

# GENESIS 39

Written and compiled by Gary Kukis

Genesis 39:1–23

Joseph and Potiphar

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:** When Joseph is sold into slavery in Egypt, he is purchased by Potiphar, one of Pharaoh's chief men. Joseph shows his competence, consistency and trustworthiness; and God blesses him and all those associated with him. Joseph is falsely accused by Potiphar's wife and is placed into jail. However, in jail he is given a place of authority the God prospers him there as well.

There are many [chapter commentaries](#) on the book of Genesis. This will be the most extensive examination of Genesis 39, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

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Introduction	<a href="#">Chapter Updates</a>
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<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Exegetical Studies in Genesis</a>	

Doctrines Covered or Alluded To			
	<a href="#">Divine Blessing</a>		

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

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
	<a href="#">Genesis 13</a>		

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> 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	
<b>Rebound (Restoration to fellowship with God)</b>	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). See the <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

Some of these definitions are taken from  
[http://gracebiblechurchwichita.org/?page\\_id=1556](http://gracebiblechurchwichita.org/?page_id=1556)  
<http://rickhughesministries.org/content/Biblical-Terms.pdf>  
<http://www.gbible.org/index.php?proc=d4d>  
<http://www.wordoftruthministries.org/terms-and-definitions/>  
<http://www.realttime.net/~wdoud/topics.html>  
<http://www.theopedia.com/>

**Introduction:** At this point in the book of Genesis, we return to Joseph, who is in Egypt, in slavery. We have seen Joseph's brothers place him into a pit; and then Midianite traders took him out of the pit (it is possible that his brothers took him out of the pit), and sold him to some Ishmaelite traders, who then sold him to Potiphar, and officer of the Pharaoh of Egypt (we have also dealt with the alleged contradiction of this passage as well). That was Genesis 37. In Genesis 38, we spent time primarily with Judah, an older half-brother of Joseph, and we examined his very peculiar genealogical line, which leads us to King David and eventually to Jesus. With Genesis 39, we return to Egypt and will spend the rest of Genesis (for the most part) studying Joseph's life in Egypt.

It is because of the incidents in Genesis 38 (and elsewhere) that requires the Hebrews to move away from the Land of Promise and away from the corrupting influence of the Canaanites. You will recall that Lot lived among great corruption, and it certainly distorted the thinking of his wife and two daughters. The actions of Judah, Levi and Simeon suggest that they had all become corrupted in their thinking. At some point, God will have the sons of Israel destroy most of the Canaanites, because of their great degeneracy.

You will note that the narratives that we have studied have centered upon Reuben, Simeon, Levi and Judah. This is because Reuben should have been the chosen line, but he never fully embraced his position as the leader of his younger brothers. The other 3 brothers would have been next in line, and it appears, from what we have studied so far, that none of them have the proper leadership skills. When the younger brothers wanted to sell Joseph into slavery, rather than put his foot down and tell them that was not going to happen, Reuben placated the brothers, intending to rescue Joseph later.

Levi and Simeon killed a number of innocent males, seeking revenge for the rape of their sister, Diana. And we just studied Judah who, was such a lousy father, that two of his sons died the sin unto death; and he failed in his responsibility to his daughter-in-law. Because of his own immoral behavior, Judah actually had relations with his daughter-in-law, and became her levirate husband (after almost having her executed).

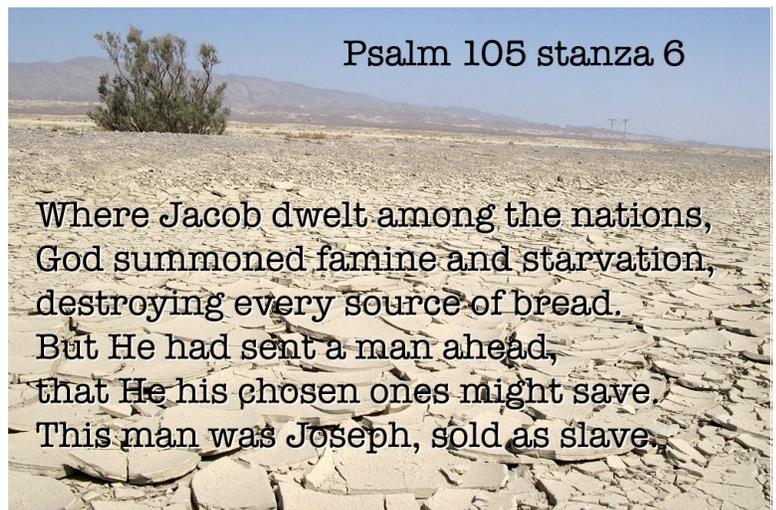
Of the sons of Jacob, when it comes to the line of promise, the 4 eldest sons seem to have eliminated themselves by their own actions (unless, of course, one of them redeems himself); and the only person who seems to have any character at all is now acting as a slave in Egypt.

**Psalm 105 Graphic;** from [Children's Bible School lessons](#); accessed March 15, 2016 (the graphic is a summary of stanza 6, not a recitation of it).

Psalm 105:16–23 gives us an overview of the next 11 chapters of Genesis.

When He [God] summoned a famine on the land  
and broke all supply of bread,  
He had sent a man ahead of them, Joseph, who  
was sold as a slave.  
His feet were hurt with fetters; his neck was put in  
a collar of iron;  
until what he had said came to pass, the word of  
the LORD tested him.  
The king sent and released him; the ruler of the  
peoples set him free;  
he made him lord of his house and ruler of all his  
possessions,  
to bind his princes at his pleasure and to teach his  
elders wisdom.

Then Israel came to Egypt; Jacob sojourned in the land of Ham. (Psalm 105:16–23; ESV; capitalized)



God's plan called for the sons of Jacob to be moved to Egypt, away from the degeneracy of the Canaanites, which degeneracy was affecting his Jacob's sons. They were beginning to accept the morality of the Canaanites. Judah, as we have seen, even married a Canaanite woman, and raised two sons who died the sin unto death as a result.

**Application:** You can be affected by your environment; you can absorb and take societal norms as your own, and believe that they are true and correct. I write this in 2016, and a huge number of millennials believe strongly that there is nothing wrong or immoral about homosexual actions; and that gay marriage ought to be viewed just like a normal marriage. Furthermore, many of them support laws allowing trans-gendered types to sue private businesses if they have the wrong bathroom policy. There has been a concerted effort in television programming and in our schools to convey these pro-deviant messages (more so with homosexuals than with transgendered-types) and several generations have now been corrupted with this false morality. These generations believe very strongly that, if you do not accept homosexuality as normal and the gay agenda as the 21<sup>st</sup> century civil rights issue, that you are a bigot and a homophobe; and in their minds, you are no different than a racist lynch mob of the 1920's and 30's. The self-righteousness of these confused people can be so strong that they will refuse to associate with people who think differently than they do and express it (which is not a great loss).

**Application:** Another example of a confused morality recently assimilated by the millennials: Smoking is terrible, it is a bad habit; but there is little wrong with smoking marijuana. There seem to be very few judgments placed upon those who use harder drugs as well.

It is fascinating that, in much of what occurs in Genesis 37–38, God's name is barely mentioned, and then just to judge and execute the sons of Judah. In Genesis 39, it will become clear the Joseph is favored by God. Further near the end of Genesis, Joseph acknowledges God's overarching will in his life, despite the evil intentions of his brothers.

What really stands out when comparing this chapter to Genesis 38 is, God's personal name is given again and again in this chapter. God is only mentioned twice in the previous chapter, and in connection with administering the sin unto death to two of Judah's sons. The proper name of the Revealed God (Y<sup>e</sup>howah) is found 7 times in Genesis 39. This tells us just how different these men were—Judah and his family as compared to Joseph, Judah's younger half-brother.

This chapter marks the beginning of the last portion of Genesis. To summarize Genesis:

A Brief Summary of Genesis	
Chapters	Subject Matter
Genesis 1–2	Creation
Gen. 3–5	The Fall and the Line of Adam
Gen. 6–10	Noah and the Flood
Gen. 11	The Tower of Babel
Gen. 12–23	Abraham
Gen. 24–26	Isaac
Gen. 27–35	Jacob
Gen. 36	Esau
Gen. 37	The Sons of Jacob
Gen. 38	Judah

Gen. 39–50	Joseph
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This also marks the final author of Genesis, namely Joseph. I understand the strong position which some have taken with respect to the authorship of Genesis and dropping it firmly in the lap of Moses. From some of the things which have been said, certainly someone, probably Moses, wrote the *final draft* of Genesis, but more as an editor than as an original author (and I am not referring to an editor, per se, but some bits of information were added here or there—possibly from several people). The strong desire to make Moses the author of Genesis may be a reaction to the those who split Genesis into several disjoint sections written by authors perhaps 1000-3000 years after the events of Genesis, and distinguished simply by their prominent use of God's name. This view of authorship has been refuted many times in the past. However, I think this should be summarized for those who are unaware that such a driving force exists. **See The Doctrine of Documentary Hypothesis:**

In case you are unfamiliar with this overall interpretation of Old Testament Scripture.

**Links to the JEPD Theory (also known as Documentary Hypothesis)**

Description	Link
Basic one page description	<a href="http://imp.lss.wisc.edu/~rltroxel/Intro/hypoth.html">http://imp.lss.wisc.edu/~rltroxel/Intro/hypoth.html</a>
My coverage of this topic	Documentary Hypothesis ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> )
More detailed approach; author favors this theory	<a href="http://www.cs.umd.edu/~mvz/bible/doc-hyp.pdf">http://www.cs.umd.edu/~mvz/bible/doc-hyp.pdf</a>
A detailed analysis; seems to be a fair assessment	<a href="http://www.biblearchaeology.org/post/2010/09/24/the-documentary-hypothesis.aspx">http://www.biblearchaeology.org/post/2010/09/24/the-documentary-hypothesis.aspx</a>
What it is; and a strong criticism of this theory	<a href="http://www.gotquestions.org/documentary-hypothesis.html">http://www.gotquestions.org/documentary-hypothesis.html</a>
Debunking the Documentary Hypothesis	<a href="http://creation.com/debunking-the-documentary-hypothesis">http://creation.com/debunking-the-documentary-hypothesis</a>
A Critical Assessment of the Graf-Wellhausen Documentary Hypothesis	<a href="http://vintage.aomin.org/JEDP.html">http://vintage.aomin.org/JEDP.html</a>

Essentially, the JEPD theory does not believe that the authors of Scripture are who they had traditionally been believed to be; that much of the Old Testament is fabricated; and that the supernatural is a result of imaginative authors and those who wrote long after these books were assume to have been written. Essentially, this is a theory which rejected the orthodox understanding of the inspiration of Scriptures. However, it is found on many seminary campuses and often presented as the intellectual approach to the Word of God.

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I believe that most of Genesis was written by a series of authors whose stories are found within Genesis. For the greater portion of Genesis, most of this was an almost seamless narrative, picked up every few chapters by a new writer of Scripture. It is not until the end of this book when the sources and the writing seem more disjoint, as though they may have come from different areas and were woven together perhaps (but not necessarily) by an editor. My personal opinion of authorship is below:

**The Original Human Authors of Genesis**

Portion of Genesis	Original Author
Genesis 1–4	Adam
Genesis 5–9	Noah (except for the last couple verses)
Genesis 10–23	Abraham (much of Genesis 10 & 11 came from historic and genealogical records or from the oral tradition passed on generation after generation)
Genesis 24–26	Isaac
Genesis 27–35	Jacob
Genesis 34	Simeon or Levi
Genesis 35	Jacob
Genesis 36	Esau, or from records provided by Esau
Genesis 37	Joseph, Reuben or possibly Judah
Genesis 38	Judah
Genesis 39–50	Joseph (except for the final couple verses and possibly verses relating to Canaan and the trips to and from Canaan)

These final 3 sections were possibly all written by Joseph, based upon his own experiences and based upon discussions that he had with his brothers and father.

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With chapter 39, we travel with Joseph into Egypt and follow his highly unusual life and rise to political power in that country. He is the only son of Jacob who indicates that he received any real spiritual training (the others may or may not have received it; but they did not exhibit any spiritual growth for decades<sup>1</sup>).

Because of his knowledge of things spiritual, God expects more of Joseph and we will see times at which God's treatment of Joseph seems exceedingly tough.

### Lessons to be Learned from Joseph

1. To whom much is given, much is expected
2. In order for Joseph to assume great power in Egypt, his character was to be impeccable and his abilities without parallel
3. The sons of Jacob must be removed from the degeneracy of the land of Canaan because it had a detrimental affect upon their spiritual lives
4. God chose for the sons of Jacob to live in blessing and prosperity for the last portion of their lives; He had to send Joseph to Egypt first to prepare the way
5. Joseph's training and discipline under God was absolutely necessary in order for these things to come to pass.
6. Joseph's discipline was harsh at times, but his rewards, both spiritual and temporal, were phenomenal.

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<sup>1</sup> In the chapters to come, *one* of the brothers will surprise us.

It is important to understand what has gone before.

## The Prequel of Genesis 39

Genesis 39 will begin with

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Dean: *When we look at Joseph and Joseph is stuck in a people test, one of the toughest people tests, rejection, we need to talk about rejection: how it takes place and what the dynamics of rejection are. We all have to deal with it in its various manifestations. Rejection is one of those complex things because rejection can be either real or imagined. Everybody in life faces injustice; we are all victims. So that means that since we are all in the same boat nobody has the right to emphasize their problems over somebody else's. We are all in a fallen situation. And to one degree or another every one of us is going to go through the negative aspects of living in a fallen world. The Scripture gives us the solution to these problems. The solution comes from the Word of God and we have to learn how to use the Word of God in order to solve these problems. That comes from claiming promises and being in Bible class and learning how to think about things that are biblical.*

### The Doctrine of Rejection in the Life of Joseph (Dr. Robert Dean, Jr.)

- 1) The brothers have all rejected Joseph. They have attempted to kill him and they have sold him into slavery. How would we respond to that? If we are believers and we say we need to respond to this situation within the framework of divine viewpoint, what is our mental attitude going to be? How is that going to affect what I say and what I do? So we have to think about this.
- 2) Rejection comes in many forms: forsaken in a marriage, being attacked by friends or foes (foes we expect; friends we don't; that makes it more difficult), being ignored by those we wish to impact or impress. We may be openly persecuted, ridiculed, physically attacked, bullied, repudiated, or set aside.
- 3) The natural reaction from the sin nature is to react to these things in terms of emotion, and instantly we are focusing on the fact that we are hurt. This is the first arrogance skill—self-absorption. That is quickly followed by self-indulgence: we are going to keep thinking about it, pull it out of the closet of our memory, and we are going to mull it over. Next thing we know we are just angry all over again. We are not moving through the rejection and solving it, we are just making it worse.
- 4) At this point we have entered into sin nature control. We are converting the outside pressure from the adversity of rejection into the inside pressure of stress in the soul. Now we are poised for self-fragmentation and spiritual self-destruction. We are beginning to spiral out of control inside of our own soul.
- 5) We have to remember that as the sin nature dominates we tend to react initially from the emotion in our soul. We move into the third arrogance skill of self-justification, we have all kinds of reasons why it is valid for us to respond the way we do to that person.
- 6) We have to understand that rejection is very complex; it can be real or imagined.
- 7) Rejection is often a matter of individual perception of reality. It is one of the greatest pressures in life because you have to have both objectivity and maturity to handle rejection or it will wipe you out. The only source of true objectivity, of course, is from Bible doctrine.

From [Robby Dean's Notes](#); accessed April 12, 2016 (slightly edited).

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

### The Principals of Genesis 39

Characters	Commentary

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We need to know where this chapter takes place.

### The Places of Genesis 39

Place	Description

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### The Patriarchal Timeline for Genesis 39

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

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.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	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 <sup>rd</sup> generation from Adam. Gen 11:26 <a href="#">Terah lived 70 years and fathered Abram, Nahor, and Haran.</a>
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 <a href="#">Abram was 86 years old when Hagar bore Ishmael to him.</a>
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 <sup>th</sup> generation from Adam. Gen 21:5 <a href="#">Abraham was 100 years old when his son Isaac was born to him.</a>
	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 <b>land of Moriah</b> to offer up his son Isaac to God as a sacrifice. This was a 3-day journey away. They then go to <b>Beer-sheba</b> , which could simply indicate that they are returning home to <b>Beer-sheba</b> .
Treasury of Scriptural Knowledge <sup>2</sup> puts this date at 1872 B.C., based upon Antiquities by Josephus.					
(2029 B.C.)	1830 B.C.	2030 B.C.	Abraham is 137	Genesis 23:1–20	The death of Sarah. She dies in <b>Kirjatharba</b> , it is <b>Hebron</b> , in the <b>land of Canaan</b> . Gen 23:1 <a href="#">Now Sarah lived 127 years; these were all the years of her life.</a> She is buried in a cave of the field of Machpelah before <b>Mamre</b> ; it is <b>Hebron</b> , in the <b>land of Canaan</b> , 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 <a href="#">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.</a> At this time, Isaac is living in the <b>Negev</b> . 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.

<sup>2</sup> *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
				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 <i>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.</i> 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 <i>This is the length of Abraham's life: 175 years.</i> 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 <i>This is the length of Ishmael's life: 137 years. He took his last breath and died, and was gathered to his people.</i>
			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.
	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.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	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
(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.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
				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.
	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 <sup>st</sup> generation from Adam.
	c1690 B.C. 1689 B.C. (Klassen)	1889 B.C.		Genesis 39:7–19	Joseph flees adultery.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
		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. <b>Now the days of Isaac were 180 years.</b> (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.
		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 <sup>th</sup> generation.
1873 B.C. <sup>3</sup>	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.

