

Patriarchs in Egypt: Joseph

Israel in Egypt

Biblical Events

Joseph

Biblical Narrative

- Joseph is the eleventh son of Jacob and the first child of his wife Rachael.
- He was the favorite of his father and given a coat of many colors.

Then God remembered Rachel, and God listened to her and opened her womb. She conceived and bore a son and said, "God has taken away my reproach." And she called his name Joseph, saying, "May the LORD add to me another son!" (Genesis 30:22-24 ESV)

Now Israel loved Joseph more than any other of his sons, because he was the son of his old age. And he made him a robe of many colors. (Genesis 37:3 ESV)

Joseph

Biblical Narrative

- When he was seventeen, he had two dreams that seemed to place him in a superior position. Already jealous of his favoritism, this further angered them.
- One day when Joseph is sent to visit his brothers who are attending flocks, they plot to kill him, but instead sell him to a caravan passing to Egypt.

These are the generations of Jacob. Joseph, being **seventeen years old**, was pasturing the flock with his brothers. He was a boy with the sons of Bilhah and Zilpah, his father's wives. And Joseph brought a bad report of them to their father. (Genesis 37:2 ESV)

Then Midianite traders passed by. And they drew Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. They **took Joseph to Egypt**. (Genesis 37:28 ESV)

Joseph

Biblical Narrative

- In Egypt Joseph is placed in the house of Potiphar, captain of the Pharaoh's guard where he rises to the position of household overseer.
- Potiphar's wife tries to seduce him, and when rebuffed, accuses him of rape, for which he is falsely imprisoned.

Meanwhile the Midianites had sold him in Egypt to **Potiphar**, an officer of Pharaoh, the captain of the guard. (Genesis 37:36 ESV)

As soon as his master heard the words that his wife spoke to him, "This is the way your servant treated me," his anger was kindled. And Joseph's master took him and **put him into the prison**, the place where the king's prisoners were confined, and he was there in prison (Genesis 39:19-20 ESV)

Joseph

Biblical Narrative

- In prison, he rises again to a position of prominence.
- There, he accurately interprets two dreams for individuals two former officers of Pharaoh, one who is executed and the other who is restored to his position.

And the keeper of the prison **put Joseph in charge** of all the prisoners who were in the prison. Whatever was done there, he was the one who did it. (Genesis 39:22 ESV)

They said to him, "**We have had dreams**, and there is no one to interpret them." And Joseph said to them, "Do not interpretations belong to God? Please tell them to me." (Genesis 40:8 ESV)

Joseph

Biblical Narrative

- When the Pharaoh is troubled by a dream, his officer remembers Joseph who is called to interpret it. As a result of his interpretation, Joseph is made second in the kingdom.
- Fourteen years follow, seven of prosperity and seven of famine. During the first seven Joseph stores up in preparation for the famine.

Then Pharaoh said to Joseph, "Since God has shown you all this, there is none so discerning and wise as you are. **You shall be over my house, and all my people** shall order themselves as you command. Only as regards the throne will I be greater than you." (Genesis 41:39-40 ESV)

During the seven plentiful years the earth produced abundantly, and he gathered up all the food of these seven years, which occurred in the land of Egypt, and put the food in the cities. He put in every city the food from the fields around it. (Genesis 41:47-48 ESV)

Joseph

Biblical Narrative

- In the second year of the famine, Joseph's bothers come to Egypt for food and stand before him but do not recognize them.
- After several incidents where he plays with their emotions, he eventually reveals his identity. At first they are afraid of retribution, but Joseph forgives them arguing that God used their mistreatment of him for the ultimate good of the family.

So ten of Joseph's brothers went down to buy grain in Egypt. ...Joseph saw his brothers and recognized them, but he treated them like strangers and spoke roughly to them. (Genesis 42:3, 7 ESV)

And Joseph said to his brothers, "I am Joseph! Is my father still alive?" But his brothers could not answer him, for they were dismayed at his presence. ... And now do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life. (Genesis 45:3, 5 ESV)

Joseph

Biblical Narrative

- Jacob and the family move to Egypt.

"Hurry and go up to my father and say to him, 'Thus says your son Joseph, God has made me lord of all Egypt. Come down to me; do not tarry.'" (Genesis 45:9 ESV)

Then Joseph settled his father and his brothers 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. (Genesis 47:11 ESV)

Joseph in Egypt

Notable Egyptians

Potiphar

Officer of Pharaoh and Captain of the Guard

- Potiphar was an officer of Pharaoh and captain of the guard. He was the person who purchased Joseph from the Ishmaelites.

