

GENESIS 37

Written and compiled by Gary Kukis

Genesis 37:1–36

Joseph and His Brothers

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse](#) studies of **Genesis** ([HTML](#)) ([PDF](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Genesis. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Genesis ([HTML](#)) ([PDF](#)). Every word of that study can be found in the word-by-word, verse-by-verse studies.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even

though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Genesis available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables.** They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: Genesis 37 begins the final section of the book of Genesis, which centers on the life of Joseph (with the exception of Genesis 38). From the beginning, young Joseph is clearly at odds with his older half-brothers, who resent the favoritism of their father towards Joseph. Joseph has 2 dreams which particularly irritate his older half-brothers because they indicate that he would rule over them. When the brothers confront Joseph next, away from their father, they plot to kill him. Reuben convinces them not to kill him, but to simply throw him into a pit (hoping to rescue the boy later). Judah suggests that Joseph be sold as a slave and the other brothers agree to this.

Because Joseph is sold to traders, his older brothers send back Joseph's bloodied and torn tunic, to make it appear that he had been attacked and killed by a wild animal. Jacob is heartbroken to receive this tunic and mourns inconsolably afterwards.

This should be the most extensive examination of Genesis 37 available, where you will be able to examine in depth every word of the original text.

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- Summary [Observations Made in Genesis 37](#)
- Summary [Wenstrom’s Outline of Genesis 37:1–50:26](#)
- Summary [Joseph Reveals His Dreams to His Brothers by Raphael Santi and Giulio Romano \(a painting\)](#)

- Summary [Summarizing Genesis 37 Part II \(using the NKJV\)](#)
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www.kukis.org		Exegetical Studies in Genesis

Doctrines Covered or Alluded To			
Alleged Bible Contradictions			
		Polygamy	

Doctrines Covered or Alluded To

Additional doctrines and links are found in [Definition of Terms](#) below.

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms

Rebound (Restoration to fellowship with God)

In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers).

Some of these definitions are taken from

http://gracebiblechurchwichita.org/?page_id=1556
<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/termsanddefs.htm>
<http://www.realtime.net/~wdoud/topics.html>
<http://www.theopedia.com/>

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An Introduction to Genesis 37

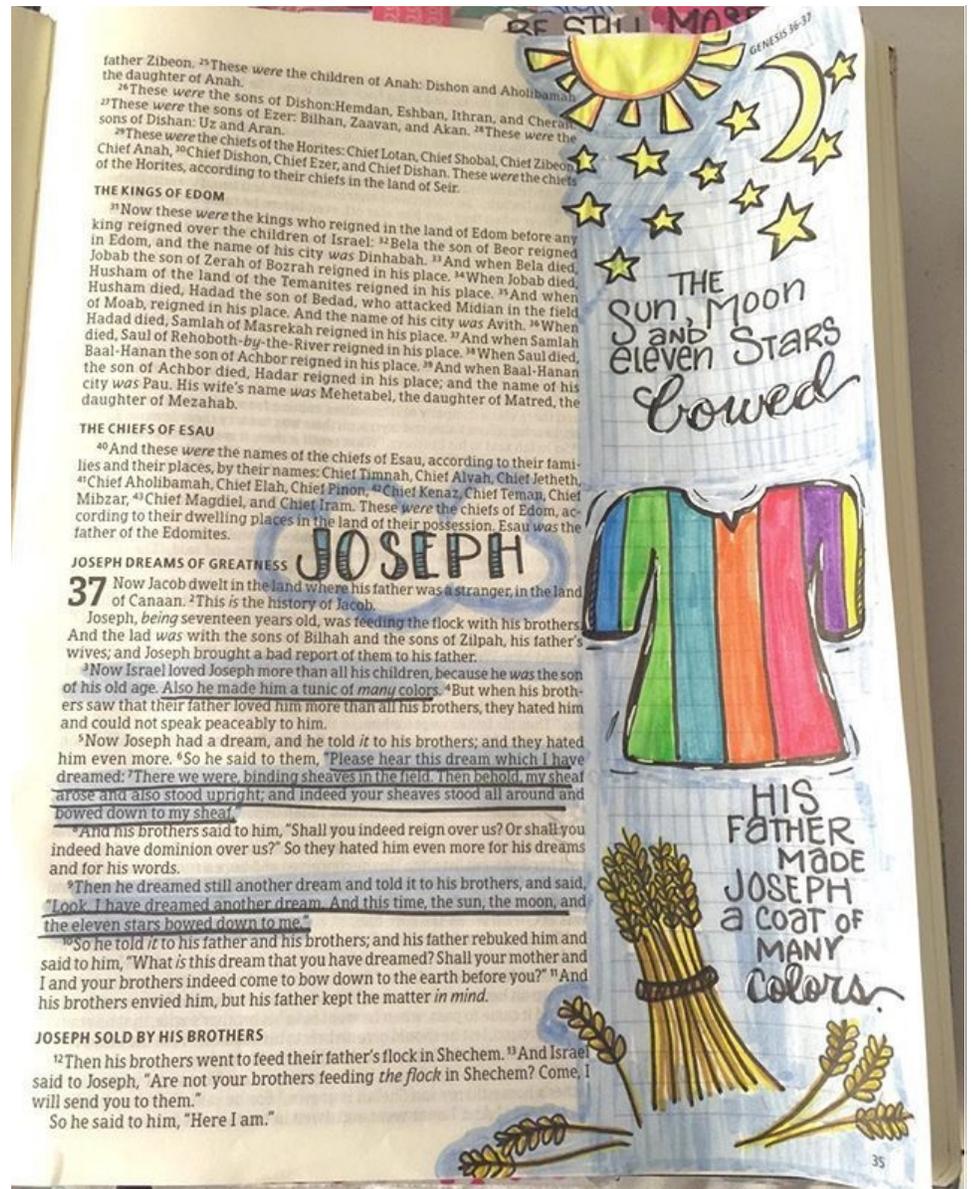
Introduction: Genesis 37 begins a whole new section in the book of Genesis. From around Genesis 12–36, it is reasonably easy to attribute various groups of chapters to one of the patriarchs, Abraham, Isaac, and Jacob. However, nearly everything that is recorded from Genesis 37–50 is from the perspective of Joseph, Jacob's first son by Rachel. Joseph is the second to the youngest of all his half-brothers; only Benjamin is younger.

Genesis 38 is the exception to this, which is possibly written by Judah (although it will be a very unusual chapter, there are very specific reasons for this chapter). There may be a few glosses throughout the chapters written by Joseph as well.

Dr. Robert Dean: *This is one of the most significant and pivotal times in all of history because this chapter begins with Joseph in the land with his brothers, with his father, in his home, and enjoying the blessings of this land that God has promised to give to Abraham and his descendants, but at the end of the chapter he is a slave in Egypt. So the chapter itself is almost a picture of what is going to happen to Israel starting in the land and ending up as slaves in Egypt, and that God is preparing them for the future. We can say in short that the chapter provides a transition for the family of Abraham from the land of promise to the land of protection.*¹

It may be worth asking, *what is God's big plan here and why Egypt?* The sons of Jacob have been influenced by the decreasing levels of morality in Canaan. A few chapters ago, they killed all the male relatives of Shechem because of Shechem's actions. In this chapter, they will discuss killing Joseph just because he is Jacob's favorite son. In Genesis 38, we will see a great failure on the part of Judah. So, despite the great blessing that Jacob's family has received from God, their actions in the Land of Promise are deplorable. The morality of the people of Canaan will continue to degenerate; and God will separate His people from the Canaanites in order to protect them.²

Dean: *In going to Egypt they are going to a place of adversity and hostility, a place where they are enslaved for several hundred years, a place where there are many abuses that are going to take place. So why is that a place of protection? That is the whole point of their being taken there. God recognizes what has happened to them where they are in the land of Canaan—they have begun to have deteriorated so much and begin to be influenced so much by the thinking of the cosmic system around*



¹ From Dean's Notes; [Lesson Genesis 141b](#); accessed March 15, 2016.

² Paraphrased or inspired from Dean's Notes; [Lesson Genesis 141b](#); accessed March 15, 2016.

them at that time, the Canaanite culture, the fertility religions, etc.-and that in order to bring about His planned purposes for the descendants of Israel He has to take them out of the land and put them down into an incubator, as it were, so that the nation can grow to a size where He can then take it back to the land. So Egypt, then, becomes a place of protection to protect them from themselves. Sometimes God has to do that with each one of us, He has to protect us from our own negative volition and our own sin nature, and so we see a picture in this passage of how that happens. God in His infinite knowledge knows exactly what He is doing and He is always working things out to bring about His desired goal.³

Genesis 37 on Joseph (a graphic); from [One Christian Chick](#); accessed June 5, 2017. This example of Bible journaling may help you to recall what this chapter is about.

The idea is, sometimes the things that we face in life seem horrible, but they often occur for our protection and/or benefit. Remaining in the land could have resulted in all of their children taking Canaanite wives, which would have been to the ruin of this new people.

The family of Abraham, Isaac, and Jacob will enter into Egypt as a small clan; and they will exit Egypt a nation under God.

Genesis 37 centers around Joseph, who is clearly one of the most important character of the book of Genesis. Approximately the same amount of space is devoted to Joseph as is devoted to Abraham, the father of the Jewish race. With the exception of one chapter, the rest of Genesis will be about Joseph (the Bible devotes 12 chapters to Abraham and 13 chapters to Joseph).

In this study, we will see that greater the privilege and blessing, greater the responsibility and greater the punishment. Joseph will be blessed in a material way and exalted by God beyond what has happened to

³ From Dean's Notes; [Lesson Genesis 141b](#); accessed March 15, 2016.

Abraham, Isaac and Jacob, but we will also see God put Joseph *on the bench* for a two years because of one short sentence and one moment of misplaced trust (Joseph trusted in man rather than God).

In this chapter, we will see the jealousy felt by his brothers. One of the greatest mistakes made by Isaac and Rebekah was the favoritism which they showed toward their children. It is normal in the course of human events to have favorites in the realm of people. It is even normal to love one child more than another. However, that is not to be revealed in any way to the children. This caused almost lifelong jealousy between Jacob and Esau. It was not until twenty or so years prior to their father's death when they reconciled—yet they still lived in vastly separated areas. Joseph will also bear the brunt of the jealousy of his brothers in this chapter. Jacob makes it obvious that he prefers his sons Joseph over all the rest of his sons and this causes them to become quite envious to the point that they even plotted Joseph's death.

The Authorship of Genesis/Authorship of Genesis 37–50: As to authorship, it is a difficult call. Joseph most likely wrote this narrative many years later when he was royalty in Egypt. Due to hindsight and the chance to talk with his father and his brothers, he was able to obtain some information which would not have been available to him at the time these events took place.

There are some reasons to believe that Judah wrote at least one chapter (Genesis 38) and possibly the chapter that we are studying now. It appears as though we have more insights as to the activities with the brothers and more inner thoughts of them are shared. Another possibility is Reuben, due to Genesis 37:22 (only Reuben would have known his plans to rescue Joseph). However, since it appears as though he and Judah are of a similar mind in this regard (compare Genesis 37:22 & 26–27), they possibly discussed this privately, giving Judah insights into Reuben's motivation. In any case, when they arrive in Egypt and are soon thereafter imprisoned, there was a lot of discussion of who did what and why they are in jail; and all of the details would have come out then (which Joseph would have heard as well).

The most popular view is that Moses authored Genesis. However, even though Moses undoubtedly wrote the next 4 books, those events he experienced. Moses experienced nothing in Genesis. Did the Jews in the time of Moses simply have a plethora of ancient stories, some accurate and some now, and Moses just chose from among those stories? Or was there an actual book (*not* necessarily in writing, but remembered word-for-word) that was known to many of the Jews? There are things written in the book of Exodus which clearly suggest that Moses and the people of Israel were not ignorant of this history. If some of this history was well-known to the Jews in the early part of Exodus, then why do we think that Moses needed to write an entirely new book or to edit together a new book (which would have been done long after the exodus).

Now, we find a lone verse here and there which indicates hindsight (particularly Genesis 36:31⁴). However, these glosses could have been added by anyone at any time.

It is my belief that the entirety of Genesis was maintained orally until Moses wrote down the oral tradition. Furthermore, there is no reason whatsoever which precludes the Genesis saints from actually recording the information which we find in Genesis (whether in their minds or in a written form). If the book of Genesis is accurate in terms of creation (which I believe it to be), it is likely that, man experienced some de-evolution along the way. Not only did his age decrease but I would suggest that his health and mentality decreased as well. So, whereas remembering the book of Genesis would have been quite easy for the early man, as time went on, people developed a written language in order to write stuff down, because they could not remember it all.

There is a clear transition from a civilization which did not write things down (carefully read the selling of the grave site to Abraham, where witnesses appear to play a very important part of the transaction); to the time of Moses, where God tells Moses to write stuff down.

⁴ These are known as glosses. When the name of a city, for instance, changes, sometimes this is noted in the text, so that the reader knows where we are talking about. American history books may mention *New Amsterdam*, but, somewhere in the context, the name of the modern city sitting where New Amsterdam used to be is always given.

The most reasonable alternative to a Mosaic authorship is what I have presented: the authorship of the portions of the Bible by those people about whom these portions are written. We are dealing with highly intelligent, successful businessmen throughout the line of Abraham. The fact that they were shepherds does not mean that they were stupid men wandering through the desert with four or five sheep and a handful of family. As we have seen in Genesis 14, Abraham had enough slaves and hired help to pursue four kings with an army of 318 men and defeat them. Both Isaac and Jacob also had great wealth and a huge number of servants and hirelings. Man's ability to write and record information predates Abraham considerably. We have Akkadian texts and records which date back to 2300 B.C., which takes us as far back as Genesis 10. It is thought that the Eblaite and Amorite languages might lie in a direct line prior to the Biblical Hebrew and we have thousands of tablets with recordings in both of those languages. However, they have not been fully studied and evaluated, although it is thought that many of the names found in Genesis will also appear in these tablets. The Hebrew that the Bible is written in dates back to at least 1500 B.C.—that is as far back as it can be verified—but it bears no resemblance whatsoever to any other European language, being written in a consonantal script from right to left. Since it was written in all consonants, the reader was required to have some knowledge of what it was that he was reading. For thousands of years, those who read the Holy Scriptures had to mentally or verbally insert the vowels in order to ascertain the meanings or to enunciate the words, because the vowels were not added until a millennium after the fact. Not only did they have to mentally insert the vowels as they read, they had to determine where words started and stopped, and where thoughts started and stopped, as there were no spaces or sentence (verse) divisions or chapter divisions in the original Hebrew.

Furthermore, there are many personal thoughts and emotions which are presented, which would not have been placed into an historical narrative written by some person a few hundred years later (like Moses).

My point in all this is that it is just as likely if not more likely that those involved in the events of Genesis also recorded the events. Their thoughts, feelings and the details found point to the history being recorded at that time as opposed to a recording of this information a few hundred or even a thousand years later⁵. However, as was also pointed out, these manuscripts were edited—a very few verses were added for clarification and by way of information and it is clear that Genesis 33 through 39 were written by possibly up to four different authors, kept in at least two and possibly three different locations, and pieced together a few centuries later.

As with all previous sections of Genesis, we have no idea at what point the patriarch sat down to write any of this. My belief is, this was a fairly organic process. *The History of God and Man* was spoken from father to son; and most fathers added some additional information to what his father told him—particularly Abraham, Isaac, and Jacob and Joseph. What was modified, appended, edited out, etc. was an organic process which continued with each generation, guided by God the Holy Spirit. With Joseph, this process appeared to end, until Exodus 1:1, some 400 or so years later, when the narrative is picked up again. When we come to the time of Moses, it is clear that writing exists, and it is likely that Moses actually wrote all of the words of Genesis down, having heard them from his own mother (or, possibly, from his brother or sister).

In any case, as we will see in Exodus 1, the Jews of Egypt, even when enslaved, knew some of the details of the book of Genesis. The genealogical records found in the first chapters of Chronicles suggests that they kept such records, even while enslaved. Keeping the genealogical records combined with their knowledge of their relationship to God suggests that the people knew all or portions of the book of Genesis; and that some set of genealogical records existed as well.⁶

So that there is no misunderstanding, most of these statements come from logical deductions. Nowhere in Scripture is Moses said to have written out the book of Genesis; nowhere in Scripture is he called the author of Genesis. Nowhere that I can recall is the method of the transmission of the book of Genesis given. Nowhere are the patriarchs called the authors of Genesis. We will return to this topic.

⁵ Very liberal interpretations place authorship a thousand years later, inasmuch as, they just do not care for all of the prophecy and the common themes which continue from the book of Genesis throughout all the Scriptures.

⁶ Whereas Kings and Samuel appear to have been composed not long after the events of these books take place, Chronicles appears to have been written perhaps centuries later, incorporating a variety of books and records.

Back to the narrative at hand: whereas, Jacob’s spiritual growth was questionable, his son Joseph became a great man of grace. This will not become apparent at first; but as we delve into his life, this will become clear.

As we study the next few chapters, we should keep in mind, the line of the Messiah will go through Judah. Why is that? Throughout most of these final chapters of Genesis, it would seem most logical for the Messiah to come through Joseph.

It is important to understand what has gone before.

The Prequel of Genesis 37

Genesis 37 will begin with

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We need to know who the people are who populate this chapter.

The Principals of Genesis 37

Characters

Commentary

Joseph

Reuben

Sons of Jacob

Jacob

The man in Shechem

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We need to know where this chapter takes place.

The Places of Genesis 37

Place

Description

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The Patriarchal Timeline for Genesis 37

Legend	
Birth or death	God speaks with Abraham
Historical incidents (most of which are related to Abraham)	
<p>Parentetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.</p> <p>The entire Abrahamic Timeline (HTML) (PDF) (WPD).</p> <p>The entire Patriarchal Timeline (HTML) (PDF) (WPD).</p>	

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
2234 B.C.	2097 B.C.			Genesis 11:24	Terah, Abram's father, is born. Gen 11:24–26 Nahor lived 29 years and fathered Terah. After he fathered Terah, Nahor lived 119 years and fathered other sons and daughters. Terah lived 70 years and fathered Abram, Nahor, and Haran.
	1978 B.C.			Genesis 11:25	Death of Nahor, Abram's uncle
	1969 B.C.		Noah is 950	Genesis 9:28–29	Death of Noah
2164 B.C.	1967 B.C.			Genesis 11:26–27	Abraham (Terah's son) and Lot (Haran's son) born in Ur of the Chaldeans. Abram would be the 43 rd generation from Adam. Gen 11:26 Terah lived 70 years and fathered Abram, Nahor, and Haran.
2078 B.C.	1881 B.C.	2080 B.C.	Abraham is 86	Gen. 16:15–16	Ishmael born to Abraham and Hagar in the land of Canaan. Gen 16:16 Abram was 86 years old when Hagar bore Ishmael to him.
2064 B.C. (2066 B.C.)		2066 B.C.	Abraham is 100	Genesis 21:1–7 1Chronicles 1:34	Isaac born to Abraham. Isaac would be the 44 th generation from Adam. Gen 21:5 Abraham was 100 years old when his son Isaac was born to him.
	1841– 1816 B.C.			Genesis 25:12–16 1Chronicles 1:29–31	Ishmael's children.
	1834 B.C. 1829 B.C. (Klassen)	2054 B.C.		Genesis 22:1–19	Abraham is told by God to go to the land of Moriah to offer up his son Isaac to God as a sacrifice. This was a 3-day journey away. They then go to Beer-sheba , which could simply indicate that they are returning home to Beer-sheba .

Treasury of Scriptural Knowledge⁷ puts this date at 1872 B.C., based upon Antiquities by Josephus.

⁷ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Genesis 22:1.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
(2029 B.C.)	1830 B.C.	2030 B.C.	Abraham is 137	Genesis 23:1–20	The death of Sarah. She dies in Kirjatharba , it is Hebron , in the land of Canaan . Gen 23:1 Now Sarah lived 127 years; these were all the years of her life. She is buried in a cave of the field of Machpelah before Mamre ; it is Hebron , in the land of Canaan , purchased by Abraham from the sons of Heth.
(2026 B.C.)				Genesis 24:1–67 Genesis 25:20	Isaac (Abraham's son) and Rebecca. Genesis 25:20 Isaac was 40 years old when he took as his wife Rebekah daughter of Bethuel the Aramæan from Paddan-aram, and sister of Laban the Aramæan. At this time, Isaac is living in the Negev . It is likely that Abraham lived there as well; or near to there.
		2026 B.C.	Isaac is 40	Genesis 25:20	Isaac marries Rebecca. Genesis 25:20
	1826 B.C.			Genesis 25:1	Abraham marries Keturah. Smith puts the date at 1860 B.C.; and Treasury of Scriptural Knowledge at 1853 B.C.
				Genesis 25:2–4 1Chronicles 1:32–33	Abraham's fathers children by Keturah.
	1817 B.C.		Shem is 600	Genesis 11:11	Death of Shem.
2004 B.C.	1807 B.C.	2006 B.C.	Abraham is 160; Isaac is 60	Genesis 25:19, 21–26	Jacob & Esau born to Isaac. Gen 25:26 After this, his brother came out grasping Esau's heel with his hand. So he was named Jacob. Isaac was 60 years old when they were born. Therefore, Abraham would be 160 years old.
(1991 B.C.)				Genesis 25:5–6	Isaac is the heir of all things that Abraham has (but, most importantly, of the covenant of God with Abraham).
1989 B.C.	1792 B.C.	1991 B.C.	Abraham is 175	Genesis 25:7–10	Abraham dies. Gen 25:7 This is the length of Abraham's life: 175 years. He is buried in the cave of Machpelah near Mamre, in the field of Nephron (this would be with Sarah).
				Genesis 25:11	God blesses Isaac.
(1943 B.C.)	1788 B.C.			Genesis 25:17	The death of Ishmael. Gen 25:17 This is the length of Ishmael's life: 137 years. He took his last breath and died, and was gathered to his people.
			Eber is 464	Genesis 11:17	Death of Eber.
	1782 B.C.	1978 B.C.		Genesis 25:27–34	Jacob obtains Esau's birthright for a mess of pottage.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	1782 B.C. 1740 B.C. (Klassen)			Genesis 26:1–5	A famine in the land; God renews covenant with Isaac at Gerar.
				Genesis 26:6–10	Rebecca and Isaac in Gerar.
				Genesis 26:11–16	Isaac is blessed by God in Gerar.
	1782 B.C. 1735 B.C. (Klassen)			Genesis 26:17–22	Strife between Isaac and Philistines in and near Gerar.
	1767 B.C.			Genesis 26:34–35	Esau marries two Canaanite women.
	1757– 1739 B.C. 1733 B.C. (Klassen)			Genesis 26:23–25	Isaac makes an altar in Beer-sheba.
(1943 B.C.)	1744 B.C.		Ishmael is 137	Genesis 25:17–18	The death of Ishmael.
	1738 B.C. c 1732 B.C. (Klassen)	1977 B.C.		Genesis 26:26–33	Isaac's alliance with Abimelech at Beersheba.
(1929 B.C.)	1737 B.C. 1730 B.C. (Klassen)	1929 B.C.		Genesis 27:1–46	Jacob by deception receives a final blessing from Isaac that was meant for Esau.
				Genesis 28:1–5	Jacob goes to his Uncle Laban's home in Padan-aram for a wife.
		1928 B.C.		Genesis 28:10–22	Jacob's dream; God speaks to Jacob.
				Genesis 28:6–9	Esau marries a daughter of Ishmael.
		1906 B.C. (For descendants)		Genesis 36:1–42	Esau's marriages and descendants.
	1736 B.C. 1730 B.C. (Klassen)	1928 B.C.		Genesis 29:1–14	Jacob in Haran (Charan).
	1736– 1729 B.C. 1730– 1723 B.C. (Klassen)			Genesis 29:15–20	Jacob works 7 years to marry Rachel, but is deceived by Laban, and Jacob marries Leah, her older sister.
	1729 B.C. 1724 B.C. (Klassen)	1921 B.C.		Genesis 29:21–31	Jacob marries Rachel

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
(1915 B.C.)	1729– 1716 B.C. 1723– 1710 B.C. (Klassen)	1921 B.C. 1916 B.C. (Rachel bears Joseph)		Genesis 29:32–34 Genesis 30:1–6 Genesis 29:35 Genesis 30:9, 7–8, 10–24	Jacob has 12 children by his wives, Rachel and Leah; and by their personal servants as well. Reese breaks the timeline down in smaller increments in his book.
1915 B.C.				Genesis	Joseph is born.
	1711 B.C.			Genesis 36:31–33 1Chronicles 1:43–44 Genesis 26:34–39 1Chronicles 1:45–50 Genesis 36:40–43 1Chronicles 1:51–54	The kings of Edom.
(1909 B.C.)	1716 B.C. 1710 B.C. (Klassen)			Genesis 30:25–43 Genesis 31:1–16	Jacob's final years with Laban.
				Genesis 31:17–55	Jacob's departure from Laban.
		1908 B.C.		Genesis 32:1–23	Jacob returns to Canaan.
		1906 B.C.		Genesis 32:24–32 Genesis 35:10	Jacob wrestles with the angel.
		1906 B.C.		Genesis 33:1–16	Jacob meets Esau face to face.
	1715 B.C. 1710 B.C. (Klassen)	1906 B.C.		Genesis 33:17–20	The resumption of Jacob's journey.
	1711– 1708 B.C. 1706– 1705 B.C. (Klassen)			Genesis 38:1–5 1Chronicles 2:3	Judah fathers 3 sons.
	1700 B.C. 1687 B.C. (Klassen)	1906 B.C.		Genesis 34:1–31	Dinah, daughter of Judah, is defiled.
		1906 B.C.		Genesis 35:1–15	Jacob returns to Bethel.
	1700 B.C. 1710 B.C. (Klassen)	1903 B.C.		Genesis 35:16–19 48:7 35:20–22	Rachel dies when giving birth to Benjamin.
(1898 B.C.)				Genesis 35:27 37:1	The return to Hebron.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	1699 B.C.		Joseph is 17	Genesis 37:2–11	Joseph—his early days and his dreams.
				Genesis 37:12–35	Joseph in Shechem and Dothan.
1897 B.C.		1898 B.C.		Genesis 37:36 39:1	Joseph is sold into slavery, to end up in Egypt.
	c1699– 1690 B.C.	1898 B.C.		Genesis 39:2–6	Joseph enjoys prosperity in Egypt.
	c1695 B.C. 1707 B.C. (Klassen)	1898 B.C.		Genesis 38:6–11	Judah and Tamar.
	1692 B.C.			Genesis 38:12–26	Judah's wife dies.
	1692 B.C. 1691 B.C. (Klassen)			Genesis 38:27–30 1Chronicles 2:4	The birth of Pharez, the 41 st generation from Adam.
	c1690 B.C. 1689 B.C. (Klassen)	1889 B.C.		Genesis 39:7–19	Joseph flees adultery.
		1889 B.C.		Genesis 39:20–23	Joseph is put into jail; yet prospers in jail.
(1887 B.C.)	1688 B.C.	1887 B.C.		Genesis 40:1–23	Joseph gives the interpretation of the dreams of the baker and the butler.
1884 B.C.	1687 B.C.		Isaac is 180	Genesis 35:28–29	The death of Isaac. Now the days of Isaac were 180 years. (Genesis 35:28)
(1885 B.C.)	1686 B.C.	1886 B.C.		Genesis 41:1–37	Joseph interprets the Pharaoh's dream.
		1886 B.C.		Genesis 41:38–44	Joseph is made governor.
				Genesis 41:45	Joseph marries Asenath.
1884 B.C.	1686– 1679 B.C.	1886 B.C. (Beginning)		Genesis 41:46–49	The 7 years of plenty.
	1685– 1683 B.C.			Genesis 41:50–53	Sons are born to Joseph.
	1685– 1681 B.C.			Exodus 6:16 Num. 3:17 1Chronicles 6:1, 16	The descendants of Levi are born.
	1679– 1672 B.C.	1875 B.C.		Genesis 41:54–57	The seven years of famine.
(1876 B.C.)	1678 B.C. 1677 B.C. (Klassen)	1875 B.C.		Genesis 42:1–44:34	Joseph provides his family with food.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
		1875 B.C.		Genesis 45:1–15	Joseph reveals himself to his brothers.
		1875 B.C.		Genesis 45:16–28	Jacob hears that his son, Joseph, is still alive, and he prepares to travel to Egypt himself.
	1677 B.C.			Ruth 4:18 1Chronicles 2:5	Birth of Hezron, the 40 th generation.
1873 B.C. ⁸	1677 B.C.	1875 B.C.		Genesis 46:1–7, 28	Jacob goes to Egypt after God's assurance in Beersheba.
		1875 B.C.	Jacob is 130	Genesis 46:8–27 Exodus 1:1–5	Summary of the 70 who came to Egypt. Compare Genesis 47:8–9 and 46:27 for Jacob's age.
		1875 B.C.		Genesis 46:29–34 47:1–12	The people of Joseph are established in Egypt.
	1676– 1675 B.C.			Genesis 47:13–21	Joseph continues as prime minister in Egypt, exercising wise leadership during the famine.
				Genesis 47:22–26	The land of the priests in Egypt.
	1672– 1593 B.C.			1Chronicles 2:6–8	Zerah, the brother of Pharez, and his descendants.
	1671 B.C. 1660 B.C. (Klassen)			Genesis 48:1–22	Blessings to Manasseh and Ephraim.
	1660 B.C. 1665 B.C. (Klassen)				Birth of Berith to Ephraim.
				Genesis 47:28–31	The last days of Jacob; his charge to Joseph.
		1859 B.C.		Genesis 49:1–32	Jacob speaks to his sons, giving them their final blessings and encouraging them.
1857 B.C.	1660 B.C.	1859 B.C.	Jacob is 147	Genesis 49:33	The death of Jacob.
		1859 B.C.		Genesis 50:1–14	The burial of Jacob.
				Genesis 50:15–21	The fears of Joseph's brothers after the death of Jacob.
	1638 B.C. 1644 B.C. (Klassen)				Birth of Resheph (who is in the line between Ephraim and Joshua).
	1625 B.C. 1620 B.C. (Klassen)			Num. 26:58	Birth of Aram (Levi's grandson and Moses' father).

⁸ Jacob moves family to the Land of Goshen in Egypt (Genesis 47:28)

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	1623 B.C. 1604 B.C. (Klassen)				The birth of Ram, the 39 th generation.
	1615 B.C. 1625 B.C. (Klassen)				The birth of Telah, in the line between Ephraim and Joshua.
				Genesis 50:22-23	Joseph's last days.
	1606 B.C.			Genesis 50:24-25	Joseph's last words.
1805 B.C. (1805 B.C.)		1806 B.C.	Joseph is 110	Genesis 50:26 Exodus 1:6	The death of Joseph. His brothers also die.
	1606- 1462 B.C.			Genesis 47:27 Exodus 1:7	The population explosion among the Jews living in Egypt.

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed October 11, 2011 and August 12, 2014. Included in MacDonald's timeline is a timeline for Egypt interspersed.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

The Bible Hub [timeline](#) (accessed January 11, 2015) appears to be pretty thorough, but no one specifically is credited.

From: http://www.christianshepherd.org/bible_study_guides/abram_to_the_exodus.pdf (Christian shepherd). This source believes that the Jews live only a short time in Egypt (210 years).

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18-19, 54-74.

The Modern Language Bible (The New Berkeley Version), Revised Edition; ©1969 by Hendrickson Publishers, Inc.; pp. 10-54.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I divided this chapter up into many subsections; most Bible translations did not do this.

Paragraph Divisions of Modern Translations for Genesis 37 (from Dr. Bob Utley)				
NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)
Joseph's Dream	Joseph Dreams of Greatness	Joseph is Sold Into Slavery	Joseph and His Brothers	Joseph and His Brothers
Gen. 37:1-2 a Gen. 37:2-4	Gen. 37:1-4	Gen. 37:1-2 a Gen. 37:2-4	Gen. 37:1-2 a Gen. 37:2 b Gen. 37:3-4	Gen. 37:2 Gen. 37:3-4
Gen. 37:5-8	Gen. 37:5-8	Gen. 37:5-8	Gen. 37:5-7 Gen. 37:8	Gen. 37:5-11
Gen. 37:9-11	Gen. 37:9-11	Gen. 37:9-11	Gen. 37:9 Gen. 37:10-11	

Paragraph Divisions of Modern Translations for Genesis 37 (from Dr. Bob Utley)				
NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)
	Joseph Sold by His Brothers		Joseph is Sold and Taken to Egypt	Joseph Sold by His Brothers
Gen. 37:12-14	Gen. 37:12-17	Gen. 37:12-14 a	Gen. 37:12-13 a	Gen. 37:12-14
			Gen. 37:13 b	
Gen. 37:15-17		Gen. 37:14-24	Gen. 37:14 a	Gen. 37:15-17
			Gen. 37:14-15	
			Gen. 37:16	
The Plot Against Joseph			Gen. 37:17	
Gen. 37:18-24	Gen. 37:18-22		Gen. 37:18-20	Gen. 37:18-20
	Gen. 37:23-28		Gen. 37:21-24	Gen. 37:21-25 a
Gen. 37:25-28		Gen. 37:25-28	Gen. 37:25-28	Gen. 37:25-27
Gen. 37:29-36	Gen. 37:29-36	Gen. 37:29-30	Gen. 37:29-30	Gen. 37:28-30
		Gen. 37:31-32	Gen. 37:31-32	Gen. 37:31-35
		Gen. 37:33-35	Gen. 37:33-35	
		Gen. 37:36	Gen. 37:36	Gen. 37:36

From Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Genesis 37 chapter comments).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Genesis 37:

A Synopsis of Genesis 37

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Chapter Updates:

I will use this space to indicate any format changes.

Every verse will be hyperlinked from the first page, so that you can easily go to a specific verse in this chapter.

At the end of the exegesis of every verse, I will make certain that there is a Kukis mostly literal translation and a Kukis paraphrase, both of them marked as such.

I have decided to add spacing between the translation and the commentary.

In the future, I would really like to add a few translations, fill in the translation of this chapter (at the end of this document); and provide additional sources at the end of this document.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I don't like to divide up verses or chapters; but v. 2 could have been a good beginning for this chapter (Genesis 37:1 might be a good ending to the previous chapter); and most translations place vv. 1 and 2a together.

Jacob Favors His Son Joseph

Kukis slavishly literal:

Kukis moderately literal:

And so dwells Jacob in a land of dwellings of his father in a land of Canaan. Genesis 37:1

Jacob lived the land of his father's abodes in the land of Canaan.

Kukis not-so-literal paraphrase:

Jacob lived in the land of his father's abodes in the land of Canaan.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation⁹; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

⁹ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_genesis.html and first published in 1862.

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)	And so dwells Jacob in a land of dwellings of his father in a land of Canaan.
Dead Sea Scrolls	.
Targum of Onkelos	AND Jakob dwelt in the land of the habitation of his father, in the land of Kenaan. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (trans. Etheridge)	And Jakob dwelt in peace in the land of the sojourning of his fathers, in the land of Kenaan.
Revised Douay-Rheims	And Jacob dwelt in the land of Chanaan wherein his father sojourned.
Aramaic ESV of Peshitta	Ya'aqub lived in the land of his father's travels, in the land of Canaan.
Peshitta (Syriac)	AND Jacob dwelt in the land wherein his father was a sojourner, in the land of Canaan.
Septuagint (Greek)	JOSEPH and his brothers. Gn.37.1-11 And Jacob dwelt in the land where his father sojourned, in the land of Chanaan. This is the New Brenton translation.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:¹⁰

¹⁰ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

Bible in Basic English	Now Jacob was living in the land where his father had made a place for himself, in the land of Canaan.
Easy English	Israel (Jacob) lived in Canaan. This is where his father had lived.
Easy-to-Read Version	Joseph the Dreamer Jacob stayed and lived in the land of Canaan. This is the same land where his father had lived. This is the story of Jacob's family. A portion of v. 2 is included for context.
God's Word™	.
Good News Bible (TEV)	Joseph and His Brothers Jacob continued to live in the land of Canaan, where his father had lived, and this is the story of Jacob's family. A portion of v. 2 is included for context.
<i>The Message</i>	Meanwhile Jacob had settled down where his father had lived, the land of Canaan. Joseph and His Brothers This is the story of Jacob. A portion of v. 2 is included for context.
Names of God Bible	Joseph's Brothers Sell Him into Slavery Jacob continued to live in the land of Canaan, where his father had lived.
NIRV	Joseph Has Two Dreams Jacob lived in the land of Canaan. It's the land where his father had stayed.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	Joseph dreams of power Jacob lived in the land of Canaan where his father was an immigrant.
Contemporary English V.	Jacob lived in the land of Canaan, where his father Isaac had lived, and this is the story of his family. A portion of v. 2 is included for context.
The Living Bible	.
New Berkeley Version	.
New Century Version	Joseph the Dreamer Jacob lived in the land of Canaan, where his father had lived. This is the family history of Jacob:... A portion of v. 2 is included for context.
New Life Version	.
New Living Translation	Joseph's Dreams So Jacob settled again in the land of Canaan, where his father had lived as a foreigner.

Partially literal and partially paraphrased translations:

American English Bible	⁴⁴ However, Jacob lived in the land where his father stayed, the land of Canaan.
	Chapter 37
	¹ And these are the generations of Jacob. As you can see, the AEB's v. 44 from the previous chapter is equivalent to v. 1 in most Bibles. This may have been a better way to have divided up the chapters (division of chapters or verses is not inspired).
Beck's American Translation	.
International Standard V	Joseph's Life before His Captivity Jacob continued to live in the land they were occupying, where his father had journeyed in the territory of Canaan. This is a record of Jacob's descendants. A portion of v. 2 is included for context.
New Advent (Knox) Bible	Jacob, meanwhile, had settled in the land of Canaan, where his father lived a wanderer's life before him; and this is the record of Jacob's line. A portion of v. 2 is included for context.

Revised Knox Bible
Translation for Translators

Joseph had two dreams about himself and his brothers
Jacob continued to live in Canaan land, where his father had lived previously.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jacob was to settle down, on the solid grounds of his father's sojourning, even the solid grounds of Canaan.
Conservapedia	Jacob continued to live in the country that his father had been a foreigner in, in the land of Canaan.
Ferrar-Fenton Bible	Continuance of the History of Jacob and of Joseph Jacob continued to reside in the land of his father's foreignhood — in the land of Canan.
God's Truth (Tyndale)	And Jacob dwelt in the land wherein his father was a stranger, that is to say in the land of Canaan.
HCSB H. C. Leupold	History of Jacob (chapters 37-50) And Jacob dwelt in the land of the sojournings of his father, in the land of Canaan.
Lexham English Bible	The Dreams of Joseph And Jacob settled in the land of the sojourning of his father, in the land of Canaan.
NIV, ©2011 Tree of Life Version	Parashat Vayeshev Joseph, Favored Son Now Jacob dwelled in the land where his father had sojourned, in the land of Canaan. These are the genealogies of Jacob. A portion of v. 2 is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Third part: the story of Joseph Jacob lived in the land where his father had settled, in the land of Canaan.
The Heritage Bible	And Jacob sat down in the land of the temporary residence of his father, the land of Canaan.
New American Bible (2002)	.
New American Bible (2011) ¹¹	<i>Joseph Sold into Egypt.</i> Jacob settled in the land where his father had sojourned, the land of Canaan. The statement points ahead to 47:27, "Thus Israel settled in the land of Egypt, in the region of Goshen." These two statements frame the Joseph narrative; the later material (47:28–49:33) is about Jacob; chap. 50 brings to a conclusion themes remaining from the earlier story. One aim of the Joseph story is to explain how Israel came to Egypt after sojourning so long in Canaan.
New Jerusalem Bible New RSV Revised English Bible	Joseph JACOB settled in Canaan, the country in which his father had made his home, and this is an account of Jacob's descendants. A portion of v. 2 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Parashah 9: Vayeshev (He continued living) 37:1–40:23

¹¹ Also called the revised edition.

	Ya'akov continued living in the land where his father had lived as a foreigner, the land of Kena'an.
exeGesés companion Bible	And Yaaqov settles in the land of the sojourning of his father - in the land of Kenaan.
Hebraic Transliteration	.
Hebrew Names Version	.
JPS (Tanakh—1985)	.
Judaica Press Complete T. Kaplan Translation	<i>Joseph is Sold</i> Meanwhile, Jacob settled in the area [Hebron; Genesis 37:14. Also see Genesis 35:27.] where his father had lived in the land of Canaan. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.
Natural Israelite Bible	.
Orthodox Jewish Bible	[VAYESHEV] And Ya'akov dwelt in the eretz megurei Aviv (in the land wherein his father was a ger) in Eretz Canaan.
Restored Names Version	.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Joseph's Dream So Jacob (Israel) lived in the land where his father [Isaac] had been a stranger (sojourner, resident alien), in the land of Canaan.
The Expanded Bible	Joseph the Dreamer Jacob ·lived [settled] in the land of Canaan, where his father had ·lived [sojourning; lived as an alien]. ·This is the family history [^L These are the generations; 2:4] of Jacob:... A portion of v. 2 is included for context.
The Geneva Bible	.
Kretzmann's Commentary	Verses 1-4 Joseph Hated by his Brothers And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. He had now entered upon the inheritance of his father, he was the bearer of the patriarchal blessing; although a stranger in the land of Canaan, he knew that eventually the entire country would belong to his children.
NET Bible®	<i>Joseph's Dreams</i> But Jacob lived in the land where his father had stayed [Heb "the land of the sojournings of his father."], in the land of Canaan. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Some of their notes will be reproduced in the exegesis of the chapter. The next section begins with the heading This is the account of Jacob in Gen 37:2, so this verse actually forms part of the preceding section as a concluding contrast with Esau and his people. In contrast to all the settled and expanded population of Esau, Jacob was still moving about in the land without a permanent residence and without kings. Even if the Edomite king list was added later (as the reference to kings in Israel suggests), its placement here in contrast to Jacob and his descendants is important. Certainly the text deals with Esau before dealing with Jacob – that is the pattern. But the detail is so great in chap. 36 that the contrast cannot be missed.

Syndein/Thieme

And Jacob kept on dwelling in prosperity {yashab} in the land wherein his father was a stranger, in the land of Canaan {land of promise}.

The Voice

God's promises are not exclusive. As Isaac's son, Esau becomes great in the land of Seir, a land to the south and east of the Dead Sea. He has sons and daughters, many of whom go on to become tribal chiefs and influential leaders among the people known as the Edomites. But the story now returns to Jacob, for he has a special place in God's plan.

Jacob ended up settling in the land where his father had lived as a foreigner for many years—in the land of Canaan. Here now is the story of Jacob and his family:... A portion of v. 2 is included for context.

Literal, almost word-for-word, renderings:

American KJV

Benner's Mechanical Trans. .
 ...and Ya'aqov ^[He restrains] settled in the land of the pilgrimages of his father, in the land of Kena'an ^[Lowered],...

Concordant Literal Version And dwelling is Jacob in the land of his father's sojournings, in the land of Canaan.

A Conservative Version

Context Group Version

Darby Translation

Emphasized Bible

English Standard Version

English Standard V. – UK

Evidence Bible

Green's Literal Translation And Jacob lived in the land of his father's travels, in the land of Canaan.

God's Truth (Tyndale)

King James 2000 Version

21st Century KJV

Modern KJV

Joseph's Dreams

Now Jacob lived in the land where his father was a foreigner, in the land of Canaan.

NASB

Joseph's Dream

Now Jacob lived in the land where his father had sojourned, in the land of Canaan.

These are *the records of* the generations of Jacob. A portion of v. 2 is included for context.

New European Version

Joseph and His Dreams

Jacob lived in the land of his father's travels, in the land of Canaan.

New King James Version

Joseph Dreams of Greatness

Now Jacob dwelt in the land where his father was a stranger, in the land of Canaan.

This *is* the history of Jacob. A portion of v. 2 is included for context.

Owen's Translation

Third Millennium Bible

Updated Bible Version 2.11

A Voice in the Wilderness

Webster's Bible Translation

And Jacob dwelt in the land in which his father was a stranger, in the land of Canaan.

World English Bible

Young's Literal Translation

Young's Updated LT

And Jacob dwells in the land of his father's sojournings—in the land of Canaan.

The gist of this verse:

Jacob lives in the land of his father, which is Canaan.

Genesis 37:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (יָשַׁב) [pronounced <i>yaw-SHAH^bV</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^bV</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
mâġûwr (מִגְוֹר) [pronounced <i>maw-GOOR</i>]	<i>sojourning, sojourning-place; residing, residence, dwelling-place, dwelling, abode; possibly travels, traveling</i>	masculine singular construct	Strong's #4033 BDB #158
'âb (אָב) [pronounced <i>aw^bV</i>]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
K ^e na'an (כְּנָעַן) [pronounced <i>k^eNAH-ġahn</i>]	<i>which possibly means merchant and is transliterated Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488

Translation: [Jacob lived the land of his father's abodes in the land of Canaan.](#)

Esau lived with Jacob for awhile; but God blessed them with so much, that they had to separate. Genesis 36 is all about Esau and the land where he moved to. Here, we are told that Jacob simply remained in the land. The whole idea is to simply set up a contrast between Esau and Jacob. For people of that era, there is no doubt that Esau's nation and line begins as the superior line and will remain as the superior line for a long time—that is, this is the thinking of those who are not away of the promises and plan of God.

The land of Canaan is the general area where Isaac lived. Both Isaac and Abraham moved about in the land and God's promises to both of them was all about the land. Abraham left the land once to travel to Egypt. Isaac

appears to have remained in the land all of his life. Jacob left the land over his problems with Esau; and he will leave the land at the end of his life in a future chapter of Genesis.

Jacob went outside of the land of Canaan to find a wife, and he has returned with two wives and two mistresses and 13+ children. He remained in the land for many decades after. Both his father Isaac and grandfather Abraham wandered throughout the southern portion of Israel and that is where he lived now.

Genesis 37:1 **Jacob lived the land of his father's abodes in the land of Canaan.** (Kukis mostly literal translation)

Genesis 37:1 **Jacob lived in the land of his father's abodes in the land of Canaan.** (Kukis paraphrase)

Many translators separated v. 2a from v. 2b. Some even placed a heading (defining a new section) between them.

These [are] genealogies of Jacob: Joseph [is] a son of seven-teen a year. He is shepherding with his brothers in the flock. And he [is] a young man with sons of Bilhah and sons of Zilpah, women of his father. And so brings Joseph their report evil to their father.

Genesis
37:2

These [are] the genealogies of Jacob: Joseph [is] 17 years [old]. He was shepherding the flock with his brothers. He [was] a young man [associating] with the sons of Bilhah and with the sons of Zilpah, his father's wives. Joseph brought a negative report [about] them to their father.

This is the genealogy of the family of Jacob: Joseph is 17 years old. He was shepherding the flock with his brothers. He was a young man associating with the sons of Bilhah and with the sons of Zilpah, his father's wives. Joseph brought a negative report about them to their father.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	These [are] genealogies of Jacob: Joseph [is] a son of seven-teen a year. He is shepherding with his brothers in the flock. And he [is] a young man with sons of Bilhah and sons of Zilpah, women of his father. And so brings Joseph their report evil to their father.
Dead Sea Scrolls	.
Targum of Onkelos	These are the generations of Jakob. Joseph was a son of seventeen years; he kept the flock with his brothers; and he had been brought up with the sons of Bilhah, and with the sons of Zilpha, the wives of his father; and Joseph brought their evil report to his father..
Targum (Pseudo-Jonathan)	These are the generations of Jakob. Joseph was a son of seventeen years. He had come forth from the school, and was a youth brought up with the sons of Bilhah and the sons of Zilpha his fathers wives. And Joseph brought their evil report; for he had seen them eat the flesh that had been torn by wild beasts, the ears and the tails; and he came and told it to his father.
Jerusalem targum	.
Revised Douay-Rheims	And these are his generations: Joseph, when he was sixteen years old, was feeding the dock with his brethren, being but a boy: and he was with the sons of and of Zelpha his father's wives: and he accused his brethren to his father of a most wicked crime.
Douay-Rheims 1899 (Amer.)	.
Latin Vulgate	.

Aramaic ESV of Peshitta	This is the history of the generations of Ya'aqub. Yoseph, being seventeen years old, was feeding the flock with his brothers. He was a boy with the sons of Bilhah and Zilpah, his father's wives. Yoseph brought an evil report of them to their father.
Aramaic ESV of Peshitta Peshitta (Syriac)	. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brothers; and the lad was reared with the sons of Zilpah, and with the sons of Bilhah, his fathers wives; and Joseph brought an evil report of them to their father.
Septuagint (Greek)	And these are the generations of Jacob. And Joseph was seventeen years old, feeding the sheep of his father with his brethren, being young; with the sons of Balla, and with the sons of Zelpha, the wives of his father; and Joseph brought to Israel their father their evil reproach.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	These are the generations of Jacob: Joseph, a boy seventeen years old, was looking after the flock, together with his brothers, the sons of Bilhah and Zilpah, his father's wives; and Joseph gave their father a bad account of them.
Easy English	This is what happened to Jacob's family: Joseph was Jacob's son. He was 17 years old. He kept the sheep safe with his brothers. These were the sons of Bilhah and the sons of Zilpah. Bilhah and Zilpah were his father's wives. Now Joseph told Jacob bad things about his brothers.
Easy-to-Read Version	Joseph was a young man, 17 years old. His job was to take care of the sheep and the goats. Joseph did this work with his brothers, the sons of Bilhah and Zilpah. (Bilhah and Zilpah were his father's wives.) Joseph told his father about the bad things that his brothers did. The missing portion of v. 2 is given as a part of v. 1 above.
God's Word™	.
Good News Bible (TEV)	Joseph, a young man of seventeen, took care of the sheep and goats with his brothers, the sons of Bilhah and Zilpah, his father's concubines. He brought bad reports to his father about what his brothers were doing. The missing portion of v. 2 is given as a part of v. 1 above.
The Message	Joseph and His Brothers This is the story of Jacob. The story continues with Joseph, seventeen years old at the time, helping out his brothers in herding the flocks. These were his half brothers actually, the sons of his father's wives Bilhah and Zilpah. And Joseph brought his father bad reports on them.
Names of God Bible NIRV	. Here is the story of the family line of Jacob. Joseph was a young man. He was 17 years old. He was taking care of the flocks with some of his brothers. They were the sons of Bilhah and the sons of Zilpah, the wives of his father Jacob. Joseph brought their father a bad report about his brothers.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	This is the account of Jacob's descendants. Joseph was 17 years old and tended the flock with his brothers. While he was helping the sons of Bilhah and Zilpah, his father's wives, Joseph told their father unflattering things about them.
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Contemporary English V.	When Jacob's son Joseph was seventeen years old, he took care of the sheep with his brothers, the sons of Bilhah and Zilpah. But he was always telling his father all sorts of bad things about his brothers. The missing portion of v. 2 is given as a part of v. 1 above.
The Living Bible	Jacob's son Joseph was now seventeen years old. His job, along with his half brothers, the sons of his father's wives Bilhah and Zilpah, was to shepherd his father's flocks. TLB does not have v. 2a in it (they simply left out that phrase).
New Berkeley Version	.
New Century Version	.
New Life Version	This is the story of the children of Jacob and of their children. When Joseph was seventeen years old, he was caring for the flock with his brothers. The boy was with the sons of Bilhah and Zilpah, his father's wives. And Joseph told his father about how bad they were.
New Living Translation	This is the account of Jacob and his family. When Joseph was seventeen years old, he often tended his father's flocks. He worked for his half brothers, the sons of his father's wives Bilhah and Zilpah. But Joseph reported to his father some of the bad things his brothers were doing.

Partially literal and partially paraphrased translations:

American English Bible	JoSeph was seventeen years old, and because he was so young, he was accompanied by his brothers (the sons of his father's women BalLa and ZelPha) as he grazed the sheep. And [at the time], they were speaking of their father IsraEl in an evil way because of JoSeph. A portion of v. 2 is given as a part of v. 1 above.
Beck's American Translation	.
International Standard V	When Joseph was seventeen years old, he was helping his brothers tend their flocks. He was a young man at that time, as were the children of Bilhah and Zilpah, his father's wives. But Joseph would come back and tell his father that his brothers were doing bad things. A portion of v. 2 is given as a part of v. 1 above.
New Advent (Knox) Bible	By now, Joseph was sixteen years old [Seventeen, according to the Hebrew text.], and helped his brethren to feed the flocks, young though he was. He worked with the sons of his father's wives, Bala and Zelpha; and against these brothers of his he told his father ill tales. The portion of v. 2 left off here is placed with v. 1 above.
Revised Knox Bible	.
Translation for Translators	◀This is/I will now tell you▶ what happened to Jacob's family. When his son Joseph was seventeen years old, he was taking care of the flocks of sheep and goats with some of his older brothers. They were sons of his father's ◀concubines/female slaves that he had taken to be his secondary wives▶. Joseph sometimes told his father about bad things that his brothers were doing.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The descendants of Jacob: Joseph is a ten and seven years old son, feeding the small cattle with his brothers, the youth is with the sons of Bilhah, and the sons Zilpah, his father's wives. Joseph was to bring in to his father unpleasant and unfavorable sayings.
Conservapedia	Here ends the Testimony of Jacob. (The annals of Joseph) Joseph was seventeen years of age, and was grazing the sheep together with his brothers. The young man was with the sons of Bilhah and the sons of Zilpah, his father's (common-law) wives. Joseph had a habit of bearing evil tales about them to his father Merely because God works wonders in a person's life, does not mean that that person was always a shining example. Joseph starts out as a classic tattler, a most unwise thing to be in such a dysfunctional family.

Ferrar-Fenton Bible	These are the progeny of Jacob. Joseph a lad of seventeen years was attending to the sheep with his brothers, the young men who were sons of Bilah and sons of Zilfa two of his father's wives. And Joseph reported their bad conduct to their father.
God's Truth (Tyndale)	And these are the generations of Jacob: when Joseph was seventeen years old, he kept sheep with his brethren, and the lad was with the sons of Bilha and of Zilpha his fathers wives.
HCSB	Jacob lived in the land where his father had stayed, the land of Canaan. These are the family records of Jacob. At 17 years of age, Joseph tended sheep with his brothers. The young man was working with the sons of Bilhah and Zilpah, his father's wives, and he brought a bad report about them to their father. V. 1 is included for context.
H. C. Leupold	Joseph sold into Egypt (37:2-36) This is the history of Jacob. Joseph at the age of seventeen years was doing a shepherd's work among the flocks together with his brethren, and in fact he was a servant together with the sons of Bilhah and the sons of Zilpah, the wives of his father; and he brought the report about them, which was evil, to their father.
Lexham English Bible NIV, ©2011 Tree of Life Version	. . .
Catholic Bibles (those having the imprimatur):	
Christian Community (1988)	This is the history of Jacob's family. Joseph and his brothers [Bol]Joseph, a young man of seventeen, was shepherding the flock with his brothers, the sons of Bilhah and the sons of Zilpah, his father's wives. Joseph informed his father of the bad reputation they had.
The Heritage Bible	These are the generations of Jacob: Joseph, a son of seventeen years, was shepherding the flock with his brothers, and the youth was with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought to his father their evil slander.
New American Bible (2002)	This is his family history. When Joseph was seventeen years old, he was tending the flocks with his brothers; he was an assistant to the sons of his father's wives Bilhah and Zilpah, and he brought his father bad reports about them.
New American Bible (2011)	This is the story of the family of Jacob.* When Joseph was seventeen years old, he was tending the flocks with his brothers; he was an assistant to the sons of his father's wives Bilhah and Zilpah, and Joseph brought their father bad reports about them. The Joseph story is great literature not only in its themes but in its art. The stories show an interest in the psychology of the characters; everyone acts "in character" yet there is never a doubt that a divine purpose is bringing events to their conclusion. According to a literary analysis, vv. 1–4 set the scene; vv. 5–36 introduce the dramatic tension in the form of a conflict within the family; chaps. 38–41 describe the journeys away from their family of the eponymous ancestors of the two great tribes of later times, Judah (chap. 38) and Joseph (chaps. 39–41) and their preliminary conclusions; chaps. 42–44 detail the famine and journeys for food (chaps. 42, 43) that bring the brothers and (indirectly) the father into fresh contact with a mature Joseph who now has the power of life and death over them; 45:1–47:27 is the resolution (reconciliation of Joseph to his brothers) and the salvation of the family.
New Jerusalem Bible	This is the story of Joseph. Joseph was seventeen years old. As he was young, he was shepherding the flock with his brothers, with the sons of his father's wives, Bilhah and Zilpah; and Joseph brought his father bad reports about them.
New RSV	.

Revised English Bible When Joseph was a youth of seventeen, he used to accompany his brothers, the sons of Bilhah and Zilpah, his father's wives, when they were in charge of the flock, and he told tales about them to their father. A portion of v. 2 is given as a part of v. 1 above.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Here is the history of Ya'akov. When Yosef was seventeen years old he used to pasture the flock with his brothers, even though he was still a boy. Once when he was with the sons of Bilhah and the sons of Zilpah, his father's wives, he brought a bad report about them to their father.

exeGesés companion Bible These are the generations of Yaaqov.

THE DREAMS OF YOSEPH

Yoseph, a son of seventeen years, tends the flock with his brothers; and the lad with the sons of Bilhah and with the sons of Zilpah, the women of his father: and Yoseph brings their slander to his father.

Hebrew Roots Version These are the generations of Jacob: Joseph, a son of seventeen years, was feeding the flock with his brothers, with Bilhah's sons and with Zilpah's sons, his father's wives. And he was a youth. And Joseph brought an evil report of them to their father.

JPS (Tanakh—1985) This, then, is the line of Jacob:

At seventeen years of age, Joseph tended the flocks with his brothers, as a helper to the sons of his father's wives Bilhah and Zilpah. And Joseph brought bad reports of them to their father.

Judaica Press Complete T. Kaplan Translation

. These are the chronicles of Jacob:

Joseph was 17 years old. As a lad, he would tend the sheep with his brothers, the sons of Bilhah and Zilpah, his father's wives. Joseph brought his father a bad report about them.

Orthodox Jewish Bible

These are the toldot Ya'akov. Yosef, being seventeen years old, was ro'eh with his achim to the tzon; now the na'ar was with the bnei Bilhah, and with the bnei Zilpah, the ne'shei Aviv (the wives of his father); and Yosef brought unto Avihem (their father) dibbatam ra'ah (a bad, evil report of them).

Restored Names Version
The Scriptures 1998

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Expanded/Embellished Bibles:

The Amplified Bible

Joseph, when he was seventeen years old, was shepherding the flock with his brothers [Dan, Naphtali, Gad, and Asher]; the boy was with the sons of Bilhah and Zilpah, his father's [secondary] wives; and Joseph brought back a bad report about them to their father.

The Expanded Bible

Joseph was a young man, seventeen years old. He and his brothers, the sons of Bilhah and Zilpah, his father's wives, cared for [shepherded] the flocks. Joseph was a helper [assistant; youth] to his brothers. Joseph gave his father bad reports about his brothers.

The Geneva Bible

Kretzmann's Commentary

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These are the generations of Jacob; the remainder of the book is devoted to the history of Jacob and his family. Joseph, being seventeen years old, was feeding the flock with his brethren; having reached this age, he was considered strong enough to serve, with the rest, as a shepherd-boy. And the lad was with the sons of Bilhah and with the sons of Zilpah, his father's wives, since the sons of his mother's

hand-maid and those of Leah's servant stood nearer to him than the sons of Leah. **And Joseph brought unto his father their evil report.** He was not an idle, conceited tale-bearer, but he did his duty in informing his father when, evil reports concerning his brothers became persistent, when they had given offense to him and to others by their wickedness.

NET Bible®

This is the account of Jacob.

Joseph, his seventeen-year-old son [*Heb* "a son of seventeen years." The word "son" is in apposition to the name "Joseph."], **was taking care of** [Or "tending"; *Heb* "shepherding" or "feeding."] **the flocks with his brothers. Now he was a youngster** [Or perhaps "a helper." The significance of this statement is unclear. It may mean "now the lad was with," or it may suggest Joseph was like a servant to them.] **working with the sons of Bilhah and Zilpah, his father's wives** [*Heb* "and he [was] a young man with the sons of Bilhah and with the sons of Zilpah, the wives of his father."]. **Joseph brought back a bad report about them** [*Heb* "their bad report." The pronoun is an objective genitive, specifying that the bad or damaging report was about the brothers.] **to their father.**

Syndein/Thieme

These . . . {are} the generations of Jacob. Joseph, being seventeen years old, was **shepherding the flock with his brethren** {this means Joseph was in the chief shepherd - over his older brothers - very mature and competent at 17}. **And the lad was with the sons of Bilhah, and with the sons of Zilpah . . . his father's wives** **And Joseph was caused to bring unto his father a evil/wicked {ra'}slander/report {dibbah} concerning them.**

{Note: Here it is referring to Bilhah's sons Dan and Naphtali and two of Zilpah's are Gad and Asher These four were under Joseph's leadership - he turned in a bad report on this four brothers. Joseph was not afraid to turn in an honest report on those under his authority. He had character.}

The Voice

Here now is the story of Jacob and his family:

Joseph, when he was a young man of 17, often shepherded the flocks along with his brothers. One day as he was with Bilhah's and Zilpah's sons (his half-brothers), he decided to report back to their father about things they were doing wrong.

Literal, almost word-for-word, renderings:

American KJV

Benner's Mechanical Trans. . . .these are the birthings of Ya'aqov ^[He restrains], Yoseph ^[Adding], the son of seventeen years, he existed the feeder with his brothers in the flocks and he was a young man with the sons of Bilhah ^[Wear out] and with the sons of Zilpah ^[Trickling], the women of his father, and Yoseph ^[Adding] brought their dysfunctional slander to their father,...

Concordant Literal Version

These are the genealogical annals of Jacob. Joseph, seventeen years of age, comes to be grazing the flock with his brothers, and he, the lad, is with the sons of Bilhah and the sons of Zilpah, wives of his father. And bringing is Joseph their evil mutterings to Israel, their father.

A Conservative Version

Context Group Version

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brothers; and he was a lad with the sons of Bilhah, and with the sons of Zilpah, his father's women { or wives }: and Joseph brought the evil report of them to their father.

Darby Translation

Emphasized Bible

These, are the generations of Jacob—Joseph, when seventeen years old, was shepherding with his brethren among the flocks, and, he, being a youth, was with the sons of Bilhah and with the sons of Zilpah wives of his father,—so then Joseph brought in the talk about them—something bad, unto their father.

English Standard Version	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.
English Standard V. – UK Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	.
NASB	These are <i>the records</i> of the generations of Jacob. Joseph, when seventeen years of age, was pasturing the flock with his brothers while he was still a youth, along with the sons of Bilhah and the sons of Zilpah, his father's wives. And Joseph brought back a bad report about them to their father.
New European Version	.
New King James Version	.
Owen's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	This is the history of the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brothers. He was a boy with the sons of Bilhah and Zilpah, his father's wives. Joseph brought an evil report of them to their father.
Young's Literal Translation	.
Young's Updated LT	These <i>are</i> births of Jacob: Joseph, a son of seventeen years, has been enjoying himself with his brothers among the flock, (and he <i>is</i> a youth,) with the sons of Bilhah, and with the sons of Zilpah, his father's wives, and Joseph brings in an account of their evil unto their father.

The gist of this verse: This begins the story of Joseph. He is 17 while running information back and forth between his brothers and his father.

Genesis 37:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾēlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
tōwl ^o dōth (תּוֹלְדוֹת) [pronounced tohl ^o -DOTH]	<i>generations, results, proceedings, genealogies, history, course of history; origin; families; races</i>	feminine plural construct	Strong's #8435 BDB #410
Yaʿăqôb (יַעֲקֹב) [pronounced yah-guh-KOH ^o V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Translation: These [are] the genealogies of Jacob:...

Generally speaking, when we find a phrase like, *this is the genealogy of X*; the person writing these words is X's son and he will be writing about his own life and his own experiences.

This is the final time in Genesis that we have the word $tôwl^{\circ}dôth$ (תולדות), because Joseph will be the final author of the book of Genesis.

$Tôwl^{\circ}dôth$ (תולדות) [pronounced *tohl^o-DOTH*] means, *generations, results, proceedings, genealogies, history, course of history; origin; families; races*. Strong's #8435 BDB #410. $Tôwl^{\circ}dôth$ often suggests a new author, a new focus and often a genealogical reference. If the book of Genesis was written or even edited by the same person, we might expect there always to be, for instance, a genealogy, every time that this word is use—but there isn't. This lack of consistency would suggest different authors. The lack of consistency would suggest that there were variant stories and traditions pulled together by the repetition of these words from generation to generation. The way that this word is used throughout Genesis suggests that one author stopped writing and another author "picked up the pen" and continued recording his own history.

What was repeated verbally may have been known as, "The History of God and Man."

$Tôwl^{\circ}dôth$ (תולדות) [pronounced *tohl^o-DOTH*] is found throughout Genesis and this word is often used to divide Genesis into different sections. It refers to descent or family and figuratively to history. This is the last of the twelve times it will be used in Genesis, so that we now have a background from which to examine this word and to see how it is used.

Let's look at the places where this word is found.

These are the generations of...

- Gen. 2:4a *This is the history [or the generations, the account of] the heavens and the earth when they were created.* From here we have the creation of man and woman, the fall, Cain and Abel and the birth of Seth.
- Gen. 5:1a *This is the book of the generations (or the beginnings) of Adam.* Then the creation of man is summarized and the line of Adam is followed for several generations unto the corruption of man in Genesis 6.
- Gen. 6:9a *These are the generations of Noah.* Noah and his building of the ark are examined and he and his family are followed through to the end of the flood.
- Gen. 10:1a *These are the generations (or the genealogy) of the sons of Noah.* This is followed by an extensive genealogy of his sons and it is carried out about ten generations. Gen. 10:32 is a summation of Genesis 10.
- Gen. 11:10a *These are the generations (or the genealogy) of Shem.* This verse is followed by the genealogy of Shem to Noah.
- Gen. 11:27a *These are the generations of Terah.* The names his immediate descendants, includes his death, and then follows Abraham (and a portion of Isaac's life) for the next 14 chapters.
- Gen. 25:12-13a *Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maid, bore to Abraham. And these are the names of the sons of Ishmael, by their names in regard to their generations.* This is followed by a very short genealogy of Ishmael and his death.

Chapter Outline

Charts, Graphics and Short Doctrines

These passages, along with the last couple usages (Genesis 25:19 36:1, 9) tell us that a genealogy of the person named is about to follow. The person named is occasionally examined, usually his genealogy is examined (but not always) and sometime a simple history is looked at. *In most cases*, the person recording the genealogy or recording the following history, lists one of his own progenitors by convention and in respect; so Abraham would be writing his own experiences, but they would fall under the heading, *these the generations of Terah* (or, *this is the family history of Terah*, which is a poorer word-for-word translation, but better English).

Our passage reads: *Now Jacob resided in the land where his father had sojourned—in the land of Canaan. These [are] the historical family records of Jacob:...* [Genesis 37:1–2b]

Therefore, in this passage, we would predict that Jacob will not be examined but his sons (in this case, specifically Joseph; but also Judah).

These [are] the genealogies of Jacob:... This appears to be the chapter heading for the remainder of Genesis.

I have found the chiasmi in the writings of Joseph to be remarkable (there are many). This is the first one, but all of the remainder of Genesis appears to be very carefully organized. There are two chiasmi in this chapter.

It is often a good idea to come back to a chiasm after the passage has been studied.

William Ramey's Chiasm of Genesis 37:2b-11

Introduction: Joseph's background within the family in Canaan (2b)

- A Israel's outward manifestation of his love for Joseph (3)
- B Brothers' hatred of Joseph (4a)
- C Brothers' silence toward Joseph (4b)
- D Brothers' reaction to Joseph's 1st dream (5)
- E Joseph's 1st dream report (6-7)
- X Brothers' embittered hatred of Joseph because of his dreams (8)
("dreams" is plural in Hebrew, and not singular!)
- E' Joseph's 2nd dream report (9-10a)
- D' Jacob's reaction to 2nd dream (10b)
- C' Jacob's speech to Joseph (10c)
- B' Brothers' envy of Joseph (11a)
- A' Jacob's inward mediation of the things concerning Joseph (11b)

From <https://www.inthebeginning.org/chiasmus/examples.html> accessed September 19, 2015.

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Genesis 37:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	he adds, he increases; transliterated <i>Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
sheba' (שֶׁבַע) [pronounced she ^b -VAHG]	seven	numeral masculine construct	Strong's #7651 BDB #987
'âsâr (אַסַר) [pronounced gaw-SAWR]	ten; -teen [resulting in numbers 11-19]	masculine/feminine singular noun	Strong's #6240 BDB #797
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular noun	Strong's #8141 BDB #1040

Translation: ...Joseph [is] 17 years [old].

Joseph begins his story at age 17. We do not know when he wrote this.

At this point, we leave the narrative of Jacob and begin the narrative of Joseph, Jacob's son by Rachel.

More on the Authorship of Genesis: The writing style changes in this way: (1) the material is better organized; the author (Joseph) seems to be very aware of using chiasmi to record his own history); and (2) there is more detail to be found. There are minor points of detail that, if left out, would give us a slightly different understanding of the passage (such as, vv. 15–17, 23, 25, 28). I have indicated that, in previous chapters, there are a bevy of details which are unaccounted for, and leave some narratives wanting (for instance, who informed Jacob and his sons of the rape of Dinah?). The narratives of Joseph are much more carefully recorded and more detail-oriented. There are fewer gaps. Joseph seems to be better at preserving the unity, flow and detail of a narrative. He gives us a much more complete picture of what is going on. Also, when there is an interlude of time, Joseph often takes note of that in the text.

Many good commentators have believed that Moses is the author of Genesis, but that opens up a whole set of questions. Does he change his writing style from time to time? What was his source material? Did Moses just make this stuff up? Did God dictate these things to Moses? What sense does it make for Moses to, with each generation, completely change up his writing style? The history of Abraham, of Isaac, of Jacob and of Joseph are all recorded using different writing styles. And we have God speaking to Moses throughout Exodus, and that is a very different style from these writing styles found in Genesis. My point being, Moses did not just sit down and write Genesis; nor was it dictated to him. At most, he committed the oral traditions of Genesis *to paper*.

The people of Israel, in Egypt prior to the exodus, seem to clearly have a sense of history and understanding, to some degree, of their history and their relationship with God, before Moses wrote anything at all. Now, how did they know anything, if Moses is to be credited with writing the book of Genesis and Moses is not yet on the scene as an authoritative figure from God? There are several things found in the first chapters of Exodus which suggest some general understanding among the children of Abraham (and even among the people of Egypt) of the history presented in Genesis. The people of Egypt did not know all of Genesis—that is clear—but they did seem to know some historical things about the Jews who lived among them.

Let me submit to you that the Israelites in Egypt had preserved the book of Genesis and possibly the book of Job. This does not mean that they wrote it down, but that it had been passed along from generation to generation, probably orally. Each new generation of patriarchs would add some additional information to the narrative and pass it along to the next generation. This would account for the different writing styles.

At some point, this was all written down. Moses clearly writes things down, as we find in Exodus; and God orders Moses to write some things down. Therefore, the Jews had to have a written language which Moses used (it is even possible that Moses developed the written language for Jewish people).

This is all speculation. We simply do not know at what point Jews began to write things down; we do not know at what point they had a written language. There are passages in Genesis and Exodus which clearly suggest that the Egyptians had a written language at this time and that they wrote a lot of stuff down. And, we know at the time of Moses, the Jews had a written language as well.

There is also evidence that some contracts in the era of Genesis were oral contracts (such as, the purchase of the grave site property by Abraham). A great many witnesses to this contract were required, which suggests that a written deed of trust was not filed with the community records department, but that the terms of the contract were worked out and agreed to before a number of witnesses.

Now, did Moses write the final copy of the book of Genesis? Possibly. Was it already in existence during the time of Moses (either in written or oral form)? Almost certainly. At best, Moses is the final editor, but I personally doubt even that, given the various writing styles found throughout Genesis and preserved in the book that we are now studying. The history recorded by Abraham, Isaac, and Jacob, and by Joseph, all present 4 distinct writing styles. Isaac is mostly concerned with major events: births and deaths and marriages. Jacob writes a flowing narrative, but leaves many important informational points out (for instance, how did the family of Jacob find out that Dinah

had been raped? Why did only two brothers kill the family of Hamor, when all of them seemed to be in on the plot?). Abraham wrote episodically.

On the other hand, Joseph's writing is very detail-oriented and very organized, using chiasmi organization throughout. We will have very few questions as to why did this or that happen, when reading Joseph. He does not leave great narrative gaps, as his father Jacob did.

Abraham and Isaac focus in on specific events, while leaving wide gaps of time out of the narrative (most of Abraham's writings appear to center around his interaction with God). None of the patriarchs appear to be writing just a personal biography, although Joseph comes quite close in that regard.

Jacob was as sneaky in the early part of his life, as Joseph is honorable throughout most of his life.

The writing of Genesis 1–11 also has a possible set of styles (the flood narrative, for instance, is extremely well-organized and chiasmic).

Genesis 37:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
râ'âh (רָעָה) [pronounced raw-GAWH]	<i>is shepherding, pasturing, is grazing, feeding</i>	Qal active participle	Strong's #7462 BDB #944
'êth (אֵת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
'achîym (אֶחָיִם) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tsô'n (צֹאן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun with the definite article	Strong's #6629 BDB #838

Translation: He was shepherding the flock with his brothers.

It is typical, when you tell your own story, to make yourself look good and everyone else look bad. Joseph pretty much lays out the facts here. He is a better man than his brothers, but he did goad them.

Joseph is the youngest son; and his mother died giving birth to him. It will become clear that he is his father's favorite.

Genesis 37:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוּה) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
na'ar (רַעַב) [pronounced <i>NAH-ğah</i>]	<i>boy, youth, young man; personal attendant; slave-boy</i>	masculine singular noun	Strong's #5288 & #5289 BDB #654
'êth (אֵת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Bil ^h hâh (בִּילְהָ) [pronounced <i>bihl-HAW</i>]	<i>terror, dread, destruction; trouble; transliterated Bilhah</i>	feminine singular proper noun	Strong's #1090 BDB #117
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Zil ^h pâh (זִלְפָּה) [pronounced <i>zihl-PAW</i>]	<i>a trickling (as myrrh fragrant dropping) transliterated Zilpah</i>	feminine singular proper noun	Strong's #2153 BDB #273
nâshîym (נָשִׁים) [pronounced <i>naw-SHEEM</i>]	<i>women, wives</i>	feminine plural noun; irregular plural of Strong's #802; construct form	Strong's #802 BDB #61
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: He [was] a young man [associating] with the sons of Bilhah and with the sons of Zilpah, his father's wives.

Since his mother passed, Joseph has found himself mostly with the company of his half brothers by Bilhah and Zilpah, the personal servants to Leah and Rachel. There was a rivalry between Leah and Rachel, because of the

circumstances of their marriages to Jacob. Therefore, the sons of Rachel would logically fall under the responsibility of the maids.

The two maids are called wives of Jacob; although it does not appear as if his relationship with them is as close as it was to Rachel (or even to Leah). Joseph is the youngest son, born about 12 or 13 years after the oldest son was born.

Genesis 37:2e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹ) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #935 BDB #97
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dibbâh (דִּבְבָהּ) [pronounced dihb-BAW]	<i>a whispering, a defamation, a defaming; a [negative] report</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #1681 BDB #179
râ'âh (רָעָה) [pronounced raw-ĠAW]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun	Strong's #7451 BDB #949
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'âb (אָב) [pronounced aw ^b V]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3

Translation: Joseph brought a negative report [about] them to their father.

It appears from this story that Joseph was somewhat of a tattler. However, we should bear in mind that this is a business, and it is possible that these sons were not doing right by their father. They would have ranged in age from 18 up to 30 or 31. So it is not impossible to imagine that these young men were not good stewards of Jacob's possessions.

On the other hand, bear in mind that this may have been his job and what his father expected from him at a young age. Now, if that is the case, then his father trained him to tattler on his brothers. Furthermore, we should keep in mind that there might have been information important about their business which he shared with his father.

My memories of being taught about Joseph contained very few negatives about him. However, right here we find out one of the reasons that his brothers resented him at an early age. He was a tattletale. There is a time and a place and good reasons for a person to be a tattletale, but the first thing that we find out about Joseph is that he brings to Jacob an ill report concerning his brothers. Jacob, completely in the dark concerning what happened in the field, was more than happy to be kept abreast of the shepherding of his livestock. Although it is often normal for a younger son to tattle on his older brothers (sometimes his only defense), it is clear that his father encouraged this behavior.