<sup>3</sup> 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
	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.
	1623 B.C. 1604 B.C. (Klassen)				The birth of Ram, the 39 <sup>th</sup> 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.

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**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](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.

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The NET Bible: *The story of Joseph is filled with cycles and repetition: He has two dreams (chap. 37), he interprets two dreams in prison (chap. 40) and the two dreams of Pharaoh (chap. 41), his brothers make two trips to see him (chaps. 42-43), and here, for the second time (see 37:24), he is imprisoned for no good reason, with only his coat being used as evidence. For further discussion see H. Jacobsen, “A Legal Note on Potiphar’s Wife,” HTR 69 (1976): 177.<sup>4</sup>*

### Paragraph Divisions of Modern Translations for Genesis 39 (from Dr. Bob Utley)

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)
Joseph's Success in Egypt	Joseph a Slave in Egypt	Joseph's Success, Temptation and Imprisonment	Joseph and Potiphar's Wife	Joseph's Early Days in Egypt
Gen. 39:1-6a	Gen. 39:1-6	Gen. 39:1-6a	Gen. 39:1-6a	Gen. 39:1-6a
				The Attempt to Seduce Joseph
Gen. 39:6b-18	Gen. 39:7-18	Gen. 39:6b-18	Gen. 39:6b-10 Gen. 39:11-15 Gen. 39:16-18	Gen. 39:6b-10 Gen. 39:11-15 Gen. 39:16-20 a
Joseph Imprisoned	Gen. 39:19-20 Gen. 39:21-23	Gen. 39:19-23	Gen. 39:19-23	Joseph in Gaol Gen. 39:20-23

From Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Genesis 39 chapter comments).

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Here is what to expect from Genesis 39:

### A Synopsis of Genesis 39

<sup>4</sup> From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 2, 2016.

## A Synopsis of Genesis 39

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.

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Joseph's writings are filled with carefully structured chiasmi. Notice how the first section corresponds to the last, the second section corresponds to the second-to-the-last; etc.

### William Ramey's Chiasm of Genesis 39:1–23

Recapitulation: Joseph is sold into Egypt by the Ishmaelites to Potiphar (1)

- A Joseph's success in Potiphar's house (2-6a)
- B Author's editorial remark: Joseph was handsome in appearance (6b)
- C Potiphar's wife's desire (7a)
- D Potiphar's wife's request: "Lie with me!" (7b)
- X Joseph's refusal to commit sin (8-9)
- D' Potiphar's wife's request: "Lie with me!" (10-12)
- C' Potiphar's wife is spurned (13-18)
- B' Author's editorial remark: Joseph was confined to the king's jail (19-20a)
- A' Joseph's success in Potiphar's prison (21-23)

A chiasmic structure is not difficult to develop, and most of us could structure a single day of our lives into such a structure. We get up, we go to bed; we have breakfast, we have dinner; we go to work, we come home from work; in the middle, we have lunch. So, I have given you an A/A', B/B', etc. structure. What happens in the middle of the structure is often the most important thing (I could have written, *and we do our work* rather than, *and we have lunch*, indicating that work is the most important thing). What this structure does is allow for several narratives to be easily remembered, even word-for-word.

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

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Genesis 39 picks right up where Genesis 37 left off. Genesis 38 briefly followed Judah and his line; but we go back to the same time frame and actions of Genesis 37. Appropriate transition language is added in order to indicate a change of place. There is no reason to think that we have different traditional narratives woven together hundreds of years later (although, if Joseph is the author of these final chapters, then he would have himself woven together narratives which he experienced with the narratives that he heard from his brothers or father).

Interestingly enough, Joseph does not follow out some incident in the lives of each of his 11 brothers/half-brothers. He only diverges to tell a story about Judah, because Judah will do something quite remarkable later on (which will help to explain why the line of Christ will come through Judah).

Joseph overhears his brothers and their discussions while he is in a pit (until they move further away from him). He may have filled in some details in this narrative after speaking to his brothers later (Reuben will be guilt-ridden over this event). I am assuming that the events beginning with Genesis 37:1 were recorded by Joseph. He appears to have integrated his own memories with those of his father and other brothers (Genesis 38 being a chief example of that).

God does not present this material so that we all feel sufficiently sorry for Joseph. What God is doing is, molding him for a leadership role. We have studied enough about his 4 oldest half-brothers to recognize that they abuse their leadership when they have it.

### Dr. Robert Dean, Jr.: God Trains Joseph to be a Leader

One of the things that is going on in Joseph's life that should be emphasized is that God is training Joseph to be a leader; but not just any leader. God's plan is for Joseph to be the number two leader in the Egyptian empire, and at this time in history Egypt was fabulously wealthy and the Pharaoh is incredibly powerful and viewed as the incarnation of God Himself. So to be the number two to Pharaoh is to be in a position of wealth and power and prestige that we can't even fathom. God had to prepare Joseph in a special way for this kind of leadership because it would be a position that would be open to incredible abuse, and Joseph could not do that. God had to take him through a number of training sessions in order to prepare him for that leadership.

One of the things that has to be realized as a leader is that it is not a popularity contest. It is not about polls, not about what people think about what you do, it is about doing the right things. To do the right things you have to know the right things. And to know the right things there has to be something built into the soul of the individual that produces character. If we look at the Scriptures that is what God is focusing on in believers. The emphasis on the concept of fruit in the Bible is not actions, it is not Christian service, it is not evangelism, it is character. It is changed character, it is not recognizing that there is grace and I can keep on sinning, it is a recognition that we are supposed to apply doctrine and there needs to be a transformational process that takes place. It is not legalism. Legalism comes along and tries to change things externally, and it emphasizes the cleaning up of sin to the exclusion of the ministry of the Holy Spirit. But the focus that we see in the Bible is that we become so occupied with God in the Old Testament, with Christ in the New Testament (the church age), that that which is sinful becomes disdained and irrelevant, it is viewed as a distraction. It is not that our focus is on going out and trying to clean up all the sin in our life but to get so focused on who Christ is and our relationship with Him that that controls the decision-making and the priorities in our won life.

So Joseph has to go through this training process. When he gets to that point at the end of the tunnel when he is about 35 or 36 years old and the Egyptians have finished their seven years of prosperity and go into those seven years of famine the pressure that goes on him means that the person who handles it has to be a man of integrity, a man who is above reproach. It is not about being liked or favored but about doing what is right based on a clear set of standards. He first had to learn the lesson of humility. Humility is the key to being a good leader.

Let me append Dean's remarks about Joseph's wealth as the #2 man in Egypt. Comparatively speaking, Joseph was very wealthy; he was much more wealthy than the subjects of Egypt. However, compared to the wealth that we enjoy today in the United States (in the middle class), Joseph's life would not seem to be that impressive.

From [Dean's Notes](#); accessed July 5, 2016.

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What we see in this narrative is God's will being done (just as we have seen it throughout the book of Genesis).

### Dr. Robert Dean, Jr. on the Providence of God

- 1) God is sovereign, He rules the universe, and He is directing history according to His plan. He is the ultimate authority as the creator over everything that happens in human history. He guides and directs history towards His planned end.
- 2) God oversees the outworking of His plan and He provides protection for His people. So even though there is instability in the world because of evil, because of Satan, because of sin natures, because there are 6-1/2 billion people running around who all want to be god, God never loses His control, and in His omnipotence He oversees the progress in human history and brings about that which is for His glory.

## Dr. Robert Dean, Jr. on the Providence of God

- 3) Despite human failures and flaws, despite all the chaos of sin, God works all things together for good. Romans 8:28.

We will observe these facts in the lives of Joseph, Judah and Jacob's family overall. Believers tend to overemphasize the miracles done by God at the hand of Moses; or the miracles done by the Lord Jesus Christ. God's will is every bit as impressive when there are no miracles, no signs and no miraculous healings. For most of the rest of the book of Genesis, we will observe God's plan at work, but without the miracles, signs and wonders.

From [Dean's Notes](#); accessed July 5, 2016.

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### 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.

Joseph will face numerous ups and downs in his life—two times, he might have reasonably assumed that his life was all over (when he was first put into slavery; and later, when he will be put into jail). Yet, God always was working everything for the good of Joseph and so that God could preserve and bless his entire family.

**Reviewing the end of Genesis 37:** Let's look at a few verses from Genesis 37 that tell us how Joseph got to this place of slavery in 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.

Joseph's brothers, out of jealousy, threw him into a dry well, and were going to sell him as a slave. Midianite traders sold him to Ishmaelite traders, and they brought him to Potiphar in Egypt.

Although the description seems to indicate that the Midianites simply found Joseph and took him, this does not eliminate the possibility that he was sold to the Midianites by his brothers and then retrieved from the pit by the Midianites.

[Genesis 37:36](#) And the Midianites sold him [Joseph] into Egypt to Potiphar, a eunuch [official] of Pharaoh, the chief of the executioners.

This is one of the many [contradictions](#) touted by critics of the Bible; and it is not really a contradiction.

Explanation #1: Potiphar contracted some Ishmaelite traders to purchase a slave (or slaves) for him. They meet up with the Midianites, purchase Joseph and deliver him to Potiphar. Note that they do not *sell* Joseph to Potiphar but they *bring* Joseph to Potiphar.

Explanation #2 could simply be that the Midianites sell Joseph to Ishmaelites, who then sell Joseph to Potiphar. Ultimately, it was the Midianites who sold Joseph to Potiphar. This is not quite as smooth and artful as the first explanation, where the Ishmaelites act as agents for Potiphar.

In order to remove something from being a contradiction, all of the verses related to this narrative must make sense, reading them in the light of the explanation. The explanation is not necessarily what happened; but all it takes is one explanation to eliminate the apparent contradiction.

**The Contradiction that Wasn't:** Let me give you an example of a contradiction that could have been, but wasn't, due to a couple of extra verses. Joseph had originally been sent to Shechem to find his brothers (Genesis 37:14). Let's say that the next verse was: **So Joseph went after his brothers and found them at Dothan.** (Genesis 37:17b). This would have been an apparent contradiction, as Joseph went to Shechem for his brothers, but he finds his brothers in Dothan. What clears this possible contradiction up is the fact that Joseph went first to Shechem, was told his brothers were not there, and then told that they were in Dothan. Had Joseph left Genesis 37:15–17a out of his narrative, then nearly every website which enumerates "Bible contradictions" would have added the Shechem-Dothan contradiction to their list.

The very human authors were not always concerned with making certain that their words could not be misunderstood. Most of them were not writers by trade, and therefore, would not view their own writings with that sort of critical perspective. Jacob, when reciting human history to his sons, and adding in his own history, is probably doing this verbally, and he is not thinking, "Now, is there any way that this could be misunderstood or twisted?"

Those who have rejected Jesus Christ as their Savior will sometimes search out these types of websites in order to support their own thinking. Some will even post things themselves. However, it is the negative volition which generally comes first. The thinking of a person's soul is key.

Although I believe that the contents of Genesis were repeated millions of times throughout many generations, when someone added historical material to further the narrative, I don't know that they understood this to be the Word of God as we understand it to be. Certainly, all of this history was important and revealed God's hand in man's affairs, but I don't think that we can find the verbal-plenary interpretation of Scripture among the writings of the religious Jews in ancient times. They may have tried to "clarify" the laws on observing the Sabbath (essentially appending the Bible with hundreds of additional legalistic laws), but they did not spend this same amount of time describing what it meant for the Scriptures to be Scriptures. Geisler and Nix, in their outstanding *A General Introduction to the Bible*, provide at least 8 different ways that people understand the Scriptures to be inspired of God.

One of the fascinating historical aspects of the Bible, both the Old and New Testaments, is that the canon was determined first, and then *after* the canon had been established, then the concepts of divine inspiration were fully developed. So, first, the Word of God was established as the Word of God (properly speaking, it was recognized or identified), and then, hundreds of years later, people began to discuss, "Okay, we have the Word of God; now, just exactly what does that mean?"

Most critics of Scripture have it completely backwards. They think that some authoritarian group existed, wanted to exercise power over others, so they gathered up a bunch of existing books (or even modified some existing books) so that they had something that they called the Word of God, to which they could subject everyone else to. Somehow, they seemed to know what it was that they needed to have, and that they got that thing (the Bible)

and somehow convinced millions of people to subject themselves to it. And, more amazingly, this is all done without any historical record referring to such actions!

Admittedly, this is not too different from the approach of Joseph Smith or of Mohammed. They happened to be very charismatic figures and they developed their authority hand-in-hand with their *scriptures*, so that the end result was very self-serving. However, this approach is not at all the model for the Old Testament canon, which was completed at the same time the Israel was destroyed as an independent nation and then reconstituted under the authority of other nations. This is also not the model for the New Testament, which is clearly centered on the Lord Jesus Christ, Who is never said to write anything down (apart from a disputed passage where he writes something in the dirt). The disciples, who had some authority after the Lord died and was risen, went to the Old Testament for their authority—and they wrote the various books of the New Testament, already having their authority established. And, interestingly enough, based upon Biblical and extra-Biblical sources, the disciples, for the most part, were not charismatic leaders (possibly with the exception of Peter).

Back to Genesis:

**God's hand in the life of Joseph:** What follows in Genesis 39–47 is one of the most amazing narratives in *the History of God and Man*. And, interestingly enough, though God's hand is apparent, we have no surfeit of miracles. God will not rain down locusts; Joseph will not see great visions, time will not stop—God's hand in all of this will be very subtle but real and undeniable.

We will also see one of the great transformations of character in the person of Judah. We have seen him in connection with Shechem, in connection with Joseph, and, most recently, in connection with providing protection and provision for his widowed daughter-in-law. There is very little to recommend this man; but in the narrative that follows, Judah will do and say the right thing, and it will be a spectacular and important change.

In case you wonder, why does the line of Messiah go through Judah, rather than through Reuben, Simeon or Levi, this extended narrative will explain why.

Joseph, as the historian, brings forth a very important narrative, one which is filled with the guidance of God, along with the foibles and faithfulness of man. As a young believer in Jesus Christ, this is one of the first portions of the Bible I was taught, and it has stayed with me over a period of 40+ years.

One of the reasons I decided to send out Bible lessons on Genesis was because of my fond memories of this portion of the Word of God.

Finally, the way that God acts in the life of Joseph is much more akin to our lives in the Church Age. God's will in our lives is subtle, but unmistakable.

As we will see, Joseph played quite a part in the story of Egypt for a short time; however, we have no corroborating records. This does make some sense as we have shortly after Joseph's time there arose a Pharaoh who knew not Joseph. If the artifacts and historical documents of his day were so meager that he didn't know enough about Joseph to have an abiding respect for him, then we would be less likely today to find better records. So we cannot set up a coinciding history of the Jews and lay it along side of Egypt's history for this time period.

What should be true is that the author of this portion of God's Word—if Joseph is quite familiar with the customs and the culture of Egypt from the era—then this will be borne out in the next dozen chapters of Genesis. This lack of historical documentation and an examination of the parallels between this narrative and actual Egyptian culture and customs will be covered in more detail near the end of Genesis 41.

Now, let's start Genesis 39. We will leave Canaan and the odd occurrences with the family of Jacob, and return to Egypt, where Joseph has been placed into slavery, purchased by Potiphar, an officer of Pharaoh's:

## Joseph and Potiphar

Joseph has been sold by some Midianites to some Medanites, a branch of the large Ishmaelite caravan which was traveling through the land, who in turn sold him to an Egyptian official who was impressed by Joseph's youth, intelligence and physical beauty. Joseph parlayed his spiritual growth into vocational prosperity.

Kukis slavishly literal:

**And Joseph was taken down Egypt-ward. And so bought him Potiphar an officer of pharaoh, a captain of the guards, a man of Egyptian, from a hand of the Ishmaelites who brought him down there.**

Genesis  
39:1

Kukis moderately literal:

**Now Joseph had been taken down to Egypt. Potiphar, an officer of pharaoh, a captain of the guards, an Egyptian, bought him from the hand of the Ishmaelites who had brought him down there.**

Kukis not-so-literal paraphrase:

**At the same time, Joseph had been taken down to Egypt. Potiphar, an officer of pharaoh, a captain of the guards and an Egyptian, had purchased Joseph from the Ishmaelites who brought him down to Egypt.**

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 translation<sup>5</sup>; 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

<sup>5</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

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](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 Joseph was taken down Egypt-ward. And so bought him Potiphar an officer of pharaoh, a captain of the guards, a man of Egyptian, from a hand of the Ishmaelites who brought him down there.
Dead Sea Scrolls Targum (Onkelos)	. But Joseph was brought down into Mizraim, and Potiphar, a chief of Pharaoh, a chief of the killers, a Mizraite man, bought him from the hand of the Arabae who had brought him down thither.
Targum (Pseudo-Jonathan)	But Joseph was brought down into Mizraim; and Potiphar [I have omitted two clauses in this chapter], . . . a man of Mizraim, a chief of Pharaoh, a chief of the executioners, bought him with the pledge [Quando servos vendebantur emporti dare sponsionem quod illos furati sint.--Castel, fol. 2889] of the Arabians who had brought him down thither.
Revised Latin Vulgate	And Joseph was brought into Egypt, and Putiphar an eunuch of Pharaoh, chief captain of the army, an Egyptian, bought him of the Ismaelites, by whom he was brought.
Aramaic ESV of Peshitta	Yoseph was brought down to Egypt. Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him from the hand of the Ishmaelites that had brought him down there.