Now Joseph had been brought down to Egypt, and Potiphar, an **officer of Pharaoh**, the **captain of the guard**, an Egyptian, had bought him from the Ishmaelites who had brought him down there. (Genesis 39:1 ESV)

Zuleikha

Potiphar's Wife

- Though not named in the Bible, later medieval Jewish sources and Islamic tradition, Potiphar's wife is identified as Zuleikha.

Joseph was a very handsome and well-built young man, and **Potiphar's wife** soon began to look at him lustfully. "Come and sleep with me," she demanded. (Genesis 39:6-7 NLT)

Asenath

Wife of Joseph

- While he is in Egypt, Joseph is given Asenath as his wife. She was a high-born, aristocratic Egyptian woman, referred to as the daughter of Potipherah, priest of On (Gk. Heliopolis).
- Her name is believed to derive from the Ancient Egyptian *js.tj-(n)-n(j)t*, meaning “belonging/she belongs to Neith” who was an Egyptian goddess.
- She is the mother of Joseph’s sons Manasseh and Ephraim.

And Pharaoh called Joseph’s name Zaphenath-paneah. And he gave him in marriage **Asenath**, the daughter of Potiphera priest of On...

Before the year of famine came, two sons were born to Joseph. **Asenath**, the daughter of Potiphera priest of On, bore them to him. (Genesis 41:45, 50 ESV)

And to Joseph in the land of Egypt were born **Manasseh** and **Ephraim**, whom **Asenath**, the daughter of Potiphera the priest of On, bore to him. (Genesis 46:20 ESV)

<https://en.wikipedia.org/wiki/Asenath>

Potiphera

Joseph’s Mother-in-Law and Priest of On

- Potipherah was the mother of Joseph’s wife Asenath.
- She was a priest of On (Gk. Heliopolis)

And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of **Potiphera the priest of On**, bore to him. (Genesis 46:20 ESV)

<https://en.wikipedia.org/wiki/Asenath>



Joseph in Egypt

Timeline

Joseph

Timeline

- 1 Kings 6:1 sets the construction of Solomon's Temple in his fourth year (967/8) and 480 years after the end of Egyptian bondage (1446 BCE).
- The Egyptian bondage lasted for 430 years, so it began in 1876 BCE.

In the **four hundred and eightieth year** after the people of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, he began to build the house of the LORD. (1 Kings 6:1 ESV)

The time that the people of Israel lived in Egypt was **430 years**. (Exodus 12:40 ESV)

Joseph

Timeline

- Jacob moves to Egypt when he is 130 years old (1876 BCE).
- This is also the second year of the seven-year famine.

And Jacob said to Pharaoh, "The days of my sojourning are **130 years**. Few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their sojourning." (Genesis 47:9 ESV)

"For the famine has been in the land **these two years**, and there are yet five years in which there will be neither plowing nor harvest." (Genesis 45:6 ESV)

Joseph

Timeline

- Joseph entered Pharaoh's service when he is 30.
- Since his family arrived in the second year of famine, nine years would have passed since his entry into service.
- So we can estimate that he had been serving since 1885 BCE.
- This places him in the Middle Kingdom period during the 12th dynasty.

Joseph was **thirty years old** when he entered the service of Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh and went through all the land of Egypt. (Genesis 41:46 ESV)

Middle Kingdom

Dynasty	Seat	Start	End	Length	First Ruler	Last Ruler
XI	Thebes	2130 BC	1991 BC	139 years	Intef	Mentuhotep
XII	Itjtawy	1991 BC	1802 BC	189 years	Amenemhat I	Sobekneferu
XIII	Itjtawy	1803 BC	1649 BC	154 years	Sekhemre Khutaway	??