Genesis 37:2 These are the generations of Jacob: Joseph, a son of seventeen years, came tending the flock with his brothers. And he was a youth with the sons of Bilhah, and with the sons of Zilpah, his father's wives. And Joseph brought to his father an evil report of them.

The very wording of v. 2 suggests a different perspective. We have been introduced to Bilhah and Zilpah in previous chapters as the personal maids of Leah and Rachel. Although we know how these maids were used by their mistresses to produce offspring that the mistresses would lay claim to, Joseph would not know them in that way. At best, this is ancient history to him (as their involvement with his father predates his birth). From his vantage point, Joseph would have seen these maids as Jacob's (his father's) wives. Rachel's personal maid would have probably raised Joseph. Joseph may know about his history; but, at the same time, he has personal history, which is how he grew up. His personal history would certainly affect his perspective.

We know that there are problems with the sons of Leah. It is not a great leap to imagine that there are problems with the other sons of Jacob as well. As has been discussed in a previous chapter, the Bible never presents polygamy as just another kind of marriage, or as a relationship just as valid as monogamy. Even though the people of that era would have accepted polygamy (remember, Laban allowed Jacob to marry both of his daughters); there are always serious problems associated with the children of a polygamous marriage. This provides us a wonderful illustration of human viewpoint versus divine viewpoint.

From human viewpoint, we might think that, the more adults involved in raising children, the better off the children would be. Jacob has 13+ children. Would not the average person think, because he has 4 wives/mistresses, that these children can be better attended to? But that is human viewpoint. The key to raising children is the relationship between the husband and wife. As a child, I could never play one parent against the other, because they presented a united front. I had no clue that things between them went on behind the scenes with regards to raising us boys. So, we boys received what I believed to be a very consistent upbringing, which was the result of two adults discussing how to deal with us.

With Jacob and company, this is quite different. Rachel, Leah, Bilhah and Zilpah are all different women, and they each will have their own ideas about raising their children; and they would each have their own ideas about which values to stress. It is much more difficult for Jacob to formulate 4 game plans for 4 sets of children, based upon his interaction with each of the mothers. As a result, there can be no consistency in the way that these children are raised. Every parent has heard the words, "But Tommy's mother lets him do that!" How much more difficult when that refrain concerns someone from your own family? Also, we have no idea how the personal maids dealt with the children. Were they the primary caretakers of all the children?

Let me give you a specific example: Reuben is the oldest son, and therefore, should have more responsibility and more leadership skills taught to him. If it were up to Jacob and Leah, this would have been agreed to and this is how Reuben would have been raised. But, the other 3 women do not want their first sons in any way second to Reuben. As a result, Reuben was aware of his leadership position, but he never fully embraced this position, because he would have had women over him (the other 3 mothers) who would have undercut his youthful authority). Therefore, there will be situations with Reuben and his younger brothers where Reuben needed to lead and to be decisive, but he was not. I offer this as a possible explanation; we do not know much about the interaction of the different mothers with the different children.

Divine viewpoint would be, one husband and one wife would better raise 13+ children than one husband + 4 wives. A chain of command and a consistency of training would be better than 3 additional women, all of whom had vested interests in the way their own sons were being raised.

This is even more of an issue in King David's family, who sired a number of sons by his first set of wives (David had about 10 wives and 10 mistresses). None of his first sons had David's character or his love of God. When David focused in on one wife (Bathsheba) and their 4 sons, they turned out better.

Genesis 37:2 These [are] the genealogies of Jacob: Joseph [is] 17 years [old]. He was shepherding the flock with his brothers. He [was] a young man [associating] with the sons of Bilhah and with the sons of Zilpah, his father's wives. Joseph brought a negative report [about] them to their father. (Kukis mostly literal translation)

Genesis 37:2 This is the genealogy of the family of Jacob: Joseph is 17 years old. He was shepherding the flock with his brothers. He was a young man associating with the sons of Bilhah and with the sons of Zilpah, his father's wives. Joseph brought a negative report about them to their father. (Kukis paraphrase)

A Brief Review of Genesis 37:1–2:

Dr. Robert Dean: *What we see in the beginning introduction in chapter 37 is the origin of tension in Jacob's family, the tension among the brothers—the conflict, the competition and the downright hatred and jealousy that Joseph's brothers have for him and how that is ultimately resolved. It is the resolution of that tension between the brothers that ultimately provides for the safety and security for Jacob and his family in preparation for their future in the land. They have to be taken out of the land to Egypt for a time of protection and growth. The focal point is on chapters 44 and 45. Everything leads to that and what follows in chapters 46-50 flows out of that.*¹²

God will not be mentioned in Genesis 37; but it will become clear that God is working behind the scenes in this chapter, in order to provide for the family of Joseph in the future.¹³

Genesis 37:1 And Jacob lived in the land of the travels of his father, in the land of Canaan.

This appears to be a transitional verse, taking us from the bloodline of Esau and Seir back to Jacob and the line of promise. The people of Esau and Seir lived in the mountainous area of Seir and Jacob lived in Canaan.

Genesis 37:2 These are the generations of Jacob: Joseph, a son of seventeen years, came tending the flock with his brothers. And he was a youth with the sons of Bilhah, and with the sons of Zilpah, his father's wives. And Joseph brought to his father an evil report of them.

On the one hand, you have a well-organized and structured nation—the clans of Esau and Seir; and on the other hand, there are the 12 sons of Jacob, 10 of whom are upset over their younger brother, Joseph.

It was not without reason that the older brothers of Joseph were angry with him. He was his father's favorite, and if they did anything wrong, he reported back to his father. However, when he has these dreams, this will be the last straw for his older brothers.

The key to Joseph's life is Romans 8:28 **And we know that for those who love God all things work together for good, for those who are called according to His purpose.** (ESV; capitalized) Although this will not be necessarily

¹² Dean's Notes **Lesson Genesis 140b**; accessed March 15, 2016.

¹³ Paraphrased from Dean's Notes **Lesson Genesis 140b**; accessed March 15, 2016.

clear at first, we might see this as Joseph's life verse (not that anyone has such a thing). Joseph's life will illustrate Romans 8:28.

We do not know what it was that Joseph's brothers did wrong, but we do know that Jacob was appreciative of this act of Joseph and he rewards Joseph:

And Israel loved Joseph more than all his sons for a son of his old age he [was] to him and he had made him a tunic of long sleeves. And so see his brothers that loved him their father more than all his brothers and so they hate him and could not speak [to] him to peace.

Genesis
37:3–4

Israel loved Joseph more than all his sons, because he [was] a son of his old age to him. So he made him a tunic [with] long sleeves. His brothers could see that their father loved him more than any of his brothers, so they hated him and they could not speak to him peacefully.

Israel loved Joseph more than the rest of his sons because he was the son of his old age. Therefore, he made him a long-sleeved tunic. His brothers could see that their father loved him more than them, so they hated him and they were unable to speak to Joseph without revealing their animosity for him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And Israel loved Joseph more than all his sons for a son of his old age he [was] to him and he had made him a tunic of long sleeves. And so see his brothers that loved him their father more than all his brothers and so they hate him and could not speak [to] him to peace.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And Israel loved Joseph more than all his sons, because the likeness of Joseph resembled his own, and he made him a figured robe. [JERUSALEM. A figured robe.] And his brothers saw that their father loved him more than all his brethren, and they cherished enmity against him, and were unwilling to speak peacefully with him.
Targum of Onkelos	But Israel loved Joseph more than all his sons, because he had in him a wise son, and he made him a variegated robe [Or, (Kitona da-passei,) "a robe of pieces," i.e. coloured ones. Hebrew, Ketonath passim. In the treatise Negaim xi. 7, we have pispesin, "small pieces." Castel defined the Chaldee root pesa, "to expand," and the Hebrew noun pisyona, "extension." Hence, some would render Kitona da-passei, "a long robe;" or, as Gesenius does the Hebrew, "a garment reaching down to the extremities." Compare Jonathan and the Jerusalem Targum on the verse. The Samaritan reads as the Hebrew. The Peschito has Kutino da pedyotha, "a fringed garment;" the LXX. "a various robe."]. And his brothers saw that their father loved him better than all his brethren, and they hated him, and were not willing to speak with him peaceably.
Jerusalem targum	.
Revised Douay-Rheims	Now Israel loved Joseph above all his sons, because he had him in his old age: and he made him a coat of divers colours. And his brethren seeing that he was loved by his father, more than all his sons, hated him, and could not speak peaceably to him.
Douay-Rheims 1899 (Amer.)	.
Latin Vulgate	.
Aramaic ESV of Peshitta	.
Peshitta (Syriac)	Now Israel loved Joseph more than all his other sons, because he was the son of his old age; and he had made him a rich robe with long sleeves. And when his

Septuagint (Greek)	brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him. And Jacob loved Joseph more than all his sons, because he was to him the son of old age; and he made for him a coat of many colours. And his brethren having seen that his father loved him more than all his sons, hated him, and could not speak anything peaceably to him.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now the love which Israel had for Joseph was greater than his love for all his other children, because he got him when he was an old man: and he had a long coat made for him. And because his brothers saw that Joseph was dearer to his father than all the others, they were full of hate for him, and would not say a kind word to him.
Easy English	.
Easy-to-Read Version	Joseph was born at a time when his father Israel was very old, so Israel loved him more than he loved his other sons. Jacob gave him a special coat, which was long and very beautiful. When Joseph's brothers saw that their father loved Joseph more than he loved them, they hated their brother because of this. They refused to say nice things to him.
God's Word™	.
Good News Bible (TEV)	.
The Message	Israel loved Joseph more than any of his other sons because he was the child of his old age. And he made him an elaborately embroidered coat. When his brothers realized that their father loved him more than them, they grew to hate him—they wouldn't even speak to him.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	Now Israel loved Joseph more than any of his other sons because he was born when Jacob was old. Jacob had made for him a long robe. When his brothers saw that their father loved him more than any of his brothers, they hated him and couldn't even talk nicely to him.
Contemporary English V.	Jacob loved Joseph more than he did any of his other sons, because Joseph was born after Jacob was very old. Jacob had given Joseph a fancy coat to show that he was his favorite son, and so Joseph's brothers hated him and would not be friendly to him.
The Living Bible	Now as it happened, Israel loved Joseph more than any of his other children, because Joseph was born to him in his old age. So one day Jacob gave him a special gift—a brightly colored coat. His brothers of course noticed their father's partiality, and consequently hated Joseph; they couldn't say a kind word to him.
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	Jacob loved Joseph more than any of his other children because Joseph had been born to him in his old age. So one day Jacob had a special gift made for Joseph—a

beautiful robe. But his brothers hated Joseph because their father loved him more than the rest of them. They couldn't say a kind word to him.

Partially literal and partially paraphrased translations:

American English Bible	And [at the time], they were speaking of their father IsraEl in an evil way because of JoSeph, since Jacob loved JoSeph more than the rest of his sons (he was the son of his old age). And because [Jacob] had just made a multi-colored coat for him, his brothers could see that their father loved him more, so they hated him and never spoke to him in a peaceful way. A portion of v. 2 is included for context.
Beck's American Translation International Standard V	Now Israel loved Joseph more than all his brothers, since he was born to him in his old age, so he had made a richly-embroidered [Or <i>long-sleeved</i> ; LXX reads <i>multi-colored</i>] tunic for him. When Joseph's [Lit. <i>his</i>] brothers realized that their father loved him more than all of his brothers, they hated him so much that they were unable to speak politely to him.
New Advent (Knox) Bible Revised Knox Bible	Jacob loved Joseph best, as old men love the sons old age has brought them; and he dressed him in a coat that was all embroidery. Whereupon his brethren, who saw that he was his father's favourite, bore him a grudge, and never had a good word for him.
Translation for Translators	Jacob loved Joseph more than he loved any of his other children, because Joseph had been born when Jacob was an old man. Jacob made for Joseph a long pretty robe that had long sleeves. When Joseph's older brothers realized that their father loved him more than he loved any of them, they hated him. They never spoke kindly to him.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Isra-el is to have loved Joseph, his son, for he is a son of his old age. He is to have made a tunic, that reaches to the soles of his feet. His brothers were to perceive, that their father is to have loved him more than his brothers, even were they hating him - are they to have been able to speak of him peaceably?
Conservapedia	Israel loved Joseph more than he did his other sons, because he was the son of his old age. He even made a tunic of distinction for him. His brothers saw that their father loved him more than all his brothers. They hated him for that, and could not speak peaceably to him. The implications of the tunic of distinction were a slap in the face to the older brothers, and especially to Reuben: usually the firstborn, and heir to the double share of the family fortune, wore this tunic. That it was multi-colored, or variegated, or perhaps had long sleeves in it, are only speculations. But the important thing to note was that Jacob was signaling to everyone that Joseph was his favorite, and would inherit the double portion. Presumably this was because Reuben had disgraced himself with Bilhah, one of his father's common-law wives.
Ferrari-Fenton Bible	Israel, also, loved Joseph all his children, because he was the son of his old age, so he made him a robe with long sleeves. And his brothers saw that their father loved him more than all his brothers, so they hated him, and would not let him be in peace.
God's Truth (Tyndale)	And Israel loved Joseph more than all his children, because he begat him in his old age, and he made him a coat of many colors. When his brethren saw that their father loved him more than all his brethren, they hated him and could not speak one kind word unto him.
HCSB	.

H. C. Leupold	Now Israel had come to love Joseph most of all his sons, because he was the son of his old age and he made him a long-sleeved cloak. But his brethren observed that their father loved him more than all his brethren and they hated him and were not able to speak peacefully with him.
Lexham English Bible NIV, ©2011	. Now Israel loved Joseph more than any of his other sons, because he had been born to him in his old age; and he made an ornate robe for him. When his brothers saw that their father loved him more than any of them, they hated him and could not speak a kind word to him.
Tree of Life Version	Now Israel loved Joseph more than all his other sons because he was the son of his old age. So he had made him a long-sleeved tunic. When his brothers saw that their father loved him more than all his brothers, they hated him and could not speak to him in <i>shalom</i> .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Now Israel loved Joseph more than any of his other children, for he was the son of his old age and he had a coat with long sleeves made for him. His brothers who saw that their father loved him more than he loved them, hated him and could no longer speak to him in a friendly way.
The Heritage Bible New American Bible (2002)	. Israel loved Joseph best of all his sons, for he was the child of his old age; and he had made him a long tunic. When his brothers saw that their father loved him best of all his sons, they hated him so much that they would not even greet him.
New American Bible (2011)	Israel loved Joseph best of all his sons, for he was the child of his old age; and he had made him a long ornamented tunic. When his brothers saw that their father loved him best of all his brothers, they hated him so much that they could not say a kind word to him.
New Jerusalem Bible	Jacob loved Joseph more than all his other sons, for he was the son of his old age, and he had a decorated tunic made for him. But his brothers, seeing how much more his father loved him than all his other sons, came to hate him so much that they could not say a civil word to him.
New RSV Revised English Bible	. Because Joseph was a child of his old age, Israel loved him best of all his sons, and he made him a long robe with sleeves. When his brothers saw that their father loved him best, it aroused their hatred and they had nothing but harsh words for him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Now Isra'el loved Yosef the most of all his children, because he was the son of his old age; and he made him a long-sleeved robe. When his brothers saw that their father loved him more than all his brothers, they began to hate him and reached the point where they couldn't even talk with him in a civil manner.
exeGesés companion Bible	Yisra El loves Yoseph more than all his sons, because he is the son of his old age: and he works him a coverall coat. And when his brothers see that their father loves him more than all his brothers they hate him; and cannot word shalom to him.
Hebrew Names Version JPS (Tanakh—1985)	. Now Israel loved Joseph best of all his sons, for he was the child of his old age; and he had made him an ornamented tunic. And when his brothers saw that their father

	loved him more than any of his brothers, they hated him so that they could not speak a friendly word to him.
Judaica Press Complete T. Kaplan Translation	. Israel loved Joseph more than any of his other sons, since he was the child of his old age. He made [Joseph] a long colorful coat [Kethoneth passim in Hebrew. It was a royal garment; 2 Samuel 13:18 (cf. Ralbag ad loc.). The word passim can be translated as 'colorful' (Radak; Septuagint), embroidered (Ibn Ezra; Bachya; Ramban on Exodus 28:2), striped (Ibn Janach; Radak, Sherashim), or with pictures (Targum Yonathan). It can also denote a long garment, coming down to the palms of the hands (Rashbam; Ibn Ezra; Baaley Tosafoth; Bereshith Rabbah 84), and the feet (Lekach Tov). Alternatively, the word denotes the material out of which the coat was made, which was fine wool (Rashi) or silk (Ibn Janach). Hence, kethoneth passim, may be translated as 'a full-sleeved robe,' 'a coat of many colors,' 'a coat reaching to his feet,' 'an ornamented tunic,' 'a silk robe,' or 'a fine woolen cloak.']. When his brothers realized that their father loved him more than all the rest, they began to hate him. They could not say a peaceful word to him.
Orthodox Jewish Bible	Now Yisroel loved Yosef more than all his children, because he was the ben zekunim (the son of his old age); and he made him a kesones passim (ketonet [tunic] reaching to palms and soles, [see Messianic significance Yn 19:23 OJBC]). And when his achim saw that Avihem loved him more than all his achim, they hated him, and could not speak with shalom unto him.
Restored Names Version <i>The Scriptures</i> 1998	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now Israel (Jacob) loved Joseph more than all his children, because he was the son of his old age; and he made him a [distinctive] multicolored tunic. His brothers saw that their father loved Joseph more than all of his brothers; so they hated him and could not [find it within themselves to] speak to him on friendly terms.
The Expanded Bible	Since Joseph was born when his father Israel [^C Jacob's other name] was old, Israel loved him more than his other sons. He made Joseph a special robe with long sleeves [^C traditionally a multicolored robe]. When Joseph's brothers saw that their father loved him more than he loved them, they hated their brother and could not speak to him ·politely [^C civilly; ^L peacefully].
The Geneva Bible Kretzmann's Commentary	. Now Israel loved Joseph more than all his children, because he was the son of his old age. With the exception of Benjamin, who was then still in his infancy, Joseph had been his last son, and Rachel's son at that. And he made him a coat of many colors, a fine tunic, or mantel-like garment, with long sleeves, such as was worn by rich people and members of the nobility. 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. They believed that Jacob's preference for Joseph indicated that the right of the first-born was to be conferred upon him. As a result, their envy and hatred grew to the point that they were no longer able to greet him kindly nor to talk with him frankly and peaceably. Envy very often grows into hatred and results in manifold sins.
NET Bible®	Now Israel loved Joseph more than all his sons because he was a son born to him late in life [<i>Heb</i> "a son of old age was he to him." This expression means "a son born to him when he [i.e., Jacob] was old."], and he made a special tunic for him. When Joseph's [<i>Heb</i> "his"; the referent (Joseph) has been specified in the translation for clarity.] brothers saw that their father loved him more than any of them [<i>Heb</i> "of his brothers." This is redundant in contemporary English and has been replaced in the translation by the pronoun "them."], they hated Joseph [<i>Heb</i>

“him”; the referent (Joseph) has been specified in the translation for clarity.] and were not able to speak to him kindly [*Heb* “speak to him for peace.”].

Syndein/Thieme {Problem of Showing Favoritism to One Child over the Others} Now Israel {Jacob} loved Joseph more than all his children because he was 'his son who was wiser than his years' {idiom: literally 'son of his old age' meaning 'greatest son in wisdom'}. And he made him a 'long coat with long sleeves' {badge of authority}.

{Note: The KJV called this a 'coat of many colors' but that is not what the Hebrew says. This was a long coat with sleeves and was the mark of his authority over the others - chief shepherd. Longer the coat on sleeves and legs was more authority. So, the oldest Reuben might have a robe only to his knees. The rest could be in their 20's and might be in short sleeves and a short tunic.}

{Note: This is a failure of Jacob by showing favoritism to Joseph over the others and he will pay for it.}

And when his brethren kept on seeing that their father loved him more than all his brethren, they hated { sane' - mental attitude sin} him, and could not 'communicate categorically' {dabar} 'shalowm'/peace {unto him}.

{Note: shalowm means peace alright, but it is the typical Jewish greeting. They hated him so much from the mental attitude sin of jealousy that they could not even say 'hello' to him.}

The Voice Now Israel loved Joseph more than any of his other children because he came along when he was an old man. So Israel presented Joseph with a special robe he had made for him—a *spectacularly colorful robe with long sleeves in it*. But when his brothers saw that their father loved him more than the rest, they grew to hate him and couldn't *find it in themselves* to speak to him without resentment or argument.

Literal, almost word-for-word, renderings:

- American KJV .
- Benner’s Mechanical Trans. ...and Yisra'el [^{He turns El}] had loved Yoseph [^{Adding}] out of all his sons given that he was the son of his extreme old age and he made for him a tunic of wrists, and his brothers saw that their father loved him out of all his brothers and they hated him and they were not able to speak to him for completeness,...
- Concordant Literal Version .
- A Conservative Version .
- Context Group Version Now Israel gave allegiance to Joseph more than all his sons, because he was the son of his old age: and he made him a coat of many colors. And his brothers saw that their father gave allegiance to him more than all his brothers; and they spurned him, and could not speak peaceably to him.
- Darby Translation And Israel loved Joseph more than all his sons, because he was son of his old age; and he made him a vest of many colours. And his brethren saw that their father loved him more than all his brethren, and they hated him, and could not greet him with friendliness.
- Emphasized Bible* .
- English Standard Version .
- English Standard V. – UK .
- Evidence Bible .
- Green’s Literal Translation .
- God’s Truth (Tyndale) .
- King James 2000 Version .
- 21st Century KJV .
- Modern English Version .

NASB

Now Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a varicolored tunic. His brothers saw that their father loved him more than all his brothers; and so they hated him and could not speak to him on friendly terms.

New European Version

New King James Version

.
Now Israel loved Joseph more than all his children, because he was the son of his old age. Also he made him a tunic of many colors. But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.

Owen's Translation

Third Millennium Bible

Updated Bible Version 2.11

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

.
And Israel has loved Joseph more than any of his sons, for he is a son of his old age, and has made for him a long coat; and his brothers see that their father has loved him more than any of his brothers, and they hate him, and have not been able to speak to him peaceably.

The gist of this verse:

Jacob clearly favored his son Joseph over his other sons and made a coat of long sleeves for him. His older brothers were angry about this favoritism and could not be civil to Joseph.

Genesis 37:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'âhêb (אָהַב) [pronounced <i>aw-HAYV^h</i>]	<i>to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like</i>	3 rd person masculine singular, Qal perfect	Strong's #157 BDB #12
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yôwçêph (יוֹסֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Genesis 37:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
Literally, they mean <i>from all, from every...</i> However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Samuel 23:23); <i>over all, more than all, above all</i> (Genesis 3:14).			
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

The NET Bible: *The disjunctive clause provides supplemental information vital to the story. It explains in part the brothers' animosity toward Joseph.*¹⁴

Translation: Israel loved Joseph more than all his sons,...

Israel is another name for *Jacob*; and Jacob loved Joseph more than his other sons. A parent should not play favorites, but Jacob did.

The NET Bible: *The statement "Israel loved Joseph more than all his sons" brings forward a motif that played an important role in the family of Isaac – parental favoritism. Jacob surely knew what that had done to him and his brother Esau, and to his own family. But now he showers affection on Rachel's son Joseph.*¹⁵

What the sons of Jacob will do to Joseph is despicable, but their father poisoned the relationship from the beginning.

Genesis 37:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
z ^e qûnîym (זֶקֶן) [pronounced <i>zeh-koo-NEEM</i>]	<i>old age, extreme old age</i>	masculine plural noun (or adjective)	Strong's #2208 BDB #279

¹⁴ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 11, 2016.

¹⁵ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 11, 2016.

Genesis 37:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hûw' (אוּ) [pronounced hoo]	he, it; himself as a demonstrative pronoun: <i>that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: ...because he [was] a son of his old age to him.

Joseph was the baby of the sons; and some parents tend to focus on the baby of the family. However, Joseph was no longer a baby; but Jacob's preferences remain. Also, Jacob loved Rachel, Joseph's mother, who died in childbirth bearing him.

Genesis 37:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
k ^e thôneth (תְּנִיחַ) [pronounced keith-OH-neath]	<i>tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]</i>	feminine singular construct	Strong's #3801 BDB #509
paç (פַּח) [pronounced pass]	<i>extremity; flat [of hand or foot], palm; of a tunic reaching to the palms and soles</i>	masculine singular noun	Strong's #6446 BDB #821

Translation: So he made him a tunic [with] long sleeves.

There appear to be a variety of opinions about this. The one which makes the most sense is, this tunic indicated authority; that Joseph had the authority in the family; and he was the youngest child.

There has been a lot of disagreement concerning this coat that was made for Joseph. For a very long time, people simply accepted the KJV, which translated this *a many colored coat*, which actually sounded pretty cool. We only find this adjective describing the coat in this passage and in 2Samuel 13:18–19. In neither passage are we able to put a clear fix on the meaning of this word. It is in the plural (which is why it is translated *many colors*

or *long sleeves*) and it could mean that it was made from several materials. BDB translates this as a long garment or coat which reaches to the palms of the hands and to the soles of the feet. Generally a tunic had no sleeves and usually came down as far as the knees. It is thought that this coat had long sleeves and that it came down to the ankles. In any case, it was a luxurious robe, far better than what his brothers had. It was a robe which set Joseph apart from the *hoi polloi*, like perhaps an Armani suit would today. Thieme said that it was a coat connoting authority. Possibly the long sleeves indicates that the person wearing the garment was not a person who was going to do the hard, physical labor. Therefore, such a person would be considered the man in charge; the foreman. In any case, this was a kind of coat which the other brothers did not have, that Jacob did not make for them. This would have taken time and effort and such time and effort was not put into a similar gift for the other brothers.

Gen. 37:3–4 **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. But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peacefully to him. (ESV)**

Tunic Opinions (Many Commentators)

The Cambridge Bible: *[Joseph's robe] is literally "a tunic of palms," i.e. reaching to the palms of the hands and the soles of the feet, differing from an ordinary tunic by having sleeves, and by reaching to the feet. The same word is used in 2Samuel 13:18 of a dress worn by a princess.*¹⁶

Conservapedia: *The implications of the tunic of distinction were a slap in the face to the older brothers, and especially to Reuben: usually the firstborn, and heir to the double share of the family fortune, wore this tunic. That it was multi-colored, or variegated, or perhaps had long sleeves in it, are only speculations. But the important thing to note was that Jacob was signaling to everyone that Joseph was his favorite, and would inherit the double portion. Presumably this was because Reuben had disgraced himself with Bilhah, one of his father's common-law wives.*¹⁷

Kaplan: *[The words are] Kethoneth passim in Hebrew. It was a royal garment; 2 Samuel 13:18 (cf. Ralbag ad loc.). The word passim can be translated as 'colorful' (Radak; Septuagint), embroidered (Ibn Ezra; Bachya; Ramban on Exodus 28:2), striped (Ibn Janach; Radak, Sherashim), or with pictures (Targum Yonathan). It can also denote a long garment, coming down to the palms of the hands (Rashbam; Ibn Ezra; Baaley Tosafoth; Bereshith Rabbah 84), and the feet (Lekach Tov). Alternatively, the word denotes the material out of which the coat was made, which was fine wool (Rashi) or silk (Ibn Janach). Hence, kethoneth passim, may be translated as 'a full-sleeved robe,' 'a coat of many colors,' 'a coat reaching to his feet,' 'an ornamented tunic,' 'a silk robe,' or 'a fine woolen cloak.'*¹⁸

Kretzmann: *[Joseph's coat was] a fine tunic, or mantel-like garment, with long sleeves, such as was worn by rich people and members of the nobility.*¹⁹

The New American Bible (2011): *Jacob's favoring Joseph over his other sons is a cause of the brothers' attempt on his life. Throughout the story, Jacob is unaware of the impact of his favoritism on his other sons (cf. vv. 33–35; 42:36). Long ornamented tunic: the meaning of the Hebrew phrase is unclear. In 2 Sm 13:18–19, it is the distinctive dress of unmarried royal daughters. The "coat of many colors" in the Septuagint became the traditional translation. Ancient depictions of Semites in formal dress show them with long, ornamented robes and that is the most likely meaning here. Possibly, the young Joseph is given a coat that symbolizes honor beyond his years. Later, Pharaoh will clothe Joseph in a robe that symbolizes honor (41:42).*²⁰

¹⁶ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Genesis 37:3.

¹⁷ From [http://www.conservapedia.com/Genesis_35-42_\(Translated\)](http://www.conservapedia.com/Genesis_35-42_(Translated)) accessed October 11, 2016.

¹⁸ From Bible.ort.org; accessed October 11, 2016.

¹⁹ From <http://www.studylight.org/commentaries/kpc/genesis-37.html> accessed October 11, 2016.

²⁰ From usccb.org; accessed October 11, 2016.

Tunic Opinions (Many Commentators)

The NET Bible: *It is not clear what this tunic was like, because the meaning of the Hebrew word that describes it is uncertain. The idea that it was a coat of many colors comes from the Greek translation of the OT. An examination of cognate terms in Semitic suggests it was either a coat or tunic with long sleeves (cf. NEB, NRSV), or a tunic that was richly embroidered (cf. NIV). It set Joseph apart as the favored one.*²¹

R. B. Thieme, Jr. (Syndein): *The KJV called this a 'coat of many colors' but that is not what the Hebrew says. This was a long coat with sleeves and was the mark of his authority over the others - chief shepherd. Longer the coat on sleeves and legs was more authority. So, the oldest Reuben might have a robe only to his knees. The rest could be in their 20's and might be in short sleeves and a short tunic.*²²

R. B. Thieme, Jr. has suggested that this is a robe denoting Joseph's authority. Let me suggest that a tunic without long sleeves was clothing that a person worked in; but a tunic with long sleeves would be someone who was in authority, who did not do the actual manual labor. The second passage where this word is used describes the clothing worn by the king's virginal daughter.

I think the true nature of this tunic is, it indicated authority and was not designed for a man who did the heavy, physical work. It would be worn by a master or a foreman. This young man, barely dry behind the ears, could not be accepted as their superior. Therefore, the older brothers resented Joseph.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jacob (Israel) favored his son Joseph, and he treated him differently as well. It is likely that Jacob spent more time raising Joseph, and, as a result, Joseph was a better person for it. Jacob cared more for Rachel, the wife he loved; so it is reasonable to suppose that he interacted with her and Joseph more often while Rachel was still alive.

Having been tricked into marrying Leah, Jacob obviously enjoyed marital pleasures with her, but he probably spend much less time interacting with their sons (who seem to be fairly aimless and cruel throughout much of Genesis).

Genesis 37:3 *Israel loved Joseph more than all his sons, because he [was] a son of his old age to him. So he made him a tunic [with] long sleeves.* (Kukis mostly literal translation)

Genesis 37:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine plural, Qal imperfect	Strong's #7200 BDB #906
'achîym (אֲחִיִּים) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

²¹ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 11, 2016.

²² From http://syndein.com/Genesis_37.html accessed October 11, 2016.

Genesis 37:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'êth (אֶת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
'âhêb (אָהֵב) [pronounced aw-HAYV ^B]	<i>to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like</i>	3 rd person masculine singular, Qal perfect	Strong's #157 BDB #12
'âb (אָב) [pronounced aw ^B v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
'achîym (אֲחֵימ) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: His brothers could see that their father loved him more than any of his brothers,...

Jacob made it clear that he loved Joseph more than the others. They could see this in their day to day life.

Like father like son; Jacob has made exactly the same mistake with Joseph and the rest of his children as Isaac made with him and Esau. He showed clear preference of one child over the others, which is going to set into motion a series of events which would change their lives forever. These events will be intended to cause Joseph grief and pain, but God will take these things and mix them together for good (**And we know that God causes all thing to work together for good to those who love God, to those who are called according to His predetermined plan—Romans 8:28**).

Playing favorites is clearly a problem. Jacob's sons observed this and it certainly rubbed them the wrong way. On top of this, there was certainly sibling rivalry among Jacob's sons, because each mother would be promoting her own sons over the others. However, what appears to be the case at this point in time is, this sibling rivalry was focused primarily upon young Joseph.

Genesis 37:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sânê' (שָׂנְאוּ) [pronounced saw-NAY]	<i>to hate, loath; to be hateful, to be filled with animosity</i>	3 rd person masculine plural, Qal imperfect	Strong's #8130 BDB #971
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: ...so they hated him...

As a result, Joseph's brothers hated him.

Genesis 37:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (יָכוֹל) [also yâkôwl (יָכוֹל)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person masculine singular, Qal imperfect	Strong's #3201 BDB #407
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to lack the power to.</i>			
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	Piel infinitive construct with the 3 rd person masculine singular suffix	Strong's #1696 BDB #180
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâlôwm (שְׁלוֹמ) or shâlôm (שְׁלוֹמ) [pronounced shaw-LOHM]	<i>completeness, soundness, health and welfare, peace, prosperity, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular noun	Strong's #7965 BDB #1022

Translation: ...and they could not speak to him peacefully.

His brothers were unable to speak to him peacefully; they were too filled with hatred.

Genesis 37:4 His brothers could see that their father loved him more than any of his brothers, so they hated him and they could not speak to him peacefully. (Kukis mostly literal translation)

Genesis 37:3–4 Israel loved Joseph more than all his sons, because he [was] a son of his old age to him. So he made him a tunic [with] long sleeves. His brothers could see that their father loved him more than any of his brothers, so they hated him and they could not speak to him peacefully. (Kukis mostly literal translation)

Genesis 37:3–4 Israel loved Joseph more than the rest of his sons because he was the son of his old age. Therefore, he made him a long-sleeved tunic. His brothers could see that their father loved him more than them, so they hated him and they were unable to speak to Joseph without revealing their animosity for him. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Joseph's Dreams

And so dreams Joseph a dream and so he makes [this] known to his brothers and so they increase more hating him. And so he says unto them, “Listen, please, the dream the this which I have dreamed. And behold we are binding sheaves in a midst of a field and behold, arose my sheave and also she is standing up and behold are gathering around your sheaves and so they bow down to my sheave.”

Genesis
37:5–7

Joseph dreamed a dream and he made this known to his brothers. Consequently, they increased even more their hatred of him. He said to them, “Listen, if you would, [to] this dream which I have dreamed: we are binding sheaves in the midst of a field and, suddenly, my sheave arose and it is standing up, and then your sheaves gather around and they bow down to my sheave.”

Joseph dreamed a dream and made this dream known to his brothers. Consequently, their hatred for him was increased even more. He said to them, “Listen, if you would, to this dream that I had. We are in the middle of a field binding up sheaves, and suddenly, my sheave rises up and stands erect, and then your sheaves gather around it and they bow down to my sheave.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so dreams Joseph a dream and so he makes [this] known to his brothers and so they increase more hating him. And so he says unto them, “Listen, please, the dream the this which I have dreamed. And behold we are binding sheaves in a midst of a field and behold, arose my sheave and also she is standing up and behold are gathering around your sheaves and so they bow down to my sheave.”

Dead Sea Scrolls

Targum (Pseudo-Jonathan)

And Joseph dreamed a dream, and declared it to his brethren, and they added yet to keep enmity against him. And he said to them, Hear now this dream which I have dreamed. Behold, we were binding sheaves in the midst of the field, and lo, my

	sheaf arose, and stood upright; and, behold, your sheaves surrounded and bowed to my sheaf. [JERUSALEM. Were binding sheaves.]
Targum of Onkelos	And Joseph dreamed a dream, and showed it to his brothers, and they hated him the more ["Added to hate him."]. And he said to them, Hear now this dream which I have dreamed: Behold, we were binding sheaves in the midst of the field, and lo! my sheaf arose and became upright, and, behold, your sheaves stood around and worshipped my sheaf..
Jerusalem targum	.
Revised Douay-Rheims	Now it fell out also that he told his brethren a dream, that he had dreamed: which occasioned them to hate him the more. And he said to them: Hear my dream which I dreamed. I thought we were binding sheaves in the field: and my sheaf arose as it were, end stood, and your sheaves standing about, bowed down before my sheaf.
Douay-Rheims 1899 (Amer.)	.
Latin Vulgate	.
Aramaic ESV of Peshitta	Yoseph dreamed a dream, and he told it to his brothers, and they hated him all the more. He said to them, "Please hear this dream which I have dreamed: for behold, we were binding sheaves in the field, and behold, my sheaf arose and also stood upright; and behold, your sheaves came around, and bowed down to my sheaf."
Peshitta (Syriac)	And Joseph dreamed a dream, and he told it to his brothers; and they hated him yet the more. And he said to them, Listen to this dream which I have dreamed: Behold, we were binding sheaves in the field, and, lo, my sheaf arose and stood upright; and, behold, your sheaves stood round about and bowed down to my sheaf.
Septuagint (Greek)	And Joseph dreamed a dream, and reported it to his brethren. And he said to them, Hear this dream which I have dreamed. I thought you were binding sheaves in the middle of the field, and my sheaf stood up and was erected, and your sheaves turned round, and did obeisance to my sheaf.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now Joseph had a dream, and he gave his brothers an account of it, which made their hate greater than ever. And he said to them, Let me give you the story of my dream. We were in the field, getting the grain stems together, and my grain kept upright, and yours came round and went down on the earth before mine.
Easy English	Joseph had a dream. And he told his brothers about it. And his brothers hated Joseph even more than they did before. Joseph said to his brothers, 'Listen to what happened in my dream: We were out in the field tying the crops into bundles. And my bundle stood up. And your bundles each stood in a circle with mine in the middle. And all your bundles bowed down to my bundle.'
Easy-to-Read Version	One time Joseph had a special dream. Later, he told his brothers about this dream, and after that his brothers hated him even more. Joseph said, "I had a dream. We were all working in the field, tying stacks of wheat together. Then my stack got up. It stood there while all of your stacks of wheat made a circle around mine and bowed down to it."
God's Word™	Joseph had a dream and when he told his brothers, they hated him even more. He said to them, "Please listen to the dream I had. We were tying grain into bundles out in the field, and suddenly mine stood up. It remained standing while your bundles gathered around my bundle and bowed down to it."
Good News Bible (TEV)	.
The Message	Joseph had a dream. When he told it to his brothers, they hated him even more. He said, "Listen to this dream I had. We were all out in the field gathering bundles of

wheat. All of a sudden my bundle stood straight up and your bundles circled around it and bowed down to mine.”

Names of God Bible .
NIRV .
New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible .
Contemporary English V. .
The Living Bible One night Joseph had a dream and promptly reported the details to his brothers, causing even deeper hatred. “Listen to this,” he proudly announced. “We were out in the field binding sheaves, and my sheaf stood up, and your sheaves all gathered around it and bowed low before it!”

New Berkeley Version .
New Century Version .
New Life Version Then Joseph had a dream. When he told it to his brothers, they hated him even more. He said to them, “Listen to the dream that I have had. We were gathering grain in the field. My bundle of grain stood up. Your bundles of grain gathered around it and bowed down to my bundle.”

New Living Translation One night Joseph had a dream, and when he told his brothers about it, they hated him more than ever. “Listen to this dream,” he said. “We were out in the field, tying up bundles of grain. Suddenly my bundle stood up, and your bundles all gathered around and bowed low before mine!”

Partially literal and partially paraphrased translations:

American English Bible Then Joseph had a dream, and he told his brothers about it. He said, ‘Listen to what I dreamed: I saw you bundling stalks of grain in the middle of the field; and then suddenly my bundle stood straight up, and your bundles turned around and bowed low before mine.’

Beck’s American Translation .
International Standard V **Joseph’s Dreams**
Right about this time, Joseph had a dream and then told it to his brothers. As a result, his brothers hated him all the more! “Let me tell you about this dream that I had!” he said. “We were tying sheaves together out in the middle of the fields, when all of a sudden, my sheaf stood up erect! And then your sheaves gathered around it and bowed down to my sheaf!”

New Advent (Knox) Bible They hated him the more, when he recounted to them a dream of his; Listen, he said, to this dream I have had. I dreamt that we were all binding sheaves in a field, and my sheaf seemed to lift itself up and stand erect, while all your sheaves stood about it and did reverence to mine.

Revised Knox Bible .
Translation for Translators One night Joseph had a dream. He told his brothers about the dream. He said to them, “Listen to the dream I had! In the dream, we were tying up bundles of wheat in the field. Suddenly my bundle stood up straight, and surprisingly, your bundles gathered around my bundle and bowed down to it!”

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Joseph was to dream a dream, and was to tell it to his brothers; even were they to hate him the more. He was to say: Be listening to this dream I am to have dreamed: We are binding sheaves in the middle of the field, even my sheaf is to

have rose up and is to have stood up, and you all's sheaves were to encircle mine, and were bowing down to my sheaf.

Conservapedia Joseph dreamed a dream, and told it to his brothers, and they only added to their hatred of him [This was an act of naïveté, not necessarily arrogance]. He told them, "Please listen to this dream that I have dreamed. We were binding sheaves in the middle of the field. Then—I swear!—my sheaf rose up, and stood on its end, and—get this!—your sheaves surrounded mine and bowed themselves down to my sheaf!"

Ferrar-Fenton Bible Joseph, however, dreamed a dream, and told it to his brothers, and they hated him the more for it; for he said, "Listen now to the dream that I dreamed : We were binding sheaves in the middle of a field, when my sheaf arose, and stood up, and your sheaves turned, and bowed to my sheaf."

God's Truth (Tyndale) Moreover Joseph dreamed a dream and told it his brethren: wherefore they hated him yet the more. And he said unto them: hear I pray you this dream which I have dreamed: Behold we were making sheaves in the field: and lo, my sheaf arose and stood upright, and yours stood round about and made obeisance to my sheaf.

HCSB

H. C. Leupold

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And Joseph dreamed a dream and told it to his brethren with the result that they hated him still more. For he said to them: Do hear this dream that I dreamed. Look, we were binding sheaves in the midst of the field, and, look, my sheaf rose up, and even remained standing, and, look, your sheaves gathered around it and made obeisance to my sheaf.

Lexham English Bible And Joseph dreamed a dream, and he told [it] to his brothers. And {they hated him even more}. And he said to them, "Listen now to this dream that I dreamed. Now behold, we were binding sheaves in the midst of the field and, behold, my sheaf stood up and it remained standing. Then behold, your sheaves gathered around and bowed down to my sheaf."

NIV, ©2011

Tree of Life Version

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Then Joseph dreamed a dream and told his brothers—and they hated him even more. He said to them, "Please listen to this dream I dreamed. There we were binding sheaves in the middle of the field. All of a sudden, my sheaf arose and stood upright. And behold, your sheaves gathered around and bowed down to my sheaf."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Joseph had a dream which, when he told it to his brothers, made them hate him the more: "Listen to the dream I had. We were binding sheaves in the field when my sheaf rose and stood up and your sheaves gathered round and bowed down to my sheaf."

The Heritage Bible And Joseph dreamed a dream, and caused it to stand out boldly to his brothers; and they hated him still more. And he said to them, Hear attentively now this dream which I have dreamed. And behold, we were binding sheaves in the field, and lo, my sheaf rose up, and even stationed itself; and behold, your sheaves came around, and prostrated themselves to my sheaf.

New American Bible (2002)

New American Bible (2011)

.
Once Joseph had a dream, and when he told his brothers, they hated him even more [Gn 42:9]. He said to them, "Listen to this dream I had. There we were, binding sheaves in the field, when suddenly my sheaf rose to an upright position, and your sheaves formed a ring around my sheaf and bowed down to it." [37:5–10] Joseph's dreams of ruling his brothers appear at first glance to be merely adolescent grandiosity, and they bring him only trouble. His later successes make it clear, however, that they were from God. Another confirmation of their divine source is the doubling of dreams (cf. 41:32).

New Jerusalem Bible Now Joseph had a dream, and he repeated it to his brothers, who then hated him more than ever. 'Listen', he said, 'to the dream I had. We were binding sheaves in the field, when my sheaf suddenly rose and stood upright, and then your sheaves gathered round and bowed to my sheaf.'

New RSV

Revised English Bible

.
Joseph had a dream, and when he told it to his brothers, their hatred of him became still greater. He said to them, "Listen to this dream I had. We were out in the field binding sheaves, when all at once my sheaf rose and stood upright, and your sheaves gathered round and bowed in homage before my sheaf."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Yosef had a dream which he told his brothers, and that made them hate him all the more. He said to them, "Listen while I tell you about this dream of mine. We were tying up bundles of wheat in the field when suddenly my bundle got up by itself and stood upright; then your bundles came, gathered around mine and prostrated themselves before it."

exeGesés companion Bible

And Yoseph dreams a dream and he tells his brothers: and they hate him yet again. And he says to them, Hear, I beseech you, this dream I dreamed: that behold, we are tying sheaves midst the field, and behold, my sheaf rises and also stations itself; and behold, your sheaves turn around and prostrate to my sheaf.

Hebrew Names Version

JPS (Tanakh—1985)

.
Once Joseph had a dream which he told to his brothers; and they hated him even more. He said to them, "Hear this dream which I have dreamed: There we were binding sheaves in the field, when suddenly my sheaf stood up and remained upright; then your sheaves gathered around and bowed low to my sheaf."

Judaica Press Complete T.

Kaplan Translation

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Then Joseph had a dream, and when he told it to his brothers, they hated him all the more. 'Listen to the dream I had,' he said to them. 'We were binding sheaves in the field, when my sheaf suddenly stood up erect. Your sheaves formed a circle around my sheaf, and bowed down to it.'

Orthodox Jewish Bible

And Yosef dreamed a chalom (dream [see Mt 2:22 OJBC]), and he told it to his achim; and they hated him yet the more. And he said unto them, Hear, now, this chalom which I have dreamed: For, hinei, we were binding alummim (sheaves of wheat) out in the sadeh, and, hinei, my sheaf arose, and also stood upright; and, hinei, your alummot (sheaves of wheat) gathered around it, and bowed down to my sheaf.

Restored Names Version

The Scriptures 1998

.
And Yosëph dreamed a dream, and told it to his brothers. So they hated him even more. And he said to them, "Please listen to this dream which I have dreamed: "See, we were binding sheaves in the midst of the field, and see, my sheaf rose up and also stood up. And see, your sheaves stood all around and bowed down to my sheaf."

Expanded/Embellished Bibles:

The Amplified Bible

Now Joseph dreamed a dream, and he told it to his brothers, and they hated him even more. He said to them, "Please listen to [the details of] this dream which I

The Expanded Bible	<p>have dreamed; we [brothers] were binding sheaves [of grain stalks] in the field, and lo, my sheaf [suddenly] got up and stood upright and remained standing; and behold, your sheaves stood all around my sheaf and bowed down [in respect].”</p> <p>One time Joseph had a dream, and when he told his brothers about it, they hated him even more. Joseph said, “Listen to the dream I had [I dreamed]. We were in the field tying bundles [sheaves] of wheat together. My bundle [sheaf] rose and stood upright, and your bundles [sheaves] of wheat gathered around it and bowed down to it.”</p>
The Geneva Bible Kretzmann’s Commentary	<p>Verses 5-11 The Dreams of Joseph</p>
NET Bible®	<p>And Joseph dreamed a dream, and he told it his brethren; and they hated him yet the more. Joseph, not realizing the situation in its full gravity, told his dream with boyish eagerness and frankness, the result being, however, that he poured oil upon the flames of the hatred against him. And he said unto them, Hear, I pray you, this dream which I have dreamed. 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. As Isaac had tilled the soil in addition to grazing his herds and flocks, Genesis 26:12, so Jacob had at least some land under cultivation, and Joseph was familiar with the work, having been called upon to assist his brothers in binding the loose grain-stalks into sheaves, or bundles. The interpretation of his dream was obvious, namely, that he would be exalted above his brothers.</p> <p>Joseph [<i>Heb</i> “and he”; the referent (Joseph) has been specified in the translation for clarity.] had a dream [<i>Heb</i> “dreamed a dream.”], and when he told his brothers about it, they hated him even more. He said to them, “Listen to this dream I had [<i>Heb</i> “hear this dream which I dreamed.”]: There we were, binding sheaves of grain in the middle of the field. Suddenly my sheaf rose up and stood upright and your sheaves surrounded my sheaf and bowed down to it!”</p>
Syndein/Thieme	<p>And Joseph kept on dreaming a dream, and he was caused to tell it to his brethren {passing on divine revelation}. And they kept on being caused to hate him {by their jealousy} yet the more.</p> <p>{Verses 6-8: Dream of Supremacy over Brothers}</p> <p>And he {Joseph} kept on saying {amar} unto them, " 'Listen, concentrate, and obey {shama` - imperative mood - an order}, 'I pray you!/please, this dream which I have dreamed." For, behold, we . . . {were} intensely binding sheaves in the field, and, lo, my sheaf arose and stood upright {indicating rule over the others} And, behold, your sheaves kept on standing round about {around Joseph's}, and kept on 'bowing in homage' themselves {shachah} to my sheaf.</p> <p>{Note: This is very clear that the jealous brothers are now told that they would bow before Joseph. Did not help their mental attitudes at all!}.</p>
The Voice	<p>One day Joseph had a dream. When he told the dream to his brothers, they hated him even more.</p> <p>Joseph: Please listen to this dream I had! There we were, binding sheaves in the field. Suddenly my sheaf rose and stood up, and then your sheaves all gathered around it and bowed down to my sheaf.</p>

Literal, almost word-for-word, renderings:

American KJV Benner’s Mechanical Trans.	<p>...and Yoseph ^[Adding] visualized a dream and he told it to his brothers and they continued to hate him, and he said to them, please hear this dream which I visualized, and look, we were binding sheaves in the midst of the field and look, my</p>
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	sheaf rose and she was also standing erect and look, your sheaves went around and they bent themselves down to my sheaf,...
Concordant Literal Version	And dreaming is Joseph a dream. And telling it is he to his brothers. And continuing further are they in their hatred of him. And saying is he to them, "Hear, pray, this dream which I dreamed. And, behold! We are compressing shocks in the midst of the field. And behold! Rising is my shock, and, moreover, takes its station. And, behold! Surrounding it are your shocks, and prostrating to my shock!"
A Conservative Version	.
Context Group Version	And Joseph dreamed a dream, and he told it to his brothers: and they spurned him all the more. And he said to them, Hear, I beg of you { pl }, this dream which I have dreamed: for, look, we were binding sheaves in the field, and see, my sheaf arose, and also stood upright; and see, your { pl } sheaves came round about, and bowed down low to my sheaf.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	Now Joseph dreamed a dream, and when he told it to his brothers, they hated him even more. He said to them, "Please listen to this dream which I have dreamed. We were binding sheaves in the field. All of a sudden my sheaf rose up and stood upright, and your sheaves stood around it and bowed down to my sheaf."
NASB	Then Joseph had a dream, and when he told it to his brothers, they hated him even more. He said to them, "Please listen to this dream which I have had; for behold, we were binding sheaves in the field, and lo, my sheaf rose up and also stood erect; and behold, your sheaves gathered around and bowed down to my sheaf."
New European Version	.
New King James Version	.
Owen's Translation	.
Third Millennium Bible	And Joseph dreamed a dream, and he told it to his brethren; and they hated him yet the more. And he said unto them, "Hear, I pray you, this dream which I have dreamed: 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."
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And Joseph dreams a dream, and declares to his brothers, and they add still more to hate him. And he says unto them, "Listen, I pray you, this dream which I have dreamed: that, lo, we are binding bundles in the midst of the field, and lo, my bundle has arisen, and has also stood up, and lo, your bundles are round about, and bow themselves to my bundle."
The gist of this verse:	Joseph has a dream where he and his brothers are in the field binding up the sheaves, and his sheave stands upright and the other sheaves bow to it.

Genesis 37:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châlam (חָלַם) [pronounced <i>khaw-LAHM</i>]	<i>to dream; to be healthy, to be strong</i>	3 rd person masculine singular, Qal imperfect	Strong's #2492 BDB #321
Yôwçêph (יֹוֹצֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
chălôwm (חֲלוֹם) [pronounced <i>khuh-LOHM</i>]	<i>dream</i>	masculine singular noun	Strong's #2472 BDB #321

Translation: Joseph dreamed a dream...

Joseph had a destiny, despite his father's feelings; and despite the hatred of his brothers. He had a dream, and this dream was quite substantive; therefore, he remembered it.

Genesis 37:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâgad (נִגַּד) [pronounced <i>naw-GAHD</i>]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'achîym (אֶחָיִם) [pronounced <i>awhk-EEM</i>]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: ...and he made this known to his brothers.

He told this dream to his brothers.

The NET Bible: *Some interpreters see Joseph as gloating over his brothers, but the text simply says he told his brothers about it (i.e., the dream). The text gives no warrant for interpreting his manner as arrogant or condescending. It seems normal that he would share a dream with the family.*²³

²³ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 12, 2016.

Genesis 37:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâçaph (יָצַף) [pronounced yaw-SAHPH]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #3254 BDB #414
ôwd (וַיִּוֹד) [pronounced gôhd]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
sânê' (שָׂנְאָה) [pronounced saw-NAY]	<i>to hate, loath; to be hateful, to be filled with animosity</i>	Qal infinitive construct	Strong's #8130 BDB #971
The NET Bible: <i>The construction uses a hendiadys, "they added to hate," meaning they hated him even more.</i> ²⁴			
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: Consequently, they increased even more their hatred of him.

As a result, his brothers hated him all the more for this dream.

Whether Joseph intentionally brought on some of the animosity from his own brothers is not clear. Given his young age, he may simply be oblivious to the thoughts and feelings of his older brothers. However, brothers certainly do know how to needle one another.

This verse gives us the big picture and what follows will fill in the details.

Genesis 37:5 Joseph dreamed a dream and he made this known to his brothers. Consequently, they increased even more their hatred of him. (Kukis mostly literal translation)

Genesis 37:6			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

²⁴ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 12, 2016.

Genesis 37:6			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
shâma' (שמע) [pronounced shaw-MAHG]	<i>listen [intently], hear, listen and obey, [or, and act upon, give heed to, take note of], hearken to, be attentive to, listen and be cognizant of</i>	2 nd person masculine singular, Qal imperative	Strong's #8085 BDB #1033
nâ' (נא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
châlôwm (חלום) [pronounced khuh-LOHM]	<i>dream</i>	masculine singular noun with the definite article	Strong's #2472 BDB #321
zeh (זה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
'âsher (אשר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
châlam (חלם) [pronounced khaw-LAHM]	<i>to dream; to be healthy, to be strong</i>	1 st person singular, Qal perfect	Strong's #2492 BDB #321

Translation: He said to them, "Listen, if you would, [to] this dream which I have dreamed:..."

Joseph, at age 17, was not fully aware of the impact of what he said to his brothers—I don't think. This dream is significant and it will anger his brothers. Now, is he sharing it to make them angry or just because the dream was dramatic and in his mind?

With Joseph, it is never clear with him as a young person, is he just saying what comes to him or does he do this to goad his brothers, who do not like him?

I was one of 4 brothers and we well understood what things we could say to get the others going (I was particularly good at this, if memory serves). Nevertheless, this dream was significant and Joseph recognized that. Whether or not he understood the meaning of the dream is something else entirely.

So, Joseph goes to his older brothers and tells them what he has dreamt.

Genesis 37:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ, וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]; he saw</i> . This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.			
The NET Bible: <i>All three clauses in this dream report begin with הִנֵּהוּ (vÿhinneh, "and look"), which lends vividness to the report. This is represented in the translation by the expression "there we were."</i> ²⁵			
ʾānach ^e nûw (אֲנַחְנוּ) [pronounced <i>uh-NAHKH-noo</i>]	<i>we; (sometimes a verb is implied)</i>	1 st person plural pronoun	Strong's #587 BDB #59
ʾālam (אֲלָם) [pronounced <i>aw-LAHM</i>]	<i>binding</i>	masculine plural, Piel participle	Strong's #481 BDB #47
ʾālum (אֲלָם) [pronounced <i>aw-LOOM</i>]	<i>sheaf, something which is bound</i>	feminine plural noun	Strong's #485 BDB #48
The form above is actually masculine; it is the passive participle of Strong's #481 BDB #47. This word is only found 6 times in Scripture.			
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tāvek ^e (תְּבֵךְ) [pronounced <i>taw-VEK^e</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bēyth preposition, tāvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תְּבֵךְ. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
sādeh (שָׂדֵה) [pronounced <i>saw-DEH</i>]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun	Strong's #7704 BDB #961

Translation: ...we are binding sheaves in the midst of a field...

He and his brothers, in this dream, are doing something which they probably did a lot of—they are in the field binding up sheaves.

²⁵ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 12, 2016.

For many years, but I did not know exactly what a sheaf is, let alone sheaves. In hearing the song *Bringing in the Sheaves*, I was not sure why one would want to. *Why bother? Why not just leave them outside?* Apparently, this is their grain which the bundle up, as we bundle hay. However, that does not make it difficult to understand the meaning of the dream.

A sheaf is a bundle of recently harvested wheat stalks (or, rye, barley, or whatever). This makes them easier to lift up and transport.

Sheaves of Wheat (a photo) from [God is in the Compost Pile](#); accessed December 1, 2015. I am assuming that these are wheat sheaves.



When bundled together, these sheaves can be stood upright; but they are certainly subject to falling over. Seeing sheaves laying down or standing up would be a common sight to these young farmers.

Joseph has a dream—he dreams of work (which is not unusual)—and after harvesting the wheat (or whatever), his sheaf is standing, and the sheaves of his brothers have fallen over before his sheaf. So he has gathered and bundled wheat together into sheaves; and his brothers have gathered and bundled wheat together. His are standing; theirs have fallen over.

Did he understand the significance of this dream, and still share it with his brothers? Or was the dream so vivid, that he had to share it with them? We have no idea. His older brothers and father clearly understood the meaning of this dream immediately.

ISBE: *When the grain is reaped, it is laid in handfuls back of the reaper to be gathered by children or those who cannot stand the harder work of reaping (Psalm 129:7). The handfuls are bound into large sheaves, two of which are laden at a time on a donkey (compare Nehemiah 13:15). In some districts carts are used (compare Amos 2:13). The sheaves are piled about the threshing-floors until threshing time, which may be several weeks after harvest. It is an impressive sight to see the huge stacks of sheaves piled about the threshing-floors, the piles often covering an area greater than the nearby villages (see AGRICULTURE). The ancient Egyptians bound their grain into small sheaves, forming the bundles with care so that the heads were equally distributed between the two ends (see Wilkinson, Ancient Egyptians, 1878, II, 424; compare Joseph's dream, Genesis 37:5–8). The sheaves mentioned in Genesis 37:10–12, Genesis 37:15 must have been handfuls. It is a custom in parts of Syria for the gatherers of the sheaves to run toward a passing horseman and wave a handful of grain, shouting kemshi, kemshi (literally, "handful"). They want the horseman to feed the grain to his horse. In Old Testament times forgotten sheaves had to be left for the sojourner (Deut. 24:19); compare the kindness shown to Ruth by the reapers of Boaz (Ruth 2:7, 15).*²⁶

Genesis 37:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wāw conjunction	No Strong's # BDB #251

²⁶ *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Corinth.; © by Hendrickson Publishers; from E-Sword; Topic: Sheaf; Sheaves.

Genesis 37:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i>			
qûwm (קוּם) [pronounced <i>koom</i>]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person feminine singular, Qal perfect	Strong's #6965 BDB #877
'âlum (אֵלֶם) [pronounced <i>aw-LOOM</i>]	<i>sheaf, something which is bound</i>	feminine singular noun with the 1 st person singular suffix	Strong's #485 BDB #48
The form above is actually masculine; it is the passive participle of Strong's #481 BDB #47. This word is only found 6 times in Scripture.			
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>and also, together with, along with, joined with, and, furthermore, and furthermore.</i>			
nâtsab (נָצַב) [pronounced <i>naw-TSAH^BV</i>]	<i>to be stationed, to be left standing, to station oneself, to take one's stand; to stand [at the ready, firm], to take an upright position</i>	3 rd person feminine singular, Niphal perfect	Strong's #5324 BDB #662

Translation: ...and, suddenly, my sheave arose and it is standing up,...

Joseph has one sheaf and it rises up and it is standing up.

Genesis 37:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

Genesis 37:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
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An argument could be made that this wâw conjunction plus the demonstrative could be translated *and suddenly...*

çâbab (סָבַב) [pronounced saw ^b -VAH ^B V]	<i>to turn oneself, to turn back, to turn around; to approach; to be brought to; to bestow upon; to go [march, walk] around; to go over [a place], to go around; to circle about; to surround, to encompass; to recline; to be turned, to be changed; to be the cause of</i>	3 rd person feminine plural, Qal imperfect	Strong's #5437 BDB #685
'âlum (אֲלוּם) [pronounced aw-LOOM]	<i>sheaf, something which is bound</i>	feminine plural noun with the 2 nd person masculine plural suffix	Strong's #485 BDB #48

The form above is actually masculine; it is the passive participle of Strong's #481 BDB #47. This word is only found 6 times in Scripture.

Translation: ...and then your sheaves gather around...

The brothers have also bundled up their sheaves.

Genesis 37:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
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wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 rd person feminine plural, Hithpael imperfect	Strong's #7812 BDB #1005

The NET Bible: *The verb means "to bow down to the ground." It is used to describe worship and obeisance to masters.*²⁷

lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âlum (אֲלוּם) [pronounced aw-LOOM]	<i>sheaf, something which is bound</i>	feminine singular noun with the 1 st person singular suffix	Strong's #485 BDB #48

Translation: ...and they bow down to my sheave."

²⁷ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 12, 2016.

Here is the clincher! The sheaves which belong to the other brothers gather around his sheave and bow down to it. This is quite remarkable. It suggests to the brothers that they will do obeisance to their youngest brother. This is not going to make their day any better.

Joseph's brothers understood the dream immediately, as do we. Did Joseph? Did he give his dream to rub this in or did it just weigh on his thinking? We are not told.

Whichever the case, the dream means that Joseph's brothers would do obeisance to him. This was a dream from God and he was very likely a believer. On the other hand, he was a goody-two-shoes, tattletale who was the kind of child that would share his report card with you as long as he knew his was better. If anything is going to irritate his older brothers, who already dislike him, it would be sharing this dream with them. It may have been appropriate to share this with his father Jacob, but Jacob should have given him more guidance as to how to deal with the animosity of his brothers, rather than simply indulge him.

Genesis 37:6–7 He said to them, "Listen, if you would, [to] this dream which I have dreamed: we are binding sheaves in the midst of a field and, suddenly, my sheave arose and it is standing up, and then your sheaves gather around and they bow down to my sheave." (Kukis mostly literal translation)

Genesis 37:5–7 Joseph dreamed a dream and he made this known to his brothers. Consequently, they increased even more their hatred of him. He said to them, "Listen, if you would, [to] this dream which I have dreamed: we are binding sheaves in the midst of a field and, suddenly, my sheave arose and it is standing up, and then your sheaves gather around and they bow down to my sheave." (Kukis mostly literal translation)

Genesis 37:5–7 Joseph dreamed a dream and made this dream known to his brothers. Consequently, their hatred for him was increased even more. He said to them, "Listen, if you would, to this dream that I had. We are in the middle of a field binding up sheaves, and suddenly, my sheave rises up and stands erect, and then your sheaves gather around it and they bow down to my sheave." (Kukis paraphrase)

And so say to him his brothers, "Why in reigning do you reign over us? If having dominion, you will have dominion over us?" And so they add again to hate him because of his dreams and because of his words.

Genesis
37:8

His brothers then said to him, "Do [you think] you will certainly reign over us? Will you really have dominion over us?" And they hate him all the more because of his dreams and because of what he says.

His brothers then said to him, "Do you really think that you will reign over us? Will you really have dominion over all of us?" And their hatred toward him is increased because of what he says and because of his dreams.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so say to him his brothers, "Why in reigning do you reign over us? If having dominion, you will have dominion over us?" And so they add again to hate him because of his dreams and because of his words.

Dead Sea Scrolls

Targum (Pseudo-Jonathan)

And his brothers said to him, Art thou thinking to reign over us, or dost thou expect to have rule over us? And they added yet to keep enmity against him, for his dream and for his words.

Targum of Onkelos

And his brothers said to him, Is it thy fancy reigning to reign over us? or a shultan, dost thou think to govern us? And they added yet to hate him for his dreams and for his words.

Jerusalem targum	.
Revised Douay-Rheims	His brethren answered: shall you be our king? or shall we be subject to your dominion? Therefore this matter of his dreams and words ministered nourishment to their envy and hatred.
Douay-Rheims 1899 (Amer.)	.
Latin Vulgate	.
Aramaic ESV of Peshitta	His brothers said to him, "Will you indeed reign over us? Or will you indeed have dominion over us?" They hated him all the more for his dreams and for his words.
Peshitta (Syriac)	And his brothers said to him, Are you indeed going to reign over us? Or are you going to have dominion over us? And they hated him yet the more for his dreams, and for his words.
Septuagint (Greek)	And his brethren said to him, Shalt you indeed reign over us, or shall you indeed be lord over us? And they hated him still more for his dreams and for his words.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And his brothers said to him, Are you to be our king? will you have authority over us? And because of his dream and his words, their hate for him became greater than ever.
Easy English	Joseph's brothers said to him 'Do you think that you will be like a king to us? Will you rule over us?' And they hated him even more. They hated him because of what Joseph told them about his dream.
Easy-to-Read Version	His brothers said, "Do you think this means that you will be a king and rule over us?" His brothers hated Joseph more now because of the dreams he had about them.
God's Word™	Then his brothers asked him, "Are you going to be our king or rule us?" They hated him even more for his dreams and his words.
Good News Bible (TEV)	.
International Children's B.	His brothers said, "Do you really think you will be king over us? Do you truly think you will rule over us?" His brothers hated him even more now. They hated him because of his dreams and what he had said.
<i>The Message</i>	His brothers said, "So! You're going to rule us? You're going to boss us around?" And they hated him more than ever because of his dreams and the way he talked.
Names of God Bible	.
NIRV	His brothers said to him, "Do you plan to be king over us? Will you really rule over us?" So they hated him even more because of his dream. They didn't like what he had said.
New Simplified Bible	»Do you think you are going to be a king and rule over us?« his brothers asked. So they hated him even more because of his dreams and because of what he said about them.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	His brothers asked, "Do you really think you are going to be king and rule over us?" Now they hated Joseph more than ever because of what he had said about his dream.
The Living Bible	"So you want to be our king, do you?" his brothers derided. And they hated him both for the dream and for his cocky attitude.
New Berkeley Version	.

New Century Version	His brothers said, "Do you really think you will be king over us? Do you truly think you will rule over us?" His brothers hated him even more because of his dreams and what he had said.
New Life Version	.
New Living Translation	His brothers responded, "So you think you will be our king, do you? Do you actually think you will reign over us?" And they hated him all the more because of his dreams and the way he talked about them.

Partially literal and partially paraphrased translations:

American English Bible	So his brothers asked, '[Does this mean] that you're going to rule over us and you're going to be our master?' Well, this dream and the things he said made them hate him even more.
Beck's American Translation	.
International Standard V	At this, his brothers replied, "Do you really think you're going to rule us or lord it over us?" So they hated him even more because of his dreams and his interpretations of them.
New Advent (Knox) Bible	.
Revised Knox Bible	What, said his brethren, are you to be our king? Are we to be your subjects? So this talk about his dream fed the fires of their envious anger.
Translation for Translators	His brothers said to him, "Do you think that some day you will rule over us? Are you <i>saying that some day</i> you are going to be our king?" [RHQ] They hated him even more than before because of what he had told them about his dream.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	His brothers were to say: Was you to reign a reigning over us? - even was you to dominate a domination over us? They were to hate him the more for his dreams and their concern.
Conservapedia	His brothers said to him, "Are you telling us that you are going to reign over us? Are you saying that you're going to rule over us?" They added further to their hatred of him on account of his dreams and his words.
Ferrar-Fenton Bible	But they replied to their brother ; " Reigning, would you reign, and ruling would you rule over us ? " So they hated him the more, because of his dream, and his talk.
God's Truth (Tyndale)	.
HCSB	.
H. C. Leupold	And his brothers said to him: Dost thou really expect to be king over us? or dost thou at least expect to rule over us? And they hated him still more for his dreams and for his words.
Lexham English Bible	.
NIV, ©2011	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And his brothers said to him, Shall you indeed reign over us? Or shall you, ruling, rule over us? And they hated him still more over his dreams and over his words.
New American Bible (2002)	"Are you really going to make yourself king over us?" his brothers asked him. "Or impose your rule on us?" So they hated him all the more because of his talk about his dreams.
New American Bible (2011)	His brothers said to him, "Are you really going to make yourself king over us? Will you rule over us?" So they hated him all the more because of his dreams and his reports. Gn 50:17–18.

New Jerusalem Bible	'So you want to be king over us,' his brothers retorted, 'you want to lord it over us?' And they hated him even more, on account of his dreams and of what he said.
New RSV Revised English Bible	. His brothers retorted, "Do you think that you will indeed be king over us and rule us?" and they hated him still more because of his dreams and what he had said.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	His brothers retorted, "Yes, you will certainly be our king. You'll do a great job of bossing us around!" And they hated him still more for his dreams and for what he said.
exeGesés companion Bible	And his brothers say to him, In reigning, reign you over us? - in reigning, reign over us? - and they hate him yet again for his dreams and for his words.
Hebrew Names Version JPS (Tanakh—1985)	. His brothers answered, "Do you mean to reign over us? Do you mean to rule over us?" And they hated him even more for his talk about his dreams.
Judaica Press Complete T. Kaplan Translation	. 'Do you want to be our king?' retorted the brothers. 'Do you intend to rule over us?' Because of his dreams and words, they hated him even more.
Orthodox Jewish Bible	And his achim 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 chalomot (dreams), and for his devarim.
Restored Names Version <i>The Scriptures</i> 1998	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	His brothers said to him, "Are you actually going to reign over us? Are you really going to rule and govern us as your subjects?" So they hated him even more for [telling them about] his dreams and for his [arrogant] words.
The Expanded Bible	His brothers said, "Do you really think you will be king over us? Do you truly think you will rule over [dominate] us?" His brothers hated him even more because of his dreams and what he had said.
The Geneva Bible Kretzmann's Commentary	. And his brethren said to him, Shalt thou indeed reign over us, or shalt thou indeed have dominion over us, lord it over us as king? And they hated him yet the more for his dreams, and for his words. They added to their hatred of him, partly on account of the dream itself, which made them feel uneasy, partly because he told them of it.
NET Bible®	Then his brothers asked him, "Do you really think you will rule over us or have dominion over us?" [<i>Heb</i> "Ruling, will you rule over us, or reigning, will you reign over us?"] They hated him even more because of his dream and because of what he said.
Syndein/Thieme	And his brethren kept on saying to him, "Reigning . . . shall you indeed keep on reigning {malak malak - very strong} {over us}? Having dominion . . . shall you indeed keep on having dominion {mashal mashal} {over us}? And they kept on being caused to hate him {by their jealousy} yet the more for his dreams, and for his 'doctrine communicated categorically' {dabar}.
The Voice	Joseph's Brothers (<i>annoyed</i>): <i>Are you serious?</i> You think you are somehow <i>destined</i> to reign over us? You think you are going to be our king? This dream and what he told them about it made them hate him even more.

Literal, almost word-for-word, renderings:

American KJV	.
Benner's Mechanical Trans.	...and his brothers said to him, will you reign upon us or will you regulate in us and they continued to hate him because of his dreams and because of his words,...
Concordant Literal Version	And saying to him are his brothers, "Verily reign over us shall you? And should you verily rule among us? And continuing further are they to hate him on account of his dreams, and on account of his words.
A Conservative Version	.
Context Group Version	And his brothers said to him, Shall you indeed reign over us? Or shall you indeed have dominion over us? And they spurned him yet the more for his dreams, and for his words.
Darby Translation	And his brethren said to him, Wilt thou indeed be a king over us? wilt thou indeed rule over us? And they hated him yet the more for his dreams and for his words.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	.
NASB	Then his brothers said to him, "Are you actually going to reign over us? Or are you really going to rule over us?" So they hated him even more for his dreams and for his words.
New European Version	.
New King James Version	.
Owen's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And his brothers say to him, "Will you certainly reign over us? Will you certainly rule over us?" And they add still more to hate him, for his dreams, and for his words.

The gist of this verse: His brothers are angry with Joseph because of the dream and what he says, and they ask him, "Do you really think you will reign over us?"

Genesis 37:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55

Genesis 37:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
ʾachîym (אחִיִּם) [pronounced <i>awhk-EEM</i>]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
mâlak ^e (מָלַךְ) [pronounced <i>maw-LAHK^e</i>]	<i>to reign, to become king or queen</i>	Qal infinitive absolute	Strong's #4427 BDB #573
mâlak ^e (מָלַךְ) [pronounced <i>maw-LAHK^e</i>]	<i>to reign, to become king or queen</i>	2 nd person masculine singular, Qal imperfect	Strong's #4427 BDB #573
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 1 st person plural suffix	Strong's #5921 BDB #752

Translation: His brothers then said to him, “Do [you think] you will certainly reign over us?”

His brothers hear about the dream, and they are angry. They say the same thing twice to Joseph, but with a slightly different vocabulary. Repetition of the verb often emphasizes the verb.

Genesis 37:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
mâshal (מָשַׁל) [pronounced <i>maw-HAHL</i>]	<i>to rule, to have dominion, to reign</i>	Qal infinitive absolute	Strong's #4910 BDB #605
mâshal (מָשַׁל) [pronounced <i>maw-HAHL</i>]	<i>to rule, to have dominion, to reign</i>	2 nd person masculine singular, Qal imperfect	Strong's #4910 BDB #605

Genesis 37:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 1 st person plural suffix	Strong's #5921 BDB #752

Translation: Will you really have dominion over us?"

Are you serious? They ask him. You're a 17 year old kid and we are your elders. Do you think you will have dominion over us?

The NET Bible: *The statement has a poetic style, with the two questions being in synonymous parallelism. Both verbs in this statement are preceded by the infinitive absolute, which lends emphasis. It is as if Joseph's brothers said, "You don't really think you will rule over us, do you? You don't really think you will have dominion over us, do you?"*²⁸

With 4 different mothers, each one promoting her own sons over the others, sibling rivalry would have been more pronounced. With 4 mothers, there are 4 firstborn sons (with respect to each mother).

Joseph's brothers understood the meaning of this dream. This tells us that Joseph would rule over his older brothers, which is quite a thing for this young kid to say to them.

For Jacob, his true love was Rachel. He had been bamboozled into marrying Leah and he had sons by her; but Joseph is his firstborn son to Rachel, who has died. Based up this narrative, Jacob is treating young Joseph as the firstborn son.

As a result of Jacob's favoritism—and his sons should have reason to be upset with their father—and Joseph would be hated. This first dream angers the brothers more. All of this is a part of God's plan, which allows for the actions of the brothers, good and bad.

Genesis 37:8a-b His brothers then said to him, "Do [you think] you will certainly reign over us? Will you really have dominion over us?" (Kukis mostly literal translation)

Genesis 37:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah]</i>	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâçaph (יָצַף) [pronounced <i>yaw-SAHPH]</i>	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #3254 BDB #414
ʾôwd (וַעַד) [pronounced <i>gohd]</i>	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728

²⁸ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 13, 2016.

Genesis 37:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
sânê' (שָׂנֵא) [pronounced saw-NAY]	to hate, loath; to be hateful, to be filled with animosity	Qal infinitive construct	Strong's #8130 BDB #971
'êth (אֵת) [pronounced ayth]	him, it; he; untranslated mark of a direct object; occasionally to him, toward him	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
The NET Bible: <i>This construction is identical to the one in Gen 37:5.</i> ²⁹			
'al (עַל) [pronounced gahl]	upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to	preposition of relative proximity	Strong's #5921 BDB #752
chälôwm (חֲלוֹמִים) [pronounced khuh-LOHM]	dream	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #2472 BDB #321
w ^e (or v ^e) (וְ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'al (עַל) [pronounced gahl]	upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to	preposition of relative proximity	Strong's #5921 BDB #752
d ^e bârîym (דְּבָרַיִם) [pronounced daw ^b -vawr-EEM]	words, sayings, doctrines, commands; things, matters, affairs; reports	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1697 BDB #182

Translation: And they hate him all the more because of his dreams and because of what he says.

And this pisses them off. They don't like hearing his dreams; they don't like listening to him talk.

Their hatred was not justified. He said and did things which caused his brothers to feel animosity toward him; a little proper training would have averted that. However, what he did appears to have been encouraged by his father; and it is hard to hold someone responsible for the way that they are raised.

His brothers hated both the dreams that he had but also his words because he would bring these things to their attention. Joseph will become one of the greatest men of the Old Testament with incredible integrity; however, he was a somewhat odious child.

²⁹ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 13, 2016.