Peshitta (Syriac) <sup>6</sup>	AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, commander of the guard, an Egyptian, bought him from the Arabians who had brought him down there.
Septuagint (Greek)	Egypt - Joseph and Potiphar's wife. Gn.39.1-23 And Joseph was brought down to Egypt; and Petephres the eunuch of Pharaoh, the captain of the guard, an Egyptian, bought him of the hands of the Ismaelites, who brought him down thither.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

### Limited Vocabulary Translations:<sup>7</sup>

Bible in Basic English	Now Joseph was taken down to Egypt; and Potiphar the Egyptian, a captain of high position in Pharaoh's house, got him for a price from the Ishmaelites who had taken him there.
Easy English	<b>Joseph in Egypt</b> Now the *Ishmaelite merchants took Joseph down to Egypt. Potiphar, an officer of *Pharaoh, bought him from them.
Easy-to-Read Version–2006	<b>Joseph Is Sold to Potiphar in Egypt</b> The traders who bought Joseph took him down to Egypt. They sold him to the captain of Pharaoh's guard, Potiphar. The Lord helped Joseph become a successful man. Joseph lived in the house of his master, Potiphar the Egyptian.
God's Word™	<b>Joseph in Potiphar's House</b> Joseph had been taken to Egypt. Potiphar, one of Pharaoh's Egyptian officials and captain of the guard, bought him from the Ishmaelites who had taken him there.
Good News Bible (TEV)	<b>Joseph and Potiphar's Wife</b> Now the Ishmaelites had taken Joseph to Egypt and sold him to Potiphar, one of the king's officers, who was the captain of the palace guard.
International Children's B.	<b>Joseph Is Sold to Potiphar</b> Now Joseph had been taken down to Egypt. An Egyptian named Potiphar was an officer to the king of Egypt. He was the captain of the palace guard. He bought Joseph from the Ishmaelites who had brought him down there.
The Message	After Joseph had been taken to Egypt by the Ishmaelites, Potiphar an Egyptian, one of Pharaoh's officials and the manager of his household, bought him from them.
Names of God Bible	.
NIRV	<b>Joseph and the Wife of Potiphar</b> Joseph had been taken down to Egypt. An Egyptian named Potiphar had bought him from the Ishmaelite traders who had taken him there. Potiphar was one of Pharaoh's officials. He was the captain of the palace guard.
New Simplified Bible	.

### Thought-for-thought translations; paraphrases:

Common English Bible	<b>Joseph's rise and betrayal</b> When Joseph had been taken down to Egypt, Potiphar, Pharaoh's chief officer, the commander of the royal guard and an Egyptian, purchased him from the Ishmaelites who had brought him down there.
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<sup>6</sup> From the George Lamsa Translation of the Peshitta, taken from <http://www.studylight.org/>

<sup>7</sup> 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.

Contemporary English V.	The Ishmaelites took Joseph to Egypt and sold him to Potiphar, the king's official in charge of the palace guard.
The Living Bible	When Joseph arrived in Egypt as a captive of the Ishmaelite traders, he was purchased from them by Potiphar, a member of the personal staff of Pharaoh, the king of Egypt. Now this man Potiphar was the captain of the king's bodyguard and his chief executioner.
New Berkeley Version	.
New Century Version	<b>Joseph Is Sold to Potiphar</b> Now Joseph had been taken down to Egypt. An Egyptian named Potiphar was an officer to the king of Egypt and the captain of the palace guard. He bought Joseph from the Ishmaelites who had brought him down there.
New Life Version	Now Joseph had been taken down to Egypt by the Ishmaelites. And Potiphar, an Egyptian leader, the head of the soldiers of Pharaoh's house, bought him from the Ishmaelites.
New Living Translation	<b>Joseph in Potiphar's House</b> When Joseph was taken to Egypt by the Ishmaelite traders, he was purchased by Potiphar, an Egyptian officer. Potiphar was captain of the guard for Pharaoh, the king of Egypt.

#### Partially literal and partially paraphrased translations:

American English Bible	Meanwhile, Joseph had been taken down to Egypt. And an Egyptian named Potiphar ([who was] Pharaoh's councilor and captain of the guard) bought him from the Ishmaelites who had carried him there.
Beck's American Translation	.
International Standard V	<b>Joseph is Delivered to Potiphar</b> Meanwhile, Joseph had been delivered to Egypt and turned over to Potiphar, one of Pharaoh's court officials and the Commander-in-Chief of the imperial guards. An Egyptian, he bought Joseph from the Ishmaelites, who had brought him down there.
New Advent (Knox) Bible	Meanwhile, Joseph had been taken away into Egypt, where his Ismaelite owners sold him to an Egyptian called Putiphar, one of Pharaoh's courtiers, and captain of his guard.
Today's NIV	.
Translation for Translators	<b>In Egypt, Joseph refused to have sex with Potiphar's wife</b> Meanwhile, the descendants of Ishmael took Joseph down to Egypt. There Potiphar bought Joseph from them. Potiphar was an Egyptian who was one of the king's officials and the captain of the king's <palace guards/guards who protected the king>.

#### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph is to have been brought down to the Egypt. Potiphar, a eunuch of Pharaoh, the chief of the guards, a Egyptian man, was to acquire him from the hand of the Ishma-elites. Even is he to have been brought down.
Conservapedia	Joseph was brought down to Egypt. Potiphar, a eunuch in the service of Pharaoh, chief of the executioners, an Egyptian, bought him out of the hands of the Ishmaelites who had brought him there. Any officer as ranking in Egyptian society as the chief executioner had to submit to castration as a condition of employment. But such offices carried with them such honor and privilege that the loss of one's procreative ability was a small price to pay. The chief executioner was commandant of the royal bodyguard force and head of the ancient Egyptian equivalent of the Bureau of Prisons.
Ferrar-Fenton Bible	<b>History of Joseph Continued</b>

Thus Joseph had been taken down to Mitzraim, and sold to Potiphar, Pharaoh's General, Commander of the Guards, a Mitzraimite, from the hands of the Ishmaelites who had brought him there.

God's Truth (Tyndale)

Joseph was brought unto Egypt, and Potiphar a lord of Pharaohs: and his chief marshal an Egyptian, bought him of the Ishmaelites which brought him there.

HCSB

### Joseph in Potiphar's House

Now Joseph had been taken to Egypt. An Egyptian named Potiphar, an officer of Pharaoh and the captain of the guard, bought him from the Ishmaelites who had brought him there.

Jubilee Bible 2000

H. C. Leupold

### Joseph's Imprisonment because of his Steadfastness (39:1-23)

And as for Joseph he was brought down to Egypt, and Potiphar, a eunuch of Pharaoh's, captain of the bodyguard, an Egyptian man, bought him from the Ishmaelites who had brought him down there.

Lexham English Bible

### Joseph in Potiphar's House

Now Joseph had been brought down to Egypt, and Potiphar, a court official of Pharaoh, commander of the guard, an Egyptian, bought him from the hand of the Ishmaelites who had brought him down there.

NIV, ©2011

Tree of Life Version

### Joseph Succeeds in Adversity

Now Joseph had been brought down to Egypt. Potiphar, an official of Pharaoh, commander of the bodyguards, bought him from the hand of the Ishmaelites, who had brought him down there.

## Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Now Joseph was taken down to Egypt, and Potiphar, an officer of Pharaoh, commander of the guard, an Egyptian, bought him from the Ishmaelites who had brought him there.

The Heritage Bible

And Joseph was descended to Egypt, and Potiphar, a eunuch of Pharaoh, chief ruler of the executioners, an Egyptian man, set him up [qanah, to set upright, to erect, to arrange, used very often for a purchase, but the meaning is that the person who purchased the person or land set it up for himself, as Boaz did when he set upright the land of Elimelech and Naomi, and Ruth who came with the land, Ruth 4:4-10. Qanah is used only in transactions involving persons and land. When grain or water or such things are purchased, different words are used. This shows that God's Word recognizes purchases of persons or land as only a temporary set up. Even God's erecting the heavens and the earth is a temporary set up.] from the hands of the Ishmaelites, who had descended him there.

New American Bible (2002)

When Joseph was taken down to Egypt, a certain Egyptian (Potiphar, a courtier of Pharaoh and his chief steward) bought him from the Ishmaelites who had brought him there. (Potiphar . . . chief steward): These words in the text serve to harmonize Genesis 39 from the Yahwist source with Genesis 37:36; ⇒ 40:1-23 from the Elohist. In the former, the Ishmaelites who bought Joseph from his brothers (⇒ Genesis 37:28) sold him to the unnamed "Egyptian master" of ch 39. In the latter, the Midianites who kidnaped Joseph (⇒ Genesis 37:28; ⇒ 40:15) sold him to Potiphar, Pharaoh's chief steward (⇒ Genesis 37:36), whose house was used as a royal prison (⇒ Genesis 40:2-3). [I include this, but disagree with the premise of it.]

New American Bible (2011)<sup>8</sup>

*Joseph's Temptation.*

<sup>8</sup> Also called the revised edition.

	When Joseph was taken down to Egypt, an Egyptian, Potiphar, an official of Pharaoh and his chief steward, bought him from the Ishmaelites who had brought him there.
New Jerusalem Bible	Now Joseph had been taken down into Egypt. Potiphar the Egyptian, one of Pharaoh's officials and commander of the guard, bought him from the Ishmaelites who had taken him down there.
New RSV	Now Joseph was taken down to Egypt, and Potiphar, an officer of Pharaoh, the captain of the guard, an Egyptian, bought him from the Ishmaelites who had brought him down there.
Revised English Bible	WHEN Joseph was taken down to Egypt by the Ishmaelites, he was bought from them by an Egyptian, Potiphar, one of Pharaoh's court officials, the captain of the guard.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(v) Yosef was brought down to Egypt, and Potifar, an officer of Pharaoh's and captain of the guard, an Egyptian, bought him from the Yishma'elim who had brought him there.
exeGeseges companion Bible	<b>YOSEPH IN MISRAYIM</b> And Yoseph descends to Misrayim; and Potiphar, a eunuch of Paroh, governor of the slaughterers, a man - a Misrayim, chattels him from the hands of the Yishma Eliy, who descended him there.
Hebraic Transliteration	.
Hebrew Names Version	.
JPS (Tanakh—1985)	When Joseph was taken down to Egypt, a certain Egyptian, Potiphar, a courtier of Pharaoh and his chief steward, bought him from the Ishmaelites who had brought him there.
Judaica Press Complete T. Kaplan Translation	. <i>Joseph's Temptation</i> Joseph had been brought down to Egypt, and Potiphar, one of Pharaoh's Egyptian officers, the captain of the guard, had purchased him from the Arabs who had brought him there. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.
Natural Israelite Bible	.
Orthodox Jewish Bible	And Yosef was brought down to Mitzrayim; and Potiphar, a saris Pharaoh, Sar Hatabachim (captain of the bodyguard), a Mitzri, bought him of the hands of the Yishme'elim, which had brought him down to there.
Restored Names Version	.
<i>The Scriptures</i> 1998	And Yosëph had been taken down to Mitsrayim. And Potiphar, an officer of Pharaoh, captain of the guard, a Mitsrite, bought him from the Yishma'ëlites who had taken him down there.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<b>Joseph's Success in Egypt</b> Now Joseph had been taken down to Egypt; and Potiphar, an Egyptian officer of Pharaoh, the captain of the [royal] guard, bought him from the Ishmaelites, who had taken him down there.
The Expanded Bible	<b>Joseph Is Sold to Potiphar</b> Now Joseph had been taken down to Egypt. An Egyptian named Potiphar was an officer to the king of Egypt [Pharaoh] and the chief butcher [37:36]. He bought Joseph from the Ishmaelites who had brought him down there.

The Geneva Bible  
Kretzmann's Commentary

**Verses 1-6**

Joseph Finds Favor with Potiphar

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. The statement of Genesis 37:36 is here repeated, since the story of Joseph is now resumed. He was sold as a slave to Potiphar, the chief officer of Pharaoh's bodyguard, and incidentally the chief executioner.

NET Bible®

*Joseph and Potiphar's Wife*

Now Joseph had been brought down to Egypt. An Egyptian named Potiphar, an official of Pharaoh and the captain of the guard, purchased him from [*Heb* "from the hand of."] the Ishmaelites who had brought him there. 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.

Syndein/Thieme

And Joseph was brought down to Egypt. And Potiphar {name means 'devoted to the sun god'}, a nobleman {3rd or 4th in the land} of Pharaoh, 'chief of the police system', an Egyptian {from a line of Egyptian nobility - from a great family also}, bought him of the hands of the Ishmaelites, who had brought him down there.

{Note: 'Captain of the guard' is really the 'chief of police system in empire'}.

The Voice

This disturbing chapter here is artfully inserted at the beginning of Joseph's story for a reason. Though Joseph has the key role in getting Israel to Egypt and saving his family from the upcoming famine, it is Judah's line that is chosen by God to play a crucial part in Israel's more distant future. Judah's son, Perez, is the ancestor to King David and ultimately to the Anointed One (Matthew 1). But Perez's strange birth is overshadowed by the sleazy events that lead to his conception. The sexually-charged atmosphere of this chapter may well upset some, but Scripture is brutally honest about people and what they do. Lust and lies, deception and prostitution do not frustrate God's plan; in fact God has a way of taking them, redeeming them, and including them within His greater will.

Now Joseph had been taken to Egypt. Potiphar, an officer of Pharaoh and captain of the guard, himself an Egyptian, bought him from the Ishmaelites who had brought him there *to sell along with their goods and wares.*

**Literal, almost word-for-word, renderings:**

Benner's Mechanical Trans. ...and Yoseph <sup>[Adding]</sup> had been brought down unto Mitsrayim <sup>[Troubles]</sup> and Potiphar <sup>[Belonging to the sun]</sup>, the eunuch of Paroh <sup>[Great house]</sup>, the noble of the slaughtering ones, man of Mitsrayim <sup>[Troubles]</sup>, purchased him from the hand of the ones of Yishma'el <sup>[El will listen]</sup> who had brought him down unto there,...

Concordant Literal Version

And Joseph was brought down to Egypt. And bought is he by Potiphar, a eunuch of Pharaoh, chief of the executioners, an Egyptian man, from the hand of the Ishmaelites who had brought him down there.

A Conservative Version  
Context Group Version  
Darby Translation

And Joseph was brought down to Egypt; and Potiphar, a chamberlain of Pharaoh, the captain of the life-guard, an Egyptian, bought him of the hand of the Ishmaelites who had brought him down thither.

*Emphasized Bible*

Now, Joseph, was taken down to Egypt,—and Potiphar, courtier of Pharaoh, chief of the royal executioners, an Egyptian bought him, at the hand of the Ishmaelites, who had brought him down thither.

English Standard Version	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.
English Standard V. – UK Evidence Bible	.
Green’s Literal Translation	And Joseph was carried down to Egypt. And Potiphar, a eunuch of Pharaoh, the chief of the executioners, an Egyptian man, bought him from the hand of the Ishmaelites who had carried him down there.
God’s Truth (Tyndale)	.
King James 2000 Version	.
21 <sup>st</sup> Century KJV	.
Modern English Version	<b>Joseph and Potiphar’s Wife</b> Now Joseph was brought down to Egypt, and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him from the Ishmaelites who had brought him down there.
NASB	<b>Joseph’s Success in Egypt</b> Now Joseph had been taken down to Egypt; and Potiphar, an Egyptian officer of Pharaoh, the captain of the bodyguard, bought him from the Ishmaelites, who had taken him down there.
New European Version	<b>Joseph and Potiphar</b> Joseph was brought down to Egypt. Potiphar, an officer of Pharaoh’s, the captain of the guard, an Egyptian, bought him from the hand of the Ishmaelites that had brought him down there.
New King James Version	<b>Joseph a Slave in Egypt</b> Now Joseph had been taken down to Egypt. And Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him from the Ishmaelites who had taken him down there.
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 Joseph has been brought down to Egypt, and Potiphar, a eunuch of Pharaoh, head of the executioners, an Egyptian man, buys him out of the hands of the Ishmaelites who have brought him there.

**The gist of this verse:** The Ishmaelites deliver Joseph to Egypt and Potiphar purchases him.

Genesis 39:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
Yôwçêph (יוסף) [pronounced <i>yoh-SAYF</i> ]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong’s #3130 BDB #415
yârad (ירד) [pronounced <i>yaw-RAHD</i> ]	<i>to be brought down, to be taken down, to be lead down</i>	3 <sup>rd</sup> person masculine singular, Hophal perfect	Strong’s #3381 BDB #432

## Genesis 39:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<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 directional hê (properly, the directive hê) is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *hê 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*.

The NET Bible: *The disjunctive clause resumes the earlier narrative pertaining to Joseph by recapitulating the event described in 37:36. The perfect verbal form is given a past perfect translation to restore the sequence of the narrative for the reader.*<sup>9</sup>

**Translation:** Now Joseph had been taken down to Egypt.

Notice that we do not have a wâw consecutive with an imperfect verb. That would imply that this incident took place after Genesis 38. However, the series of events described in this chapter occur at the same time as the events of Genesis 38.

You will recall that Joseph was taken by his brothers and thrown into a pit, with the intention of selling him as a slave to a passing caravan of traders. Some Midianite traders saw Joseph in this pit and they helped him out, and then sold him as a slave to a caravan of Ishmaelite traders. Genesis 37:19–28

## Genesis 39:1b

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
qânâh (קָנָה) [pronounced <i>kaw-NAWH</i> ]	<i>to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7069 BDB #888
Pôwtîyphar (פְּוֹטִיפָר) [pronounced <i>poh-tee-FAHR</i> ]	<i>belonging to the sun; transliterated Potiphar</i>	masculine singular proper noun	Strong's #6318 BDB #806
çârîyç (סַרִּיס) [pronounced <i>saw-REECE</i> ]	<i>official, minister of the court; prince; eunuch</i>	masculine singular noun	Strong's #5631 BDB #710

This word is also spelled without the yodh.

<sup>9</sup> From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed September 26, 2016.