Joseph

Timeline

- The chronology of the 12th Dynasty is the most stable of any period before the New Kingdom.
- The Turin Royal Canon gives 213 years (1991-1778 BC). Manetho stated that it was based in Thebes, but from contemporary records it is clear that the first king of this dynasty, Amenemhat I, moved its capital to a new city named "Amenemhat-itj-tawy", more simply called, Itjtawy.
- The pharaohs of this period include Amenemhat I, Sesostris I, Amenemhat II who built the white pyramid of Dahshur, Sesostris II, Sesostris III, Amenemhat III who built the black pyramid, Amenemhat IV, and Sobekneferu.
- If the calculated date of Joseph's time in Egypt and the Egyptian chronology of pharaohs are correct, he would have been in Egypt under the reign of Sesostris II and Sesostris III.

Wikipedia

Joseph in Egypt

Locations

Itj-Tawy

Joseph in Egypt: Locations

- Throughout history, different cities served as the capital of Egypt. The 11th Dynasty Pharaohs ruled from Thebes. When Amenemhat I came to power and founded the 12th Dynasty, he moved the capital of Egypt to *Itj-Tawy*, located in the Faiyum region.
- Thus, Joseph was no doubt familiar with the palace at Itj-Tawy and may have lived in the city himself so as to be nearby to fulfill his administrative duties.
- In her 2012 TED talk, space archaeologist, Sarah Parcak announced that, using satellite imagery, her team located the lost city of Itj-Tawy.
- Analyzing NASA topographical data they determined that the Nile used to flow west of its current path, and spotted a raised area nearby. Core samples from the site revealed pottery dating to the 12th Dynasty and common precious stones (carnelian, quartz, agate) used in jewelry of the period. A full-scale excavation would be needed to confirm this identification.

<https://biblearchaeologyreport.com/2019/06/24/footsteps-three-things-in-egypt-joseph-likely-saw/#:~:text=Not%20far%20from%20Itj%20Tawy,of%20Semuret%20II%20at%20Dahshur.>





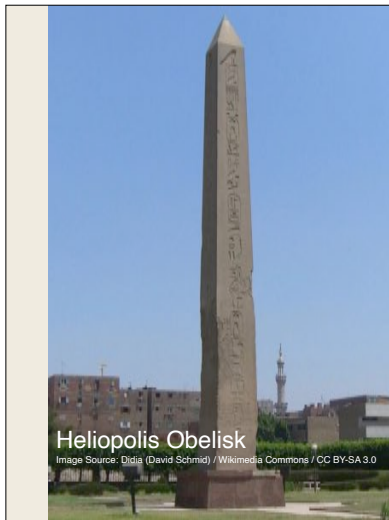
Senusret II's Pyramid

Image source: <https://www.britannica.com/place/Al-Lahun>

Dahshur Pyramids

- Not far from Itj-Tawy are the pyramids of Senusret II and Senusret III.
- Given Joseph's long life, he outlived both pharaohs whom he had worked under.
- We can imagine Joseph watching the funeral procession to Senusret II's pyramid in nearby El-Lahun, and paying his respects by the pyramid of Senusret III at Dahshur.

<https://biblearchaeologyreport.com/2019/06/24/footsteps-three-things-in-egypt-joseph-likely-saw/#:~:text=Not%20far%20from%20Itj%20Tawy,of%20Senusret%20II%20at%20Dahshur.>



Heliopolis Obelisk

Image Source: Dista (David Schmid) / Wikimedia Commons / CC BY-SA 3.0

On (Heliopolis)

- Another location Joseph likely knew well was the city of On. His wife Asenath was the daughter of Potiphara priest of On (Genesis 41:45).
- Known in Egyptian as *iwnw*, and in the Greek as Heliopolis, today its ruins can be found in a suburb of Cairo, Egypt.
- Joseph's father-in-law, Potiphara, was a priest at the temple to Ra there.
- Little remains today of the ancient city save for one 65 ft. obelisk, once part of the entry facade to the temple, a sight that Joseph probably viewed.

<https://biblearchaeologyreport.com/2019/06/24/footsteps-three-things-in-egypt-joseph-likely-saw/#:~:text=Not%20far%20from%20Itj%20Tawy,of%20Senusret%20II%20at%20Dahshur.>

On (Heliopolis)

Joseph in Egypt: Locations

- It is interesting that a prophecy in the book of Jeremiah predicted the destruction of the obelisks of Heliopolis.
- Heliopolis at one time boasted dozens of obelisks. Only one remains in its original position. At least seven were taken from Egypt and raised in metropolitan centers around the world.

