to his actual work. It is clear that he held his authority under Potiphar

The race of Pot'-i-phar is also given as Egyptian, an essential note, for, this was during the Hyk'-sos kings of Egypt, the employment of Egyptians who were of a different race was unusual, and may also explain why Pot'-i-phar was a eunuch. The word could have meant merely a king's officer, but the possibility remains that he was actually a eunuch. If so, it 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. Here it seems that either Pot'-i-phar if already married 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. The prospect of secrecy was evident. He was far from home, living in a culture that did not have the moral standards he believed in. It might also have occurred to him that his refusal would make his status worse. And, most importantly of all, it was a continual and persistent temptation that was renewed "day by day."

A decent man can be shocked by the bold suddenness of evil, and his conscience may recoil, but when the shock wears off, the suggestion begins to seem not so strange. Then comes a new danger.... a man's moral resistance may disintegrate beneath the impact of temptation that comes relentlessly and repeatedly on and on, day after day.

Joseph met and withstood the severe challenge that confronted him. It could be that the challenge had been in progress for some time when Joseph verbally responded to it.

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 evidently placed Joseph in a prison under his own jurisdiction, which also he did without any kind of trial, assigning the penalty under his own authority.

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 any thing [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. This chapter, as a key part of the story of Jacob and his posterity, relates the providential circumstances that eventually led to the removal of the entire Chosen Nation into Egypt, where the natural aversion of the people to all foreigners, especially if they were shepherders, made it a practical impossibility for God's people easily to contract marriages with the pagan population, and where their eventual slavery compelled them to grow from within, to become a separate nation of very great numbers and to be cohesively bound together by the very circumstances in which God placed them. This concerned every single member of the whole of Israel, and not merely Joseph.

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