## Genesis 39:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
par <sup>e</sup> ôh (פַּרְעֹה) [pronounced <i>pahr<sup>e</sup>-G<sup>O</sup>H</i> ]	<i>great house</i> ; possibly <i>hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

**Translation:** Potiphar, an officer of pharaoh,...

I placed the verb of this portion of v. 1 further down in the translation, so that it is more in line with English sensibilities. The Hebrews often put the verb at the very first.

Potiphar, whose name means *belonging to the sun*, had purchased Joseph. He was a high ranking military officer under pharaoh.

Potiphar's name means either *devoted to the sun god [Ra]* (Thieme) or *he whom the sun god gave* (BDB). This is based upon the assumption that his name has been shortened from Potiphara.

Potiphar is call a çârîyç (סִיָּרִי) [pronounced *saw-REECE*], which means, *official, minister of the court; prince; eunuch*. Given the narrative, we can probably omit *eunuch* in our passage. Strong's #5631 BDB #710. I used the MKJV here, but the ESV, VW and WEB read *officer*; the TLV reads *official*; the ISV and LEB read *court official*.

Is it possible that Potiphar was an actual eunuch? It is possible; and perhaps some more information about the hierarchy in Egypt would help us in this regard. I don't know that this aspect is important to the context of the narrative. At most, it would give some justification (in the minds of some people) to his wife for pursuing Joseph; but it would still be adultery. Furthermore, Potiphar's actions are what they are, which is what will place Joseph into prison. Potiphar's actions are related to his position as an official of Pharaoh's.

## Genesis 39:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
sar (שַׂר) [pronounced <i>sar</i> ]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978
ṭabbâch (טַבָּח) [pronounced <i>tahb- BAWKH</i> ]	<i>cook, guard, bodyguard, executioner</i>	masculine plural noun with the definite article	Strong's #2876 BDB #371

The NET Bible: *The expression captain of the guard might indicate that Potiphar was the chief executioner.*<sup>10</sup>

**Translation:** ...a captain of the guards,...

It appears that Potiphar may have been in charge of the pharaoh's bodyguard.

In this position, Potiphar had a prison as a part of his own home. Potiphar was the #3 man in Egypt. He was the chief of police of the empire of Egypt, a man with great wealth and responsibilities. Actually, there is some disagreement as to his actual position. Sar (שַׂר) [pronounced *sar*] means the head person of any rank. It could

<sup>10</sup> From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed September 26, 2016.

be reasonably translated *captain, ruler, chief, leader, etc.* The other portion of his title was *ṭabbâch* (טַבַּח) [pronounced *tab-BAWKH*] and it is translated variously as *cook, executioner, bodyguard*. Genesis 40:1–4 tells us that the jail (the roundhouse, as we will see later) was his. Because this jail was used primarily to house prisoners prior to execution and to house those awaiting trial and because the word *tabbach* is very closely related to the Hebrew word for *slaughter*—*ṭâbach* (טַבַּח) [pronounced *taw-BAKH*]—we would be safe to refer to him as the Captain of the Executioners. This would be an extremely narrow field, seeing that there could only be so many executioners; so it would be reasonable to suppose that he had other duties. That is, as Captain of the Executioners, we do not see the full realm of his control. *Tabbach* also apparently can be translated *guard, guardsmen*, so he would be Chief of the Executioners/Bodyguard.<sup>11</sup> Therefore, our concept of chief of police is not too far from what he did, as long as under those responsibilities we included heading over the executioners and the royal guard of the Pharaoh. According to James Freeman, in *Manners and Customs of the Bible*, Potiphar was in charge of the safe-keeping of all the state prisoners and for the execution of the sentences on them. When treason was involved, he might execute the prisoner himself. Not only did Potiphar have these multifarious responsibilities, but he had his own estate, a bastion of wealth, which he had to run. He had numerous slaves in and around his home.

### Genesis 39:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
Mits <sup>e</sup> riy (מִצְרַיִם) [pronounced mits <sup>e</sup> -REE]	<i>Egyptian, of Egypt; a Mitsrite, or inhabitant of Mitsrajim</i>	feminine singular? gentilic adjective	Strong's #4713 BDB #596

**Translation:** ...an Egyptian,...

I don't quite know what to make of this. The Bible sometimes refers to people by the place where they live rather than by their genetic heritage. You may recall that Bethuel, who is related to Abraham and was therefore Semitic, is called a Syrian.

Such care is taken here to call Potiphar an Egyptian, that it suggests to me that he was born in Egypt.

### Genesis 39:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
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
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
Yâd as a construct and the min preposition are literally rendered <i>from a hand of</i> ; together, they can also mean <i>out of the hand of</i> ; <i>out of the power of</i> ; <i>from the power of</i> .			
Yish <sup>e</sup> mâ'ê'îlym (יִשְׁמְעֵאלִים) [pronounced yish-maw-gay-LEEM]	<i>God will hear, and is transliterated Ishmaelites, Ishmaeliy</i>	masculine plural, gentilic adjective	Strong's #3459 BDB #1035

<sup>11</sup> Other nations had a similar position—see 2Kings 25:8 Jer. 39:13 and Dan. 2:14

## Genesis 39:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾăsher (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
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to cause to go down, to cause to come down, to bring down, to lead down</i>	3 <sup>rd</sup> person masculine plural, Hiphil imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3381 BDB #432
shâm (שָׁמָּה) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb with the directional hê	Strong's #8033 BDB #1027

This simply means *there*; hê acts almost like a demonstrative.

**Translation:** ...bought him from the hand of the Ishmaelites who had brought him down there.

The verb here was taken from a few phrases back. The ishmaelites purchased Joseph as a slave and took him down to Egypt to sell him there. They seemed to recognize that Joseph was a quality slave, and so they sold him to an official, high up in the Egyptian army.

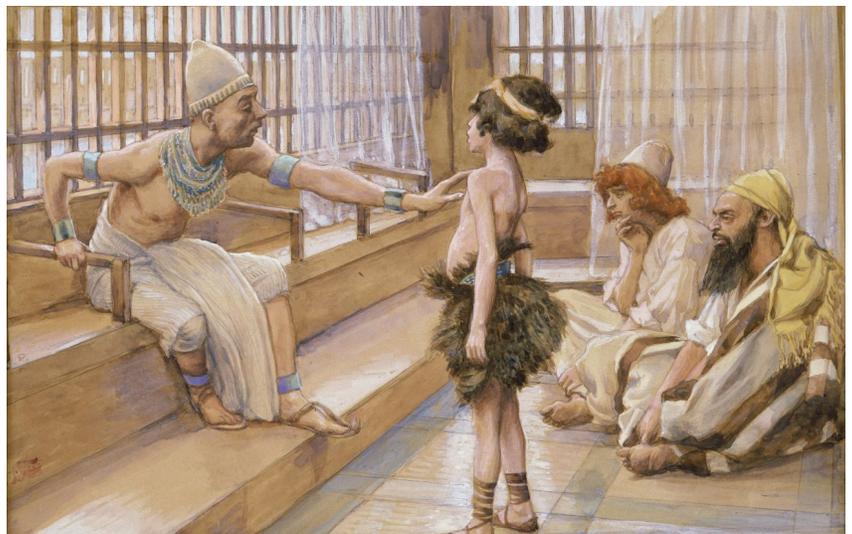
Slaves came in all sizes, colors, shapes. Many were defeated people, some were old, and some had no means of support. A slave may or may not have harbored feelings of contempt. Some were slaves willingly and some were not.

Genesis 39:1 Now Joseph had been taken down to Egypt. Potiphar, an officer of pharaoh, a captain of the guards, an Egyptian, bought him from the hand of the Ishmaelites who had brought him down there. (Kukis mostly literal translation)

Genesis 39:1 At the same time, Joseph had been taken down to Egypt. Potiphar, an officer of pharaoh, a captain of the guards and an Egyptian, had purchased Joseph from the Ishmaelites who brought him down to Egypt. (Kukis paraphrase)

Joseph Sold Into Egypt (Gouache on board; c. 1896-1902); by James Jacques Joseph Tissot; from the [Jewish Museum](#); accessed May 2, 2017.

Buying a slave then is not unlike hiring someone to work for you now. When you run a successful business and have a receptionist, the first and sometimes only contact that people make with the company is with the receptionist. There they should generally be attractive, well-dressed, poised, intelligent with great tact. When hiring someone for his own home, Potiphar, a man only second to Pharaoh in Egypt, needs someone with similar qualifications. This slave, like many of his slaves, are representatives of the household. Potiphar cannot have someone who is slovenly, with poor manners and sloppy work habits under him—that just looks bad for the second most



powerful man in the country. Therefore, when someone like Joseph comes along who is young, intelligent, good-looking, with great poise and deference, this is exactly the kind of person that Potiphar wants under him.

**Application:** One of the many slogans in politics today is *pay a living wage*. That is, the thinking is, every job ought to pay enough to provide a wage that a person can live on (for whatever is considered a full week's work; for many, that is 40 hours<sup>12</sup>). The only circumstance which guarantees a living wage is that of a slave—whether he is a slave to an individual, a corporation or a nation (as in, a communist or socialist nation). Such slaves must be kept alive for them to be valuable; therefore, they must receive a living wage—whatever it takes to keep them alive. Many slaves throughout human history has received room and board during the time of their incarceration.

A slave could have a number of different functions. In the United States, when we had slavery, many worked outside in fields and some never came in the house. Joseph, because of his demeanor, was in the house almost from the beginning. He was wise enough to realize that nothing was gained by venting anger toward Potiphar—Potiphar was simply a business man who bought what he believed to be a good slave. There was nothing to be gained by reacting against Potiphar because of this situation. Having spent some time with his father when his father began to grow spiritually, Joseph learned a great deal about the character of God and therefore did not fall apart when he was sold into slavery and taken to another country altogether.

And so is Y<sup>e</sup>howah with Joseph and so is a man successful. And so he is in a house of his adonay the Egyptian. And so sees his adonay that Y<sup>e</sup>howah [is] with him and all which he did Y<sup>e</sup>howah made successful in his hand. And so finds Joseph grace in his [two] eyes and so he appoints him as overseer over his house and all substance to him he [Potiphar] put in his [Joseph's] hand.

Genesis  
39:2–4

And Y<sup>e</sup>howah was with Joseph, and therefore he became a successful man. He [lived] in the house of his master, the Egyptian. His master observed that Y<sup>e</sup>howah [was] with him and that all he was doing, Y<sup>e</sup>howah made prosperous by his hand. Therefore, Joseph found grace in his sight and Joseph [lit., *he*] served him. Therefore, Potiphar [lit., *he*] appointed him as overseer over his estate. He placed all his substance under Joseph's [lit., *his*] control.

And Jehovah was with Joseph; so that Joseph became a very successful man. He began living in the house of his master, the Egyptian. When his master saw that Jehovah was with him in all that he did, Joseph found grace in his sight. Therefore, Potiphar appointed him the overseer over his estate and he put all of his substance under Joseph's control.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so is Y<sup>e</sup>howah with Joseph and so is a man successful. And so he is in a house of his adonay the Egyptian. And so sees his adonay that Y<sup>e</sup>howah [is] with him and all which he did Y<sup>e</sup>howah made successful in his hand. And so finds Joseph grace in his [two] eyes and so he appoints him as overseer over his house and all substance to him he [Potiphar] put in his [Joseph's] hand.

Dead Sea Scrolls  
Targum of Onkelos

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And the Word of the Lord was the helper of Joseph, and he became a prosperous man, and was in the house of his Mizraite master. And his master saw that the Word of the Lord was his helper, and that all that he did the Lord prospered in his hand. And Joseph found favour in his eyes, and he served him. And he appointed him over his house, and all that he had he delivered into his hand.

<sup>12</sup> I have, at age 65, reduced my work to 40 hours, if all the work that I do is considered.

Targum (Pseudo-Jonathan)	And the Word of the Lord was Joseph's Helper, and he became a prosperous man in the house of his Mizraite master. And his master saw that the Word of the Lord was his Helper, and that the Lord prospered in his hand all that he did; and Joseph found favour in his eyes, and he served him, and he appointed him superintendent over his house, and all that he had he delivered in his hands. [JERUSALEM. And he delivered in his hands and appointed him superintendent.]
Revised Douay-Rheims	And the Lord was with him, and he was a prosperous man in all things: and he dwelt in his master's house, Who knew very well that the Lord was with him, and made all that he did to prosper in his hand. And Joseph found favour in the sight of his master, and ministered to him: and being set over all by him, he governed the house committed to him, and all things that were delivered to him:.
Aramaic ESV of Peshitta	Mar-Yah was with Yoseph, and he was a prosperous man. He was in the house of his master the Egyptian. His master saw that Mar-Yah was with him, and that Mar-Yah made all that he did prosper in his hand. Yoseph found favour in his sight. He ministered to him, and he made him overseer over his house, and all that he had he put into his hand.
Peshitta (Syriac)	And the LORD was with Joseph, and he became a prosperous man in the house of his master, the Egyptian. And his master saw that the LORD was with him, and that the LORD made all that he did to prosper under his hands. And Joseph found favor in his sight, and served him; and he made him steward of his house, and all that he had he put in his charge.
Septuagint (Greek)	And the Lord was with Joseph, and he was a prosperous man; and he was in the house with his lord the Egyptian. And his master knew that the Lord was with him, and the Lord prospers in his hands whatsoever he happens to do. And Joseph found grace in the presence of his lord, and was well-pleasing to him; and he set him over his house, and all that he had he gave into the hand of Joseph.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And the Lord was with Joseph, and he did well; and he was living in the house of his master the Egyptian. And his master saw that the Lord was with him, making everything he did go well. And having a high opinion of Joseph as his servant, he made him the overseer of his house and gave him control over all he had.
Easy English	And the *Lord was with Joseph. Joseph did well in everything. Joseph was in the house of his *Egyptian master. Joseph's master saw that the *Lord was with Joseph. The *Lord helped Joseph to do everything well. So Joseph's master liked what Joseph did. And so he had Joseph work with him. He made Joseph the manager over everything. He put everything that he owned into Joseph's care.
Easy-to-Read Version	Potiphar saw that the Lord was with Joseph and that the Lord helped Joseph be successful in everything he did. So Potiphar was very happy with Joseph. He allowed Joseph to work for him and to help him rule the house. Joseph was the ruler over everything Potiphar owned. After Joseph was made the ruler over the house, the Lord blessed the house and everything that Potiphar owned.
<i>God's Word</i> <sup>TM</sup>	.
Good News Bible (TEV)	.
International Children's B.	The Lord was with Joseph, and he became a successful man. He lived in the house of his master, Potiphar the Egyptian. Potiphar saw that the Lord was with Joseph. He saw that the Lord made Joseph successful in everything he did. So Potiphar was very happy with Joseph. He

allowed Joseph to be his personal servant. He put Joseph in charge of the house. Joseph was trusted with everything Potiphar owned.

*The Message*

As it turned out, GOD was with Joseph and things went very well with him. He ended up living in the home of his Egyptian master. His master recognized that GOD was with him, saw that GOD was working for good in everything he did. He became very fond of Joseph and made him his personal aide. He put him in charge of all his personal affairs, turning everything over to him.

Names of God Bible

**Yahweh** was with Joseph, so he became a successful man. He worked in the house of his Egyptian master. Joseph's master saw that **Yahweh** was with him and that **Yahweh** made everything he did successful. Potiphar liked Joseph so much that he made him his trusted servant. He put him in charge of his household and everything he owned.

NIRV

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New Simplified Bible

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**Thought-for-thought translations; paraphrases:**

Common English Bible

The LORD was with Joseph, and he became a successful man and served in his Egyptian master's household. His master saw that the LORD was with him and that the LORD made everything he did successful. Potiphar thought highly of Joseph, and Joseph became his assistant; he appointed Joseph head of his household and put everything he had under Joseph's supervision.

Contemporary English V.

So Joseph lived in the home of Potiphar, his Egyptian owner. Soon Potiphar realized that the LORD was helping Joseph to be successful in whatever he did. Potiphar liked Joseph and made him his personal assistant, putting him in charge of his house and all of his property.

The Living Bible

The Lord greatly blessed Joseph there in the home of his master, so that everything he did succeeded. Potiphar noticed this and realized that the Lord was with Joseph in a very special way. So Joseph naturally became quite a favorite with him. Soon he was put in charge of the administration of Potiphar's household, and all of his business affairs.

New Berkeley Version

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New Century Version

Potiphar saw that the LORD was with Joseph and that the LORD made Joseph successful in everything he did. So Potiphar was very happy with Joseph and allowed him to be his personal servant. He put Joseph in charge of the house, trusting him with everything he owned.

New Life Version

The Lord was with Joseph, and all went well with him. He was in the house of his boss the Egyptian. Now his boss saw that the Lord was with him. He saw how the Lord made all that Joseph did go well. So Joseph found favor in his eyes, and worked only for him. Potiphar made him the one to watch over his house and take care of all that he owned.

New Living Translation

The LORD was with Joseph, so he succeeded in everything he did as he served in the home of his Egyptian master. Potiphar noticed this and realized that the LORD was with Joseph, giving him success in everything he did. This pleased Potiphar, so he soon made Joseph his personal attendant. He put him in charge of his entire household and everything he owned.

**Partially literal and partially paraphrased translations:**

American English Bible

Jehovah was with JoSeph and He blest him as he was living in the house of his Egyptian master. [Potiphar] recognized that Jehovah was with [JoSeph] and that He was blessing everything he did; so JoSeph was treated kindly by him, and [JoSeph did everything he could to] please his master well. Therefore, soon JoSeph

was put in charge of his [master's] house... he was appointed to be in charge of everything that [his master] owned.