He shall break the obelisks of **Heliopolis**, which is in the land of Egypt, and the temples of the gods of Egypt he shall burn with fire. (Jeremiah 43:13 ESV)

- One goal of the Heliopolis Project, a joint Egyptian-German excavation, is to determine where the obelisks originally stood in the sacred city and how they functioned as part of its religious rituals.

<https://www.archaeology.org/slideshow/7396-heliopolis-egypt-obelisks#:~:text=As%20the%20center%20of%20the,metropolitan%20centers%20across%20the%20world.>



Goshen, Rameses

Joseph in Egypt: Locations

- When Joseph's family arrived in Egypt, he coached them to tell Pharaoh that they were shepherds so that they would be allowed to settle in the land of Goshen.
- Specifically, Joseph settled his family in Goshen in the district of Rameses. This area was located East of the Nile in the Delta region.

When Pharaoh calls you and says, "What is your occupation?" you shall say, "Your servants have been keepers of livestock from our youth even until now, both we and our fathers," in order that you may dwell in the **land of Goshen....**" (Genesis 46:33-34 ESV)

Then Joseph settled his father and his brothers 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. (Genesis 47:11 ESV)



Rameses

Joseph in Egypt: Locations

- Later, the people of Israel would build the city of Rameses as slave laborers.
- When the Exodus occurred, they left from Rameses.

Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and **Rameses**. (Exodus 1:11 ESV)

And the people of Israel journeyed from **Rameses** to Succoth, about six hundred thousand men on foot, besides women and children. (Exodus 12:37 ESV)

Rameses (el-Dab'a)

Joseph in Egypt: Locations

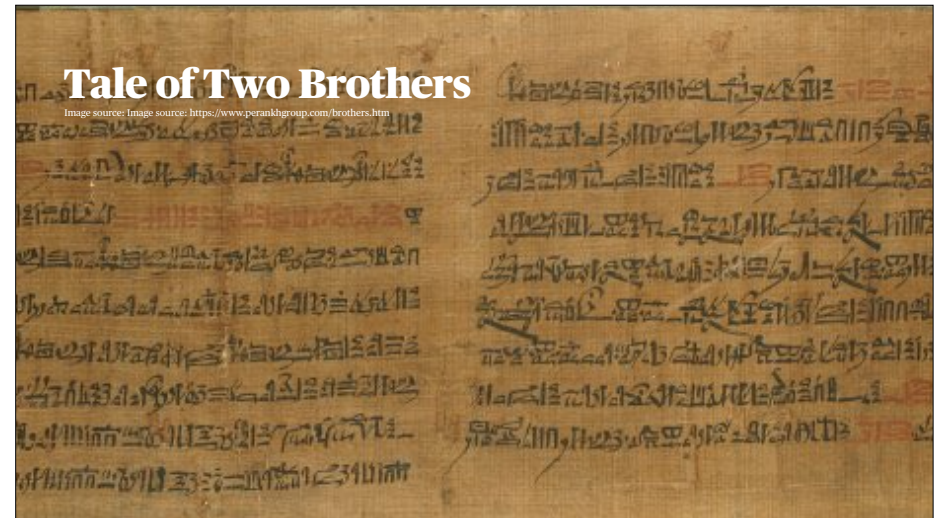
- The name, "Rameses," in the biblical text, is likely a scribal update to use a term that later Israelites were familiar with.
- Rameses the Great, who the region is named after, lived in the 13th century, almost 200 years after the Exodus according to the "early date" biblical chronology.
- Using the "late date" he was the pharaoh of the Exodus.
- The location of the city of Rameses is known today, thanks to the archaeological excavations led by Manfred Bietek of the Austrian Archaeological Institute at Tell el-Dab'a.
- We now know that the city of Rameses was built here upon a previous city, the Hyksos capital of Avaris.

<https://biblearchaeologyreport.com/2019/06/24/footsteps-three-things-in-egypt-joseph-likely-saw/#:~:text=Not%20far%20from%20Tawy,of%20Sesret%20III%20at%20Dahshur.>