The NET Bible: *The response of Joseph's brothers is understandable, given what has already been going on in the family. But here there is a hint of uneasiness – they hated him because of his dream and because of his words. The dream bothered them, as well as his telling them. And their words in the rhetorical question are ironic, for this is exactly what would happen. The dream was God's way of revealing it.*³⁰

Genesis 37:8c **And they hate him all the more because of his dreams and because of what he says.** (Kukis mostly literal translation)

Genesis 37:8 **His brothers then said to him, "Do [you think] you will certainly reign over us? Will you really have dominion over us?" And they hate him all the more because of his dreams and because of what he says.** (Kukis mostly literal translation)

Genesis 37:8 **His brothers then said to him, "Do you really think that you will reign over us? Will you really have dominion over all of us?" And their hatred toward him is increased because of what he says and because of his dreams.** (Kukis paraphrase)

And so he dreams a dream another and so he declares him to his brothers. And so he says, "Behold, I have dreamed a dream another and behold the sun and the moon and one-teen stars were bowing to me."

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37:9

Then he dreamed another dream and he declared it to his brothers. He said, "Listen, I have dreamed another dream, and, listen, the sun, the moon and 11 stars were bowing down to me."

Then he dreamed another dream and told his brothers about it. "Listen, I have dreamed another dream, and the sun and the moon and 11 stars bowed down to me."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he dreams a dream another and so he declares him to his brothers. And so he says, "Behold, I have dreamed a dream another and behold the sun and the moon and one-teen stars were bowing to me."
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And he dreamed again another dream, and told it to his brothers, and said, Behold, I have dreamed yet a dream, and lo, the sun, and the moon, and eleven stars, bowed to me.
Targum of Onkelos	And he dreamed yet another dream, and described it to his brothers, saying, Behold, I have dreamed a dream again; and lo, the sun, and the moon, and eleven stars worshipped me.
Jerusalem targum	.
Revised Douay-Rheims	He dreamed also another dream, which he told his brethren, saying: I saw in a dream, as it were the sun, and the moon, and eleven stars worshipping me.
Douay-Rheims 1899 (Amer.)	.
Latin Vulgate	.
Aramaic ESV of Peshitta	He dreamed yet another dream, and told it to his brothers, and said, "Behold, I have dreamed yet another dream: and behold, the sun and the moon and eleven stars bowed down to me."

³⁰ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 13, 2016.

Peshitta (Syriac)	And he dreamed another dream, and told it to his brothers, and said, Behold, I have dreamed another dream; and, behold, the sun and the moon and the eleven stars bowed down to me.
Septuagint (Greek)	And he dreamed another dream, and related it to his father, and to his brethren, and said, Behold, I have dreamed another dream: as it were the sun, and the moon, and the eleven stars did me reverence.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then he had another dream, and gave his brothers an account of it, saying, I have had another dream: the sun and the moon and eleven stars gave honour to me.
Easy English	Then Joseph had another dream. And he told his brothers about it. He said 'Listen to me. I have had another dream. This is what happened. The sun and moon and 11 stars bowed down to me.'
Easy-to-Read Version	.
God's Word™	.
Good News Bible (TEV)	.
International Children's B.	Then Joseph had another dream. He told his brothers about it also. He said, "Listen, I had another dream. I saw the sun, moon and 11 stars bowing down to me."
<i>The Message</i>	He had another dream and told this one also to his brothers: "I dreamed another dream—the sun and moon and eleven stars bowed down to me!"
Names of God Bible	.
NIRV	.
New Simplified Bible	Joseph had another dream and told his brothers: »I had another dream, in which I saw the sun, the moon, and eleven stars bowing down to me.«

Thought-for-thought translations; paraphrases:

Common English Bible	Then Joseph had another dream and described it to his brothers: "I've just dreamed again, and this time the sun and the moon and eleven stars were bowing down to me."
Contemporary English V.	Joseph later had another dream, and he told his brothers, "Listen to what else I dreamed. The sun, the moon, and eleven stars bowed down to me."
The Living Bible	Then he had another dream and told it to his brothers. "Listen to my latest dream," he boasted. "The sun, moon, and eleven stars bowed low before me!"
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	Soon Joseph had another dream, and again he told his brothers about it. "Listen, I have had another dream," he said. "The sun, moon, and eleven stars bowed low before me!"

Partially literal and partially paraphrased translations:

American English Bible	Then [JoSeph] had another dream, and he told his father and brothers about it, saying, '{Look!} I had another dream in which the sun, the moon, and eleven stars bowed low before me.'
Beck's American Translation	.

International Standard V	But then he had another dream, and he proceeded to tell his brothers about that one, too. "I had another dream," he said. "The sun, moon, and eleven of the stars were bowing down before me!"
New Advent (Knox) Bible	Then he had another dream which he disclosed to his brethren; In this dream of mine, he said, it seemed to me that the sun and the moon and eleven stars did reverence to me.
Revised Knox Bible Translation for Translators	Later he had another dream, and again he told his older brothers about it. He said, "Listen to this! I had another dream. In this dream, the sun and moon and eleven stars were bowing down to me!"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to dream another dream, and was to tell it to his brothers. He was to say: I am to have dreamed a dream: the sun and moon, and ten and one stars were to bow down to me.
Conservapedia Ferrar-Fenton Bible	. Then he dreamed another dream, and related it to his brothers, and said, "I have dreamed another dream, when the sun and the moon and eleven stars came and did homage to me."
God's Truth (Tyndale)	And he dreamed yet another dream and told it his brethren saying: behold, I have had one dream more: me thought the *sonne (son) [sonne is exactly the way it appears in the original text, sun, spelled sunne; in middle English, is used else where in the text.] and the moon and eleven stars made obeisance to me.
HCSB H. C. Leupold Lexham English Bible NIV, ©2011 Tree of Life Version But then he dreamed another dream and told it to his brothers, saying, "I have just dreamed another dream. Suddenly, there was the sun and the moon and the eleven stars bowing down to me!"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Joseph had another dream which he told to his brothers, "I saw the sun, the moon and seven stars bowing down before me."
The Heritage Bible	And he dreamed again another dream, and tallied it up to his brothers, and said, Behold, I have dreamed a dream again; and behold, the sun, and the moon, and the eleven stars were prostrating themselves to me.
New American Bible (2002)	.
New American Bible (2011)	.
New Jerusalem Bible	He had another dream which he recounted to his brothers. 'Look, I have had another dream,' he said. 'There were the sun, the moon and eleven stars, bowing down to me.'
New RSV Revised English Bible	. .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible exeGesés companion Bible	. And he dreams yet another dream and describes it to his brothers and says, Behold, I dreamed a dream again; and behold,
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	the sun and the moon and the eleven stars prostrate to me.
Hebrew Names Version JPS (Tanakh—1985)	. He dreamed another dream and told it to his brothers, saying, “Look, I have had another dream: And this time, the sun, the moon, and eleven stars were bowing down to me.”
Judaica Press Complete T. Kaplan Translation	. He had another dream and told it to his brothers. 'I just had another dream,' he said. 'The sun, the moon, and eleven stars were bowing down to me.'
Orthodox Jewish Bible	And he dreamed yet another chalom, and told it his achim, and said, Hinei, I have dreamed a chalom more; and, hinei, the shemesh and the yarei'ach and the eleven kokhavim bowed down to me.
Restored Names Version <i>The Scriptures</i> 1998	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But Joseph dreamed still another dream, and told it to his brothers [as well]. He said, “See here, I have again dreamed a dream, and lo, [this time I saw] eleven stars and the sun and the moon bowed down [in respect] to me!”
The Expanded Bible	.
The Geneva Bible	.
Kretzmann’s Commentary	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. Here Joseph was also entirely ingenuous, being half puzzled and half delighted, since the repetition of the same idea in the dream made its fulfillment probable.
NET Bible®	Then he had another dream [<i>Heb</i> “And he dreamed yet another dream.”], and told it to his brothers. “Look,” [<i>Heb</i> “and he said, ‘Look.’” The order of the introductory clause and the direct discourse have been rearranged in the translation for stylistic reasons. Both clauses of the dream report begin with הִנֵּה (hinneh, “look”), which lends vividness to the report.] he said. “I had another dream. The sun, the moon, and eleven stars were bowing down to me.”
Syndein/Thieme	{Verses 9-10: Dream of Supremacy over Israel} And he {Joseph} kept on dreaming yet another dream, and recounted it his brethren, and kept on saying, "Behold, I dreamed a dream again. And, behold, the sun and the moon and eleven stars, one after the other, kept on 'bowing in homage' themselves {shachah} {to me}.
The Voice	But Joseph had another dream, and he <i>made the mistake of</i> telling them about this dream too. Joseph: Listen! I’ve had another dream: I saw the sun, the moon, and 11 stars bowing down to me.

Literal, almost word-for-word, renderings:

American KJV	.
Benner’s Mechanical Trans.	...and he visualized yet again another dream and he recounted him to his brothers and he said, look, I visualized a dream yet again and look, the sun and the moon and eleven stars were bending themselves down to me,...
Concordant Literal Version	And dreaming is he still another dream. And relating is he it to his father and to his brothers, and is saying, "Behold! I dream a further dream. And behold! The sun and the moon and the eleven stars are prostrating to me.
A Conservative Version	.

Context Group Version	And he dreamed yet another dream, and told it to his brothers, and said, Look, I have dreamed yet a dream: and see, the sun and the moon and eleven stars bowed down low to me.
Darby Translation	.
Emphasized Bible	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green’s Literal Translation	And he dreamed still another dream, and told it to his brothers. And he said, Behold, I have dreamed another dream: And, behold, the sun and the moon and the eleven stars were bowing themselves to me.
God’s Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	.
NASB	Now he had still another dream, and related it to his brothers, and said, “Lo, I have had still another dream; and behold, the sun and the moon and eleven stars were bowing down to me.”
New European Version	.
New King James Version	.
Owen’s Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster’s Bible Translation	And he dreamed yet another dream, and told it to 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.
World English Bible	.
Young’s Literal Translation	.
Young’s Updated LT	And he dreams yet another dream, and recounts it to his brothers, and says, “Lo, I have dreamed a dream again, and lo, the sun and the moon, and eleven stars, are bowing themselves to me.”

The gist of this verse: Joseph tells his brothers about a second dream where the sun, moon and 11 stars bowed down to him.

Genesis 37:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253
châlam (חָלַם) [pronounced khaw-LAHM]	to dream; to be healthy, to be strong	3 rd person masculine singular, Qal imperfect	Strong’s #2492 BDB #321
’ôwd (וַיְוֹד) [pronounced gôhd]	still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet	adverb	Strong’s #5750 BDB #728

Genesis 37:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
chälôwm (חֹלֶם) [pronounced <i>khuh-LOHM</i>]	<i>dream</i>	masculine singular noun	Strong's #2472 BDB #321
'achêr (אַחֵר) [pronounced <i>ah-KHEHR</i>]	<i>another, following, next; other as well as foreign, alien, strange</i>	adjective/substantive	Strong's #312 BDB #29

Translation: Then he dreamed another dream...

Joseph has had some very powerful dreams. They are strong enough to cause him to want to share them. Again, we do not know his motivation; we don't know if he likes irritating his older brothers (what younger brother doesn't?); or whether he is just powerfully moved by these dreams.

It is just as possible that, he finds himself frozen out of the big brother club (which consists of 10 members); and that this is just something which he believes to be important and gives him the chance to talk with his brothers. I have not yet been able to determine Joseph's motivation. These dreams are divine revelation. Joseph does not necessarily know this, but his brothers will take this dream quite seriously (and it will anger them).

Divine revelation has to come out; when God reveals Himself and when God reveals things which will occur, in accordance with His plan, it has to come out.

Genesis 37:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
çâphar (סָפַר) [pronounced <i>saw-FAHR</i>]	<i>to recount, to enumerate, to tell with praise, to celebrate, to recall, to declare, to narrate, to tell or declare something from memory, to declare the facts or particulars of, to tell in a specific order</i>	3 rd person masculine plural, Piel imperfect	Strong's #5608 BDB #707
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'achîym (אֶחָיִם) [pronounced <i>awhk-EEM</i>]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: ...and he declared it to his brothers.

So Joseph tells his brothers. Now, bear in mind, Joseph's brothers do not like him very much and he knows this. So telling them more about his dreams is not going to necessarily make things worse or better.

Have you ever known the young kid who is trying to connect, but whatever he tries does not appear to work? That may be what is happening here.

Genesis 37:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
châlam (חָלַם) [pronounced khaw-LAHM]	<i>to dream; to be healthy, to be strong</i>	1 st person singular, Qal perfect	Strong's #2492 BDB #321
châlôwm (חֹלֶם) [pronounced khuh-LOHM]	<i>dream</i>	masculine singular noun	Strong's #2472 BDB #321
'achêr (אַחֵר) [pronounced ah-KHEHR]	<i>another, following, next; other as well as foreign, alien, strange</i>	adjective/substantive	Strong's #312 BDB #29

Translation: He said, "Listen, I have dreamed another dream,..."

So he tells them, "I have dreamed another dream." And you can be certain that this is just what they wanted to hear.

Joseph has another dream. We do not know if this happened the next night, the next week or the next year.

Genesis 37:9d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

Genesis 37:9d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shemesh (שֶׁמֶשׁ) [pronounced SHEH-mesh]	<i>sun; sunrise, sun-rising, east, sun-setting, west (of direction); openly, publically</i>	feminine singular noun with the definite article	Strong's #8121 BDB #1039
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yârêach (יָרֵאֵחַ) [pronounced yaw-RAY-ahkh]	<i>moon</i>	masculine singular noun with the definite article	Strong's #3394 BDB #437
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25
'eser (עָשֶׂר) [pronounced ĞEH-ser]	<i>ten</i>	masculine numeral	Strong's #6235 BDB #796
kôwkâb (כּוֹכָבִים) [pronounced koh-KAW ^b V]	<i>star; figuratively, it is used of Messiah, brothers, youth, numerous progeny, personification, God's omniscience</i>	masculine plural noun	Strong's #3556 BDB #456
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>bowing down, prostrating oneself, doing obeisance to; honoring [with prayers]; doing homage to, submitting to</i>	masculine plural, Hithpael participle	Strong's #7812 BDB #1005
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: ...and, listen, the sun, the moon and 11 stars were bowing down to me.”

Then what Joseph says is shocking: the sun and the moon and 11 stars bow down to me. This means that his father and his 11 brothers and, presumably, his step-mother (whoever is with Jacob at some point in time) will all bow down before him.

This is not a dream that his older brothers like very much.

This dream is even more irritating than the previous dream because not only are the brothers bowing down to him, but all those in his general vicinity are bowing down to him. The sun and the moon are his mother and father (since his mother has died, he would have been *adopted* by probably the maid of his mother³¹). The gist of the meaning of his dreams are quite clear and Joseph may be presenting this in such a way as to say, "Listen; what do you think about this?" or "What do you suppose this means?" He knows what it all means; he is just telling his brothers, who probably bully him and intimidate him. When someone is smaller or younger, they fight back

³¹ She probably took on many of the motherly chores anyway, being his mother's personal slave.

in different ways. They cannot afford a physical confrontation, so they get on the nerves of those who dislike them using various subtle methods.

This second dream is even more significant. The sun represents his father, the moon his mother (who has passed—perhaps the moon represents his mother’s personal servant); and the stars are his 11 brothers.

This second dream is also significant insofar as it is a second testimony as to the future of Joseph. By the testimony of 2 or 3 is a thing made certain (Num. 35:30 Deut. 17:8 19:15 John 8:17 2Corinthians 13:1). So, the first dream was not a fluke; this will certainly happen.

Joseph may or may not have understood the first dream; but at the response of his brothers to the first dream, he probably understood what the second dream meant.

Genesis 37:9 Then he dreamed another dream and he declared it to his brothers. He said, “Listen, I have dreamed another dream, and, listen, the sun, the moon and 11 stars were bowing down to me.” (Kukis mostly literal translation)

Genesis 37:9 Then he dreamed another dream and told his brothers about it. “Listen, I have dreamed another dream, and the sun and the moon and 11 stars bowed down to me.” (Kukis paraphrase)

And so he declares unto his father and unto his brothers and so rebukes against him his father. And so he says to him, “What [is] the dream the this that you have dreamed? Will coming we will come—me and your mother and your brothers—to bow ourselves to you ground-ward?” And are jealous against him his brothers and his father preserves the word.

Genesis
37:10–11

So he made [this dream] known to his father and to his brothers, and his father castigated him. He said to him, “What [is] this dream that you have dreamed? Will we definitely come—me and your mother and your brothers—to bow ourselves to the ground before you?” His brothers are envious (and jealous) of him, but his father remembered this [lit., the] matter.

So Joseph told this dream to his father and brothers, and his father castigated him, saying, “Just what is this dream you claim to have dreamed? Do you really think that we will all come to bow ourselves before you—me and your mother and your brothers?” Joseph’s brothers were envious of him; but his father remembered this matter.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he declares unto his father and unto his brothers and so rebukes against him his father. And so he says to him, “What [is] the dream the this that you have dreamed? Will coming we will come—me and your mother and your brothers—to bow ourselves to you ground-ward?” And are jealous against him his brothers and his father preserves the word.

Dead Sea Scrolls

Targum (Pseudo-Jonathan)

And he related it to his father and to his brethren: but his father rebuked him, and said to him, What dream is this that thou hast dreamed? Shall I, and thy mother, and thy brethren, really come and bow before thee to the ground? And his brothers envied him; yet his father kept the saying in his heart.

Targum of Onkelos

And he described it to his father and to his brethren; and his father rebuked him [Sam. Vers. "was angry with him."] and said to him, What dream is this that thou

hast dreamed? Am I and thy mother and thy brothers to come and worship thee on the earth? And his brothers envied him; but his father kept the word.

Jerusalem targum
Revised Douay-Rheims

.
And when he had told this to his father and brethren, his father rebuked him, and said: What means this dream that you have dreamed? shall I and your mother, and your brethren worship you upon the earth? His brethren therefore envied him: but his father considered the thing with himself.

Douay-Rheims 1899 (Amer.)
Latin Vulgate
Aramaic ESV of Peshitta

.
He told it to his father and to his brothers. His father rebuked him, and said to him, "What is this dream that you have dreamed? Will I and your mother and your brothers indeed come to bow ourselves down to you to the earth?" His brothers envied him, but his father kept this saying in mind.

Peshitta (Syriac)

And when he told it to his father and to his brothers, his father rebuked him, and said to him, What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow down ourselves to the ground to you? And his brothers envied him; but his father observed the sayings.

Septuagint (Greek)

And his father rebuked him, and said to him, What is this dream which you have dreamed? shall indeed both I and your mother and your brethren come and bow before you to the earth? And his brethren envied him; but his father observed the saying.

NETS (Greek)
Brenton's Septuagint

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And he gave word of it to his father and his brothers; but his father protesting said, What sort of a dream is this? am I and your mother and your brothers to go down on our faces to the earth before you? And his brothers were full of envy; but his father kept his words in mind.

Easy English
Easy-to-Read Version

.
Joseph also told his father about this dream, but his father criticized him. His father said, "What kind of dream is this? Do you believe that your mother, your brothers, and I will bow down to you?" Joseph's brothers continued to be jealous of him, but his father thought about all these things and wondered what they could mean.

God's Word™

When he told his father and his brothers, his father criticized him by asking, "What's this dream you had? Will your mother and I and your brothers come and bow down in front of you?" So his brothers were jealous of him, but his father kept thinking about these things.

Good News Bible (TEV)
International Children's B.

.
Joseph also told his father about this dream. But his father scolded him, saying, "What kind of dream is this? Do you really believe that your mother, your brothers and I will bow down to you?" Joseph's brothers were jealous of him. But his father thought about what all these things could mean.

The Message

When he told it to his father and brothers, his father reprimanded him: "What's with all this dreaming? Am I and your mother and your brothers all supposed to bow down to you?" Now his brothers were really jealous; but his father brooded over the whole business.

Names of God Bible
NIRV

.
He told his father as well as his brothers. Then his father rebuked him. He said, "What about this dream you had? Will your mother and I and your brothers really

do that? Will we really come and bow down to the ground in front of you?" His brothers were jealous of him. But his father kept the dreams in mind.

New Simplified Bible He also told the dream to his father. His father scolded him. »What kind of a dream is that? Do you think that your mother, your brothers, and I are going to come and bow down to you?« Joseph's brothers were jealous of him. His father kept thinking about the whole matter.

Thought-for-thought translations; paraphrases:

Common English Bible When he described it to his father and brothers, his father scolded him and said to him, "What kind of dreams have you dreamed? Am I and your mother and your brothers supposed to come and bow down to the ground in front of you?" His brothers were jealous of him, but his father took careful note of the matter.

Contemporary English V. When he told his father about this dream, his father became angry and said, "What's that supposed to mean? Are your mother and I and your brothers all going to come and bow down in front of you?" Joseph's brothers were jealous of him, but his father kept wondering about the dream.

The Living Bible Then he had another dream and told it to his brothers. "Listen to my latest dream," he boasted. "The sun, moon, and eleven stars bowed low before me!" This time he told his father as well as his brothers; but his father rebuked him. "What is this?" he asked. "Shall I indeed, and your mother and brothers come and bow before you?" His brothers were fit to be tied concerning this affair, but his father gave it quite a bit of thought and wondered what it all meant. V. 9 is included for context.

New Berkeley Version
New Century Version .
Joseph also told his father about this dream, but his father scolded him, saying, "What kind of dream is this? Do you really believe that your mother, your brothers, and I will bow down to you?" Joseph's brothers were jealous of him, but his father thought about what all these things could mean.

New Life Version He told it to his father and to his brothers. His father spoke sharp words to him, saying, "What is this dream you have had? Will I and your mother and brothers come to bow ourselves down to the ground in front of you?" Joseph's brothers were jealous of him. But his father thought about what he said.

New Living Translation This time he told the dream to his father as well as to his brothers, but his father scolded him. "What kind of dream is that?" he asked. "Will your mother and I and your brothers actually come and bow to the ground before you?" But while his brothers were jealous of Joseph, his father wondered what the dreams meant.

Partially literal and partially paraphrased translations:

American English Bible But his father scolded him and asked, 'What kind of a dream is that? Do you think that your mother, brothers, and I will come and bow to the ground before you?' Nevertheless, although his brothers were jealous of him, his father paid attention to what he said.

Beck's American Translation .
International Standard V When Joseph told his father about this, his father rebuked him and asked him, "What kind of dream is that? Will I, your mother, and your brothers really come to you and bow down to the ground in front of you?" 11As a result, his brothers became more envious of him. But his father kept thinking about all of this.

New Advent (Knox) Bible
Revised Knox Bible .
When he reported this to his father and his brethren, his father said, in reproof, What means this dream of yours? Must I and your mother and your brethren bow down to earth before you? So his brethren eyed him with jealousy, while his father pondered over the story in silence.

Translation for Translators He also told his father about it. His father rebuked him, saying "What are you suggesting by that dream [RHQ]? Do you think it means that your mother and I and your older brothers will some day bow down to the ground in front of you?" [RHQ] Joseph's older brothers were furious/angry with him, but his father just kept thinking about what the dream meant.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible He was to relate it to his father, and to his brothers. His father was to rebuke him, He was to say: Is you to have dreamed this dream? - I, your mother, and your brothers are to come, and are to bow down on the solid grounds to you! His brothers were jealous of him, but his father is to have observed the concern.

Conservapedia He told it to his father, and his brothers. His father scolded him, and said to him, "What is this dream that you dreamed? Are you telling me that I, and your mother and brothers, will bow down to the ground before you?" His brothers were jealous of him, but his father thought long and hard about Joseph's words.

Ferrar-Fenton Bible He told it to his father and to his brothers, and his father reproved him, and said, "What is this dream which you have dreamed ? Shall I and your mother, and your brothers, come and bow down to the ground to ii you ? " So his brothers envied him; but his father remembered the event.

God's Truth (Tyndale) And when he had told it unto his father and his brethren, his father rebuked him and said unto him: what means this dream which you have dreamed: shall I and your mother and your brethren come and fall on the ground before you? And his brethren hated him, but his father noted the saying.

HCSB .

H. C. Leupold And his father sharply rebuked him and said to him: What dream is this that thou hast had? Shall we indeed come—I and thy mother and thy brethren—to make obeisance to the earth before thee? And his brothers were envious of him, but his father bore the thing in mind.

Lexham English Bible .

NIV, ©2011 .

Tree of Life Version He told it to his father as well as his brothers. Then his father rebuked him and said to him, "What's this dream you dreamed? Will we really come—your mother and I with your brothers—to bow down to the ground to you?" So his brothers were jealous of him, but his father kept the speech in mind.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) When he told this to his father and brothers his father rebuked him, "What is this dream of yours? Are all of us, myself, your mother and your brothers to bow to the ground before you?" His brothers were jealous of him but his father kept in mind what he had said.

The Heritage Bible And he tallied it up to his father and to his brothers, and his father rebuked him; and said to him, What is this dream which you have dreamed? Coming, shall I, and your mother, and your brothers come to prostrate ourselves to the earth to you? And his brothers envied him, and his father made a hedge about the word.

New American Bible (2002) .

New American Bible (2011) When he told it to his father and his brothers, his father reproved him and asked, "What is the meaning of this dream of yours? Can it be that I and your mother and your brothers are to come and bow to the ground before you?" So his brothers were furious at him but his father kept the matter in mind.

New Jerusalem Bible He told his father and brothers, and his father scolded him. 'A fine dream to have!' he said to him. 'Are all of us then, myself, your mother and your brothers, to come

and bow to the ground before you?' His brothers held it against him, but his father pondered the matter.

New RSV

Revised English Bible

.
When he told his father and his brothers, his father took him to task: "What do you mean by this dream of yours?" he asked. "Are we to come and bow to the ground before you, I and your mother and your brothers?" His brothers were jealous of him, but his father did not forget the incident.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

He told his father too, as well as his brothers, but his father rebuked him: "What is this dream you have had? Do you really expect me, your mother and your brothers to come and prostrate ourselves before you on the ground?" His brothers were jealous of him, but his father kept the matter in mind.

exeGesés companion Bible

And he describes it to his father
and to his brothers:
and his father rebukes him and says to him,
What is this dream you dreamed?
In coming, come we
- I and your mother and your brothers
to prostrate to you to the earth?
And his brothers envy him;
and his father guards the word:...

Hebrew Names Version

JPS (Tanakh—1985)

.
And when he told it to his father and brothers, his father berated him. "What," he said to him, "is this dream you have dreamed? Are we to come, I and your mother and your brothers, and bow low to you to the ground? So his brothers were wrought up at him, and his father kept the matter in mind.

Judaica Press Complete T.

Kaplan Translation

.
When he told it to his father and brothers, his father scolded him and said, 'What kind of dream did you have? Do you want me, your mother, and your brothers to come and prostrate ourselves on the ground to you?' His brothers became very jealous of him, but his father suspended judgment [Or, 'pondered the matter,' 'kept the matter in mind' or, 'his father waited to see the result' (Rashi). Literally, 'his father watched the word.'].
.

Orthodox Jewish Bible

And he told it to Aviv, and to his achim: and Aviv rebuked him, and said unto him, What is this chalom that thou hast dreamed? Shall I and Immecha and Achecha indeed come to bow down ourselves to the ground before thee?
And his achim had kina (jealousy, envy) toward him; but Aviv was shomer over the saying.

Restored Names Version

The Scriptures 1998

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Expanded/Embellished Bibles:

The Amplified Bible

He told it to his father as well as to his brothers; but his father rebuked him and said to him [in disbelief], "What is [the meaning of] this dream that you have dreamed? Shall I and your mother and your brothers actually come to bow down to the ground [in respect] before you?" Joseph's brothers were envious and jealous of him, but his father kept the words [of Joseph] in mind [wondering about their meaning].

The Expanded Bible

Joseph also told his father about this dream, but his father scolded [rebuked] him, saying, "What kind of dream is this? Do you really believe that your mother, your brothers, and I will bow down to you?" Joseph's brothers were jealous of him, but

his father thought about what all these things could mean [Lguarded/kept the report].

The Geneva Bible
Kretzmann's Commentary

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, either Bilhah or Leah, and thy brethren indeed come to bow down ourselves to thee to the earth? There is a note of uneasiness in Jacob's stern reproof, as if he could not quite persuade himself that the dream was merely the result of false ambition. And his brethren envied him; they continued their attitude of hateful aloofness; but his father observed the saying, he kept and remembered the words, recalling them, probably, when he was told of Joseph's remarkable elevation some twenty-two years later. It was nothing unusual in those days for the Lord to make known His plans by means of dreams, and He often provided reliable interpreters as well. It is foolish for people in our days to set up arbitrary explanations of dreams.

NET Bible®

When he told his father and his brothers, his father rebuked him, saying, "What is this dream that you had? Will I, your mother, and your brothers really come and bow down to you?" [Heb "Coming, will we come, I and your mother and your brothers, to bow down to you to the ground?"] His brothers were jealous of him, but his father kept in mind what Joseph said [Heb "kept the word." The referent of the Hebrew term "word" has been specified as "what Joseph said" in the translation for clarity, and the words "in mind" have been supplied for stylistic reasons.].

Syndein/Thieme

And he {Joseph} recounted {it} to his father {Jacob/Israel}, and to his brethren. And his father kept on rebuking him, and kept on saying {unto him}, "What is this dream that you dreamed? Shall I {the sun} and your mother {Jacob's wife - Rachael} and your brethren {eleven stars} indeed come to bow down ourselves to you to the earth?" And his brethren kept on being intensely jealous toward him . . . but his father remembered {idiom: literally: 'guarded it (in his mind)'} the 'doctrine categorically communicated' {dabar}.

The Voice

When he told this dream to his father and brothers, even his father scolded him. **Israel:** What kind of dream is this? Do you actually think your mother and I and your brothers are going to bow down before you? Joseph's brothers had become extremely jealous of him. But his father—*though he scolded Joseph*—kept this dream in *the back of his mind*.

Literal, almost word-for-word, renderings:

American KJV

Benner's Mechanical Trans.

...and he recounted it to his father and to his brothers and his father rebuked him and he said to him, what is this dream which you visualized, will I and your mother and your brothers come to bend ourselves down to you unto the land, and his brothers were envious with him and his father had guarded the word,...

Concordant Literal Version

And relating it is he to his father and to his brothers. And rebuking him is his father, and saying to him, "What dream is this which you dream? Shall I and your mother and your brothers come, yea, come to prostrate to you to the earth? And jealous are his brothers of him, yet his father keeps the word.

A Conservative Version

Context Group Version

And he told it to his father, and to his brothers; and his father rebuked him, and said to him, What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow down ourselves to you to the land { or earth }? And his brothers envied him; but his father kept the saying in mind.

Darby Translation
Emphasized Bible

So he related it unto his father, and unto his brethren,—and his father rebuked him, and said unto him, What is this dream which thou hast dreamed? Shall we, indeed

come in, I, and thy mother and thy brethren, to bow our-selves down to thee to the earth? Then were his brethren jealous of him, but his father, marked the word.

English Standard Version
 English Standard V. – UK
 Evidence Bible
 Green’s Literal Translation
 God’s Truth (Tyndale)
 King James 2000 Version
 21st Century KJV
 Modern English Version

But when he told it to his father and his brothers, his father rebuked him and said to him, “What is this dream that you have dreamed? Will I and your mother and your brothers really come to bow down ourselves to you to the ground?” So his brothers were jealous of him, but his father kept the matter *in mind*.

NASB
 New European Version

He told it to his father and to his brothers. His father rebuked him, and said to him, What is this dream that you have dreamed? Will I and your mother and your brothers indeed come to bow ourselves down to you to the earth? 11His brothers envied him, but his father kept this saying in mind.

New King James Version

So he told it to his father and his brothers; and his father rebuked him and said to him, “What is this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?” And his brothers envied him, but his father kept the matter *in mind*.

Owen's Translation
 Third Millennium Bible
 Updated Bible Version 2.11
 A Voice in the Wilderness

And he told it to his father and his brothers; and his father rebuked him and said to him, What is this dream that you have dreamed? Shall it come to pass that your mother and I and your brothers indeed come to prostrate ourselves to the earth before you? And his brothers were jealous of him; but his father treasured up these words.

Webster’s Bible Translation
 World English Bible
 Young’s Literal Translation
 Young’s Updated LT

And he recounts unto his father, and unto his brothers; and his father pushes against him, and says to him, “What is this dream which you have dreamt? Do we certainly come—I, and your mother, and your brothers—to bow ourselves to you, to the earth?” And his brothers are zealous against him, and his father has watched the matter.

The gist of this verse:

Joseph told the dream to his father, and his father rebukes him, but also keeps Joseph’s words in mind.

10–11

Genesis 37:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253

Genesis 37:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
çâphar (סִפֵּר) [pronounced saw-FAHR]	<i>to recount, to enumerate, to tell with praise, to celebrate, to recall, to declare, to narrate, to tell or declare something from memory, to declare the facts or particulars of, to tell in a specific order</i>	3 rd person masculine plural, Piel imperfect	Strong's #5608 BDB #707
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
w ^e (or v ^e) (וְ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'achîym (אֶחָיו) [pronounced aw ^h k-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: So he made [this dream] known to his father and to his brothers,...

Joseph tells this to his father and to his brothers. The circumstances are not clear, but I would guess that at dinner, Joseph said, "Hey, you know what I dreamed?" Or Joseph told this to his brothers and they made him tell his father this dream, understanding what it meant.

In any case, the father hears the dream and reacts to it.

Genesis 37:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
gâ'ar (גָּאַר) [pronounced gaw-GAHR]	<i>to rebuke, to rebuff, to castigate</i>	3 rd person masculine singular, Qal imperfect	Strong's #1605 BDB #172
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Genesis 37:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'āb (אָב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: ...and his father castigated him.

Joseph is his father's favorite son, and even this angers him. It is one thing to have a favorite son as he does; but it is clearly another for that son to say, "And you too, father, will bow down before me." That was too much for Jacob to take.

Jacob did not mind the other dream; he loved Joseph more than his other children and had no problem with his other children (most of whom are fully grown at this time and are basically adults) bowing down before Joseph. However, he did have a problem with Joseph ruling over him. It was unheard of for the child to rule the father. The mind of those in the east and middle east was to revere their ancestors. This is why a section of Genesis always will begin *and these are the generations of*, although the section is about the son or grandson of the person named. Now Jacob is somewhat insulted in hearing this dream.

Genesis 37:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
māh (מַה) [pronounced maw]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
chālōwm (חֹלֶם) [pronounced khuh-LOHM]	<i>dream</i>	masculine singular noun with the definite article	Strong's #2472 BDB #321
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Genesis 37:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
châlam (חָלַם) [pronounced khaw- LAHM]	to dream; to be healthy, to be strong	2 nd person masculine singular, Qal perfect; pausal form	Strong's #2492 BDB #321

Translation: He said to him, “What [is] this dream that you have dreamed?”

Perhaps Joseph told his brothers, and they haul him to their father, and tell Joseph to tell him. So Jacob says, “What is this dream that you have dreamed.” And Joseph tells him. That is simply one scenario of what might have happened.

Jacob could have said this as an exclamation, after hearing the dream from Joseph. “Are you flipping kidding me?” Jacob exclaims.

The NET Bible: *The question What is this dream that you had? expresses Jacob's dismay at what he perceives to be Joseph's audacity.*³²

Genesis 37:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hă (ה) [pronounced heh]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
bôw' (אוּב) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	Qal infinitive absolute	Strong's #935 BDB #97
bôw' (אוּב) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	1 st person plural, Qal imperfect	Strong's #935 BDB #97
The NET Bible: <i>The verb “come” is preceded by the infinitive absolute, which lends emphasis. It is as if Jacob said, “You don't really think we will come...to bow down...do you?”</i> ³³			
ʾânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me</i> ; in answer to a question, it means <i>I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
w ^e (or v ^e) (וּ, ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

³² From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 13, 2016.

³³ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 13, 2016.

Genesis 37:10d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'ēm (אֵם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #517 BDB #51
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'achîym (אֲחִיָּם) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	Hithpael infinitive construct	Strong's #7812 BDB #1005
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earthward (all or a portion thereof), on [toward, upon] the earth [ground]; on [upon, toward] the land [territory, country, continent; ground, soil]</i>	feminine singular noun with the directional hê	Strong's #776 BDB #75

Translation: Will we definitely come—me and your mother and your brothers—to bow ourselves to the ground before you?”

To paraphrase: “Do you really think that I along with your mother and brothers will come and do obeisance to you? Do you think we are going to come a bow down before you?”

Jacob clearly understands the meaning of Jacob’s dream, and he rebukes Jacob for it. “Do you think we are going to come and bow before you?” Jacob asks him. Even Jacob takes this personally now.

Joseph’s dreams are clearly prophetic, their meaning is unequivocal, and the repetition of the similar dream makes it certain.

Prior to the completion of the canon of Scripture, God would communicate to some people in dreams. Since we now have the complete Word of God, He no longer needs to communicate with us directly.

We will only look at passages which we have previously studied. The ESV; capitalized is used below.

Dreams in Genesis

Scripture	Commentary
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God Warns Abimelech in a Dream

<p>Gen 20:1–2 From there Abraham journeyed toward the territory of the Negeb and lived between Kadesh and Shur; and he sojourned in Gerar. And Abraham said of Sarah his wife, "She is my sister." And Abimelech king of Gerar sent and took Sarah.</p>	<p>Although God clearly communicated with Abraham on several occasions, we are rarely told the exact methods which God used.</p> <p>Interestingly enough, the first dream specifically recorded in Scripture will be had by Abimelech, the king of Gerar.</p>
<p>Gen 20:3 But God came to Abimelech in a dream by night and said to him, "Behold, you are a dead man because of the woman whom you have taken, for she is a man's wife."</p>	<p>Abimelech has taken Sarah, Abraham's wife, as his own wife, thinking her to be Abraham's sister. God comes to Abimelech in a dream and tells him that he will die for taking another man's wife.</p>
<p>Gen 20:4–5 Now Abimelech had not approached her. So he said, "Lord, will you kill an innocent people? Did he not himself say to me, 'She is my sister'? And she herself said, 'He is my brother.' In the integrity of my heart and the innocence of my hands I have done this."</p>	<p>Abimelech tells God that Abraham told him that she was his sister. He claims innocence in this matter (and Abimelech had not yet consummated this marriage).</p>
<p>Gen 20:6–7 Then God said to him in the dream, "Yes, I know that you have done this in the integrity of your heart, and it was I who kept you from sinning against Me. Therefore I did not let you touch her. Now then, return the man's wife, for he is a prophet, so that he will pray for you, and you shall live. But if you do not return her, know that you shall surely die, you and all who are yours."</p>	<p>God's people would come from Abraham and Sarah; and there could not be a contamination of this line.</p> <p>God tells Abimelech to return Abraham's wife and to ask Abraham to pray on his behalf so that God will not kill him.</p> <p>Abraham will act as an intermediary between God and Abimelech.</p>
<p>Gen 20:8 So Abimelech rose early in the morning and called all his servants and told them all these things. And the men were very much afraid.</p>	<p>This greatly frightened Abimelech, and he woke up early and called in all of his court officials and he told them about his dream. All of them were afraid of the God of Abraham (which means, all of them were saved, as they believed in the Revealed God and in the consequences of disobeying Him). Immediately, they took care of business.</p>

God Makes Promises to Jacob as He is About to Leave Canaan

<p>Gen 28:11–12 And he came to a certain place and stayed there that night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place to sleep. And he dreamed, and behold, there was a ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God were ascending and descending on it!</p>	<p>Jacob, because he had angered his brother Esau to the point where his own life was in danger, left the land of Canaan, traveling east. Part of the reason would be to take a wife from his relatives in the east.</p> <p>At this point, Jacob has made the decision to leave and this appears to be his first stop.</p> <p>He observes angels ascending and descending on some kind of a ramp or elevator to heaven.</p>
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Dreams in Genesis

Scripture	Commentary
<p>Gen 28:13–14 And behold, the LORD stood above it and said, "I am the LORD, the God of Abraham your father and the God of Isaac. The land on which you lie I will give to you and to your offspring. Your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and in you and your offspring shall all the families of the earth be blessed.</p>	<p>God is standing above it all, and He speaks to Jacob. He identifies Himself (this is the first time that God speaks to Jacob), and God makes a promise to Jacob which He had made to Abraham—that his descendants would be like the dust of the earth, spreading all across the earth.</p>
<p>Gen 28:15 Behold, I am with you and will keep you wherever you go, and will bring you back to this land. For I will not leave you until I have done what I have promised you."</p>	<p>God promised Jacob to stay with him wherever he went.</p> <p>Both promises indicate that God's authority goes far beyond the land that He had promised Abraham.</p>
<p>Gen 28:16–17 Then Jacob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know it." And he was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."</p>	<p>Jacob wakes up and is amazed that God was in that place, and he had no idea. He called it the <i>house of God</i> and <i>the gate of heaven</i>. Jacob is amazed by all of this because he has heard God before.</p>
<p>Gen 28:18–19 So early in the morning Jacob took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. He called the name of that place Bethel, but the name of the city was Luz at the first.</p>	<p>Jacob names this place accordingly. In this same passage, Jacob will make a vow to God.</p>
<p>Jacob's Dream (s) in Paddan-aram</p>	
<p>Gen 31:3 Then the LORD said to Jacob, "Return to the land of your fathers and to your kindred, and I will be with you."</p>	<p>This appears to be God speaking to Jacob in a dream. However, that is not entirely clear; and this may be separate from the dream which Jacob will describe to his wives in this narrative.</p>
<p>Gen 31:4–5 So Jacob sent and called Rachel and Leah into the field where his flock was and said to them, "I see that your father does not regard me with favor as he did before. But the God of my father has been with me.</p>	<p>Jacob, although anything but a perfect man, realizes that it is time for him to leave. He must convince his wives (and children) to leave with him.</p> <p>It is apparent to all that Laban, their father, does not warmly regard Jacob, his son-in-law, as he did originally.</p>
<p>Gen 31:6–7 You know that I have served your father with all my strength, yet your father has cheated me and changed my wages ten times. But God did not permit him to harm me.</p>	<p>Jacob testifies that he worked honorably for their father Laban, and that Laban cheated Jacob on several occasions. However, God did not allow Laban to win by cheating.</p>

Dreams in Genesis

Scripture	Commentary
<p>Gen 31:8–9 If he said, 'The spotted shall be your wages,' then all the flock bore spotted; and if he said, 'The striped shall be your wages,' then all the flock bore striped. Thus God has taken away the livestock of your father and given them to me.</p>	<p>Laban gave certain types of the flock to Jacob; and every time he thought that Jacob was getting too much, Laban changed the terms of their agreement. God saw to it that Jacob did not lose out in this agreement.</p> <p>You may recall that God overruled both what Laban did to Jacob and Jacob's human viewpoint breeding schemes.</p>
<p>Gen 31:10 In the breeding season of the flock I lifted up my eyes and saw in a dream that the goats that mated with the flock were striped, spotted, and mottled.</p>	<p>Jacob dreams of the goats and of their different colors.</p>
<p>Gen 31:11 Then the Angel of God said to me in the dream, 'Jacob,' and I said, 'Here I am!'</p>	<p>The Angel of God speaks to Jacob in this dream.</p>
<p>Gen 31:12–13 And he said, 'Lift up your eyes and see, all the goats that mate with the flock are striped, spotted, and mottled, for I have seen all that Laban is doing to you. I am the God of Bethel, where you anointed a pillar and made a vow to Me. Now arise, go out from this land and return to the land of your kindred.'</p>	<p>God tells Jacob that He has been overseeing his flock and the results of their breeding.</p> <p>He tells Jacob to return to Canaan. Jacob is recounting all of this to his wives.</p>
<p>Gen 31:14–16 Then Rachel and Leah answered and said to him, "Is there any portion or inheritance left to us in our father's house? Are we not regarded by him as foreigners? For he has sold us, and he has indeed devoured our money. All the wealth that God has taken away from our father belongs to us and to our children. Now then, whatever God has said to you, do."</p>	<p>Rachel and Leah make it clear that they agree with Jacob, their husband, and will go with him to Canaan. They have observed that their father shows no regard for them and, therefore, they have no reason to remain there.</p> <p>What they say also indicates that they believe in Jacob's God (this family appears to have believed in the Revealed God).</p>
<p>Gen 31:17–18 So Jacob arose and set his sons and his wives on camels. He drove away all his livestock, all his property that he had gained, the livestock in his possession that he had acquired in Paddan-aram, to go to the land of Canaan to his father Isaac.</p>	<p>The entire family leaves for the land of Canaan, as directed by God in Jacob's dream.</p>
<p>It is unclear whether this is one or two dreams here. God appeared to Jacob to assure him about the livestock and Laban's cheating; and then to tell him to leave Paddan-aram. That appears to be two dreams at two different times for two different purposes.</p>	
<h3>God Warns Laban in a Dream</h3>	
<p>Gen 31:22–23 When it was told Laban on the third day that Jacob had fled, he took his kinsmen with him and pursued him for seven days and followed close after him into the hill country of Gilead.</p>	<p>Jacob took his wives, children and sheep and left Laban's employ, suddenly and secretly. They planned this out carefully to get a 3 day head start. Laban and his people pursued Jacob and his family.</p>

Dreams in Genesis

Scripture	Commentary
Gen 31:24 But God came to Laban the Aramean in a dream by night and said to him, "Be careful not to say anything to Jacob, either good or bad."	Laban was a believer and God came to him at night in a dream and warned him about harming Jacob. All that is recorded is the sentence that is recorded here.
Gen 31:25 And Laban overtook Jacob. Now Jacob had pitched his tent in the hill country, and Laban with his kinsmen pitched tents in the hill country of Gilead.	Laban was traveling with adults; Jacob was traveling with his wives and children. Therefore, Laban would be able to catch up to him.
Gen 31:26–28 And Laban said to Jacob, "What have you done, that you have tricked me and driven away my daughters like captives of the sword? Why did you flee secretly and trick me, and did not tell me, so that I might have sent you away with mirth and songs, with tambourine and lyre? And why did you not permit me to kiss my sons and my daughters farewell? Now you have done foolishly.	<p>Laban is quite upset over all that has happened. He asks Jacob why he left without notice, not allowing a proper farewell between Laban and his daughters.</p> <p>The problem was, Laban had become increasingly hostile to Jacob. Whether Laban understood his own biases is unknown.</p>
Gen 31:29–30 It is in my power to do you harm. But the God of your father spoke to me last night, saying, 'Be careful not to say anything to Jacob, either good or bad.' And now you have gone away because you longed greatly for your father's house, but why did you steal my gods?"	Laban says that he has the power in harm Jacob, but that he was warned by God not to say anything about Jacob, good or bad. For this reason, he would not harm Jacob, but he does ask about his missing household gods.
Gen 31:31–32a Jacob answered and said to Laban, "Because I was afraid, for I thought that you would take your daughters from me by force. Anyone with whom you find your gods shall not live. In the presence of our kinsmen point out what I have that is yours, and take it."	Jacob explains that he was worried that his wives would be taken from him; and agrees to the death penalty for whomever has stolen the household gods.
Joseph's Two Dreams	
Gen 37:5–7 Now Joseph had a dream, and when he told it to his brothers they hated him even more. He said to them, "Hear this dream that I have dreamed: Behold, we were binding sheaves in the field, and behold, my sheaf arose and stood upright. And behold, your sheaves gathered around it and bowed down to my sheaf."	This brings us to the dreams that we have been studying. Joseph dreams that he has a sheaf, and that the brothers all had sheaves, and their sheaves fell over before his.
Gen 37:8 His brothers said to him, "Are you indeed to reign over us? Or are you indeed to rule over us?" So they hated him even more for his dreams and for his words.	His brothers understood immediately that this meant that Joseph would reign over them. This upset them greatly.
Gen 37:9 Then he dreamed another dream and told it to his brothers and said, "Behold, I have dreamed another dream. Behold, the sun, the moon, and eleven stars were bowing down to me."	Joseph then dreamed another dream, about the sun, moon and stars bowing down to him.

Dreams in Genesis

Scripture

Commentary

Gen 37:10–11 But when he told it to his father and to his brothers, his father rebuked him and said to him, "What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves to the ground before you?" And his brothers were jealous of him, but his father kept the saying in mind.

His father Jacob understands the dream, which says that his entire family would bow down before him; and he rebukes Joseph for this dream. However, he remembers this dream.

Later, in Joseph's life, there are four dreams which will essentially define Joseph's life—the dreams of the chief cupbearer and the chief baker; and the two inscrutable dreams of Pharaoh. It is because of these 4 dreams that Joseph will become the sheaf which remains standing.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 37:10 So he made [this dream] known to his father and to his brothers, and his father castigated him. He said to him, "What [is] this dream that you have dreamed? Will we definitely come—me and your mother and your brothers—to bow ourselves to the ground before you?" (Kukis mostly literal translation)

Genesis 37:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qânâ' (קָנָא) [pronounced <i>kaw-NAW</i>]	<i>to be jealous, to be envious; to be zealous for; to excite jealous anger; to become intensely red or black from dye</i>	3 rd person masculine plural, Piel imperfect	Strong's #7065 BDB #888
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88
'achîym (אָחִיִּם) [pronounced <i>awhk-EEM</i>]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: His brothers are envious (and jealous) of him,...

His brothers understood that this was a prophecy. This placed him over them. They did not know how it would happen; perhaps they only half believed that it would happen—but this was just one more thing about Joseph which angered them.

The NET Bible: Joseph's brothers were already jealous of him, but this made it even worse. Such jealousy easily leads to action, as the next episode in the story shows. Yet dreams were considered

a form of revelation, and their jealousy was not only of the favoritism of their father, but of the dreams. This is why Jacob kept the matter in mind.³⁴

Genesis 37:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âb (אב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
shâmar (שמר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	3 rd person masculine singular, Qal imperfect	Strong's #8104 BDB #1036
All of the BDB Qal definitions: <i>to keep, have charge of; to keep, guard, keep watch and ward, protect, save life; watch, watchman (participle); to watch for, wait for; to watch, observe; to keep, retain, treasure up (in memory); to keep (within bounds), restrain; to observe, celebrate, keep (sabbath or covenant or commands), perform (vow); to keep, preserve, protect; to keep, reserve.</i>			
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâbâr (דבר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182

Translation: ...but his father remembered this [lit., *the*] matter.

Jacob knew enough not to ignore divine revelation. He may have rebuked his son for what he said, but he knows that what God sends is important.

Jacob has been blessed, but his life is nothing like Abraham's. Jacob appears to have gotten better in marriage; but we will find him complaining a great deal in chapters to come. It is clear that Jacob and Isaac could not really compare to Abraham. Joseph, on the other hand...

This might give us a clue as to how a portion of Genesis was put together. I don't know that Jacob is still recording Scripture at this point in time; furthermore, this is written in such a way as to require this portion being written long after the events (because Jacob keeps this information tucked away in the back of his mind). Jacob is upset over the dream and Joseph's brothers are extremely jealous of him and upset with him.

The other sons of Jacob disliked Joseph anyway. They did not like that their father favored him; and almost everything that he did, they took issue with. A dream where Joseph is apparently their ruler—that was the ultimate insult to them.

Jacob, however, remembered this dream.

³⁴ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 13, 2016.

If Jacob did record any of this chapter, it would have only been the first 11 verses. However, it is just as likely that Joseph writes Genesis from this chapter forward.

Genesis 37:11 His brothers are envious (and jealous) of him, but his father remembered this [lit., the] matter. (Kukis mostly literal translation)

Genesis 37:10–11 So he made [this dream] known to his father and to his brothers, and his father castigated him. He said to him, “What [is] this dream that you have dreamed? Will we definitely come—me and your mother and your brothers—to bow ourselves to the ground before you?” His brothers are envious (and jealous) of him, but his father remembered this [lit., the] matter. (Kukis mostly literal translation)

Genesis 37:10–11 So Joseph told this dream to his father and brothers, and his father castigated him, saying, “Just what is this dream you claim to have dreamed? Do you really think that we will all come to bow ourselves before you—me and your mother and your brothers?” Joseph’s brothers were envious of him; but his father remembered this matter. (Kukis paraphrase)

In examining these verses, it seems like including v. 14a would have been the prudent approach.

Chapter Outline

Charts, Graphics and Short Doctrines

Jacob Sends Joseph to Check on His Brothers

I will include a great many of these chiasmi throughout the rest of Genesis, because I find them to be quite remarkable. This one is quite good.

William Ramey’s Chiasmus of Genesis 37:12–36

- A Israel's commission to Joseph (13a-b)
- B The father sends Joseph, the faithful son (13c-14)
- C Joseph seeks his brothers and finds them (15-17)
- D The brothers' 1st plan to eradicate Joseph (18-22)
- X The violation of Joseph (23-24)
- D' The brothers' 2nd plan to eradicate Joseph (25-28)
- C' Reuben seeks Joseph and does not find him (29-30)
- B' The faithless sons send Joseph's tunic to their father (31-33)
- A' Jacob's lament over Joseph (34-35)

Epilogue: Joseph is sold and brought to Egypt (36)

Notice how the middle of this chiasmus matches the epilogue. Furthermore, much of the narrative of Joseph is about injustice and how God is able to overcome injustice.

From <https://www.inthebeginning.org/chiasmus/examples.html> accessed September 19, 2015.

Throughout the rest of Genesis, there are unmistakable chiasmi. A chiasmus organizes a section of Scripture and makes it much easier to memorize.

So far, in this chapter, we have seen animosity develop in the sons of Jacob against Joseph, in part because of their father’s favoritism. Joseph has also had two dreams which indicate that he would have authority over his brothers, father and mothers; and that did not make his brothers very happy either.

Now, Jacob has sent his son Joseph to check on his older brothers.

There are some chapters in Genesis which are quite unusual. You may recall the chapter when Shechem raped Dinah, a daughter of Jacob; and then two of Jacob's sons went into Shechem's village and killed all of the males. One purpose of this is to establish the kind of men that Jacob's sons were. They were not easy-going, live-and-let-live guys; they were tough, they were mean, and if they did not like something, then they did something about it. This helps us to understand their behavior in this chapter. In nearly every family with 2 or more kids, there is some sibling rivalry; because of the sort of men that Jacob's sons were, they will take their sibling rivalry to new lows.

Good parents reduce the sibling rivalry; and children are raised so that they soon understand that they are not the center of the universe. That is because they have a younger or older brother who is in the exact same boat that they are in.

The problem with Jacob's children is that the different mothers would have fostered some of the inordinate competition between them.

And so go his brothers to pasture the flock of their father in Shechem. And so says Israel unto Joseph, "Are not your brothers pasturing [the flock] in Shechem? Come and I will send you unto them." And so he says to him, "Behold me."

Genesis
37:12–13

Joseph's [lit. *his*] brothers went to pasture their father's flock in Shechem. So Israel said to Joseph, "Aren't your brothers pasturing [my flock] in Shechem? Come and I will send you to them." And he replied, "Here I [am]."

Joseph's brothers went out to pasture their father's flock in Shechem. So Israel, his father, said, "Aren't your brothers our shepherding my flock in Shechem? Come over here and I will send you to them." And Joseph replied, "Yes, sir."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so go his brothers to pasture the flock of their father in Shechem. And so says Israel unto Joseph, "Are not your brothers pasturing [the flock] in Shechem? Come and I will send you unto them." And so he says to him, "Behold me."
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And his brothers went to feed their father's flock in Shekem. And it was at the time of days that Israel said to Joseph, Do not thy brethren feed in Shekem? But I am afraid lest the Hivae come and smite them, because they smote Hamor and Shekem and the inhabitants of the city. Come now; and I will send thee to them And he said, Behold me.
Targum of Onkelos	And his brothers went to tend the flock of their father in Shekem. And Israel said to Joseph, Do not thy brothers tend the flock in Shekem? Come, I will send thee to them. And he said. Behold me.
Jerusalem targum	.
Douay-Rheims 1899 (Amer.)	.
Revised Douay-Rheims	And when his brethren abode in Sichern feeding their father's docks, Israel said to him: your brethren feed the sheep in Sichern: come, I will send you to them. And when he answered: I am ready. Apparently, these final 3 words are a part of v. 14 in the Latin.
Aramaic ESV of Peshitta	His brothers went to feed their father's flock in Shechem. Yisrael said to Yoseph, "Are your brothers not feeding the flock in Shechem? Come, and I will send you to them." He said to him, "Here I am."

Peshitta (Syriac)	And Josephs brothers went to feed their fathers, flock in Shechem. And Israel said to Joseph, Behold, your brothers are feeding the flocks in Shechem; come, I will send you to them. And he said to him, Here am I.
Septuagint (Greek)	Shechem - Joseph is sold and taken to Egypt. Gn.37.12-36 And his brethren went to feed the sheep of their father to Sachem. And Israel said to Joseph, Do not your brethren feed their flock in Sychem? Come, I will send you to them; and he said to him, Behold, I am here.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	Some time passed. Joseph's brothers had taken their father's sheep to eat grass. This was near the place called Shechem. And Israel (Jacob) said to Joseph 'You know that your brothers have taken my sheep to eat grass. They are near Shechem. I want you to go to them.' Joseph replied 'Very well.'
Easy-to-Read Version	One day Joseph's brothers went to Shechem to care for their father's sheep. Jacob said to Joseph, "Go to Shechem. Your brothers are there with my sheep." Joseph answered, "I will go."
God's Word™	.
Good News Bible (TEV)	Joseph Is Sold and Taken to Egypt One day when Joseph's brothers had gone to Shechem to take care of their father's flock, Jacob said to Joseph, "I want you to go to Shechem, where your brothers are taking care of the flock." Joseph answered, "I am ready."
International Children's B.	One day Joseph's brothers went to Shechem to herd their father's sheep. 13Jacob said to Joseph, "Go to Shechem. Your brothers are there herding the sheep." Joseph answered, "I will go."
<i>The Message</i>	His brothers had gone off to Shechem where they were pasturing their father's flocks. Israel said to Joseph, "Your brothers are with flocks in Shechem. Come, I want to send you to them." Joseph said, "I'm ready."
Names of God Bible	.
NIRV	Joseph Is Sold by His Brothers Joseph's brothers had gone to take care of their father's flocks near Shechem. Israel said to Joseph, "As you know, your brothers are taking care of the flocks near Shechem. Come. I'm going to send you to them." "All right," Joseph replied.
New Simplified Bible	His brothers went to Shechem to take care of their father's flock. His father Jacob said to him: »I want you to go to your brothers. They are with the sheep near Shechem.« »Yes, I will go,« Joseph answered.

Thought-for-thought translations; paraphrases:

Common English Bible	Joseph's brothers take revenge Joseph's brothers went to tend their father's flocks near Shechem. Israel said to Joseph, "Aren't your brothers tending the sheep near Shechem? Come, I'll send you to them." And he said, "I'm ready."
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Contemporary English V.	One day when Joseph's brothers had taken the sheep to a pasture near Shechem, his father Jacob said to him, "I want you to go to your brothers. They are with the sheep near Shechem." "Yes, sir," Joseph answered.
The Living Bible	One day Joseph's brothers took their father's flocks to Shechem to graze them there. A few days later Israel called for Joseph, and told him, "Your brothers are over in Shechem grazing the flocks. Go and see how they are getting along, and how it is with the flocks, and bring me word." "Very good," Joseph replied. V. 14a is included for context.
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	Soon after this, Joseph's brothers went to pasture their father's flocks at Shechem. When they had been gone for some time, Jacob said to Joseph, "Your brothers are pasturing the sheep at Shechem. Get ready, and I will send you to them." "I'm ready to go," Joseph replied.

Partially literal and partially paraphrased translations:

American English Bible	Thereafter, his brothers went to Shechem to graze their father's sheep. 13 And Israel said to Joseph: 'Your brothers are grazing the flocks at Shechem and I want you to go to them.' And he replied: 'Look, here I am.'
Beck's American Translation	.
International Standard V	Joseph is Sent to Visit His Brothers Some time later, his brothers left to tend their father's flock in Shechem. 13 And Israel instructed Joseph, "Your brothers are tending the flock in Shechem. Come here, because I'm going to send you to them." "Here I am!" he responded.
New Advent (Knox) Bible	.
Revised Knox Bible	One day, when his brethren were away at Sichem, feeding their father's flocks, Israel said to him, your brethren are pasturing the sheep at Sichem; I have an errand for you there. And when Joseph answered, I am here, at your command, he said to him, Go and see whether all is well with your brethren, and with the flock, then come back and tell me their news. V. 14a is included for context.
Translation for Translators	One day Joseph's older brothers went to take care of their father's sheep and goats that were eating grass near Shechem. Some time later, Jacob said to Joseph, "Your brothers are taking care of the sheep and goats near Shechem [RHQ]. I am going to send you there to see them." Joseph replied, "Okay."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	His brothers were to go out, to tend their father's small cattle, in Shechem. Israel was to say to Joseph: Your brothers are to tend in Shechem, be going, even I was to send you to them. He was to direct him, and was to say: Be going, be seeing the welfare of your brothers, and the welfare of the small cattle, and be bringing back a bringing back of the concern.
Conservapedia	His brothers were going to graze their father's livestock in Shechem. Israel said to Joseph, "Aren't your brothers grazing the livestock in Shechem? Go, and I will send you to them." And Joseph said to him, "Behold me."
Ferrar-Fenton Bible	His brothers afterwards went to pasture their father's sheep in Shechem, and Israel said to Joseph, " Are not your brothers feeding the sheep in Shechem ? Go ! I will send you to them." And he replied, "I am ready."

God's Truth (Tyndale)	His brethren went to keep their fathers sheep in Sichem, and Israel said unto Joseph: do not your brethren keep in Sichem? come that I may send you to them. And he answered here am I.
HCSB H. C. Leupold Lexham English Bible	. . Joseph Sold Into Slavery by his Brothers Now his brothers went to pasture the flock of their father in Shechem. And Israel said to Joseph, "Are not your brothers pasturing in Shechem? Come, let me send you to them." And he said, "Here I [am]."
NIV, ©2011 Tree of Life Version	. Joseph Betrayed Then his brothers went to graze their father's flocks at Shechem. Israel said to Joseph, "Aren't your brothers grazing the flocks in Shechem? Come, let me send you to them." "Here I am," he said to him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Joseph sold by his brothers His brothers had gone to pasture their father's flock at Shechem, and Israel said to Joseph, "Your brothers are pasturing the flock at Shechem; come along, I'll send you to them." Joseph replied, "Here I am."
The Heritage Bible	And his brothers walked to shepherd the flock of their father in Shechem. And Israel said to Joseph, Are not your brothers shepherding in Shechem? Walk, and I will send you to them. And he said to him, Lo, <i>here I am</i> .
New American Bible (2002)	One day, when his brothers had gone to pasture their father's flocks at Shechem, Israel said to Joseph, "Your brothers, you know, are tending our flocks at Shechem. Get ready; I will send you to them." "I am ready," Joseph answered.
New American Bible (2011) New Jerusalem Bible	. His brothers went to pasture their father's flock at Shechem. Then Israel said to Joseph, 'Your brothers are with the flock at Shechem, aren't they? Come, I am going to send you to them.' 'I am ready,' he replied.
New RSV Revised English Bible	. Joseph's brothers had gone to herd their father's flocks at Shechem. Israel said to him, "Your brothers are herding the flocks at Shechem; I am going to send you to them." Joseph answered, "I am ready to go."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	After this, when his brothers had gone to pasture their father's sheep in Sh'khem, Isra'el asked Yosef, "Aren't your brothers pasturing the sheep in Sh'khem? Come, I will send you to them." He answered, "Here I am."
exeGesés companion Bible	...and his brothers go to tend the flock of their father in Shechem. And Yisra El says to Yoseph, Your brothers, tend they not in Shechem? Come, and I send you to them. And he says to him, Here - I.
Hebrew Names Version JPS (Tanakh—1985)	. One time, when his brothers had gone to pasture their father's flock at Shechem, Israel said to Joseph, "Your brothers are pasturing at Shechem. Come, I will send you to them." He answered, "I am ready."
Judaica Press Complete T.	.

Kaplan Translation	[Joseph's] brothers left to tend their father's sheep in Shechem [See Genesis 12:6, 33:18, 48:22. Shechem is some 48 miles north of Hebron.] Israel said to Joseph, 'I believe [This is actually posed as a question, 'Aren't your brothers...?' In many cases, however, the question is rhetorical, and is more accurately translated as a statement. See Genesis 40:8.] your brothers are keeping the sheep in Shechem. I would like you to go to them.' 'I'm ready,' replied [Joseph].
Orthodox Jewish Bible	And his achim went for the purpose to be ro'eh tzon Avihem in the vicinity of Shechem. And Yisroel said unto Yosef, Do not thy achim ro'im in Shechem? Come and I will send thee unto them. And he said to him, Hineni.
Restored Names Version <i>The Scriptures</i> 1998	. And his brothers went to feed their father's flock in Shekem. And Yisra'el said to Yosëph, "Are not your brothers feeding the flock in Shekem? Come, I send you to them." So he said to him, "Here I am."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then his brothers went to pasture their father's flock near Shechem. Israel (Jacob) said to Joseph, "Are not your brothers pasturing [the flock] at Shechem? Come, and I will send you to them." And he said, "Here I am [ready to obey you]."
The Expanded Bible	One day Joseph's brothers went to Shechem [12:6] to graze [shepherd] their father's flocks. Israel said to Joseph, "Go to Shechem where your brothers are grazing the flocks [Are not your brothers shepherding in Shechem? Go and I will send you to them]." Joseph answered, "I will go."
The Geneva Bible Kretzmann's Commentary	. Verses 12-22 Joseph Sent to Shechem And his brethren went to feed their father's flock in Shechem. In taking care of the immense herds and flocks of their father, they were obliged to roam far and wide over the country, Shechem being one of their stations. 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. It may be that Jacob was filled with anxiety on account of the fact that his sons had so boldly returned to the scene of the recent slaughter.
NET Bible®	When his brothers had gone to graze their father's flocks near Shechem, Israel said to Joseph, "Your brothers are [The text uses an interrogative clause: "Are not your brothers," which means "your brothers are."] grazing the flocks near Shechem. Come, I will send you to them." "I'm ready," Joseph replied [<i>Heb</i> "and he said, 'Here I am.'" The referent of the pronoun "he" (Joseph) has been specified in the translation for clarity, and the order of the introductory clause and the direct discourse has been rearranged for stylistic reasons.].
Syndein/Thieme	And his brethren kept on going to feed their father's flock in Shechem {name means 'shoulder or strength'}. And Israel {Yisra'el/ Jacob} kept on saying unto Joseph, "Do not your brethren feed {the flock} in Shechem? Come, I keep on sending you unto them." And he said to him, "I will go." {amar} {idiom: literally is 'Here am I' - used as an affirmative response to an order}.
The Voice	About this time, Joseph's brothers went <i>north</i> toward Shechem in search of better pasture for their father's flocks. Israel (to Joseph): Aren't your brothers pasturing the flock at Shechem? Come on then, I will send you out to them to see <i>how they are doing</i> . Joseph : I'm ready, <i>Father</i> .

Literal, almost word-for-word, renderings:

American KJV	.
Benner's Mechanical Trans.	...and his brothers walked to feed the flocks of their father in Shekhem ^[Shoulder] , and Yisra'el ^[He turns E] said to Yoseph [Adding], are your brothers not feeding in Shekhem ^[Shoulder] , walk and I will send you to them, and he said to him, here am I,...
Concordant Literal Version	And going are his brothers to graze their father's flock in Shechem. And saying is Israel to Joseph, "Are not your brothers grazing in Shechem? Go. Send you will I to them. And saying is he to him, "Behold me!"
A Conservative Version	.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	Joseph Sold Into Slavery Now his brothers went to feed their father's flock in Shechem. Israel said to Joseph, "Are not your brothers feeding the flock in Shechem? Come, and I will send you to them." He answered, "Here I am."
NASB	Then his brothers went to pasture their father's flock in Shechem. Israel said to Joseph, "Are not your brothers pasturing <i>the flock</i> in Shechem? Come, and I will send you to them." And he said to him, "I will go."
New European Version	Joseph's Brothers Try to Kill Him His brothers went to feed their father's flock in Shechem. Israel said to Joseph, Aren't your brothers feeding the flock in Shechem? Come, and I will send you to them. He said to him, Here I am.
New King James Version	Joseph Sold by His Brothers Then his brothers went to feed their father's flock in Shechem. And Israel said to Joseph, "Are not your brothers feeding the flock in Shechem? Come, I will send you to them." So he said to him, "Here I am."
Owen's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And his brothers go to feed the flock of their father in Shechem, and Israel says unto Joseph, "Are not your brothers feeding in Shechem? Come, and I send you unto them;" and he says to him, "Here <i>am I</i> ."
The gist of this verse:	Jacob calls for his son Joseph to send him out to check on his older brothers, who are overseeing the flocks in Shechem.

Genesis 37:12			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
'achîym (אֶחָיִם) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râ'âh (רָעָה) [pronounced raw-GAWH]	<i>to shepherd, to pasture, to tend to graze, to feed; to rule?</i>	Qal infinitive construct	Strong's #7462 BDB #944
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tsô'n (צֹן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun; construct form	Strong's #6629 BDB #838
'âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Sh ^e kem (שֶׁכֶם) [pronounced shek-EHM]	<i>shoulder; back; [elevated] track of land; transliterated Shechem</i>	masculine singular proper noun	Strong's #7927 BDB #1014

A district in northern Palestine.

Translation: Joseph's [lit. his] brothers went to pasture their father's flock in Shechem.

This chapter began with Joseph's brothers shepherding the flock, and Joseph brought Jacob a negative report about them. Here, they are in Shechem with their father's flock.

Recall that this family did not live too far from Shechem. They are only 20 or so miles away to the south. Essentially, Jacob's sons destroyed the Shechem line, but preserved their women and children as wives and/or servants (we actually do not know if any of the women became their wives).

Genesis 37:12 Joseph's [lit. his] brothers went to pasture their father's flock in Shechem. (Kukis mostly literal translation)

Genesis 37:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yis ^o râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Yôwçêph (יֹוֹצֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
hă (הֲ) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied.		Strong's #none BDB #209
lô' (אֵל אוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
Hă lô' together expect an affirmative answer and can be translated <i>is not?</i> Let me suggest, this might be understood to mean, <i>is it not true that?</i> Or, <i>isn't this the case that?</i> Or, <i>is it not obvious that?</i> These two words together present a question with an obvious, self-evident answer. This combination is found in Genesis 4:7 20:5 Job 1:10 Num. 23:26 1Kings 1:11.			
'achîym (אֶחָיִם) [pronounced <i>awhk-EEM</i>]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26
râ'âh (רֹאֵה) [pronounced <i>raw-GAWH</i>]	<i>is shepherding, pasturing, is grazing, feeding</i>	masculine plural, Qal active participle	Strong's #7462 BDB #944
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Sh ^e kem (שֶׁכֶם) [pronounced <i>shek-EHM</i>]	<i>shoulder; back; [elevated] track of land; transliterated Shechem</i>	masculine singular proper noun	Strong's #7927 BDB #1014

A district in northern Palestine.

Translation: So Israel said to Joseph, "Aren't your brothers pasturing [my flock] in Shechem?"

Joseph was persona non grata to his brothers; so, even though he was old enough to go out with his brothers to shepherd the sheep, he did not always do this. So Jacob looks at his son moping around the compound—probably as a result of his brothers being angry with him—and he is both being left out and he is not being trained in a particular field (for Jacob, his field was ranching; and as we have studied, he is excellent at it).

This is a situation wherein the rhetorical question is posed in the negative, but it demands an affirmative answer. *Are not your brothers pasturing the flock at Shechem (yes, they are).*

This indicates that some time has passed since they were all in Shechem. Recall that in Shechem, two of the brothers executed every male in a particular town because a son of one of the prominent men in the town raped their sister. For that reason they had to leave that area. Here, Joseph is at least 17, possibly older, he was born after the incident in Shechem, so it is at least 20 years after the Shechem incident. Because time had passed and possibly because of their reputation, the sons of Jacob were comfortable with keeping their livestock in that area.

Genesis 37:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>go, come, depart, walk; advance</i>	2 nd person masculine singular, Qal imperative with the hê cohortative	Strong's #1980 (and #3212) BDB #229
The voluntative (or cohortative) hê; that is, it ends with âh, not to indicate a feminine ending (although the meaning is similar), but this indicates that with the verb in the 1 st person, we should have the additional words <i>let me, allow me to</i> . The 1 st person Niphal may require the additional word <i>may, might, ought, should</i> . In the second person, we should have the additional word <i>might</i> ; or, in any person we might add the word <i>may, might</i> . Surprisingly enough, I have found nothing concerning the voluntative hê in any of my reference books (Gibson, Mansoor, Zodhiates or Kelley), but Owen points it out again and again, and the many translators of Scripture go along with this. This appears to be tacked onto imperatives to smooth them out and to recognize the volition of the person being spoken to.			
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâlach (שלח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	1 st person singular, Qal imperfect; what is sent (<i>messengers, a message</i>) is implied; with the 2 nd person masculine singular suffix	Strong's #7971 BDB #1018
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39

Translation: Come and I will send you to them.

“Come here, kid, and I will send you to them.” There would probably be a reason that Joseph is sent out to them. He might bring them directions from their father. He might be bringing them food. He might simply be sent there to learn a little.

The motivation here could have simply been to throw his kids together, and hope that Joseph is accepted by the others. Or Jacob may have wanted to know if his kids have been doing what they are supposed to be doing.

Jacob (Israel) either liked to keep tabs on his sons; or he had not heard from them in awhile. He knew that he could depend upon Joseph to give him an accurate report on what was going on—the good and the bad.

Genesis 37:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Although most of the conversations between people in the Old Testament use this same verb over and over again, in the English, we often mix it up, using words like, <i>to ask, to answer, to reply</i> ; depending upon the context.			
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle; with the 1 st person singular suffix	Strong's #2009 (and #518, 2006) BDB #243
With the 1 st person singular suffix, hinnêh literally means <i>behold me</i> ; however, it is an idiom which seems to mean, <i>here I am, right here, yes sir</i> .			

Translation: And he replied, “Here I [am].”

From the exegesis above, With the 1st person singular suffix, hinnêh literally means *behold me*; however, it is an idiom which seems to mean, *here I am, right here, yes sir*.

The response, *here I am*, indicates a willingness and a readiness to be of service. Joseph is 17 years old or older and is certainly ready for any kind of adventure, even if it is just tracking down his older brothers and checking up on them.

Joseph appears to be willing to do what his father tells him to do.

The NET Bible: *With these words Joseph is depicted here as an obedient son who is ready to do what his father commands.*³⁵

There is the possibility that the brothers are not shepherding livestock here. See Bullinger's figures of Speech p. 114 and Ginsburg's *Introduction*, pp. 320, 325. There are almost a half-dozen verses which seem to involve livestock here, so I am not ready yet to rule out them having livestock.

Genesis 37:13 So Israel said to Joseph, “Aren’t your brothers pasturing [my flock] in Shechem? Come and I will send you to them.” And he replied, “Here I [am].” (Kukis mostly literal translation)

³⁵ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 13, 2016.

Genesis 37:12–13 Joseph's [lit. *his*] brothers went to pasture their father's flock in Shechem. So Israel said to Joseph, "Aren't your brothers pasturing [my flock] in Shechem? Come and I will send you to them." And he replied, "Here I [am]." (Kukis mostly literal translation)

Genesis 37:12–13 Joseph's brothers went out to pasture their father's flock in Shechem. So Israel, his father, said, "Aren't your brothers our shepherding my flock in Shechem? Come over here and I will send you to them." And Joseph replied, "Yes, sir." (Kukis paraphrase)

Many translations took the find phrase or more from v. 14 and affixed it to v. 15.

And so he says to him, "Go, please see a peace of your brothers and a peace of the flock and bring me word." And so he sends him from a valley of Hebron and so he comes Shechem-ward.

Genesis
37:14

So Israel [lit., *he*] said to him, "Go, now, and see [about] the welfare of your brothers and [about] the welfare of the flock; then bring me a word [on this matter]." Consequently, [Israel] sent [Joseph] from the valley of Hebron and he went to Shechem [from there].

So Israel said to him, "Go, now, and see about the welfare of your brothers and about the welfare of my flock; and then report back to me." So Israel sent Joseph from the valley of Hebron and Joseph went from there to Shechem.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Dead Sea Scrolls

Targum (Pseudo-Jonathan)

And he said, Go, see the welfare of Your brethren, and the welfare of the flock, and return me word to the deep Counsel. But he sent him according to the deep counsel which was spoken to Abraham in Hebron; for on that day began the captivity of Mizraim.

And Joseph arose, and came to Shekem.

Targum of Onkelos

And he said to him, Go now, and see the welfare of your brothers and the welfare of the flock, and return me word. And he sent him from the vale of Hebron, and he came to Shekem.