Beck's American Translation  
International Standard V

But the LORD was with Joseph. He became a very prosperous man while in the house of his Egyptian master, who could see that the LORD was with Joseph [Lit. *him*], because the LORD made everything prosper that Joseph [Lit. *him*] did. That's how Joseph pleased Potiphar [Lit. *Joseph found favor in his sight*] as he served him. Eventually, Potiphar appointed Joseph as overseer of his entire household. Moreover, he entrusted everything that he owned into his care [Lit. *hand* and so throughout the chapter].

New Advent (Knox) Bible

The Lord was with him, so that he prospered in all he undertook; and he was given a lodging in the house of his master, who saw clearly enough how God was with him, giving him success in all he turned his hand to. Thus Joseph became his master's favourite servant, and had the management of all his affairs, and of all the property that was entrusted to him.

Today's NIV  
Translation for Translators

Because Yahweh helped Joseph, he was able to do his work very well and lived in the house of his Egyptian master. His master saw that Yahweh was helping Joseph and enabling him to be successful in everything that he did. Joseph's master was pleased with him, so he appointed him to be his personal servant. Then he appointed him to be the one who would take care of everything in his household and all of his possessions.

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Jehovah is with Joseph, even is he to make him a prosperous man, in the house of his master, the Egyptian. His master was to perceive that Jehovah is with him, and Jehovah was to effect to be prospering that in his hand. Joseph was to find favor in his eye, and was to minister to him. He was to commission him over his house, and that which persist is to have been put into his hand!

Conservapedia

The LORD was with Joseph, and he enjoyed a measure of prosperity. He became one of the household slaves of his Egyptian master [That is, he was not a mere field hand.]. His master could see that the LORD was with him [Possibly Potiphar noticed or heard about Joseph's habit of praying, and judged Joseph's religion by its apparent result.], and that the LORD made everything he did, succeed in his hands. So Joseph found favor in his eyes, and served him quite closely. So his master made him the supervisor of his household, and entrusted everything he owned to him.

Ferrar-Fenton Bible

But the Ever-living was with Joseph, and he became a prosperous man, and was steward to his master, the Mitzerite, for his master saw that the Ever-living was with him, and that all he did the Lord prospered it in his hand. Joseph therefore found favour in his eyes, for he was honest towards him, consequently he appointed him chief of his house, and entrusted all his possessions to his control ;...

God's Truth (Tyndale)

And the Lord was with Joseph, and he was a lucky fellow and continued in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did prosper in his hand: Wherefore he found grace in his masters sight, and served him. And his master made him ruler of his house, and put all that he had in his hand.

HCSB  
Jubilee Bible 2000  
H. C. Leupold

And Yahweh was with Joseph, so that he became a successful man, and he stayed in the house of his master, the Egyptian. And his master noticed that Yahweh was with him and that Yahweh made everything that he did prosper under his hands. So

Joseph found favour in his sight and became his personal attendant. Besides he appointed him over his house and gave all his possessions into his hands.

Lexham English Bible  
NIV, ©2011  
Tree of Life Version

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But *ADONAI* was with Joseph. So he became a successful man in the house of his master, the Egyptian. His master saw that *ADONAI* was with him and that *ADONAI* made everything he set his hand to successful. Joseph found favor in his eyes, so he served him as a personal servant and he made him an overseer over his household; everything that was his he entrusted into his hand.

### Catholic Bibles (those having the imprimatur):

- Christian Community (1988) Yah weh blessed Joseph while he lived in the house of his master, the Egyptian, and everything went right for him. The Egyptian could see that God was with him and everything worked well for him. So Joseph pleased his master who made him overseer of his house and of all that he owned, and from that time God blessed the Egyptian's house because of Joseph; he blessed all that the Egyptian owned, his household and his land. V. 5 is included for context.
- The Heritage Bible And Jehovah was with Joseph, and he was a prosperous man, and he was in the house of his lord, the Egyptian. And his lord saw that Jehovah was with him, and that Jehovah made all that he did to prosper in his hand. And there came forth grace to Joseph in his eyes, and he served him; and he made him the visitor [paqad, to visit, to oversee.] over his house, and he gave all that was his into his hand.
- New American Bible (2002) But since the LORD was with him, Joseph got on very well and was assigned to the household of his Egyptian master. When his master saw that the LORD was with him and brought him success in whatever he did, he took a liking to Joseph and made him his personal attendant; he put him in charge of his household and entrusted to him all his possessions.
- New American Bible (2011) The LORD was with Joseph and he enjoyed great success and was assigned to the household of his Egyptian master [1 Sm 3:19; 10:7; 18:14; 2 Sm 5:10; 2 Kgs 18:7; Acts 7:9]. When his master saw that the LORD was with him and brought him success in whatever he did, he favored Joseph and made him his personal attendant; he put him in charge of his household and entrusted to him all his possessions [Dn 1:9].
- New Jerusalem Bible Yahweh was with Joseph, and everything he undertook was successful. He lodged in the house of his Egyptian master, and when his master saw how Yahweh was with him and how Yahweh made everything he undertook successful, he was pleased with Joseph and made him his personal attendant; and his master put him in charge of his household, entrusting him with all his possessions.
- New RSV  
Revised English Bible .  
Joseph prospered, for the LORD was with him. He lived in the house of his Egyptian master, who saw that the LORD was with him and was giving him success in all that he undertook. Thus Joseph won his master's favour, and became his attendant. Indeed, his master put him in charge of his household, and entrusted him with everything he had.

### Jewish/Hebrew Names Bibles:

- Complete Jewish Bible *ADONAI* was with Yosef, and he became wealthy while he was in the household of his master the Egyptian. His master saw how *ADONAI* was with him, that *ADONAI* prospered everything he did. Yosef pleased him as he served him, and his master appointed him manager of his household; he entrusted all his possessions to Yosef.
- exeGeses companion Bible And Yah Veh is with Yoseph

and he is a prosperous man;  
 and he is in the house of his adoni the Misrayim.  
 And his adoni sees that Yah Veh is with him  
 and that Yah Veh prospers all that he works  
 in his hand:  
 and Yoseph finds charism in his eyes  
 and he ministers to him:  
 and he has him oversee over his house  
 and gives all he has into his hand.

Hebrew Roots Bible

And YAHWEH was with Joseph, and he was a prosperous man. And he was in the house of the Egyptian, his master. And his master saw that YAHWEH was with him, and Joseph was prospering in his hand everything which he did. And Joseph found favor in his sight, and served him. And he appointed him over his house, and he gave all he owned into his hand.

Israeli Authorized Version

And YY was with Yosef, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that YY was with him, and that YY made all that he did to prosper in his hand. And Yosef found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

JPS (Tanakh—1985)

The Lord was with Joseph, and he was a successful man; and he stayed in the house of his Egyptian master. And when his master saw that the Lord was with him and that the Lord lent success to everything he undertook, he took a liking to Joseph. He made him his personal attendant and put him in charge of his household, placing in his hands all that he owned.

Kaplan Translation

God was with Joseph, and He made him very successful. Soon he was working in his master's own house. His master realized that God was with [Joseph], and that God granted success to everything he did. Joseph gained favor with [his master] and before long, he was appointed as [his master's] personal servant. [His master] placed him in charge of his household, giving him responsibility for everything he owned.

Orthodox Jewish Bible

And Hashem was with Yosef, and he was an ish matzliach (a man [G-d] makes prosper); and he was in the bais adonav haMitzri.  
 And adonav saw that Hashem was with him, and that Hashem caused all that he did matzliach in his yad.  
 And Yosef found chen in his eyes, and he ministered to him; and he made him mefake'ach (overseer) over his bais, and all that he had he entrusted into his yad.

Restored Names Version  
*The Scriptures* 1998

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 And it came to be that הוהי was with Yosëph, and he became a prosperous man, and was in the house of his master the Mitsrite. And his master saw that הוהי was with him and that הוהי made all he did to prosper in his hand. So Yosëph found favour in his eyes, and served him, and he appointed him over his house, and gave into his hand all that he had.

### Expanded/Embellished Bibles:

*The Amplified Bible*

The LORD was with Joseph, and he [even though a slave] became a successful and prosperous man; and he was in the house of his master, the Egyptian. Now his master saw that the LORD was with him and that the LORD caused all that he did to prosper (succeed) in his hand. So Joseph pleased Potiphar and found favor in his sight and he served him as his personal servant. He made Joseph overseer over his house, and he put all that he owned in Joseph's charge.

The Expanded Bible

Potiphar saw that the LORD was with Joseph and that the LORD made Joseph ·successful [prosperous] in everything he did. So ·Potiphar was very happy with Joseph [·Joseph found grace/favor in his eyes] and allowed him to ·be his personal

The Geneva Bible  
Kretzmann's Commentary

servant [attend him]. He put Joseph in charge of the house, trusting him with everything he owned.

And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master, the Egyptian. Joseph, in his duties as one of the house-slaves of Potiphar, was faithful, and therefore enjoyed the favor and the assistance of the Lord: signal good fortune attended all his work. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. It did not take long for Potiphar to notice that the rapid increase in his prosperity was to be ascribed to Joseph and to the blessing of the Lord upon the latter's faithfulness. Good fortune attended everything to which Joseph turned his hand. And Joseph found grace in his sight, and he served him; and he made him overseer over his house, and all that he had he put into his hand. Naturally, the fact of his increasing prosperity caused Potiphar to look with favor upon his new slave, who was always willing and faithful in his service, and so the master entrusted to him the oversight over his entire establishment, which probably included the management of an extensive estate.

NET Bible®

The Lord was with Joseph. He was successful [*Heb* "and he was a prosperous man." This does not mean that Joseph became wealthy, but that he was successful in what he was doing, or making progress in his situation (see 24:21).] and lived [*Heb* "and he was."] in the household of his Egyptian master. His master observed that the Lord was with him and that the Lord made everything he was doing successful [The Hebrew text adds "in his hand," a phrase not included in the translation for stylistic reasons.]. So Joseph found favor in his sight and became his personal attendant. Potiphar appointed Joseph [*Heb* "him"; the referent (Joseph) has been specified in the translation for clarity.] overseer of his household and put him in charge [*Heb* "put into his hand."] of everything he owned.

Syndein/Thieme

And Jehovah/God was with Joseph, and {God} caused him {Joseph} to be a prosperous man and {he was prosperous} in the house of his master/lord {'adown} the Egyptian. And his master/lord kept on seeing that Jehovah/God was with him, and that Jehovah/God manufactured {'asah - out of divine blessing} all that he did to cause to prosper in his hand. And Joseph kept on finding favor/grace {chen} in his sight {idiom meaning promotion - Joseph was promoted}, and he {Joseph} diligently served him and he made him overseer over his estate {over all the property this nobleman owned - a lot!}, and all that he had he put into his hand/'under Joseph's administrative care'.

The Voice

Potiphar *could not help but* notice that the Eternal One was with Joseph and caused everything Joseph did to prosper. Joseph became the favorite of the household and rose in the ranks to become Potiphar's personal attendant. In time, Potiphar made Joseph overseer of the entire household and put him in charge of everything he owned.

#### Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and YHWH [<sup>He Exists</sup>] existed with Yoseph [<sup>Adding</sup>] and he existed as a man making prosper and he existed in the house of his lord, the one of Mitsrayim [<sup>Troubles</sup>],...

Footnote: - The Hebrew word for "lord" is written in the plural, possibly in reference to the great power (often emphasised by plurality) that Potiphar holds. This is also found in verses 3, 7, 8, 19 and 20.

...and his lord saw that YHWH [<sup>He Exists</sup>] was with him and all which he was doing, YHWH [<sup>He Exists</sup>] was making prosper in his hand, and Yoseph [<sup>Adding</sup>] found beauty in his eyes and he ministered him and he set him over his house and all there is belonging to him he gave in his hand,...

Concordant Literal Version

A Conservative Version	.
Context Group Version	And YHWH was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that YHWH was with him, and that YHWH made all that he did to prosper in his hand. And Joseph found favor in his eyes, and he ministered to him: and he made him "Overseer of the House", and all that he had he put into his hand.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	The LORD was with Joseph, and he became a successful man, and he was in the house of his Egyptian master. His master saw that the LORD was with him and that the LORD caused all that he did to succeed in his hands. So Joseph found favour in his sight and attended him, and he made him overseer of his house and put him in charge of all that he had.
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 <sup>st</sup> Century KJV	.
Modern KJV	.
NASB	The LORD was with Joseph, so he became a successful man. And he was in the house of his master, the Egyptian. Now his master saw that the LORD was with him and <i>how</i> the LORD caused all that he did to prosper in his hand. So Joseph found favor in his sight and became his personal servant; and he made him overseer over his house, and all that he owned he put in his charge.
New European Version	Yahweh was with Joseph, and he was a prosperous man. He was in the house of his master the Egyptian. His master saw that Yahweh was with him, and that Yahweh made all that he did prosper in his hand. Joseph found favour in his sight. He ministered to him, and he made him overseer over his house, and all that he had he put into his hand.
New King James Version	The LORD was with Joseph, and he was a successful man; and he was in the house of his master the Egyptian. And his master saw that the LORD was with him and that the LORD made all he did to prosper in his hand. So Joseph found favor in his sight, and served him. Then he made him overseer of his house, and all that he had he put under his authority.
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 Jehovah is with Joseph, and he is a prosperous man, and he is in the house of his lord the Egyptian, and his lord sees that Jehovah is with him, and all that he is doing Jehovah is causing to prosper in his hand, and Joseph finds grace in his eyes and serves him, and he appoints him over his house, and all that he has he has given into his hand.
<b>The gist of this verse:</b>	Somehow, it is clear that God is with Joseph; and he is prospered and the house and his lord are also prospered. His lord recognizes how he is blessed and also gives Joseph responsibility for his whole house.

## Genesis 39:2a

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
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֶת) [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
Yôwçêph (יוסף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

**Translation:** And Y<sup>e</sup>howah was with Joseph,...

This, by human viewpoint, should be the lowest point in Joseph's life. His own brothers disowned him, hated him, and sold him into slavery. Joseph then ends up as a slave for Potiphar, a highly ranked official in the pharaoh's army.

Joseph could have spent his entire life emptying out chamber pots and hauling water (or, whatever). However, God was with Joseph. This means, there are no set of circumstances which are too much for Joseph.

**Application:** When you face a challenge, or find yourself under difficult circumstances, then you thank God for that situation and you use doctrine in order to deal with it.

God is mentioned on occasion in this narrative, but not in regards to doing some amazing miracle. God's hand is clearly involved, and yet God allows everyone the function of their volition.

Genesis 39 is in stark contrast with Genesis 38. God's hand is in both chapters (as it is found in all chapters of Scripture), but Joseph's life is clearly in conformity with the will of God; whereas, Judah's was not. Yet, God's hand is found in the lives of both men. God's will will be done, whether we try to stand in the way of it or go along with it (which is one of the great lessons of Genesis 27).

## Genesis 39:2b

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
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Genesis 39:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾîysh (אִישׁ) [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
tsâlach (צָלַח) [pronounced tsaw-LAHCH]	<i>making successful [prosper], accomplishing prosperity, finishing well, being successful; bringing to a successful [conclusion]</i>	Hiphil participle	Strong's #6743 BDB #852

**Translation:** ...and therefore he became a successful man.

It does not matter that Joseph was sold into slavery. Even as a slave he becomes prosperous.

The word used to describe Joseph is not an adjective but a verb (here, a Hiphil participle, which means it can be used like an adjective): tsâlach (צָלַח) [pronounced tsaw-LAHCH] and it means to advance, to prosper. In the Hiphil is the causative stem; Joseph is caused to be successful. This does not mean that people bring him money while he sits on a park bench feeding pigeons; he is faithful in his work and God blesses his work. There are people who work hard: 12–16 hours a day and never seem to get ahead. Not so with Joseph and not so with those who are blessed by God. Not only is he blessed and successful, but it is obvious to those around him that he is blessed, prosperous and successful.

We have such a confused notion of slavery in the United States; and we consider all slavery as being the same. It is not. The slavery practiced in the United States is called by the Bible man-stealing, and it is prohibited. However, slaves were often recognized for their intelligence and qualities, and often rose to positions of great authority—even to high political office.

Potiphar recognized Joseph's intelligence and his relationship to God.

Genesis 39:2c			
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
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108

Genesis 39:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
<p>ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]</p>	<p>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated <i>Adonai, adonai</i></p>	<p>masculine plural noun with the 3<sup>rd</sup> person masculine singular suffix</p>	<p>Strong's #113 &amp; #136 BDB #10</p>
<p>There are actually 3 forms of this word: ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]; ʾădōnay (אֲדֹנַי) [pronounced <i>uh-doh-NAY</i>]; and ʾădōnîy (אֲדֹנִי) [pronounced <i>uh-doh-NEE</i>].</p>			
<p>Mits<sup>e</sup>riy (מִצְרַיִם) [pronounced <i>mits<sup>e</sup>-REE</i>]</p>	<p>Egyptian, of Egypt; a Mitsrite, or inhabitant of Mitsrajim</p>	<p>feminine singular? gentilic adjective with the definite article</p>	<p>Strong's #4713 BDB #596</p>

**Translation:** He [lived] in the house of his master, the Egyptian.

Being in the house of Potiphar allowed Potiphar to observe and evaluate Joseph.

The preposition used with the noun house is the beth (ב) preposition which means *in*. It can also mean *with, within, at, by*, but here the most likely use is *in*. Joseph's attitude was part of the reason that he found himself in a basically exalted position within Potiphar's staff—in the house—but it was primarily because God was there blessing him. Joseph was not to blame for his dreams or for his father's favoritism. Even though he was a bit of a priss in his younger days, he has matured quite a bit and God has watched over him.

Genesis 39:2 (a graphic); from [blog spot](#); accessed June 5, 2017.