Joseph in Egypt

External Evidence

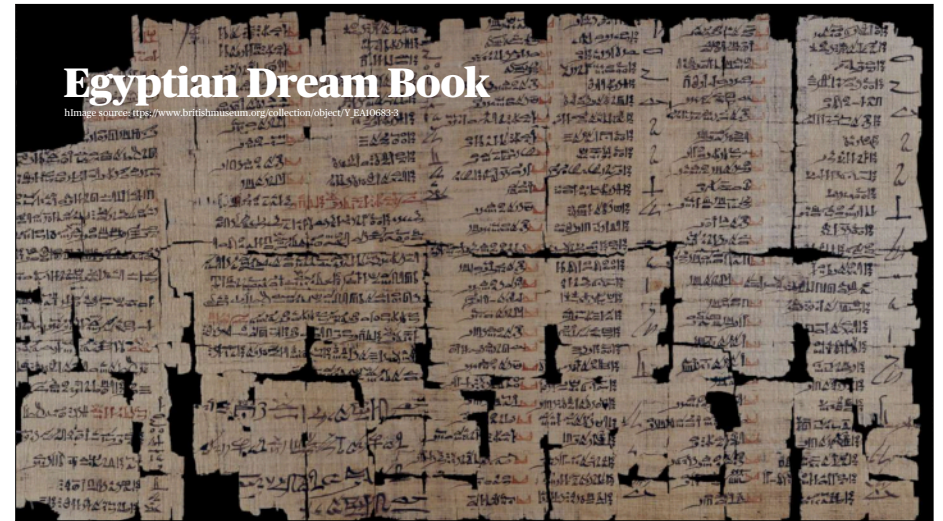


Tale of Two Brothers

Parallel to the Potiphar Story

- The Tale of Two Brothers Papyrus is an Egyptian style folk tale that became popular in the New Kingdom Period (1150-1070 BCE) during the reign of Seti II (1200-1194 BCE).
- The text was preserved on the D'Orbiney Papyrus and was acquired by the British Museum in 1857.
- Two brothers, one called Apu (Anubus) and Bata grow up in a typical Egyptian household.
- However, when Anubus' wife tries to seduce Bata, Anubus responds by claiming that Bata had already seduced her, which turns the brothers against each other. Anubus' wife convinces him of his brother's disloyalty and Bata is forced to leave the family.
- Some have pointed out similarities with the story of Joseph and Potiphar's wife (Genesis 39:1-20). On the other hand, the stories may just contain similar elements that have no relation to one another.

David E. Geaves, Biblical Archaeology, Volume 2, (Toronto: Electronic Christian Media, 2008), pp. 80-01



Egyptian Dream Book

Evidence of Dream Interpretation

- Egyptians believed everyone had dreams and every dream was prophetic. The skill was in interpreting them.
- The priests were the interpreters. You would go to temple and they would interpret. They did not make up interpretations; they had a compilation of interpretations they would consult.
- In the British Museum there is a papyrus that demonstrates how dreams were interpreted: from a book.
- This hieratic papyrus, probably dates to the early reign of Ramesses II (1279-1213 BCE).
- On each page of the papyrus a vertical column of hieratic signs begins: "if a man sees himself in a dream"; each horizontal line describes a dream, followed by the diagnosis "good" or "bad" and then the interpretation.

History of Ancient Egypt, Bob Brier Ph.D. • https://artsandculture.google.com/asset/the-dream-book/MwFHSBSZT_Ouq?hl=en

Egyptian Dream Book

Evidence of Dream Interpretation

- For example, "if a man sees himself in a dream looking out of a window, good; it means the hearing of his cry."
- Or, "if a man sees himself in a dream with his bed catching fire, bad; it means driving away his wife."
- Or, "if a man sees himself in a dream with dwarf, bad; it means half his life is gone."
- So in the morning his spirit was troubled, and he sent and called for all the magicians of Egypt and all its wise men. Pharaoh told them his dreams, but there was none who could interpret them to Pharaoh. (Genesis 41:8 ESV)
- So, in light of the Egyptian practice of interpreting dreams, the explanation for the magicians' inability to interpret Pharaoh's dream may be simply that it was not "in the book."

History of Ancient Egypt, Bob Brier Ph.D. • https://artsandculture.google.com/asset/the-dream-book/MwFHSBSZT_Ouq?hl=en



Gold of Valor

Ay receiving the gold of honor; El-Amarna tomb during the reign of king Akhenaten
 Image source: denisen (D. Denisenkov), CC BY-SA 2.0 -https://creativecommons.org/licenses/by-sa/2.0/, via Wikimedia Commons



Gold of Valor

- Gold of Valor was an ancient Egyptian award, usually in the form of a large gold necklace, given to those who performed exceptional service to the pharaoh.
- High-ranking soldiers and officers of the king, such as Horemheb and Ay during the 18th Dynasty, also received this award. This image from the tomb of Horemheb in Saqqara shows him receiving the award.
- The Egyptian pharaohs Kamose and Ahmose I awarded the “golden flies of valor” necklace to Queen Ahhotep for supporting the war against the Hyksos in the 16th century BCE. It was buried with her.

