

# CHAPTER 1

## Biblical Background

How the descendants of Jacob become slaves is covered in only three biblical verses (Exodus 1:8-10). They tell us only that after the death of Joseph, a Pharaoh turned against the Hebrews and enslaved them. The Egyptian leadership felt that the Hebrews were going to turn against them in battle and join forces with their enemies. Exodus states in Chapter 1:7 that the Hebrews had become “fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty.” We can conclude from this verse that the Hebrews became wealthy, their population grew, and they acquired political power. What seems illogical is that people who are financially successful, accepted, and have gained some degree of social power in a country are not likely to leave or take opposite sides in a war against the society which benefited them so greatly. Additionally, the last chapter of Genesis<sup>1</sup> is about the funeral of Jacob in the land of Canaan and how the Pharaoh sent no less than “all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.”<sup>2</sup> Furthermore, the Canaanites, after seeing this large mourning entourage said: “This is a grievous mourning to the Egyptians.”<sup>3</sup> The story just did not make much sense. Why would the Egyptians turn on the Hebrews so soon after they accorded such reverence to Jacob and Joseph? The Biblical explanation was too one-dimensional, as if Moses felt it necessary to give the reader an explanation because he knew one had to be given.

I present here the most complete explanation of what really happened to the Hebrews during their sojourn in Egypt, including why eleven of the twelve tribes became slaves to Pharaoh Amenophis II. I also answer the questions: Who was the Pharaoh who made Joseph Prime Minister? In addition, what was Joseph’s Egyptian name? The explanations are derived from clues that Moses himself inserted into the Torah, as well as

from Egyptian artifacts and records. Other literary proofs come from later books of the Hebrew Scriptures inserted by priests to show that they also knew the truth. As far as I can tell, no ancient Hebrew priest or scholar was willing to state it openly. Only the prophet Samuel was brave enough to state what his own lineage was. There is also no literary evidence that anyone knew this secret after the destruction of the Temple in 587 B.C.E., and the death of Baruch, the grandson of Jeremiah.<sup>4</sup> This information is connected to the true location of Mount Sinai, and what was so special about the hill. All knowledge of the true location of Mount Sinai was lost after Baruch died.

### **Unraveling a Family's Deep-dark Secret**

When I started my research on this book back in 1997, I had no idea it would lead in this direction and uncover a deep family secret. The secret was so shameful that some members of one tribe would change their family identity so the other tribes did not learn the true reason eleven of the tribes were sent into slavery for the Pharaoh.

This is a story about power, greed, ego and tribalism. Moses and Joshua, and the high priests after them, all gave clues about what really happened. This ultimately proves that there is a God, and that you cannot fool or trick Him. You must be honorable in your dealings with other people, or God will administer His justice. When God created the Universe, He built it only on truth. God abhors a lie. The lie that I have uncovered eventually resulted in the division of the Solomon's Kingdom, the destruction of the Temple, and finally the end of the Kingdom of Judah. You cannot live a lie, nor should you perpetuate one because of the resulting consequences. That is the message of this great secret.

It is important to know that the Torah, and later books of the Hebrew Scriptures, used at least ten, hidden code systems. While doing my research, I realized that there was a tremendous amount of other coded material, and secrets yet to be uncovered. I focused only on a small part since my interest was confined to sections that helped prove my points. One could spend a lifetime decoding the entire Bible, but that was unnecessary for me to prove what I needed.

Moses' ten code systems are briefly covered in Appendix A. The complete explanation is covered in my book *Moses and the Ten Code Systems*. Some of the main code systems covered in the Appendix are the *algebraic principle*, the *composite word code*, the *adjacent letter swaps*, *Hebrew small numbering*, and *Hebrew large numbering systems*. The composite word code occurs when a longer word is created from smaller words, but the reader must look at the smaller words in order to uncover the real meanings intended by the author. In the Torah, Moses uses this code system extensively.

### The First Clues

The first point that should be understood about the surface story in Genesis is that Moses himself may not have known Joseph's entire story. Moses was born about 1387 B.C.E. well over 76 years after Joseph died. Moses left Egypt when he was about 20-years-old, and we do not know how much he knew about Egyptian history. The result is that the Joseph story we have today is only a part of what actually happened. I can say with certainty that Moses knew most of the story and admitted to it within the coded stories.

When dealing with a code book, you must know when to step back and look at the forest, and not the trees. There are 50 chapters in Genesis. The story of Joseph begins in Chapter 37, and continues to Chapter 50. That amounts to 26% of Genesis and obviously too much emphasis was put on Joseph, but why? Also keep in mind that Moses wrote the surface story of this book. Why did he honor Joseph so much over the other 11 brothers, especially since Moses was supposed to have been a Levite? Why was Joseph the only brother who was not buried in the family tomb with the rest of the descendants of Abraham?<sup>5</sup> Could he have done something that the family decided was so shameful that it disqualified Joseph from being buried with the rest of his relatives? You must ask the question why was Joseph's two sons identified as two separate tribes. They should have been listed as the tribe of Joseph.

We must look at Jacob's character traits and his relationship with his young son, Joseph, so we can understand why he favored him.

**Jacob**

What we know about Jacob was written in Genesis, Chapter 25:24 to Chapter 36, when the subject changed to Joseph. The first notable act of Jacob was when he tricked his twin brother Esau, out of his inheritance with the help of his mother. An important clue is that he was living with his uncle, Laban as a virtual slave for 20 years, simply because Jacob wanted to marry Laban's younger daughter, Rachel. Laban lived in the city of Haran, now southern Turkey. After Jacob had served 14 years to earn both of Laban's daughters, Jacob got his revenge on Laban. He made an agreement with Laban to earn his wages in livestock by keeping only the streaked, speckled and spotted goats and sheep. Over the next six years, Jacob, using Laban's flocks, bred almost exclusively streaked, speckled and spotted goats and sheep.<sup>6</sup> At the end of the 20 years, Jacob claimed he had a dream from God to take everything that was his, leave town, and head for the family homestead in the Sinai, part of Canaan. So Jacob accomplished a spectacular deception on his father-in-law by engineering the conversion of Laban's entire flock. To make matters worse, the day they left, Rachel stole Laban's household god, or idol.<sup>7</sup> That was a curious object to steal, especially since we are told that Jacob was a monotheist, as was his father. In summary, we can conclude that Jacob had a scheming side to him, which was a definite character flaw. Also notice the parallels between Jacob's story with the Hebrews in Egypt. Jacob became a slave to Laban for 20 years, and then left Haran a wealthy man, Although the Hebrew's became slaves later on in Egypt, when they left they took with them much of Egypt's wealth.

**Endnotes**

1 Genesis, Chapter 50

2 Genesis 50:7

3 Genesis 50:11.

4 Volume IV will have the prophet names he wrote under and what he wrote.

5 Joshua 24:32.

6 Genesis 31:8-9.

7 Genesis 31:19. The word used in the Bible is *teraphim*, which means "household gods."