**Slavery, the Bible, Slavery in Ancient Times, a Modern View of Slavery:** Slavery is not necessarily the evil institution that we have come to believe it is. There are humane ways of perpetuating this institution. This is the original *living wage* that we hear so much about today. All slaves were remunerated with a living wage (that is, for the hours that they worked, they were fed and clothed and sheltered).

The Bible forbids the kind of slavery which was practiced in the United States (and throughout the rest of the world), which is called, in the KJV, *man-stealing*. However, slavery as a result of war and volunteer slavery are legitimate forms of slavery.

We are dealing with slavery in this passage, and an unjust form of slavery at that—but we cannot let our own history dictate to us how to feel about slavery.

Slavery could be an awful existence, but this was not always the case. All slaves *had* to be paid a living wage (which is a big political issue to some today). If slaves died, then the slave owner's investment was gone. That was just bad business sense. Therefore, the slaves needed to have a place to stay and food to eat, which is, in essence, a living wage. Generally speaking, all slaves in the ancient world were paid a living wage. They got a place to stay and food to eat. This is better than working for minimum wage in today's American society, *if* you are willing to trade freedom for security (which is often the big trade-off in the world today).

The promise of many governments today is, *give us more power and more money, and we will fix all of the problems in your lives*. During one of the elections of Barack Obama, one of the selling points was expressed by an interactive webpage known as *The Life of Julia*. Every few years, Julia's life would have a need, and government would quickly step in to meet that need. This was a wonderful example of an exchange of freedom for slavery (although, of course, that sort of language was not used on that webpage)<sup>13</sup>. The ultimate in this approach is socialism, where the government owns and/or controls everything—and, ostensibly, provides everything.

Socialism is a form of slavery; and ironically enough, those who feel that they must talk about the damaging affects of slavery on America today most often support politicians who will lead us into political slavery (= socialism), where most of our earnings are confiscated so that the government can use these funds to "make our lives better".

Throughout history, most slaves could marry and have children (the Hebrews will become slaves to the Egyptians in Exodus 1–2 and they will enjoy a population explosion). They could even live independently from their masters, as did the Jewish slaves in Egypt (they lived in Goshen, which was apparently Jewish slave suburb).

Obviously, they did not have idyllic lives. That is not the point; but the position of a slave was not necessarily the worst thing in the world. Your life as a slave depended a great deal upon your master and how your master feels about you.

On the other hand, I am not saying that slavery is the greatest institution in the world and that we ought to return to it (although I would not be against some form of voluntary slavery rather than bankruptcy). Joseph had great personal ability, he worked hard, and God was with him. As a result, he began as an Egyptian slave, but he will rise to the 2<sup>nd</sup> highest post in the kingdom of Egypt. Under the right master, there was no level to which a slave could not attain.

Furthermore, many people began as slaves, and yet some of them reached very high positions of authority. The owner or their overseer was able to recognize potential and was able to exploit their talents (I mean this in a the most positive way possible). Obviously, if you were able to find a slave who could keep the other slaves in line, that was a good thing. That meant less headaches for the master. The whole purpose of slavery is to free up the master from his responsibilities.

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<sup>13</sup> Unfortunately, I can only find a **spoof** of this approach by the president. There is still a great deal of **discussion** about this **approach** to be found on the internet. *The Life of Julia* has since been removed from his website.

Joseph revealed that he was intelligent, that he worked hard, that he could take direction, and that he was able to work with all kinds of people. A master did not want to waste this talent, particularly when what a slave was able to do could greatly benefit the master.

The Bible accepted slavery as an institution that was not going away. Slavery still exists today throughout the world, although it is outlawed in many countries. The Bible simply set up guidelines to protect slaves from cruel and abusive treatment. The Bible does not tout slavery as some great institution. In the New Testament, a Christian slave-owner was to take consideration of his Christian slaves to the point of freeing them, if possible (this was a request made by Paul to Philemon, not a command).

You may recall that Abraham's most trusted servant (= *slave*) had control over Abraham's wealth. Abraham sent him east to find a wife for Isaac, and gave him a great deal of wealth to take with him. If the life of this slave was so terrible, why didn't he get to Haran and then keep going east, since he had all of that wealth? He was certainly an intelligent man who, with all the wealth that he was carrying, could have had a very good start in life as a free man. He obeyed his master Abraham instead and he returned to Abraham, just as he had promised to do.

It is a fascinating thing that, today in American society, those who repudiate our historic slavery with the greatest vehemence, are often those who support a more intrusive and controlling government. They reject the tyranny of slavery on the one hand, and yet, want to place themselves under an increasing more powerful government, which is simply, another kind of slavery. The more money that a government takes from individuals, the more the people become enslaved to that government.

In Joseph's case, God was with him; and God has a plan for Joseph, which would save the lives of his family, as well as reunite them. There was no reason for Joseph to reject the plan of God, even though God's plan included a long period of time during which Joseph was a slave and then another period of time when he was unjustly placed in prison.

**Review and Summary of Genesis 37 38 and 39:1–2:** In Genesis 37, Joseph's own half-brothers place him into slavery, which included Reuben's half-hearted attempt to preserve Joseph's life and freedom. In Genesis 38, we observe great dysfunction of the family of Judah (one of Joseph's half-brothers). In chapters previous to those, we have seen snippets of the lives of Simeon and Levi. In Genesis 39, we begin to study Joseph's life as a slave in Egypt. Through one of these men will come the line of the Messiah, and we learn in Genesis why that line goes through the 4<sup>th</sup> brother, Judah.<sup>14</sup>

**Genesis 39:1** And Joseph was brought down to Egypt. And Potiphar, a eunuch of Pharaoh, the chief of the executioners, an Egyptian man, bought him from the Ishmaelites who had brought him down there.

The Ishmaelites, possibly acting as agents for Potiphar, took possession of one Joseph and delivered him to Potiphar as a young and healthy slave.

**Genesis 39:2** And Jehovah was with Joseph, and he was a prosperous man. And he was in the house of his master the Egyptian.

Joseph enjoyed the relative comforts of working primarily in the home of Potiphar, who was high up in the Egyptian hierarchy. Because of his own character and intelligence, and because God is with him, Joseph will rise up to a highest position in his household.

<sup>14</sup> As an aside, Joseph, the likely author of the final section of Genesis, has no idea himself through whom the line of the Messiah will go—nor does anyone else in this narrative.

Genesis 39:2 And Y<sup>e</sup>howah was with Joseph, and therefore he became a successful man. He [lived] in the house of his master, the Egyptian. (Kukis mostly literal translation)

Genesis 39:3a			
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
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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7200 BDB #906
'ădônây (אֲדֹנָי) [pronounced uh-doh-NAY]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #113 & #136 BDB #10
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
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #854 BDB #85

**Translation:** His master observed that Y<sup>e</sup>howah [was] with him...

Potiphar recognized that God was with Joseph. Even though God had chosen a specific line—from which line would come His Son—God was still with a great number of people in a variety of circumstances. Here, we are told that Potiphar recognized that God was with Joseph; indicating that Potiphar had respect for and a belief in the Y<sup>e</sup>howah Elohim of the Bible.

Potiphar knew almost immediately as to Joseph's faith in the God of the Universe, Yahweh of the heavens. There are some people who can witness to you over and over again and they are total self-righteous pains. They are people with whom you hate to associate. Smart unbelievers can see right through their hypocrisy. Let me make it clear as I can: *it is not God's plan for every believer to go out and witness to ten people a day.* Jesus told some people to keep their healings a secret. Some people when they go out and witness do nothing but muddy up the water and anger unbelievers. We are not called to do that. It is to many people's advantage to keep their mouths shut for the first few months (or years) of their salvation. Then it *might* be apropos to witness to a stranger or a friend.

Potiphar both knew of Joseph's faith, he had respect for Joseph and recognized that what Joseph did was prospered. Potiphar was a very bright unbeliever; he knew when he had something good and he was not going to waste Joseph by sending him out to tend a field or to watch over some cattle. Joseph was to remain within his

own household so that some of Joseph's blessing might fall also upon Potiphar. And, having a man so competent over his house was obviously good for Potiphar.

Now this is an interesting statement. Joseph's master observed that God was with Joseph. Many people in many areas of the world believed in the Revealed God. This verse indicates that and more. Joseph's master observed that Joseph was smart and competent and that God was with him.

This tells us that many in Egypt in this era believed in the Revealed God (God has always revealed Himself to mankind in all historical eras<sup>15</sup>). This man also had the discernment to observe Joseph and to recognize that God was with him, and that Joseph prospered because of his association with God. As we have studied on previous occasions, because Joseph prospered, his master and his master's house prospered as well.

A national entity is smart to recognize and appreciate the Christians who live within it. Both China and Russia stopped killing massive number of Christians and Jews (or putting them into reeducation or labor camps) and have begun to allowing them some limited religious freedom. As a result, both Russian and China have become much more prosperous as nations.

Similarly, if a country supports nation Israel or treats the Jews fairly within its borders, they will receive divine blessing. In fact, it is actually okay for a national leader to favor the sons of Abraham simply so that his nation receives blessing. Furthermore, a nation which recognizes the importance of Scripture and makes it a part of their educational curriculum (even just as literature or as history), will be blessed.

On a national level, if a nation (1) allows for the religious freedom of Christians; (2) allows or even encourages the study of the Bible; and (3) is welcoming to Jews and is allied with nation Israel, then that nation will enjoy great blessing. The further that we move away from these things, the worse our nation will become. No national program of social justice or wealth redistribution can reverse the negative affects of a nation being hostile to Christians or to Jews. No matter how a government micro-manages the economy, it cannot overcome the cursing of God; similarly, they cannot frustrate the blessing of God.

Genesis 39:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w <sup>e</sup> (or v <sup>e</sup> ) (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
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
hûw' (הוּא) [pronounced <i>hoo</i> ]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
'āsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>doing, making, manufacturing, constructing, fashioning, forming, preparing; producing</i>	Qal active participle	Strong's #6213 BDB #793

<sup>15</sup> Otherwise, our God would not be a just God.

Genesis 39:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
tsâlach (צלַח) [pronounced <i>tsaw- LAHCH</i> ]	<i>making successful [prosper], accomplishing prosperity, finishing well, being successful; bringing to a successful [conclusion]</i>	Hiphil participle	Strong's #6743 BDB #852
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
yâd (יָד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388

This combination of the bêyth preposition and *hand* means *in his hand; in his power, in his possession; under his control; with him; through him, by him, by means of him; at his hand [i.e., before him, in his sight]*.

**Translation:** ...and that all he was doing, Y<sup>e</sup>howah made prosperous by his hand.

Whatever Joseph was involved in, that project would be prospered. Now, much of this would simply be because Joseph was an intelligent and conscientious person; however, we are told here that Jehovah was also involved in all that Joseph did.

A consistent theme throughout Genesis with growing believers, is that some of those around them recognized that God blessed them. Laban saw that with Jacob; Abimelech saw this with Isaac; Potiphar sees this with Joseph. This was their testimony. Do we have the same testimony in our lives? Can someone look at us and see God's obvious blessing to us? Now there are certainly some of us who are under suffering for blessing but then the rest of us should be under God's blessing. You're not? Do you think God forgot? Do you think there might be a mistake in His plan? Certainly not. If you are a believer and you are not under suffering for blessing, then you should be under God's blessing *if you are a growing, maturing believer*. That is the key. You will have your own personality—don't think that for some reason the Holy Spirit turns your face upside down like a clown and that you are in emotional ecstasies all the time. That is a matter of personality and there are as many personalities as there are Christians. It is not sinful to have a personality and it is psychotic to undergo a personality change when you become a Christian (unless your personality was defined by sin).

In any case, if you are a growing believer, God will bless you. See the doctrine of the **Doctrine of Divine Blessing** ([HTML](#)) ([PDF](#)) ([WPD](#)). If we are not blessed, then that is *our* choice not God's fault. If there is anything which should characterize the life of the average believer it is God's blessing in our lives. If we do not experience this, it is not God's fault, it is ours. Now, so that there is no misunderstanding, my blessings are not the same as your blessings. When people begin to spiritually advance, God does not see to it that they own a nice Toyota; and when they reach spiritual maturity, God does not then make certain that every believer has a Lexus. If you are maturing or mature, you ought to be able to look around and identify how much God has blessed you in this life.

Genesis 39:3 His master observed that Y<sup>e</sup>howah [was] with him and that all he was doing, Y<sup>e</sup>howah made prosperous by his hand. (Kukis mostly literal translation)

## Genesis 39:4a

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
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i> ]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #4672 BDB #592
Yôwçêph (יֹוֹצֵף) [pronounced <i>yoh-SAYF</i> ]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
chên (חֵן) [pronounced <i>khayn</i> ]	<i>grace, favor, blessing</i>	masculine singular noun	Strong's #2580 BDB #336
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
îynêy (עֵינָיו) [pronounced <i>gee-NAY</i> ]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual construct	Strong's #5869 (and #5871) BDB #744

Together, the bêyth preposition and the construct form îynêy (עֵינָיו) [pronounced *gee-NAY*], literally mean *in the eyes of*; it can be understood to mean *in the opinion of, in the thinking of, in the estimation of; as \_\_\_\_\_ sees things to be, in the sight of*.

**Translation:** *Therefore, Joseph found grace in his sight...*

As a result, Joseph found grace in the sight of Potiphar, indicating that Potiphar regarded Joseph with respect.

## Genesis 39:4b

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
shârath (שָׂרַת) [pronounced <i>shaw-RAHTH</i> ]	<i>to serve, to minister; to attend</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #8334 BDB #1058
'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 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84

**Translation:** *...and Joseph [lit., he] served him.*

The most important position in the household (or one of them) was to attend directly to the master of the house. This is what Joseph did.

Potiphar, in most respects, was an exceptionally brilliant man. We will see one weakness of his later on in this respect, but he had the sense to recognize that God was blessing Joseph. Being secure in his position of power and authority, this did not threaten Potiphar, as it would some, but he chose to exploit this (in a good way). He elevates Joseph to great authority within his own house. Shâ'ath ( שָׂאֵת) [pronounced *shaw-RAHTH*] means *to minister, to attend, to serve*. A very similar word (differing only in a vowel point) means *to serve in a religious way*. Joseph was Potiphar's personal servant. When it comes to being a personal servant, we may have this confused notion of someone following after Potiphar and picking up the gum wrappers that he drops and occasionally brushing his tunic and the like. That is today known as a *personal assistant*. Joseph was more of an executive assistant, and he had responsibilities that he saw to, as if he were Potiphar. He could be trusted to carry out these responsibilities.

When we hear the word *slave*, we immediately think *menial labor*. Joseph was an exceptionally brilliant young man. Potiphar was not stupid so therefore Potiphar was not going to waste him on menial labor. Joseph was his right-hand man. The modern concept of an executive assistant may connote to some degree Joseph's duties and position; vice president or a second-in-command give a good idea as to Joseph's duties.

We just do not have a good counterpart in the United States to be able to grasp what is going on. Potiphar is one of the richest men in Egypt and probably a huge palace of a home (if not a palace of sorts) with many indentured servants, relatives perhaps. He might have 20 people in his household. This requires coordination of efforts. He has wealth, somewhat different than what we perceive as wealth, as much of it is in possessions, including land, rather than in stocks and bonds and mutual funds. All this requires some overseeing, some coordinating. Joseph, being the brightest person in the household, handled this. He was in charge of all of the servants and of all Potiphar's wealth. A rich person often will hire someone to manage his estate, his affairs and his wealth—someone who chooses when to invest, what to invest it in, when to take it out; etc. This is closer to the concept of what Joseph did.

Genesis 39:4c			
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
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i> ]	<i>to set over, to make overseer, to appoint an overseer; to commit, to entrust, to commit for care, to deposit; to appoint, to set, to make</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6485 BDB #823
'al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1004 BDB #108

The NET Bible: *The Hebrew verb translated became his personal attendant refers to higher domestic service, usually along the lines of a personal attendant. Here Joseph is made the household steward, a position well-attested in Egyptian literature.*<sup>16</sup>

**Translation:** Therefore, Potiphar [lit., *he*] appointed him as overseer over his estate. ...

<sup>16</sup> From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed September 29, 2016.

You may recall that Abraham had a slave who was a master over all Abraham's compound and over all that Abraham had. Joseph also had similar responsibilities.

The word which I translated *estate* is bayith (בַּיִת) [pronounced *BAH-yith*] means *house*, but it can be used for *several structures; for a prison, a palace, and a household*. Here, given Potiphar's position, we are speaking of a great estate, all of which Joseph is placed over in authority.

This did not happen overnight. However, as Joseph worked in Potiphar's household, it became clear that he was very talented, hard-working and intelligent.

Abraham had a servant who was in charge of all that Abraham had. Such a position was a great position of authority; and a slave that reached that pinnacle of success recognized it. Joseph also arose to a high position at a relatively young age in the Potiphar household.

The sin nature being what it is, no doubt some slaves tried to steal from their masters; however, a weak character like this would have been discovered very early on. A slave who is honored with a high position is usually a man whose character (and potential) has been observed over a lengthy period of time and recognized and rewarded.

For some individuals, slavery, in the end, could be a great blessing. People who were dirt poor, people who had suffered great setbacks in life, people who were unjustly made slaves, and people whose country had been defeated in war—slavery actually provided for them a way to dig themselves out of the deep hole that they were in.

God is able to even take the form of slavery called *man-stealing* in the KJV (which is outlawed by the Mosaic Law) and use it to bless mankind. Millions upon millions of African Americans live today in the United States, the greatest nation on earth, because of slavery. Their brothers in Africa would trade places with them in a second, because most people in the world recognize how blessed the United States of America is (interestingly enough, there are many Americans who live in the United States and do not realize this).