Gold of Valor

Evidence of Egyptian Awards

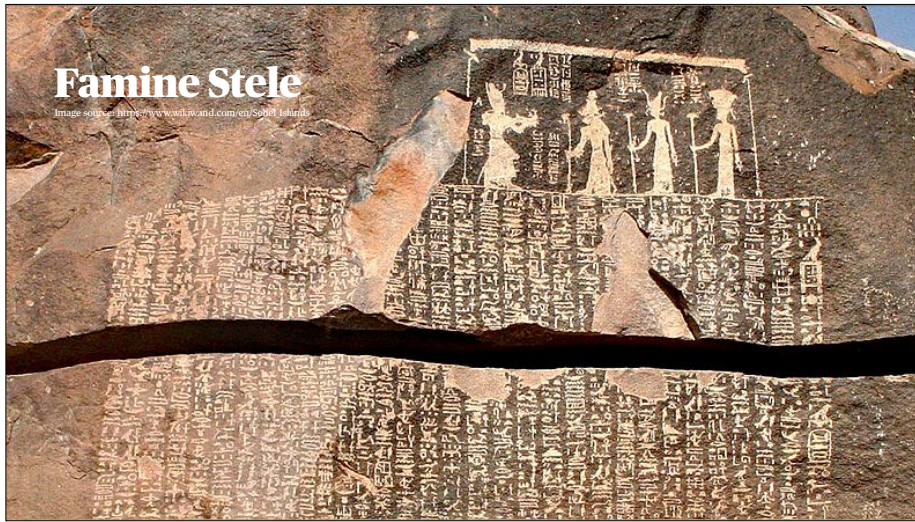
- So its presence goes back to before 1600 BCE during the Second Intermediate Period and around the lifetime of Joseph.
- After Joseph interpreted for the pharaoh a dream about the future famine, then advised the king that they should gather 20% of their produce during the good years and store it under guard for the coming years of famine, the pharaoh awarded Joseph the “gold necklace” or Gold of Valor for wisdom that would save Egypt.

And Pharaoh said to Joseph, “See, I have set you over all the land of Egypt.” Then Pharaoh took his signet ring from his hand and put it on Joseph’s hand, and clothed him in garments of fine linen and put a **gold chain about his neck.** (Genesis 41:41-42 ESV)



Gold of Valor

Reliefs from the tomb of Horemheb, Saqqara
 Image source: https://www.flickr.com/photos/menesje/8234032869



Famine Stele

Evidence of Famines

- On Sehel Island near Aswan is an inscribed into a natural granite block whose surface was cut into the rectangular shape of a stela.
- The inscription is written in hieroglyphs and contains 42 columns. It describes a famine that took place during the reign of Pharaoh Djoser (3rd Dynasty c. 2650-2575 BC.)
- The top part of the stele depicts three Egyptian deities: Khnum, Satis and Anuket. Djoser faces them, carrying offerings in his outstretched hands.
- The text tells how the king is upset and worried as the land has been in the grip of a drought and famine for seven years, during which time the Nile has not flooded the farmlands.
- The Egyptians are suffering as a result of the drought and they are desperate and breaking the laws of the land.
- Although dating to well beyond the account of a seven-year famine in Genesis 41, it indicates that seven-year famines were known in Egypt in ancient times.

https://en.wikipedia.org/wiki/Famine_Stela



Bene-Hasan Tomb Painting

Evidence of Patriarchal Migration

- A mural painting from the tomb of Khnumhotep III was discovered at Bene-Hasan, Egypt.
- The painting shows 37 "Asiatic" nomads from Canaan traveling to Egypt during the reign of Sesostris II (c 1892 BC).