Jerusalem targum

Revised Douay-Rheims

He said to him: Go, and see if all things be well with your brethren, and the cattle: and bring me word again what is doing. So being sent from the vale of Hebron, he came to Sichem.

Douay-Rheims 1899 (Amer.)

Latin Vulgate

Aramaic ESV of Peshitta

He said to him, "Go now, see whether it is well with your brothers, and well with the flock; and bring me word again." So he sent him out of the valley of Hebron, and he came to Shechem.

Peshitta (Syriac)

Then his father said to him, Go, see whether it is well with your brothers and well with the flocks; and bring me word again. So Jacob sent him from the valley of Hebron, and he came to Shechem.

Septuagint (Greek)

And Israel said to him, Go and see if your brethren and the sheep are well, and bring me word; and he sent him out of the valley of Chebron, and he came to Sychem.

NETS (Greek)

Brenton's Septuagint

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Easy English	.
Easy-to-Read Version	So Israel said to Joseph 'Go and see your brothers. Come back and tell me how everything is with them. And tell me if the sheep are all right.' Then Israel sent Joseph off from the Valley of Hebron. And Joseph arrived at Shechem.
God's Word™	His father said, "Go and see if your brothers are safe. Come back and tell me if my sheep are all fine." So Joseph's father sent him from the Valley of Hebron to Shechem.
Good News Bible (TEV)	So Israel said, "See how your brothers and the flocks are doing, and bring some news back to me." Then he sent Joseph away from the Hebron Valley. The remainder of v. 14 will be placed with the next passage.
International Children's B.	His father told him, "Go and see if your brothers are safe and if the flock is all right; then come back and tell me." So his father sent him on his way from Hebron Valley. The remainder of v. 14 will be placed with the next passage.
<i>The Message</i>	His father said, "Go and see if your brothers and the sheep are all right. Then come back and tell me." So Joseph's father sent him from the Valley of Hebron. The remainder of v. 14 will be placed with the next passage.
Names of God Bible NIRV	.
New Simplified Bible	So Israel said to him, "Go to your brothers. See how they are doing. Also see how the flocks are doing. Then come back and tell me." So he sent him away from the Hebron Valley. The remainder of v. 14 will be placed with the next passage.

Thought-for-thought translations; paraphrases:

Common English Bible	Jacob said to him, "Go! Find out how your brothers are and how the flock is, and report back to me." The remainder of v. 14 will be placed with the next passage.
Contemporary English V.	His father said, "Go and find out how your brothers and the sheep are doing. Then come back and let me know." So he sent him from Hebron Valley. The remainder of v. 14 will be placed with the next passage.
The Living Bible New Berkeley Version New Century Version	.
New Life Version	His father said, "Go and see if your brothers and the flocks are all right. Then come back and tell me." So Joseph's father sent him from the Valley of Hebron. The remainder of v. 14 will be placed with the next passage.
New Living Translation	"Go and see how your brothers and the flocks are getting along," Jacob said. "Then come back and bring me a report." So Jacob sent him on his way, and Joseph traveled to Shechem from their home in the valley of Hebron.

Partially literal and partially paraphrased translations:

American English Bible	So IsraEl said: 'Go there to see if your brothers and the sheep are doing well, then come back and report to me.' So he sent him from the HebRon Valley to Shechem.
Beck's American Translation	.
International Standard V	"Go and see how things are with your brothers," Israel [Lit. <i>he</i>] ordered him. "And see how things are with the flock. Bring back a report for me." Then he sent Joseph

[Lit. *him*] from the valley of Hebron. The remainder of v. 14 will be placed with the next passage.

New Advent (Knox) Bible
Revised Knox Bible
Translation for Translators

Jacob said, "Go and see if they are doing okay, and if the flocks are doing okay. Then come back and give me a report." So Jacob sent Joseph from the valley where they were living, the valley where Hebron is located, to go north to find his brothers. The remainder of v. 14 will be placed with the next passage.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Isra-el was to say to Joseph: Your brothers are to tend in Shechem, be going, even I was to send you to them. He was to direct him, and was to say: Be going, be seeing the welfare of your brothers, and the welfare of the small cattle, and be bringing back a bringing back of the concern. He was to send him out of the valley of Hebron, and he was to come to Shechem. V. 13 is included for context.

Conservapedia

And Jacob said to him, "Please go and see whether your brothers and the livestock are well, and bring me back word." So he sent him out of the valley of Hebron, and he came to Shechem. Jacob had reason to worry. The last time the brothers were in Shechem, they created a deadly serious incident.

Ferrar-Fenton Bible

Then he continued ; " Go, then, and see how your brothers are, and how the sheep are, and bring me word."

God's Truth (Tyndale)

They had gone, however, from the vale of Hebron, and removed to Shechem. And he said unto him: go and see whether it be well with your brethren and the sheep, and bring me word again. And sent him out of the vale of Hebron, for to go to Sichem.

HCSB

H. C. Leupold

And he said to him: Go now, look to the welfare of thy brethren and to the welfare of the flock, and report back to me. So he sent him forth from the valley of Hebron, and he went to Shechem.

Lexham English Bible

NIV, ©2011

Tree of Life Version

Then he said to him, "Go now, and check on the welfare of your brothers and the welfare of the flocks and bring word back to me." So he sent him from the valley of Hebron and he went to Shechem.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

The Heritage Bible

And he said to him, Walk now; see if there is peace to your brothers, and peace to the flocks; and turn back to me word. And he sent him out of the valley of Hebron, and he came to Shechem.

New American Bible (2002)

"Go then," he replied; "see if all is well with your brothers and the flocks, and bring back word." So he sent him off from the valley of Hebron. The remainder of v. 14 will be placed with the next passage.

New American Bible (2011)

New Jerusalem Bible

He said to him, 'Go and see how your brothers and the flock are doing, and bring me word.' He sent him from the valley of Hebron, and Joseph arrived at Shechem.

New RSV

Revised English Bible

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He said to him, "Go now, see whether things are going well with your brothers and with the sheep, and bring word back to me." So he sent him away from the Hebron Valley, and he went to Sh'khem, where a man found him wandering around in the countryside.
exeGesés companion Bible	And he says to him, Go, I beseech you, see the shalom of your brothers and the shalom of the flocks and return me word. - and he sends him from the valley of Hebron and comes to Shechem.
Hebrew Names Version JPS (Tanakh—1985)	. And he said to him, "Go and see how your brothers are and how the flocks are faring, and bring me back word." So he sent him from the valley of Hebron. The remainder of v. 14 will be placed with the next passage.
Judaica Press Complete T. Kaplan Translation	. 'Then see how your brothers and the sheep are doing,' said [Israel]. 'Bring me a report.' [Israel] thus sent him from the Hebron valley, and [Joseph] arrived in Shechem.
Orthodox Jewish Bible	And he said to him, Go, now, see about the shalom achecha, and the shalom hatzon; and bring me devar. So he sent him out of the Emek Chevron, and he went to Shechem.
Restored Names Version <i>The Scriptures</i> 1998	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Jacob said to him, "Please go and see whether everything is all right with your brothers and all right with the flock; then bring word [back] to me." So he sent him from the Hebron Valley, and he went to Shechem.
The Expanded Bible	His father said, "Go and see if your brothers and the flocks are all right [after the welfare of your brothers and the flocks]. Then come back and tell me [give me a report]." So Joseph's father sent him from the Valley of Hebron [13:18]. The remainder of v. 14 will be placed with the next passage.
The Geneva Bible Kretzmann's Commentary	. 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. To inform himself of the well-being of his brothers and of that of the flocks, that was the errand of Joseph, and it speaks well for his obedience that he offered no objection, but declared his willingness at once. So he sent him out of the vale of Hebron, and he came to Shechem, which was about two days' journey from Hebron.
NET Bible®	So Jacob [<i>Heb</i> "he"; the referent (Jacob) has been specified in the translation for clarity.] said to him, "Go now and check on [<i>Heb</i> "see."] the welfare [<i>Heb</i> "peace."] of your brothers and of the flocks, and bring me word." So Jacob [<i>Heb</i> "he"; the referent (Jacob) has been specified in the translation for clarity.] sent him from the valley of Hebron.
Syndein/Thieme	And he {Israel} kept on saying to him {Joseph}, "Go, see whether it be well/peace/prosperity {shalom} with your brethren, and well/peace/prosperity {shalom} with the flocks and cause to bring me another 'efficiency report' {dabar}. So he kept on going out of the vale of Hebron, and he kept on coming to Shechem.
The Voice	Israel: Get going then. See if they're doing all right, and make sure the flocks are well. When you get back, give me a report. With that, Israel sent Joseph out to the valley of Hebron. The remainder of v. 14 will be placed with the next passage.

Literal, almost word-for-word, renderings:

American KJV	.
Benner's Mechanical Trans.	...and he said to him, please walk, see the completeness of your brothers and the completeness of the flocks and return to me a word, and he sent him from the valley of Hhevron ^[Company] and he came unto Shekhem ^[Shoulder] , ...
Concordant Literal Version	And saying to him is Israel, "Go, pray, and see if it is well with your brothers, and well with the flock, and return me word.And sending him is he from the vale of Hebron. And coming is he to Shechem.
A Conservative Version	.
Context Group Version	And he said to him, Go now, see whether it is well with your brothers, and well with the flock; and bring me word again. So he sent him out of the valley of Hebron, and he came to Shechem.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	And he said to him, Now go, see the welfare of your brothers, and the welfare of the flock, and bring word back to me. And he sent him out of the valley of Hebron. And he came to Shechem.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	.
NASB	.
New European Version	.
New King James Version	Then he said to him, "Please go and see if it is well with your brothers and well with the flocks, and bring back word to me." So he sent him out of the Valley of Hebron, and he went to Shechem.
Owen's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	And he said to him, Now go, see the welfare of your brothers, and the welfare of the flock, and bring word back to me. And he sent him out of the valley of Hebron. And he came to Shechem.

The gist of this verse: Jacob calls his son in and says that he will go to Shechem to find his brothers and the flocks in order to see how they are; and then he is to bring word back to Jacob.

Genesis 37:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Genesis 37:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Although most of the conversations between people in the Old Testament use this same verb over and over again, in the English, we often mix it up, using words like, <i>to ask, to answer, to reply</i> ; depending upon the context.			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>go, come, depart, walk; advance</i>	2 nd person masculine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229
nâ' (אָנֹ) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
râ'âh (רָאָה) [pronounced raw-AWH]	<i>look, see, watch; behold, view, see here, listen up; observe</i>	2 nd person masculine plural, Qal imperative	Strong's #7200 BDB #906
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shâlôwm (שׁוֹלֵם) or shâlôm (שָׁלוֹם) [pronounced shaw-LOHM]	<i>completeness, soundness, health and welfare, peace, prosperity, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular construct	Strong's #7965 BDB #1022
'achîym (אֶחָיִם) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shâlôwm (שׁוֹלֵם) or shâlôm (שָׁלוֹם) [pronounced shaw-LOHM]	<i>completeness, soundness, health and welfare, peace, prosperity, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular construct	Strong's #7965 BDB #1022
tsô'n (צֹאן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun; with the definite article	Strong's #6629 BDB #838

Translation: So Israel [lit., *he*] said to him, “Go, now, and see [about] the welfare of your brothers and [about] the welfare of the flock;...

Israel (Jacob) has called Joseph to him; and he is going to send him on a little mission to report on his brothers and on the welfare of the flock that they were watching over.

Genesis 37:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>cause to return, bring, be caused to turn back mentally, reminisce, return something, restore, bring back, send back, regain, recover, make restitution, reconsider, think again, be caused to return</i>	2 nd person masculine singular, Hiphil imperative; with the 1 st person singular suffix	Strong's #7725 BDB #996
dâbâr (דָּבַר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun	Strong's #1697 BDB #182

Translation: ...then bring me a word [on this matter].”

Joseph was to report back to his father what was going on. This seems like a normal, reasonable request. It is hard to determine if this is Jacob trying to keep his son busy or if this is something which he actually needs to be done.

Genesis 37:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal imperfect; what is sent (<i>messengers, a message</i>) is implied; with the 3 rd person masculine singular suffix	Strong's #7971 BDB #1018
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘emeq (עִמְקָ) [pronounced <i>GEH-mek</i>]	<i>valley, vale, lowland, deepening, depth</i>	masculine singular construct	Strong's #6010 BDB #770

Genesis 37:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Cheb ^e rôwn (חֶבְרֹן) [pronounced khe ^b v-ROHN]	<i>association, league, joined;</i> transliterated <i>Hebron</i>	proper noun; location	Strong's #2275 BDB #289

Translation: Consequently, [Israel] sent [Joseph] from the valley of Hebron... So Jacob was living in Hebron, which was a common area for the patriarchs to live.

Genesis 37:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
Sh ^e kem (שֶׁכֶם) [pronounced shek-EHM]	<i>shoulder; back; [elevated] track of land; transliterated Shechem</i>	masculine singular proper noun; with the directive hê	Strong's #7927 BDB #1014

Translation: ...and he went to Shechem [from there].

Joseph heads over the Shechem, where his brothers are minding the flocks.

This is quite the distance away. Hebron is about 60–70 miles south of Shechem. Also, the sons are probably safe shepherding the flocks up near Shechem because they have certainly gained a reputation for what they did. It is unlikely that anyone from that area wants to test this reputation.

Here, Joseph is behaving like Jacob's right hand man. When Jacob wants him on a job, he does it. He keeps his father company and does occasional side jobs for him as his father's representative. This certainly would make his brothers upset with him. It doesn't sound as though they had any choice in the matter; Jacob just displayed his favoritism and chose Joseph.

Remember that Joseph is 17 or so, and he is not yet out with his other brothers watching the extensive livestock that Jacob possessed. He was kept closer to home. He seems to have been under his father's authority, but over his brothers. He was not out working with them; but he would find them, and then make a report to his father.

As we will see, Joseph's brothers moved the flock out of Shechem.

This introduces a very short and strange narrative, which only Joseph would have known about.

Genesis 37:14 So Israel [lit., *he*] said to him, "Go, now, and see [about] the welfare of your brothers and [about] the welfare of the flock; then bring me a word [on this matter]." Consequently, [Israel] sent [Joseph] from the valley of Hebron and he went to Shechem [from there]. (Kukis mostly literal translation)

Genesis 37:14 So Israel said to him, "Go, now, and see about the welfare of your brothers and about the welfare of my flock; and then report back to me." So Israel sent Joseph from the valley of Hebron and Joseph went from there to Shechem. (Kukis paraphrase)

Many translations have a portion of v. 14 with v. 15.

And so finds him a man and behold wandering in the field. And so asks him the man, to say, "What are you seeking?" And so he says, "My brothers I am seeking; tell please to me where they are pasturing." And so says the man, "They have gone from here for I heard [them] saying, 'Let us go to Dothan.'" And so goes Joseph after his brothers and so he finds them in Dothan.

Genesis
37:15–17

And a man found him wandering in a field. Therefore, the man asked him, saying, "What are you seeking?" He said, "I am looking for my brothers; please tell me where they are pasturing [my father's flock]." And the man said, "They have gone from here, for I heard them saying, 'Let's go to Dothan.'" so Joseph went after his brothers and he found them in Dothan.

A man who saw Joseph wandering in a field, asked him, "Who are you looking for?" He said, "I am looking for my brothers; please tell me where they are pasturing my father's flock." The man informed him, "Your brothers have gone from here, I believe that I heard them talk about going to Dothan." So Joseph went in search of his brothers and found them in Dothan.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so finds him a man and behold wandering in the field. And so asks him the man, to say, "What are you seeking?" And so he says, "My brothers I am seeking; tell please to me where they are pasturing." And so says the man, "They have gone from here for I heard [them] saying, 'Let us go to Dothan.'" And so goes Joseph after his brothers and so he finds them in Dothan.

Dead Sea Scrolls

Targum (Pseudo-Jonathan)

And Gabriel in the likeness of a man found him wandering field. And the man asked him, saying, What seekest thou? And he said, I seek my brothers; show me, pray, where they feed. And the man said, They have journeyed hence: for I heard beyond the Veil, that behold from to day would begin the servitude to the Mizraee; and it was said to them in prophecy, Hivaeae would seek to set battle in array against them. Therefore said they, we will go unto Dothan.

And Joseph went after his brothers, and found them in Dothan.

Targum of Onkelos

And a man found him, and, behold, he wandered in the field. And the man inquired of him, saying, Whom seekest thou? And he said, I look for my brothers: show me, I beseech thee, where they feed. And the man said, They have gone hence; for I heard them say, We will go to Dothan. And Joseph went after his brethren, and found them in Dothan.

Jerusalem targum

Revised Douay-Rheims

And a man found him there wandering in the field, and asked what he sought. But he answered: I seek my brethren; tell me where they feed the docks. And the man said to him: They are departed from this place: for I heard them say: Let us go to Dothain. And Joseph went forward after his brethren, and found them in Dothain.

Douay-Rheims 1899 (Amer.)

Latin Vulgate

Aramaic ESV of Peshitta

A certain man found him, and behold, he was wandering in the field. The man asked him, "What are you looking for?" He said, "I am looking for my brothers. Tell me, please, where they are feeding the flock." The man said, "They have left here, for I heard them say, 'Let us go to Dothan.'" Yoseph went after his brothers, and found them in Dothan.

Peshitta (Syriac)	And a certain man found him while he was wandering in the field; and the man asked him, and said to him, What are you seeking? And he said, I am seeking my brothers; do tell me where they are feeding their flocks. And the man said, They have departed from here; for I heard them say, Let us go to Dothan. So Joseph went after his brothers, and found them in Dothan.
Septuagint (Greek)	And a man found him wandering in the field; and the man asked him, saying, What do you seek? And he said, I am seeking my brethren; tell me where they feed their flocks. And the man said to him, They have departed hence, for I heard them saying, Let us go to Dothaim; and Joseph went after his brethren, and found them in Dothaim.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Easy English	.
Easy-to-Read Version	A man found Joseph walking in the fields. He asked Joseph 'What are you looking for?' Joseph replied 'I am looking for my brothers. They have taken the sheep to eat grass. Can you tell me where they are?' The man said 'They have moved away from here. I heard them say, "Let us go to Dothan." ' So Joseph followed his brothers. And he found them near the place called Dothan. At Shechem, Joseph got lost. A man found him wandering in the fields. The man said, "What are you looking for?" Joseph answered, "I am looking for my brothers. Can you tell me where they are with their sheep?" The man said, "They have already gone away. I heard them say that they were going to Dothan." So Joseph followed his brothers and found them in Dothan. A portion of v. 14 is included for context.
God's Word™	When Joseph came to Shechem, a man found him wandering around in the open country. "What are you looking for?" the man asked. Joseph replied, "I'm looking for my brothers. Please tell me where they're taking care of their flocks." The man said, "They moved on from here. I heard them say, 'Let's go to Dothan.'" So Joseph went after his brothers and found them at Dothan. A portion of v. 14 is included for context.
Good News Bible (TEV)	.
International Children's B.	.
<i>The Message</i>	A man met him as he was wandering through the fields and asked him, "What are you looking for?" "I'm trying to find my brothers. Do you have any idea where they are grazing their flocks?" The man said, "They've left here, but I overheard them say, 'Let's go to Dothan.'" So Joseph took off, tracked his brothers down, and found them in Dothan.
Names of God Bible	.
NIRV	.
New Simplified Bible	Joseph was near Shechem, and wandering through the fields, when a man asked: »What are you looking for?« Joseph answered: »I am looking for my brothers who are watching the sheep. Can you tell me where they are?« »They are not here anymore,« the man replied. »I heard them say they were going to Dothan.« Joseph soon found his brothers in Dothan. A portion of v. 14 is included for context.

Thought-for-thought translations; paraphrases:

Common English Bible	When he approached Shechem, a man found him wandering in the field and asked him, "What are you looking for?" Joseph said, "I'm looking for my brothers. Tell me, where are they tending the sheep?" The man said, "They left here. I heard them saying, 'Let's go to Dothan.'" So Joseph went after his brothers and found them in Dothan. A portion of v. 14 is included for context.
Contemporary English V.	Joseph was near Shechem and wandering through the fields, when a man asked, "What are you looking for?" Joseph answered, "I'm looking for my brothers who are watching the sheep. Can you tell me where they are?" "They're not here anymore," the man replied. "I overheard them say they were going to Dothan." Joseph left and found his brothers in Dothan. A portion of v. 14 is included for context.
The Living Bible	So he traveled to Shechem from his home at Hebron Valley. A man noticed him wandering in the fields. "Who are you looking for?" he asked. "For my brothers and their flocks," Joseph replied. "Have you seen them?" "Yes," the man told him, "they are no longer here. I heard your brothers say they were going to Dothan." So Joseph followed them to Dothan and found them there. A portion of v. 14 is included for context.
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	A man was to come upon him, even as he is wandering in the field. The man was to ask, to the intent: What was you to seek? He was to say: I am to be seeking my brothers, be telling me whereabouts are they tending? The man was to say: They are to have pulled up from here, even I am to have heard them saying: We were to proceed to Dothan. Joseph was to go after his brothers, and was to come upon them in Dothan.
Beck's American Translation	.
International Standard V	When Joseph reached Shechem, 15a man found him wandering around in a field. So the man asked him, "What are you looking for?" "I'm searching for my brothers," he responded. "Tell me, where are they tending the flock [The Heb. lacks <i>the flock</i>]?" "They've already left," the man answered. "I heard them saying that they were headed to Dothan." So Joseph followed his brothers to Dothan and found them there. A portion of v. 14 is included for context.
New Advent (Knox) Bible	.
Revised Knox Bible	So he set out from Hebron valley and reached Sichem, where a stranger found him wandering on the open plain, and asked what was his errand. I am looking for my brethren, he said; can you tell me where they are feeding their flocks? They have left this part, the man answered; I heard them say, Let us go to Dothain. So Joseph went on in search of his brethren, and it was at Dothain he found them. A portion of v. 14 is included for context.
Translation for Translators	When Joseph arrived near Shechem city, while he was wandering around in the fields looking/searching for his brothers, a man saw him and asked him, "Whom are you looking/searching for?" Joseph replied, "I am looking for my older brothers. Can you tell me where they are taking care of their sheep and goats?" The man replied, "They are not here anymore. I heard one of them saying, 'Let's take the sheep and goats and go to Dothan town.'" A portion of v. 14 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Conservapedia	.	A certain man found him wandering about in the field. The man asked him, "What are you looking for?" And Joseph said, "I'm looking for my brothers. Please tell me where they are grazing their livestock." The man said, "They have already left here. I heard them say that they were going to Dothan." So Joseph went after his brothers, and found them in Dothan. Joseph makes every effort to carry out the mission.
Ferrar-Fenton Bible	.	And a man met him while searching the field, and asked him, " What are you seeking ? " Then he answered, " I am seeking my brothers. Tell me where I can find them ? " So the man responded, " They have marched from here, for I heard them say ' Let us go to the Two Wells. ' " Joseph consequently went after his brothers and found them at the Two Wells.
God's Truth (Tyndale)	.	And a certain man found him wandering out of his way in the field, and asked him what he sought. And he answered: I seek my brethren, tell me I pray you where they keep sheep. And the man said, they are departed here, for I heard them say let us go unto Dothan. Thus went Joseph after his brethren, and found them in Dothan.
HCSB	.	A man found him there, wandering in the field, and asked him, "What are you looking for?" "I'm looking for my brothers," Joseph said. "Can you tell me where they are pasturing their flocks?" "They've moved on from here," the man said. "I heard them say, 'Let's go to Dothan.'" So Joseph set out after his brothers and found them at Dothan.
H. C. Leupold	.	And a man found him, and, lo, he was straying about in the field; and the man asked him, saying: Who! art thou seeking? And he answered: It is my brethren that I am seeking. Tell me, pray, where they are shepherding. And the man said: They moved from here, for I heard them saying: Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. ³⁶
Lexham English Bible NIV, ©2011 Tree of Life Version	.	.
Catholic Bibles (those having the imprimatur):		
Christian Community (1988) The Heritage Bible	.	And a man happened upon him, and behold, he was wandering in the field; and the man asked him, saying, What do you seek? And he said, I am seeking my brothers; cause it to stand out boldly to me, please, where they are shepherding. And the man said, They pulled up from here, because I heard them saying, Let us walk to Dothan. And Joseph walked after his brothers, and happened upon them in Dothan.
New American Bible (2002) New American Bible (2011)	.	When Joseph reached Shechem, a man came upon him as he was wandering about in the fields. "What are you looking for?" the man asked him. "I am looking for my brothers," he answered. "Please tell me where they are tending the flocks." The man told him, "They have moved on from here; in fact, I heard them say, 'Let us go on to Dothan.'" So Joseph went after his brothers and found them in Dothan. A portion of v. 14 is included for context.
New Jerusalem Bible New RSV Revised English Bible	.	Israel told him to go and see if all was well with his brothers and the flocks, and to bring back word to him. So Joseph was sent off from the vale of Hebron and came

³⁶ I fixed the text, which reach *mon naked* rather than *man asked*.

to Shechem, where a man met him wandering in the open country and asked him what he was looking for. "I am looking for my brothers," he replied. "Can you tell me where they are herding the flocks?" The man said, "They have moved from here; I heard them speak of going to Dothan." Joseph went after his brothers and came up with them at Dothan. V. 14 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So he sent him away from the Hevron Valley, and he went to Sh'khem, where a man found him wandering around in the countryside. The man asked him, "What are you looking for?" "I'm looking for my brothers," he answered. "Tell me, please, where are they pasturing the sheep?" The man said, "They've left here; because I heard them say, 'Let's go to Dotan.'" Yosef went after his brothers and found them in Dotan. A portion of v. 14 is included for context.
exeGesese companion Bible	And a man finds him; and behold, he wanders in the field: and the man asks him, saying, What seek you? And he says, I seek my brothers! Tell me, I beseech you, where they tend. And the man says, They pulled stakes from here; for I heard them say, Let us go to Dothan. - and Yoseph goes after his brothers and finds them in Dothan.
Hebrew Names Version JPS (Tanakh—1985) Judaica Press Complete T. Kaplan Translation A stranger [A traveler (Ibn Ezra). Others say that it was Gabriel (Targum Yonathan; Rashi).] found him blundering about in the fields. 'What are you looking for?' asked the stranger. 'I'm looking for my brothers,' replied [Joseph]. 'Perhaps you can tell me where they are tending the sheep.' 'They already left this area,' said the man. 'I heard them planning to go to Dothan [Tell Dothna, a city some 15 miles north of Shechem. It later became part of the territory of Joseph (Manasseh); see 2 Kings 6:13.]'. Joseph went after his brothers and found them in Dothan.
Orthodox Jewish Bible	And a certain ish found him, and, hinei, he was wandering in the sadeh; and the ish asked him, saying, What seekest thou? And he said, I seek my achim; tell me, now, where they ro'im (feed their flocks). And the ish said, They are departed from here; for I heard them say, Let us go to Dotan. And Yosef went after his achim, and found them in Dotan.
Restored Names Version <i>The Scriptures</i> 1998	. And a certain man found him, and see, he was wandering in the field. And the man asked him, saying, "What do you seek?" And he said, "I am seeking my brothers. Please inform me where they are feeding their sheep." And the man said, "They have left here, for I heard them say, 'Let us go towards Dothan.'" So Yosëph went after his brothers and found them in Dothan.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now a certain man found Joseph, and saw that he was wandering around and had lost his way in the field; so the man asked him, "What are you looking for?" He said, "I am looking for my brothers. Please tell me where they are pasturing our flocks." Then the man said, "[They were here, but] they have moved on from this place. I
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The Expanded Bible	<p>heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers and found them at Dothan.</p> <p>When Joseph came to Shechem, a man found him wandering in the field and asked him, "What are you looking for?"</p> <p>Joseph answered, "I am looking for my brothers. Can you tell me where they are grazing [shepherding] the flocks?"</p> <p>The man said, "They have already gone. I heard them say they were going to Dothan [^ca small town thirteen miles north of Shechem]." So Joseph went to look for his brothers and found them in Dothan. A portion of v. 14 is included for context.</p>
The Geneva Bible Kretzmann's Commentary	<p>And a certain man found him, and, behold, he was wandering in the field, having missed the right road. And then an asked him, saying, What seekest thou? And he said, I seek my brethren; tell me, I pray thee, where they feed their flocks. If Joseph had not lost his way, he would have gotten his information at Shechem; as it is, he is obliged to appeal to the stranger. And the man said, They are departed hence; for I heard them say, Let us go to Dothan, which is a town about fourteen miles north of Shechem, toward the Plain of Jezreel. And Joseph went after his brethren, and found them in Dothan, that is, at Dothan, near the town, where there was good pasture for their cattle. If Joseph left the neighborhood of Shechem on the morning of the third day, he may have reached Dothan about noon.</p>
NET Bible®	<p>When Joseph reached Shechem [Heb "and he [i.e., Joseph] went to Shechem." The referent (Joseph) has been specified in the translation for clarity.], a man found him wandering in the field, so the man asked him, "What are you looking for?" He replied, "I'm looking for my brothers. Please tell me where they are grazing their flocks." The man said, "They left this area [<i>Heb</i> "they traveled from this place."], for I heard them say, 'Let's go to Dothan.'" So Joseph went after his brothers and found them at Dothan. The NET Bible includes a portion of v. 14 with v. 15 for context.</p>
Syndein/Thieme	<p>{Brothers Off Goofing Off}</p> <p>A certain man kept on finding him, {while} he {Joseph} was wandering in the field {looking for his brothers and the flock which was not where it should have been}. And the man kept on enquiring of him, saying, "For what are you intensively seeking?" And he {Joseph} kept on saying, "I keep on intensively seeking my brethren. Be caused to tell me, where they shepherd {the flocks}." And the man kept on saying, "They left here. For I heard them say, 'Let us go to Dothan {name means the 'gift' - a town nearer to the desert}.'" And Joseph kept on going after his brethren, and 'was in the process of finding' them in Dothan.</p>
The Voice	<p>When he came to <i>the area around</i> Shechem, a man found him wandering around in a field. The man asked him what he was looking for.</p> <p>Joseph: I'm looking for my brothers. Please tell me where they are pasturing our flock.</p> <p>Man: They've already gone. I heard them say they were going to Dothan.</p> <p>So Joseph hurried off and followed his brothers to Dothan. A portion of v. 14 is included for context.</p>

Literal, almost word-for-word, renderings:

American KJV Benner's Mechanical Trans.	<p>...and a man found him and look, he was wandering in the field and the man inquired of him saying, what are you searching out, and he said, I am searching out my brothers, please tell me where are they feeding, and the man said, they journeyed from this one given that I heard them saying, we will walk unto Dotan ^[Well], and Yoseph ^[Adding] walked after his brothers and he found them in Dotan ^[Well],...</p>
Concordant Literal Version	<p>And finding him is a man, and, behold! Straying is he in the field. And asking him is the man saying, "What are you seeking? And saying is he, "My brothers am I</p>

seeking. Tell me, pray, whereat they are grazing. And saying is the man, "They journeyed hence, for I heard them saying, `Go will we to Doesan..And going is Joseph after his brothers, and is finding them in Doesan.

A Conservative Version	.	
Context Group Version	.	
Darby Translation	.	
<i>Emphasized Bible</i>	.	
English Standard Version	.	
English Standard V. – UK	.	
Evidence Bible	.	
Green's Literal Translation	.	
God's Truth (Tyndale)	.	
King James 2000 Version	.	
21 st Century KJV	.	
Modern English Version	.	
NASB	.	A man found him, and behold, he was wandering in the field; and the man asked him, "What are you looking for?" He said, "I am looking for my brothers; please tell me where they are pasturing the flock." Then the man said, "They have moved from here; for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers and found them at Dothan.
New European Version	.	A certain man found him, and behold, he was wandering delirious in the field. The man asked him, What are you looking for? He said, I am searching for my brothers. Tell me, please, where they are feeding the flock. The man said, They have left here, for I heard them say, 'Let us go to Dothan'. Joseph went after his brothers, and found them in Dothan.
New King James Version	.	Now a certain man found him, and there he was, wandering in the field. And the man asked him, saying, "What are you seeking?" So he said, "I am seeking my brothers. Please tell me where they are feeding their flocks." And the man said, "They have departed from here, for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers and found them in Dothan.
Owen's Translation	.	
Third Millennium Bible	.	
Updated Bible Version 2.11	.	
A Voice in the Wilderness	.	
Webster's Bible Translation	.	
World English Bible	.	
<i>Young's Literal Translation</i>	.	
Young's Updated LT	.	And a man finds him, and lo, he is wandering in the field, and the man asks him, saying, "What do you seek?" And he says, "My brothers I am seeking, declare to me, I pray you, where they are feeding?" And the man says, "They have journeyed from this, for I have heard some saying, Let us go to Dothan," and Joseph goes after his brothers, and finds them in Dothan.

The gist of this verse: Joseph heads out to find his brothers, but they have moved from Shechem to Dothan. Luckily, Joseph comes across a man aware that his brothers went to Dothan.

15–17

This is a very odd little jag in the narrative where Joseph first goes to Shechem, finds out that his brothers are not there, but is happily directed to the place where they decided to go next.

Many translations include the very final phrase of v. 14 here: *When Joseph had come to Shechem,...*

Genesis 37:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâtsâ' (מצא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #4672 BDB #592
îysh (איש) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הנה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
The NET Bible: Heb " <i>and a man found him and look, he was wandering in the field.</i> " By the use of הנהו (vÿhinneh, "and look"), the narrator invites the reader to see the action through this unnamed man's eyes. ³⁷			
tâ'âh (תא) [pronounced taw-GAWH]	<i>erring; going astray [by sin], [physically, mentally] wandering [about]; to staggering [from intoxication]; perishing</i>	Qal active participle	Strong's #8582 BDB #1073
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sâdeh (שדה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961

Translation: *And a man found him wandering in a field.*

I left out *and behold*. This short incident tells us that these events are recorded by Joseph. No one else would have known these minor details. This may be the primary purpose of this portion of Genesis 37.

Genesis 37:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

³⁷ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 14, 2016.

Genesis 37:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shâ'al (שאל) [pronounced shaw-AHL]	<i>to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #7592 BDB #981
îysh (איש) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
mâh (מה) [pronounced maw]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
bâqash (בקש) [pronounced baw-KAHS]	<i>to seek, to search, to desire, to strive after, to attempt to get, to require, to demand, to ask, to seek with desire and diligence</i>	2 nd person masculine singular, Piel imperfect	Strong's #1245 BDB #134

Translation: Therefore, the man asked him, saying, "What are you seeking?"

A man observes Joseph wandering in the field and asks him who he is looking for.

Joseph is looking for his brothers. He had an idea where they might be, but he cannot find them there. Someone sees Joseph and asks him what he is looking for.

Because Joseph does not know this area too well, he may appear to be lost. He did find Shechem and now he is wandering around the area, possibly through the same field two or three times. He looks as though he has a purpose; but then he cannot seem to locate those whom he needs to find.

Genesis 37:15 **And a man found him wandering in a field. Therefore, the man asked him, saying, "What are you seeking?"** (Kukis mostly literal translation)

Genesis 37:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'achîym (אֶחָיִם) [pronounced <i>awhk-EEM</i>]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 1 st person singular suffix	Strong's #251 BDB #26
'ânôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i>]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
bâqash (בָּקַשׁ) [pronounced <i>baw-KAHS</i>]	<i>is seeking, is searching, desiring, striving after, attempting to get, is requiring, demanding, asking, seeking with desire and diligence</i>	Piel participle	Strong's #1245 BDB #134

Translation: He said, "I am looking for my brothers;..."

Joseph was assigned to find his brothers and to report back to his father. Joseph went where he expected them to be, but they were not.

Genesis 37:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
nâgad (נָגַד) [pronounced <i>naw-GAHD</i>]	<i>tell, make conspicuous, make known, expound, explain, declare, inform, confess, make it pitifully obvious that</i>	2 nd person masculine singular, Hiphil imperative with the cohortative hê	Strong's #5046 BDB #616

The voluntative (or cohortative) hê; that is, it ends with *âh*, not to indicate a feminine ending (although the meaning is similar), but this indicates that with the verb in the 1st person, we should have the additional words *let me, allow me to*. The 1st person Niphal may require the additional word *may, might, ought, should*. In the second person, we should have the additional word *might*; or, in any person we might add the word *may, might*. Surprisingly enough, I have found nothing concerning the voluntative hê in any of my reference books (Gibson, Mansoor, Zodhiates or Kelley), but Owen points it out again and again, and the many translators of Scripture go along with this. This appears to be tacked onto imperatives to smooth them out and to recognize the volition of the person being spoken to.

Genesis 37:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
The NET Bible: <i>The imperative in this sentence has more of the nuance of a request than a command.</i> ³⁸			
nâ' (אָנָּ) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
'êyphôh (אֵיפֹה) [pronounced ā-FOH]	<i>where; what manner, what kind</i>	interrogative singular adverb	Strong's #375 BDB #33
hêm (הֵם) [pronounced haym]	<i>they, those; themselves; these [with the definite article]</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
râ'âh (רָעָה) [pronounced raw-ĠAWH]	<i>is shepherding, pasturing, is grazing, feeding</i>	masculine plural, Qal active participle	Strong's #7462 BDB #944

Translation: ...please tell me where they are pasturing [my father's flock].”

He asks this man to tell him where his brothers are. We have no idea who this man is or if Joseph knows him.

This is apparently a true detail; that Joseph goes searching for his brothers and runs into this man who tells him where they are. However, it is such an odd detail to include. This detail is something only Joseph would know (which may be why it is recorded).

Note how this little detail ties the narrative together. In v. 14, Joseph is being sent to Shechem; but in v. 17, he finds his brothers in Dothan. The intervening 2 verses simply explain how Joseph knew to go to Dothan—a detail that Jacob (for instance) would have left out. This is one of the reasons that we know that Joseph has recorded³⁹ this incident.

It seems reasonable that this man might recognize Joseph; and that this man obviously knows his brothers, the sons of Jacob. This family would have been well-known in that part of Canaan. They were very successful with a massive ranch.

Genesis 37:16 He said, “I am looking for my brothers; please tell me where they are pasturing [my father's flock].” (Kukis mostly literal translation)

³⁸ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 14, 2016.

³⁹ By recorded, this simply means that Joseph added on to the narrative taught to him from his father and he taught this to his own children.

Genesis 37:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'îysh (איש) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
nâçac' (נצח) [pronounced naw-SAHG]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 rd person plural, Qal perfect	Strong's #5265 BDB #652
min (מן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
zeh (זה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260

This appears to mean *from here; away*.

Translation: *And the man said, "They have gone from here,..."*

This man seems to be well-informed. He apparently knew the family and the pasturing schedule; and here he knows the deviation from their schedule. We don't know anything about this guy other than whatever is revealed in the short section.

Genesis 37:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shâmac' (שמע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	1 st person singular, Qal perfect	Strong's #8085 BDB #1033
'âmar (אמר) [pronounced aw-MAHR]	<i>saying, speaking, saying [to oneself], thinking</i>	masculine plural, Qal active participle	Strong's #559 BDB #55

Genesis 37:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	1 st person plural, Qal imperfect with the cohortative hê	Strong's #1980 (and #3212) BDB #229
Dôthân (דוֹתָן) [pronounced DOH-thawn]	<i>two wells; transliterated Dothan</i>	masculine singular proper noun with the directional hê	Strong's #1886 BDB #206
The alternate spelling is Dôthayin (דוֹתַיִן) [pronounced doh-THAH-yihn].			

Translation: ...for I heard them saying, 'Let's go to Dothan.' "

This random guy heard them talk about going to Dothan, and so he passes along this information to Joseph.

Most of what we know about Dothan is found here in this chapter. It appears to be the residence of Elisha sometime later in Israel's history. 1Kings 6:13.

We only get a piece of the conversation. They introduce each other and converse. The other man knows who Joseph is due to the reputation of Jacob's family in that area; and possibly because of their infamy, this stranger knows where they are. Dothan is another forty or fifty miles north-northwest from Shechem. Joseph gets explicit directions.

Genesis 37:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
Yôwçêph (יוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'achar (אַחַר) [pronounced ah-KHAHR]	<i>after, following, behind; afterwards, after that; another</i>	preposition/adverb	Strong's #310 BDB #29
'achîym (אֲחֵימ) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: So Joseph went after his brothers...

Dutifully, Joseph goes toward Dothan to find his brothers.

Genesis 37:17d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâtsâ' (מצא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #4672 BDB #592
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Dôthân (דוּחַן) [pronounced DOH-thawn]	<i>two wells; transliterated Dothan</i>	masculine singular proper noun with the directional hê	Strong's #1886 BDB #206

Translation: ...and he found them in Dothan.

The information given was accurate.

The Travels of Joseph (a map) from [Children's Bible School Lessons](#); accessed March 15, 2016.

Dothan means *two wells*.

Smith's Bible Encyclopedia: *[Dothan is] first mentioned...in connection with the history of Joseph, and apparently as in the neighborhood of Shechem. It next appears as the residence of Elisha (2Kings 6:13). It was known to Eusebius, who places it 12 miles to the north of Sebaste (Samaria); and here it has been discovered in our own times, still bearing its ancient name unimpaired.*⁴⁰

This indicates that Jacob's sons are reasonably well-known in this area. We would expect this to be the case, as they wiped out the family of Hamor and Shechem.

Once Joseph finds his way to the correct city, it is easy to find his brothers because they are shepherding such a huge flock of livestock. In fact, the flock is so large, that they had to take them on a large, circuitous route in order not to destroy the fertile grassland of that area due to overuse. This taking the flock to Dothan was not in their original plans (or not in the ones revealed to Jacob). Why would they do it? It is possible that they went that direction because they needed a wider route to shepherd their flocks; but, most likely, they went that direction to meet women. Keep in mind, these are young, unmarried men, in their late twenties and thirties, most likely. None of them have women friends because the population is so spread out and they have a great deal of work to do for their father. From a young age, they were given



⁴⁰ Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Dothan.

tremendous responsibility by Jacob. Even though Jacob failed in raising his children with regards to revealing his own preference for Joseph; and, it is possible that he did not raise them entirely properly when it came to relationship with YHWH Elohim, the God of the universe (as he did not begin to reach any sort of spiritual maturity until late in life), he did do one marvelous thing for them and that was to keep them occupied and responsible throughout their teen years. The one incident in Shechem and what will happen in this chapter tells us that these young men, without some proper training, could have become quite barbaric.

I've grown up in a generation and have seen several generations where far too much free time and far too little responsibility has been given to young people. They have been given far too many material things, very little personal guidance and real love (which is shown in discipline and training), and far too much spare time. When a child reaches his teens, it is time for that child to find out that the world does not revolve around him and his needs and desires. It is normal for teenagers to be self-centered beyond belief and at those years, their training and guidance is crucial. The most important time in a child's life with regards to personal growth and training is during the ages 0–5. Too often in the past few generations, training has been left to daycare and to the television. Once they reach their teens, they are beyond the control of their parents (if you do not exert proper authority and control when the child is under 7, then they will not fear or respect you when they reach their teens). During the teen years, the parents then try to get through this time period, appeasing their children and praying that the teens period will last less than a decade. After correct training from age 0-10 or so, the child needs to have responsibilities that the other members of the family depend upon. They need to clean the house, their rooms, mow their lawn, weed their flower beds, make the meals, wash and wax the car. In Jacob's family, they were responsible for his flocks—this was the family wealth. It was not unlike giving a 20 or 30 year old the family bank account or assets to manage. The wealth of the family depended upon the successful caring for this huge flock. Their inheritance depended upon how well they did with the family flocks. This kind of responsibility got eleven young men with leanings toward criminal behavior through their teens without too many problems. Given their same disposition, temperament today, and without the responsibility and training, most of Jacob's family would be in jail by age 30. Certainly, Jacob, like all parents, made mistakes, some serious, in the raising of his children. However, he did give them with great duties and obligations so that in their youth, at least they did not go out and rape the local female populace (which is indicative of the self-centered male without training).

Jacob's primary failure was his favoritism of Joseph. He seems to have taught his sons about the God of Abraham; but it is unclear as to the extent of their spiritual training.

Jacob's boys had a certain undeniable reputation among those in the Shechem area, making it difficult for them to get beyond general introductions with the women that they would meet.⁴¹ Therefore, they, in their realm of responsibility, chose to take in a little more area. This is known as taking some initiative and being creative in their area of charge.

It is hard to improve on Dean's introduction to this portion of the Word of God.

Dr. Robert Dean's Preparation for Genesis 37–47

One of the things we need to look at is how to interpret Scripture in a biblical framework so that we move from understanding certain episodes and yet going to these episodes to be a source of comfort and strength to us when we are going through adversity and difficulty. We need to learn to think in terms of basic categories of doctrine, and when we think of suffering and undeserved suffering we should have certain things that are stories and episodes in the Old Testament that come to mind. And when we are going through this we stop and reflect upon those situations of undeserved suffering.

The first of four doctrines pertinent here relates to undeserved suffering. Why do the good suffer? Why is there undeserved suffering in the world? The psalmist says, [Why is it that the righteous suffer and the wicked prosper?](#) Why is it that Joseph goes through this suffering, hostility, hardship, rejection? He had been a man of honor and virtue fulfilling the wishes and desires of his father. He may have been a little boastful in his naivety when God gave him the dream related to his future prominence over the brothers but that

⁴¹ I am simply making a supposition here; I do not know this to be a fact.

Dr. Robert Dean's Preparation for Genesis 37–47

isn't given as a fault, it is more his youthful, naïve enthusiasm that he did this. All we see is the reaction and hostility of the brothers.

So we have to address the issue of undeserved suffering, and part of that leads to the second doctrinal theme that works itself out and displays itself in this chapter: the outworking of divine discipline, and in this case it is related to the failure of this family. The key element to remember in chapter 37 is that of deception. The brothers are angry so they get together and plot against Joseph, and they are going to deceive their father with respect to what happened to Joseph. Jacob is just going to get a taste of his own medicine. Jacob deceived his father in order to gain the inheritance and the blessing. This whole idea of the inheritance and the blessing is a key element in why the brothers are so angry with Joseph and want to do away with him because it appears that Joseph is the one who is going to get the double portion and the inheritance. The principle that we are going to see worked out here is found in Galatians 6:7-8, "**Be not deceived; God is not mocked: for whatsoever a man sows, that shall he also reap** [what we do in life brings about certain consequences]. **For he that sows to his flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life everlasting.**"

The third doctrinal theme that we see here is how God works out the details, not only to bring discipline into the family for their lies, murders and deceptions, but how He uses that to bring about His desired glory. As we look at this we need to think about what Joseph is going through. He has been sold by his brothers into slavery. They have done nothing right and he has done everything right, and he is the one who is being surrounded by evil people. As we observe this episode we know that God is working behind the scenes. God isn't mentioned. The same thing happens in our lives. We ask where God is when all this is happening and yet what we must understand from the Scriptures is that God is at work behind the scenes whether we recognize it, understand it, or not. In the midst of all these threads that are happening in history we know that above everything, in a different way from what we think, that God is in control of the details of life. At the same time, not only is He bringing about His purposes in history with all these different people with their own volition trying to do their own thing in rebellion against Him, but He is being attacked by Satan who is ranting and raving about what God is doing and trying to prove that God can't control anything and He can't justify any of these people because they are rebellious sinners. God is working through all of this, and it looks to us from our perspective that the threads are just out of control. They way to get through this when we are going through these kinds of things is to think through the character of God. We know that God is sovereign, which means that He is the ultimate authority in the universe and the ultimate cause in the universe, and therefore nothing that happens occurs besides His permission. No matter how out of control things look in our life they are never out of God's control. That is His sovereignty; He rules and He does it in such a way that He doesn't violate human responsibility or volition but His causation and control is in a different way than ours is. The second thing we have to think about is that God is omniscient. He knows all the knowable.

The final doctrinal theme is that honorable leaders are developed and not born. The plan that God has for all church age believers is to make us leaders. That means leaders not only in the home, in the family, in the marriage, in work, whatever field of leadership it may be, but the future plan is to prepare us so that we can rule and reign with Jesus Christ in the Millennial kingdom.

From Dean's Notes; [Lesson #141](#); accessed March 15, 2016 (edited).

Sometimes, when God is not named, He is more active than when He does reveal Himself.

A man is natural leader of a family because of his gender, but the application of his leadership in marriage and family is something which is learned. Each man needs to have learned from his father, from the laws of divine establishment, and from Bible doctrine what it means to be a leader and the proper way to apply his authority. Similarly, women who are shopping for a man need to examine each man and use the example of their own fathers to determine if this is a man suitable to lead her (when a woman is not married, then she is not under the authority of any individual man apart from her own father).

Joseph is going to have great authority in his life, and his exercise of authority must be learned. He is going to be subjected to many unseemly situations and life for Joseph will be unfair; but it is through all these circumstances that Joseph learns how to be a wise and just leader. Many times, when we are the victims of poorly executed authority over us, we learn from that how to exercise authority when we have it.

Joseph's primary influence in his life is Jacob, his father, and how does Jacob exercise authority? With favoritism. Joseph is his favorite son, so Jacob shows favoritism to him. Joseph cannot take that lesson as gospel. Joseph has to see with his own eyes (by his own experiences) that favoritism is not the way to exercise one's authority.

Every time you read about another injustice that Joseph endures, bear in mind, Joseph is learning about the exercise of authority. He is learning how to be a leader.

One of the great things in business that still occurs today is, some people start at the bottom of a business and work their way up. Carly Fiorina is an example of this. She began as a secretary in Hewlett Packard and worked her way up to the position of CEO of the same company. It is good for a person to see how decisions affect the employees of a company and the company as well.

Joseph is about to be sold into slavery by his own brothers. To the average person, nothing worse could be imagined.

Quotations on Hitting Bottom

George S. Patton: Success is how high you bounce when you hit bottom.

Charles Stanley: If the Lord says to give more than you think you are able to give, know that He will provide for you. Whether things are sailing smoothly or the bottom has dropped out, He is always trustworthy. You can count on Almighty God to keep His everlasting Word.

Bobby Knight: All the years I coached, we sent a card to every professor for each kid I had, and I was able to keep track on a daily basis who cut class or who was dropping a grade average. What I did was bring that kid in at 5:00 in the morning, and he would run the stairs from the bottom to the top until I told him to quit.

From: <http://www.brainyquote.com/quotes/keywords/bottom.html>

Genesis 37:17 And the man said, "They have gone from here, for I heard them saying, 'Let's go to Dothan.'" so Joseph went after his brothers and he found them in Dothan. (Kukis mostly literal translation)

Genesis 37:15–17 And a man found him wandering in a field. Therefore, the man asked him, saying, "What are you seeking?" He said, "I am looking for my brothers; please tell me where they are pasturing [my father's flock]." And the man said, "They have gone from here, for I heard them saying, 'Let's go to Dothan.'" so Joseph went after his brothers and he found them in Dothan. (Kukis mostly literal translation)

Genesis 37:15–17 A man who saw Joseph wandering in a field, asked him, "Who are you looking for?" He said, "I am looking for my brothers; please tell me where they are pasturing my father's flock." The man informed him, "Your brothers have gone from here, I believe that I heard them talk about going to Dothan." So Joseph went in search of his brothers and found them in Dothan. (Kukis paraphrase)

Joseph's brothers are jealous of and angry with Joseph. Joseph has had two dreams which prophetically state that he will be in authority over his brothers. Furthermore, it appears that his father has turned Joseph into his 2nd in command, despite being younger than all of his brothers who are out working. This only increases their animosity towards him.

As things stand, it is likely that Jacob would make Joseph the authority over his older brothers. However, Jacob is the worst person to learn authority from. God will teach Joseph authority and how to wield it, as well as authority orientation. As a result, Joseph is going to become a great leader. Even though some people are natural leaders, the actual function of leadership is learned.

Joseph has been sent by his father Jacob to check up on his older brothers and to see how they are doing. He finds them, but as they see him approaching, they begin to talk amongst themselves of a plan to harm him.

And so they see him from afar and he has not yet come near unto them. And so they conspire against him to kill him. And so they say a man unto his brother, "Behold, the Baal of the dreams—this one—comes. Now come and we will kill him and we will throw him in one of the pits and we will say, 'A living thing evil has eaten him.' And we will see what becomes his dreams."

Genesis
37:18–20

[The brothers] could see him from afar and he has not yet come near to them. So they conspire against him to kill him. And each one said to his brother, "Look, the Baal of dreams—this one—comes. Now come and we will kill him and throw him into one of the pits. Then we will say, 'Some evil beast [must have] eaten him.' Then we will see what his dreams become."

The brothers could see him from afar, although he had not come close to them yet. While they watch him move closer, they conspire against him. They said to one another, "Look, the man of the dreams comes. So let's move against him and kill him, then throw him into one of the pits. Then we will say, as a cover story, 'Some wild animal must have eaten him.' Then we will see that his dreams come to naught."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they see him from afar and he has not yet come near unto them. And so they conspire against him to kill him. And so they say a man unto his brother, "Behold, the Baal of the dreams—this one—comes. Now come and we will kill him and we will throw him in one of the pits and we will say, 'A living thing evil has eaten him.' And we will see what becomes his dreams."
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And they saw him from afar, before he had come nigh to them, and plotted against him to kill him. And Shimeon and Levi, who were brothers in counsel, said each man to his brother, Behold, this master of dreams cometh. And now come let us kill him and throw him into one of the pits and say that an evil beast hath devoured him; and we shall see what will be the interpretation of his dreams.
Targum of Onkelos	And they saw him from afar; and before he came nigh, they devised against him to kill him. And they said, a man to his brother, Behold, this master of dreams cometh. And now, come, we will kill him, and cast him into one of the pits; and will say an evil beast hath devoured him, and we shall see what will be the end of his dreams.
Jerusalem targum	.
Revised Douay-Rheims	And when they saw him afar off, before he came nigh them, they thought to kill him. And said one to another: Behold the dreamer comes. Come, let us kill him, and cast him into some old pit: and we will say: Some evil beast has devoured him: and then it shall appear what his dreams avail him.
Douay-Rheims 1899 (Amer.)	.

Latin Vulgate	.
Aramaic ESV of Peshitta	They saw him afar off, and before he came near to them, they conspired against him to kill him. They said one to another, "Behold, this dreamer comes. Come now therefore, and let us kill him, and cast him into one of the pits, and we will say, 'An evil animal has devoured him.' We will see what will become of his dreams."
Peshitta (Syriac)	And they saw him from afar, and before he came near to them, they conspired against him to kill him. And they said to one another, Behold, here comes the dreamer. Come now therefore, and let us slay him, and throw him into one of the pits; and then we will say that a wild beast has devoured him, and we shall see what will become of his dreams.
Septuagint (Greek)	And they spied him from a distance before he drew nigh to them, and they wickedly took counsel to slay him. And each said to his brother, Behold, that dreamer comes. Now then come, let us kill him, and cast him into one of the pits; and we will say, An evil wild beast has devoured him; and we shall see what his dreams will be.
NETS (Greek)	.
Brenton's Septuagint	.
Significant differences:	

Limited Vocabulary Translations:

Bible in Basic English	But they saw him when he was a long way off, and before he came near them they made a secret design against him to put him to death; Saying to one another, See, here comes this dreamer. Let us now put him to death and put his body into one of these holes, and we will say, An evil beast has put him to death: then we will see what becomes of his dreams.
Easy English	But his brothers recognised Joseph, while he was still far away. And before he had arrived at the place, they planned to kill him. They said to each other 'Here comes the man who dreams! We will kill him. And we will throw him down this dry well. We will that say a wild animal ate him. Then he will not dream again!'
Easy-to-Read Version	Joseph Sold Into Slavery Joseph's brothers saw him coming from far away. They decided to make a plan to kill him. They said to each other, "Here comes Joseph the dreamer. We should kill him now while we can. We could throw his body into one of the empty wells and tell our father that a wild animal killed him. Then we will show him that his dreams are useless."
God's Word™	.
Good News Bible (TEV)	.
International Children's B.	.
<i>The Message</i>	They spotted him off in the distance. By the time he got to them they had cooked up a plot to kill him. The brothers were saying, "Here comes that dreamer. Let's kill him and throw him into one of these old cisterns; we can say that a vicious animal ate him up. We'll see what his dreams amount to."
Names of God Bible	.
NIRV	But they saw him a long way off. Before he reached them, they made plans to kill him. "Here comes that dreamer!" they said to one another. "Come. Let's kill him. Let's throw him into one of these empty wells. Let's say that a wild animal ate him up. Then we'll see whether his dreams will come true."
New Simplified Bible	Before he arrived, they saw him coming and made plans to kill him. They said to one another: »Look, here comes the hero of those dreams! »Let us kill him and throw him into a water pit. We can say that some wild animal ate him. Then we will see what happens to those dreams.«

Thought-for-thought translations; paraphrases:

Common English Bible	They saw Joseph in the distance before he got close to them, and they plotted to kill him. The brothers said to each other, "Here comes the big dreamer. Come on now, let's kill him and throw him into one of the cisterns, and we'll say a wild animal devoured him. Then we will see what becomes of his dreams!"
Contemporary English V.	.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Life Version	When they saw him far away, before he came near them, they made plans to kill him. They said to one another, "Here comes this dreamer! Now come and let us kill him and throw him into one of the deep holes. Then we will say that a wild animal ate him. And we will see what becomes of his dreams!"
New Living Translation	Joseph Sold into Slavery When Joseph's brothers saw him coming, they recognized him in the distance. As he approached, they made plans to kill him. "Here comes the dreamer!" they said. "Come on, let's kill him and throw him into one of these cisterns. We can tell our father, 'A wild animal has eaten him.' Then we'll see what becomes of his dreams!"

Partially literal and partially paraphrased translations:

American English Bible	However, they spotted him in the distance before he got there, then they got together and wickedly started talking about killing him. They were saying to each other, 'Look, here comes the dreamer! Come on, let's kill him and then throw his [body] into a ravine. We can say, <i>An evil wild animal ate him...</i> then let's see what his dreams amount to.'
Beck's American Translation	.
International Standard V	Joseph's Brothers Plot to Kill Him Now as soon as they saw him approaching from a distance, before he arrived they plotted together to kill him. "Look!" they said. "Here comes the Dream Master! Come on! Let's kill him and toss him into one of the cisterns. Then we'll report that some wild animal devoured him and wait to see what becomes of his dreams!"
New Advent (Knox) Bible	.
Revised Knox Bible	Before he came up to them, they caught sight of him in the distance, and began plotting against his life. They said to one another, Here comes the dreamer; how if we kill him, and throw his body into a dry well? We can pretend he has fallen a prey to some wild beast. Now we shall see what good these dreams of his can do him!
Translation for Translators	Joseph was taken to Egypt after his brothers sold him. But they saw him when he was still far away, and they decided to kill him. They said to each other things like, "Here comes that dreamer!" "Hey, let's kill him, and then throw his body into one of the pits/cisterns. Then we will tell people that a ferocious/wild animal attacked and killed him and ate him. And then we will find out whether his dreams come true/make sure that his dreams do not come true !"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They were to perceive him afar, and as he was to bring himself near to them, yet they were calculating how to kill him. They were to say, each to his brother: The master of dreams is coming. Be coming, we were to kill him, and were to cast him into one of the pits, and are to have said: An evil living thing is to have consumed him! -- even were we to see of his dreams.
Conservapedia	When they saw him coming from a distance, even before he came close to them, they plotted against him, to put him to death. They were saying to one another,

	"Oh, look, here comes the guy with the dreams! What say we kill him, and throw him into one of these dry wells? We can say that some wild animal devoured him. Then we'll see what becomes of those dreams of his!"
Ferrar-Fenton Bible	When they saw him in the distance, and before he ap- proached them, they determined to murder him ; and each said to his brother, " Here is My Lord the Dreamer ! There he comes ! So now let us go and murder him, and fling him into one of these wells and we will say a wild beast caught him, — then we shall see what will come of his dreams !
God's Truth (Tyndale)	And when they saw him afar off before he came at them, they took counsel against him, for to slay him, and said one to another, Behold this dreamer comes, come now and let us slay him and cast him into some pit, and let us say that some wicked beast has devoured him, and let us see what his dreams will come to.
HCSB H. C. Leupold	. And they saw him at a distance, and before he came near to them they knavishly planned against him to put him to death. They said, namely, one to another: Look, here comes this dreamer. And now, come, let us slay him and cast him into one of the cisterns, and we shall say: A wild beast hath devoured him. Then we shall see what will come of his dreams.
Lexham English Bible NIV, ©2011	. So Joseph went after his brothers and found them near Dothan. But they saw him in the distance, and before he reached them, they plotted to kill him. "Here comes that dreamer!" they said to each other. "Come now, let's kill him and throw him into one of these cisterns and say that a ferocious animal devoured him. Then we'll see what comes of his dreams." V. 17 is included for context.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	They saw him in the distance and before he reached them, they plotted to kill him. They said to one another, "Here comes the specialist in dreams! Now's the time! Let's kill him and throw him into a well. We'll say a wild animal de voured him. Then we'll see what his dreams were all about!"
The Heritage Bible	And they saw him afar off, and before he came near to them, they conspired against him to kill him. And they said each man to his brother, Behold, this lord of dreams is coming. And now walk, and let us strike him fatally, and throw him into a pit, and we will say, An evil living thing has devoured him, and we shall see what will become of his dreams.
New American Bible (2002)	.
New American Bible (2011)	They saw him from a distance, and before he reached them, they plotted to kill him. They said to one another: "Here comes that dreamer! Come now, let us kill him and throw him into one of the cisterns here; we could say that a wild beast devoured him. We will see then what comes of his dreams [Gn 44:28]."
New Jerusalem Bible	.
New RSV	.
Revised English Bible	They saw him in the distance, and before he reached them, they plotted to kill him. "Here comes that dreamer," they said to one another. "Now is our chance; let us kill him and throw him into one of these cisterns; we can say that a wild beast has devoured him. Then we shall see what becomes of his dreams."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They spotted him in the distance, and before he had arrived where they were, they had already plotted to kill him. They said to each other, "Look, this dreamer is coming! So come now, let's kill him and throw him into one of these water cisterns
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here. Then we'll say some wild animal devoured him. We'll see then what becomes of his dreams!"

exeGesese companion Bible

CONSPIRACY AGAINST YOSEPH

And when they see him afar off,
even ere he approaches them,
they conspire against him to deathify him:
and they say, man to brother,
Behold, this very master of dreams comes.
and now, come and slaughter him
and cast him into a well;
and we say,
Some evil live being devoured him!
- and we see what becomes of his dreams.

Hebrew Names Version
JPS (Tanakh—1985)

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They saw him from afar, and before he came close to them they conspired to kill him. They said to one another, "Here comes that dreamer! Come now, let us kill him and throw him into one of the pits; and we can say, 'A savage beast devoured him.' We shall see what comes of his dreams!"

Judaica Press Complete T.
Kaplan Translation

.
They saw him in the distance, and before he reached them, they were plotting to kill him. 'Here comes the dreamer!' they said to one another [According to Talmudic tradition, the main plotters were Simeon and Levi (Targum Yonathan). See Genesis 49:6. It is for this reason that, of the older brothers, only Reuben and Judah spoke up to spare Joseph. According to other sources, Simeon, Dan and Gad were the main plotters (Tzava'ath Zebulun 2:1).]. 'Now we have the chance! Let's kill him and throw him into one of the wells [A well that had been dug, but had come out dry (Tzava'ath Zebulun 2:7). Alternatively 'pit' or 'cistern.']. We can say that a wild beast ate him. Then let's see what will become of his dreams!'

Orthodox Jewish Bible

And when they saw him merachok (afar off, in the distance), even before he came near unto them, they conspired against him to kill him.
And they said one to another, Hinei, this ba'al hachalomot cometh.
Come now therefore, and let us kill him, and throw him into one of the borot (pits), and we will say, Some chayyah ra'ah (evil wild beast) hath devoured him; and we shall see what will become of his chalomot.

Restored Names Version
The Scriptures 1998

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Expanded/Embellished Bibles:

The Amplified Bible

The Plot against Joseph

And when they saw him from a distance, even before he came close to them, they plotted to kill him. They said to one another, "Look, here comes this dreamer. Now then, come and let us kill him and throw him into one of the pits (cisterns, underground water storage); then we will say [to our father], 'A wild animal killed and devoured him'; and we shall see what will become of his dreams!"

The Expanded Bible

Joseph Sold into Slavery

Joseph's brothers saw him coming from far away. Before he reached them, they made a plan [conspired] to kill him. They said to each other, "Here comes that dreamer. Let's kill [murder] him and throw his body into one of the wells [pits; cisterns]. We can tell our father that a wild animal killed [ate] him. Then we will see what will become of his dreams."

The Geneva Bible
Kretzmann's Commentary

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And when they saw him a far off, even before he came near unto them, they conspired against him to slay him. They recognized Joseph even from a distance

by the hated coat which he wore, and it was the sentiment of the majority that this would be a fine opportunity to get rid of him. It was a plan conceived in falsehood and deceit, and, to all intents and purposes, it made them murderers before God. And they said one to an other, Behold, this dreamer cometh, literally, This master of dreams is coming. Come now, therefore, and let us slay him, and cast him in to some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams. The cold-blooded manner of their planning shows the intensity of their hatred: to kill Joseph first, and then to remove all evidence of their crime by throwing his body in some cistern in the wilderness. Their words indicate, nevertheless, that they could not throw off a feeling of apprehension as to the outcome, should the dreams of Joseph be fulfilled.

NET Bible®

Now Joseph's brothers [Heb "and they"; the referent (Joseph's brothers) has been specified in the translation for clarity.] saw him from a distance, and before he reached them, they plotted to kill him. They said to one another, "Here comes this master of dreams [Heb "Look, this master of dreams is coming." The brothers' words have a sarcastic note and indicate that they resent his dreams.]. Come now, let's kill him, throw him into one of the cisterns, and then say that a wild [The Hebrew word can sometimes carry the nuance "evil," but when used of an animal it refers to a dangerous wild animal.] animal ate him. Then we'll see how his dreams turn out [Heb "what his dreams will be."]."

Syndein/Thieme

And when they {the AOL brothers} kept on observing him afar off, even before he came near unto them, they kept on conspiring themselves against him . . . to cause the murder of him {Joseph}. {Note: AOL= absent without leave. They were not where they should have been and know they have been caught again by the head shepherd - their 'little brother' - daddy's favorite! Mutual jealousy leads to conspiracy which leads to thoughts of murder.}

{The Brothers Mock Joseph To Each Other}

And they kept on saying one to another, "Behold, this dreamer comes. Come now therefore, and let us 'begin the process to kill' him, and cause the casting of him into some pit, and we will say, 'Some evil/wicked {ra'} life/beast {chay} has devoured him.' And we shall keep on seeing what will become of his dreams.

The Voice

They saw him coming even though he was still a long way off. Before he was near enough to hear them, they conspired to kill him.

Joseph's brothers are tired of his arrogant pretense. Each and every one of them has a bill of complaint against Joseph.

Joseph's Brothers (*to each other*): Oh, here comes the *great* dreamer. Let's kill him and throw his body into one of the pits. Then we can tell everyone a wild animal *killed and* devoured him. We'll see then what becomes of his *stupid* dreams.

Literal, almost word-for-word, renderings:

American KJV

Benner's Mechanical Trans.

...and they saw him from a distance and before he came near to them, and they acted craftily with him to kill him, and they said, each to his brother, look, this master of the dreams is coming, and now walk and we will kill him and we will cause him to be thrown out in one of the cisterns and we will say a dysfunctional living one had eaten him and we will see how his dreams will exist,...

Concordant Literal Version

And seeing him are they from afar, and ere he is coming near to them. And plotting are they against him among themselves to put him to death. And saying is each man to his brother, "Behold! This possessor of dreams is coming!" And now go, and we will kill him and fling him into one of the cisterns and say, `An evil animal devoured him,' and see will we what will become of his dreams.

A Conservative Version

Context Group Version

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Darby Translation
Emphasized Bible

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And they saw him afar off,—and, ere yet he drew near unto them, they conspired against him, to put him to death. And they said each man unto his brother, Lo! that master of dreams yonder, coming in! Now, therefore, come! let us slay him and cast him into one of the pits, and we will say A cruel beast, hath devoured him,—And let us see what will become of his dreams.

English Standard Version
English Standard V. – UK

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They saw him from afar, and before he came near to them they conspired against him to kill him. They said to one another, “Here comes this dreamer. Come now, let us kill him and throw him into one of the pits. Then we will say that a fierce animal has devoured him, and we will see what will become of his dreams.”

Evidence Bible
Green’s Literal Translation
God’s Truth (Tyndale)
King James 2000 Version
21st Century KJV
Modern English Version

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When they saw him some distance away, before he came near to them, they conspired against him to kill him.
They said one to another, “The master of dreams comes! Come now, let us kill him and throw him into some pit, and we will say, ‘Some evil beast has devoured him.’ Then we will see what will become of his dreams.”

NASB

The Plot against Joseph
When they saw him from a distance and before he came close to them, they plotted against him to put him to death. They said to one another, “Here comes this dreamer! Now then, come and let us kill him and throw him into one of the pits; and we will say, ‘A wild beast devoured him.’ Then let us see what will become of his dreams!”

New European Version
New King James Version
Owen’s Translation
Third Millennium Bible
Updated Bible Version 2.11
A Voice in the Wilderness
Webster’s Bible Translation
World English Bible
Young’s Literal Translation
Young’s Updated LT

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And they see him from afar, even before he draweth near unto them, and they conspire against him to put him to death. And they say one unto another, `Lo, this man of the dreams cometh; and now, come, and we slay him, and cast him into one of the pits, and have said, An evil beast hath devoured him; and we see what his dreams are.'

The gist of this verse:

Joseph’s brothers see him coming from afar and plot against him as he moves closer to them. Their plans are to kill him and toss him into a water less well, and then see what happens to his dreams.

18–20

Genesis 37:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253

Genesis 37:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine plural, Qal imperfect	Strong's #7200 BDB #906
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
râchôwq (רָחוֹק) [pronounced raw-KHOHK]	<i>distant, far; as a noun, it means distance (which can be a reference to time or space)</i>	Noun/adjective	Strong's #7350 BDB #935

Min + râchôwq mean *from afar off, from an emotive distance*.

Translation: [The brothers] could see him from afar...

Perhaps the brothers are used to this—Jacob sends Joseph out to check them out, and then he returns and tells his father everything that is problematic that he observes. In any case, as Joseph is far out in the distance, they recognize him.

Genesis 37:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ṭerem (טֵרֵם) [pronounced TEH-rem]	<i>not yet; before, from before, before that, previously; before the beginning</i>	an adverb of time, sometimes used in the negative sense	Strong's #2962 (and #2958) BDB #382
qârab (קָרַב) [pronounced kaw-RA ^{BV}]	<i>to come near, to approach, to draw near</i>	3 rd person masculine singular, Qal imperfect	Strong #7126 BDB #897
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39

Translation: ...and he has not yet come near to them.

He is far away and he cannot hear them from that distance.

Genesis 37:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâkal (נָכַל) [pronounced naw-KHAHL]	<i>to act in a deceitful or fraudulent manner; to conspire [plot] against</i>	3 rd person masculine plural, Hithpael imperfect	Strong's #5230 BDB #647
'êth (אֶת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mûwth (מוֹת) [pronounced mooth]	<i>to kill, to cause to die, to put to death, to execute</i>	Hiphil infinitive construct with the 3 rd person masculine singular suffix	Strong's #4191 BDB #559

Translation: So they conspire against him to kill him.

They decide—quite cold-heartedly—to kill him. They are filled with jealousy and mental attitude sins against him.

This tells us that, even though most of them are out of their teens, they have a mean, vicious streak brought on by jealousy and hatred. When Joseph is seen from a distance, one of them, half-seriously, suggests, "Why don't we kill him; then who will have to bow down to him?"⁴² They all dislike Joseph and they do not like having to work out in the field while Joseph gets the easy assignments. They resent the favoritism their father has shown toward Joseph and they bear malice toward him because of his dreams. This suggestion, while possibly not serious at first, is seized upon and verbally explored in the short time that it takes Joseph to approach them. This is not unlike a gang mentality. In some gangs, alone they may not have enough to commit acts of evil and viciousness on their own; however, together, their evil is magnified. It is the exact same for a mob mentality. Mobs act in unison and commit acts of violence that individuals in that mob would not normally commit on their own. There is a real psychology operating in this realm. We see this first in children who, as a group, pick on the weaker child verbally or physically. I have seen things in the class room concerning children who do and say vicious things to a person in the outgroup which are directly influenced by their peers in this group situation. Even in a mob under mob psychology, we have individual responsibility to God; the undue influence of a mob or a gang does not get us off the hook with God.

Recall that these brothers are not strangers to conspiracy. They quickly determined how to deal with the rape of their sister, which involved a conspiracy that they developed together, apart from their father.

Sins often tend to escalate. In their own minds, the brothers could justify killing Shechem and his family because he raped their sister. But now, their sins are escalating. Joseph's half-brothers are filled with jealousy and other mental attitude sins toward Joseph. They have anger and hatred toward him, which could possibly become manifest in murder. They had these same feelings against Shechem and they dealt with those feelings using violence.

We know that their anger is a result of Joseph being their father's favorite son (or, more favored than they are); and because of Joseph's dreams. It angered these older brothers that their younger brother might rule over them.

⁴² This is conjecture.

Their discussion is going to be about how far they should take it.

Genesis 37:18 [The brothers] could see him from afar and he has not yet come near to them. So they conspire against him to kill him. (Kukis mostly literal translation)

Genesis 37:19			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
'îysh (איש) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
'âch (אח) [pronounced awhk]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
hinnêh (הנה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
ba'al (לעב) [pronounced BAH-ġahl]	<i>owner, lord, husband; transliterated Baal when referencing the heathen god</i>	masculine singular construct	Strong's #1167 BDB #127
châlôwm (חלום) [pronounced khuh-LOHM]	<i>dream</i>	masculine plural noun with the definite article	Strong's #2472 BDB #321
hallâzeh (הלזה) [pronounced hahl-law-EH]	<i>this, this one, this very [one]; the one yonder; who, which</i>	demonstrative feminine pronoun	Strong's #1976 BDB #229
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97

Translation: And each one said to his brother, “Look, the Baal of dreams—this one—comes.

The brothers call Joseph *the man of dreams; the owner of dreams; the Lord of dream*. This is somewhat of a sarcastic designation; and they continue to remember the dreams that Joseph has had and their meanings.

Most translations read something along the lines of *behold, the dreamer cometh. The dreamer* is three words. Ba'al (לעב) [pronounced BAH-ġahl] means *master, owner; even the god* [of dreams]. This is the same word as is used for the Phœnician deity, Baal. Hallâzeh (הלזה) [pronounced hahl-law-EH] means *this particular* or *this very* and is used very little in the OT (Genesis 24:65). This is associated with the definite article and châlôwm (חלום)

[pronounced *khuh-LOHM*], which means *dreams*. The brothers had nicknames for Joseph, ones which became rather extravagant. Merely translating these 3–4 words as *the dreamer*, they had something more elaborate and demeaning to say. Joseph was the master, the lord, the god of dreams. This is a title given to Joseph in derision. Said with the correct vocal inflection, this is strictly sarcasm.

Because Joseph unabashedly shared his dreams with his family, he is now called *the dreamer* by his brothers. It is a term of derision.

Joseph could be recognized from a long distance away because of his tunic. His tunic apparently had long sleeves, which indicated that he had authority and did not do any of the grunt work.

With regards to authorship, vv. 18–19, although information Joseph could have obtained years later, more naturally flows from one of the brothers conspiring to kill Joseph. These are things that a participant in the action would recall more than Joseph. However, two decades in the future, Joseph's brothers will be in captivity before him and they will discuss this very incident amongst one another (not knowing that Joseph is with them or that he understands what they are saying). So most or all of the details could have been gotten at that time.

Genesis 37:19 [And each one said to his brother, "Look, the Baal of dreams—this one—comes.](#) (Kukis mostly literal translation)

Genesis 37:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (עַתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ʿattâh mean <i>and so, thus, things being so, therefore, now therefore, now then</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>go, come, depart, walk; advance</i>	2 nd person masculine plural, Qal imperative	Strong's #1980 (and #3212) BDB #229
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hârag (הָרַג) [pronounced <i>haw-RAHG</i>]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	1 st person plural, Qal perfect with the 3 rd person masculine singular suffix	Strong's #2026 BDB #246

Translation: [Now come and we will kill him...](#)

They encourage one another to be aggressive; to move against Joseph. To end his life.

Genesis 37:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 37:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shâlak ^e (שָׁלַק) [pronounced shaw-LAHK ^e]	<i>to throw, to cast, to fling, to throw off, to cast away [off]; to shed; to reject; to cast about; to cast down, to overthrow</i>	1 st person plural, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #7993 BDB #1020
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective construct form	Strong's #259 BDB #25
bôwr (בְּוֵר) [pronounced bohr]	<i>pit, cistern, well</i>	masculine plural noun with the definite article	Strong's #953 BDB #92

Translation: ...and throw him into one of the pits.