The master who does not recognize the potential in his slaves will have a less successful household or business than the master who recognizes intelligence and character in his slaves. The same thing is true of businesses today. Those at the top of a business or those who own a business must always have their eye open for industriousness, intelligence, diligence, potential and character. Good employees make for a successful company.

Genesis 39:4d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [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> ]; also kol (כֹּל) [pronounced <i>kol</i> ]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
yêsh (יֵשׁ) [pronounced <i>yaysh</i> ]	<i>being, substance, existence; used as a substitute for to be (without reference to number or tense); there [is, are]; to be present, to be ready, to exist</i>	substantive; the verb <i>to be</i> may be implied	Strong's #3426 BDB #441
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with a 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

## Genesis 39:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
This combination probably means <i>all that he had, all of his substance, all of his possessions, all of his wealth.</i>			
nâthan (נתן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
yâd (יָד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388

This combination of the bêyth preposition and *hand* means *in his hand; in his power, in his possession; under his control; with him; through him, by him, by means of him; at his hand [i.e., before him, in his sight].*

**Translation:** He placed all his substance under Joseph's [lit., *his*] control.

All that Potiphar was put under Joseph's control. Therefore, Potiphar trusted Joseph implicitly.

Putting in his charge is the oft-used verb nâthan (נתן) [pronounced *naw-THAN*] and it means *to place, to put, to give*. It is in the Qal perfect; Potiphar just turned the reigns of the household over to Joseph, having been looking for an intelligent, faithful right hand man for a long time. There is a masculine singular suffix at the end of the word, from whence we derive the word *his*. When used with the word *hand*, it means to *confer to him responsibility, to place in his charge, to put under his authority*. To put this in a modern perspective, if you turned your entire estate and wealth over to someone to manage on your behalf, this is what Potiphar did with Joseph.

Genesis 39:4 Therefore, Joseph found grace in his sight and Joseph [lit., *he*] served him. Therefore, Potiphar [lit., *he*] appointed him as overseer over his estate. He placed all his substance under Joseph's [lit., *his*] control. (Kukis mostly literal translation)

Genesis 39:2–4 And Y<sup>e</sup>howah was with Joseph, and therefore he became a successful man. He [lived] in the house of his master, the Egyptian. His master observed that Y<sup>e</sup>howah [was] with him and that all he was doing, Y<sup>e</sup>howah made prosperous by his hand. Therefore, Joseph found grace in his sight and Joseph [lit., *he*] served him. Therefore, Potiphar [lit., *he*] appointed him as overseer over his estate. He placed all his substance under Joseph's [lit., *his*] control. (Kukis mostly literal translation)

Genesis 39:2–4 And Jehovah was with Joseph; so that Joseph became a very successful man. He began living in the house of his master, the Egyptian. When his master saw that Jehovah was with him in all that he did, Joseph found grace in his sight. Therefore, Potiphar appointed him the overseer over his estate and he put all of his substance under Joseph's control. (Kukis paraphrase)

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Many translations began a new paragraph in the middle of v. 6. This would have been one of the rare times that half of v. 6 should have been split off and placed with v. 7.

And so he is from then he made him overseer in his household and over all that a substance [is] to him. And so blesses Y<sup>e</sup>howah a house of the Egyptian in a cause of Joseph. And so is a blessing of Y<sup>e</sup>howah in all which there [is] to him in the house and the field. And so he leave all that [is] to him in a hand of Joseph; and he did not think anything, for if food which he ate. And so is Joseph fair of form and fair of appearance.

Genesis  
39:5–6

And so it is from then [that] Potiphar [lit., he] entrusted him [as the overseer] in his household and over all that [is] his. Therefore Y<sup>e</sup>howah blessed the house of the Egyptian because of Joseph. Consequently the blessing of Y<sup>e</sup>howah is [upon] all that [is] his in the house and the field. He left all that [is] his under Joseph's control; and he did not concern himself with anything except for the food which he ate. Joseph [at this time] is attractive of form and with an attractive appearance.

From that point in time, Potiphar entrusted Joseph to oversee his household and all that is his. Therefore, Jehovah blessed the entire estate of the Egyptian because of Joseph. Consequently, the blessing of Jehovah is upon all that is in Potiphar's household and farm. Potiphar left all his responsibilities under Joseph's control; he concerned himself with nothing other than what he ate. At this time, Joseph was a very handsome man with a strong body.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so he is from then he made him overseer in his household and over all that a substance [is] to him. And so blesses Y<sup>e</sup>howah a house of the Egyptian in a cause of Joseph. And so is a blessing of Y<sup>e</sup>howah in all which there [is] to him in the house and the field. And so he leave all that [is] to him in a hand of Joseph; and he did not think anything, for if food which he ate. And so is Joseph fair of form and fair of appearance.

Dead Sea Scrolls  
Targum of Onkelos

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And it was from the time that he appointed him over his house, and over all that he had, that the Lord blessed the house of the Mizraite for Joseph's sake, and the blessing of the Lord was upon all that he had, in the house and in the field. And he left all that belonged to him in the hand of Joseph; and he knew of nothing that was with him, except the bread whcih he ate. Now Joseph was of goodly appearance, beautiful in aspect.

Targum (Pseudo-Jonathan)

And it was from the time he appointed him superintendent over his house, and over all that he had, the Lord prospered the house of the Mizraite for the sake of the righteousness of Joseph, and the blessing of the Lord was on all that he had in the house and in the field. And he left all that he had in Joseph's hand, and took no knowledge of anything of his, except his wife with whom he lay.  
And Joseph was of goodly form and beautiful aspect.

Revised Douay-Rheims

And the Lord blessed the house of the Egyptian for Joseph's sake, and multiplied all his substance, both at home, and in the fields. Neither knew he any other thing, but the bread which he ate. And Joseph was of a beautiful countenance, and comely to behold.

Aramaic ESV of Peshitta

It happened from the time that he made him overseer in his house, and over all that he had, that Mar-Yah blessed the Egyptian's house for Yoseph's sake; and the blessing of Mar-Yah was on all that he had, in the house and in the field. He left all that he had in Yoseph's hand. He did not concern himself with anything, except for the food which he ate. Yoseph was well-built and handsome.

Peshitta (Syriac)

And it came to pass from the time that he had made him steward of his house, and over all that he had, that the LORD blessed the Egyptians house for Josephs sake; and the blessing of the LORD was upon all that he had both in the house and in the

field. And he left all that he had in Joseph's charge; and he did not know what he had, except the food that he ate. And Joseph was very handsome and pleasant to look at.

Septuagint (Greek)

And it came to pass after that he was set over his house, and over all that he had, that the Lord blessed the house of the Egyptian for Joseph's sake; and the blessing of the Lord was on all his possessions in the house, and in his field. And he committed all that he had into the hands of Joseph; and he knew not of anything that belonged to him, save the bread which he himself ate. And Joseph was handsome in form, and exceedingly beautiful in countenance.

NETS (Greek)

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Brenton's Septuagint

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Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

And from the time when he made him overseer and gave him control of all his property, the blessing of the Lord was with the Egyptian, because of Joseph; the blessing of the Lord was on all he had, in the house and in the field. And he gave Joseph control of all his property, keeping no account of anything, but only the food which was put before him. Now Joseph was very beautiful in form and face.

Easy English

Potiphar gave Joseph authority over everything that belonged to him. Then God *blessed that household*, because of Joseph.

So Joseph kept safe everything that belonged to Potiphar. Potiphar did not think about anything in his *household*. The only thing that Potiphar thought about was the food that he ate. Now, Joseph was a handsome man.

Easy-to-Read Version

After Joseph was made the ruler over the house, the LORD blessed the house and everything that Potiphar owned. The LORD also blessed everything that grew in Potiphar's fields. The LORD did this because of Joseph. So Potiphar allowed Joseph to take responsibility for everything in the house. Potiphar didn't have to worry about anything except deciding what to eat. I may have included a portion of v. 4 in this passage. A portion of v. 6 will be placed with the next section.

God's Word™

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Good News Bible (TEV)

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International Children's B.

So Joseph was put in charge of the house. He was put in charge of everything Potiphar owned. Then the Lord blessed the people in Potiphar's house because of Joseph. And the Lord blessed everything that belonged to Potiphar, both in the house and in the field. So Potiphar put Joseph in charge of everything he owned. Potiphar was not concerned about anything, except the food he ate. A portion of v. 6 will be placed with the next section.

The Message

From that moment on, GOD blessed the home of the Egyptian—all because of Joseph. The blessing of GOD spread over everything he owned, at home and in the fields, and all Potiphar had to concern himself with was eating three meals a day. Joseph was a strikingly handsome man.

Names of God Bible

From that time on **Yahweh** blessed the Egyptian's household because of Joseph. Therefore, **Yahweh's** blessing was on everything Potiphar owned in his house and in his fields. So he left all that he owned in Joseph's care. He wasn't concerned about anything except the food he ate.

Joseph was well-built and handsome.

NIRV

From that time on, the Lord blessed Potiphar's family and servants because of Joseph. He blessed everything Potiphar had in his house and field. So Joseph took good care of everything Potiphar owned. With Joseph in charge, Potiphar didn't have to worry about anything except the food he ate.

Joseph was strong and handsome.

New Simplified Bible .

### Thought-for-thought translations; paraphrases:

Common English Bible .

Contemporary English V.

Because of Joseph, the LORD began to bless Potiphar's family and fields. Potiphar left everything up to Joseph, and with Joseph there, the only decision he had to make was what he wanted to eat. A portion of v. 6 will be placed with the next section.

The Living Bible

Soon he was put in charge of the administration of Potiphar's household, and all of his business affairs. At once the Lord began blessing Potiphar for Joseph's sake. All his household affairs began to run smoothly, his crops flourished and his flocks multiplied. So Potiphar gave Joseph the complete administrative responsibility over everything he owned. He hadn't a worry in the world with Joseph there, except to decide what he wanted to eat! Joseph, by the way, was a very handsome young man. It is hard to tell where v. 5 actually begins. I think I included some of v. 4.

New Berkeley Version .

New Century Version

When Joseph was put in charge of the house and everything Potiphar owned, the Lord blessed the people in Potiphar's house because of Joseph. And the Lord blessed everything that belonged to Potiphar, both in the house and in the field. So Potiphar left Joseph in charge of everything he owned and was not concerned about anything except the food he ate. A portion of v. 6 will be placed with the next section.

New Life Version

And from the time that he watched over his house and all he owned, the Lord brought good to the Egyptian's house because of Joseph. The Lord brought good upon all that he owned in the house and in the field. So he put all he owned in Joseph's care. Having Joseph near, he did not need to think about anything but the food he ate. Now Joseph was strong and good-looking.

New Living Translation

From the day Joseph was put in charge of his master's household and property, the Lord began to bless Potiphar's household for Joseph's sake. All his household affairs ran smoothly, and his crops and livestock flourished. So Potiphar gave Joseph complete administrative responsibility over everything he owned. With Joseph there, he didn't worry about a thing—except what kind of food to eat! A portion of v. 6 will be placed with the next section.

### Partially literal and partially paraphrased translations:

American English Bible

And because he put JoSeph in charge of his house and over everything that he owned, Jehovah blest the Egyptian's house for JoSeph's sake. He blest everything that the man had in his house and in his field, because he had entrusted everything he owned into JoSeph's hands. So the man didn't even know what belonged to him, other than the bread that he ate.

Well, JoSeph was extremely attractive... he had an excellent body and a very handsome face.

Beck's American Translation .

International Standard V

From the time he appointed Joseph to be overseer over his entire household and everything that he owned, the LORD blessed the household of the Egyptian because of Joseph. The LORD's blessing rested on Joseph [Lit. *him*], whether in Potiphar's household or in Potiphar's fields. Everything that he owned, he entrusted into Joseph's care. He never concerned himself about anything, except for the food he ate. A portion of v. 6 will be placed with the next section.

New Advent (Knox) Bible

For Joseph's sake, the Lord blessed the household of this Egyptian, and gave him large revenues of stock and store; he ate what was put before him, and could not tell how he came by it. A portion of v. 6 will be placed with the next section.

Today's NIV

Translation for Translators

From the time Potiphar appointed Joseph to take care of everything in his household and all that he owned, Yahweh blessed the people who lived in Potiphar's house because of Joseph. He also caused Potiphar's crops to grow well. Potiphar allowed Joseph to take care of everything that he owned. Potiphar needed to decide only about the food he ate. He was not concerned about anything else in his house.

Joseph was well-built/muscular and handsome.

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

At the time he is to have been commissioned over his house, and that which persist to him, Jehovah was give favor to the Egyptian's house, because of Joseph's turnings. The giving favor of Jehovah persist in the house and in the field. He was to leave them in Joseph's hand - is he to have known anything except the food he is eating? Joseph is fair in form, and fair to the sight.

Conservapedia

And from the day that he made Joseph supervisor of his household, and over everything he owned, the LORD blessed the Egyptian's household on Joseph's account, and the blessing of the LORD came upon everything he owned, both in his house and in his field. He trusted Joseph with everything he had, and did not even ask for an accounting for anything but the bread he ate.

Joseph was also a handsome and good-looking man.

Ferrar-Fenton Bible

Joseph therefore found favour in his eyes, for he was honest towards him, consequently he appointed him chief of his house, and entrusted all his possessions to his control ; with the result that from when he was appointed over the house and over all that belonged to him, the Ever-living blessed the house of the Mitzerite under the administration of Joseph, and he was blessed by the Ever-living in all his possessions, in the house and in the field, so that all he had increased under the direction of Joseph ; consequently he made no enquiry what he had, except for the bread which he ate. Joseph was also handsome in form, and handsome in face. V. 4 is included for context.

God's Truth (Tyndale)

And as soon as he had made him ruler over his house and over all that he had, the Lord blessed this Egyptians house for Josephs sake, and the blessing of the Lord was upon all that he had: both in the house and also in the fields. And therefore he left all that he had in Josephs hand, and looked upon nothing that was with him, save only on the bread which he ate. And Joseph was a goodly person and well favored.

HCSB

Jubilee Bible 2000

H. C. Leupold

And so it happened that from the time he appointed him over his house and over all that he possessed that Yahweh blessed the house of the Egyptian for Joseph's sake, and Yahweh's blessing was upon all he possessed in the household and in the fields. So he left all he had in Joseph's hand, and, having him, he had no concern for anything, except the bread which he on his part used to eat. Besides, Joseph was of beautiful form and of beautiful appearance.

Lexham English Bible

And it happened [that] from the time he appointed him over his house and over all that he had, Yahweh blessed the house of the Egyptian on account of Joseph. And the blessing of Yahweh was upon all that he had in the house and in the field. And he left all that he had in the hand of Joseph, and {he did not worry about anything} except the food that he ate. Now Joseph was {well built and handsome}.

NIV, ©2011

Tree of Life Version

From the time that he made him an overseer in his house and over everything that belonged to him, *ADONAI* blessed the Egyptian's house because of Joseph; *ADONAI'S* blessing was on everything that belonged to him, in the house and in the

field. So he released everything he owned into Joseph's hand. With him in charge, he did not think about anything except the food he ate.  
Now Joseph was handsome in form and handsome in appearance.

### Catholic Bibles (those having the imprimatur):

- Christian Community (1988) So Joseph pleased his master who made him overseer of his house and of all that he owned, and from that time God blessed the Egyptian's house because of Joseph; he blessed all that the Egyptian owned, his household and his land. The Egyptian left all he had to the care of Joseph and, with Joseph fully in charge, he concerned himself with nothing except the food that he ate. Now Joseph was a handsome man and well-built. V. 4 is included for context.
- The Heritage Bible And it was from that time he had made him the visitor over his house and over all that was to him, and Jehovah knelt down with goodness to the Egyptian's house for Joseph's sake; and the blessing of Jehovah was upon all that was his in the house and in the field. And he left all that was his in the hand of Joseph, and he did not know by seeing a speck of *what was his*, except the food which he ate. And Joseph was beautiful in form and beautiful in appearance.
- New American Bible (2002) From the moment that he put him in charge of his household and all his possessions, the LORD blessed the Egyptian's house for Joseph's sake; in fact, the LORD'S blessing was on everything he owned, both inside the house and out. Having left everything he owned in Joseph's charge, he gave no thought, with Joseph there, to anything but the food he ate. Now Joseph was strikingly handsome in countenance and body..
- New American Bible (2011) From the moment that he put him in charge of his household and all his possessions, the LORD blessed the Egyptian's house for Joseph's sake; the LORD's blessing was on everything he owned, both inside the house and out. Having left everything he owned in Joseph's charge, he gave no thought, with Joseph there, to anything but the food he ate.  
Now Joseph was well-built and handsome.
- New Jerusalem Bible And from the time he put him in charge of his household and all his possessions, Yahweh blessed the Egyptian's household out of consideration for Joseph; Yahweh's blessing extended to all his possessions, both household and estate. So he left Joseph to handle all his possessions, and with him there, concerned himself with nothing beyond the food he ate. Now Joseph was well built and handsome.
- New RSV  
Revised English Bible .  
From the time that he put Joseph in charge of his household and all his property, the LORD blessed the household through Joseph; the LORD's blessing was on all that was his in house and field. Potiphar left it all in Joseph's care, and concerned himself with nothing but the food he ate. Now Joseph was handsome in both face and figure, and after a time his master's wife became infatuated with him. "Come, make love to me," she said. V. 7 is included for context.

### Jewish/Hebrew Names Bibles:

- Complete Jewish Bible From the time he appointed him manager of his household and all his possessions, Adonai blessed the Egyptian's household for Yosef's sake; Adonai's blessing was on all he owned, whether in the house or in the field. So he left all his possessions in Yosef's care; and because he had him, he paid no attention to his affairs, except for the food he ate.  
Now Yosef was well-built and handsome as well.
- exeGesés companion Bible And so be it,  
ever since he has him oversee in his house  
and over all he has,

Yah Veh blesses the house of the Misrayim  
because of Yoseph;  
and the blessing of Yah Veh is on all he has  
in the house and in the field:  
and he leaves all he has in the hand of Yoseph;  
and he knows not aught of what he has  
- except the bread he eats.  
And Yoseph is beautiful in form  
and beautiful in visage.