Titus Kennedy, Unearthing the Bible, (Eugene OR, Harvest House, 2020), pp. 36-37

Bene-Hasan Tomb Painting

Evidence of Patriarchal Migration

- On the panel, a multicolored tunic, a fashionable and expensive piece of clothing from Canaan is also showcased, reminiscent of Joseph's "coat of many colors" from his father.
- Though nat painting of Joseph's family, it reveals the appearance of semi-nomadic Hebrew patriarchs from Genesis, and confirms that they traveled to Egypt in the same way as Abraham, Isaac, and his family did.
- Men, women, children and animals are depicted, giving insight into the look and style of people in the time of the Patriarchs.

Then Jacob set out from Beersheba. The sons of Israel carried Jacob their father, their little ones, and their wives, in the wagons that Pharaoh had sent to carry him. They also took their livestock and their goods, which they had gained in the land of Canaan, and came into Egypt, Jacob and all his offspring with him... (Genesis 46:5-6 ESV)

Notable Egyptians in the Bible (https://en.wikipedia.org/wiki/Biblical_Egypt)

Joseph in Egypt

Internal Evidence

Joseph in Egypt

Evidence in the Pentateuch

- We often forget that Moses spent the first 40 years of his life in Egypt. He was educated there and raised in the ways of Egypt.
- It should not be surprising therefore, to find the influence of his Egyptian upbringing in his writing of the first five books of the Bible.
- Dr. Bob Brier has demonstrated that there are numerous indications of Egyptian influence in the Genesis account.

History of Ancient Egypt, Bob Brier Ph.D.

Joseph in Egypt

Egyptian Names

Name	Hebrew	Egyptian	Meaning
Potiphar	פּוֹטִיפָר / פּוֹטִיפַר	<i>pꜣ-dj-pꜣ-r</i>	he whom Ra gave
Asenath	אֲסֵנַת	<i>js.tj-(n)-n(j)t</i>	belonging/she belongs to Neith" (an Egyptian goddess)
Zaphnath-Paaneah	צָפְנַת פַּעֲנָח	<i>dd pꜣ ntr iw.f ·nh</i>	the god speaks [and] he lives (Steindorff)
		<i>dfꜣ n tꜣ pꜣ ·nh</i>	the living one is the sustenance of (the) land (Clarke)
		<i>pꜣ s nty ·m=f nꜣ ih.t</i>	the man who knows the things (Vergote)

History of Ancient Egypt, Bob Brier Ph.D. • <https://en.wikipedia.org/wiki/Zaphnath-Paaneah>

Joseph in Egypt

Magicians

- Magicians. Latest form of Egyptian is Coptic. (Ancient Egyptian written in Greek).
- Coptic for magician is *sesheronch*
- Sesh = scribe; per = house; onch = life
- “Scribes of the house of life”, the theological college associated with the temple. It rings true to who would be called.

Internal Evidence

“Abrek”

- Wherever Joseph went they called “Abrek”.
- The translation of the Hebrew word (אַבְרֵךְ) has proved difficult to translate.

And he made him ride in his second chariot. And they called out before him, “**Bow the knee!**” Thus he set him over all the land of Egypt. (Genesis 41:43 ESV) “**Make way**” (NIV)
- However, if you attempt to hear it in Egyptian the best bet is that it is a derivative of three words: *ib / ab* (heart); *re* (to); *k* (you)
- “Your heart to you” or “may your heart remain with you”, in the sense of “hail to you” indicates that the writer was very familiar with the Egyptian language.
- The term might derive from Akkadian *abaraku* (steward, housekeeper, administrator, high state official).

Joseph in Egypt

Priests Keep Their Land

- The priests not only kept their land, later in the kingdom they had accumulated more than the Pharaoh himself.
- So Joseph bought all the land of Egypt for Pharaoh, for all the Egyptians sold their fields, because the famine was severe on them. The land became Pharaoh’s. As for the people, he made servants of them from one end of Egypt to the other. Only the **land of the priests he did not buy**, for the priests had a fixed allowance from Pharaoh and lived on the allowance that Pharaoh gave them; therefore they did not sell their land. (Genesis 47:20-22 ESV)

Joseph in Egypt

Embalming

- One major part of mummification took 40 days, but the entire ritual and ceremony took 70 days. The Egyptians had to place the body in the tomb 70 days after death.
- So the Joseph story is consistent with the practices of ancient Egypt regarding mummification and burial.
- And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel. **Forty days** were required for it, for that is how many are required for embalming. And the Egyptians **wept for him seventy days**. (Genesis 50:2-3 ESV)