They have to figure out some way to cover up this murder, so they will throw Joseph's body into one of the pits from that are in Dothan. These pits are wells that have been dug, but did not result in finding water. Obviously, their wells are much different from our own.

Genesis 37:20c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	1 st person plural, Qal perfect	Strong's #559 BDB #55
chayyâh (חַיָּה) [pronounced khay-YAWH]	<i>living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	substantive; feminine singular noun; can be used in a collective sense	Strong's #2416 BDB #312
râ'âh (רָעָה) [pronounced raw-ĠAW]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun	Strong's #7451 BDB #949
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	3 rd person feminine singular, Qal perfect with the 3 rd person masculine singular suffix	Strong's #398 BDB #37

Translation: Then we will say, 'Some evil beast [must have] eaten him.'

They will need a cover story. These are probably the thoughts which they must be sharing with one another.

They have been discussing what to do with him, and once he has come into earshot, this is said. We can ascertain that because *approached* is in the Qal perfect, meaning the action is complete. God the Holy Spirit chose not to tell us which of the brothers said these things (likely, it was several of them). They all recalled what Joseph dreamed; that they would bow down to him. If he is dead, then they wondered aloud what would become of his dreams.

They also begin to get their story straight so that they can agree on what happened to him when they return to their father. They can't bring back a body, so they decide that a wild beast devours him. The word for *devour* is 'âkal (אָכַל) [pronounced *aw-KAHL*] and it is the simple word for *eat, consume, devour*. To give you an idea as to how Hebrew works, this verb is in the Qal perfect, 3rd person feminine singular, with the 3rd masculine singular suffix. The Qal is the simple stem and the perfect refers to completed action (generally; but it can be completed action in the past, present or future). *Beast* is in the singular feminine, so *beast* is the subject of this verb. The singular masculine suffix refers to Joseph and is translated *him*.

We have reasonably established that Joseph wrote this; but this plotting occurs outside of earshot. Joseph later, in conversations with his brothers (probably with Reuben) is told what had been said.

In Genesis 42:21–23, there will be at least one opportunity where Joseph overhears much of what was probably said. Even though just a few things are recorded, much more was likely said, and therefore found its way into the historical narrative.

In reading and studying this passage, I come to appreciate all the more the nearly seamless narrative that Joseph has assembled, taking his own remembrances and then filling them in with the information given him by his own brothers 20-some years later.

Genesis 37:20d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	1 st person plural, Qal imperfect	Strong's #7200 BDB #906
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
châlôwm (חֻלְמוֹת) [pronounced <i>khuh-LOHM</i>]	<i>dream</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #2472 BDB #321

Translation: Then we will see what his dreams become.”

Remember Joseph's dream was about his family coming to do obeisance to him—if he's dead and in the pits, who can bow before him now? If Joseph dies, so do his dreams.

Although vv. 19b–20 are presented as a single quote, this was probably a summary of their discussion. Note the translation: *and they said to one another*. So these are things which the young men said to one another.

It is unimportant who said what. The very fact that someone could suggest murder and this be a valid point of discussion indicates how far from God these young men are.

The sons of Jacob had become quite calloused and were willing to kill their own half-brother out of jealousy. When we studied the life of Jacob, his carnality and scheming was probably disturbing to some degree. His sons and their carnality and scheming are far more disturbing.

Paulo Coelho, from *The Devil and Miss Prym: In the beginning there was only a small amount of injustice abroad in the world, but everyone who came afterwards added their portion, always thinking it was very small and unimportant, and look where we have ended up today.*⁴³

"If we kill him," Joseph's brothers reason, "then what will become of his dreams?" Joseph had dreamed that his brothers would bow down to him. If he is dead, this cannot happen.

Genesis 37:20 Now come and we will kill him and throw him into one of the pits. Then we will say, 'Some evil beast [must have] eaten him.' Then we will see what his dreams become." (Kukis mostly literal translation)

Genesis 37:18–20 [The brothers] could see him from afar and he has not yet come near to them. So they conspire against him to kill him. And each one said to his brother, "Look, the Baal of dreams—this one—comes. Now come and we will kill him and throw him into one of the pits. Then we will say, 'Some evil beast [must have] eaten him.' Then we will see what his dreams become." (Kukis mostly literal translation)

Genesis 37:18–20 The brothers could see him from afar, although he had not come close to them yet. While they watch him move closer, they conspire against him. They said to one another, "Look, the man of the dreams comes. So let's move against him and kill him, then throw him into one of the pits. Then we will say, as a cover story, 'Some wild animal must have eaten him.' Then we will see that his dreams come to naught. (Kukis paraphrase)

And so hears Reuben and so he delivers him from their hand. And so he says, "You will not strike him a soul." And so says unto them Reuben, "You [all] will not shed blood. Cast him unto the pit the this which [is] in the desert wilderness; but a hand you will not stretch out against him." (to the purpose of to rescue him from their hand; to restore him unto his father).

Genesis
37:21–22

Reuben heard [their plans] and he [sought to] deliver him from their control. He said [to them], "You will not strike his soul." Reuben also said, "You [all] will not shed [his] blood. [Instead], throw him into this pit which [is] in the desert wilderness; but do not stretch out your hand against him." [Reuben did this] intending to rescue him from their hand [and] to restore him to his father.

Reuben, the eldest brother, heard of their plans, and did what was necessary to remove Joseph from their vengeance. He told them, "You will not kill him; you will not shed his blood. Instead, throw him into this pit in the desert region; but do not reach out to strike him dead." Reuben did this with the intention of rescuing Joseph later from his brothers and restoring him to their father.

Here is how others have translated this verse:

⁴³ From <http://www.goodreads.com/quotes/tag/injustice> accessed March 28, 2016

Ancient texts:

Masoretic Text (Hebrew)	And so hears Reuben and so he delivers him from their hand. And so he says, "You will not strike him a soul." And so says unto them Reuben, "You [all] will not shed blood. Cast him unto the pit the this which [is] in the desert wilderness; but a hand you will not stretch out against him." (to the purpose of to rescue him from their hand; to restore him unto his father).
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And Reuben heard, and delivered him from their hands, and said, We will not kill him nor become guilty of his blood. And Reuben said, Let us not shed innocent blood. Throw him into this pit in the wilderness, but the hand of the slayer stretch not forth against him; because he would deliver him from their hand, and restore him to his father.
Targum of Onkelos	And Reuben heard, and delivered him out of their hands, and said, Let us not slay his life. And Reuben said, Do not shed blood; cast him into this pit in the wilderness, but stretch not forth a hand against him, that he might deliver him from their hands to bring him back to his father.
Jerusalem targum	.
Revised Douay-Rheims	And Ruben hearing this, endeavoured to deliver him out of their hands, end said: Do not take away his life, nor shed his blood: but cast him into this pit, that is in the wilderness, and keep your hands harmless: now he said this, being desirous to deliver him out of their hands and to restore him to his father.
Douay-Rheims 1899 (Amer.)	.
Latin Vulgate	.
Aramaic ESV of Peshitta	Reuben heard it, and delivered him out of their hand, and said, "Let us not take his life." Reuben said to them, "Shed no blood. Throw him into this pit that is in the wilderness, but lay no hand on him"mdashthat he might deliver him out of their hand, to restore him to his father.
Peshitta (Syriac)	And Reuben heard it, and he delivered him out of their hands; and he said to them, Let us not kill him. And Reuben said to them, Shed no blood; throw him into this pit that is in the wilderness, but do not harm him; that he might deliver him from their hands, and bring him back to his father.
Septuagint (Greek)	And Ruben having heard it, rescued him out of their hands, and said, Let us not kill him. And Ruben said to them, Shed not blood; cast him into one of these pits in the wilderness, but do not lay your hands upon him; that he might rescue him out of their hands, and restore him to his father.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But Reuben, hearing these words, got him out of their hands, saying, Let us not take his life. 22 Do not put him to a violent death, but let him be placed in one of the holes; this he said to keep him safe from their hands, with the purpose of taking him back to his father again.
Easy English	When Reuben heard this, he tried to save Joseph. He said 'We should not kill him. Do not have his blood on your hands. Throw him into this dry well in the desert. But do not attack him.' Reuben said this to save Joseph from his brothers. Then later Reuben would save Joseph and take him back to his father.
Easy-to-Read Version	But Reuben wanted to save Joseph. He said, "Let's not kill him. We can put him into a well without hurting him." Reuben planned to save Joseph and send him back to his father.

God's Word™	.
Good News Bible (TEV)	.
International Children's B.	.
<i>The Message</i>	Reuben heard the brothers talking and intervened to save him, "We're not going to kill him. No murder. Go ahead and throw him in this cistern out here in the wild, but don't hurt him." Reuben planned to go back later and get him out and take him back to his father.
Names of God Bible	When Reuben heard this, he tried to save Joseph from their plot. "Let's not kill him," he said. "Let's not have any bloodshed. Put him into that cistern that's out in the desert, but don't hurt him." Reuben wanted to rescue Joseph from them and bring him back to his father.
NIRV	Reuben heard them talking. He tried to save Joseph from them. "Let's not take his life," he said. "Don't spill any of his blood. Throw him into this empty well here in the desert. But don't harm him yourselves." Reuben said that to save Joseph from them. He was hoping he could take him back to his father.
New Simplified Bible	Reuben heard this and tried to protect Joseph from them. »Let us not kill him,« he said. »Do not murder him or even harm him. Just throw him into a dry well out here in the desert.« Reuben planned to rescue Joseph later and take him back to his father.

Thought-for-thought translations; paraphrases:

Common English Bible	When Reuben heard what they said, he saved him from them, telling them, "Let's not take his life." Reuben said to them, "Don't spill his blood! Throw him into this desert cistern, but don't lay a hand on him." He intended to save Joseph from them and take him back to his father.
Contemporary English V.	Reuben heard this and tried to protect Joseph from them. "Let's not kill him," he said. "Don't murder him or even harm him. Just throw him into a dry well out here in the desert." Reuben planned to rescue Joseph later and take him back to his father.
The Living Bible	But Reuben hoped to spare Joseph's life. "Let's not kill him," he said; "we'll shed no blood—let's throw him alive into this well here; that way he'll die without our touching him!" (Reuben was planning to get him out later and return him to his father.)
New Berkeley Version	.
New Century Version	.
New Life Version	But Reuben heard this and saved him from their hands, saying, "Let us not kill him." Reuben then said, "Do not put him to death. Throw him into this hole here in the place where no people live. But do not lay a hand on him." He wanted to be able to save Joseph and return him to his father.
New Living Translation	But when Reuben heard of their scheme, he came to Joseph's rescue. "Let's not kill him," he said. "Why should we shed any blood? Let's just throw him into this empty cistern here in the wilderness. Then he'll die without our laying a hand on him." Reuben was secretly planning to rescue Joseph and return him to his father.

Partially literal and partially paraphrased translations:

American English Bible	But when Reuben heard this, he saved [Joseph] from them by saying, 'Let's not kill him.' Then [he suggested]: 'Don't shed [his] blood; let's throw him into one of these deep crevices in the desert... but don't lay a hand on him.' ([Reuben] said this so that he could save [Joseph] from them and return him safely to his father).
Beck's American Translation	.
International Standard V	When Reuben heard about it, he tried to save Joseph [Lit. <i>him</i>] from their plot. "Let's not do any killing [Lit. <i>Let's not kill a soul</i>]," Reuben told them. "And no blood

shedding, either. Instead, let's toss him into this cistern that's way out here in the wilderness. But don't lay a hand on him." (Reuben [Lit. *He*] intended to free Joseph [Lit. *him from their control*] and return him to his father.

New Advent (Knox) Bible

Upon this, Ruben began scheming to save Joseph from their violence; No, he said, do not take his life, there must be no bloodshed. Throw him down into this well here, far from all help, and so keep clear of any murderous act. His meaning was to rescue Joseph out of their hands, and restore him safe to his father.

Revised Knox Bible
Translation for Translators

Reuben heard what they were saying, so he tried to persuade them not to kill [MTY] Joseph. He said, "No, we should not kill him. Do not even shed his blood! We can throw him into this pit/cistern in the desert, but we should not harm him [MTY]." He said that, and then left them, planning to rescue Joseph later and take him back to his father.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Reuben was to hear, and was to rescue him from their hands. He was to say: Were we to smite his breath? Reuben was to say: Was you to shed his blood? - Be casting him into a pit in the wilderness - was you to send out your hand against him? So as to rescue him from their hands, and to bring him back, a bringing back to his father.

Conservapedia

Reuben heard it, and determined to rescue him from their hands. He said, "No, we shall not kill him." Reuben said, "You must not shed any blood. Fling him into this dry well here in the desert, but don't lay a hand on him." He intended to rescue Joseph from their hands and bring him back to his father. Actually, Reuben was trying to set his brothers up, thus increasing the inheritance portion, and also to ingratiate himself with his father, though he had that act of quasi-incest on his record.

Ferrar-Fenton Bible

But Reuben heard it, and wished to deliver him from their hand, so he said, "Let us not destroy his life." Reuben also said to them, "Let us not shed his blood. Let us fling him into this dry well," for he was desirous that they should not stab him, so that he might rescue him from their hands to return him to his father.

God's Truth (Tyndale)

When Ruben heard that, he went about to rid him out of their hands and said, let us not kill him. And Ruben said moreover unto them, shed not his blood, but cast him into this pit that is in the wilderness, and lay no hands upon him: for he would have rid him out of their hands and delivered him to his father again.

HCSB

H. C. Leupold

Lexham English Bible

NIV, ©2011

Tree of Life Version

But Reuben heard and rescued him out of their hands, saying, "We must not beat him to death." In order to rescue him from their hand and to return him to his father, Reuben said to them, "Don't shed blood! Throw him into this pit here in the wilderness, but don't lay a hand on him!"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

But Reuben heard this and tried to save him from their hands saying, "Let us not kill him; shed no blood! Throw him in this well in the wilderness, but do him no violence." This he said to save him from them and take him back to his father.

The Heritage Bible

And Reuben heard it, and he snatched him out of their hands, and said, Let us not kill his soul. And Reuben said to them, Do not spill blood, but throw him into this pit that is in the desert, and do not lay hands on him - so that he might snatch him out of their hands to return him to his father.

- New American Bible (2002) When Reuben heard this, he tried to save him from their hands, saying: "We must not take his life. Instead of shedding blood," he continued, "just throw him into that cistern there in the desert; but don't kill him outright." His purpose was to rescue him from their hands and restore him to his father. [21-36] The chapter thus far is from the Yahwist source, as are also ⇒ Genesis 37:25-28a. But ⇒ Genesis 37:21-24 and ⇒ Genesis 37:28b-36 are from the Elohist source. In the latter, Reuben tries to rescue Joseph, who is taken in Reuben's absence by certain Midianites; in the Yahwist source, it is Judah who saves Joseph's life by having him sold to certain Ishmaelites. Although the two variant forms in which the story was handed down in early oral tradition differ in these minor points, they agree on the essential fact that Joseph was brought as a slave into Egypt because of the jealousy of his brothers.
- New American Bible (2011) But when Reuben heard this, he tried to save him from their hands, saying: "We must not take his life." Then Reuben said, "Do not shed blood! Throw him into this cistern in the wilderness; but do not lay a hand on him." His purpose was to save him from their hands and restore him to his father [Gn 42:22]. [37:21–36] The chapter thus far is from the Yahwist source, as are also vv. 25–28a. But vv. 21–24 and 28b–36 are from another source (sometimes designated the Elohist source). In the latter, Reuben tries to rescue Joseph, who is taken in Reuben's absence by certain Midianites; in the Yahwist source, it is Judah who saves Joseph's life by having him sold to certain Ishmaelites. Although the two variant forms in which the story was handed down in early oral tradition differ in these minor points, they agree on the essential fact that Joseph was brought as a slave into Egypt because of the jealousy of his brothers.⁴⁴
- New Jerusalem Bible But Reuben heard, and he saved him from their clutches. 'We must not take his life,' he said. 'Shed no blood,' said Reuben to them, 'throw him down that well out in the desert, but do not kill him yourselves' -- intending to save him from them and to restore him to his father.
- New RSV
Revised English Bible .
When Reuben heard, he came to his rescue, urging them not to take his life. "Let us have no bloodshed," he said. "Throw him into this cistern in the wilderness, but do him no injury." Reuben meant to rescue him from their clutches in order to restore him to his father.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible But when Re'uven heard this, he saved him from being destroyed by them. He said, "We shouldn't take his life. Don't shed blood," Re'uven added. "Throw him into this cistern here in the wilds, but don't lay hands on him yourselves." He intended to rescue him from them later and restore him to his father.
- exeGesés companion Bible And Reu Ben hears it
and he rescues him from their hands;
and says, Smite not his soul.
And Reu Ben says to them, Pour no blood,
but cast him into this well in the wilderness
and spread no hand on him!
- in order to rescue him from their hands
to return him to his father.
- Hebrew Roots Bible And Reuben heard, and he delivered him from their hands, and said, Let us not strike his soul. And Reuben said to them, Do not shed blood. Throw him into this pit in the desert, but do not lay a hand on him; so that he might deliver him from their hands, to return him to his father.

⁴⁴ I include these notes, even though, from time to time, they are completely wrong and confusing. In most cases, the notes about coming from this or that source have been removed from the 2011 version of the NAB.

JPS (Tanakh—1985)	But when Reuben heard it, he tried to save him from them. He said, "Let us not take his life." And Reuben went on, "Shed no blood! Cast him into that pit out in the wilderness, but do not touch him yourselves"—intending to save him from them and restore him to his father.
Judaica Press Complete T. Kaplan Translation	. Reuben heard these words and tried to rescue [Joseph]. 'Let's not kill him!' he said. Reuben tried to reason with his brothers. 'Don't commit bloodshed. You can throw him into this well in the desert, and you won't have to lay a hand on him.' His plan was to rescue [Joseph] from [his brothers] and bring him back to his father.
Orthodox Jewish Bible	And Reuben heard it, and he saved him out of their yadayim; and said, Let us not take his nefesh. And Reuben said unto them, Do no shefach dahm (shedding of blood), but throw him into this bor that is in the midbar, and lay no yad upon him; that he might rescue him out of their yadayim, to take him back to Aviv.
Restored Names Version <i>The Scriptures</i> 1998	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now Reuben [the eldest] heard this and rescued him from their hands and said, "Let us not take his life." Reuben said to them, "Do not shed his blood, but [instead] throw him [alive] into the pit that is here in the wilderness, and do not lay a hand on him [to kill him]"—[he said this so] that he could rescue him from them and return him [safely] to his father.
The Expanded Bible	But Reuben [^c the oldest among the brothers] heard ·their plan [^l it] and ·saved Joseph [^l rescued him from their hands], saying, "Let's not ·kill him [take his life]. Don't spill any blood. Throw him into this ·well [pit; cistern] here in the ·desert [wilderness], but don't ·hurt him [^l send your hand against him]!" Reuben planned to ·save Joseph later [^l rescue him from their hand] and ·send him back [return him] to his father.
The Geneva Bible Kretzmann's Commentary	. And Reuben heard it, and he delivered him out of their hands, and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him in to 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. Reuben here almost redeems himself for the crime which he committed against his father. For although he, for the sake of the success of his plan, had to express himself in such a way as to lead his brothers to infer that he was willing to let Joseph die in the cistern, it was the only way to gain their consent. He hoped to find ways and means afterwards of saving Joseph's life, and of restoring him to his father. If Reuben had not yet fully repented of his great sin and was still morally weak, he at least showed evidence of a change.
NET Bible®	When Reuben heard this, he rescued Joseph [<i>Heb</i> "him"; the referent (Joseph) has been specified in the translation for clarity.] from their hands [The instigators of this plot may have been the sons of Bilhah and Zilpah (see v. 2).], saying [<i>Heb</i> "and he said."], "Let's not take his life [<i>Heb</i> "we must not strike him down [with respect to] life.]"! Reuben continued [<i>Heb</i> "and Reuben said to them."], "Don't shed blood! Throw him into this cistern that is here in the wilderness, but don't lay a hand on him." (Reuben said this [The words "Reuben said this" are not in the Hebrew text, but have been supplied in the translation for stylistic reasons.] so he could rescue Joseph [<i>Heb</i> "him"; the referent (Joseph) has been specified in the translation for clarity.] from them [<i>Heb</i> "from their hands" (cf. v. 21). This expression has been translated as "them" here for stylistic reasons.] and take him back to his father.)
Syndein/Thieme	And Reuben kept on hearing {the plot to kill Joseph}, and he 'caused to be delivered'/rescued {Joseph} out of their hands and kept on saying, "Let us not

murder/slay {him} {idiom: literally: 'let us not compete the process of slaying his soul (nephesh)'}. "

{Note: Ruben - the eldest son - was against the plot. But, RBT says Reuben was a weak and unstable person at this time. He loses his rights as the first-born because he has no stability. Nobility without stability is also no good.}

And Reuben kept on saying unto them, "Do not being the process to pour out {Joseph's} blood . . . Cast {shalak} him into this pit that is in the desert, and 'cast out' {shalach} no hand upon him (for the purpose that he might deliver him {Joseph} out of their hands, to cause to return {shuwb} him {Joseph} to his father again).

When Reuben heard the plan, he tried to help Joseph.

Reuben: Let's not kill him. We don't need to shed any blood *to be free of him*. Let's just toss him into some pit here in the wilderness. We don't need to lay a hand on him.

Reuben thought perhaps he could *secretly* come back later and get Joseph out of the pit and take him home to their father *before any more harm came to him*.

The Voice

Literal, almost word-for-word, renderings:

American KJV

Benner's Mechanical Trans. .
 ...and Re'uven ^[See a son] heard and he delivered him from their hand and he said, we will not hit his being,...

Footnote: - The phrase "Not we~will~make~Hit~him Being" would literally be translated as "we will not hit him, a being" and makes no grammatical sense. The phrase may have originally been written as "Not we~will~make~Hit Being~him" meaning "we will not hit his being."

...and Re'uven ^[See a son] said to them, you will not pour out the blood, throw him out to this cistern which is in the wilderness and you will not send a hand in him, to deliver him from their hand to return him to his father,...

Concordant Literal Version

A Conservative Version

Context Group Version

Darby Translation

Emphasized Bible

And Reuben heard it, and rescued him out of their hand, and said Let us not smite him, so as to take his life! And Reuben said unto them Do not shed blood! Cast him into this pit, which is in the wilderness, but put not forth, a hand, against him! that he might rescue him out of their hand, to restore him unto his father.

English Standard Version

English Standard V. – UK

But when Reuben heard it, he rescued him out of their hands, saying, "Let us not take his life." And Reuben said to them, "Shed no blood; throw him into this pit here in the wilderness, but do not lay a hand on him"—that he might rescue him out of their hand to restore him to his father.

Evidence Bible

Green's Literal Translation

God's Truth (Tyndale)

King James 2000 Version

21st Century KJV

Modern English Version

But when Reuben heard it, he rescued him out of their hands, saying, "Let us not kill him." Reuben said to them, "Shed no blood, but throw him into this pit here in the wilderness, but lay no hand on him," so that he might rescue him out of their hands and deliver him to his father again.

NASB

New European Version

Reuben heard it, and delivered him out of their hand, and said, Let's not take his life. Reuben said to them, Shed no blood. Throw him into this pit that is in the

wilderness, but lay no hand on him—that he might deliver him out of their hand, to restore him to his father.

New King James Version

But Reuben heard *it*, and he delivered him out of their hands, and said, “Let us not kill him.” And Reuben said to them, “Shed no blood, but cast him into this pit which is in the wilderness, and do not lay a hand on him”—that he might deliver him out of their hands, and bring him back to his father.

Owen's Translation

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Third Millennium Bible

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Updated Bible Version 2.11

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A Voice in the Wilderness

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Webster's Bible Translation

.

World English Bible

.

Young's Literal Translation

.

Young's Updated LT

And Reuben hears, and delivers him out of their hand, and says, “Let us not strike the life;” and Reuben says unto them, “Shed no blood; cast him into this pit which is in the wilderness, and put not forth a hand upon him,” —in order to deliver him out of their hand, to bring him back unto his father.

The gist of this verse:

Reuben hears of their plot and tells them that he should not be harmed, but cast him into a pit (Reuben was planning to rescue him later).

Genesis 37:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâma' (שמע) [pronounced <i>shaw-MAHG</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
R ^e ûwbên (רובן) [pronounced <i>roo-BANE</i>]	<i>behold a son; transliterated Reuben</i>	masculine singular proper noun	Strong's #7205 BDB #910
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâtsal (נצח) [pronounced <i>naw-TSAHL</i>]	<i>to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5337 BDB #664
min (מן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #3027 BDB #388

Translation: Reuben heard [their plans] and he [sought to] deliver him from their control.

So, it is not all of Joseph's brothers who are plotting against him. You may recall from an earlier chapter that some of Leah's sons were hotheads and they blew things out of proportion (Levi and Simeon); so they may have been a part of this.

It is unclear whether this is an open discussion among all the brothers or whether most of them began to talk about killing Joseph. Perhaps they are sort of spread apart, they see Joseph, and someone suggests killing him and few of them agree. Then Reuben overhears and moves to shut this plan down.

Reuben should have been the leader of his brothers, as the eldest—and he shows some good leadership qualities here—but it is not quite enough. This will be explained as we get further into this text.

In any case, Reuben should not have been trying to trick his brothers but he should have simply laid down the law and required them to go along with him. But this would have taken strength, and Reuben did not have this strength. Being the leader does not necessarily mean that you are able to take every man under you. It does not mean that, if they give you any problems, you have people to take care of them. That is not a leader but a dictator. A leader is someone that others follow instinctively. I have known thousands of people in my life, and there are simply people who gravitate toward leading. Some of them were true leaders and some of them just wanted to tell everyone else what to do. Reuben is neither of these types.

Genesis 37:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
lô' (אֵל or אֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâkâh (נָכַח) [pronounced naw-KAWH]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	1 st person plural, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong #5221 BDB #645
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun; pausal form	Strong's #5315 BDB #659

Translation: He said [to them], "You will not strike his soul."

The way the words were put together was a little weird here. I would have expected the suffix for *soul*; and I translated it in that way. We could or could not have a suffix on the verb *to strike*. Without the word *soul*, the 3rd person masculine singular suffix is called for. With the word *soul*, it is not.

Let me suggest that the poorly constructed sentence is Reuben thinking on his feet. He knows that he has to rescue his brother Joseph from death, but he is unable to take a completely principled stand. "Look, Joseph is still just a kid; we need to cut him a break. And what do we know? Maybe he is a visionary? In any case, we do not kill him; we simply send him back to our father." Reuben, by making such a statement, would be clearly

defining right and wrong for his younger brothers (who are all adults now). But Reuben tries to be too clever by half. He makes half of a principled argument, with plans to rescue his younger brother later on.

Surprisingly enough, it is Reuben, the firstborn, who does have legitimate authority over his other brothers, says that they should not kill him. In the ancient world, it would be understood that, in the absence of their father, his authority was absolute.

What Reuben says will save Joseph from being killed by his own half-brothers.

Unfortunately, Reuben will not require the brothers to do what is right; he will try to find some middle point between their irrational hatred and doing that which is right. There is no middle ground between good and evil.

Reuben has to think fast in order to save his young half-sibling. They spoke of throwing Joseph's body into a pit; he suggests, instead, throwing Joseph live into a pit.

Reuben does not feel strong enough to simply tell his younger brothers, "Hands off. You cannot kill him; you cannot harm him. He is your younger brother; he is your father's son." He had to think quickly, and this was his solution: put Joseph into a pit and then come back for him later. So Reuben tried to find some common ground; Reuben wanted to find a compromise position and go with that. Leaders ought not compromise with evil.

It did not occur to Reuben immediately that, what his brothers were suggesting was completely wrong; and there are no halfway measures which somehow work.

We have a similar situation with Pontius Pilate and Jesus. Pilate knew that the correct thing to do would be to release Jesus a free man because he had not committed any crimes (John 19:6, 12); but he did not want to have a riot on his hand, so he thought it best to sacrifice the one for the many (compare John 11:49–51). Pilate faced a blood-thirsty mob, and he realized that releasing Jesus would have resulted in a riot and much bloodshed. So, he believed that he found a halfway point, to have Jesus crucified, despite His having done nothing wrong.

Back to Reuben and Joseph:

Genesis 37:21 Reuben heard [their plans] and he [sought to] deliver him from their control. He said [to them], "You will not strike his soul." (Kukis mostly literal translation)

Genesis 37:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39

Genesis 37:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
R ^e ûwbên (רְאוּבֵן) [pronounced roo-BANE]	<i>behold a son; transliterated Reuben</i>	masculine singular proper noun	Strong's #7205 BDB #910
'al (אֵל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
shâphak ^e (שָׁפַק) [pronounced shaw-FAHK ^e]	<i>to pour, to pour out, to shed; to heap up [on a mound]</i>	2 nd person masculine plural, Qal imperfect	Strong's #8210 BDB #1049
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun	Strong's #1818 BDB #196

Translation: Reuben also said, “You [all] will not shed [his] blood.

Reuben uses the words out of Genesis 9, where God warns Noah and his sons that, murder is punishable by death. This is a clear statement of right and wrong, which Reuben is making; and he is 100% correct here. He just does not take the principled approach far enough.

From Genesis 34, we can guess that the one precipitating this act were Simeon and Levi, two men who solved problems with violence. They had done it before; there was no retribution; and this hardened their hearts. Here is how they thought to deal with all problems; just kill whoever the offending party was. It was a simple, all-purpose solution. They were also well-known in Shechem and if they committed an act like this in Shechem, the truth might get back to their father. Here they are over 100 miles from their father and they can act in secrecy. Furthermore, they are less-renown in these parts, so it is less likely for a problem to develop due to recognition of who they were. It is possible that Judah also had a great deal of input here (we will see that he has some character defects himself).

Reuben had to think fast. He is the oldest brother and he should have taken control of the situation properly. He did not have to be devious. You can tell that his mind is thinking as fast as it possibly can. He first tells them not to kill Joseph; but he immediately, so not to be thought of as a woose, had to formulate an alternate plan. His brothers have their hearts set on killing Joseph and obtaining their revenge. Reuben has to provide them with a reasonable alternative. He figures if his younger brothers is to throw Joseph into a pit, then he can rescue Joseph later. He was weak, but still more mature than his younger siblings. He did not take part in the Shechem massacre, although he certainly also wanted to avenge his sister, Dinah.

This causes me to think about authorship. Here we see the motivation behind what Reuben said. Again, this could have come out when the brothers were expressing guilt over what they had done to Joseph (two decades from now).

Genesis 37:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shâlak ^e (שָׁלַךְ) [pronounced shaw-LAHK ^e]	<i>throw, cast, fling, throw off, cast away [off]; shed; reject; cast about; cast down, overthrow</i>	2 nd person masculine plural, Hiphil imperative	Strong's #7993 BDB #1020

Genesis 37:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
’êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
’el (אֶל) [pronounced ehʃ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bôwr (בּוֹר) [pronounced bohr]	<i>pit, cistern, well</i>	masculine singular noun with the definite article	Strong's #953 BDB #92
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with the definite article	Strong's #2088, 2090 (& 2063) BDB #260
’ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mid ^e bâr (מִדְבָּר) [pronounced mid ^e -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184

Translation: [Instead], throw him into this pit which [is] in the desert wilderness;...

“Look, we all don’t like him; Joseph is a pain in the neck; just throw him into this pit here.” There appears to be a specific pit, that Reuben is literally pointing to here.

In this area, a pit is a dried up well. It was dug and used until it dried up. Those of us who have owned wells realize that this is definitely a possibility.

Genesis 37:22c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control</i>	feminine singular noun	Strong's #3027 BDB #388
’al (אֵל) [pronounced aʃ]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39

Genesis 37:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	2 nd person masculine plural, Qal imperfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
The NET Bible: <i>The verbs translated shed, throw, and lay sound alike in Hebrew; the repetition of similar sounds draws attention to Reuben's words.</i> ⁴⁵			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Translation: ...but do not stretch out your hand against him.”

So Reuben tells them, “You want to throw Joseph into a pit—go ahead and do that—just don’t strike him dead.” So Reuben allows one sin and disallows another. He is finding a compromise between sins. However, there is no compromise position between two sins.

Genesis 37:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
l ^e ma'an (לְמַעַן) [pronounced l ^e -MAH-ğahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive ma'an (מַעַן) [pronounced MAH-ğahn], which means <i>purpose, intent</i> , combined with the lâmed preposition (which is the only way that it is found in Scripture).			
nâtsal (נָצַל) [pronounced naw-TSAHL]	<i>to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover</i>	Hiphil infinitive construct	Strong's #5337 BDB #664
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #3027 BDB #388
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

⁴⁵ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 15, 2016.

Genesis 37:22d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	Hiphil infinitive construct with the 3 rd person masculine singular suffix	Strong's #7725 BDB #996
'el (אֶל) [pronounced eh/]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: [Reuben did this] intending to rescue him from their hand [and] to restore him to his father.

The preposition found here indicates intent. Reuben intended to rescue Joseph and get him back home. He was just trying to let his brothers get some of their anger out, but without endangering Joseph. You just do not take a halfway position; and that is Reuben's problem here.

Joseph, 20+ years later, will make the choice of which brother to throw into jail (that brother would end up spending about a year in jail). He will not choose Reuben, the eldest, but Simeon instead (Genesis 42:24). No doubt that much of the anger expressed in this chapter was from Simeon. Although Joseph could not hear his brothers at this point in time, he will hear them discuss what they had done when he places them into prison for a few days (Genesis 42:17–23). This is where Joseph probably heard about who said what, as Reuben reminds them that he did not want their younger brother killed (Genesis 42:22). For this reason, Joseph does not put Reuben in jail, but the next oldest, who is Simeon.

Reuben's plan is so-so, but he is not acting as the leader of his brothers. Many years later, Judah will assume this position.

Genesis 37:22 Reuben also said, "You [all] will not shed [his] blood. [Instead], throw him into this pit which [is] in the desert wilderness; but do not stretch out your hand against him." [Reuben did this] intending to rescue him from their hand [and] to restore him to his father. (Kukis mostly literal translation)

Genesis 37:21–22 Reuben heard [their plans] and he [sought to] deliver him from their control. He said [to them], "You will not strike his soul." Reuben also said, "You [all] will not shed [his] blood. [Instead], throw him into this pit which [is] in the desert wilderness; but do not stretch out your hand against him." [Reuben did this] intending to rescue him from their hand [and] to restore him to his father. (Kukis mostly literal translation)

Genesis 37:21–22 Reuben, the eldest brother, heard of their plans, and did what was necessary to remove Joseph from their vengeance. He told them, "You will not kill him; you will not shed his blood. Instead, throw him into this pit in the desert region; but do not reach out to strike him dead." Reuben did this with the intention of rescuing Joseph later from his brothers and restoring him to their father. (Kukis paraphrase)

And so he is as which came Joseph unto his brothers, and so they stripped off Joseph, his tunic of long sleeves which [was] upon him. And so they take him and so they cast him the pit-ward. And the pit [was] empty; there [was] no in him waters.

Genesis
37:23–24

And it comes to pass when Joseph came to his brothers, they stripped Joseph of his long-sleeved tunic which he wore [lit., *upon him*]. Then they took him and threw him into the pit (the pit [was] empty; there [was] no water in it).

And it happened when Joseph came near to his brothers that they grabbed him and stripped off his long-sleeved tunic, and then they took him and threw him into the empty, water-less pit.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he is as which came Joseph unto his brothers, and so they stripped off Joseph, his tunic of long sleeves which [was] upon him. And so they take him and so they cast him the pit-ward. And the pit [was] empty; there [was] no in him waters.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And when Joseph came to his brothers, they stripped him of his garment, the figured garment that was on him, and took and threw him into the pit; but the pit was empty, no water was therein, but serpents and scorpions were in it. And they sat around to eat bread.
Targum of Onkelos	And it was when Joseph had come to his brethren that they took off his robe, the variegated robe which was upon him, and they took him and cast him into the pit; but the pit was empty, no water was in it.
Jerusalem targum	.
Revised Douay-Rheims	And as soon as he came to his brethren, they forthwith stript him of his outside coat, that was of divers colours: And cast him into an old pit, where there was no water.
Douay-Rheims 1899 (Amer.)	.
Latin Vulgate	.
Aramaic ESV of Peshitta	It happened, when Yoseph came to his brothers, that they stripped Yoseph of his coat, the coat of many colours that was on him; and they took him, and threw him into the pit. The pit was empty. There was no water in it.
Peshitta (Syriac)	And it came to pass, when Joseph was come to his brothers, they stripped him of the rich robe that he was wearing; And they took him, and threw him into a pit; and the pit was empty, there was no water in it.
Septuagint (Greek)	And it came to pass, when Joseph came to his brethren, that they stripped Joseph of his many-coloured coat that was upon him. And they took him and cast him into the pit; and the pit was empty, it had not water.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So when Joseph came to his brothers, they took off his long coat which he had on; And they took him and put him in the hole: now the hole had no water in it.
Easy English	So Joseph arrived at where his brothers were. He was wearing his special coat. They took his coat off him. And they took Joseph. And they threw him into the dry well.
Easy-to-Read Version	When Joseph came to his brothers, they attacked him and tore off his long and beautiful coat. Then they threw him into an empty well that was dry.

God's Word™	.
Good News Bible (TEV)	.
International Children's B.	.
<i>The Message</i>	.
Names of God Bible	.
NIRV	When Joseph came to his brothers, he was wearing his beautiful robe. They took it away from him. And they threw him into the well. The well was empty. There wasn't any water in it.
New Simplified Bible	When Joseph came to his brothers, they pulled off his fancy coat. 24 They put him into a water pit. It had no water in it.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	.
The Living Bible	So when Joseph got there, they pulled off his brightly colored robe, and threw him into an empty well—there was no water in it.
New Berkeley Version	.
New Century Version	.
New Life Version	So when Joseph came to his brothers, they tore off his coat, the coat of many colors that he was wearing. And they took him and threw him into the hole. The hole was empty and had no water in it.
New Living Translation	So when Joseph arrived, his brothers ripped off the beautiful robe he was wearing. Then they grabbed him and threw him into the cistern. Now the cistern was empty; there was no water in it.

Partially literal and partially paraphrased translations:

American English Bible	Well, when Joseph reached his brothers, they took off the multi-colored coat that he was wearing, then they took him and threw him into a deep crevice that was empty and didn't have any water.
Beck's American Translation	.
International Standard V	<i>Joseph is Sold into Slavery</i> As it was, when Joseph arrived where his brothers were, they stripped off the tunic that Jacob had given him—that is, the richly-embroidered tunic that he was wearing. They grabbed him and tossed him into the cistern, but the cistern was empty. (There was no water in it.)
New Advent (Knox) Bible	.
Revised Knox Bible	As soon, then, as Joseph reached his brethren, they stripped him of his long, embroidered coat, and threw him into a disused well, which had no water left in it.
Translation for Translators	So when Joseph arrived where his older brothers were, they seized him and ripped off his pretty robe with long sleeves. Then they took him and threw him into the pit/cistern. But the pit/cistern was dry; there was no water in it.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	As Joseph is to have come to his brothers, they were to strip Joseph from his tunic, that reaches to the soles of his feet. They were to take him, and were to cast him into the pit. (Now the pit is to be empty of water.)
Conservapedia	So what happened, when Joseph had come to his brothers, was this: First they stripped off Joseph his tunic, the tunic of distinction that he was wearing. Then they seized him and flung him into a dry well. This well was empty and had no water in it.

Ferrar-Fenton Bible	Therefore when Joseph was come to his brothers, they stripped the robe from Joseph ; — the long-sleeved robe which was on him, — and took him and flung him into the empty well, with no water in it.
God's Truth (Tyndale)	And as soon as Joseph was come unto his brethren, they stripped him out of his gay coat that was upon him, and they took him and cast him into a pit. But the pit was empty and had no water therein.
HCSB H. C. Leupold Lexham English Bible NIV, ©2011	. . . So when Joseph came to his brothers, they stripped him of his robe—the ornate robe he was wearing—and they took him and threw him into the cistern. The cistern was empty; there was no water in it.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And it was when Joseph came to his brothers, they stripped Joseph of his robe, his long robe, which was on him, And they took him, and threw him into a pit; and the pit was empty; there was no water in it.
New American Bible (2002)	So when Joseph came up to them, they stripped him of the long tunic he had on; then they took him and threw him into the cistern, which was empty and dry.
New American Bible (2011) New Jerusalem Bible	. So, when Joseph reached his brothers, they pulled off his tunic, the decorated tunic which he was wearing, and catching hold of him, threw him into the well. The well was empty, with no water in it.
New RSV Revised English Bible	. When Joseph reached his brothers, they stripped him of the long robe with sleeves which he was wearing, picked him up, and threw him into the cistern. It was empty, with no water in it.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(iii) So it was that when Yosef arrived to be with his brothers, they stripped off his robe, the long-sleeved robe he was wearing, and took him and threw him into the cistern (the cistern was empty; without any water in it).
exeGesés companion Bible	And so be it, when Yoseph comes to his brothers, they strip the coat from Yoseph - his coverall coat on him; and they take him and cast him into a well: and the well is empty - no water therein:...
Hebrew Roots Bible	And it happened when Joseph came to his brothers, they stripped his robe which was on him, from Joseph, the long robe reaching to the feet. And they took him and threw him into the pit, the pit being empty, no water in it.
JPS (Tanakh—1985)	When Joseph came up to his brothers, they stripped Joseph of his tunic, the ornamented tunic that he was wearing, and took him and cast him into the pit. The pit was empty; there was no water in it.
Judaica Press Complete T. Kaplan Translation	. When Joseph came to his brothers, they stripped him of the long colorful coat that he was wearing. They took [Written, 'he took.' Some say that it was Simeon who threw Joseph into the pit (Bereshith Rabbah 84). It was for this reason that Simeon was later singled out for special punishment by Joseph (Genesis 42:24). According to others, it was Reuben who gently lowered Joseph into the pit (Josephus,

Orthodox Jewish Bible	Antiquities 2:3:2).] him and threw him into the well. The well was empty; there was no water in it. And it came to pass, when Yosef was come unto his achim, that they stripped Yosef of his kesones [see Yn 19:23 OJBC], his kesones hapassim that was on him; And they took him, and threw him into the borah (pit); and the bor was empty, there was no mayim in it.
Restored Names Version <i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now when Joseph reached his brothers, they stripped him of his tunic, the [distinctive] multicolored tunic which he was wearing; then they took him and threw him into the pit. Now the pit was empty; there was no water in it.
The Expanded Bible	So when Joseph came to his brothers, they pulled [stripped] off his robe with long sleeves [37:3] and threw him into the well [pit; cistern]. It was empty, and there was no water in it.
The Geneva Bible Kretzmann's Commentary	. Verses 23-28 Joseph Sold to the Ishmaelites And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him, the fine long-sleeved tunic which his father had procured for him; and they took him, and cast him in to a pit; and the pit was empty, there was no water in it. So Reuben's suggestion prevailed, and Joseph was thrown into the empty cistern, although his cries for mercy rang in the ears of his brothers for many long years afterward, Genesis 41:21.
NET Bible®	When Joseph reached his brothers, they stripped him [<i>Heb</i> “Joseph”; the proper name has been replaced by the pronoun (“him”) in the translation for stylistic reasons.] of his tunic, the special tunic that he wore. Then they took him and threw him into the cistern. (Now the cistern was empty [The disjunctive clause gives supplemental information that helps the reader or hearer to picture what happened.]; there was no water in it.).
Syndein/Thieme	And it came to pass when Joseph {Yowceph - BLB says means 'Jehovah has added'} had come unto his brethren, that they caused the stripping of Joseph out of his 'long coat' {k@thoneth} . . . his 'long coat with long sleeves' {k@thoneth pac - his badge of authority} {that was on him}. And they kept on taking him, and caused to cast him into a pit (the pit was empty . . . { there was} no water {in it}). {Note: So the pit was deep but was not full of water where Joseph would have quickly drowned.}
The Voice	<i>The brothers agreed.</i> When Joseph arrived, they ripped his robe off of him—the fancy, colorful robe he always wore <i>that his father had made for him</i> , and they threw him into the pit. Now this pit happened to be an empty <i>cistern</i> ; there was no water in it.

Literal, almost word-for-word, renderings:

American KJV Benner's Mechanical Trans.and it came to pass just as Yoseph ^[Adding] came to his brothers that they peeled off Yoseph ^[Adding] , his tunic, the tunic of the wrists which was upon him, and they took him and they threw him out unto the cistern and the cistern was empty, without water in him,...
--	--

Concordant Literal Version	And coming is it, as Joseph comes to his brothers, that they are stripping Joseph of his tunic, the distinctive tunic which is on him. And taking him are they, and flinging him into the cistern. Yet the cistern was empty. No water was in it.
A Conservative Version	.
Context Group Version	.
Darby Translation	And it came to pass when Joseph came to his brethren, that they stripped Joseph of his vest, the vest of many colours, which he had on; and they took him and cast him into the pit; now the pit was empty -- there was no water in it.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green’s Literal Translation	.
God’s Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	When Joseph came to his brothers, they stripped Joseph of his coat—his coat of many colors that he had on. And they took him and threw him into a pit. The pit was empty, and there was no water in it.
NASB	So it came about, when Joseph reached his brothers, that they stripped Joseph of his tunic, the varicolored tunic that was on him; and they took him and threw him into the pit. Now the pit was empty, without any water in it.
New European Version	.
New King James Version	.
Owen’s Translation	.
Third Millennium Bible	And it came to pass, when Joseph had come unto his brethren, that they stripped Joseph of his coat, his coat of many colors that was on him; and they took him and cast him into a pit. And the pit was empty; there was no water in it.
Updated Bible Version 2.11	.
A Voice in the Wilderness	So it came to pass, when Joseph had come to his brothers, that they stripped Joseph of his tunic, the tunic reaching to the soles of his feet. And they took him and cast him into a pit. And the pit was empty; there was no water in it.
Webster’s Bible Translation	.
World English Bible	.
<i>Young’s Literal Translation</i>	.
Young’s Updated LT	And it comes to pass, when Joseph has come unto his brothers, that they strip Joseph of his coat, the long coat which is upon him, and take him and cast him into the pit, and the pit is empty, there is no water in it.
The gist of this verse:	When Joseph came to his brothers, they seized him and threw him into an empty well.

Genesis 37:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253
hâyâh (הַיָּה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect	Strong’s #1961 BDB #224

Genesis 37:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when</i> . Back in 1Samuel 12:8, I rendered this for example.			
bôw' (בָּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
Yôwçêph (יוֹצֵֹף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'achîym (אֲחֵימִ) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: [And it comes to pass when Joseph came to his brothers,...](#)

While all of this stuff is being discussed, Joseph is off in the distance coming closer. He is recognizable because of his special coat. So, the brothers are saying, "We should kill him" and Reuben is saying, "Let's not actually kill him." This discussion might have taken 10–30 minutes, depending upon when they saw Joseph and recognized him; and when he actually stepped up to them.

There are several things which are revealed in these two verses:

Genesis 37:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pâshaṭ (פָּשַׁט) [pronounced paw-SHAHT]	<i>to cause someone to strip off their garments, to strip off; to flay [a victim]</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #6584 BDB #832
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yôwçêph (יוֹצֵֹף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Genesis 37:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
k ^e thôneth (כְּתוֹנֶת) [pronounced <i>keith-OH-neath</i>]	<i>tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]</i>	feminine singular construct	Strong's #3801 BDB #509
paç (פַּח) [pronounced <i>pass</i>]	<i>extremity; flat [of hand or foot], palm; of a tunic reaching to the palms and soles</i>	masculine singular noun with the definite article	Strong's #6446 BDB #821
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Translation: ...they stripped Joseph of his long-sleeved tunic which he wore [lit., upon him].

Here is where they reveal their motivation. The brothers are jealous. Their father made a coat for Joseph and he never made a coat like that for anyone else. That angers them. So they cannot wait to take it off.

The brothers despised Joseph for this robe. The long sleeves perhaps did mean some recognition of authority, as Joseph was there on assignment directly from his father. He did not have to do the grunt work. This was a coat unlike any which their father had made for them and it represented to them his favoritism of Joseph over them. Without even knowing what they were going to do with the robe, they tore it off Joseph.

Bear in mind, only one other person could wear this tunic (they could not all wear it); and even one person could not wear it, or their father would accuse him of killing Joseph. So, removing the tunic does them no good, except to reveal their anger and jealousy.

Application: You may wonder, *how does this have anything to do with me?* There are groups of people who do not like that the rich are rich; they do not like that there is a 1%; they do not like that they will never be a part of this 1% (or, so they think—but remember, many hippies became yuppies). So what do they want to see? They want to see the government step in and take these expensive things away from them. Now, they won't get them; their lives won't be enriched by the government taking away someone's good stuff; but they are jealous. They are angry. They don't care that this does *not* impact them personally. They do not care that taking away a rich person's stuff in no way helps them out. They just want to see it removed.

Application: One of the debates in Congress (I write this in 2015) is the death tax. Some people try to pass along their wealth to their children, and the government wants a big bite of that inheritance. People are for such a vicious tax simply because they don't have that much; they don't think that they will ever have that much. Therefore, it is okay that the rich have it taken away from them. Now, bear in mind, often, these are family businesses and family farms which are destroyed because there is not enough income to pay the taxes; so their assets must be broken up and sold in order to pay Uncle Sam his due (seems like this can be a huge percentage).

This is exactly what Joseph's brothers are doing. He has more than they do; that makes them unhappy, so they are only too happy to take it from him. Now, note how little we are talking about! It is a damn tunic! That is it; that is the inequality.

The brothers were particularly mad about this tunic that Jacob had made for Joseph.

There has been much discussion on the nature of this tunic. One explanation which I have heard is, it was a tunic of long sleeves which indicated authority. Some translations call it a *many-colored coat*. Others suggest it was a tunic with long sleeves, which indicated a person who did not work (for instance, he would not carry lamb around with long sleeves). Whatever it was, it was different from what the others wore and it was a sign of authority.

If anyone should have been irritated about this, it should have been Reuben, as this threatened his authority. However, because of the many mothers involved in this family, Reuben has never clearly held authority over his brothers. He has attempted to exercise his authority, but never in the absolute sense (as we see here with Joseph and the other brothers).

Whatever the reason, Joseph's brothers were quite angry about his tunic, and when they had grabbed Joseph to throw him into a pit, some of them called to remove this tunic from him. It would make sense that such a tunic would represent authority—that would certainly anger his older brothers.

Notice just how irrational this is. None of the brothers could wear this tunic. It may have looked great and they were jealous, but none of the brothers would be able to actually take possession of the tunic. That would be tantamount to admitting guilt in the killing of Joseph.

Genesis 37:23 [And it comes to pass when Joseph came to his brothers, they stripped Joseph of his long-sleeved tunic which he wore](#) [lit., *upon him*]. (Kukis mostly literal translation)

Genesis 37:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine plural, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #3947 BDB #542
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlak ^e (שָׁלַח) [pronounced <i>shaw-LAHK^e</i>]	<i>to throw, to cast, to fling, to throw off, to cast away [off]; to shed; to reject; to cast about; to cast down, to overthrow</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #7993 BDB #1020
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
bôwr (בּוֹר) [pronounced <i>bohr</i>]	<i>pit, cistern, well</i>	masculine singular noun with the definite article; with the directional hê	Strong's #953 BDB #92

Genesis 37:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
<p>The <i>hê locale</i> (which I call the locative <i>hê</i> or the directional <i>hê</i>) is a word, after a verb of motion, with the <i>âh</i> (ה) ending. This is called the <i>directive hê</i> or the <i>he locale</i>, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional <i>hê</i> indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i>. We can also indicate the existence of the <i>hê</i> directional by supplying the prepositions <i>to</i> or <i>toward</i>.</p>			

Translation: Then they took him and threw him into the pit...

Remember, these brothers are mad enough to kill Joseph. Throwing him into a pit where he might die—these brothers (apart from Reuben) are okay with that.

Seize is the simple Qal imperfect of *to take, to grab*; the context made *seize* a better choice. The pit is a dry well. It is deep enough to dump Joseph into so that he cannot get out by himself. There was no water in it tells us what sort of a pit this is. The Hebrew word is *bôwr* (בֹּר) [pronounced *bohr*] means *pit hole, especially that dug as a well or as a jail*. This dried cisterns or wells were used in those days as *prisons*; when Jeremiah was cast into a *dungeon* in Jer. 38:6, it is the same Hebrew word.

Genesis 37:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôwr (בֹּר) [pronounced <i>bohr</i>]	<i>pit, cistern, well</i>	masculine singular noun with the definite article	Strong's #953 BDB #92
rêq (רָק) [pronounced <i>rake</i>]	<i>empty, vain; worthless; wicked; idle; impoverished, poor</i>	masculine plural adjective with the definite article (here used as a substantive)	Strong's #7386 BDB #938
'êyn (אֵין) [pronounced <i>ān</i>]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun; pausal form	Strong's #4325 BDB #565

Translation:...(the pit [was] empty; there [was] no water in it).

These brothers were not seeing to the most basic sustenance for Joseph. He does not even have any water in this pit.

This pit was a former well. These were dug out in somewhat of a bottle shape; and if deep enough, no one could get themselves out of it.

*Fausset: To this day there are numerous cisterns hewn in the rock, and bottle shaped with hollow mouth, such as egress, would be impossible from without help. Into such a pit doubtless Joseph was cast here.*⁴⁶

Genesis 37:24 Then they took him and threw him into the pit (the pit [was] empty; there [was] no water in it). (Kukis mostly literal translation)

Genesis 37:23–24 And it comes to pass when Joseph came to his brothers, they stripped Joseph of his long-sleeved tunic which he wore [lit., upon him]. Then they took him and threw him into the pit (the pit [was] empty; there [was] no water in it). (Kukis mostly literal translation)

Genesis 37:23–24 And it happened when Joseph came near to his brothers that they grabbed him and stripped off his long-sleeved tunic, and then they took him and threw him into the empty, water-less pit. (Kukis paraphrase)

Joseph and the Future of the United States: Joseph is sitting in this dry pit, completely rejected by his brothers, not knowing what would be next in his life—but whatever it was, it would be reasonably expected to be lousy. We have all had circumstances like this, where suddenly, without warning, it appears that our world is crashing down upon us. Now, if you know the story of Joseph at all, you know that this is the beginning of a marvelous adventure, a life almost without parallel in human history. How many of us in life would be able to enjoy such an incredible journey? Yet it begins here, in a waterless pit, Joseph’s angry brothers plotting what to do next to make his life miserable as they sit down to their lunch.

Application: If you understand that you are right in the midst of God’s plan and that He has already determined the things that you will encounter in your life—and He tells you, “**Do not be afraid, for I am with you.**” Your life can be an amazing adventure, unlike anything you might expect. You need to simply go with it and trust God. To give you this confidence and understanding, you need the Word of God in your soul.

Application: I write this in the year 2016, prior to an election which could change the direction of this country forever. In the years of 2008–2010, TEA party groups spontaneously erupted all over this nation; people who desired to know about the freedoms and history of our founding, who wanted to return to that mental attitude. And yet we sit on the precipice now where we could elect a president who will end a truly competitive presidential election with a few executive orders (and she has already made promises to do this). We as believers in this greatest of all nations need to recognize that this could be the beginning of a whole different United States, in which there will continue to be a parade of nation heads who lack any true understanding of world politics, believing climate change to be the greatest threat that we face as a nation. Simultaneously, there are a bevy of rogue nations, all gaining in power, technology and a growing hatred for our country. In other words, we are looking towards a time where national and international events could be quite spectacular.

We as a nation could be sitting in our own waterless pit, with future options looking dim if not frightening, but God is with us, just as He was with Joseph. We might be facing some of the most dramatic moments in our nation’s history, but God is in charge and His will will be done—either through us or in spite of us.

⁴⁶ Andrew Robert Fausset, *Fausset’s Bible Dictionary*; from e-Sword, topic: Dothan.

And so they sit down to eat bread and so they lift up their [two] eyes and so they see—and behold, a caravan of Ishmaelites coming from Gilead and their camels bearing gum and balm and myrrh, those walk to go down Egypt-ward.

Genesis
37:25

They sat down to eat bread, and then looked up and suddenly saw a caravan of Ishmaelites coming from Gilead, with their camels bearing gum, balm and myrrh. They were walking [along, intending] to go down to Egypt.

Joseph's brothers then sat down to have a meal; and when they looked up, they saw a caravan of Ishmaelites coming from Gilead with their camels, bearing gum, balm and myrrh. They were traveling toward Egypt.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they sit down to eat bread and so they lift up their [two] eyes and so they see—and behold, a caravan of Ishmaelites coming from Gilead and their camels bearing gum and balm and myrrh, those walk to go down Egypt-ward.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And they lifted up their eyes, and looked, and behold a band of Arabians [JERUSALEM. A band of Saracens] were coming from Gilead with their camels, carrying wax, resin, balsam and stacte, proceeding to go into Mizraim.
Targum of Onkelos	And they reclined to eat bread. And they lifted up their eyes and looked, and, behold, a band of Arabae [Heb and Sam. "Ishmaelites."] were coming from Gilead, with their camels bearing spices [Sheaph, "balsam." Heb. and Sam. nekoth, "spicery." LXX. "perfumery." Aquila, storax.], and resin [Quetaph, "gum." Heb. tsere, probably opobalsamum.], and myrrh [Letom. Heb. lot, "the gum of the cistus." LXX. stacte], to go down to Mizraim.
Jerusalem targum	.
Revised Douay-Rheims	And sitting down to eat bread, they saw some Ismaelites on their way coming from Calaad, with their camels, carrying spices, and balm, and myrrh to Egypt.
Douay-Rheims 1899 (Amer.)	.
Latin Vulgate	.
Aramaic ESV of Peshitta	They sat down to eat bread, and they lifted up their eyes and looked, and saw a caravan of Ishmaelites was coming from Gilead, with their camels bearing spices and balm and myrrh, going to carry it down to Egypt.
Peshitta (Syriac)	And they sat down to eat bread; and they lifted up their eyes and looked, and, behold, a caravan of Arabians coming from Gilead, with their camels bearing gum, balm and myrrh, and they were on their way to carry it down to Egypt.
Septuagint (Greek)	And they sat down to eat bread; and having lifted up their eyes they beheld, and lo, Ismaelitish travellers came from Galaad, and their camels were heavily loaded with spices, and resin, and myrrh; and they went to bring them to Egypt.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then seating themselves, they took their meal: and looking up, they saw a travelling band of Ishmaelites, coming from Gilead on their way to Egypt, with spices and perfumes on their camels.
Easy English	Then the brothers sat down to eat their meal. They looked up and saw a group of Ishmaelites [Ishmaelites were also called Midianites and Medanites. Ishmael, Midian

and Medan were all sons of Abraham.] coming towards them. They came from the place called Gilead. The Ishmaelites had camels that carried spices [People put spices in food.], balm [Balm is an oil to help make cuts better. It also makes ill people better.] and myrrh [Myrrh comes from the leaves of a special kind of rose (a flower). People put it in a drink. The ill people drink it. It helps to stop the pain.]. They were on their way to Egypt. There they would sell them.

Easy-to-Read Version

While Joseph was in the well, the brothers sat down to eat. They looked up and saw a group of traders traveling from Gilead to Egypt. Their camels were carrying many different spices and riches.

God's Word™

As they sat down to eat, they saw a caravan of Ishmaelites coming from Gilead. Their camels were carrying the materials for cosmetics, medicine, and embalming. They were on their way to take them to Egypt.

Good News Bible (TEV)
International Children's B.
The Message

.
.
Then they sat down to eat their supper. Looking up, they saw a caravan of Ishmaelites on their way from Gilead, their camels loaded with spices, ointments, and perfumes to sell in Egypt.

Names of God Bible
NIRV

.
Then they sat down to eat their meal. As they did, they saw some Ishmaelite traders coming from Gilead. Their camels were loaded with spices, lotion and myrrh. They were on their way to take them down to Egypt.

New Simplified Bible

As they sat down to eat, they saw a caravan of Ishmaelites coming from Gilead. Their camels were carrying the materials for cosmetics, medicine, and embalming. They were on their way to take them to Egypt.

Thought-for-thought translations; paraphrases:

Common English Bible

When they sat down to eat, they looked up and saw a caravan of Ishmaelites coming from Gilead, with camels carrying sweet resin, medicinal resin, and fragrant resin on their way down to Egypt.

Contemporary English V.

As Joseph's brothers sat down to eat, they looked up and saw a caravan of Ishmaelites coming from Gilead. Their camels were loaded with all kinds of spices that they were taking to Egypt.

The Living Bible

Then they sat down for supper. Suddenly they noticed a string of camels coming towards them in the distance, probably Ishmaelite traders who were taking gum, spices, and herbs from Gilead to Egypt.

New Berkeley Version

.

New Century Version

.

New Life Version

Then they sat down to eat. When they looked up, they saw a group of Ishmaelites coming from Gilead. They were taking spices and perfumes on their camels to Egypt.

New Living Translation

Then, just as they were sitting down to eat, they looked up and saw a caravan of camels in the distance coming toward them. It was a group of Ishmaelite traders taking a load of gum, balm, and aromatic resin from Gilead down to Egypt.

Partially literal and partially paraphrased translations:

American English Bible

And thereafter, they sat down to eat some bread. Then when they looked up, they noticed {Look!} an IshMaElite caravan that was coming from GileAd (their camels were loaded down with spices, resin, and myrrh that they were carrying to Egypt).

Beck's American Translation .

International Standard V

After this, while they were seated, eating their food, they looked around and saw a caravan of Ishmaelites coming from Gilead with camels carrying spices, balm, and myrrh for sale down in Egypt.

New Advent (Knox) Bible	.
Revised Knox Bible	And now, as they sat down to take their meal, they saw a company of Ismaelites mounted on camels, who were on their way from Galaad to Egypt, with a load of spices, balm, and myrrh.
Translation for Translators	After they sat down to eat some food, they looked up and saw a caravan/group of traders, descendants of Ishmael, coming from the Gilead area. Their camels were loaded with bags of spices and nice-smelling resins. They were going down to Egypt to sell those things there.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They were to sit down to eat food, and they were to lift up their eyes, and were to perceive a caravan of Ishma-elites coming from Gilead. Their camels are to be bearing spices, balsam, and myrrh, even are they going to bring them down to Egypt.
Conservapedia	.
Ferrar-Fenton Bible	Then they turned to eat bread. But looking up, they saw at a distance Ishmaelites coming from Gilad with their camels loaded with spices, and nuts and balm, who were going down to Mitzeraim [Egypt].
God's Truth (Tyndale)	And they sat them down to eat bread. And as they lift up their eyes and looked about, there came a company of Ismaelites from Gilead, and their camels laden with spicery, balm, and myrrh, and were going down into Egypt.
HCSB	.
Jubilee Bible 2000	And they sat down to eat bread; and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing aromas and balm and myrrh, going to carry it down to Egypt.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And they sat down to eat food, and they lifted their eyes, and looked, and lo, a caravan of Ishmaelites coming from Gilead with their camels bearing spices, and balm, and resin, were walking to descend to Egypt.
New American Bible (2002)	.
New American Bible (2011)	Then they sat down to eat. Looking up, they saw a caravan of Ishmaelites coming from Gilead, their camels laden with gum, balm, and resin to be taken down to Egypt. Gn 43:11.
New Jerusalem Bible	They then sat down to eat. Looking up, they saw a group of Ishmaelites who were coming from Gilead, their camels laden with gum tragacanth, balsam and resin, which they were taking to Egypt.
New RSV	.
Revised English Bible	They had sat down to eat when, looking up, they saw an Ishmaelite caravan coming from Gilead on the way down to Egypt, with camels carrying gum tragacanth and balm and myrrh.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then they sat down to eat their meal; but as they looked up, they saw in front of them a caravan of Yishma'elim coming from Gil'ad, their camels loaded with aromatic gum, healing resin and opium, on their way down to Egypt.
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exeGesese companion Bible	...and they sit down to eat bread: and they lift their eyes and see, and behold, a caravan of Yishma Eliy coming from Gilad with their camels - bearing spicery and balm and myrrh going to descend to Misrayim.
Hebrew Names Version JPS (Tanakh—1985)	. Then they sat down to a meal. Looking up, they saw a caravan of Ishmaelites coming from Gilead, their camels bearing gum, balm, and ladanum to be taken to Egypt.
Judaica Press Complete T. Kaplan Translation	. The [brothers] sat down and ate a meal. When they looked up, they saw an Arab [(Targum; Saadia). Literally, Ishmaelites. See 1 Chronicles 2:17, 27:30. Also see note on Genesis 37:28.] caravan coming from Gilead [Gilead was to the northeast of the Holy Land, on the trade route from Mesopotamia to Egypt, as we see in the case of Jacob above (Genesis 31:21). This route passed through Dothan. It was famous for its spices, see other notes on Genesis 37:25, 'gum', 'balsam', 'resin'.]. The camels were carrying gum [Nekhoth in Hebrew. See Genesis 43:11. The Targum renders it as sh'af, a kind of wax or gum (Rashi; cf. Bereshith Rabbah 91). On the basis of Semitic cognates, it is usually identified with tragacanth, the aromatic sap of a species of Astragalus, a short prickly shrub of the family Papilionaceae (cf. Septuagint). Others say that it comes from the member of the carob family (Lekach Tov; Ibn Janach; Radak, Sherashim). Rashi says that nekhoth is a generic word for spices.], balsam [Tzeri or Tzori in Hebrew. Balsam is a gum extracted from the sap of the tree Commiphora apobasamum, and it is used for incense and perfume. Gilead was a famed source of balsam (Jeremiah 8:22, 46:11).], and resin [Lot in Hebrew. See Genesis 43:11. On the basis of Semitic cognates, it is usually identified as labdanum or laudanum, a soft, dark resin derived from various bushes known as rockroses, of the genus cistus. It is used for making perfume. The Midrash defines it as mastic (Bereshith Rabbah 91), the resin of the mastic tree, Pistacia lenticus, a member of the pistachio family (cf. Septuagint). The Targum renders it letum, a species mentioned in the Mishnah (Shevi'ith 7:6), and identified as a chestnut (Rambam ad loc.; Ibn Janach) or pine extract (Ibn Janach; cf. Radak, Sherashim). Rashi identifies it as aristolocia, the birthwort. (See Otzar Maasoth, p. 95).], transporting them to Egypt.
Orthodox Jewish Bible	And they sat down to eat lechem; and they lifted up their eyes and looked, and, hinei, a caravan of Yishm'elim was coming from Gil'ad with their gemalim bearing spices and balm and myrrh, going to carry it down to Mitzrayim.
Restored Names Version <i>The Scriptures</i> 1998	. .
Expanded/Embellished Bibles:	
<i>The Amplified Bible</i>	Then they sat down to eat their meal. When they looked up, they saw a caravan of Ishmaelites coming from Gilead [east of the Jordan], with their camels bearing ladanum resin [for perfume] and balm and myrrh, going on their way to carry the cargo down to Egypt.
The Expanded Bible	·While Joseph was in the well, the brothers [^l They] sat down to eat. When they ·looked up [^l lifted their eyes], they saw a ·group [caravan] of Ishmaelites traveling from Gilead to Egypt. Their camels were carrying spices, balm, and myrrh.
The Geneva Bible Kretzmann's Commentary	. And they sat down to eat bread; and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. In the century and a

half since Midian, the son of Keturah, and Ishmael had been dismissed from the house of Abraham, their descendants must have become a tribe of some number. The Midianites and the Ishmaelites were largely engaged in trading, the present caravan being loaded with gum-tragacanth of Syria, with terebinth-balm of Gilead, and with the fragrant gum of the cistus-rose found throughout Arabia. The merchants had crossed the Jordan near what was afterwards Beth-Shean and were following the caravan road through the plain of Tell-Dothan to Ramleh and then down to Egypt, where they hoped to dispose of their merchandise.

NET Bible®

When they sat down to eat their food, they looked up [*Heb* “lifted up their eyes.”] and saw [*Heb* “and they saw and look.”] a caravan of Ishmaelites coming from Gilead. Their camels were carrying spices, balm, and myrrh down to Egypt [*Heb* “and their camels were carrying spices, balm, and myrrh, going to go down to Egypt.”].

Syndein/Thieme

{Joseph in Well - Brothers Eat}

And they 'sat down'/dwelt in prosperity' {yashab} to eat food. And they kept on lifting up their eyes and looking, and, behold, a company of Ishmaelites {descendents of Ishmael} came from Gilead with their camels bearing spicery {n@ko'th - a type of tragacanth gum} and balm {ts@riy - medicine} and myrrh {lot - perfume}, going to carry it down to Egypt.

{Note: Yashab indicates their mental attitude. They were very happy with themselves. And, the kidnapping of their brother and probably death of him did not affect their appetites. Chapter 42:21 tells us - with the brothers thinking back on this incident - that Joseph was screaming to his brothers to let him out . . . and they sat in peace, enjoying their meal.}

The Voice

Then they sat down to eat. Soon they looked up and saw a caravan of Ishmaelite traders approaching from Gilead. Their camels were loaded with gum, balm, and a fragrant resin; and they were on their way down to Egypt with their goods.

Literal, almost word-for-word, renderings:

American KJV

Benner’s Mechanical Trans.

...and they settled to eat bread and they lifted up their eyes and they saw and look, a caravan of the ones of Yishma’el [*El will listen*] was coming from Gil’ad [*Mound of witness*] and their camels were lifting up spice and balm and myrrh, walking to go down unto Mitsrayim [*Troubles*],...

Concordant Literal Version

And sitting down are they to eat bread. And lifting are they their eyes and seeing, and behold! A caravan of Ishmaelites are coming from Gilead with their camels, bearing perfume and balm and labdanum, going by to go down to Egypt.

A Conservative Version

Context Group Version

And they sat down to eat bread: and they lifted up their eyes and looked, and noticed a caravan of Ishmaelites was coming from Gilead, with their camels carrying spicery and balm and myrrh, going to carry it down to Egypt.

Darby Translation

Emphasized Bible

And when they had sat down to eat bread, they lifted up their eyes and looked, and lo! a caravan of Ishmaelites, coming in from Gilead,—and, their camels, were bearing tragacanth gum, and balsam and cistus-gum, they were going their way, to take them down to Egypt.

English Standard Version

Then they sat down to eat. And looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels bearing gum, balm, and myrrh, on their way to carry it down to Egypt.

English Standard V. – UK

Evidence Bible

Green’s Literal Translation

God’s Truth (Tyndale)

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King James 2000 Version	.
21 st Century KJV	.
Modern English Version	.
NASB	Then they sat down to eat a meal. And as they raised their eyes and looked, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing aromatic gum and balm and myrrh, on their way to bring <i>them</i> down to Egypt.
New European Version	.
New King James Version	.
Owen's Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	And they sat down to eat bread: and they lifted up their eyes and looked, and behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry them down to Egypt.
World English Bible	.
Young's Literal Translation	And they sit down to eat bread, and they lift up their eyes, and look, and lo, a company of Ishmaelites coming from Gilead, and their camels bearing spices, and balm, and myrrh, going to take them down to Egypt.

The gist of this verse: While the brothers are eating a meal, they observe a caravan of Ishmaelites traveling by, coming from Gilead and going to Egypt, bearing spices and aromatic gums.

Genesis 37:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^{AV}</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine plural, Qal imperfect	Strong's #3427 BDB #442
lâmed (ל) [pronounced <i>l^{eh}</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to devour, to consume, to destroy</i>	Qal infinitive construct	Strong's #398 BDB #37
lechem (לֶחֶם) [pronounced <i>LEH-khem</i>]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536

Translation: They sat down to eat bread,...

They have stripped off Joseph's tunic with long sleeves and they threw him into a pit without water. So now, they sit down to have a meal themselves. They are fully aware that Joseph is down in the pit without any supplies, possibly frightened for his life.

Genesis 37:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâsâ' (אָשַׁב) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	3 rd person masculine plural, Qal imperfect	Strong's #5375 BDB #669
'êynayim (עֵינַיִם) [pronounced <i>ġay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 3 rd person masculine plural suffix	Strong's #5869 (and #5871) BDB #744
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine plural, Qal imperfect	Strong's #7200 BDB #906

Translation: ...and then looked up...

If you look at the Greek above and my translation, it is clear that I took some liberties with the translation of this verse. These brothers are casually eating lunch, Joseph is in the pit, and they look up to see something.

Genesis 37:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i>			
The NET Bible: <i>By the use of הִנֵּה (vÿhinneh, "and look"), the narrator invites the reader to see the event through the eyes of the brothers.</i> ⁴⁷			
'ôr'chah (חֲרָא) [pronounced <i>ohr^e-KHAH</i>]	<i>a band of travelers; traveling company, caravan</i>	feminine singular construct	Strong's #736 BDB #73
Yish ^e mâ'ê'lîym (יִשְׁמַעְלֵיִם) [pronounced <i>yish-maw-ġay-LEEM</i>]	<i>God will hear, and is transliterated Ishmaelites, Ishmaelily</i>	masculine plural, gentilic adjective	Strong's #3459 BDB #1035

⁴⁷ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 16, 2016.

Genesis 37:25c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bôw' (בוא) [pronounced boh]	<i>entering [coming, going, advancing] [in]; those entering [going, coming (in)]</i>	Qal active participle	Strong's #935 BDB #97
min (מן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
Gil ^e âd (גלעד) [pronounced gil-GAWD]	<i>rocky region; transliterated Gilead</i>	masculine proper noun with the definite article	Strong's #1568 BDB #166

Translation: ...and suddenly saw a caravan of Ishmaelites coming from Gilead,...

What they see is a caravan of Ishmaelites.

They are apparently near a well-traveled road, and it is possible that they could look at the clothing or the means of transportation and determine what clan they were observing. The direction that they went and whatever knowledge they had of the trading practices of that clan told them that they were going to Egypt. Or, Joseph, because he was with these traders, knew all about them.

This is the picture: Joseph is in a pit calling out to his brothers, and they are sitting down to lunch. Off in the distance are a group of Ishmaelite traders. These traders have spices which they will take down to Egypt to sell.

The narrative will suggest that Joseph's brothers traveled a distance away from him, so as not to have to listen to him cry out. After all, hearing your younger brother call out for mercy would not be an easy thing to listen to during a meal.

Genesis 37:25d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gâmâl (גמל) [pronounced gaw-MAWL]	<i>camel (this is obviously a transliteration)</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1581 BDB #168
nâsâ' (נשא) [pronounced naw-SAW]	<i>lifting up, bearing, carrying; exalting; taking away</i>	Qal active participle	Strong's #5375 BDB #669
n ^e kô'th (נקח) [pronounced nehk-OATH]	<i>spice; gum, tragacanth gum</i>	feminine singular noun	Strong's #5219 BDB #644
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ts ^e rîy (צר) [pronounced tsehr-EE]	<i>balsam, a kind of balsam [as merchandise]; medicament; a salve, a resin, gum of mastic-tree</i>	masculine singular noun	Strong's #6875 BDB #863

Genesis 37:25d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
This is also spelled tsôrîy (צֹרִי) [pronounced <i>tsohr-EE</i>].			
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lôṭ (לוֹט) [pronounced <i>loht</i>]	<i>myrrh (an aromatic gum exuded by the leaves of the rock rose)</i>	masculine singular noun	Strong's #3910 BDB #538

Translation: ...with their camels bearing gum, balm and myrrh.

We are given a fair amount of detail here. They know that these men are Ishmaelites and that they have camels which bear gum, balm and myrrh, which they would trade. From a distance, all they should be able to tell is, this is a caravan of men with camels. So the details here suggest that they actually meet with these men face to face. Or they get close enough to see all that they have.

The first item that they carried was an aromatic gum or a spice or a plant from which those came. The second item was perhaps a resin from a tree, used as medicine (it is used for national disaster in the figurative sense in Jer. 8:22 46:11 51:8). Since we do not know exactly what it is, we could simply call it an organic medicinal drug. The third item mentioned was *an aromatic gum exuded by leaves of cistus rose*, to quote BDB. The NASB calls it a resinous bark. James Freeman notes that these are medicines and drugs used in embalming procedures by the Egyptians, who depended upon these caravans for such things. None of this sounds like stuff I would want to trade for, which is perhaps why I would have taken silver instead of any of this stuff in trade for Joseph. Maybe that is the point of the selling price of Joseph noted later in this passage.

Freeman quotes a description of another caravan as the camels traveling four abreast, the population being divided into several groups or companies. The caravan described consisted of several thousand camels. Many traders traveled in these large groups for protection from thieves along the roadside.

Camels, Archeology and the Bible

There are several places where archeology does not completely agree with the Bible. This should not worry us because there have been several areas in the past where archeology flat contradicted the Bible and later reconciled itself to Biblical history. One of these present areas of disagreement concerns camels—gâmâl in the Hebrew (גַּמָּל) [pronounced *gaw-MAWL*], which means *beast of burden, camel*. The transliteration being so close and finding no opposing view in BDB or Strong's. However, because a wall painting in the grave of Khnum-hopte at Beni-Hasan (circa 1900 B.C.), shows a caravan with donkeys, it is thought that transport by camels was unknown at that time. Also, it is strange is that archeological evidence that we have today seems to indicate that the Egyptians apparently did not use the camel until a little after 300 B.C., a long time after these events in the Bible. The only theory which I have heard concerning this is that camels to the Egyptians, as they were to the Israelites, were considered unclean animals for food and, in the Egyptian mind, taboo as well. On the other hand, we have seen the camel several times in the Bible—with Abraham's servant (Genesis 24), with Jacob (Genesis 30:43 31:17, 34 32:7, 15) and here.

Camels, Archeology and the Bible

Job, who is probably coterminous in time with the patriarchs or with the subjection of Israel to the Egyptians, is said to have owned 7000 sheep and 3000 camels. It is *possible* that the numbers are incorrect in Job, as there are problems with Hebrew numbers; and this is said because there is some contention that not only do we not have archeological evidence of camels from that ancient time in Arabia, but that there was not enough land for that much livestock to graze on. On the other hand, with the way that the middle east is described in the Bible, I wonder if it was not a lot more fertile in Old Testament times and that the area was over-grazed at some point in time, leading to the vast amount of desert which we see today. While I am in the midst of theorizing, I now wonder aloud if Egypt may not have been more fertile, at least near to Nile, and therefore, camel use was not the driving necessity that it would be several centuries later. Recall that the middle east was settled by early man shortly after the flood waters began to subside; and the more the water recedes, the more that desert area increases. So, what Israel and Egypt looked like then is probably dramatically different than what these countries look like now.

Further, what is interesting is that camels will only be mentioned three more times in the entire Pentateuch—once in early Exodus (Exodus 9:3) and twice as prohibited as food (Leviticus 11:4 Deut. 14:7). In Judges and 1Samuel, we will see them with more frequency again. The main area of contention is that some archeologists and zoologists believe that camels were not domesticated until several hundred years later⁴⁸. At least, up until 1980, we have found no mention of them in any ancient Egyptian literature dating back to the time of Genesis or in any of the Mari documents. Furthermore, we do not find them illustrated in Egypt's galleries of fauna.

To me, someone who is not an archeologist, it seems unlikely that you could have camels in the desert for millenniums and not have some nomad smart enough to try to domesticate them. That they are missing from Egyptian literature and *art* (for lack of a better word) of this time is problematic, but not distressing. Recently there has been found a limestone receptacle shaped like a camel carrying a load that dates back to the 4th millennium B.C., (long before the time of Abraham). According to ZPEB, generally quite liberal for being a conservative work, mentions that evidence has also been found dating camels to the middle of the 3rd millennium B.C. and then they have been tied to 1300 B.C. *The Bible Almanac* also mentions that we have archeological evidence that the camel was used as a pack animal around 3500 B.C. in Turkstan, indicating that it was probably domesticated long before that.

When I originally did this research (circa 1996), I did not have access to the internet; nor was there a lot to be found on the internet anyway. However, a little research today⁴⁹ reveals *Dromedaries may have first been domesticated by humans in Somalia and southern Arabia, around 3,000 BC, the Bactrian in central Asia around 2,500 BC.*⁵⁰ So, whereas this thing about camels being a real point of disagreement between the Bible and what we know about ancient history does not appear to be an area of strong disagreement any more.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Although ZPEB claims a camel's suitability for the desert is over exaggerated, there are areas in which the camel is apparently designed with the desert in mind:

Why the camel is so well-suited for desert travel

- ▣ Their long legs keep their body a comfortable distance from the burning heat reflected off the sand.
- ▣ It has a naturally insulated body via its thick, wool coat.
- ▣ It has very little body temperature variance and perspires little.
- ▣ The camel can survive for a long period of time without food and water. When it drinks, it can inhale

⁴⁸ It is the contention of Werner Keller, who wrote *The Bible as History*, that the *invention* of the camel (i.e., the domestication of the camel) did not take place until the time of the Judges when the Midianites pulled many camel raids upon the Israelites

⁴⁹ I am writing this in 2016.

⁵⁰ From <https://en.wikipedia.org/wiki/Camel> accessed October 19, 2016.

Why the camel is so well-suited for desert travel

25 gal. of water within ten minutes.

- ▣ Its hump, made up of muscle and fat, becomes flabby after long desert trips, and must be restored.
- ▣ They can move at speeds of 8–10 miles per hour.
- ▣ A camel can carry up to 500 lbs. on its back.

Chapter Outline

Charts, Graphics and Short Doctrines

Genesis 37:25e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>those walking, those going, those who are departing; walkers, travelers</i>	masculine plural, Qal active participle	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yârad (ירד) [pronounced yaw-RAHD]	<i>to cause to go down, to cause to come down, to bring down, to lead down</i>	Hiphil infinitive construct	Strong's #3381 BDB #432
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun; with the directional hê	Strong's #4714 BDB #595

The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the *âh* (ה) ending. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: They were walking [along, intending] to go down to Egypt.

They can figure out the route from the road that this caravan is on. There would be very specific trading routes, and one linked the area of Gilead with Egypt.

This caravan of Ishmaelites were taking a circuitous route to Egypt. Rather than go straight down the King's Highway, they went west or northwest from Gilead to come to Dothan. Why would they do something like that? They were traders who likely came up from Arabia (which is east from Egypt) up along the King's Highway, and did some trading, and, at Gilead, crossed over north or northwest. It was their particular trade route. Also, on this or a very similar trade route were a caravan of Midianites, conducting their business around the same time. Both were descendants from Abraham and his two wives besides Sarah.

Genesis 37:25 They sat down to eat bread, and then looked up and suddenly saw a caravan of Ishmaelites coming from Gilead, with their camels bearing gum, balm and myrrh. They were walking [along, intending] to go down to Egypt. (Kukis mostly literal translation)

Genesis 37:25 Joseph's brothers then sat down to have a meal; and when they looked up, they saw a caravan of Ishmaelites coming from Gilead with their camels, bearing gum, balm and myrrh. They were traveling toward Egypt. (Kukis paraphrase)

And so says Judah unto his brothers, "What profit for we slay our brother and conceal his blood? Come and we will sell him to the Ishmaelites and our hand is not against him, for our brother, our flesh he [is]." And so listen [and heed him] his brothers.

Genesis
37:26–27

Judah then said to his brothers, "What profit [is there] if we kill our brother and conceal his blood? Come and we will sell him to the Ishmaelites and our hand will not be against him, for he [is] our brother [and] our flesh." And his brothers listened [to him and heeded him].

Judah then said to his brothers, "What profit is there to kill our brother and then try to hide his death? It is better that we sell him to the Ishmaelites, and our hand, in this way, will not be against him, for he is still our flesh and blood." Judah's brothers listened to him and agreed.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Judah unto his brothers, "What profit for we slay our brother and conceal his blood? Come and we will sell him to the Ishmaelites and our hand is not against him, for our brother, our flesh he [is]." And so listen [and heed him] his brothers.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And Jehuda said to his brethren, What profit of mammon should we have if we killed our brother, and covered his blood? Come, let us sell him to the Arabians, and our hands shall not be upon him to kill him; for our brother is our own flesh. And his brethren agreed.
Targum of Onkelos	What gain [Lit. "What mammon?"] should we have by killing our brother and covering his blood? Come, and we will sell him to the Arabaee, and our hand shall not be upon him; for he is our brother, our flesh. And his brethren hearkened to him.
Jerusalem targum	.
Revised Douay-Rheims	And Juda said to his brethren: What will it profit us to kill our brother, and conceal his blood? It is better that he be sold to the Ismaelites, and that our hands be not defiled: for he is our brother and our flesh. His brethren agreed to his words.
Douay-Rheims 1899 (Amer.)	.
Latin Vulgate	.
Aramaic ESV of Peshitta	Yudah said to his brothers, "What profit is it if we kill our brother and conceal his blood? Come, and let us sell him to the Ishmaelites, and not let our hand be on him; for he is our brother, our flesh." His brothers listened to him.
Peshitta (Syriac)	And Judah said to his brothers, What profit is it if we slay our brother, and conceal his blood? Come, let us sell him to the Arabians, and let us not harm him; for he is our brother and our flesh. And his brothers listened to him.
Septuagint (Greek)	And Judas said to his brethren, What profit is it if we slay our brother, and conceal his blood? Come, let us sell him to these Ismaelites, but let not our hands be upon him, because he is our brother and our flesh; and his brethren listened.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Judah said to his brothers, What profit is there in putting our brother to death and covering up his blood? Let us give him to these Ishmaelites for a price, and let us not put violent hands on him, for he is our brother, our flesh. And his brothers gave ear to him.
Easy English	Judah said to his brothers, 'We could kill our brother. We could then say that we did not kill him. But then we will not get anything. Let us sell him to the Ishmaelites. Then we will not have to kill him. After all, he is our brother. He is our own relative.' His brothers agreed to what Judah said.
Easy-to-Read Version	So Judah said to his brothers, "What profit will we get if we kill our brother and hide his death? We will profit more if we sell him to these traders. Then we will not be guilty of killing our own brother." The other brothers agreed.
God's Word™	.
Good News Bible (TEV)	.
International Children's B. <i>The Message</i>	Judah said, "Brothers, what are we going to get out of killing our brother and concealing the evidence? Let's sell him to the Ishmaelites, but let's not kill him—he is, after all, our brother, our own flesh and blood." His brothers agreed.
Names of God Bible NIRV	.
	Judah said to his brothers, "What will we gain if we kill our brother and try to cover up what we've done? Come. Let's sell him to these traders. Let's not harm him ourselves. After all, he's our brother. He's our own flesh and blood." Judah's brothers agreed with him.
New Simplified Bible	Judah asked his brothers: »What will we gain by killing our brother and covering up his death? »Let us sell him to the Ishmaelites. Let us not hurt him, because he is our brother, our own flesh and blood.« His brothers agreed.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	So Judah said, "What will we gain if we kill our brother and hide his body? Let's sell him to the Ishmaelites and not harm him. After all, he is our brother." And the others agreed.
The Living Bible	"Look there," Judah said to the others. "Here come some Ishmaelites. Let's sell Joseph to them! Why kill him and have a guilty conscience? Let's not be responsible for his death, for, after all, he is our brother!" And his brothers agreed.
New Berkeley Version	.
New Century Version	Then Judah said to his brothers, "What will we gain if we kill our brother and hide his death? Let's sell him to these Ishmaelites. Then we will not be guilty of killing our own brother. After all, he is our brother, our own flesh and blood." And the other brothers agreed.
New Life Version	Judah said to his brothers, "What do we get by killing our brother and covering his blood? Come, let us sell him to the Ishmaelites and not lay our hands on him. For he is our brother, our own flesh." And his brothers listened to him.
New Living Translation	Judah said to his brothers, "What will we gain by killing our brother? We'd have to cover up the crime. Instead of hurting him, let's sell him to those Ishmaelite traders. After all, he is our brother—our own flesh and blood!" And his brothers agreed.

Partially literal and partially paraphrased translations:

American English Bible	And Judah said to his brothers: 'What profit would it bring us if we kill our brother and just cover it up? Let's sell him to these IshMaElites instead. We don't want to
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lay a hand on him, because he's our brother and our own flesh.' The rest of v. 27 will be included with the next passage.

Beck's American Translation International Standard V	. Then Judah suggested to his brothers, "Where's the profit in just killing our brother and shedding his blood? Come on! Let's sell him to the Ishmaelites! That way, we won't have laid our hands on him. After all, he's our brother, our own flesh." So Judah's [Lit. <i>his</i>] brothers listened to him.
New Advent (Knox) Bible	Whereupon Juda said to his brethren, What shall we gain by killing our brother, and concealing his murder? Far better sell him to these Ismaelites, and keep our hands clean of crime; remember that he is our brother, our own flesh and blood. His brethren fell in with the plan;...
Revised Knox Bible Translation for Translators	Judah said to his <i>older and younger</i> brothers, "If we kill our younger brother and hide his body, «what will we gain?/we will not gain anything!» [RHQ] So, instead of harming him, let's sell him to these men who are descendants of Ishmael. Don't forget, he is our own younger brother!" So they all agreed to do that.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Judah was to say to his brothers, What is the cut to us that we were to kill our brother, and are to have covered his blood? Be bringing him, we were to sell him to the Ishma-elites - Is our hand to be on our brother, our flesh?" His brothers were to listen to him.
Conservapedia	Then Judah said to his brothers, "What would we gain by killing our brother and covering up his blood? Come, let's sell him to the Ishmaelites, and not lay a hand on him. He is our brother and our flesh." His brothers listened to this plan.
Ferrar-Fenton Bible	Then Judah said to his brothers, " What profit is it to us to murder our brother and dabble ourselves in his blood ? Come on ! Let us sell him to these Ishmaelites, and that guilt will not be upon us ; for he is our brother, and our own flesh : " so they listened to their brother.
God's Truth (Tyndale)	Then said Juda to his brethren, what avails it that we slay our brother, and keep his blood secret? come on, let us sell him to the Ismaelites, and let not our hands be defiled upon him: for he is our brother and our flesh. And his brethren were content.
HCSB H. C. Leupold	. And Judah said to his brethren: what advantage is there if we slay our brother and cover up his blood? Come, let us sell him to the Ismaelites; but let not our hand be upon him, for our brother in of our own flesh. And his brethren listened to him.
Lexham English Bible NIV, ©2011 Tree of Life Version	. . .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Judah then said to his brothers, "What do we gain by killing our brother and hiding his blood? Come! We'll sell him to the Ishmaelites and not lay our hands on him, for he is our brother and our own flesh!" His brothers agreed to this.
The Heritage Bible	And Judah said to his brothers, What profit is it if we strike our brother fatally, and conceal his blood? Walk, and let us sell him to the Ishmaelites, and let not our hand be upon him, because he is our brother, and our flesh. And his brothers attentively hearing, agreed.
New American Bible (2002)	Judah said to his brothers: "What is to be gained by killing our brother and concealing his blood? Rather, let us sell him to these Ishmaelites, instead of doing away with him ourselves. After all, he is our brother, our own flesh." His brothers agreed.

New American Bible (2011)	.
New Jerusalem Bible	Then Judah said to his brothers, 'What do we gain by killing our brother and covering up his blood? Come, let us sell him to the Ishmaelites, then we shall not have laid hands on him ourselves. After all, he is our brother, and our own flesh.' His brothers agreed.
New RSV	.
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Y'hudah said to his brothers, "What advantage is it to us if we kill our brother and cover up his blood? Come, let's sell him to the Yishma'elim, instead of putting him to death with our own hands. After all, he is our brother, our own flesh." His brothers paid attention to him.
exeGesés companion Bible	And Yah Hudah says to his brothers, What gain is there to slaughter our brother and cover his blood? Come, and we sell him to the Yishma Eliy so that our hand not be on him; for he is our brother and our flesh. - and his brothers hearken.
Hebrew Names Version	.
JPS (Tanakh—1985)	.
Judaica Press Complete T. Kaplan Translation	Judah said to his brothers, 'What will we gain if we kill our brother and cover his blood? Let's sell him to the Arabs and not harm him with our own hands. After all, he's our brother, our own flesh and blood.' His brothers agreed.
Orthodox Jewish Bible	And Yehudah said unto his achim, What betza (profit, gain) is it if we kill achinu (our brother), and conceal his dahm? Come, and let us sell him to the Yishm'elim, and let not yadeinu (our hands) be upon him; for he is achinu (our brother) and besareinu (our flesh). And his achim agreed.
Restored Names Version	.
<i>The Scriptures</i> 1998	And Yehudah said to his brothers, "What would we gain if we kill our brother and conceal his blood? "Come and let us sell him to the Yishma'ēlites, and let not our hand be upon him, for he is our brother, our flesh." And his brothers listened.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Judah said to his brothers, "What do we gain if we kill our brother and cover up his blood (murder)? Come, let us [instead] sell him to these Ishmaelites [and Midianites] and not lay our hands on him, because he is our brother and our flesh." So his brothers listened to him <i>and</i> agreed.
The Expanded Bible	Then Judah said to his brothers, "What ·will we gain [profit is there] if we ·kill [murder] our brother and ·hide his death [cover up his blood]? Let's sell him to these Ishmaelites. Then we will not ·be guilty of killing our own brother [lay our hands on him]. After all, he is our brother, our own flesh and blood." And the other brothers ·agreed [listened; obeyed].
The Geneva Bible	.
Kretzmann's Commentary	And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Judah also did not have the courage to oppose his brothers outright, although the idea of murdering his brother was abhorrent to him. His argument was that they would have no benefit out of it if they would simply put Joseph to death. Come, and let us sell him to the Ishmaelites, and let not our hand

be upon him; for he is our brother and our flesh. And his brethren were content. The daring plan of Judah appealed to them, now that the first flare of their hatred had died down. Their consciences would not be burdened with a murder, and they would, in addition, have the slave-money for their profit.

NET Bible® Then Judah said to his brothers, "What profit is there if we kill our brother and cover up his blood? Come, let's sell him to the Ishmaelites, but let's not lay a hand on him [*Heb* "let not our hand be upon him."], for after all, he is our brother, our own flesh." His brothers agreed [*Heb* "listened."].

Syndein/Thieme And Judah kept on saying unto his brethren, "What profit is it if we slay our brother, and 'cover up the murder'? {idiom: literally 'conceal his blood'?}" Come, and let us being the process to sell him to the Ishmaelites, and let not our hand be upon him . . . for he is our brother . . . and our flesh {related - same father}. And his brethren kept on 'listening, concentrating and obeying' {shama` } {they liked the idea}.

The Voice **Judah** (to his brothers): What profit will it be for us if we just kill our brother and conceal the crime? Come on, let's sell him to the Ishmaelites *instead*. We won't have to lay a hand on him then. He is, after all, our brother, our own flesh *and blood*.

All of the brothers agreed.

Literal, almost word-for-word, renderings:

American KJV .
Benner's Mechanical Trans. ...and Yehudah [^{Praised}] said to his brothers, what is the profit given that we kill our brother and we conceal his blood, walk and we will sell him to the ones of Yishma'el [_{El will listen}] and our hand will not exist in him given that he is our brother, our flesh and his brothers heard,...

Concordant Literal Version And saying is Judah to his brothers, "What gain is it that we kill our brother and cover his blood? Go, and we will sell him to the Ishmaelites, and our hand must not come to be against him, for our brother and our flesh is he. And hearkening are his brothers.

A Conservative Version .
Context Group Version .
Darby Translation And Judah said to his brethren, What profit is it that we kill our brother and secrete his blood? Come and let us sell him to the Ishmaelites; but let not our hand be upon him; for he is our brother, our flesh. And his brethren hearkened [to him].

Emphasized Bible .
English Standard Version .
English Standard V. – UK .
Evidence Bible .
Green's Literal Translation .
God's Truth (Tyndale) .
King James 2000 Version .
21st Century KJV .

Modern English Version Then Judah said to his brothers, "What profit is it if we kill our brother and cover up his blood? Come, let us sell him to the Ishmaelites, and let us not lay our hand on him, for he is our brother and our own flesh." So his brothers agreed.

NASB Judah said to his brothers, "What profit is it for us to kill our brother and cover up his blood? Come and let us sell him to the Ishmaelites and not lay our hands on him, for he is our brother, our *own* flesh." And his brothers listened *to him*.

New European Version .
New King James Version So Judah said to his brothers, "What profit *is there* if we kill our brother and conceal his blood? Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he *is* our brother *and* our flesh." And his brothers listened.

Owen's Translation .

- Third Millennium Bible .
- Updated Bible Version 2.11 .
- A Voice in the Wilderness .
- Webster's Bible Translation .
- World English Bible .
- Young's Literal Translation .
- Young's Updated LT .

And Judah says unto his brothers, "What gain when we slay our brother, and have concealed his blood? Come, and we sell him to the Ishmaelites, and our hands are not on him, for he is our brother—our flesh;" and his brothers hearken.

The gist of this verse:

Judah suggests that instead of killing Joseph, they sell him into slavery; and his brothers agree with him.

26–27

Genesis 37:26			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Y ^e hûwdâh (יְהוּדָה) [pronounced <i>y^ehoo-DAW</i>]	possibly means <i>to praise, to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397
'el (אֵל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'achîym (אֶחָיִם) [pronounced <i>awhk-EEM</i>]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
mâh (מָה) [pronounced <i>maw</i>]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
betsa' (בֶּצַח) [pronounced <i>BEH-tzahg</i>]	<i>greed, materialism lust; unjust gain or profit [taken by bribery, violence, looting]; [enemies as] prey</i>	masculine singular noun	Strong's #1215 BDB #130
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
hârag (הָרַג) [pronounced <i>haw-RAHG</i>]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	1 st person plural, Qal imperfect	Strong's #2026 BDB #246

Genesis 37:26			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'âch (אח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 1 st person plural suffix	Strong's #251 BDB #26
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâçâh (כִּסְּוּ) [pronounced <i>kaw-SAWH</i>]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	1 st person plural, Piel perfect	Strong's #3680 BDB #491
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâm (דָּם) [pronounced <i>dawm</i>]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1818 BDB #196

Translation: Judah then said to his brothers, “What profit [is there] if we kill our brother and conceal his blood?”

Judah is more enterprising than his brothers. He asks them to consider what good is just killing him and concealing his death? How do they benefit by that?

Judah is not making a principled argument, but he is making an argument without duplicity. Reuben's argument was to allow him to later find Joseph and free him. This was unknown to his brothers. Judah suggests something else, which will lack duplicity. They will all share in the meager profit.

Throughout these chapters, there are certain men who are observed and whose names come up again and again: Reuben, Simeon, Levi, Judah, and Joseph. They may not realize it, but each one of these men has a claim on the line of promise. We will learn, before the book of Genesis is complete, which man will continue the line which leads to Messiah—and why.

Judah realizes that it does them no good to just kill their brother. Their benefits would be limited. They could sell him to the Ishmaelites as a slave, to be sold in Egypt. Obviously, seeing the traders off in the distance gives him this idea.

Recall that Judah is the 4th son, and through him will be the line of Jesus.

Taking Joseph's tunic would gain the brothers nothing; but selling Joseph would at least get them a little cash.

Genesis 37:26 Judah then said to his brothers, “What profit [is there] if we kill our brother and conceal his blood?” (Kukis mostly literal translation)

Genesis 37:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>go, come, depart, walk; advance</i>	2 nd person masculine plural, Qal imperative	Strong's #1980 (and #3212) BDB #229

Genesis 37:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâkar (מָכַר) [pronounced <i>maw-KAHR</i>]	<i>to sell, to sell [betroth] [a daughter]; to sell [deliver over] [a people]</i>	1 st person plural, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #4376 BDB #569
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Yish ^e mâ'ê'lîym (יִשְׁמַעֲלִיִּם) [pronounced <i>yish-maw-ġay-LEEM</i>]	<i>God will hear, and is transliterated Ishmaelites, Ishmaeliy</i>	masculine plural, gentilic adjective; with the definite article	Strong's #3459 BDB #1035

Translation: Come and we will sell him to the Ishmaelites...

Here's my idea, is what Judah is saying. We are going to sell Joseph to the Ishmaelites who are coming this way. That is at least a profit, and they have not physically harmed Joseph.

Genesis 37:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control</i>	feminine singular noun with the 1 st person plural suffix	Strong's #3027 BDB #388
'al (אֵל) [pronounced <i>al</i>]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal perfect; apocopated	Strong's #1961 BDB #224
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Translation: ...and our hand will not be against him,...

Obviously, they are working against Joseph to sell him into slavery; but they are not going to kill him. In this, he is in complete agreement with Reuben.

Genesis 37:27c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
’âch (אח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 1 st person plural suffix	Strong's #251 BDB #26
bâsâr (בשר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular noun with a 1 st person plural suffix	Strong's #1320 BDB #142
hûw’ (הוא) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: ...for he [is] our brother [and] our flesh.”

They cannot kill Joseph. He is their brother; he is their flesh and blood. For this reason, Judah reasons, they cannot physically harm him.

Genesis 37:27d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâma’ (שמע) [pronounced <i>shaw-MAHÇ</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine plural, Qal imperfect	Strong's #8085 BDB #1033
’achîym (אחים) [pronounced <i>awhk-EEM</i>]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: And his brothers listened [to him and heeded him].

He convinces his brothers here.

This idea seems to be well-received by Jacob's sons. They get rid of Joseph but they have not killed him. It seems like a wonderful solution to their problem. If Joseph is taken as a slave, then they would not have to deal with him again.

Note also that Judah is taking a leadership role here (taking a leadership role does not necessarily mean that you guide those around you into doing that which is right). The line of King David will come through Judah (as will the line of Jesus).

What has occurred is that Joseph's brothers have tossed him into the pit and have gone off to discuss what they will do with him. They are some distance away from him. Since this is a dry well that they put him in, it is would be reasonable to hypothesize that there were no functioning wells in the immediate vicinity. They had to drink, they had to water their flock and they had to discuss what was going to happen to Joseph. Whereas Joseph would have been privy to the first arguments delivered by Reuben, he would not have heard this. How he found out, whether it was years later when speaking privately to Reuben, or whether somehow the Midianites heard this when traveling thorough, we do not know (it is more like the former than the later). In any case, Judah and the other brothers had been convinced not to kill Joseph, and then argued in such a way that they could make a dollar off of this and they could get rid of Joseph at the same time.

This is just the opposite of liberals. Even when you can show a liberal that the inheritance tax does no one any good, they will still support it. If Charley Brown has \$10 million (or whatever) to pass down to his children, then it does not do some poor schlub any good for the government to seize a heavy portion of that money (on which taxes have already been paid).

Genesis 37:27 Come and we will sell him to the Ishmaelites and our hand will not be against him, for he [is] our brother [and] our flesh.” And his brothers listened [to him and heeded him]. (Kukis mostly literal translation)

Genesis 37:26–27 Judah then said to his brothers, “What profit [is there] if we kill our brother and conceal his blood? Come and we will sell him to the Ishmaelites and our hand will not be against him, for he [is] our brother [and] our flesh.” And his brothers listened [to him and heeded him]. (Kukis mostly literal translation)

Genesis 37:26–27 Judah then said to his brothers, “What profit is there to kill our brother and then try to hide his death? It is better that we sell him to the Ishmaelites, and our hand, in this way, will not be against him, for he is still our flesh and blood.” Judah’s brothers listened to him and agreed. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Joseph Is Sold into Slavery

And so pass over men—Midianites a trader. And so they drag [out] and lift out Joseph from the pit and so they sell Joseph to the Ishmaelites in twenty silvers; and they took Joseph Egypt-ward.

Genesis
37:28

However, [a band of] men—Midianite traders—passed over [and saw Joseph]. They drew [him] out and lifted Joseph out from the pit. Then they sold Joseph to the Ishmaelites for 20 silver coins, and the Ishmaelites [lit., they] took Joseph to Egypt.

However, a band of men—Midianite traders—passed by the pit and saw Joseph. So they took Joseph out of the pit and then sold him to Ishmaelites for 20 silver coins. The Ishmaelites then took Joseph to Egypt.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so pass over men—Midianites a trader. And so they drag [out] and lift out Joseph from the pit and so they sell Joseph to the Ishmaelites in twenty silvers; and they took Joseph Egypt-ward.

Dead Sea Scrolls

Targum (Pseudo-Jonathan)

And the Midianite men, masters of business, passed by; and they drew and brought up Joseph out of the pit, and sold Joseph to the Arabians for twenty mahin of silver; and they bought sandals of them. And they brought Joseph to Mizraim.

Targum of Onkelos	And there passed by Midianite men, (gabree Mid ya naee,) merchants, and they drew and lifted up Joseph from the pit, and sold Joseph to the Arabaee for twenty of silver; and they brought Joseph into Mizraim.
Jerusalem targum	.
Revised Douay-Rheims	And when the Madianite merchants passed by, they drew him out of the pit, and sold him to the Ismaelites, for twenty pieces of silver: and they led him into Egypt.
Douay-Rheims 1899 (Amer.)	.
Latin Vulgate	.
Aramaic ESV of Peshitta	Midianites who were merchants passed by, and they drew and lifted up Yoseph out of the pit, and sold Yoseph to the Ishmaelites for twenty pieces of silver. They brought Yoseph into Egypt.
Peshitta (Syriac)	Then some Midianite merchants passed by; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Arabians for twenty pieces of silver; and they brought him into Egypt.
Septuagint (Greek)	And the men, the merchants of Madian, went by, and they drew and lifted Joseph out of the pit, and sold Joseph to the Ismaelites for twenty pieces of gold; and they brought Joseph down into Egypt.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And some traders from Midian went by; so pulling Joseph up out of the hole, they gave him to the Ishmaelites for twenty bits of silver, and they took him to Egypt.
Easy English	When the Midianite merchants (men who buy and sell things) came to them, Joseph's brothers pulled him out of the dry well. And they sold Joseph for 20 pieces of silver. They sold him to the Ishmaelites. And the Ishmaelites took Joseph to Egypt.
Easy-to-Read Version	When the Midianite traders came by, the brothers took Joseph out of the well and sold him to the traders for 20 pieces of silver. The traders took him to Egypt.
<i>God's Word</i> TM	.
Good News Bible (TEV)	His brothers agreed, and when some Midianite traders came by, the brothers pulled Joseph out of the well and sold him for twenty pieces of silver to the Ishmaelites, who took him to Egypt. A portion of v. 27 is included for context.
International Children's B.	.
<i>The Message</i>	.
Names of God Bible	.
NIRV	The traders from Midian came by. Joseph's brothers pulled him up out of the well. They sold him to the Ishmaelite traders for eight ounces of silver. Then the traders took him to Egypt.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	.
The Living Bible	So when the traders came by, his brothers pulled Joseph out of the well and sold him to them for twenty pieces of silver, and they took him along to Egypt.
New Berkeley Version	.
New Century Version	So when the Midianite traders came by, the brothers took Joseph out of the well and sold him to the Ishmaelites for eight ounces of silver. And the Ishmaelites took him to Egypt.

New Life Version	Some Midianite traders were passing by. So the brothers pulled Joseph up out of the hole. And they sold him to the Ishmaelites for twenty pieces of silver, and they took Joseph to Egypt.
New Living Translation	So when the Ishmaelites, who were Midianite traders, came by, Joseph's brothers pulled him out of the cistern and sold him to them for twenty pieces of silver. And the traders took him to Egypt.

Partially literal and partially paraphrased translations:

American English Bible	Well, his brothers listened to this; so as the merchants of Midian were traveling through, [his brothers] pulled JoSeph out of the crevice and sold him to the IshMaElites for twenty gold coins... and [the IshMaElites] took JoSeph [with them] down to Egypt. A portion of v. 27 is included for context.
Beck's American Translation International Standard V	So Judah's brothers listened to him. As the Midianite merchants were passing through, they extracted Joseph from the cistern and sold Joseph for 20 pieces of silver to the Ishmaelites, who then took Joseph down to Egypt. A portion of v. 27 is included for context.
New Advent (Knox) Bible	His brethren fell in with the plan; so, when the merchants from Madian passed by, they dragged Joseph up out of the well, and sold him for twenty pieces of silver to these Ismaelites, who carried him off with them to Egypt. A portion of v. 27 is included for context. The merchants are here called both Ismaelites and Madianites, although Madian was descended not from Agar, but from Cetura (25.2); it is probable that the latter word is used only in a geographical sense, to denote the country (south-east of Palestine) where the descendants of Ismael lived.
Revised Knox Bible Translation for Translators	When those traders from the Midian area came near, Joseph's brothers pulled him up out of the pit/cistern. Then they sold him to the men from Midian for 20 pieces of silver. The traders then took Joseph to Egypt.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	There were to pass by Midianites, men going around, and they were to draw up and were to take Joseph from the pit, and were to sell Joseph, to the Ishmaelites, for twenty pieces of silver. They were to bring Joseph to Egypt.
Conservapedia	Then the Midianite merchantmen came passing by. The brothers lowered a rope and brought up Joseph from the dry well, and sold Joseph to the Ishmaelites for twenty silver pieces. The Ishmaelites brought Joseph into Egypt.
Ferrar-Fenton Bible	Meantime those Midianite merchants came on, and approached ; so they pulled up Joseph from out of the well, and sold Joseph to the Ishmaelites, for twenty shekels. Thus Joseph was taken down to Mitzeraim ; therefore Egypt.
God's Truth (Tyndale)	Then as the Madianites merchant men passed by, they drew Joseph out of the pit and sold him unto the Ismaelites for twenty pieces of silver. And they brought him into Egypt.
HCSB H. C. Leupold	Then they passed by—Midianite men, traders—so they drew Joseph up and brought him forth out of the cistern, and they sold Joseph to the Ishmaelites for twenty pieces of silver. But they brought Joseph to Egypt.
Lexham English Bible NIV, ©2011 Tree of Life Version	When some men, Midianite merchants, passed by, they dragged Joseph up and out of the pit and they sold Joseph to the Ishmaelites for 20 pieces of silver, and they brought Joseph to Egypt.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So when the Midianite merchants came along they pulled Joseph up and lifted him out of the well. For twenty pieces of silver they sold Joseph to the Midianites, who took him with them to Egypt.
The Heritage Bible	And men crossed over, Midianites, traders, and they drew up Joseph, and ascended him out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt.
New American Bible (2002)	They sold Joseph to the Ishmaelites for twenty pieces of silver. Some Midianite traders passed by, and they pulled Joseph up out of the cistern and took him to Egypt. They sold Joseph . . . silver: in the Hebrew text, these words occur between out of the cistern and (they) took him to Egypt at the end of the verse.
New American Bible (2011)	Midianite traders passed by, and they pulled Joseph up out of the cistern. They sold Joseph for twenty pieces of silver* to the Ishmaelites, who took him to Egypt. [37:28] They sold Joseph...silver: editors tried to solve the confusion, created by different sources, by supposing that it was the Midianite traders who pulled Joseph out of the pit and sold him to Ishmaelites. In all probability, one source had the brothers selling Joseph to Ishmaelites, whereas the other had them cast him into the pit whence he was taken by Midianite traders. (Ps 105:17; Wis 10:13; Acts 7:9.)
New Jerusalem Bible	Now some Midianite merchants were passing, and they pulled Joseph out of the well. They sold Joseph to the Ishmaelites for twenty shekels of silver, and these men took Joseph to Egypt.
New RSV Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	His brothers paid attention to him. So when the Midyanim, merchants, passed by, they drew and lifted Yosef up out of the cistern and sold him for half a pound of silver shekels to the Yishma'elim, who took Yosef on to Egypt.
exeGesés companion Bible	And men pass by - Midyaniy merchants; and they draw and ascend Yoseph from the well and sell Yoseph to the Yishma Eliy for twenty silver: and they bring Yoseph into Misrayim.
Hebrew Names Version JPS (Tanakh—1985) Judaica Press Complete T. Kaplan Translation	.
Orthodox Jewish Bible	The strangers, who turned out to be Midianite traders [These were the Arabs mentioned in Genesis 37:28. When they approached, they were recognizable as Midianites (Ibn Ezra; Radak; cf. Josephus 2:3:3; Yov'loth 34:11). We thus see that the Midianites are called 'Arabs' (Ishmaelites; Judges 8:24). This might have been because Ishmael was identified with all his brothers (Genesis 25:18). Others say that the Ishmaelites and Midianites were two different groups.] approached, and [the brothers] [(Rashi)]. There is a tradition that they bought shoes with the money that they got for Joseph (Tanchuma 2; cf. Tzava'ath Zebulun 3:2). Some say that the brothers sold Joseph to the Ishmaelites, and the Ishmaelites to the Midianites (Rashi). According to others, it was the Midianites who took Joseph from the pit (Sefer HaYashar; Rashbam; Bachya). There is a tradition that Joseph was sold on Yom Kippur (Yov'loth 34:13).] pulled Joseph out of the well. They sold him to the Arabs for twenty pieces of silver. [These Midianite Arabs] were to bring Joseph to Egypt.

Restored Names Version .
The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible	Then as the Midianite [and Ishmaelite] traders were passing by, the brothers pulled Joseph up and lifted him out of the pit, and they sold him to the Ishmaelites for twenty <i>shekels of silver</i> . And so they took Joseph [as a captive] into Egypt.
The Expanded Bible	So when the Midianite traders [^C Midian is part of the Ishmaelite nation; Judg. 8:22, 24] came by, the brothers took Joseph out [^L they drew him and lifted him up out] of the well [pit; cistern] and sold him to the Ishmaelites for eight ounces [^L twenty pieces] of silver [^C the price of a slave at the time]. And the Ishmaelites took him to Egypt.
The Geneva Bible Kretzmann's Commentary	Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt, passing within twenty miles of his father's home to do so. Twenty pieces, or shekels, of silver was the price of a slave-boy, as fixed in the laws of Moses, Leviticus 27:5, well over ten dollars in American money. So the sons of Jacob, as they thought, had their revenge, and Judah thought he had salved his conscience. Such is the progress of sin.
NET Bible®	So when the Midianite merchants passed by, Joseph's brothers pulled [<i>Heb</i> "they drew and they lifted up." The referent (Joseph's brothers) has been specified in the translation for clarity; otherwise the reader might assume the Midianites had pulled Joseph from the cistern (but cf. NAB).] him [<i>Heb</i> "Joseph" (both here and in the following clause); the proper name has been replaced both times by the pronoun "him" in the translation for stylistic reasons.] out of the cistern and sold him to the Ishmaelites for twenty pieces of silver. The Ishmaelites [<i>Heb</i> "they"; the referent (the Ishmaelites) has been specified in the translation for clarity.] then took Joseph to Egypt.
Syndein/Thieme	Then there passed by Midianites . . . merchantmen. And they {the brothers} drew and caused the lifting up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt.
The Voice	As the Midianite traders were passing by, they brought Joseph up out of the pit and sold him to the Ishmaelites for about eight ounces of silver, <i>the usual price of young male slaves</i> . The traders set off with Joseph in the direction of Egypt.

Literal, almost word-for-word, renderings:

American KJV	.
Benner's Mechanical Trans.	...and the men, traders of Midian [^{Strife}], crossed over and they drew and they brought up Yoseph [^{Adding}] from the cistern and they sold Yoseph [^{Adding}] to the ones of Yishma'el [^{El will listen}] with twenty silver and they brought Yoseph [^{Adding}] unto Mitsrayim [^{Troubles}],...
Concordant Literal Version	And passing are mortals, Midianites, merchants. And drawing are they and bringing up Joseph from the cistern, and are selling Joseph to the Ishmaelites for twenty silverlings. And bringing are they Joseph to Egypt.
A Conservative Version	.
Context Group Version	.
Darby Translation	And Midianitish men, merchants, passed by; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty silver-pieces; and they brought Joseph to Egypt.
Emphasized Bible	.
English Standard Version	.

English Standard V. – UK Evidence Bible	.
Green’s Literal Translation	And men, Midianites, traders, passed. And they drew up and took Joseph out of the pit, and they sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt.
God’s Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	.
NASB	.
New European Version	.
New King James Version	And his brothers listened. Then Midianite traders passed by; so <i>the brothers</i> pulled Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. And they took Joseph to Egypt.
Owen’s Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	And there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty [shekels of] silver. And they brought Joseph into Egypt.
A Voice in the Wilderness	.
Webster’s Bible Translation	.
World English Bible	Midianites who were merchants passed by, and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. The merchants brought Joseph into Egypt.
Young’s Literal Translation	.
Young’s Updated LT	And Midianite merchantmen pass by and they draw out and bring up Joseph out of the pit, and sell Joseph to the Ishmaelites for twenty silverlings, and they bring Joseph into Egypt.

The gist of this verse:

Genesis 37:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
‘âbar (עָבַר) [pronounced <i>gaw^b-VAHR</i>]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]</i>	3 rd person masculine plural, Qal imperfect	Strong’s #5674 BDB #716
’ânâshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; also spelled ‘îyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun	Strong’s #376 BDB #35
Mid ^e yânîym (מִדְיָנִים) [pronounced <i>mihd-yaw-NEEM</i>]	<i>strife, transliterated Midianites</i>	masculine plural, gentilic singular adjective	Strong’s #4084 BDB #193

Genesis 37:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
çâchar (סַחַר) [pronounced saw-KHAHR]	<i>the one going around [about], the traveler [about, in]; merchant, trader</i>	Qal active participle	Strong's #5503 BDB #695

The NET Bible: *On the close relationship between Ishmaelites (v. 25) and Midianites, see Judg 8:24.*⁵¹

Translation: However, [a band of] men—Midianite traders—passed over [and saw Joseph].

This is something which I don't quite get. There are absolutely necessary things left out of this description. Here, we are not told that they saw Joseph in the pit (which is obvious; they would have to have seen him).

Genesis 37:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâshak ^e (שָׁחַק) [pronounced maw-SHAHK ^e]	<i>to draw out, to lure, to drag, to continue with something, to proceed to, to march to</i>	3 rd person masculine plural, Qal perfect	Strong's #4900 BDB #604
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âlâh (אָלָה) [pronounced ğaw-LAWH]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #5927 BDB #748

Owens has that this is a Qal imperfect; but both e-sword's KJV+TVM and **qbible** have this as an Hiphil imperfect. Their meanings square with the translations which are generally given.

'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yôwçêph (יוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
bôwr (בּוֹר) [pronounced bohr]	<i>pit, cistern, well</i>	masculine singular noun with the definite article	Strong's #953 BDB #92

Translation: They drew [him] out and lifted Joseph out from the pit.

⁵¹ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 17, 2016.

There are two verbs here and they appear to mean roughly the same thing. So, it strikes me as odd that nothing is said of them actually seeing Joseph or coming upon him; but then two verbs are given for lifting him out of the pit.

However, this makes more sense if it is viewed from Joseph's perspective. However, there are things which are slightly difficult to reconcile. His brothers are sitting down and eating lunch. Are they close enough for Joseph to hear them doing this? If they are, then he would know about them seeing the Ishmaelite traders.

Mâshak^e (משך) [pronounced *maw-SHAKH*^e] means *to draw* and it has a great many applications, including *to sow, to develop, to remove*, and I have translated it *to pull up* to go with the context. The next verb, 'âlâh (אלה) [pronounced *gaw-LAWH*], means *to ascend, to go up*, and most people will recognize its similarity to Allah, the Muslim god. It also has a great many applications, but the context and the two verbs together mean that the Midianites dropped a rope down into the well, and pulled Joseph up and lifted him out of the well. They sell Joseph to the Ishmaelites while the other eleven are discussing what will be done with Joseph.

How do the Midianite traders suddenly arrive and get Joseph? So, here is what might have occurred. The brothers might see the Ishmaelite traders off in the distance. That does not mean that the Ishmaelite traders will come over to see them.

Joseph is in a pit; and perhaps all the brothers want a say as to what he will be traded for. After all, if Simeon stays behind, maybe his interests will not be negotiated by his brothers. So all of the brothers go to talk to the Ishmaelite traders. However, as they go off to speak to the Ishmaelites, a group of Midianites cross over to find Joseph. What do they cross over? I assume a hill or something like that. So, the sons of Jacob might look in one direction and see the Ishmaelites; but when they look in the other, they do not see the Midianites. They are on the other side of a hill.

All of this pretty much shows us how this could have taken place just as described without there being a problem with any sort of contradiction.

Genesis 37:28c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâkar (מכר) [pronounced <i>maw-KAHR</i>]	<i>to sell, to sell [betroth] [a daughter]; to sell [deliver over] [a people]</i>	3 rd person masculine plural, Qal imperfect	Strong's #4376 BDB #569
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yôwçêph (יוסף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Yish ^e mâ'ê'lîym (יִשְׁמְעֵלִים) [pronounced <i>yish-maw-gay-LEEM</i>]	<i>God will hear, and is transliterated Ishmaelites, Ishmaeliy</i>	masculine plural, gentilic adjective; with the definite article	Strong's #3459 BDB #1035

Genesis 37:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘es ^e rîym (עשרים) [pronounced ges ^e -REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
keçeph (כסף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494

Translation: Then they sold Joseph to the Ishmaelites for 20 silver coins,...

They probably did not have silver coins in this era; but they had some form of silver. Having an easy to move about means of exchange makes life so much easier.

The money is a problem for some. Some archeologists and those who worship at the feet of same are concerned that there was no coinage at that time. This does seem to indicate that Joseph was paid for in coins. However, weight was involved here and it was so frequently that rarely did the writer or speaker even use the word for weight but just said 20 silver, meaning 20 *shekels* (or whatever weight) of silver. These were not coins, per se, as we are familiar with. God even encouraged the Israelites to have a standardized system of coinage when He required them to be certain that the shekel was exactly 20 gerahs in weight (see Num. 3:47 Leviticus 19:35–36). We will find coins later. Archeologists have found evidence of coinage dating to the middle of the second millennium B.C., shortly after this era⁵²; however, the first clear Biblical mentions of coinage is not until Ezra 8:27, around 458 B.C. It takes time for some ideas to catch on and the ancient world would be slower than today due to the lack of mobility among the populace. The traders primarily kept others informed of events from their part of the world.

The Midianites come across Joseph in the pit and they grab him up. At some point, their paths cross with the Ishmaelites and Joseph is sold to them (which was Jacob's plan).

Genesis 37:28d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #935 BDB #97
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

⁵² A gold talent and two gold half-talents were discovered in a twelfth-century grave in Cyprus; Egyptian wall paintings show copper ingots being offered in tribute to Pharaoh Thutmose III (1501–1447 B.C.)

Genesis 37:28d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases;</i> transliterated <i>Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH- yim]	<i>double straights;</i> transliterated <i>Mizraim</i> ; also <i>Egypt, Egyptians</i>	proper noun; with the directional hê	Strong's #4714 BDB #595

The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the *âh* (ה) ending. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: ...and the Ishmaelites [lit., they] took Joseph to Egypt.

Recall that the course of the Ishmaelite traders was to go eventually to Egypt.

Apparently, while the sons of Jacob were eating, Midianite traders came by, heard Joseph yelling for help, and took him out of the pit. Then they took Joseph to the Ishmaelite traders and got 20 pieces of silver for him.

The Ishmaelite traders took Joseph to Egypt.

Genesis 37:28 However, [a band of] men—Midianite traders—passed over [and saw Joseph]. They drew [him] out and lifted Joseph out from the pit. Then they sold Joseph to the Ishmaelites for 20 silver coins, and the Ishmaelites [lit., they] took Joseph to Egypt. (Kukis mostly literal translation)

Genesis 37:28 However, a band of men—Midianite traders—passed by the pit and saw Joseph. So they took Joseph out of the pit and then sold him to Ishmaelites for 20 silver coins. The Ishmaelites then took Joseph to Egypt. (Kukis paraphrase)

Insofar as I know, this is a unique explanation for this passage and others which appear to be in contradiction with one another.

The Full Order of Events of Genesis 37:28

1. One or more of the brothers spoke to some Midianites, who were a part of the Ishmaelite trading group, and negotiated for the sale of a young male slave.
2. The Midianites came over to the pit, having paid for Joseph, and lifted him out of the pit and took him with.
3. At some point—possibly even when they brought Joseph into the caravan of traders, some Ishmaelites, in the employ of Potiphar, spotted the young man—precisely what Potiphar had ordered from them to get—and bought him from the Midianites for 20 shekels of silver.
4. The Ishmaelites who purchased Joseph were working as agents of Potiphar, and they delivered him to Potiphar after this.
- 5.

I have made only one assumption in this order of events—that the Ishmaelites acted as *agents* for Potiphar. That is, he had already commissioned them to purchase a young male slave (much as you might commission a car dealership to procure the car that you want with specific options and color). Everything else is found in Scripture. This understanding of events weaves the various passages together without any resulting contradictions.

Joseph's Brothers Make It Appear as if He Were Killed by a Wild Animal

We are studying the life of Joseph. He was treated very unjustly by his brothers. They had thrown him into a pit (a water-less well), and while deciding what to do with him, Midianite traders discovered Joseph, took him out, and sold him as a slave to the Ishmaelite traders.

Injustice—man looks at injustice one way; but God is able to use injustice to the benefit of the person who is harmed.

Joseph does not deserve the treatment that he receives from his older brothers, even if he is obnoxious or a tattler.

Quotations on Injustice

Henry David Thoreau: Justice is sweet and musical; but injustice is harsh and discordant.

Nelson DeMille: If everyone howled at every injustice, every act of barbarism, every act of unkindness, then we would be taking the first step towards a real humanity.

Hugo Claus: *I am a person who is unhappy with things as they stand. We cannot accept the world as it is. Each day we should wake up foaming at the mouth because of the injustice of things.*⁵³

Paulo Coelho, from *The Devil and Miss Prym*: *In the beginning there was only a small amount of injustice abroad in the world, but everyone who came afterwards added their portion, always thinking it was very small and unimportant, and look where we have ended up today.*⁵⁴

Not every person sees injustice as something one must spend a lifetime fighting:

Dorothy Day: *As for ourselves, yes, we must be meek, bear injustice, malice, rash judgment. We must turn the other cheek, give up our cloak, go a second mile.*

Voltaire: *Injustice in the end produces independence.*

Unless otherwise noted, these are from:

<http://www.brainyquote.com/quotes/keywords/injustice.html> (accessed March 28, 2016)

Not realizing that the traders have already taken Joseph, Reuben surreptitiously returns to the pit rescue him. Probably, the time frame was, they threw Joseph into the well, they ate their meal, and Reuben returned to the pit after it was dark.

Or, just as likely, the brothers came to an agreement to sell Joseph into slavery, and Reuben went to check on him and possibly to bring him some food, and discovered him to be gone.

⁵³ From <http://www.goodreads.com/quotes/tag/injustice> accessed March 28, 2016

⁵⁴ From <http://www.goodreads.com/quotes/tag/injustice> accessed March 28, 2016

Reuben's plan was to go back to Joseph and to rescue him out of the pit. Rather than stand up to his violent brothers, Reuben acted as if he would go along with them, and secretly rescue Joseph when he had the chance to. This is not the approach of a leader.

Reuben does not appear to have thought any of this out. Once he rescues Joseph, then what? If he returns to their father Jacob, then what?

And so returns Reuben unto the pit and behold, there [is] no Joseph in the pit and so he tears his clothes. And so he returns unto his brothers and so he said, "The young man [is] not present, and I where am I going?"

Genesis
37:29–30

Reuben returned to the pit and, he saw that [lit., and behold] there [was] no Joseph in the pit—therefore he tore his clothes [in grief]. So he returned to his brothers and said, "The young man [is] not there, and [as for] me, where [can] I go?"

Reuben returned to the pit and saw that Joseph was not there—therefore, in grief, he tore his clothes. Then Joseph returned to his brothers and said to them, "The young man is no longer in the pit, and I have no idea what to do!"

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so returns Reuben unto the pit and behold, there [is] no Joseph in the pit and so he tears his clothes. And so he returns unto his brothers and so he said, "The young man [is] not present, and I where am I going?"
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And Reuben returned to the pit; for he had not been with them to assist when they sold him, because he had sat fasting on account that he had confounded the couch of his father; and he had gone and sat among the hills, that he might return to the pit and bring him up for his father, if haply he might avert his anger. But when he had returned, and looked, and, behold, Joseph was not in the pit, he rent his clothes, and returned to his brethren, and said, The youth is not; and I, whither shall I go, and how shall I see the look of my father's face?
Targum of Onkelos	And Reuben returned to the pit, and, behold, Joseph was not in the pit. And he rent his clothes, and returned to his brethren, and said, The youth is not; and I, whither shall I go?
Jerusalem targum	.
Revised Douay-Rheims	And Ruben, returning to the pit, found not the boy: And rending his garments he went to his brethren, and said: The boy does not appear and whither shall I go?
Douay-Rheims 1899 (Amer.)	.
Latin Vulgate	.
Aramaic ESV of Peshitta	Reuben returned to the pit; and saw that Yoseph was not in the pit; and he tore his clothes. He returned to his brothers, and said, "The child is no more; and I, where will I go?"
Peshitta (Syriac)	And then Reuben returned to the pit, and, behold, Joseph was not in the pit; and he tore his clothes. And he returned to his brothers, and said to them, Where is the boy; and as for me, where shall I go?
Septuagint (Greek)	And Ruben returned to the pit, and sees not Joseph in the pit; and he rent his garments. And he returned to his brethren and said, The boy is not; and I, whither am I yet to go?
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now when Reuben came back to the hole, Joseph was not there; and giving signs of grief, He went back to his brothers, and said, The child is gone; what am I to do?
Easy English	Reuben returned to the dry well. And he saw that Joseph was not there. He tore his clothes because he was very worried. Reuben went back to his brothers. He said 'The boy is not there! Where can I go now?' Reuben could be worried because he is the oldest son. And he will have to tell his father that Joseph is gone.
Easy-to-Read Version	Reuben had been gone, but when he came back to the well, he saw that Joseph was not there. He tore his clothes to show that he was upset. Reuben went to the brothers and said, "The boy is not in the well! What will I do?"
God's Word™	.
Good News Bible (TEV)	.
International Children's B.	Reuben came back to the well, Joseph was not there. Reuben tore his clothes to show he was sad. Then he went back to his brothers and said, "The boy is not there! What will I do?"
<i>The Message</i>	Later Reuben came back and went to the cistern—no Joseph! He ripped his clothes in despair. Beside himself, he went to his brothers. "The boy's gone! What am I going to do!"
Names of God Bible	.
NIRV	Later, Reuben came back to the empty well. He saw that Joseph wasn't there. He was so upset that he tore his clothes. He went back to his brothers and said, "The boy isn't there! Now what should I do?"
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	.
The Living Bible	Some time later, Reuben (who was away when the traders came by) returned to get Joseph out of the well. When Joseph wasn't there, he ripped at his clothes in anguish and frustration. "The child is gone; and I, where shall I go now?" he wept to his brothers.
New Berkeley Version	.
New Century Version	When Reuben came back to the well and Joseph was not there, he tore his clothes to show he was upset. Then he went back to his brothers and said, "The boy is not there! What shall I do?"
New Life Version	Then Reuben returned to the hole. When he saw that Joseph was not in the hole, he tore his clothes. He returned to his brothers and said, "The boy is not there! What can I do?"
New Living Translation	Some time later, Reuben returned to get Joseph out of the cistern. When he discovered that Joseph was missing, he tore his clothes in grief. Then he went back to his brothers and lamented, "The boy is gone! What will I do now?"

Partially literal and partially paraphrased translations:

American English Bible	Then when ReuBen later returned to the crevice and saw that JoSeph wasn't there, he started ripping his clothes and he went to his brothers and said, 'The boy isn't [there]... where do I have to go [to find him]?'
Beck's American Translation	.
International Standard V	Later, when Reuben returned to the cistern, Joseph wasn't there! In mounting panic, he tore his clothes, returned to his brothers, and shouted, "He's! not there! Now what? Where am I to go?"

New Advent (Knox) Bible	In vain did Ruben go back to the well, there was no sign of Joseph there. For grief he tore his garments, then he went back to his brethren, crying, The boy is not to be seen; what is left for me? Where can I betake myself now?
Revised Knox Bible Translation for Translators	When Reuben returned to the pit/cistern, he saw that his younger brother was not there. He was so grieved that he tore his clothes. He went back to his younger brothers and said, "The boy is not in the pit/cistern! What can I do now?" [RHQ]

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Reuben was to turn back to the pit - Is Joseph to be in the pit? - he was to tear his clothes. He was to turn back to his brothers, and was to say: Where is the child going to?
Conservapedia	Reuben returned to the dry well, and was shocked to see that Joseph was not in the dry well. So he tore his clothes [This is the first recorded instance of clothes-rending as a gesture of deep sorrow.]. He returned to his brothers, and said, "The boy is not there! Where shall I go?" His plan to ingratiate himself at his brothers' expense had just come to nothing. Nor dared he pursue the Midianites; at this point, Joseph might implicate him.
Ferrar-Fenton Bible	When Reuben returned to the well he did not find Joseph in the well, so he 30 tore his garments. When he went back to his brothers he said; — "The lad is not! and mourning, I shall grieve, and die of grief."
God's Truth (Tyndale)	And when Ruben came again unto the pit and found not Joseph there, he rent his clothes and went again unto his brethren saying: the lad is not yonder, and whither [=what ever place, result, or condition.] shall I go?
HCSB H. C. Leupold Jubilee Bible 2000	. . . And Reuben returned unto the cistern; and, behold, Joseph was not inside, and he rent his clothes. And he returned unto his brethren and said, The young man <i>is</i> not; and I, where shall I go?
Lexham English Bible NIV, ©2011	. When Reuben returned to the cistern and saw that Joseph was not there, he tore his clothes. He went back to his brothers and said, "The boy isn't there! Where can I turn now?"
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When Reuben went back to the well, Joseph was no longer there. He tore his clothes and returned to his brothers and said, "The boy has disappeared, and what am I to do?"
The Heritage Bible	And Reuben returned to the pit, and behold, Joseph was not in the pit; and he tore his clothes. And he returned to his brothers, and said, The youth is not, and I, where shall I go?
New American Bible (2002)	.
New American Bible (2011)	When Reuben went back to the cistern and saw that Joseph was not in it, he tore his garments [the traditional sign of mourning in the ancient Near East], and returning to his brothers, he exclaimed: "The boy is gone! And I—where can I turn?"
New Jerusalem Bible	When Reuben went back to the well, there was no sign of Joseph. Tearing his clothes, he went back to his brothers. 'The boy has gone,' he said. 'What am I going to do?'
New RSV	.

Revised English Bible When Reuben came back to the cistern, he found Joseph had gone. He tore his clothes and going to his brothers he said, "The boy is not there. Whatever shall I do?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Re'uven returned to the cistern, and, upon seeing that Yosef wasn't in it, tore his clothes in mourning. He returned to his brothers and said, "The boy isn't there! Where can I go now?"

exeGesés companion Bible And Reu Ben returns to the well, and behold, Yoseph is not in the well; and he rips his clothes: and he returns to his brothers and says, The child is not; and I - where go I?

Hebrew Names Version
JPS (Tanakh—1985)
Judaica Press Complete T.
Kaplan Translation .
. .
When Reuben returned to the well, Joseph was no longer there. [Reuben] tore his clothes in grief. He returned to his brothers. 'The boy is gone!' he exclaimed. 'And I - where can I go?'

Orthodox Jewish Bible And Reuven returned unto the bor; and, hinei, Yosef was not in the bor; and he made the keriah of his clothes [compare Mk 14:63 OJBC]. And he returned unto his achim, and said, The yeled is not; and I, where shall I turn?

Restored Names Version
The Scriptures 1998 .
And Re'ubēn returned to the pit, and see, Yosēph was not in the pit. And he tore his garments. And he returned to his brothers and said, "The boy is gone! And I, where am I to go?"

Expanded/Embellished Bibles:

The Amplified Bible Now Reuben [unaware of what had happened] returned to the pit, and [to his great alarm found that] Joseph was not in the pit; so he tore his clothes [in deep sorrow]. He rejoined his brothers and said, "The boy is not there; as for me, where shall I go [to hide from my father]?"

The Expanded Bible When Reuben came back to the ·well [pit; cistern] and Joseph was not there, he tore his clothes [^Cto show he was upset]. Then he went back to his brothers and said, "The boy is not there! ·What shall I do [^LAnd as for me, where should I go]?"

The Geneva Bible
Kretzmann's Commentary .
Verses 29-36
Jacob's Grief over Joseph
And Reuben returned unto the pit. The brothers had taken advantage of his absence to carry out Judah's plan. And, behold, Joseph was not in the pit; and he rent his clothes in deep grief and sorrow. And he returned unto his brethren and said, the child is not; and I, whither shall I go? He felt that his father would hold him, as the oldest, responsible for the welfare of, Joseph.

NET Bible® Later Reuben returned to the cistern to find that Joseph was not in it [Heb "and look, Joseph was not in the cistern." By the use of וַיִּהְיֶה (v'yhinneh, "and look"), the narrator invites the reader to see the situation through Reuben's eyes.!] He tore his clothes, returned to his brothers, and said, "The boy isn't there! And I, where can I go?"

Syndein/Thieme And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he kept on being distraught/'mentally distressed' {qara` beged - idiom (and maybe literally here) 'tore/rent his clothes' - meaning though is to be mentally distressed}.

The Voice And he {Ruben} returned unto his brethren, and kept on saying, "The youth {Joseph} is not {in the pit} what shall I do? {idiom: literally 'where shall I go?'}"
Now Reuben had not been around when the caravan came by, so when Reuben came back to the cistern later and saw that Joseph was not there, he tore his clothing in agony and despair. He went back to his brothers.

Reuben: The boy is gone. What do I do now? What am I supposed to tell Father?

As the oldest, Reuben is responsible for what happens to Joseph. Does he dare go home and face his father? After sleeping with his father's concubine, he has little chance now of being confirmed as Israel's firstborn.

Literal, almost word-for-word, renderings:

American KJV	.
Benner's Mechanical Trans.	...and Re'uven ^[See a son] turned back to the cistern and look, Yoseph ^[Adding] was not in the cistern and he tore his garment, and he turned back to his brothers and he said, the boy is not with us and I, wherever am I coming,...
Concordant Literal Version	And returning is Reuben to the cistern, and behold! No Joseph is in the cistern. And tearing is he his garments. And returning is he to his brothers and is saying, "The boy! There is no one! And !! Whither can I come?"
A Conservative Version	.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	.
NASB	Now Reuben returned to the pit, and behold, Joseph was not in the pit; so he tore his garments. He returned to his brothers and said, "The boy is not there; as for me, where am I to go?"
New European Version	.
New King James Version	Then Reuben returned to the pit, and indeed Joseph was not in the pit; and he tore his clothes. And he returned to his brothers and said, "The lad <i>is no more</i> ; and I, where shall I go?"
Owen's Translation	.
Third Millennium Bible	And Reuben returned unto the pit, and behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren and said, "The child is no more; and I, whither shall I go?"
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And Reuben returns unto the pit, and lo, Joseph is not in the pit, and he rends his garments, and he returns unto his brothers, and says, "The lad is not, and I—where am I going?"

The gist of this verse: Reuben returned to the pit to rescue Joseph, saw that he was not there, and was thrown into a tizzy.

Genesis 37:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shûwb (בוש) [pronounced shoob ^b v]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine singular, Qal imperfect	Strong's #7725 BDB #996
R ^e ûwbên (רְבוּאֵן) [pronounced roo-BANE]	<i>behold a son; transliterated Reuben</i>	masculine singular proper noun	Strong's #7205 BDB #910
'el (לְ) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bôwr (בּוֹר) [pronounced bohr]	<i>pit, cistern, well</i>	masculine singular noun with the definite article	Strong's #953 BDB #92
w ^e (or v ^e) (וּ, ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i>			
'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
Yôwçêph (יוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bôwr (בּוֹר) [pronounced bohr]	<i>pit, cistern, well</i>	masculine singular noun with the definite article	Strong's #953 BDB #92

Translation: Reuben returned to the pit and, he saw that [lit., and behold] there [was] no Joseph in the pit...

Reuben's plan was to put Joseph in the pit as a temporary move. Reuben wanted to get back to that pit and simply rescue Joseph. But when he attempts to execute his plan, Joseph is no longer in the pit. Midianite traders have already taken him (Joseph knows this; Reuben does not); and they sold Joseph to the Ishmaelite traders.

However, Reuben goes to the pit, whether in secret or by some pretext, but his younger brother is not in the pit anymore. He had already been taken.

This narrative, which so far, has had information that only Joseph would know, suddenly begins dealing with things that Joseph would not have known at this time. Vv. 29–35 would not be known by Joseph until 25 years later. We do not know if he could hear his brothers discussing what to do with him. This seems unlikely, as the Midianite traders pulled Joseph out of the pit without the brothers knowing about it.

In any case, this suggests that the material which is recorded here was not recorded for at least 25 years after these things took place. Or that Joseph added this to his narrative when he found out what had happened with his brothers. We see all of this as a seamless narrative; but there are sections of this narrative that Joseph does not personally observe.

In any case, Reuben had gone to the pit, Joseph was not there, and Reuben was upset and possibly even a little irrational at this time. Obviously, Joseph would know about none of this until decades later. But, you will observe that this narrative proceeds without a hitch, as if all of this is being observed by someone overhead.

Genesis 37:29b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâra' (עָרָה) [pronounced <i>kaw-RAHG</i>]	<i>to bend, to tear apart; to tear out, to tear away; to cut in pieces [with a knife]; to cut out; to tear with words [i.e., to curse]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7167 BDB #902
This is the first occurrence of this word in Scripture.			
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
b ^e gâdîym (בְּגָדִים) [pronounced <i>b^e-gaw-DEEM</i>]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural noun with the definite article	Strong's #899 BDB #93

Translation: ...—therefore he tore his clothes [in grief].

Reuben wanted to save Joseph, but he was not willing to stand up against his own brothers in order to do that. True leadership is willing to lead and guide, no matter what the cost. True leadership is willing to do the right thing, no matter what the cost.

This is the first time in the Bible where we see someone tearing their own clothing in grief. Clothing was hand-made and took a great deal of time. No one owned clothing as we do in the 20th century United States, but each had a very few pieces of clothing. To tear one's own clothing was often to tear the only item of clothing like that one owned. It was obviously a sign of great distress and grief. Reuben, as the eldest, had failed in his responsibility toward his youngest brother and failed in his responsibility to his father. And being older and less susceptible to sibling rivalry than the rest, had warmer feelings toward Joseph.

What he said at the end would have been said alone, by the pit at first, and then possibly to his brothers. It is obviously a way of expressing grief due to his own lack of responsibility. He was to protect Joseph and watch out

for that which belonged to his father and here he failed. *Where can I go?* is a rhetorical question which means how could he face his father and his father's grief, having failed so miserably?

Application: I write this in 2015,⁵⁵ and Republican leadership—which should be most aligned with Biblical principles—is sorely lacking when it comes to pushing for a conservative and Biblical agenda. Many of the presidential candidates will not comment on gay marriage (e.g., Scott Walker). Our budget needs to be brought in line with the money that the government takes in, and this should have been the push of our Republican leadership. When Barack Obama first became president, it appeared that Republicans would push in that direction, but now, even with the House and the Senate, which can effectively block anything President Obama wants to do, has quietly resigned itself to accepting budgets from President Obama with ridiculously high and dangerous deficits. So, the leadership of Republican party should be doing one thing, but they are doing the exact opposite.

Genesis 37:29 Reuben returned to the pit and, he saw that [lit., *and behold*] there [was] no Joseph in the pit—therefore he tore his clothes [in grief]. (Kukis mostly literal translation)

Genesis 37:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine singular, Qal imperfect	Strong's #7725 BDB #996
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'achîym (אֲחִיִּם) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: So he returned to his brothers...

So, first Reuben returned to the pit and now he returns to his brothers. Reuben did not need to return to anything. As the eldest, Reuben needed to make a stand. He needed to say, "We cannot harm our brother Joseph. It is wrong and it would kill our father." Simple and direct. However, Reuben refuses to be simple and direct, so we find him back-tracking, trying to figure out what to do.

Genesis 37:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

⁵⁵ I wrote the bulk of the commentary for Genesis 37 in 2015 and then picked it up again in 2016 to do more work on it.

Genesis 37:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
yeled (יָלֵד) [pronounced YEH-led]	<i>child, one born; son, boy, youth</i>	masculine singular noun with the definite article	Strong's #3206 BDB #409
'ēyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation with the 3 rd person masculine singular suffix	Strong's #369 BDB #34
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
'ānîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
'ānâh (אֲנַח) [pronounced awn-AW]	<i>where; whether; whither</i>	adverb with the hê local	Strong's #575 BDB #33
'ānîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
bôw' (בֹּוֹ) [pronounced boh]	<i>entering [coming, going, advancing] [in]; those entering [going, coming (in)]</i>	Qal active participle	Strong's #935 BDB #97

Translation: ...and said, “The young man [is] not there, and [as for] me, where [can] I go?”

Now note Reuben's worry—*what can he do? Where can he go?* He is not thinking about the welfare of Joseph; he is thinking about himself and his options at this point.

The very words that Reuben uses sounds as if he is in deep grief and confusion: “aw-NEE awn-AW aw-NEE.”

Reuben is in charge; he is responsible to his father, Jacob. For a very long time, both Jacob and Leah would have taught Reuben that he is the oldest of the brothers and he is therefore in charge. He would have learned with that authority comes great responsibility. Reuben never did quite embrace his authority properly, something his father had noticed and would point out many years hence.

Under his watch, Joseph has come to them—sent by their father—and Reuben had allowed Joseph to be carried off (they don't know by whom at this point). All of this falls on Reuben's shoulders. His younger brothers are his responsibility; particularly Joseph.

We don't know what Reuben's personal plans were at this point, except, from v. 22, that he would release Joseph and restore him to his father. Reuben apparently has respect for his father's feelings for Joseph and since Joseph is the youngest and since he is the oldest, Reuben has a responsibility toward him (as all older siblings should have toward their younger).

Application: A true leader thinks about those for whom he is responsible first; he thinks about himself last. Reuben is not a true leader.

Genesis 37:30 So he returned to his brothers and said, “The young man [is] not there, and [as for] me, where [can] I go?” (Kukis mostly literal translation)

Genesis 37:29–30 Reuben returned to the pit and, he saw that [lit., *and behold*] there [was] no Joseph in the pit—therefore he tore his clothes [in grief]. So he returned to his brothers and said, “The young man [is] not there, and [as for] me, where [can] I go?” (Kukis mostly literal translation)

Genesis 37:29–30 Reuben returned to the pit and saw that Joseph was not there—therefore, in grief, he tore his clothes. Then Joseph returned to his brothers and said to them, “The young man is no longer in the pit, and I have no idea what to do!” (Kukis paraphrase)

And so they take a tunic of Joseph and so they sacrifice a male goat of she-goats and so they dip the tunic into the blood. And so they send a tunic of the long sleeves and so they bring [it] unto their father. And so they say, “This we have found; acknowledge please the tunic—your son, she, is it not?”

Genesis
37:31–32

So they took Joseph’s tunic and sacrificed a young male goat and dipped the tunic into the blood. Then they sent the tunic of long sleeves and brought [it] to their father. They said, “We found this. Do you recognize [this] tunic? It [belongs to] your son, does it not?”

After sacrificing a goat, they took Joseph’s tunic and dipped it into the goat’s blood. Then they brought this tunic to their father, saying, “We found this? Do you recognize this tunic? It belonged to your son, did it not?”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they take a tunic of Joseph and so they sacrifice a male goat of she-goats and so they dip the tunic into the blood. And so they send a tunic of the long sleeves and so they bring [it] unto their father. And so they say, “This we have found; acknowledge please the tunic—your son, she, is it not?”
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	But they took the garment of Joseph, and killed a kid of the goats, because his blood is like the blood of a man, and they dabbled the garment in the blood. And they sent it by the hand of the sons of Zilpha and of the sons of Bilhah the figured garment; and they brought it to their father, and said, This have we found; know now, whether it be thy son's garment, or not.
Targum of Onkelos	But they took Joseph's robe, and killed a kid of the goats, and dabbled the robe in the blood. And they sent the variegated robe, and they brought to their father, and said, This have we found; know now whether it is the robe of thy son, or not.
Jerusalem targum	.
Revised Douay-Rheims	And they took his coat, and dipped it in the blood of a kid, which they had killed: Sending some to carry it to their father, and to say: This we have found: see whether it be your son's coat, or not.
Douay-Rheims 1899 (Amer.)	.
Latin Vulgate	.
Aramaic ESV of Peshitta	They took Yoseph's coat, and killed a male goat, and dipped the coat in the blood. They took the coat of many colours, and they brought it to their father, and said, "We have found this. Examine it, now, whether it is your son's coat or not."

Peshitta (Syriac)	And they took Josephs robe, and killed a kid of the goats, and dipped the robe in the blood; And they sent the robe with long sleeves, and they brought it to their father; and said, This we have found: know now whether it be your sons coat or not.
Septuagint (Greek)	And having taken the coat of Joseph, they slew a kid of the goats, and stained the coat with the blood. And they sent the coat of many colours; and they brought it to their father, and said, This have we found; know if it be your son's coat or no.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	Then the brothers got Joseph's special coat. They killed a goat. And they put the blood from the goat on to Joseph's coat. They took the special coat back to their father. They told him 'We found this. Look at it. Tell us if it is your son's coat.'
Easy-to-Read Version	The brothers killed a goat and put the goat's blood on Joseph's beautiful coat. Then the brothers showed the coat to their father. And the brothers said, "We found this coat. Is this Joseph's coat?"
<i>God's Word</i> TM	.
Good News Bible (TEV)	.
International Children's B.	.
<i>The Message</i>	They took Joseph's coat, butchered a goat, and dipped the coat in the blood. They took the fancy coat back to their father and said, "We found this. Look it over—do you think this is your son's coat?"
Names of God Bible	So they took Joseph's robe, killed a goat, and dipped the robe in the blood. Then they brought the special robe with long sleeves to their father and said, "We found this. You better examine it to see whether it's your son's robe or not."
NIRV	Then they got Joseph's beautiful robe. They killed a goat and dipped the robe in the blood. They took the robe back to their father. They said, "We found this. Take a look at it. See if it's your son's robe."
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	Joseph's brothers killed a goat and dipped Joseph's fancy coat in its blood. After this, they took the coat to their father and said, "We found this! Look at it carefully and see if it belongs to your son."
The Living Bible	Then the brothers killed a goat and spattered its blood on Joseph's coat, and took the coat to their father and asked him to identify it. "We found this in the field," they told him. "Is it Joseph's coat or not?"
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	Then the brothers killed a young goat and dipped Joseph's robe in its blood. They sent the beautiful robe to their father with this message: "Look at what we found. Doesn't this robe belong to your son?"

Partially literal and partially paraphrased translations:

American English Bible	Well after that, they killed a young goat and dipped Joseph's coat in its blood. Then they took the multi-colored coat to their father and said: 'We found this... do you recognize it as your son's coat or not?'
Beck's American Translation International Standard V	So they took Joseph's coat, slaughtered a young goat, and dipped the coat in the blood. Then they stretched out the richly-embroidered tunic to dry, and brought it to their father. "We've found this," they reported. "Look at it and see if this is or isn't your son's tunic."
New Advent (Knox) Bible	Meanwhile, they killed a goat, and dipped Joseph's coat in its blood; then they sent a message to their father, We have found this coat; satisfy thyself, whether it is thy son's or not.
Revised Knox Bible Translation for Translators	They did not dare to tell their father what they had done. So, they decided to invent a story about what had happened. They got Joseph's robe. Then they killed a goat and dipped the robe in the goat's blood. They took that pretty robe back to their father and said, "We found this robe! Look at it. Is it your son's robe?"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They were to take Joseph's tunic, and were to slay a buck of the goats, and were to dip the tunic into the blood. They were to send out the robe, that reaches to the soles of his feet, and were to bring it to their father, even were they to say: We are to have found this, be discerning it, it is to be your son's tunic.
Conservapedia	Then they took Joseph's tunic, and killed a goat kid, and dipped the tunic in the blood, And sent the tunic of distinction, and brought it to their father, and said, "We found this. Please identify it as to whether it's your son's tunic or not."
Ferrar-Fenton Bible	They , however , took and slaughtered a goat kid and dabbled his robe in its blood, and sent the long-sleeved robe to their father with this mes- sage, " About this robe which we send you, send back and say if it is the robe of your son or no?"
God's Truth (Tyndale)	And they took Josephs coat and killed a goat, and dipped the coat in the blood. And they sent that gay coat and caused it to be brought unto their father and said: This have we found: see, whether it be your sons coat or no.
HCSB H. C. Leupold Lexham English Bible NIV, ©2011 Tree of Life Version So they took Joseph's tunic, slaughtered a billy goat, and they dipped the tunic into the blood. Then they sent the long-sleeved tunic, and it was brought to their father, and they said, "We found this. Do you recognize whether or not it is your son's tunic?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	. And they took Joseph's robe, and killed a ram of the goats, and plunged the robe in the blood; And they sent the robe, the long robe, and they brought it to their father; and said, We happened upon this; recognize it now if it is your son's robe or not.
New American Bible (2002) New American Bible (2011)	. Then they sent someone to bring the long ornamented tunic to their father, with the message: "We found this. See whether it is your son's tunic or not." He recognized it and exclaimed: "My son's tunic! A wild beast has devoured him! Joseph has been torn to pieces!" Gn 44:28

New Jerusalem Bible	They took Joseph's tunic and, slaughtering a goat, dipped the tunic in the blood. Then they sent off the decorated tunic and had it taken to their father, with the message, 'This is what we have found. Do you recognise it as your son's tunic or not?'
New RSV Revised English Bible	. Joseph's brothers took the long robe with sleeves, and dipped it in the blood of a goat which they had killed. After tearing the robe, they brought it to their father and said, "Look what we have found. Do you recognize it? Is this your son's robe or not?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They took Yosef's robe, killed a male goat and dipped the robe in the blood. Then they sent the long-sleeved robe and brought it to their father, saying, "We found this. Do you know if it's your son's robe or not?"
exeGesex companion Bible	And they take the coat of Yoseph and slaughter a kid of the goats and dip the coat in the blood: and they send the coverall coat and bring it to their father; and say, We found this! Recognize, I beseech, whether it be the coat of your son, or no.
Hebraic Roots Bible	And they took Joseph's long robe, and killed a ram of the goats, and dipped the robe in the blood. And they sent the long robe reaching to the feet, and they took it to their father, and said, We have found this. Now look, is it not your son's robe?.
JPS (Tanakh—1985)	Then they took Joseph's tunic, slaughtered a kid, and dipped the tunic in the blood. They had the ornamented tunic taken to their father, and they said, "We found this. Please examine it; is it your son's tunic or not?"
Judaica Press Complete T. Kaplan Translation	. [The brothers] took Joseph's coat. They slaughtered a goat and dipped the coat in the blood. They sent the long colorful coat, and it was brought to their father. 'We found this,' explained [the brothers when they returned]. 'Try to identify it. Is it your son's coat or not?'
Orthodox Jewish Bible	And they took the kesones Yosef, and did shachat the se'ir izzim (slaughtered the kid of the goats), and dipped the kesones in the dahm; And they sent the kesones hapassim, and they brought it to Avihem; and said, This have we found; examine for identification purposes now whether it be the kesones Binecha or no.
Restored Names Version <i>The Scriptures</i> 1998	. So they took Yosēph's robe, killed a male goat, and dipped the robe in the blood, and sent the long robe and brought it to their father and said, "We have found this. Please look, is it the robe of your son or not?"

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then they took Joseph's tunic, slaughtered a male goat and dipped the tunic in the blood; and they brought the multicolored tunic to their father, saying, "We have found this; please examine it <i>and</i> decide whether or not it is your son's tunic."
The Expanded Bible	.The brothers killed [-They took the robe and slaughtered] a goat and dipped Joseph's robe in its blood. Then they brought the long-sleeved robe [37:3] to their father and said, "We found this robe. Look it over carefully and see if it is your son's robe."
The Geneva Bible	.

Kretzmann's Commentary	And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father, and said, This have we found; know now whether it be thy son's coat or no. In this way the brothers answered the cry of Reuben. The fine coat of Joseph, the object of their jealousy and their wrath, they soaked in the blood of a young goat and then delivered it to their father with a heartless notice. Thus one transgression gave birth to another, and the hearts of the sons were estranged from their father.
NET Bible®	So they took Joseph's tunic, killed a young goat [It was with two young goats that Jacob deceived his father (Gen 27:9); now with a young goat his sons continue the deception that dominates this family.], and dipped the tunic in the blood. Then they brought the special tunic to their father [<i>Heb</i> "and they sent the special tunic and they brought [it] to their father." The text as it stands is problematic. It sounds as if they sent the tunic on ahead and then came and brought it to their father. Some emend the second verb to a Qal form and read "and they came." In this case, they sent the tunic on ahead.] and said, "We found this. Determine now whether it is your son's tunic or not."
Syndein/Thieme	{Verses 31-35: The Sorrow of Jacob/Israel} And they took Joseph's 'long coat' {k@thoneth} and killed a kid { sa`iyr - used also for sacrificial animal} of the goats, and kept on dipping the 'long coat' in the blood. And they intensively sent the 'long coat with long sleeves' {k@thoneth pac} and kept on causing it to be brought to their father; and kept on saying, "This have we found. We are not caused to perceive/know {dakar} whether or not it is your son's long coat."
The Voice	The brothers took Joseph's fancy, colorful robe, slaughtered a male goat, and dipped it in the blood. Then they took the special robe to their father. Joseph's Brothers: We found this, Father. Tell us if you think this is Joseph's robe.

Literal, almost word-for-word, renderings:

American KJV Benner's Mechanical Trans.and they took the tunic of Yoseph ^[Adding] and they slew a she-goat and they dipped the tunic in the blood, and they sent the tunic of the wrist and they brought to their father and they said, we found this, please recognize the tunic of your son, is she or not,...
Concordant Literal Version	And taking are they Joseph's tunic, and slaying a hairy one of the goats, and dipping the tunic in the blood. And sending are they the distinctive tunic, and they are bringing it to their father. And saying are they, "This we found. Pray identify the tunic, if it is not your son's.
A Conservative Version Context Group Version Darby Translation	. . And they took Joseph's vest, and slaughtered a buck of the goats, and dipped the vest in the blood; and they sent the vest of many colours and had it carried to their father, and said, This have we found: discern now whether it is thy son's vest or not.
<i>Emphasized Bible</i> English Standard Version English Standard V. – UK Evidence Bible Green's Literal Translation God's Truth (Tyndale) King James 2000 Version 21 st Century KJV Modern English Version They took Joseph's coat and killed a young goat and dipped the coat in the blood. Then they took the coat of many colors and brought it to their father and said, "This we have found. Do you know whether it is your son's robe or not?"

NASB So they took Joseph’s tunic, and slaughtered a male goat and dipped the tunic in the blood; and they sent the varicolored tunic and brought it to their father and said, “We found this; please examine it to see whether it is your son’s tunic or not.”

New European Version .

New King James Version So they took Joseph’s tunic, killed a kid of the goats, and dipped the tunic in the blood. Then they sent the tunic of *many* colors, and they brought it to their father and said, “We have found this. Do you know whether it is your son’s tunic or not?”

Owen’s Translation .

Third Millennium Bible .

Updated Bible Version 2.11 .

A Voice in the Wilderness And they took Joseph’s tunic, killed a kid of the goats, and dipped the tunic in the blood. And they sent the tunic reaching to the soles of the feet, and they brought it to their father and said, We have found this. Do you recognize whether it is your son’s tunic or not?

Webster’s Bible Translation .

World English Bible .

Young’s Literal Translation .

Young’s Updated LT And they take the coat of Joseph, and slaughter a kid of the goats, and dip the coat in the blood, and send the long coat, and they bring it in unto their father, and say, “This have we found; discern, we pray you, whether *it* is your son’s coat or not?”

The gist of this verse: The brothers takes Joseph’s very distinct tunic and they smear it with goat’s blood and tear it up. Then they deliver it to their father asking, “Is the tunic of Joseph?”

Genesis 37:31a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine plural, Qal imperfect	Strong’s #3947 BDB #542
’êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
k ^e thôneth (כִּתְּוֹנֶת) [pronounced <i>keith-OH-neath</i>]	<i>tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]</i>	feminine singular construct	Strong’s #3801 BDB #509
Yôwçêph (יֹוֹצֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong’s #3130 BDB #415

Translation: So they took Joseph’s tunic...

The 11 sons hatch a plot to deceive their father on this matter. Now, remember back that Jacob and his mother hatched a plot to deceive his own father about his other son; now his sons hatch a plot to deceive their father about the other son.

They took off Joseph's tunic. Remember that taking this tunic did not benefit anyone; it only took from Joseph, the owner of the tunic. However, since they have the tunic, and since no one in the family can wear this tunic, they can use it to hatch a plot of deception, in which the tunic will be forever destroyed.

Application: This is what happens when jealous people want to take from the rich. They envy the riches of the wealthy and are actually angry with people who are wealthy. In some revolutions and in some governmental systems, it becomes possible to reduce or even remove entirely the riches of the wealthy man. However, because the wealthy are so few in number, and the poor and middle class are so large a number, even if his wealth is evenly distributed to all the poor and middle class, it is not even noticeable. And, in point of fact, the money stolen from the wealthy does not get distributed to the poor. The political class seizes that wealth first, and then allows for some portion of it to trickle down (and socialist trickle-down economics *never* works).

So the brothers are quite jealous of Joseph, but when they take a symbol of what they are jealous about, they are unable to do anything constructive with this symbol. They merely destroy one of the items that used to make them so angry about Joseph. How has that made anything any better?

The 10 brothers act out of jealousy and anger; and the end result is not a better life for them. In fact, their lies about Joseph will become so affecting that (1) one brother will completely desert the family for two decades (presumably) to get away from it and (2) they will think about this for the next 20 years, feeling guilt over having done this 22 years later when locked in an Egyptian prison.

Genesis 37:31b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâchaṭ (שחט) [pronounced <i>shaw-KHAT</i>]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	3 rd person masculine plural, Qal imperfect	Strong's #7819 and 7820 BDB #1006
sâ'îyr (שׂיָר) [pronounced <i>saw-GEER</i>]	<i>he goat; buck; a sacrificial animal; wood demons (carved like goats); a satyr; a demon-possessed goat (like the swine of Matthew 8:30–32)</i>	masculine singular construct	Strong's #8163 BDB #972
'êz (עֵז) [pronounced <i>gayz</i>]	<i>she-goat; in the plural, it can mean goats' hair</i>	feminine plural noun	Strong's #5795 BDB #777

Translation: ...and sacrificed a young male goat...

All of the wording here is related to sacrificial animals; however, the innocent person who was sacrificed in all of this is Joseph. He does not deserve any of this treatment by his own brothers.

Now, could Joseph's brothers have sat him down and said, "Look, this is why we are pissed off at you"? Of course! If they needed to air their grievances or to let him know how they feel, there is nothing wrong with doing that. Sometimes, when there are problems within a family, some airing out of the issues at hand is warranted. However, acting out of bitterness and jealousy is not. No good ever comes from festering mental attitude sins.

Genesis 37:31c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʔâbal (טָבַל) [pronounced <i>taw^p-VAHL</i>]	<i>to dip, to moisten, to place partway into blood</i>	3 rd person masculine plural, Qal imperfect	Strong's #2881 BDB #371
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
k ^e thôneth (כְּתוֹנֶת) [pronounced <i>keith-OH-neath</i>]	<i>tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]</i>	feminine singular noun with the definite article	Strong's #3801 BDB #509
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
dâm (דָּם) [pronounced <i>dawm</i>]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196

Translation: ...and dipped the tunic into the blood.

Usually, when dipping something into blood—especially the blood of a sacrifice, it is related to the sacrifice of the Lord Jesus Christ. However, the actions of these 10 is all about deception. They want to deceive their father about what they have done; and this deception—this lie—will have to continue for a lifetime (it won't, but only because Joseph reemerges into their lives later on).

The brothers were all angry with Joseph and his coat of long sleeves, so they took this away from him before putting him into the pit.

Jacob's sons have to explain why Joseph is missing. So they will put blood on Joseph's tunic and bring that to their father. Essentially, that would be their explanation.

Even though the brothers were jealous about the tunic, none of them will be able to ever use the tunic.

Genesis 37:31 [So they took Joseph's tunic and sacrificed a young male goat and dipped the tunic into the blood.](#) (Kukis mostly literal translation)

Genesis 37:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 37:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine plural, Qal imperfect; what is sent (messengers, a message) is often implied	Strong's #7971 BDB #1018
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
k ^e thôneth (תְּנוּתָהּ) [pronounced keith-OH-neath]	<i>tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]</i>	feminine singular construct	Strong's #3801 BDB #509
paç (פַּד) [pronounced pass]	<i>extremity; flat [of hand or foot], palm; of a tunic reaching to the palms and soles</i>	masculine singular noun with the definite article	Strong's #6446 BDB #821

Translation: Then they sent the tunic of long sleeves...

This is interesting, because the text reads that *they send the tunic*; but in the next phrase, *they bring the tunic*.

The Piel imperfect, 3rd masculine plural of shâlach (שָׁלַח) [pronounced shaw-LAKH], which means *to send away, to send for, to send out*. This means that all the brothers did not go, but they sent a few of them or possibly even a trusted servant with the bloodied clothing. They claimed not know what had happened to him, but they did know that the robe was his (it was the very one that they all despised).

Genesis 37:32b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #935 BDB #97
'el (אֶל) [pronounced eh/]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

Genesis 37:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'āb (אָב) [pronounced aw ^b]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3

Translation: ...and brought [it] to their father.

The other verb used with regards to this coat is *bôw'* (בֹּוֹא) [pronounced *boh*] means simply *to go, to come*. A majority of the words found in Genesis are some of the most common words found in the Bible. Very few times do we come across a word, particularly a verb, which is not found in two dozen or more places elsewhere in the OT. This is in the Hiphil imperfect—the Hiphil being the causative stem. They caused this robe to be taken (or, *to go*) to their father—but many of them did not have the nerve to go with it to him.

We seem to have contradictory phrases here. The previous phrase tells us that *they sent the tunic*; but here it reads, *they brought [the tunic] to their father*. Is this one of the famous *Bible contradictions*? Hardly. There are 11 sons in total, 10 of them involved to one degree or another in the selling of Joseph. Not all 11 of them will bring the tunic back to their father, Jacob. My guess is, one, two or three of them will bring the tunic back to Jacob; and the rest will agree to this story that they concoct. So, most of the sons send the tunic to their father; a few of the sons actually bring this tunic to their father. Very likely, the brothers who are most able to sell this story are sent back to Jacob.

Genesis 37:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
zô'th (זֹה) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
mātsâ' (מָצָא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 rd person masculine plural, Qal perfect	Strong's #4672 BDB #592

Translation: They said, "We found this. Even if Reuben is the only son reporting to his father, all of the sons will agree upon them finding the tunic. All of this is about them getting and keeping their story straight.

Genesis 37:32d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
nâkar (נָכַר) [pronounced naw-KAHR]	<i>regard, observe, pay attention to, pay regard to, notice, recognise (as formerly known), perceive, be willing to recognize or acknowledge, acknowledge with honour, be acquainted with, contemplate, behold, recognize, know, know how, care for; point out</i>	2 nd person masculine singular, Hiphil imperative	Strong's #5234 BDB #647
nâ' (נָא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
<p>Nâ' is used for a submissive and modest request. It is used to express a wish (Job 32:21: "Oh, that I may not respect any man's person"); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2nd person with a particle of negation (do not, I implore you—see Genesis 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Genesis 18:4), and depreciation with a negation (Genesis 18:32). In many of these examples, we would express this with the addition of the word <i>let</i>.</p>			
k ^e thôneth (תְּנִיחָה) [pronounced keith-OH-neath]	<i>tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]</i>	feminine singular noun with the definite article	Strong's #3801 BDB #509
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
hîy' (הִיא) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied	Strong's #1931 BDB #214
îm lô' (אִם לֹא) [pronounced eem low]	<i>if not, surely; unless; isn't it true (that)?; is it [this] not?</i>	emphatic affirmative	Strong's #518 BDB #49 Strong's #3808 BDB #518

The particle îm (אִם) [pronounced eem] generally means *if*, but can also function as an interrogative particle. Strong's #518 BDB #49. Sometimes when îm is followed by the negative particle lô' (לֹא or לוֹל) [pronounced low] (Strong's #3808 BDB #518), together they can function as an emphatic affirmative. This is asking a question, using a negative, but expecting an affirmative answer.

Let me offer you an analogy in English: a lawyer is grilling a suspect on the stand, and he says, "Isn't it true that you are the one who stole Charlie Brown's purse?" The lawyer is not asking if something is *not* true; by throwing in the *not* he is expecting or desirous of the affirmative response: "Yes, it is true." In fact, he is looking more for an affirmative answer with that question than with the question, "Is it true that you stole Charlie Brown's purse?" These two together are often a part of the formula of swearing; together they form a strong affirmation and assertion (Job 1:11 2:5 22:20 Isaiah 5:9).

Translation: Do you recognize [this] tunic? It [belongs to] your son, does it not?"

The question asked here requires an affirmative answer. They know that the tunic is Joseph's; and they want their father to recognize it as such.

This is actually a very lousy lie.

Had Joseph actually been attacked by wild animals, how likely is it that the brothers would have come across the tunic and recognized that it might have belonged to Joseph? How likely would they find the tunic and not the body? And if the wild animals dragged Joseph away, how likely would it have been for them to come across it? And why is the tunic not in unrecognizable tatters?

Jacob's overwhelming grief will prevent him from thinking through this incident and the lack of explanation provided by his sons.

Genesis 37:32 Then they sent the tunic of long sleeves and brought [it] to their father. They said, "We found this. Do you recognize [this] tunic? It [belongs to] your son, does it not?" (Kukis mostly literal translation)

Genesis 37:31–32 So they took Joseph's tunic and sacrificed a young male goat and dipped the tunic into the blood. Then they sent the tunic of long sleeves and brought [it] to their father. They said, "We found this. Do you recognize [this] tunic? It [belongs to] your son, does it not?" (Kukis mostly literal translation)

Genesis 37:31–32 After sacrificing a goat, they took Joseph's tunic and dipped it into the goat's blood. Then they brought this tunic to their father, saying, "We found this? Do you recognize this tunic? It belonged to your son, did it not?" (Kukis paraphrase)

[Chapter Outline](#)

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Jacob Identifies the Bloodied Rob of Joseph and Mourns Joseph's Death

And so he recognizes her and so he says, "A tunic of my son. A living creature of evil devoured him; tearing to pieces is torn to pieces Joseph." And so tears Jacob his garments and so he puts on sackcloth upon his loins and so he mourns upon his son days many. And so rise up all his sons and all his daughters to comfort him and so he is unwilling to be comforted. And so he says, "For I will go down unto my son mourning Sheol-ward." And so weeps for him his father.

Genesis
37:33–35

He recognized it and said, "[This is] the tunic of my son; a wild animal devoured him. Joseph was certainly torn to pieces." Jacob tore his garments and put on sackcloth over himself, mourning [the loss of] his son for many days. All his sons and daughters rose up to comfort him, but he was unwilling to be comforted. He said, "I will go down to Sheol mourning my son." And his father weeps for him.

Jacob recognized the tunic as belonging to Joseph. He said, "Certainly a wild animal devoured him after tearing him to pieces." Jacob tore his clothing and put on sackcloth to indicate his mourning. He stayed in mourning for his son for many days. All of his sons and daughters tried to comfort him, but he was unwilling. He said, "I will go down to the grave mourning my son." Then he continued to weep for him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he recognizes her and so he says, "A tunic of my son. A living creature of evil devoured him; tearing to pieces is torn to pieces Joseph." And so tears Jacob his garments and so he puts on sackcloth upon his loins and so he mourns upon his son days many. And so rise up all his sons and all his daughters to comfort him and so he is unwilling to be comforted. And so he says, "For I will go down unto my son mourning Sheol-ward." And so weeps for him his father.
Dead Sea Scrolls Targum (Pseudo-Jonathan)	. And he recognised it and said, It is my son's garment: a beast of the wilderness hath not devoured him, neither hath he been slain by the hand of man; but I see by the Holy Spirit, that an evil woman standeth against him. [JERUSALEM. And he discerned it and said, It is my son's garment: yet a wild beast hath not devoured him, neither is my son Joseph slain ; but I see by the Spirit of the sanctuary, that an evil woman standeth against him.] And Jakob rent his clothes, and wrapped sackcloth on his loins, and mourned for his son many days. And all his sons and all the men of his house arose and went to console him; but he refused to receive consolation, and said, For I will go down to my son mourning to the house of the grave. And Izhak his father also wept for him.
Targum of Onkelos	And he knew it, and said, It is my son's robe; an evil beast hath devoured him: slain, slain is Joseph! And Jakob rent his clothes, and wrapped sackcloth upon his loins, and mourned for his son many days. And all his sons, and all his house, arose to comfort him; but he refused to take comfort, and said, For I will go down unto my son, mourning into Sheol. And his father wept for him.
Jerusalem targum Revised Douay-Rheims	. And the father acknowledging it, said: It is my son's coat, an evil wild beast has eaten him, a beast has devoured Joseph. And tearing his garments, he put a sackcloth, mourning for his son a long time. And alibis children being gathered together to comfort their father in his sorrow, he would not receive comfort, but said: I will go down to my son into hell, mourning. And whilst he continued weeping.
Douay-Rheims 1899 (Amer.) Latin Vulgate	. .
Aramaic ESV of Peshitta	He recognised it, and said, "It is my son's coat. An evil animal has devoured him. Yoseph is without doubt torn in pieces." Ya'aqub tore his clothes, and put sackcloth on his waist, and mourned for his son many days. All his sons and all his daughters rose up to comfort him, but he refused to be comforted. He said, "For I will go down to Sheol to my son mourning." His father wept for him.
Peshitta (Syriac)	And he recognized it, and said, It is my sons coat; a wild beast has devoured him; my son Joseph is surely torn to pieces. Then Jacob tore his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters made an effort to comfort him; but he refused to be comforted; and he said, I will go down to Sheol, to my son mourning. Thus his father wept for him.
Septuagint (Greek)	And he recognised it, and said, It is my son's coat, an evil wild beast has devoured him; a wild beast has carried off Joseph. And Jacob rent his clothes, and put sackcloth on his loins, and mourned for his son many days. And all his sons and his daughters gathered themselves together, and came to comfort him; but he would not be comforted, saying, I will go down to my son mourning to Hades; and his father wept for him.
NETS (Greek) Brenton's Septuagint	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he saw that it was, and said, It is my son's coat; an evil beast has put him to death; without doubt Joseph has come to a cruel end. Then Jacob, giving signs of grief, put on haircloth, and went on weeping for his son day after day. And all his sons and all his daughters came to give him comfort, but he would not be comforted, saying with weeping, I will go down to the underworld to my son. So great was his father's sorrow for him.
Easy English	Israel (that is Jacob) saw that it was Joseph's coat. He said 'It is my son's coat! A wild animal has eaten him. The animal has torn Joseph to pieces.' Then Jacob tore his own clothes. He did this because he was very sad. He put on clothes made from sackcloth because he was very sad. He wore sackcloth [Sackcloth is a kind of material. People wore it when they were sad.] for many days. All Jacob's sons and daughters came to him. They tried to make Jacob feel less sad. But Jacob was very sad. Jacob said 'I will be sad until I die. I will be sad because my son is dead.' And he wept because Joseph was dead.
Easy-to-Read Version	His father saw the coat and knew that it was Joseph's. He said, "Yes, that is his! Maybe some wild animal has killed him. My son Joseph has been eaten by a wild animal!" Jacob was so sorry about his son that he tore his clothes. Then Jacob put on special clothes to show that he was sad. He continued to be sad about his son for a long time. All of Jacob's sons and daughters tried to comfort him, but Jacob was never comforted. He said, "I will be sad about my son until the day I die." So Jacob continued to mourn his son Joseph.
<i>God's Word™</i>	He recognized it and said, "It is my son's robe! A wild animal has eaten him! Joseph must have been torn to pieces!" Then, to show his grief, Jacob tore his clothes, put sackcloth around his waist, and mourned for his son a long time. All his other sons and daughters came to comfort him, but he refused to be comforted. He said, "No, I will mourn for my son until I die." This is how Joseph's father cried over him.
Good News Bible (TEV)	He recognized it and said, "Yes, it is his! Some wild animal has killed him. My son Joseph has been torn to pieces!" Jacob tore his clothes in sorrow and put on sackcloth. He mourned for his son a long time. All his sons and daughters came to comfort him, but he refused to be comforted and said, "I will go down to the world of the dead still mourning for my son." So he continued to mourn for his son Joseph.
International Children's B.	Jacob looked it over and said, "It is my son's robe! Some savage animal has eaten him. My son Joseph has been torn to pieces!" Then Jacob tore his clothes and put on rough cloth to show that he was sad. He continued to be sad about his son for a long time. All of Jacob's sons and daughters tried to comfort him. But he could not be comforted. Jacob said, "I will be sad about my son until the day I die." So Jacob cried for his son Joseph.
<i>The Message</i>	He recognized it at once. "My son's coat—a wild animal has eaten him. Joseph torn limb from limb!" Jacob tore his clothes in grief, dressed in rough burlap, and mourned his son a long, long time. His sons and daughters tried to comfort him but he refused their comfort. "I'll go to the grave mourning my son." Oh, how his father wept for him.
Names of God Bible NIRV	. Jacob recognized it. He said, "It's my son's robe! A wild animal has eaten him up. Joseph must have been torn to pieces." Jacob tore his clothes. He put on the rough clothing people wear when they're sad. Then he mourned for his son many days. All Jacob's other sons and daughters came to comfort him. But they weren't able to. He said, "I will continue to mourn until I go down into the grave to be with my son." So Joseph's father mourned for him.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	He recognized it and said, "It's my son's robe! A wild animal has devoured him. Joseph must have been torn to pieces!" Then Jacob tore his clothes, put a simple mourning cloth around his waist, and mourned for his son for many days. All of his sons and daughters got up to comfort him, but he refused to be comforted, telling them, "I'll go to my grave mourning for my son." And Joseph's father wept for him.
Contemporary English V.	Jacob knew it was Joseph's coat and said, "It's my son's coat! Joseph has been torn to pieces and eaten by some wild animal." Jacob mourned for Joseph a long time, and to show his sorrow he tore his clothes and wore sackcloth. All of Jacob's children came to comfort him, but he refused to be comforted. "No," he said, "I will go to my grave, mourning for my son." So Jacob kept on grieving.
The Living Bible	"We found this in the field," they told him. "Is it Joseph's coat or not?" Their father recognized it at once. "Yes," he sobbed, "it is my son's coat. A wild animal has eaten him. Joseph is without doubt torn in pieces." Then Israel tore his garments and put on sackcloth and mourned for his son in deepest mourning for many weeks. His family all tried to comfort him, but it was no use. "I will die in mourning for my son," he would say, and then break down and cry. A portion of v. 32 is included for context.
New Berkeley Version New Century Version	. Jacob looked it over and said, "It is my son's robe! Some savage animal has eaten him. My son Joseph has been torn to pieces!" Then Jacob tore his clothes and put on rough cloth to show that he was upset, and he continued to be sad about his son for a long time. All of his sons and daughters tried to comfort him, but he could not be comforted. He said, "I will be sad about my son until the day I die." So Jacob cried for his son Joseph.
New Life Version	Jacob looked at it and said, "It is my son's coat! A wild animal has eaten him! For sure Joseph has been torn to pieces!" So Jacob tore his clothes and dressed in clothes made from hair. He had sorrow for his son many days. All his sons and daughters tried to comfort him. But he would not be comforted. He said, "I will go down to the grave in sorrow for my son." And his father cried for him.
New Living Translation	Their father recognized it immediately. "Yes," he said, "it is my son's robe. A wild animal must have eaten him. Joseph has clearly been torn to pieces!" Then Jacob tore his clothes and dressed himself in burlap. He mourned deeply for his son for a long time. His family all tried to comfort him, but he refused to be comforted. "I will go to my grave mourning for my son," he would say, and then he would weep.

Partially literal and partially paraphrased translations:

American English Bible	Well, he recognized it and said, 'It is my son's coat! An evil wild animal has surely eaten him... a wild animal has carried off JoSeph!' Then Jacob tore his clothes and covered the lower part of his body with sackcloth; and thereafter, he spent a long time mourning over his son. Although all of his sons and daughters went there to comfort him, he didn't want to be comforted. He said, 'I will go to my grave mourning my son.' And his father kept crying over him.
Beck's American Translation International Standard V	. Examining it, he cried out, "It's my son's tunic! A wild animal has no doubt torn Joseph to pieces." So Jacob tore his clothes, dressed himself in sackcloth, and then mourned many days for his son. All his sons and daughters showed [Lit. <i>rose</i>] up to comfort him, but he refused to be comforted. He kept saying, "Leave me alone! I'll go down to the next world [Lit. <i>to Sheol</i> ; i.e. the realm of the dead], still mourning for my son." So Joseph's father wept for him.

New Advent (Knox) Bible	And their father recognized it, It is my son's coat, he said; past doubt, some wild thing has devoured him, my son Joseph, the prey of a wild beast! And he tore his garments, and put on sackcloth; and long he mourned for his son. Vainly did all his children conspire to solace their father's grief; he would admit no consolation. I will go down mourning, he said, to keep my son company in the grave; and would not dry his tears.
Revised Knox Bible Translation for Translators	He recognized it, and he said, "Yes, it is my son's robe! Some ferocious/wild animal must have attacked and killed him! I am sure that the animal has torn Joseph to pieces!" Jacob was so grieved that he tore his clothes. He put on sackcloth/clothes that people wear when they are mourning for someone who has died. He mourned/cried for his son for many days. All of his children came to try to comfort him, but he did not pay attention to what they said. He said, "No, I will still be mourning/crying when I die and go to be with my son." So Joseph's father continued to cry because of what had happened to his son.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to discern it, and was to say: My son's tunic, an evil living thing is to have devoured him! Joseph is to have rended a rending! Jacob was to rend his clothing, and was to put on sackcloth on his loins, and was to mourn for his son, many days. His sons and daughters were to rise up to comfort him, but he was to refuse to be comforted, and was to say: I was to go down to sheol in my son's calamity. Even was his father to weep for him.
Conservapedia	He recognized it, and said, "It is my son's tunic; a wild animal must have devoured him. Joseph must have been torn to pieces." Jacob tore his clothes [This is the second instance in the Bible of clothes-rending.], and put on sackcloth around his waist, and mourned for his sons for many days. All his sons and all his daughters rose up to console him, but he refused to be consoled, and said, "I will go down into the Unseen Place [The Hebrew word is שָׁאֵל (shal), commonly written as "Sheol" in English], mourning for my son." Thus his father lamented him.
Ferrar-Fenton Bible	And he replied, " It is the robe of my son. Some wild beast has torn and eaten my son." Jacob consequently tore his garments, and put on sackcloth for his death, and mourned for his son many days. Then all his sons and all his daughters arose to console him, but he refused their consolations, and said, " I know that I shall go mourning for my son to the grave ; " so he wept for his son.
God's Truth (Tyndale)	And he knew it saying: it is my sons coat: a wicked beast has devoured him, and Joseph is rent in pieces. And Jacob rent his clothes, and put sack cloth about his loins, and sorrowed for his son a long season. Then came all his sons and all his daughters to comfort him. And he would not be comforted, but said: I will go down into the grave unto my son, mourning. And thus his father wept for him.
HCSB	His father recognized it. "It is my son's robe," he said. "A vicious animal has devoured him. Joseph has been torn to pieces!" Then Jacob tore his clothes, put sackcloth around his waist, and mourned for his son many days. All his sons and daughters tried to comfort him, but he refused to be comforted. "No," he said. "I will go down to Sheol to my son, mourning." And his father wept for him.
Jubilee Bible 2000	And he knew it and said, It is my son's coat; an evil beast has devoured him; Joseph is without doubt rent in pieces. Then Jacob rent his clothes and put sackcloth upon his loins and mourned for his son many days. 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.

H. C. Leupold

And he examined it and said: It is my son's cloak. Some wild beast hath devoured him; Joseph has certainly been torn in pieces. And Jacob rent his robe and put sackcloth upon his loins and demeaned himself as a mourner for his son many days. And all his sons and all his daughters rose up to comfort him, and he refused to let himself be comforted, and said: No, for I shall go down in grief to my son to Sheol. So his father bewailed him.

Lexham English Bible
NIV, ©2011
Tree of Life Version

He did recognize it and said, "My son's tunic! An evil animal has devoured him! Joseph must be torn to pieces!" Jacob tore his clothing and put on sackcloth and mourned for his son many days. All his sons got up along with all his daughters to console him, but he refused to be comforted. He said, "For I will go down to *Sheol* to my son, mourning." So his father kept weeping for him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)
The Heritage Bible

And he recognized it, and said, It is my son's robe; an evil living thing has devoured him; torn in pieces, Joseph is torn in pieces. And Jacob tore his clothes, and put sackcloth on his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him, and he refused to be comforted; and he said, Because I will descend to my son to the world of the dead 35 mourning. And his father wept for him.

37:35 *world of the dead, sheol* There is no English equivalent to sheol. World of the dead is the best we can do. The KJV translates it grave, or pit, or hell, neither one of which is correct. Sheol corresponds to the Greek word haides. It is the place of the departed dead, both righteous and unrighteous. It is a place of conscious torment for the unrighteous, and a place of conscious comfort for the righteous with a great chasm between the two sections of sheol. Gen 37:35 is the first occurrence of sheol in the Bible. Here is a summary of the meaning of sheol: Sheol occurs 66 times from Gen 37:35 to Hab 2:5. The righteous go to sheol, Gen 37:35. The unrighteous go to sheol, Num 16:30,33; Ps 9:17; 55:15. Jesus explained sheol [haides] fully in Luke 16:19-21 in the story of the rich man and the beggar Lazarus. The place in sheol where the righteous went, was called Abraham's bosom, Luk 16:22, and those in Abraham's bosom are comforted, Luk 16:25. The unrighteous are simply in sheol or haides, and are in torture and grief, in flames, Luk 16:23,25. There is a great chasm set fast between the righteous and the wicked, Luk 16:26. Jesus in His death went to haides, Acts 2:27,31. The Father did not leave His soul in haides, but delivered him so that His flesh saw no corruption, Acts 2:31. When He came forth from haides, He took the keys to death and haides, Rev 1:18. Since Christ died and rose again, all the righteous dead are in the presence of the Lord, 2 Cor 5:8. Haides will give up all the wicked dead at the great judgment, Rev 20:13; then haides itself will be cast into the lake of fire, Rev 20:14. See Note 1 Kng 2:6.

New American Bible (2002)

He recognized it and exclaimed: "My son's tunic! A wild beast has devoured him! Joseph has been torn to pieces!" Then Jacob rent his clothes, put sackcloth on his loins, and mourned his son many days. Though his sons and daughters tried to console him, he refused all consolation, saying, "No, I will go down mourning to my son in the nether world." Thus did his father lament him.

New American Bible (2011)

He recognized it and exclaimed: "My son's tunic! A wild beast has devoured him! Joseph has been torn to pieces [Gn 44:28]!" Then Jacob tore his garments, put sackcloth on his loins, and mourned his son many days. Though his sons and daughters tried to console him, he refused all consolation, saying, "No, I will go down mourning to my son in Sheol."* Thus did his father weep for him [Gn 42:38].

New Jerusalem Bible He recognised it and cried, 'My son's tunic! A wild animal has devoured him! Joseph has been torn to pieces!' Tearing his clothes and putting sackcloth round his waist, Jacob mourned his son for many days. All his sons and daughters tried to comfort him, but he refused to be comforted. 'No,' he said, 'I will go down to Sheol in mourning and join my son.' Thus his father wept for him.

New RSV He recognized it, and said, 'It is my son's robe! A wild animal has devoured him; Joseph is without doubt torn to pieces.' Then Jacob tore his garments, and put sackcloth on his loins, and mourned for his son for many days. All his sons and all his daughters sought to comfort him; but he refused to be comforted, and said, 'No, I shall go down to Sheol to my son, mourning.' Thus his father bewailed him.

Revised English Bible .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Some wild animal has torn Yosef in pieces and eaten him!" Ya'akov tore his clothes and, putting sackcloth around his waist, mourned his son for many days. Though all his sons and daughters tried to comfort him, he refused all consolation, saying, "No, I will go down to the grave, to my son, mourning." And his father wept for him.

exeGesés companion Bible And he recognizes it and says,
It is the coat of my son;
an evil live being devoured him:
in tearing, Yoseph is torn.
- and Yaaqov rips his clothes
and puts saq on his loins
and mourns for his son many days.
And all his sons and all his daughters
rise to sigh over him;
but he refuses to be sighed over; and he says,
For - I descend mourning into sheol - to my son.
- thus his father weeps for him.

Hebrew Names Version
JPS (Tanakh—1985)
Judaica Press Complete T.
Kaplan Translation

[Jacob immediately] recognized it. 'It is my son's coat!' he cried. 'A wild beast must have eaten him! My Joseph has been torn to pieces!' He tore his robes in grief and put on sackcloth. He kept himself in mourning for many days. All his sons and daughters [This is the first mention of Jacob's daughters. These may be previously unmentioned daughters, or alternatively, Jacob's daughters-in-law (Targum Yonathan; Bereshith Rabbah 84; Rashi), or granddaughters (Ibn Ezra).] tried to console him, but he refused to be comforted. 'I will go down to the grave mourning for my son,' he said. He wept for [his son] as only a father could [Literally, 'his father wept for him.' Some translate, 'Thus his father wept for him.' According to others, it was Isaac who wept for Jacob (Targum Yonathan; Bereshith Rabbah 84; Rashi; Ibn Ezra). On the basis of the chronology in the Torah, Isaac did not die until Joseph was 29 years old, 12 years after he was sold.].

Orthodox Jewish Bible And he recognized it, and said, It is the kesones beni; a chayyah ra'ah hath devoured him; Yosef is without doubt torn in pieces.

And Ya'akov made the keriah of his clothes, and put sackcloth on his loins, and mourned for beno yamim rabbim.

And all his banim and all his banot rose up to comfort him; but he refused to be comforted; and he said, For I will go down to beni mourning to Sheol. Thus Aviv wept for him.

Restored Names Version
The Scriptures 1998

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Expanded/Embellished Bibles:*The Amplified Bible*

He recognized it and said, "It is my son's tunic. A wild animal has devoured him; Joseph is without doubt torn in pieces!" So Jacob tore his clothes [in grief], put on sackcloth and mourned many days for his son. Then all his sons and daughters attempted to console him, but he refused to be comforted and said, "I will go down to Sheol (the place of the dead) in mourning for my son." And his father wept for him.

The Expanded Bible

·Jacob looked it over [He recognized it] and said, "It is my son's robe! Some ·savage [evil] animal has eaten him. My son Joseph has been torn to pieces!" Then Jacob tore his clothes and put ·on rough cloth [burlap/sackcloth on his loins; °to show he was upset], and he continued ·to be sad about [mourn for] his son for ·a long time [many days]. All of his sons and daughters tried to ·comfort [console] him, but he could not be ·comforted [consoled]. He said, "I will ·be sad about my son until the day I die [I will go down to Sheol/the grave mourning my son]." So ·Jacob [his father] cried for his son Joseph.

The Geneva Bible

Kretzmann's Commentary

And he knew it and said, It is my son's coat. Love sharpened Jacob's eyesight so that he had no difficulty in recognizing the coat. An evil beast hath devoured him; Joseph is without doubt rent in pieces: torn, torn to pieces is Joseph. Thus the father was misled by the deception of his sons, reaching the conclusion which they had intended. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. He continued to wear the garment of deepest mourning for a long time. And all his sons and all his daughters rose up to comfort him. A poor enough effort it must have been on the part of the guilty sons, unless they were absolutely callous by this time. But he refused to be comforted; and he said, for I will go down in to the grave, into the realm of death, unto my son mourning. Thus his father wept for him. He saw only the dark night of death and mourning before him.

NET Bible®

He recognized it and exclaimed, "It is my son's tunic! A wild animal has eaten him! Joseph has surely been torn to pieces!" Then Jacob tore his clothes, put on sackcloth [*Heb* "and put sackcloth on his loins."], and mourned for his son many days. All his sons and daughters stood by [*Heb* "arose, stood"; which here suggests that they stood by him in his time of grief.] him to console him, but he refused to be consoled. "No," he said, "I will go to the grave mourning my son [*Heb* "and he said, 'Indeed I will go down to my son mourning to Sheol.'" Sheol was viewed as the place where departed spirits went after death.]" So Joseph's [*Heb* "his"; the referent (Joseph) has been specified in the translation for clarity.] father wept for him.

Syndein/Thieme

And he {Jacob/Israel} was caused to keep on knowing it, and kept on saying, "It is my son's long coat; an evil/wild {ra} beast has devoured him. Joseph . . . torn in pieces . . . without a doubt, torn in pieces {taraph taraph - doubling very strong - Jacob mentally is sure of this fact (though wrong)}." And Jacob {Ya`aqob/Israel} kept on 'being mentally distraught/'tearing his clothes', and put sackcloth upon his loins, and he himself mourned for his son many days. And all his sons and all his daughters kept on rising up to intensively comfort him {picture of them trying hard to bring comfort to him}. But he utterly refused to be comforted and he kept on saying, "For I will go down into the grave mourning for my son." Thus his father kept on weeping for him.

The Voice

Israel (*recognizing the robe*): This is my son's robe! A wild animal must have *killed and eaten* him. Joseph is without a doubt torn to shreds! Then Jacob *wailed in agony and tore his clothes with the depth of emotional pain only a father could feel upon losing a child*. He dressed in sackcloth and mourned

his son for a long time. All of his sons and daughters tried to comfort him, but he refused to be comforted.

Israel: No, I will go to the grave grieving for my son.

Israel is inconsolable. His grief over his son transcends even death itself.

This is how deeply Joseph's father grieved for him.

Literal, almost word-for-word, renderings:

American KJV	.
Benner's Mechanical Trans.	...and he recognized her and he said, the tunic of my son, a dysfunctional living one ate him, Yoseph ^[Adding] is completely torn into pieces, and Ya'aqov ^[He restrains] tore his apparels and he set in place a sack in his waist and he mourned upon his son an abundant days, and all his sons and all his daughters rose to comfort him and he refused to comfort himself and said, given that I will go down to my son mourning, unto the underworld and his father wept for him,...
Concordant Literal Version	And identifying it is he and saying, "The tunic of my son! An evil animal has devoured him! Joseph is torn to pieces, yea, to pieces!" And tearing is Jacob his garments, and is placing sackcloth on his waist, and is mourning over his son many days. And rising are all his sons and all his daughters and they come to console him, yet refusing is he to be consoled and is saying that, "Descend will I to my son, to the unseen, mourning. And lamenting over him is his father.
A Conservative Version	.
Context Group Version	And he recognized it, and said, It is my son's coat: an evil beast has devoured him; Joseph is torn in pieces. And Jacob tore his garments, and put sackcloth on his loins, and mourned for his son many days. 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 to the Place of Death { or grave, Heb. "Sheol" } to my son mourning. And his father wept for him.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	And he identified it and said, "It is my son's robe. A fierce animal has devoured him. Joseph is without doubt torn to pieces." Then Jacob tore his garments and put sackcloth on his loins and mourned for his son for many days. All his sons and all his daughters rose up to comfort him, but he refused to be comforted and said, "No, I shall go down to Sheol to my son, mourning." Thus his father wept for him.
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	He knew it and said, "It is my son's coat. A wild beast has devoured him. Joseph has without a doubt been torn into pieces." Jacob tore his clothes and put sackcloth on his waist and mourned for his son many days. 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 mourning for my son." So his father wept for him.
NASB	Then he examined it and said, "It is my son's tunic. A wild beast has devoured him; Joseph has surely been torn to pieces!" So Jacob tore his clothes, and put sackcloth on his loins and mourned for his son many days. Then all his sons and all his daughters arose to comfort him, but he refused to be comforted. And he said, "Surely I will go down to Sheol in mourning for my son." So his father wept for him.
New European Version	.
New King James Version	.

Owen's Translation
Third Millennium Bible

And they took Joseph's coat, and killed a kid from the goats, and dipped the coat in the blood. And they sent the coat of many colors, and they brought it to their father and said, "This have we found. Know now whether it be thy son's coat or not?" 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." And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. 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.

Updated Bible Version 2.11
A Voice in the Wilderness
Webster's Bible Translation
World English Bible
Young's Literal Translation
Young's Updated LT

And he discerns it, and says, "My son's coat! an evil beast has devoured him; torn—torn is Joseph!" And Jacob rends his raiment, and puts sackcloth on his loins, and becomes a mourner for his son many days, and all his sons and all his daughters rise to comfort him, and he refuses to comfort himself, and says, "For—I go down mourning unto my son, to Sheol," and his father weeps for him.

The gist of this verse:

Jacob recognizes the cloak as having belonged to his son Joseph and concludes that he was killed by a wild animal. Jacob becomes very emotional and refuses to be comforted, and speaks of following his son down to Sheol.

33–35

Genesis 37:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
nâkar (נָכַר) [pronounced naw-KAHR]	to contemplate, to behold, to recognize, to acknowledge, to be acquainted with, to know, to know how, to care for	3 rd person masculine singular, Hiphil imperfect with the 3 rd person feminine singular suffix	Strong's #5234 BDB #647
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
k ^e thôneth (תּוֹנֶת) [pronounced keith-OH-neath]	tunic; under-garment, garment worn next to the skin; a long shirt-like garment usually made of linen [generally with sleeves and coming down to the knees]	feminine singular construct	Strong's #3801 BDB #509

Genesis 37:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bên (בן) [pronounced bane]	son, descendant	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119

Translation: He recognized it and said, “[This is] the tunic of my son;...

Jacob inspects the tunic and recognizes it as belonging to Joseph. This breaks his heart. He says aloud that this is his son's tunic.

The word I translated *examine* in v. 32, is the same word used in v. 33 and translated *recognized*. The word is *nâkar* (נָכַר) [pronounced *naw-KAHR*] and it means *to look at something intensely, to scrutinize, and recognition* of an object is implied. It is used over 50 times in the OT and the difference in these verses is the morphology of the verb. In v. 32, it is found in the Hiphil imperative (associated with an entreaty of courtesy), 2nd masculine singular. The Hiphil is the causative stem wherein usually the object of the verb participates in the action of the verb. However, here it means that Jacob is to force himself (or, cause himself) to examine the robe. It is one of those things which he must force himself to do, however difficult. In v. 33, this word is found in the Hiphil imperfect, 3rd masculine singular, 3rd feminine singular suffix. The Hiphil is the portion which helps to imply to us that recognition is involved (this verb is not found in the Qal). The imperfect means that Jacob would examine it, he would think of his son, he would examine another portion (he knew this coat well since he made it himself), and it would cause him grief, and he would look at it again. The 3rd masculine singular here means that Jacob is subject of the verb (in v. 32, the 2nd person singular goes with the imperative mood). The suffix means that it is the coat, which is in the feminine gender, is what is being recognized.

The sons who are in front of them know that they are causing Jacob this great pain.

Genesis 37:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
chayyâh (חַיָּה) [pronounced <i>khay-YAWH</i>]	<i>living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	substantive; feminine singular noun; can be used in a collective sense	Strong's #2416 BDB #312
râ'âh (רָעָה) [pronounced <i>raw-ĠAW</i>]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun	Strong's #7451 BDB #949
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to devour, to consume, to destroy</i>	3 rd person feminine singular, Qal perfect with the 3 rd person masculine singular suffix	Strong's #398 BDB #37

This is the language found exactly in v. 20.

Translation: ...a wild animal devoured him.

Jacob appears to come to the exact same conclusion that his sons wanted him to. The words found here are exactly the same as those used by the sons in v. 20. Such similar language is interesting. Did one of the sons say this first and then Jacob used the same words? That would be my personal guess here.

The NET Bible: *Jacob draws this conclusion on his own without his sons actually having to lie with their words (see v. 20). Dipping the tunic in the goat's blood was the only deception needed.*⁵⁶

Genesis 37:33c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ṭâraph (טָרַף) [pronounced <i>taw-RAHF</i>]	<i>to pull, to tear, to tear in pieces [like a wild animal]; to rend, to pluck off</i>	Qal infinitive absolute	Strong's #2963 BDB #382
ṭâraph (טָרַף) [pronounced <i>taw-RAHF</i>]	<i>torn into pieces [like a wild animal]; tearing into pieces</i>	Pual/Poal participle	Strong's #2963 BDB #382
Yôwçêph (יוֹצֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Translation: Joseph was certainly torn to pieces.”

Then Jacob adds these words. The construction here is interesting. Most of the time, we find the same stem used twice—the first as an infinitive absolute and the second as a normal verb. Here, the stems are different and a participle is used.

What is said by Jacob was certainly remembered by the unlucky servant or the few brothers who had delivered this news. The first thing that his brothers would ask this servant upon their return to their home is *how did he take it; how did he react? What did he say?* What we have here in regards to what Jacob said are bare bones phrases. It is possible that he did not react with this entire sentence, but he probably said a number of things. These three phrases were what stood out in the servant's mind when he relayed this information to Jacob's sons. The person or persons allowed Jacob to form his own conclusion concerning Joseph. *Torn to pieces* is one word used twice. This is called a polyptoton [pronounced *po-LYP-tō-ton*]. First we have the Qal infinitive absolute and then the Pual perfect, 3rd masculine singular of ṭâraph (טָרַף) [pronounced *taw-RAHF*] and it means *to tear into pieces*; the Pual is the intensive passive, which means that Joseph, the subject of the sentence, received the action of the intensive use of this verb. Prior to this, the Qal infinitive absolute should be translated *in tearing*. Together, they make this a very intensive use of this particular verb.

Jacob is so eaten up by grief, he does not think any of this through. If a wild beast has attacked Joseph, then the tunic is going to be partially shredded. It is quite difficult to make a tunic look like the person wearing it was mauled by a wild animal. However, Jacob takes all of this at face value. Here is his son's tunic; it is covered with blood; and he comes to the conclusion that his sons wanted him to come to.

Genesis 37:33 He recognized it and said, “[This is] the tunic of my son; a wild animal devoured him. Joseph was certainly torn to pieces.” (Kukis mostly literal translation)

⁵⁶ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 18, 2016.

Genesis 37:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâra' (עָרַק) [pronounced <i>kaw-RAHG</i>]	<i>to bend, to tear apart; to tear out, to tear away; to cut in pieces [with a knife]; to cut out; to tear with words [i.e., to curse]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7167 BDB #902
Ya'ăqôb (בְּקָעִי) [pronounced <i>yah-ġuh-KOH^{AV}</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
sîm ^{el} lâh (שִׁמְלֵי) [pronounced <i>sim^e-LAW</i>]	<i>[covering, outer] garments, clothing, clothes</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #8071 BDB #971

Translation: [Jacob tore his garments...](#)

The Hebrew people, going back even to the patriarchs, were always very demonstrative people. When grieving, they tore their clothing (which was a much bigger deal then, as they did not just go down to Walmart after and pick out a new shirt).

This is the second time in the Bible someone tears their garments over grief.

Genesis 37:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sîym (שִׂים) [pronounced <i>seem</i>]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
saq (שָׂק) [pronounced <i>sahk</i>]	<i>a [corn] sack, sackcloth [worn by mourners], thick cloth [especially made of hair]</i>	masculine singular noun	Strong's #8242 BDB #974

This is the first occurrence of this word in Scripture (it is also found in Job 16:15).

b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mâthenayim (מִיתְּנַיִם) [pronounced <i>mohth-nah-YIHM</i>]	<i>loins, hips, lower part of the back, back; metaphorically, strength, bearing up</i>	masculine dual noun with the 3 rd person masculine singular suffix	Strong's #4975 BDB #608

Genesis 37:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
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This is the first occurrence of this word in Scripture (it is also found in Job 12:18 40:16).

Translation: ...and put on sackcloth over himself,...

Jacob put on sackcloth, which was a very itchy, uncomfortable garment, to indicate his great displeasure with life and with the loss of his son.

Saq (שק) [pronounced *sahk*] is a coarse, loose material through which water can run. It was dark or black and usually made from the hair of goats and or camels. It was used as material that one would carry things around in—a sack, if you will—or it was used to strain liquids. This is the first use of this word in the Old Testament. We find a similar use in the book of Job, the events of which occurred during this time, which tells us that it was also worn during times of mourning. We do not know how Reuben, Jacob or Job came to tear their clothing at a moment of grief, but seeing that Reuben and Jacob both did it, indicates that (1) it was a semi-common practice during times of grief which immortalized in Scripture and remained with the Jews as a custom for several millenniums; or, (2) when Jacob was told that Reuben had torn his own clothing, he followed suit⁵⁷; or, (3) the book of Job was extant at this time and they were both following the precedent set in his writings. I discount the latter because Job also sat in ashes and neither Jacob nor Reuben did that (although the sitting in ashes could be indicative of feeling sorry for oneself).

Genesis 37:34c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
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wa (or va) (ו) [pronounced *wah*]

and so, and then, then, and; so, that, yet, therefore, consequently; because

wâw consecutive

No Strong's #
BDB #253

ʾâbal (אבל) [pronounced *aw^b-VAHL*]

to mourn, to act like a mourner, to go through the motions a ceremonies of mourning

3rd person masculine singular, Hithpael perfect

Strong's #56
BDB #5

This is the first occurrence of this word in Scripture.

ʿal (על) [pronounced *gahʿl*]

upon, beyond, on, against, above, over, by, beside

preposition of relative proximity

Strong's #5921
BDB #752

bên (בן) [pronounced *bane*]

son, descendant

masculine singular noun with the 3rd person masculine singular suffix

Strong's #1121
BDB #119

yâmîym (ימים) [pronounced *yaw-MEEM*]

days, a set of days; time of life, lifetime; a specific time period, a year

masculine plural noun

Strong's #3117
BDB #398

rab (רב) [pronounced *rah^bv*]

many, much, great (in the sense of large or significant, not acclaimed)

masculine plural adjective

Strong's #7227
BDB #912

Translation: ...mourning [the loss of] his son for many days.

⁵⁷ Forgive me

He continued to mourn the loss of his son for many days.

Jacob truly loved Joseph and was very hurt by this turn of events—believing that his son had been killed.

Genesis 37:34 **Jacob tore his garments and put on sackcloth over himself, mourning [the loss of] his son for many days.** (Kukis mostly literal translation)

Genesis 37:35a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קוּם) [pronounced <i>koom</i>]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine plural, Qal imperfect	Strong's #6965 BDB #877
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
w ^e (or v ^e) (וּ, ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #1323 BDB #123
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâcham (נָחַם) [pronounced <i>naw-KHAHM</i>]	<i>to comfort, to console, to have compassion, to show compassion</i>	Piel infinitive construct with the 3 rd person masculine singular suffix	Strong's #5162 BDB #636

Translation: All his sons and daughters rose up to comfort him,...

One of the interesting things here is, we find out that Jacob had daughters. Up until this time, we only knew of one daughter. We do not know which mothers bore daughters for Jacob.

This is one of the few times Jacob is said to have *daughters* (I cannot think of another time; although such a thing would have been implied when Hamor offered to intermarry with his family). Up until now, all we knew about was one daughter, Dinah, who had been raped.

Genesis 37:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâ'ên (מֵאֵן) [pronounced maw-AIN]	<i>to refuse, to be unwilling; to cease, to leave off</i>	3 rd person masculine singular, Piel imperfect	Strong's #3985 BDB #549
This is the first occurrence of this word (it is also found in Job 6:7).			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâcham (נָחַם) [pronounced naw-KHAHM]	<i>to be sorry, have compassion; to rue, repent of; to comfort oneself, be comforted; to ease oneself</i>	Hithpael infinitive construct	Strong's #5162 BDB #636

Translation: ...but he was unwilling to be comforted.

There was nothing that could be said to calm Jacob. Remember that all of this is a lie. Joseph, his son, is alive; although his brothers do not know exactly where he is at this point.

As an aside, most of the remainder of the book of Genesis was surely written by Joseph, but scenes like this he would have learned about long after the fact from either his father or one of his brothers.

Jacob would not be comforted. He is saying that he will continue mourning for his lost son for the rest of his life.

Genesis 37:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to descend, to come down, to go down</i>	1 st person singular, Qal imperfect	Strong's #3381 BDB #432
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

Genesis 37:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bên (בן) [pronounced bane]	son, descendant	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
'âbêl (אבל) [pronounced aw ^b -VAYL]	mourning	adjective	Strong's #57 BDB #5
Sh ^o l (שׁוֹל) [pronounced Sh ^o l]	Hades, hell; underworld, grave; [properly] a hollowed out place; transliterated Sheol;	proper singular feminine noun with the directive hê	Strong's #7585 BDB #982

This is the first occurrence of Sheol in the Bible; but it is found 4x in the book of Job.

Sheol is the underworld, for the unseen world of souls which have passed away and it is a reference to the underworld for both believers and unbelievers

Translation: He said, "I will go down to Sheol mourning my son."

Jacob exclaims that he will not come out of mourning for his son; he will mourn his son's death until his own death.

His sons had to return to him after the original shock of losing Joseph had set in. They just did not want to have to face Jacob, as they were guilty in this situation (even though he did not know it at the time). What is contained in this verse is Sheol, which we will not fully examine, but we will begin to set up an understanding of this word as used in the Bible. We need to look at the entire sentence structure here.

Yârad (יָרַד) [pronounced yaw-RAHD] means *to descend, to go downwards, to go to a lower region*. In the Qal imperfect, it is the normal use of the verb where the action is not viewed in its entirety but in increments or as a continuous or incomplete action. Jacob is not ready to join Joseph yet in death. Like most of the verbs in Genesis, it is one of the most common verbs in the Old Testament.

The preposition used with his son is 'el (אֶל) [pronounced eh/] and it means *motion towards, to* and it can mean *with* or *among*. So far we have a complete sentence, then Jacob breaks down and describes how his journey to the grave will be—in mourning. Actually, no preposition is used; just the simple adjective describing himself.

Furthermore, the word Sheol has no preposition. This is the first use of this word and it has been unfortunately rendered either *hell* or *the grave*. Sh^ol has obviously been transliterated, which is the best thing to do when it is a technical word that you do not know the exact meaning of. The Hebrew is (שׁוֹל) [pronounced Sh^ol], and it is used properly for the underworld, or the place where people go when they are dead. It is a place where both believers and unbelievers went in the Old Testament.

This, by the way, is the first time the name Sheol is found in Scripture (it is found 4x in the book of Job).

Here, Jacob is a believer and he expects to see his son in Sheol. King David expected the same thing when his young son died (before the age of accountability). The body goes into the grave in both the Old and New Testaments, but we do not know whether within the earth itself is figurative language or whether that is where mankind dwelt (in spirit form). There are apparently two or three compartments; one for believers, one for unbelievers (between which there is a great gulf fixed), and one for the angels which sinned, which left their first estate, who copulated with mankind before the flood in Genesis 6. At some point in time when it becomes more important in the future, we will cover this subject in more depth.

Dr. C.I. Scofield's KJV Bible was the first Bible that I ever owned which I actually read and studied from. I eventually went to a NASB, not because the notes or the translation was better, but because the translation was more modern and understandable. Although I had gotten to a point to where I could read the Old English and be quite comfortable with it (as was the case with many Biblical scholars prior to me), I still longed for something written in *English*, so to speak. I have since developed a keen respect for the KJV translation. It is a marvelous balance between a literal, word-by-word translation, giving even respect to the word order, and a readable Bible with great literary significance and beauty. Unfortunately, he a person about whom I know next-to-nothing. Thieme has mentioned that he was a lawyer with a gift of taking great theological concepts and reducing them in volume to present clear and concise Christian doctrine without watering down the material. One could take almost many of the concepts found in the great, four-volume (originally eight volume) set of Chafer's *Systematic Theology* and find it in the small margins of a Scofield Bible.

One of the notes in the margins of the Scofield Bible sets up an analogy between Joseph and Jesus Christ. Joseph was a *type* of Christ (as were many Old Testament saints). The events recorded about their lives closely parallel the life on earth of our Lord.

This is what Scofield had to say about Sheol:

Scofield on Sheol

Sheol is, in the Old Testament, the place to which the dead go.

- (1) Often, therefore, it is spoken of as the equivalent of the grave, merely, where all human activities cease; the terminus toward which all human life moves (for example (Genesis 42:38) grave (Job. 14:13) grave (Psalm 88:3) grave
- (2) To the man "under the sun," the natural man, who of necessity judges from appearances, sheol seems no more than the grave — the end and total cessation, not only of the activities of life, but of life itself. (Eccles. 9:5 Eccles. 9:10).
- (3) But Scripture reveals sheol as a place of sorrow (2Samuel 22:6 Psalm 18:5 Psalm 18:116 Psalm 18:3); in which the wicked are turned (Psalm 9:17) and where they are fully conscious; (Isaiah 14:9–17 Ezekiel 32:21) see, especially, (Jonah 2:2) what the belly of the great fish was to Jonah that sheol is to those who are therein). The sheol of the Old Testament and hades of the New Testament

C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Habak. 2:5.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 37:35d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bâkâh (בָּכָה) [pronounced baw-KAW]	<i>to weep [for] (in grief, humiliation, or joy), to weep [bitterly], to weep upon [i.e., to embrace and weep], to cry [for], to bewail</i>	3 rd person masculine singular, Qal imperfect	Strong's #1058 BDB #113

Genesis 37:35d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾêth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he</i> ; untranslated mark of a direct object; occasionally <i>to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
ʾâb (אָב) [pronounced <i>aw^bv</i>]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: [And his father weeps for him.](#)

Jacob continues weeping for Joseph.

We have to reasonably assume that Joseph later knew about this set of events from one of his family—very likely from his father, Jacob, or from Reuben, his older brother—and he has included it here, in chronological order. As pointed out earlier, Joseph was very good with narrative. So we have portions of the narrative where he was a part of that narrative; and we have what his father tells him 20 years later; and he intertwines these things into a seamless narrative (I have assumed that Joseph is the writer of this portion of Genesis).

No matter how we look at this, vv. 1–17 and vv. 23–28 and v. 36 are written from Joseph's point-of-view. In fact, remember that man who told Joseph that his brothers went to Dothan? *Only* Joseph would have known about that little detail in this narrative. However, the other stuff in vv. 18–22 would have been mostly the experience of his brothers (Reuben in particular); and vv. 29–35 would have been mostly the experience of his father.

When they are all reunited again, what would be on Reuben's mind? The tremendous guilt that he has carried over all these years about not taking a clear stand on behalf of his young brother Joseph. And what would have been on Jacob's mind, the moment he became aware of who Joseph is, and that he is still alive, would be the great grief that he felt, herein described. The logical thing for Reuben and Joseph to discuss would be how he has felt about abandoning Joseph all those many years ago. The logical thing for Jacob to tell his son Joseph, in the future is, how heartbroken he was from the moment he heard of his death.

So, logically, Joseph would have taken this information, and placed it seamlessly into the narrative of his life. Joseph was much more attuned to the concept of writing a thorough narrative (far more than his father Jacob was).

Somehow, in Joseph's experience in Egypt, he learned a great many skills. He spent a great deal of time in prison in this experience. What would he do during this time? Telling fellow prisoners the story of his life and his experiences. As a result, Joseph became an excellent story teller (and I am not implying that any of this history is made up or exaggerated; just that Joseph developed the skill to give a clear and suspenseful narrative).

This is a great deal of difference between the writing styles of Abraham, Isaac, or Jacob. Abraham was episodic in his biography. Isaac revealed very little information in his biography, apart from deaths, births and marriages. Jacob gave us more detail than his father and grandfather, but he still wrote in the episodic approach of his grandfather, Abraham, leaving us with gaps and questions. But, nearly from the very beginning of this narrative about Joseph, we feel as if we are with him the entire time, able to see things as he does; but also able to see the things pertinent to his circumstances, even though they are outside of Joseph's range of personal observation.

Genesis 37:35 [All his sons and daughters rose up to comfort him, but he was unwilling to be comforted. He said, "I will go down to Sheol mourning my son." And his father weeps for him.](#) (Kukis mostly literal translation)

Genesis 37:33–35 He recognized it and said, “[This is] the tunic of my son; a wild animal devoured him. Joseph was certainly torn to pieces.” Jacob tore his garments and put on sackcloth over himself, mourning [the loss of] his son for many days. All his sons and daughters rose up to comfort him, but he was unwilling to be comforted. He said, “I will go down to Sheol mourning my son.” And his father weeps for him. (Kukis mostly literal translation)

Genesis 37:33–35 Jacob recognized the tunic as belonging to Joseph. He said, “Certainly a wild animal devoured him after tearing him to pieces.” Jacob tore his clothing and put on sackcloth to indicate his mourning. He stayed in mourning for his son for many days. All of his sons and daughters tried to comfort him, but he was unwilling. He said, “I will go down to the grave mourning my son.” Then he continued to weep for him. (Kukis paraphrase)

The Joseph narrative is quite remarkable and skillful in its unfolding. He knows when to follow out this or that set of events; and he knows when to bring us back to his own personal experiences. He knows how to so integrate his own experiences with information he is given 20+ years in the future. Yet, this skill is rarely remarked upon by commentators. The writing of his own history is so well-executed as to escape notice of those who read it.

There will be an exception to this, and that is Genesis 38, which seems to have been thrown into the midst of Genesis 37–50 so as to barely belong to the overall narrative. However, Genesis 38 reveals to us why Joseph, for a time, was the leading tribe in Israel; and what Judah’s tribe was not.

Chapter Outline

Charts, Graphics and Short Doctrines

Joseph is Taken to Egypt as a Slave

Joseph was sent to find his brothers and to report back what was going on. They see him coming and talk about killing him. Reuben says it would be better to sell him into slavery than to kill him, but he says this in order to save Joseph later.

The jealous brothers take his long-sleeved tunic from him and cast him into a pit. Reuben intended to save Joseph later; the other brothers intended to sell Joseph into slavery later.

Someone (it appears to be the Midianites) draws Joseph out of the pit and sold him to the Ishmaelite traders, who then took Joseph to Egypt. Who did what will be the focus of this lesson.

Then we read of Reuben’s panic upon returning to the pit and not finding Joseph there; and the decision of the brothers to tell their father that Joseph was probably attacked by a wild animal and killed. When they tell this to their father, he refuses to be comforted over the Joseph’s death.

However, Joseph, at this time, is actually en route all this time to Egypt. What takes place will require a great deal of explaining.

And the Midianites had sold him unto Egypt, to Potiphar, an officer of Pharaoh, a captain of the guards.

Genesis
37:36

The Midianites sold Joseph [lit., *him*] in Egypt to Potiphar, [who was] an officer of Pharaoh, [and] a captain of the guards.

The Midianites sold Joseph in Egypt to Potiphar, who was an officer of Pharaoh, and a captain of the guards.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And the Midianites had sold him unto Egypt, to Potiphar, an officer of Pharaoh, a captain of the guards.]
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	But the Midianites sold him in Mizraim to Potipliar a captain of Pharaoh, a captain of the guards [Shalita "ruler."]. [JERUSALEM. To Potiphar an officer of Pharaoh, a captain of the guards [Sapuklatoria, "spiculators, javelin men."].
Targum of Onkelos	And the Midianites sold him in Mizraim to Potiphar, a prince of Pharaoh, chief of the killers.
Jerusalem targum	.
Revised Douay-Rheims	The Madianites sold Joseph in Egypt to Putiphar, an eunuch of Pharaoh, captain of the soldiers.
Douay-Rheims 1899 (Amer.)	.
Latin Vulgate	.
Aramaic ESV of Peshitta	The Midianites sold him into Egypt to Potiphar, an officer of Pharaoh's, the captain of the guard.
Peshitta (Syriac)	And the Midianites sold Joseph in Egypt to Potiphar, one of Pharaohs officers, the commander of the guard.
Septuagint (Greek)	And the Madianites sold Joseph into Egypt; to Petephres, the eunuch of Pharaoh, captain of the guard.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And in Egypt the men of Midian gave him for a price to Potiphar, a captain of high position in Pharaoh's house.
Easy English	While this was happening, the Midianites sold Joseph in Egypt. They sold Joseph to Potiphar, one of Pharaoh's officers. Potiphar had authority over all of Pharaoh's guards.
Easy-to-Read Version	The Midianite traders later sold Joseph in Egypt. They sold him to Potiphar, an officer of the king of Egypt and the captain of his palace guards.
<i>God's Word</i> [™]	.
Good News Bible (TEV)	.
International Children's B.	Meanwhile the Midianites who had bought Joseph had taken him to Egypt. There they sold him to Potiphar. Potiphar was an officer to the king of Egypt and captain of the palace guard.
<i>The Message</i>	In Egypt the Midianites sold Joseph to Potiphar, one of Pharaoh's officials, manager of his household affairs.
Names of God Bible	.
NIRV	But the traders from Midian sold Joseph to Potiphar in Egypt. Potiphar was one of Pharaoh's officials. He was the captain of the palace guard.
New Simplified Bible	Meanwhile, in Egypt the Midianites sold Joseph to Potiphar, one of the king's officers, who was the captain of the palace guard.

Thought-for-thought translations; paraphrases:

Common English Bible	Meanwhile the Midianites had sold Joseph to the Egyptians, to Potiphar, Pharaoh's chief officer, commander of the royal guard.
Contemporary English V.	Meanwhile, the Midianites had sold Joseph in Egypt to a man named Potiphar, who was the king's official in charge of the palace guard.

The Living Bible	Meanwhile, in Egypt, the traders sold Joseph to Potiphar, an officer of the Pharaoh—the king of Egypt. Potiphar was captain of the palace guard, the chief executioner.
New Berkeley Version	.
New Century Version	Meanwhile the Midianites who had bought Joseph had taken him to Egypt. There they sold him to Potiphar, an officer to the king of Egypt and captain of the palace guard.
New Life Version	The Midianites sold Joseph in Egypt to Potiphar, the head of the soldiers of Pharaoh's house.
New Living Translation	Meanwhile, the Midianite traders arrived in Egypt, where they sold Joseph to Potiphar, an officer of Pharaoh, the king of Egypt. Potiphar was captain of the palace guard.

Partially literal and partially paraphrased translations:

American English Bible	Well, when they got to Egypt, the Midianites sold Joseph to Potiphar, Pharaoh's councilor and captain of the guard.
Beck's American Translation	.
International Standard V	Joseph is Enslaved to Potiphar Meanwhile, down in Egypt, the Midianites sold Joseph [Lit. <i>him</i>] to Potiphar, one of Pharaoh's court officials, who was also Commander-in-Chief of the imperial guards.
New Advent (Knox) Bible	Meanwhile, the Midianites had sold Joseph in Egypt, to Potiphar, one of Pharaoh's courtiers, and captain of his guard.
Revised Knox Bible	.
Translation for Translators	In the meantime, the men/traders from Midian took Joseph to Egypt and sold him to Potiphar, who was one of the king's officials. He was the captain of the soldiers who protected the king.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The Midianites are t have sold him in Egypt, to Potiphar, a eunuch of Pharaoh, the chief of the guardsmen.
Conservapedia	The Midianites, meanwhile, sold Joseph into Egypt, to Potiphar, a eunuch of Pharaoh, who served him as chief executioner.
Ferrar-Fenton Bible	But the Midianites sold him in Mitzeraim to Potiphar, the General of Pharaoh, Commander of his Guards.
God's Truth (Tyndale)	And the Midianites sold him in Egypt unto Potiphar a lord of Pharaohs: and his chief marshal.
HCSB	.
H. C. Leupold	.
Lexham English Bible	And the Midianites sold him in Egypt to Potiphar, a court official of Pharaoh, a commander of the imperial guard.
NIV, ©2011	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And the Midianites sold him into Egypt to Potiphar, a eunuch of Pharaoh, the chief ruler of the executioners.
New American Bible (2002)	.
New American Bible (2011)	The Midianites, meanwhile, sold Joseph in Egypt [Ps 105:17] to Potiphar, an official of Pharaoh and his chief steward.

New Jerusalem Bible	Meanwhile the Midianites had sold him in Egypt to Potiphar, one of Pharaoh's officials and commander of the guard.
New RSV Revised English Bible	. The Midianites meanwhile had sold Joseph in Egypt to Potiphar, one of Pharaoh's court officials, the captain of the guard.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	In Egypt the Midyanim sold Yosef to Potifar, one of Pharaoh's officials, a captain of the guard.
exeGesés companion Bible	And the Midyaniym sell him into Misrayim to Potiphar, a eunuch of Paroh and governor of the slaughterers.
Hebrew Names Version JPS (Tanakh—1985)	. The Midianites, meanwhile, sold him in Egypt to Potiphar, a courtier of Pharaoh and his chief steward.
Judaica Press Complete T. Kaplan Translation	. The Midanites [Actually, the Midanites and Midianites were separate tribes (Genesis 25:2). Some say that the Midianites sold Joseph to the Midanites (Bereshith Rabbah 84; see Sefer HaYashar). Others, however, state that the Midanites here are the same as the Midianites (Targum). Moreover, from the context, it seems obvious that the Midianites are the same as the Arabs or Ishmaelites (see Genesis 39:1; Ramban).] sold [Joseph] in Egypt to Potiphar [This is an Egyptian name, Pa-diu-par, meaning 'giving of the house' in ancient Egyptian, hence denoting a steward. Par is ancient Egyptian for house, as in Par-aoh (Genesis 12:15). It can also be related to the name found in ancient inscriptions. Pa-diu-a-Ra, literally, 'one whom Ra has given,' where Ra is the Egyptian sun god. This is also the meaning of Pot Phera, Genesis 41:45.], one of Pharaoh's officers, captain of the guard [Cf. 2 Kings 25:8, Jeremiah 39:9. The royal prison was therefore in his house; Genesis 40:13. Some say that he was the chief executioner (Targum; Saadia; Ramban; cf. Daniel 2:14). Others say that he was the chief butcher (Rashi; cf. Ibn Ezra) or chief cook (Josephus 2:4:1; cf. 1 Samuel 9:23,24). He was the third most powerful man in the kingdom (Tzav'ath Yosef 13:5). Some say that he was the priest of Elev (Yov'loth 34:11), while others identify him with Poti Phera (see Genesis 41:45).].
Orthodox Jewish Bible	And the Midyanim sold him into Mitsrayim unto Potiphar, a seris Pharaoh (courtier of Pharaoh), a sar hatabbachim (a captain of the slaughterers, executioners, i.e., captain of the guard).
Restored Names Version <i>The Scriptures</i> 1998	. And the Midanites had sold him in Mitsrayim to Potiphar, an officer of Pharaoh and captain of the guard.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Meanwhile, in Egypt the Midianites sold Joseph [as a slave] to Potiphar, an officer of Pharaoh and the captain of the [royal] guard.
The Expanded Bible	Meanwhile the Midianites who had bought Joseph had taken him to Egypt. There they sold him to Potiphar, an officer to the king of Egypt [^L Pharaoh] and captain of the palace guard and chief butcher [or executioner; ^C a high Egyptian official].
The Geneva Bible Kretzmann's Commentary	. And the Midianites sold him (Joseph)in to Egypt unto Potiphar, an officer of Pharaoh's and captain of the guard. As a slave he was sold to this eunuch, or officer, of the Egyptian king, who was the commander or captain of Pharaoh's body-guard, and incidentally the head-executioner. Joseph is a type of Jesus Christ, the only-begotten Son of the heavenly Father, sent down from heaven for the

welfare of His brethren on earth. He also was sold for a few pieces of silver and subjected to every form of indignity. But in all these things, God's gracious counsel of salvation was carried out.

NET Bible®	Now in Egypt the Midianites sold Joseph [Heb “him”; the referent (Joseph) has been specified in the translation for clarity.] to Potiphar, one of Pharaoh’s officials, the captain of the guard.
Syndein/Thieme	{Meanwhile}, the Midianites sold him {Joseph} into Egypt unto Potiphar, {name means 'devoted to the sun god'}, a nobleman {3rd or 4th in the land} of Pharaoh, chief of the police system'.
The Voice	Meanwhile, the Midianites arrived in Egypt and sold Joseph to Potiphar, one of Pharaoh’s officers and the captain of the guard.

Literal, almost word-for-word, renderings:

American KJV	.
Benner’s Mechanical Trans.	...and the ones of Midian ^[Strife] had sold him to Mitsrayim ^[Troubles] , to Potiphar ^[Belonging to the sun] , the eunuch of Paroh ^[Great house] , the noble of the slaughtering ones,...
Concordant Literal Version	.
A Conservative Version	.
Context Group Version	.
Darby Translation	And the Midianites sold him into Egypt, to Potiphar, a chamberlain of Pharaoh, the captain of the life-guard.
<i>Emphasized Bible</i>	.
English Standard Version	Meanwhile the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh, the captain of the guard.
English Standard V. – UK	.
Evidence Bible	.
Green’s Literal Translation	And the Midianites sold him into Egypt, to Potiphar, a eunuch of Pharaoh, the chief of the executioners.
God’s Truth (Tyndale)	.
King James 2000 Version	.
21 st Century KJV	.
Modern English Version	.
NASB	Meanwhile, the Midianites sold him in Egypt to Potiphar, Pharaoh’s officer, the captain of the bodyguard.
New European Version	.
New King James Version	.
Owen’s Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster’s Bible Translation	.
World English Bible	.
<i>Young’s Literal Translation</i>	.
Young’s Updated LT	And the Medanites have sold him unto Egypt, to Potiphar, a eunuch of Pharaoh, head of the executioners.

The gist of this verse: While the brothers were deceiving their father in Canaan, Joseph was being taken to Egypt, where he was sold as a slave to Potiphar, a high official in the court of Pharaoh.

Genesis 37:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
The NET Bible: <i>The disjunctive clause formally signals closure for this episode of Joseph's story, which will be resumed in Gen 39.</i> ⁵⁸			
Mid ^e yânîym (מִדְיָנִיִּם) [pronounced <i>mihd-yaw-NEEM</i>]	<i>strife, transliterated Midianites</i>	masculine plural, gentilic singular adjective; with the definite article	Strong's #4084 BDB #193
The NET Bible: <i>The MT spells the name of the merchants as מִדְיָנִים (mÿdanim, "Medanites") rather than מִדְיָנִים (midyanim, "Midianites") as in v. 28. It is likely that the MT is corrupt at this point, with the letter yod (י) being accidentally omitted. The LXX, Vulgate, Samaritan Pentateuch, and Syriac read "Midianites" here. Some prefer to read "Medanites" both here and in v. 28, but Judg 8:24, which identifies the Midianites and Ishmaelites, favors the reading "Midianites."</i> ⁵⁹			
mâkar (מָכַר) [pronounced <i>maw-KAHR</i>]	<i>to sell, to sell [betroth] [a daughter]; to sell [deliver over] [a people]</i>	3 rd person plural, Qal imperfect	Strong's #4376 BDB #569
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun; pausal form	Strong's #4714 BDB #595
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Pôwtîyphar (פֹּתִיפָר) [pronounced <i>poh-tee-FAHR</i>]	<i>belonging to the sun; transliterated Potiphar</i>	masculine singular proper noun	Strong's #6318 BDB #806

Translation: The Midianites sold Joseph [lit., *him*] in Egypt to Potiphar,...

The Midianites likely took Joseph to Egypt, and given his young age and excellent health, he probably sold for a reasonable price.

Essentially, the most common explanation for the apparent contradiction here is, sometimes Midianite should be Medanite (or, Midanite).

⁵⁸ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 18, 2016.

⁵⁹ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 18, 2016.

First Resolution of the Contradiction of Genesis 37 & 39

There are a small number of individuals whose negative volition is so great that they search for contradictions in the Bible. Here is one which is often seized upon. According to most translations of the Bible (not the corrected one above):

6. Judah suggests to his brothers that they sell Joseph to the caravan of Ishmaelite traders (Genesis 37:27)
7. Midianite traders remove Joseph from the dried well and sell him to the Ishmaelite traders (Genesis 37:28)
8. The Midianite traders sell Joseph to the Egyptians (Genesis 37:36)
9. The Ishmaelites took Joseph down to Egypt and sold him to Potiphar, an Egyptian officer (Genesis 39:1)

The main problem here obviously is that in one verse the Midianite traders sell Joseph to the Ishmaelites, in another the Ishmaelites sell him to the Egyptians, and in another the Midianites sell Joseph to the Egyptians. Being that these verses are so close together and probably edited (if not written) by the same person, if there were a contradiction, and the Bible were 100% the product of religious men, you would think that they would change a word or two here in order to eliminate the contradiction. However, the Bible is the mind of Christ, created perfectly by God by the hand of man, and this set of verses has not been changed over the years for several reasons: There is no contradiction; Scribes had too much respect for God's Word to alter it, even had they perceived a contradiction; God's Word, in the original languages in the autographs has no contradictions.

The problem is fairly simple to resolve: in most translations, this verse, instead of Medanite, this word is translated Midianite (even in Owen's Analytical Key Bible—although the words are different in the Hebrew). We will have to sort this out. In v. 28 we have the Hebrew word, Mid^eyânîy (י.נ.ד.מ) [pronounced *mid-yaw-NEE*] and it is derived from the Midian—Mid^eyân (י.נ.ד.מ) [pronounced *Mid-YAWN*], who is a son of Abraham and Ketura whom we have studied earlier. However, he had a brother, Medan—M^edân (מ.ד.נ) [pronounced *med-AWN*], from whom are descended the Medanites—M^edânîy (י.נ.ד.מ) [pronounced *med-aw-NEE*]. In the original manuscripts, no vowels were used, only consonants, so the names were even closer—see the chart below:

Midian	MDYN	י.נ.ד.מ		Medan	MDN	מ.ד.נ
S# 4080: Gen. 25:2ii 1Chronicles 1:32ii and many others				S# 4091: Gen. 25:2i 1Chronicles 1:32i only		
Midianite	MDYNY	י.נ.ד.מ		Medanite	MDNY	י.נ.ד.מ
S# 4084: Genesis 37:28 and many others				S# 4092: Genesis 37:36 only		

It is not abnormal to have similar names like this; some parents today name their children with very similar names: Diane and Dana; Christopher and Christine; Jason and Justin. What has obviously happened is the Midianites and the Medanites have been confused by some scholars for centuries because their names are so similar. Their confusion has become our confusion; however, just a rudimentary understanding of the original language bails us out. The Midianites became a famous people and the Medanites became absorbed by the Ishmaelites. At this point in time they, under the auspices of the Ishmaelites, retained some of their national identity; yet, after this, they are never again seen as a separate group.

In points, here is what happened:

1. Joseph's brothers intended to sell him to the Ishmaelite traders.
2. Some Midianite traders found Joseph while the brothers were discussing what they were going to do with him.
3. The Midianites took Joseph out of the pit and sold him to men in the Ishmaelite trading caravan—specifically to some Medanites, who were historically and culturally in the process of being assimilated into the Ishmaelite family.
4. These Medanites sold Joseph to the Egyptians, although the Egyptians viewed it as purchasing him from Ishmaelites.

Chapter Outline

Charts, Graphics and Short Doctrines

Being a slave is not the end of the world for anyone.

Genesis 37:36b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
çârîyç (סִרְיָ) [pronounced saw-REECE]	<i>official, minister of the court; prince; eunuch</i>	masculine singular construct	Strong's #5631 BDB #710
This word is also spelled without the yodh.			
par ^e ôh (פַּרְעֹה) [pronounced pah ^r -çOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
sar (סַר) [pronounced sar]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978
ṭabbâch (טַבָּח) [pronounced tahb-BAWKH]	<i>cook, guard, bodyguard, executioner</i>	masculine plural noun with the definite article	Strong's #2876 BDB #371
The KJV generally translates this <i>guard</i> .			
This is the first occurrence of this word in Scripture.			

Translation: ...[who was] an officer of Pharaoh, [and] a captain of the guards.

Potiphar had a very high position in the Egyptian government. He was an officer, which is specified more with *captain of the guards*. Other translators call him *chief of the executioners*, *commander of the bodyguards* and *official in charge of the palace guard*. He has a position which is very high up in the Egyptian government. He is probably a second or third tier authority in Egypt.

Several translations use the word *eunuch* of a man who has a wife. The word is çârîyç (סִרְיָ) [pronounced saw-REECE], and it means, *official, minister of the court; prince; eunuch*. Strong's #5631 BDB #710. Might he be both an official and a eunuch? Possibly. We really do not know. We know for certain that he has a higher position, as he has a beautiful wife, a very large home, and a lot of servants.

While all of this is going on in the home of Jacob, the Midianites sell Joseph to Ishmaelite traders, who then bring Joseph to Potipher, a eunuch/officer of Pharaoh and the chief of the executioners. Although the Ishmaelites are not named in this verse, they are named back in v. 28.

The NET Bible: *The expression captain of the guard might indicate that Potiphar was the chief executioner.*⁶⁰

Genesis 37:36 The Midianites sold Joseph [lit., *him*] in Egypt to Potiphar, [who was] an officer of Pharaoh, [and] a captain of the guards. (Kukis mostly literal translation)

⁶⁰ From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 18, 2016.

Genesis 37:36 The Midianites sold Joseph in Egypt to Potiphar, who was an officer of Pharaoh, and a captain of the guards. (Kukis paraphrase)

What happened in vv. 29–35 (the interaction between his brothers and his father) would not be known by Joseph for many years.

The narrative that makes up Genesis 37 is known as **3rd person omniscient**.⁶¹ The author may or may not be one of the characters (in this case, he is); and the narrative includes things which occur at this time, but things which the author himself was not a part of or a witness to. Although this is probably not the first time such a narrative is written, it is possibly one of the earliest narratives of this type to come down to us in ancient literature. This is the most common approach of fiction writing in modern literature.

Job 1–2 is also written in 3rd person omniscient.

Even though a narrative may have a central character (Joseph, Job), there are things which take place in the narrative that the central character does not himself personally observe. But the narrative continues often in roughly chronological order, often switching back and forth between two scenes which might even be taking place at the same time.

Explaining the Contradiction Concerning Who Sold Joseph into Slavery: There is an apparent contradiction. That is, it appears that one passage contradicts another passage. Now let's look at some verses which are said to contradict one another:

Genesis 37:24 And they [Joseph's older brothers] took him [Joseph] and threw him into a pit. And the pit was empty, with no water in it.

Genesis 37:25 And they sat down to eat bread. And they lifted up their eyes, and looked. And behold, a company of **Ishmaelites** came from Gilead, with their camels bearing spices and balm and myrrh, going to carry it down to Egypt.

Genesis 37:28 And men, **Midianites**, traders, came by. And **they** drew up Joseph and took him out of the pit, and sold Joseph to the **Ishmaelites** for twenty pieces of silver. And **they** brought Joseph into Egypt.

Genesis 37:36 And the **Midianites** sold him into Egypt to Potiphar, a eunuch of Pharaoh, the chief of the executioners.

Genesis 39:1 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.

Joseph's brothers see the Ishmaelite traders, but it is the Midianite traders who draw Joseph out of the pit (at least one translation suggests that Joseph's brothers draw him out of the pit to sell him). The Midianites sell Joseph to the Ishmaelites for 20 pieces of silver. However, a few more verses down has the Midianites selling Joseph to Potiphar. Then, in the next chapter, it is the Ishmaelites who sold Joseph to Potiphar. This is what is known as an apparent contradiction.

For those who maintain that this is a contradiction, some of them claim that there are two writers of Genesis, both who developed similar narratives about Joseph being sold to the Egyptians (eventually). These two narratives are blended together many hundreds of years later, and whoever did the blending was smart enough to blend the narratives, but not smart enough to catch the apparent contradiction. It seems to say one thing in v. 28 and

⁶¹ In the Bible, usually the thoughts of individuals are expressed verbally. 3rd person omniscient often is able to look at what people are thinking, but that is not what we have in Genesis 37; the thoughts we know are those which are expressed verbally.

something else in v. 36. Critics who tell you that the text was quite fluid and malleable, and easily changed; also seem to think that, after all of this was done, the text was not malleable enough for a scribe to recognize and then remove the apparent contradiction. Somehow they discovered this great contradiction, but it somehow eluded those who wrote and finalized the Scripture in the first place (who they nearly always claim were not the participants in these events).

In order for this to be a real contradiction, we have to accept several things: (1) there is no reasonable explanation which allows all of these verses to be true; (2) the two narratives existed for whatever length of time, were blended together, but those who did this were not smart enough to see this contradiction of verses (which were in the same chapter) and “fix” it; and (3) that Scripture is so malleable as to allow for various narratives and historical accounts to be woven together, thrown into the mix, and then accepted as Scripture; but not malleable enough for anyone to have ever “fixed” what appears to be a fairly obvious contradiction in the text.

In truth, there are 2 or more narratives combined here, but likely combined together by the same man (Joseph). We have what he personally observed; but we also have the interactions of his brothers and father, which he did not observe.

Assuming that the text is accurate (which I do), how can we explain it?

In the ancient world, one job that some men took up was that of trading, buying and selling. They would go to one country, buy stuff that is peculiar to that country, and then haul these things to another country and sell them for a reasonable markup. However, this is not the only way that traders functioned. Let’s say these Midianite traders bring back 50 lbs of myrrh, but there is only a demand for 10 lbs of myrrh—do you see how that can screw up their business model considerably? They may not have a profit margin built in to their costs to cover purchasing stuff that no one wants.

What is one way around this? The Ishmaelites do not have to do all trading on spec (speculation). They might interact with someone wealthy like Potiphar and Potiphar might give them a list of things which he wants; and he may even finance this future purchase by either paying for an item up front or giving them a deposit for the purchase of an item.

So, (and I am going to simplify this) Potiphar says, “I want one young male slave who is reasonably intelligent, and I am willing to pay up to 20 pieces of silver for him; and here is the money.” At that point, the Ishmaelites are acting as agents for Potiphar. They will purchase a young male slave as agents for Potiphar.

I practiced real estate for several decades, and when buyers were interested in a house, and they signed the contract and gave me the earnest money, I would take that contract and earnest money to the selling agent and hand it over to him. I was *not* buying the house myself, even though I handed the check over to the other agent. I was acting as an agent for or as a representative of the buyer. Even though I handled the earnest money and gave it to the selling agent, I was not *personally* paying for or buying that house. Years later, when anyone might talk about the sale and purchase of that house, my name would never be used in connection with the actual purchase of the home. If you looked at the deed and observed the various title holders to the property, my name would not be on that list of title-holders. The seller’s name would be there and the buyer’s name would be there; my name would not. Nor would the selling agent’s; nor would the title company have their name on the deed, even though they handled all of the money necessary for the sale of the house, and properly distributed all of the funds in order to close the deal.

In one sense, the sellers have sold the house to the buyers, and I have acted simply as an agent for the buyers. However, it is not outside the realm of human experience for the buyers to, at some point in time, tell their friends, “Real estate agent Kukis sold us this house.” This would be the perspective of the buyers, as they might not ever meet the actual sellers or the sellers’ agent.

So, legally, I have sold them nothing; I merely act as their agent. Informally, because I am the person that they interact with several times a week, they see me as selling them the house.

So, if the Ishmaelites are acting as representatives or as agents for Potiphar, then they are not actually buying or selling Joseph; they are simply acting as agents for Potiphar, who is buying the slave from the Midianites. So, legally, in one sense, the Midianites have sold Joseph to Potiphar (Genesis 37:36); but, in another sense, it is the Ishmaelites who sold Joseph to Potiphar (Genesis 39:1). If you have ever bought a house, then you understand how this is.

Similarly, if you go to purchase a car on a car lot, you might say, "Charley Brown, over at Brown's Motors, sold me this car." Informally, that is what happened. Legally, the car may be registered to the previous owner, to Charley Brown, to Brown's Motors or to some other legal entity set up to take temporary possession of the cars on the lot.

Now, I cannot guarantee that this is how it all went down. This is merely one reasonably simple explanation for how these verses could be read literally, understood literally, without there being a contradiction (even though there appears to be a contradiction).

In order for a contradiction to stand, there must be no normal and reasonable explanation that could explain how all sets of verses could be true together. Here, I contend that the Midianites sold Joseph to the Ishmaelites, who were acting as agents for Potiphar. So, it is the Midianites who sell the slave to Potiphar, even though this is done through the intermediaries, the Ishmaelites.

I have seen other explanations for these few verses, and, I find most of them lacking (most of them equate the Midianites and the Ishmaelites; or have the two groups traveling together). But I think that mine (which I believe to be original with me) is the most reasonable.

Dr. Robert Dean, Jr. provides a different explanation: *The name "Ishaelites" changes back and forth. In chapter 37 they are referred to as Midianite traders and Ishmaelites. This is because those who had descended from Ishmael intermarried with the descendants of Abraham through his second wife Keturah from whom came the Midianites. So both terms applied to these traders who were also engaged in the slave trade.*⁶²

We are not given every detail for every narrative of Scripture. So, these are options as to how this apparent contradiction might be explained. One explanation may be more elegant than another; another explanation might introduce other problems in understanding the narrative. Having studied Scripture for the past 45 years, I have not come upon a contradiction which destroyed my faith. Some of them were difficult (not many) and some even challenged my faith; but in all circumstances which come to mind, most often, the explanation for an apparent contradiction is often quite simple.

As an aside, you can search out websites which list the apparent contradictions in Scripture, and a few of them actually allow you to interact with the person who posted the apparent contradictions. You can offer them a reasonable explanation to explain the contradiction (which means, it is no longer a contradiction), but, they will not remove that apparent contradiction from their website. The reason is, they are not in the business of disseminating accurate information; they are in the business of making you think that the Bible is filled with contradictions. If they removed every apparent contradiction which has a reasonable and plausible explanation, then they would no longer have a long, long list of such contradictions. That would defeat their purpose for having a website in the first place.

The idea is, if you throw enough mud against a fence, some of it will stick. Mud-throwers are not benefitted by reducing the amount of mud that they have.

⁶² From [Lesson #146 \(Providential Preparation\)](#); accessed August 2, 2016 (slightly edited).

When working on this particular lesson, I had the occasion to explore new *Bible contradiction* sites, and must admit to being quite amazed. Some person or group put together an interactive chart of all the 63,779 *cross references in the Bible*,⁶³ and the result is quite stunning. An entire website (<http://bibviz.com/>) has been dedicated to this endeavor, which is all about shaking the faith of the faithful. I cannot even begin to comprehend the number of man-hours dedicated to this project, to graphically list all of those cross references (primarily to show contradictions), and then design an interactive site all around it. It is quite impressive. The lengths that some people will go to in order to express their own negative volition toward God is nothing short of amazing. This goes far beyond the list of 101 or 500 Bible contradictions. My own work, cited below, is quite puny by comparison.

See **Alleged Bible Contradictions** ([HTML](#)) ([PDF](#)) ([WPD](#)). Also see [Contradictions in the Bible/Websites on Bible Contradictions](#) for some general remarks (found in the addendum).

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Genesis

A Set of Summary Doctrines and Commentary

Summarizing Genesis 37 Part I (using the NKJV)

When I began this study many years ago, I used the Modern KJV. Let's review this chapter, but the translation used throughout will be the New King James Version. The titles in bold come from the NKJV.

In this chapter there are several important observations:

Observations Made in Genesis 37

1. This chapter is a contrast between the progeny of the twin brothers, Jacob and Esau. Genesis 36 told us about Esau and his sons and where they lived; and Genesis 37–50 will tell us about Jacob, his sons and where they lived.
2. Throughout the patriarchal period of Genesis, this is always the contrast between the line of God and the line of man.
 - 1) First there was the line of Abraham and the line of Lot. Abraham was the line of promise. Abraham depended upon God; Lot depended upon himself.
 - 2) Then we have the lines of Isaac and Ishmael. Both of these sons were descended from Abraham; but Isaac was the line of promise. It would be unfair to characterize Ishmael as depending only upon himself, as God intervened in his life at two critical points (when his mother was pregnant with him and when he and his mother had been cast out of the Abrahamic household).
 - 3) Most recently, we have studied Jacob and Esau. Jacob continued the line of promise; and Esau did not.
3. With Genesis 37, there is a change. Although there are 11 brothers in this chapter, there are 3 in particular who are in view: Joseph, Reuben and Judah. When a quotation is given in this chapter, it will be either a quotation of one of these 3 sons or, there will be a generic quotation from the brothers. This is because Reuben, as the oldest brother, is supposed to be a leader; and yet he fails at this responsibility. Joseph, although the 2nd youngest son, will rule over his brothers in the near future. However, ultimately, Judah would become the ruling tribe.
4. Personally, I believe that Joseph recorded the information beginning with Genesis 37:1 and continuing to the end of Genesis 50. This does not mean that he wrote anything down—but, at the very least,

⁶³ From Patheos.com; accessed April 5, 2016.

Observations Made in Genesis 37

Joseph repeated the book of Genesis up to his time (Genesis 1–36) and then appended it with his own experiences.

- 1) Recall that Joseph spent a lot of time at home with his father Jacob, and it is possible that Jacob taught him the Scriptures.
- 2) Joseph seems to have a strong moral compass throughout this last section of Genesis, suggesting that he learned this in some way from someone. Logically, knowing the book of Genesis up to that point in time would have given Joseph the moral training he seems to have had.
5. Whereas Abraham, Isaac, and Jacob all had limitations when it came to recording the narrative of their lives, this section of Genesis by Joseph is by far the most polished narrative of the 4 patriarchs, moving seamlessly from events that Joseph himself experienced to events that were outside his realm of perception.

Joseph Dreams of Greatness (these headings come from the NKJV, which is the translation used in these two summary lessons)

Genesis 37:1–2a **Now Jacob dwelt in the land where his father was a stranger, in the land of Canaan. This is the history of Jacob.**

We find this approach each time we have the phrase *these are the generations of*. What follows has very little information of the patriarch named, but that phrase is always followed by a narrative about his son (or, in this case, sons).

What we observe are the results of the actions of Jacob. As the father, he, for the most part, set all of these events in motion, but without necessarily participating in them. A great theme of Scripture, which is true in life, is the profound effect a father has upon his son (or sons). The most important male in any man's life is his father.

This will be the 10th and final section of the book of Genesis.

Wenstrom's Outline of Genesis 37:1–50:26

- I. Introduction to the dysfunctional family of Jacob (Genesis 37:2-38:30)
 - A. Joseph rejected by his brothers and sold into slavery (Genesis 37:2-36)
 - B. Judah sins against Tamar and has twins (Genesis 38:1-30)
- II. Joseph ascent to rulership in Egypt (Genesis 39:1-41:57)
 - A. Joseph in Potiphar's house (Genesis 39:1-20)
 - B. Joseph in prison and the interpreter of dreams (Genesis 39:21-40:23)
 - C. Joseph in the palace and second only to Pharaoh (Genesis 41:1-57).
- III. The dysfunctional family of Jacob reconciled (Genesis 42:1-46:27)
 - A. First journey: Joseph tests his brothers (Genesis 42:1-38)
 - B. Second journey: Joseph entertains his brothers (Genesis 43:1-34)
 - C. The brothers tested and reconciled (Genesis 44:1-45:15)
 - D. The reconciled family of Jacob migrates to Egypt (Genesis 45:16-46:27)
- IV. The family of Jacob blessed in Egypt looking for the Promised Land (Genesis 46:28-50:26)
 - A. Israel's arrival in Egypt (Genesis 46:28-47:12)
 - B. Joseph's administration in Egypt during the famine (Genesis 47:13-31)
 - C. Jacob's blessing on Joseph (Genesis 48:1-22)
 - D. Israel's blessings for the twelve tribes (Genesis 49:1-28)
 - E. Jacob's death in Egypt and burial in Canaan (Genesis 49:29-50:21)
 - F. Joseph's death in Egypt and future burial in Canaan (Genesis 50:22-26).

From Wenstrom.org; accessed April 12, 2016.

Genesis 37:2b Joseph, being seventeen years old, was feeding the flock with his brothers. And the lad was with the sons of Bilhah and the sons of Zilpah, his father's wives; and Joseph brought a bad report of them to his father.

Bilhah and Zilpah were Jacob's secondary wives, having fewer rights and privileges than primary wives. No dowry was usually offered and divorce was easier. They were the personal servants of Leah and Rachel, Jacob's wives and made secondary wives at the insistence of Leah and Rachel. They became surrogates for the children of Leah and Rachel, and, in that way, became secondary wives.

As has been discussed earlier, none of this justifies polygamy. Although polygamy occurs throughout the world and throughout history, God's plan is for one man to be married to one woman. See the Doctrine of **Polygamy** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Leah's sons were quite a bit older than Joseph, and he may have been placed with Bilhah and Zilpah's sons for protection.

Genesis 37:3–4 Now Israel loved Joseph more than all his children, because he was the son of his old age. Also he made him a tunic of many colors. But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.

Israel (Jacob) showed favoritism toward Joseph—not a very good idea—and the tunic of many colors was probably a long-sleeved tunic, indicating that he did not do the physical labor of those with short sleeves. This suggested the favoritism of his father and for some, this might indicate authority over the brothers wearing short sleeves.

Because of this favoritism, Joseph's brothers hated him and could not hide it.

Genesis 37:5–7 Now Joseph had a dream, and he told it to his brothers; and they hated him even more. So he said to them, "Please hear this dream which I have dreamed: There we were, binding sheaves in the field. Then behold, my sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf."

The standing sheaf of Joseph and the fallen sheaves of his brothers suggest that they are bowing down before Joseph.

Genesis 37:8 And his brothers said to him, "Shall you indeed reign over us? Or shall you indeed have dominion over us?" So they hated him even more for his dreams and for his words.

This angered Joseph's brothers even more. "Do you think you are going to reign over us?" they asked him. Remember, in this chapter, there are 3 who are quoted from: Joseph, Reuben and Jacob. When the other brothers speak, they are not individually attributed with the quote.

Genesis 37:9 Then he dreamed still another dream and told it to his brothers, and said, "Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me."

Joseph has a second dream where the sun, moon and 11 stars bow down before him, indicating that his father, mother (probably his surrogate mother) and brothers all bow down before him.

Genesis 37:10–11 So he told it to his father and his brothers; and his father rebuked him and said to him, "What is this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?" And his brothers envied him, but his father kept the matter in mind.

His father understood the dream, as did his brothers. These dreams just angered his brothers, and his father was taken aback by it, but he did keep it in his mind.



Joseph Reveals His Dreams to His Brothers by Raphael Santi and Giulio Romano (a painting) (Raphael inventing the design and Giulio executing the painting under the master's guidance); Oil and Tempera on Canvas from Raichel.org accessed April 12, 2016.

This narrative of Joseph's inspired a great deal of art.

Joseph Sold by His Brothers (NKJV heading)

Genesis 37:12–13a Then his brothers went to feed their father's flock in Shechem. And Israel said to Joseph, "Are not your brothers feeding the flock in Shechem? Come, I will send you to them."

Joseph was sent to check up on his brothers regularly. This in itself was somewhat of a supervisory position.

Genesis 37:13b So he said to him, "Here I am."

Joseph is simply stated that he is there to serve, to do what his father requests.

Genesis 37:14 Then he said to him, "Please go and see if it is well with your brothers and well with the flocks, and bring back word to me." So he sent him out of the Valley of Hebron, and he went to Shechem.

Jacob sends his son Joseph out to check on his brothers. There was nothing necessarily wrong; this was simply something that Jacob wanted to know about. He supervised the family business at this time, as an older man; and did not participate directly.

Genesis 37:15 *Now a certain man found him, and there he was, wandering in the field. And the man asked him, saying, "What are you seeking?"*

It is clear that Joseph is looking for someone or something; and it is possible that this man recognizes him. The man asks what he is looking for.

Genesis 37:16 *So he said, "I am seeking my brothers. Please tell me where they are feeding their flocks."*

Joseph says that he is looking for his brothers and wonders where they are. The conversation was surely more detailed than we find here.

Genesis 37:17 *And the man said, "They have departed from here, for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers and found them in Dothan.*

The man apparently overheard them planning to move out to Dothan.

As noted before, this little detour would be only known to Joseph.

Summarizing Genesis 37 Part II (using the NKJV)

We continue with a summarization of Genesis 37:

Genesis 37:18–20 *Now when they saw him afar off, even before he came near them, they conspired against him to kill him. Then they said to one another, "Look, this dreamer is coming! Come therefore, let us now kill him and cast him into some pit; and we shall say, 'Some wild beast has devoured him.' We shall see what will become of his dreams!"*

The sons of Jacob begin to conspire against Joseph, having reached a point where they could no longer tolerate him. We have no idea which brother is saying what, but this is a discussion that takes place—it is not one overbearing brother calling all the shots.

Genesis 37:21–22 *But Reuben heard it, and he delivered him out of their hands, and said, "Let us not kill him." And Reuben said to them, "Shed no blood, but cast him into this pit which is in the wilderness, and do not lay a hand on him"—that he might deliver him out of their hands, and bring him back to his father.*

Reuben is the oldest brother and he has the authority, in Jacob's absence. He knows that he cannot allow his brothers to kill Joseph, and he tries to find a middle point between doing the right thing and doing the great evil of killing Joseph. Sometimes, there is no middle ground with evil.

Bear in mind, the only brothers who will be named are Reuben, Judah and Joseph, because there is a leadership issue among them.

Genesis 37:23–24 *So it came to pass, when Joseph had come to his brothers, that they stripped Joseph of his tunic, the tunic of many colors that was on him. Then they took him and cast him into a pit. And the pit was empty; there was no water in it.*

Therefore, Reuben convinced his other brothers to simply put Joseph into a pit. As the oldest brother, he does not think is simply stand with Joseph as his protector.

So the brothers pull off that tunic that angered them and cast Joseph into a dry pit; a former well.

As discussed previously, we do not know what manner of tunic this was. Some translations suggest that it had many colors; others that it was a tunic with long sleeves, indicating authority (which seems to be the most likely, to me).

Genesis 37:25–28 *And they [Joseph’s brothers] sat down to eat a meal. Then they lifted their eyes and looked, and there was a company of Ishmaelites, coming from Gilead with their camels, bearing spices, balm, and myrrh, on their way to carry them down to Egypt. So Judah said to his brothers, “What profit is there if we kill our brother and conceal his blood? Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother and our flesh.” And his brothers listened. Then Midianite traders passed by; so *the brothers* pulled Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. And they took Joseph to Egypt.*

You may recall that there was an apparent contradiction here and with verses that follow.

The NKJV adds in the words *the brothers* (see how those words are italicized). Literally, v. 28 reads: *However, [a band of] men—Midianite traders—passed over [and saw Joseph]. They drew [him] out and lifted Joseph out from the pit. Then they sold Joseph to the Ishmaelites for 20 silver coins, and the Ishmaelites [lit., they] took Joseph to Egypt.* So you see, the text is unclear as to who takes Joseph out of the pit and sells him. Is it his brothers or the Midianite traders?

Whether Joseph’s brothers or the Midianite traders haul Joseph out of the pit and sell him, this does not, in itself, solve the apparent contradiction of v. 36, which reads: *Now the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh and captain of the guard.* Since we have already spent half a lesson on this apparent contradiction, we will not revisit it.

Interestingly enough, the NKJV probably does not say that it is Joseph’s brothers who take him out of the pit in order to fix the contradiction, but it is probably based on a later verse which reads:

Genesis 45:4–5 *And Joseph said to his brothers, Come near to me, I beg of you { pl }. And they came near. And he said, I am Joseph your { pl } brother, whom you { pl } sold into Egypt. And now don't be grieved, nor angry with yourselves, that you { pl } sold me here: for God sent me before you { pl } to preserve life. (Context Group Version)*

This suggests that the brothers not only discussed selling Joseph into slavery, but that they actually did it. So, there are several things which are not specifically mentioned which happened. Reuben planned to go back to Joseph later and rescue him. Reuben separated from his brothers (reasons unknown) and the remaining brothers sold Joseph into slavery. Perhaps they liked the idea, but were worried that Reuben might not follow through here; so they did this apart from Reuben.

Genesis 37:29–30 *Then Reuben returned to the pit, and indeed Joseph was not in the pit; and he tore his clothes. And he returned to his brothers and said, “The lad is no more; and I, where shall I go?”*

Reuben was going to free Joseph and then send him (or take him) back home. But Joseph is not there and Reuben is panicked.

We have no idea what was said at that point. “He’s not dead; we sold him.” Or no explanation was given, and they start discussing the tunic and making it appear as if Joseph is dead.

Genesis 37:31–32 *So they took Joseph’s tunic, killed a kid of the goats, and dipped the tunic in the blood. Then they sent the tunic of many colors, and they brought it to their father and said, “We have found this. Do you know whether it is your son’s tunic or not?”*

They had already taken Joseph’s tunic off because it angered them. You will notice that the previous quotations are simply attributed to *the brothers*.

Genesis 37:33–35 And he recognized it and said, “It is my son’s tunic. A wild beast has devoured him. Without doubt Joseph is torn to pieces.” Then Jacob tore his clothes, put sackcloth on his waist, and mourned for his son many days. And all his sons and all his daughters arose to comfort him; but he refused to be comforted, and he said, “For I shall go down into the grave to my son in mourning.” Thus his father wept for him.

Jacob knows the tunic; he sees the blood, and he thinks the worst has happened.



Joseph's Bloody Coat Brought to Jacob by Diego Rodríguez de Silva y Velázquez (a painting) (Oil on canvas, 1630, at the Monasterio de San Lorenzo). From the [Web Gallery of Art](#); accessed April 12, 2016. I seriously doubt that Jacob owned a small dog.

Genesis 37:36 Now the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh and captain of the guard.

Wenstrom: The “providence” of God is the divine outworking of the divine decree, the object being the final manifestation of God’s glory and expresses the fact that the world and our lives are not ruled by chance or fate but by God. Therefore, the fact that Joseph was sold into slavery and ended up in Egypt did not happen by chance or fate but because God ordained for it to take place in order to fulfill His plan for Jacob’s family and to bring glory to Himself.⁶⁴

Our founding fathers often used the term *Providence* to stand for God or for God’s overruling will in the founding of our country.

⁶⁴ From [Wenstrom.org](#); accessed April 12, 2016.

George Washington wrote August 20, 1778: "The Hand of Providence has been so conspicuous in all this—the course of the war—that he must be worse than an infidel that lacks faith, and more wicked that has not gratitude to acknowledge his obligations; but it will be time enough for me to turn Preacher when my present appointment ceases." I bet that you did not know that Washington was considering becoming a preacher after his career as a military general. Secular history has a way of editing out the religious parts of our history.

Joseph has faced a great deal of animosity from his brothers; and, even though he may have brought some of this on himself, his brothers acted way out of proportion to Joseph's sins. As a result, Joseph was treated very unjustly; and so would be his life for the next decade or more. Joseph, if he is going to have great authority, needs to understand authority from the wrong end, what unfair treatment is; and he needs great adversity in his life. He will rise to a position where he has the power of life or death; of provision or starvation. Joseph needs to be guided by his thinking and his empathy in the future so that he does not make arbitrary decisions or snap judgments based upon emotion. This is what we will study for the next few chapters.

Joseph is about to face some very difficult years. He has been taken by the Ishmaelites and sold into slavery in Egypt. In Egypt, he is going to face some grave injustices.

R. B. Thieme, Jr. originally taught the difference between adversity and stress; I have no idea how much Dean added to this doctrine. This is applicable to Joseph here; and to our own lives as well.

Dean: Joseph is facing people testing. As a result of the fact that his brothers have betrayed him he also has to face thought testing. When he gets sold into slavery he is going to have to start dealing with system testing. He is facing all these different kinds of tests at the same time and God is training him to develop a relaxed mental attitude, to develop objectivity, because the first thing that happens when we get hit with a test is that we start to focus on ourselves—the way we have been hurt, the way we have been disappointed—and if we don't catch that and nip it in the bud the next thing we know we are involved in a lot of self-pity. Joseph has to learn all this because God is preparing him to be the number two man in Egypt and he is going to be hearing and dealing with all manner of problems when those seven years of famine come. He has to maintain an up-beat and objective attitude in dealing with people out of objectivity and not out of emotion.

Basic Points on Adversity vs. Stress (by Dr. Robert Dean, Jr.)

- 1) Adversity is the outside pressure of either adversity or prosperity. Just about anything in life that we run into puts pressure on the soul, whether we realize it or not. So adversity is that outside pressure which comes from circumstances of life. Stress is inside pressure in the soul.
- 2) Adversity is what the circumstances of life do to you. You live in a fallen world with fallen people. Those fallen people run corrupt systems, everything is part of Satan's cosmic system. Therefore, you can be assured of adversity in your life. Stress is what you do to yourself, how you choose to respond to that external pressure that comes from the circumstances of life.
- 3) Adversity is inevitable. You can't run away from it, hide from it, deny it or ignore it. Stress is optional and is your decision.
- 4) Stress is always the result of the sin nature control of the soul. The fragmentation that takes place internally that as a result of the outside pressure is the result of sin nature control. The sin nature can produce some extremely attractive solutions to external adversity. The look, feel and sound good, and they work, but they only work on the short term. The short term can be a year, five years, ten years, but eventually it doesn't work. The result is always stress and that is a failure to handle adversity through the gracious provision of the ten stress-busters. When you don't use the stress-busters you are using sin. You are relying upon yourself rather than God's provision, God's promises and God's principles.
- 5) The stress-busters allow the believer to face any situation in life and remain poised, stable and in control of the situation no matter how horrible or agonizing it might be, without giving into the sin nature. This is what we mean when we say that God's Word is sufficient.
- 6) Sin nature control means arrogance, always. It is either in overt arrogance or it is in pseudo-humility—both are manifestations of arrogance. This means there are the five arrogance skills:
 - (1) There is self-absorption where you just focus on yourself, always just thinking about your problems, your issues.

Basic Points on Adversity vs. Stress (by Dr. Robert Dean, Jr.)

- (2) That leads to and has produced self-indulgence, and that is part of the thinking of our generation.
- (3) That leads to self-justification, where, no matter what you do, you rationalize it.
- (4) Then you practice self-deception where you create your own concept of the world, your own little world, your own little norms and standards, your own value system, and then you start living like all the world should be that way.
- (5) This leads to self-deification because, ultimately, you are in rebellion against the authority of God, and you have taken God out of the picture and put yourself into the picture as the ultimate authority for everything in life.

Dean offers the solutions: *The solution. We have these basic stress busters. We confess sin, and that is our recovery. Then we have to put something positive in there. That comes when we are walking by means of the Spirit and we take the Word of God—faith-rest drill—and take some promise or principle and substitute that for the sinful reactions, thoughts, attitudes that we have. Then we have to think in terms of grace: how can I deal with this person in grace and in kindness when it is the last thing we want to do? Then in doctrinal orientation we have to align our thinking with Scripture. We have other stress-busters as we advance: our personal sense of our eternal destiny, personal love for God, personal love for all mankind, occupation with Christ.*

Rom. 12:2–3 expresses it this way: **Do not be conformed to this age** [which is awash in human viewpoint and cosmic thinking], **but be transformed by the renovation of your thinking, so that you may discern what is the good, pleasing, and perfect will of God** [that is, divine viewpoint]. **For I say (by means of the grace which has been given to me) to every one who is among you, stop thinking of yourself in terms of arrogance beyond what you ought to think, but think in terms of sanity for the purpose of being rational without illusion as God has assigned to each one of us a standard of thinking from doctrine.** (More or less, an R. B. Thieme, Jr. translation)

From [Robby Dean's Notes](#); accessed April 12, 2016 and edited.

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[Charts, Graphics and Short Doctrines](#)

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

B. H. Carroll Summarizes Genesis 37

From *An Interpretation of the English Bible*, by Dr. B.H. Carroll; from e-sword; Genesis 25:19-28:9. Updated.

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant. This volume of the book is entitled *The World Before the Flood, and The History of the Patriarchs*.

This comes from Chapter 19, entitled *Joseph's Early Life - He is Sold by his Brethren into Slavery - Joseph in the House of Potiphar - Joseph in Prison* (GENESIS 37-39)

Edersheim Summarizes Genesis 37

FOR the proper understanding of what follows, it is necessary to bear in mind that what may be called the personal history of the patriarchs ceases with Jacob; or rather that it now merges into that of the children of Israel - of the family, and of the tribes. The purpose of God with the patriarchs as individuals had been fulfilled, when Jacob had become father of the twelve, who were in turn to be the ancestors of the chosen people. Hence the personal manifestations of God to individuals now also ceased. To this there is only a solitary exception,

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when the Lord appeared unto Jacob as he went into Egypt, to give him the needful assurance that by His will Israel removed from Canaan, and that in His own good time He would bring them back to the land of promise. By way of anticipation, it may be here stated that this temporary removal was in every respect necessary. It formed the fulfillment of God's prediction to Abram at the first making of the covenant (Genesis 15:12-17); and it was needful in order to separate the sons of Jacob from the people of the land. How readily constant contact with the Canaanites would have involved even the best of them in horrible vices appears from the history of Judah, when, after the selling of Joseph, he had left his father's house, and, joining himself to the people of the country, both he and his rapidly became conformed to the abominations around. (Genesis 38) It was necessary also as a preparation for the later history of Israel, when the Lord God would bring them out from their house of bondage by His outstretched arm, and with signs and wonders. As this grand event was to form the foundation and beginning of the history of Israel as a nation, so the servitude and the low estate which preceded it were typical, and that not only of the whole history of Israel, but of the Church itself, and of every individual believer also, whom God delivers from spiritual bondage by His mighty grace. Lastly, all the events connected with the removal into Egypt were needful for the training of the sons of Israel, and chiefly for that of Joseph, if he were to be fitted for the position which God intended him to occupy. Nor can we fail to recognize, that, although Joseph is not personally mentioned in the New Testament as a type of Christ, his history was eminently typical of that of our blessed Savior, alike in his betrayal, his elevation to highest dignity, and his preserving the life of his people, and in their ultimate recognition of him and repentance of their sin. Yet, though "known to God" were all these "His works from the beginning," all parties were allowed, in the free exercise of their own choice, to follow their course, ignorant that all the while they were only contributing their share towards the fulfillment of God's purposes. And in this lies the mystery of Divine Providence, that it always worketh wonders, yet without seeming to work at all - whence also it so often escapes the observation of men. Silently, and unobserved by those who live and act, it pursues its course, till in the end all things are seen "to work together" for the glory of God, and "for good to them that love God, that are the called according to His purpose."

The scriptural history of Joseph opens when he is seventeen years of age. Abundant glimpses into the life of the patriarchal family are afforded us. Joseph is seen engaged in pastoral occupations, as well as his brethren. But he is chiefly with the sons of Bilhah and Zilpah, the maids of Leah and Rachel. Manifestly also there is ill feeling and jealousy on the part of the sons of Leah towards the child of Rachel. This must have been fostered by the difference in their natural disposition, as well as by the preference which Jacob showed for the son of his beloved wife. The bearing of the sons of Jacob was rough, wild, and lawless, without any concern for their father's wishes or aims. On the other hand, Joseph seems to have united some of the best characteristics of his ancestors. Like Abraham, he was strong, decided, and prudent; like Isaac, patient and gentle; like Jacob, warmhearted and affectionate. Best of all, his conduct signally differed from that of his brethren. On the other hand, however, it is not difficult to perceive how even the promising qualities of his natural disposition might become sources of moral danger. Of this the history of Joseph's ancestors had afforded only too painful evidence. How much greater would be the peril to a youth exposed to such twofold temptation as rooted dislike on the part of brothers whom he could not respect, and marked favoritism on that of his father! The holy reticence of Scripture - which ever tells so little of man and so much of God - affords us only hints, but these are sufficiently significant. We read that "Joseph brought unto his father" the "evil report" of his brethren. That is one aspect of his domestic relations. Side by side with it is the other: "Now Israel loved Joseph more than all his children." Even if "the coat of many colors," which he gave to "the son of his old age," had been merely a costly or gaudy dress, it would have been an invidious mark of favoritism, such as too often raises bitter feelings in families. For, as time is made up of moments, so life mostly of small actions whose greatness lies in their combination. But in truth it was not a "coat of many colors," but a tunic reaching down to the arms and feet, such as princes and persons of distinction wore,* and it betokened to Joseph's brothers only too clearly, that their father intended to transfer to Joseph the right of the first-born. We know that the three oldest sons of Leah had unfitted themselves for it - Simeon and Levi by their cruelty at Shechem, and Reuben by his crime at the "watch-tower of the flock." What more natural than to bestow the privilege on the first-born of her whom Jacob had intended to make his only wife? At any rate, the result was that "his brethren hated him," till, in the expressive language of the sacred text, "they could not get themselves to address him unto peace,"** that is,

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as we understand it, to address to him the usual Eastern salutation: "Peace be unto thee!"

* Mr. R. S. Poole (in the article on Joseph, in Smith's Dictionary of the Bible) writes: "The richer classes among the ancient Egyptians wore long dresses of white linen. The people of Palestine and Syria, represented on the Egyptian monuments as enemies or tributaries, wore similar dresses, partly colored, generally with a stripe round the skirts and the borders of the sleeves."

** This is the literal translation.

It needed only an occasion to bring this state of feeling to an outbreak, and that came only too soon. It seems quite natural that, placed in the circumstances we have described, Joseph should have dreamt two dreams implying his future supremacy. We say this, even while we recognize in them a distinct Divine direction. Yet Scripture does not say, either, that these dreams were sent him as a direct communication from God, or that he was directed to tell them to his family. The imagery of the first of these dreams was taken from the rustic, that of the second from the pastoral life of the family. In the first dream Joseph and his brothers were in the harvest-field - which seems to imply that Jacob, like his father Isaac, had tilled the ground - and Joseph's sheaf stood upright, while those of his brothers made obeisance. In the second dream they were all out tending the flock, when the sun and moon and the eleven stars made obeisance to Joseph. The first of these dreams was related only unto his brethren, the second both to his father and to his brothers. There must have been something peculiarly offensive in the manner in which he told his dreams, for we read not only that they hated him yet the more for his dreams," but also "for his words." Even Jacob saw reason to reprove him, although it is significantly added that he observed the saying. As we now know it, they were prophetic dreams; but, at the time, there were no means of judging whether they were so or not, especially as Joseph had so "worded" them, that they might seem to be merely the effect of vanity in a youth whom favoritism had unduly elated. The future could alone show this; but, meantime, may we not say that it was needful for the sake of Joseph himself that he should be removed from his present circumstances to where that which was holy and divine in him would grow, and all of self be uprooted? But such results are only obtained by one kind of training - that of affliction.

The sons of Jacob were pasturing their flocks around Shechem, when the patriarch sent Joseph to inquire of their welfare. All unconscious of danger the lad hastened to execute the commission. Joseph found not his brethren at Shechem itself, but a stranger directed him to "Dothan," the two wells, whither they had gone. "Dothan was beautifully situated, about twelve miles from Samaria. Northwards spread richest pasture-lands; a few swelling hills separated it from the great plain of Esdraelon. From its position it must have been the key to the passes of Esdraelon, and so, as guarding the entrance from the north, not only of Ephraim, but of Palestine itself. On the crest of one of those hills the extensive ruins of Dothan are still pointed out, and at its southern foot still wells up a fine spring of living water. Is this one of the two wells from which Dothan derived its name? From these hills Gideon afterwards descended upon the host of Midian. It was here that Joseph overtook his brethren, and was cast into the dry well. And it was from that height that the sons of Jacob must have seen the Arab caravan slowly winding from Jordan on its way to Egypt, when they sold their brother, in the vain hope of binding the word and arresting the hand of God."*

* Our quotation here is from the present writer's book on Elisha the Prophet, a Type of Christ (ch. 19 "an Unseen Host," p. 225).

But we are anticipating. No sooner did his brothers descry Joseph in the distance, than the murderous plan of getting rid of him, where no stranger should witness their deed, occurred to their minds. This would be the readiest means of disposing alike of "the dreamer" and of his "dreams." Reuben alone shrunk from it, not so much from love to his brother as from consideration for his father. On pretense that it would be better not actually to shed their brother's blood, he proposed to cast him into one of those cisterns, and leave him there to perish, hoping, however, himself secretly to rescue and to restore him to his father. The others readily acceded to the plan. A Greek writer has left us a graphic account of such wells and cisterns. He describes them as regularly built and plastered, narrow at the mouth, but widening as they descend, till at the bottom they attain a width sometimes of one hundred feet. We know that when dry, or covered with only mud at the bottom, they served as hiding-places, and even as temporary prisons. (Jeremiah 38:6; Isaiah 24:22) Into such an empty well Joseph was now cast, while his brothers, as if they had finished some work, sat down to their meal. We had

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almost written, that it so happened - but truly it was in the providence of God, that just then an Arab caravan was slowly coming in sight. They were pursuing what we might call the world-old route from the spice district of Gilead into Egypt - across Jordan, below the Sea of Galilee, over the plain of Jezreel, and thence along the sea-shore. Once more the intended kindness of another of his brothers well-nigh proved fatal to Joseph. Reuben had diverted their purpose of bloodshed by proposing to cast Joseph into "the pit," in the hope of being able afterwards to rescue him. Judah now wished to save his life by selling him as a slave to the passing Arab caravan. But neither of them had the courage nor the uprightness frankly to resist the treachery and the crime. Again the other brothers hearkened to what seemed a merciful suggestion. The bargain was quickly struck. Joseph was sold to "the Ishmaelites" for twenty shekels - the price, in later times, of a male slave from five to twenty years old (Leviticus 27:5), the medium price of a slave being thirty shekels of silver, or about four pounds, reckoning the shekel of the sanctuary, which was twice the common shekel (Exodus 21:32), at two shillings and eight-pence. Reuben was not present when the sale was made. On his return he "rent his clothes" in impotent mourning. But the others dipped Joseph's princely raiment in the blood of a kid, to give their father the impression that Joseph had been "devoured by a wild beast." The device succeeded. Jacob mourned him bitterly and "for many days," refusing all the comfort which his sons and daughters hypocritically offered. But even his bitterest lamentation expressed the hope and faith that he would meet his loved son in another world - for, he said: "I will go down into the grave (or into Sheol) unto my son, mourning."

From http://philologos.org/_eb-bhot/vol_1/ch19.htm accessed October 19, 2016.

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[Exegetical Studies in Genesis](#)

Addendum

Contradictions in the Bible/Websites on Bible Contradictions

Now, I can personally understand putting in a great deal of time into the study of the Word of God, because the Word of God lives and abides forever (Isaiah 40:8). It is more difficult for me to understand a person putting the same amount of work into a book that he does not believe in. For hundreds of years, people have written anti-Bible books, some of which claim in the preface that their book would end the Bible for all time. Such authors are soon forgotten, yet the Word of God continues as a beacon of light.

Occasionally, I will read through a portion of an anti-Bible website or open up a book on Amazon.com (using their preview feature), and nearly every time, the first few things I read are simply incorrect.

For instance, Jason X wrote [Bible Problems: Contradictions, Factual Errors, and Evil Moral Teachings in the Bible](#). My guess is, Jason would like to keep his identify secret and maybe make a few dollars on his book on Kindle (which is actually a pretty good deal for authors who cannot get published).

Contradictions in the Bible/Websites on Bible Contradictions

For whatever reason, his first chapter = his introduction; and chapter two, *Contradictions*, starts out with *How long did it take God to create the Universe? Genesis 1:1–32 says that God created the universe in six days; but Genesis 2:4 says that God created the universe in just one day.* Upon reading this so-called contradiction, I know that this is not going to be a scholarly work, as the Bible does not say that God created the universe in 6 days or in 1 day. God created the universe (= the heavens and the earth) instantly; and He restored the earth in 6 days. Genesis 2:4 speaks of *the day that the Lord God made the earth and the heavens*; innumerable times in the Bible and in common usage, the word *day* does not always refer to a 24 hour period of time. It simply refers to a period of time during which something occurred.

Doug Holken wrote *Contradictions and Absurdities in the Bible (The Bible Contradictions Book 1)*; also available on Kindle. The first thing that concerns him about the Bible is Genesis 1:1 where the word is not *God* but *Elohim*, which is plural. So, right away, Doug is concerned that we don't know that the Bible teaches polytheism. He does not mention that the verb associated with *Elohim* is a masculine singular verb; and that the Hebrew treatment of singular and plural is different than our treatment of singular and plural. They have the concept of *Pluralis excellentiae* or *pluralis majestatis* (known to us as the royal plural).

Gesenius writes, *Of...the pluralis excellentiae or maiestatis, as has been remarked above, is properly a variety of the abstract plural, since it sums up the several characteristics belonging to the idea, besides possessing the secondary sense of an intensification of the original idea. It is thus closely related to the plurals of amplification, treated under e, which are mostly found in poetry.*⁶⁵

However, the simplest way to explain *Elohim*, which is a plural noun, is, this is the Triune God, 3 in person, 3 in number, but 1 in essence and purpose. Therefore, using a singular verb with the plural *Elohim* is exactly what we would expect in the Bible. Now, on occasion, the Bible uses this same word *elohim* to refer to multiple [false] gods. Context and the associated verbs make it clear which definition is being used.

In any case, I have devoted another lesson entirely to alleged contradictions found in Scripture, and have answered them as well.

In most cases, I can go to any website or to any book and answer the first 5–10 alleged contradictions without requiring any research; by that time, I am bored and move on to other things.

Am I able to answer every Bible contradiction? I am certain that there are some out there which I am unsure as to how to address them. I have come across verses and passages which I could not fully explain, and in the context of those particularly difficult verses, I certainly admit to not having a firm grasp of the meaning intended.

On the other hand, I have never come across a series of apparent contradictions that I have read and ended up thinking, "Hmmm, I really need to reconsider this whole Bible thing."

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The idea here is, there are things which we find in this chapter which are extremely important.

Why Genesis 37 is in the Word of God

1.

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⁶⁵ From https://en.wikipedia.org/wiki/Pluralis_excellentiae accessed April 5, 2016.

These are things which we learn while studying this particular chapter.

What We Learn from Genesis 37

1.

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This is a good overview of Joseph’s life, telling us where we are going with him.

Joseph Graphics

Scripture

Text/Commentary

9. Joseph (Chapters 30-50)

- Joseph was Jacob’s favorite of his twelve sons.
- Joseph was also favored by the Lord, who revealed to him through dreams that he would be ruler over the other members of his family.
- He so enraged his brothers by telling them of his dreams that they finally sold him into Egyptian slavery.



The main points of Joseph’s life are:

- Loved by his father (37:3)
- Envied by his brethren (37:4)
- Sold to the Ishmaelites (37:18-36)
- Favored by his master (39:1-6)
- Tempted by his master’s wife (39:7-19)
- Imprisoned by Potiphar (39:20-41:13)
- Exalted by Pharaoh (41:1-44)
- Unrecognized by his brethren at their first meeting (42:7-44:34)
- Revealed to his brethren at second meeting (45:1-15)
- Reunited with his father, Jacob (46:28-34)
- His death (50:22-26)



Joseph Chapters (30–50); from [Slide Show](#); accessed September 16, 2017.

The Main Points of Joseph’s Life; from [Slide Show](#); accessed September 16, 2017.

Joseph Graphics

Scripture

Text/Commentary

As with his forefather's, Joseph's life typifies Christ. Consider these types:

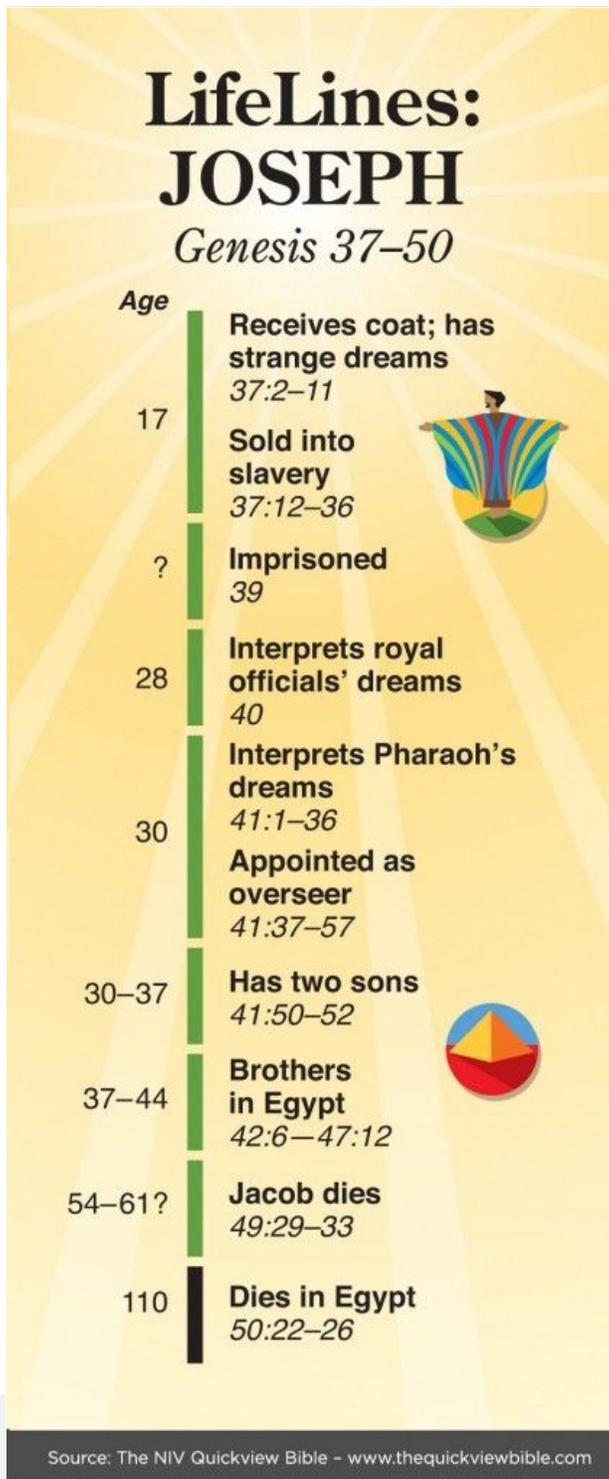
- His father's love for him: Genesis 37:3 and John 5:20
- The hatred of his brethren: Genesis 37 and Matthew 27:1, 22, 23
- His temptation: Genesis 39:7-12 and Matthew 4:1
- His patience in suffering: Genesis 39:20-41:1 and James 5:11
- His promotion by Pharaoh: Genesis 41:39-44 and Mark 16:19



Joseph's Life Typifies Christ; from [Slide Show](#); accessed September 16, 2017.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)



Life Lines: Joseph (a graphic); from [Pinimg](#); accessed September 16, 2017.

This graphic approaches Joseph's life first from his age, which is given on some occasions, and can be derived on other occasions. On the right side of the Life Line are the chapters which cover these periods of his life.

For me, it is quite fascinating that Abraham is spoken of so often in Jewish history, but few men make a mark in history as Joseph does (he is Abraham's graet grandson).

Whereas, the Abrahamic narrative was fairly episodic, and we would pick up at this and that point in his life; the narrative of Joseph's life is fairly continuous. Even when there are periods of time of a year or two wherein there is little detail, the narratives on both sides of this gap is still often held together, even if just with a few words of text.

You will notice a significant age difference for Joseph's life as compared to that of his ancestors.

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book II
CONTAINING THE INTERVAL OF TWO HUNDRED AND TWENTY YEARS.
FROM THE DEATH OF ISAAC TO THE EXODUS OUT OF EGYPT.

CHAPTER 2.
HOW JOSEPH, THE YOUNGEST OF JACOB'S SONS, WAS ENVIED BY HIS BRETHREN, WHEN CERTAIN DREAMS HAD FORESHOWN HIS FUTURE HAPPINESS.

Josephus' History of this Time Period

1. IT happened that Jacob came to so great happiness as rarely any other person had arrived at. He was richer than the rest of the inhabitants of that country; and was at once envied and admired for such virtuous sons, for they were deficient in nothing, but were of great souls, both for laboring with their hands and enduring of toil; and shrewd also in understanding. And God exercised such a providence over him, and such a care of his happiness, as to bring him the greatest blessings, even out of what appeared to be the most sorrowful condition; and to make him the cause of our forefathers' departure out of Egypt, him and his posterity. The occasion was this : - When Jacob had his son Joseph born to him by Rachel, his father loved him above the rest of his sons, both because of the beauty of his body, and the virtues of his mind, for he excelled the rest in prudence. This affection of his father excited the envy and the hatred of his brethren; as did also his dreams which he saw, and related to his father, and to them, which foretold his future happiness, it being usual with mankind to envy their very nearest relations such their prosperity. Now the visions which Joseph saw in his sleep were these : -

2. When they were in the middle of harvest, and Joseph was sent by his father, with his brethren, to gather the fruits of the earth, he saw a vision in a dream, but greatly exceeding the customary appearances that come when we are asleep; which, when he was got up, he told his brethren, that they might judge what it portended. He said, he saw the last night, that his wheat-sheaf stood still in the place where he set it, but that their sheaves ran to bow down to it, as servants bow down to their masters. But as soon as they perceived the vision foretold that he should obtain power and great wealth, and that his power should be in opposition to them, they gave no interpretation of it to Joseph, as if the dream were not by them understood: but they prayed that no part of what they suspected to be its meaning might come to pass; and they bare a still greater hatred to him on that account.

3. But God, in opposition to their envy, sent a second vision to Joseph, which was much more wonderful than the former; for it seemed to him that the sun took with him the moon, and the rest of the stars, and came down to the earth, and bowed down to him. He told the vision to his father, and that, as suspecting nothing of ill-will from his brethren, when they were there also, and desired him to interpret what it should signify. Now Jacob was pleased with the dream: for, considering the prediction in his mind, and shrewdly and wisely guessing at its meaning, he rejoiced at the great things thereby signified, because it declared the future happiness of his son; and that, by the blessing of God, the time would come when he should be honored, and thought worthy of worship by his parents and brethren, as guessing that the moon and sun were like his mother and father; the former, as she that gave increase and nourishment to all things; and the latter, he that gave form and other powers to them; and that the stars were like his brethren, since they were eleven in number, as were the stars that receive their power from the sun and moon.

4. And thus did Jacob make a judgment of this vision, and that a shrewd one also. But these interpretations caused very great grief to Joseph's brethren; and they were affected to him hereupon as if he were a certain stranger, that was to those good things which were signified by the dreams and not as one that was a brother, with whom it was probable they should be joint-partakers; and as they had been partners in the same parentage, so should they be of the same happiness. They also resolved to kill the lad; and having fully ratified that intention of theirs, as soon as their collection of the fruits was over, they went to Shechem, which is a country good for feeding of cattle, and for pasturage; there they fed their flocks, without acquainting their father with their removal thither; whereupon he had melancholy suspicions about them, as being ignorant of his sons' condition, and receiving no messenger from the flocks that could inform him of the true state they were in; so, because he was in great fear about them, he sent Joseph to the flocks, to learn the circumstances his brethren were in, and to bring him word how they did.

CHAPTER 3.

HOW JOSEPH WAS THUS SOLD BY HIS BRETHREN INTO EGYPT, BY REASON OF THEIR HATRED TO HIM; AND HOW HE THERE GREW FAMOUS AND ILLUSTRIOUS AND HAD HIS BRETHREN UNDER HIS POWER.

1. NOW these brethren rejoiced as soon as they saw their brother coming to them, not indeed as at the

Josephus' History of this Time Period

presence of a near relation, or as at the presence of one sent by their father, but as at the presence of an enemy, and one that by Divine Providence was delivered into their hands; and they already resolved to kill him, and not let slip the opportunity that lay before them. But when Reubel, the eldest of them, saw them thus disposed, and that they had agreed together to execute their purpose, he tried to restrain them, showing them the heinous enterprise they were going about, and the horrid nature of it; that this action would appear wicked in the sight of God, and impious before men, even though they should kill one not related to them; but much more flagitious and detestable to appear to have slain their own brother, by which act the father must be treated unjustly in the son's slaughter, and the mother (1) also be in perplexity while she laments that her son is taken away from her, and this not in a natural way neither. So he entreated them to have a regard to their own consciences, and wisely to consider what mischief would betide them upon the death of so good a child, and their youngest brother; that they would also fear God, who was already both a spectator and a witness of the designs they had against their brother; that he would love them if they abstained from this act, and yielded to repentance and amendment; but in case they proceeded to do the fact, all sorts of punishments would overtake them from God for this murder of their brother, since they polluted his providence, which was every where present, and which did not overlook what was done, either in deserts or in cities; for wheresoever a man is, there ought he to suppose that God is also. He told them further, that their consciences would be their enemies, if they attempted to go through so wicked an enterprise, which they can never avoid, whether it be a good conscience; or whether it be such a one as they will have within them when once they have killed their brother. He also added this besides to what he had before said, that it was not a righteous thing to kill a brother, though he had injured them; that it is a good thing to forget the actions of such near friends, even in things wherein they might seem to have offended; but that they were going to kill Joseph, who had been guilty of nothing that was ill towards them, in whose case the infirmity of his small age should rather procure him mercy, and move them to unite together in the care of his preservation. That the cause of killing him made the act itself much worse, while they determined to take him off out of envy at his future prosperity, an equal share of which they would naturally partake while he enjoyed it, since they were to him not strangers, but the nearest relations, for they might reckon upon what God bestowed upon Joseph as their own; and that it was fit for them to believe, that the anger of God would for this cause be more severe upon them, if they slew him who was judged by God to be worthy of that prosperity which was to be hoped for; and while, by murdering him, they made it impossible for God to bestow it upon him.

2. Reubel said these and many other things, and used entreaties to them, and thereby endeavored to divert them from the murder of their brother. But when he saw that his discourse had not mollified them at all, and that they made haste to do the fact, he advised them to alleviate the wickedness they were going about, in the manner of taking Joseph off; for as he had exhorted them first, when they were going to revenge themselves, to be dissuaded from doing it; so, since the sentence for killing their brother had prevailed, he said that they would not, however, be so grossly guilty, if they would be persuaded to follow his present advice, which would include what they were so eager about, but was not so very bad, but, in the distress they were in, of a lighter nature. He begged of them, therefore, not to kill their brother with their own hands, but to cast him into the pit that was hard by, and so to let him die; by which they would gain so much, that they would not defile their own hands with his blood. To this the young men readily agreed; so Reubel took the lad and tied him to a cord, and let him down gently into the pit, for it had no water at all in it; who, when he had done this, went his way to seek for such pasturage as was fit for feeding his flocks.

3. But Judas, being one of Jacob's sons also, seeing some Arabians, of the posterity of Ismael, carrying spices and Syrian wares out of the land of Gilead to the Egyptians, after Rubel was gone, advised his brethren to draw Joseph out of the pit, and sell him to the Arabians; for if he should die among strangers a great way off, they should be freed from this barbarous action. This, therefore, was resolved on; so they drew Joseph up out of the pit, and sold him to the merchants for twenty pounds (2) He was now seventeen years old. But Reubel, coming in the night-time to the pit, resolved to save Joseph, without the privity of his brethren; and when, upon his calling to him, he made no answer, he was afraid that they had destroyed him after he was gone; of which he complained to his brethren; but when they had told him what they had done, Reubel left off his mourning.

Josephus' History of this Time Period

4. When Joseph's brethren had done thus to him, they considered what they should do to escape the suspicions of their father. Now they had taken away from Joseph the coat which he had on when he came to them at the time they let him down into the pit; so they thought proper to tear that coat to pieces, and to dip it into goats' blood, and then to carry it and show it to their father, that he might believe he was destroyed by wild beasts. And when they had so done, they came to the old man, but this not till what had happened to his son had already come to his knowledge. Then they said that they had not seen Joseph, nor knew what mishap had befallen him; but that they had found his coat bloody and torn to pieces, whence they had a suspicion that he had fallen among wild beasts, and so perished, if that was the coat he had on when he came from home. Now Jacob had before some better hopes that his son was only made a captive; but now he laid aside that notion, and supposed that this coat was an evident argument that he was dead, for he well remembered that this was the coat he had on when he sent him to his brethren; so he hereafter lamented the lad as now dead, and as if he had been the father of no more than one, without taking any comfort in the rest; and so he was also affected with his misfortune before he met with Joseph's brethren, when he also conjectured that Joseph was destroyed by wild beasts. He sat down also clothed in sackcloth and in heavy affliction, insomuch that he found no ease when his sons comforted him, neither did his pains remit by length of time.

From: <http://www.sacred-texts.com/jud/josephus/ant-2.htm> accessed October 19, 2016. Josephus *Antiquities of the Jews*; Book 2, Chapters 2 & 3.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 37

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Jacob loves his son Joseph

Jacob lived the land of his father's abodes in the land of Canaan.

Jacob lived in the land of his father's abodes in the land of Canaan.

These [are] the genealogies of Jacob: Joseph [is] 17 years [old]. He was shepherding the flock with his brothers. He [was] a young man [associating] with the sons of Bilhah and with the sons of Zilpah, his father's wives. Joseph brought a negative report [about] them to their father.

This is the genealogy of the family of Jacob: Joseph is 17 years old. He was shepherding the flock with his brothers. He was a young man associating with the sons of Bilhah and with the sons of Zilpah, his father's wives. Joseph brought a negative report about them to their father.

Israel loved Joseph more than all his sons, because he [was] a son of his old age to him. So he made him a tunic [with] long sleeves. His brothers could see that their father loved him more than any of his brothers, so they hated him and they could not speak to him peacefully.

Israel loved Joseph more than the rest of his sons because he was the son of his old age. Therefore, he made him a long-sleeved tunic. His brothers could see that their father loved him more than them, so they hated him and they were unable to speak to Joseph without revealing their animosity for him.

Joseph's prophetic dreams

Joseph dreamed a dream and he made this known to his brothers. Consequently, they increased even more their hatred of him.

Joseph dreamed a dream and made this dream known to his brothers. Consequently, their hatred for him was increased even more.

A Complete Translation of Genesis 37	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
He said to them, "Listen, if you would, [to] this dream which I have dreamed: we are binding sheaves in the midst of a field and, suddenly, my sheave arose and it is standing up, and then your sheaves gather around and they bow down to my sheave."	He said to them, "Listen, if you would, to this dream that I had. We are in the middle of a field binding up sheaves, and suddenly, my sheave rises up and stands erect, and then your sheaves gather around it and they bow down to my sheave."
His brothers then said to him, "Do [you think] you will certainly reign over us? Will you really have dominion over us?" And they hate him all the more because of his dreams and because of what he says.	His brothers then said to him, "Do you really think that you will reign over us? Will you really have dominion over all of us?" And their hatred toward him is increased because of what he says and because of his dreams.
Then he dreamed another dream and he declared it to his brothers. He said, "Listen, I have dreamed another dream, and, listen, the sun, the moon and 11 stars were bowing down to me."	Then he dreamed another dream and told his brothers about it. "Listen, I have dreamed another dream, and the sun and the moon and 11 stars bowed down to me."
So he made [this dream] known to his father and to his brothers, and his father castigated him. He said to him, "What [is] this dream that you have dreamed? Will we definitely come—me and your mother and your brothers—to bow ourselves to the ground before you?"	So Joseph told this dream to his father and brothers, and his father castigated him, saying, "Just what is this dream you claim to have dreamed? Do you really think that we will all come to bow ourselves before you—me and your mother and your brothers?"
His brothers are envious (and jealous) of him, but his father remembered this [lit., the] matter.	Joseph's brothers were envious of him; but his father remembered this matter.
Joseph goes searching for his brothers	
Joseph's [lit. <i>his</i>] brothers went to pasture their father's flock in Shechem. So Israel said to Joseph, "Aren't your brothers pasturing [my flock] in Shechem? Come and I will send you to them."	Joseph's brothers went out to pasture their father's flock in Shechem. So Israel, his father, said, "Aren't your brothers our shepherding my flock in Shechem? Come over here and I will send you to them."
And he replied, "Here I [am]."	And Joseph replied, "Yes, sir."
So Israel [lit., <i>he</i>] said to him, "Go, now, and see [about] the welfare of your brothers and [about] the welfare of the flock; then bring me a word [on this matter]."	So Israel said to him, "Go, now, and see about the welfare of your brothers and about the welfare of my flock; and then report back to me."
Consequently, [Israel] sent [Joseph] from the valley of Hebron and he went to Shechem [from there].	So Israel sent Joseph from the valley of Hebron and Joseph went from there to Shechem.
And a man found him wandering in a field. Therefore, the man asked him, saying, "What are you seeking?"	A man who saw Joseph wandering in a field, asked him, "Who are you looking for?"
He said, "I am looking for my brothers; please tell me where they are pasturing [my father's flock]."	He said, "I am looking for my brothers; please tell me where they are pasturing my father's flock."
And the man said, "They have gone from here, for I heard them saying, 'Let's go to Dothan.'" so Joseph went after his brothers and he found them in Dothan.	The man informed him, "Your brothers have gone from here, I believe that I heard them talk about going to Dothan." So Joseph went in search of his brothers and found them in Dothan.

A Complete Translation of Genesis 37	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The older brothers conspire against Joseph	
[The brothers] could see him from afar and he has not yet come near to them. So they conspire against him to kill him. And each one said to his brother, “Look, the Baal of dreams—this one—comes. Now come and we will kill him and throw him into one of the pits. Then we will say, ‘Some evil beast [must have] eaten him.’ Then we will see what his dreams become.”	The brothers could see him from afar, although he had not come close to them yet. While they watch him move closer, they conspire against him. They said to one another, “Look, the man of the dreams comes. So let’s move against him and kill him, then throw him into one of the pits. Then we will say, as a cover story, ‘Some wild animal must have eaten him.’ Then we will see that his dreams come to naught.
Reuben heard [their plans] and he [sought to] deliver him from their control. He said [to them], “You will not strike his soul.” Reuben also said, “You [all] will not shed [his] blood. [Instead], throw him into this pit which [is] in the desert wilderness; but do not stretch out your hand against him.” [Reuben did this] intending to rescue him from their hand [and] to restore him to his father.	Reuben, the eldest brother, heard of their plans, and did what was necessary to remove Joseph from their vengeance. He told them, “You will not kill him; you will not shed his blood. Instead, throw him into this pit in the desert region; but do not reach out to strike him dead.” Reuben did this with the intention of rescuing Joseph later from his brothers and restoring him to their father.
And it comes to pass when Joseph came to his brothers, they stripped Joseph of his long-sleeved tunic which he wore [lit., <i>upon him</i>]. Then they took him and threw him into the pit (the pit [was] empty; there [was] no water in it).	And it happened when Joseph came near to his brothers that they grabbed him and stripped off his long-sleeved tunic, and then they took him and threw him into the empty, water-less pit.
They sat down to eat bread, and then looked up and suddenly saw a caravan of Ishmaelites coming from Gilead, with their camels bearing gum, balm and myrrh. They were walking [along, intending] to go down to Egypt.	Joseph’s brothers then sat down to have a meal; and when they looked up, they saw a caravan of Ishmaelites coming from Gilead with their camels, bearing gum, balm and myrrh. They were traveling toward Egypt.
Judah then said to his brothers, “What profit [is there] if we kill our brother and conceal his blood? Come and we will sell him to the Ishmaelites and our hand will not be against him, for he [is] our brother [and] our flesh.” And his brothers listened [to him and heeded him].	Judah then said to his brothers, “What profit is there to kill our brother and then try to hide his death? It is better that we sell him to the Ishmaelites, and our hand, in this way, will not be against him, for he is still our flesh and blood.” Judah’s brothers listened to him and agreed.
Midianite traders see Joseph in the pit and they sell him to the Ishmaelites	
However, [a band of] men—Midianite traders—passed over [and saw Joseph]. They drew [him] out and lifted Joseph out from the pit. Then they sold Joseph to the Ishmaelites for 20 silver coins, and the Ishmaelites [lit., <i>they</i>] took Joseph to Egypt.	However, a band of men—Midianite traders—passed by the pit and saw Joseph. So they took Joseph out of the pit and then sold him to Ishmaelites for 20 silver coins. The Ishmaelites then took Joseph to Egypt.
The brothers use goat’s blood to convince their father that Joseph is dead	
Reuben returned to the pit and, he saw that [lit., <i>and behold</i>] there [was] no Joseph in the pit—therefore he tore his clothes [in grief].	Reuben returned to the pit and saw that Joseph was not there—therefore, in grief, he tore his clothes.

A Complete Translation of Genesis 37	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
So he returned to his brothers and said, "The young man [is] not there, and [as for] me, where [can] I go?"	Then Joseph returned to his brothers and said to them, "The young man is no longer in the pit, and I have no idea what to do!"
So they took Joseph's tunic and sacrificed a young male goat and dipped the tunic into the blood. Then they sent the tunic of long sleeves and brought [it] to their father. They said, "We found this. Do you recognize [this] tunic? It [belongs to] your son, does it not?"	After sacrificing a goat, they took Joseph's tunic and dipped it into the goat's blood. Then they brought this tunic to their father, saying, "We found this? Do you recognize this tunic? It belonged to your son, did it not?"
Jacob, hearing the Joseph was dead, mourns for him	
He recognized it and said, "[This is] the tunic of my son; a wild animal devoured him. Joseph was certainly torn to pieces."	Jacob recognized the tunic as belonging to Joseph. He said, "Certainly a wild animal devoured him after tearing him to pieces."
Jacob tore his garments and put on sackcloth over himself, mourning [the loss of] his son for many days. All his sons and daughters rose up to comfort him, but he was unwilling to be comforted. He said, "I will go down to Sheol mourning my son." And his father weeps for him.	Jacob tore his clothing and put on sackcloth to indicate his mourning. He stayed in mourning for his son for many days. All of his sons and daughters tried to comfort him, but he was unwilling. He said, "I will go down to the grave mourning my son." Then he continued to weep for him.
Joseph is sold to Potiphar, an officer of Pharaoh	
The Midianites sold Joseph [lit., <i>him</i>] in Egypt to Potiphar, [who was] an officer of Pharaoh, [and] a captain of the guards.	The Midianites sold Joseph in Egypt to Potiphar, who was an officer of Pharaoh, and a captain of the guards.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: Psalm 55 was written by King David about betrayal and treachery. This fits in well with what Joseph is going through.

Doctrinal Teachers* Who Have Taught Genesis 37			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1963 Dispensations (#201)	#30	Genesis 37:1–36
	1985 Ephesians (#412)	#699–701	Genesis 37:1–36
Ken Reed	https://www.lakeeriebiblechurch.org/exegesis/		Genesis 38–50
Dr. Robert Dean	https://deanbible.org/old-testament-menuitem/genesis-menuitem		Genesis 1–50
Bill Wenstrom	https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124		Genesis 1–50

Jack M. Ballinger	http://www.versebyverse.org/classnotes/Genesis/genesisindex.html	Genesis 1–49
Ron Snider	http://www.makarios-bible-church.org/oldtest.html	Genesis 1–50

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand the context of a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage, word-by-word whenever necessary).