Hebrew Names Version  
Israeli Authorized Version

.  
And it came to pass from the time that he had made him overseer in his house, and over all that he had, that YY blessed the Egyptian's house for Yosef's sake; and the blessing of YY was upon all that he had in the house, and in the field. And he left all that he had in Yosef's hand; and he knew not ought he had, save the bread which he did eat. And Yosef was a goodly person, and well favoured.

JPS (Tanakh—1985)

And from the time that the Egyptian put him in charge of his household and of all that he owned, the Lord blessed his house for Joseph's sake, so that the blessing of the Lord was upon everything that he owned, in the house and outside. He left all that he had in Joseph's hands and, with him there, he paid attention to nothing save the food that he ate. Now Joseph was well built and handsome.

Kaplan Translation

And as soon as [his master] had placed him in charge of his household and possessions, God blessed the Egyptian because of Joseph. God's blessing was in all [the Egyptian] had, both in the house and the field. [His master] left all his affairs in Joseph's hands, except for the food he himself ate [From context, the final clause modifies the first part of the sentence. Literally, 'He did not concern himself with anything regarding him except for the food he ate.' This is because the Egyptians considered food touched by foreigners to be contaminated (see Genesis 43:32; Ibn Ezra; Radak; cf. Herodotus 2:41). Others say that it refers to the food that Joseph ate, indicating that Joseph was given a special diet, better than that of the other slaves (Josephus 2:4:1). According to others, this is a euphemism for intimacy with his wife (compare Genesis 39:9; Targum Yerushalmi; Rashi; Sh'muel ben Chofni Gaon)]. He did not concern himself with anything [Joseph] did. Meanwhile, Joseph grew to be [Or 'remained.' Cf. 29:17.] well built and handsome.

Orthodox Jewish Bible

And it came to pass from the time that he had made him mefake'ach (overseer) in his bais, and over all that he had, that Hashem put a brocha on the bais haMitzri on account of Yosef; and the birkat Hashem was upon all that he had in the bais, and in the sadeh.

And he left all that he had in the yad Yosef; and he knew not ought he had, save the lechem which he did eat. And Yosef was yafeh to'ar (well built) and yafeh mareh (good looking).

Restored Names Version  
*The Scriptures* 1998

.  
And it came to be, from the time that he appointed him over his house and all that he had, that הויה blessed the Mitsrite's house for Yosëph's sake. And the blessing of הויה was on all that he had in the house and in the field. And he left in Yosëph's hand all that he had, and he did not know what he had except for the bread which he ate. And Yosëph was handsome in form and appearance.

### Expanded/Embellished Bibles:

*The Amplified Bible*  
The Expanded Bible

.  
When Joseph was put in charge of the house and everything Potiphar owned, the LORD blessed the ·people in Potiphar's [the Egyptian's] house because of Joseph. And the LORD blessed everything that belonged to Potiphar, both in the house and

in the field. So Potiphar left Joseph in charge of everything he owned and was not concerned about anything except the food he ate.

### Joseph Is Put into Prison

Now Joseph was ·well built [<sup>l</sup>pleasing in figure/form] and ·handsome [<sup>l</sup>pleasing in appearance].

The Geneva Bible  
Kretzmann's Commentary

And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house and in the field. Not only did Joseph show splendid executive ability, but it is emphatically stated that the blessing of God attended his work, and that Potiphar was blessed by the Lord on account of Joseph. Many a city and country has been blessed by God because of the believers, whose very presence served as a salt and whose prayers kept up the communication with the heavenly Father. **And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat.** So absolute was Potiphar's confidence in Joseph that he placed into his hands his entire business and did not concern himself with any part of its management. He was only interested in, and concerned about, his food, about his meals. This was not mere Oriental indolence, but also a good share of Oriental wisdom, for the more he left Joseph to his own devices, the better off he was, the wealthier he became.

NET Bible®

**From the time** [*Heb* "and it was from then."] **Potiphar** [*Heb* "he"; the referent (Potiphar) has been specified in the translation for clarity.] **appointed him over his household and over all that he owned, the Lord blessed the Egyptian's household for Joseph's sake. The blessing of the Lord was on everything that he had, both** [*Heb* "in the house and in the field." The word "both" has been supplied in the translation for stylistic reasons.] **in his house and in his fields. So Potiphar** [*Heb* "he"; the referent (Potiphar) has been specified in the translation for clarity.] **left everything he had in Joseph's care** [*Heb* "hand." This is a metonymy for being under the control or care of Joseph.]; **he gave no thought** [*Heb* "did not know."] **to anything except the food he ate.**

Syndein/Thieme

And it came to pass from the time that he caused to make him {Joseph} overseer of his estate . . . over all that he had, that Jehovah/God kept on intensively blessing the Egyptian's house for Joseph's sake; and the blessings {B@rakah/Berachah} of Jehovah/God was upon all that he had in the house . . . and in the field. And he {Potiphar} kept on leaving all that he had in Joseph's hand. And he 'inherently did not know' {yada` } what he had/owned . . . save the bread which he did eat {Potiphar did not know the details - that was left to Joseph}. Now Joseph had a handsome body {to'ar}, and a beautiful {yapheh} face/appearance {mar'eh}.

The Voice

{Note: Trouble is starting with Potiphar. Starts with the physical beauty of Joseph. Joseph was 17 when he came to Potiphar and served 10 years until the dungeon scene coming up. And, back at 30 he is the leading man - Prime Minister of Egypt.} **From that moment, the Eternal One blessed the Egyptian's house for Joseph's sake, a blessing which seemed to cover everything Potiphar possessed from house to field. Potiphar entrusted everything to the care of Joseph. With him in charge, Potiphar had no concern about anything except for *his private affairs, such as the food he chose to eat!***

Now Joseph was a well-built, good-looking young man.

### Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and it came to pass from the time that he set him over in his house and upon all which there is belonging to him, that YHWH [<sup>He Exists</sup>] respected the house of the one of Mitsrayim [<sup>Troubles</sup>] on account of Yoseph [<sup>Adding</sup>] and a present of YHWH [<sup>He Exists</sup>] existed in all which there is belonging to him, in the house and in the field, and he

	left all which belonged to him in the hand of Yoseph <sup>[Adding]</sup> and he did not know anything of him except the bread which he was eating and Yoseph <sup>[Adding]</sup> existed beautiful of shape and beautiful of appearance,...
Concordant Literal Version	And coming is it, since he makes him supervisor in his house and over all, forsooth, that is his, that Yahweh is blessing the Egyptian's household due to Joseph, and coming is Yahweh's blessing to be over all, forsooth, which is his, in the house and in the field. And leaving is he all that is his in the hand of Joseph. And naught knows he of his, save the bread which he is eating. And coming is Joseph to have a lovely shape and a lovely appearance.
A Conservative Version	.
Darby Translation	.
Context Group Version	From the time that he made him overseer in his house, and over all that he had, YHWH esteemed the Egyptian's house for Joseph's sake; and the esteeming of YHWH was on all that he had, in the house and in the field. And he left all that he had in Joseph's hand; and he didn't know anything [ that was ] with him, except the bread which he ate. And Joseph was good-looking, and well-favored.
<i>Emphasized Bible</i>	And it came to pass from the time that he made him overseer in his house and over all that he had, that Yahweh blessed the house of the Egyptian, for Joseph's sake,—yea it came to pass, that the blessing of Yahweh, was with all that he had, in the house and in the field; so that he left all that he had in the hand of Joseph, and took note with him of nothing, save only the bread which, he himself, was eating. And so it was that Joseph was comely in form and comely in countenance.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 <sup>st</sup> Century KJV	.
Modern English Version	From the time that he had made him overseer in his house and over all that he had, the LORD blessed the Egyptian's house on account of Joseph. So the blessing of the LORD was on all that he had in the house and in the field. So he left all that he had in Joseph's charge, and he had no concerns regarding anything except the food he ate.
	Now Joseph was handsome and well-built.
NASB	It came about that from the time he made him overseer in his house and over all that he owned, the LORD blessed the Egyptian's house on account of Joseph; thus the LORD'S blessing was upon all that he owned, in the house and in the field. So he left everything he owned in Joseph's charge; and with him there he did not concern himself with anything except the food which he ate.
	Now Joseph was handsome in form and appearance.
New European Version	.
New King James Version	So it was, from the time that he had made him overseer of his house and all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was on all that he had in the house and in the field. Thus he left all that he had in Joseph's hand, and he did not know what he had except for the bread which he ate.
	Now Joseph was handsome in form and appearance.
Owen's Translation	.
Third Millennium Bible	And it came to pass from the time that he had made him overseer in his house and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house and in the field. And he left all that he had in Joseph's hand; and he knew not anything he had, save the bread which he ate. And Joseph was a goodly person, and wellfavored.

Updated Bible Version 2.11

And it came to pass from the time that he made him overseer in his house, and over all that he had, that Yahweh blessed the Egyptian's house for Joseph's sake; and the blessing of Yahweh was on all that he had, in the house and in the field. And he left all that he had in Joseph's hand; and he didn't know anything [that was] with him, except the bread which he ate. And Joseph had a handsome body and face.

A Voice in the Wilderness  
Webster's Bible Translation

And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake: and the blessing of the LORD was on all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he ate; and Joseph was a goodly person, and well favored.

World English Bible  
Young's Literal Translation  
Young's Updated LT

And it comes to pass from the time that he has appointed him over his house, and over all that he has, that Jehovah blesses the house of the Egyptian for Joseph's sake, and the blessing of Jehovah is on all that he has, in the house, and in the field; and he leaves all that he has in the hand of Joseph, and he has not known anything that he has, except the bread which he is eating. And Joseph is of a fair form, and of a fair appearance.

**The gist of this verse:**

Joseph is given control over the house of Potiphar, and Potiphar only handles his own personal stuff. V. 6 adds that Joseph is a very attractive man.

Genesis 39:5a			
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 (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217
min (מִן) [pronounced mihn]	from, off, out from, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
'âz (אָז) [pronounced awz]	then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that	adverb	Strong's #227 BDB #23
Min and 'âz together mean from that time, from of old, formerly, long since; from [any] time, from when, since.			
pâqad (פָּקַד) [pronounced paw-KAHD]	to set over, to make overseer, to appoint an overseer; to commit, to entrust, to commit for care, to deposit; to appoint, to set, to make	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #6485 BDB #823

## Genesis 39:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾêth (אֵת) [pronounced ayth]	<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 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1004 BDB #108
w <sup>e</sup> (or v <sup>e</sup> ) (ו, 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
ʿal (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced koh]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever</i> .			
yêsh (יֵשׁ) [pronounced yaysh]	<i>being, substance, existence; used as a substitute for to be (without reference to number or tense); there [is, are]; to be present, to be ready, to exist</i>	substantive; the verb <i>to be</i> may be implied	Strong's #3426 BDB #441
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with a 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

This combination probably means *all that he had, all of his substance, all of his possessions, all of his wealth*.

**Translation:** And so it is from then [that] Potiphar [lit., he] entrusted him [as the overseer] in his household and over all that [is] his.

In the ancient world, just because a person was a slave, that did not mean that they were relegated to tedious work for the rest of their lives. Many slave owners recognized the potential in their slaves and found work suitable for them.

Over and over again we hear people today calling for a living wage. Slavery *must* provide a living wage. A slave owner *must* take care of his slaves. They cannot die of malnutrition. They cannot be ill-fed and still get the maximum work from them. They have to get a living wage; that is what makes them able to complete a day's work the next day.

I think that it is a real mistake for the state or federal government to get too involved with the business relationship between two people. If a rich person wants to hire a live-in servant, personal secretary, housekeeper (or any combination of that), the terms ought to be between those two people. There are people who come out of great poverty that, if given a chance like this, could prosper greatly, as well as learn from this experience. If they are given room and board and \$1 an hour; then this ought not be governmental business.

### Genesis 39:5b

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
bârak <sup>e</sup> (בָּרַךְ) [pronounced <i>baw-RAHK<sup>e</sup></i> ]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1288 BDB #138
The NET Bible: <i>The Hebrew word translated blessed carries the idea of enrichment, prosperity, success. It is the way believers describe success at the hand of God. The text illustrates the promise made to Abraham that whoever blesses his descendants will be blessed (Gen 12:1-3).</i> <sup>17</sup>			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'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
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
Mits <sup>e</sup> rîy (מִצְרַיִם) [pronounced <i>mits<sup>e</sup>-REE</i> ]	<i>Egyptian, of Egypt; a Mitsrite, or inhabitant of Mitsrajim</i>	feminine singular? gentilic adjective with the definite article	Strong's #4713 BDB #596
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
gâlâl (לְלַג) [pronounced <i>gaw-LAWL</i> ]	<i>an circumstance, cause, reason</i>	masculine singular construct	Strong's #1558 BDB #164
Together, the bêyth preposition and gâlâl mean <i>because of, on account of, for the sake of</i> .			
Yôwçêph (יוֹסֵף) [pronounced <i>yoh-SAYF</i> ]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

**Translation:** Therefore Y<sup>e</sup>howah blessed the house of the Egyptian because of Joseph.

<sup>17</sup> From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed September 30, 2016.

Again and again, in the Bible, we find passages which indicate that there is blessing by association. The growing or mature believer will be blessed by God; and that blessing overflows to his (or her) geographical region, his school, his unit, his business, his family, etc. God blessed Joseph and that blessing overflowed to the house of Potiphar.

As Potiphar increased Joseph's responsibilities, he noticed that blessing occurred within Joseph's personal realm. When he put Joseph over his entire estate, then God blessed his entire estate. This is blessing by association, clearly stated. Most Christians have no interest in Gd's Word and the best that they can muster for their Christian life is often nothing more than a miserable, in-the-flesh effort of some rancid human-good morality, so they do not have blessings in their own lives (other than the blessings of basic provisions) and the blessings to those around them are limited. This does not mean that their lives are terrible. A person who adheres to the laws of divine establishment often enjoys a wonderful life compared to those who opposes these laws. A person can by power-of-the-flesh observe and support the laws of divine establishment, and not grow at all spiritually; but they can have a good life. This is true of unbelievers who observe the laws of divine establishment; but they will spend eternity in hell after they die.

Not so when it comes to growing believers. Growing believers will see great blessings conferred upon those around them. Their families, their businesses, the firm that they work for, their friends, the marriages of their friends, those in their geographical periphery—all of these receive blessings from the hand of God because of their association with a growing and/or mature believer. A smart unbeliever will exploit this to his own benefit; a petty, stupid unbeliever will be jealous of the prosperity, even if it is his own.

### Genesis 39:5c

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
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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
b <sup>e</sup> râkâh (בְּרַכָּה) [pronounced <i>braw-KAW</i> ]	<i>blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity</i>	feminine singular construct	Strong's #1293 BDB #139
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Together, kôl 'âsher mean *all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever*.

Genesis 39:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yêsh (יֵשׁ) [pronounced yaysh]	<i>being, substance, existence; used as a substitute for to be (without reference to number or tense); there [is, are]; to be present, to be ready, to exist</i>	substantive; the verb <i>to be</i> may be implied	Strong's #3426 BDB #441
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with a 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
w <sup>e</sup> (or v <sup>e</sup> ) (ו, 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
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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 (שָׂדֵה) [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:** Consequently the blessing of Y<sup>e</sup>howah is [upon] all that [is] his in the house and the field.

Because of blessing by association, God's blessing is not just upon Joseph, but upon the house and field of Potiphar. All that he owned; all that he had, was subject to the great blessings of God.

Rotherham offers the alternative translation *...it came to pass that the blessing of Yahweh was with all that he had, at home and abroad.* The literal translation of *in the house and in the field* can be extended as Rotherham has, as *field* refers to a definite plot of land. Potiphar would have a great many investments, a chief investment being that of land during that time. Wherever his investments extended to, within or without Egypt, God prospered these investments because Potiphar was associated with Joseph and he obviously treated Joseph with respect and honor; more reason for God to bless him.

Paraphrasing and expanding upon the thoughts of Dr. Robert Dean, Jr.: *Joseph's life is clearly a continuation of the Abrahamic covenant, which speaks of the land, the seed, and God's blessing. Joseph is the great grandson of Abraham (the seed) and God is going to bless all of Egypt and all of the Mediterranean world through Joseph (the blessing of God by association). And Joseph will be returned to the Land of Promise, as he will not allow his bones to be buried in Egypt but he will require them to be taken to Canaan and buried there. All of this is the outworking of the Abrahamic covenant.*<sup>18</sup>

<sup>18</sup> Paraphrased and expanded from [Lesson #146 \(Providential Preparation\)](#); accessed August 2, 2016.

This is the overflowing blessing that the Bible often speaks of. God pours out blessing upon Joseph, and this blessing overflows to all those with whom Joseph associates—particularly to the house of his master. This experience of blessing by association is found throughout the Bible. We studied this back in **Genesis 13** ([HTML](#)) ([PDF](#)) ([WPD](#)).

**Application:** There are some companies where the janitor is a growing believer in Jesus Christ; and that company is blessed because the man scrubbing their toilets and mopping their floors apprehends the grace of God.

**Application:** It is very common for families, businesses, schools, cities, counties and even states to enjoy great blessing due to one or more growing believers within that institution or place. You can follow world history, and some of the great countries and empires have a number of believers and growing believers within them. The British empire brought both law and order and the gospel to all corners of the earth (law and order is essentially the laws of divine establishment). In previous lessons, I have shown maps of tiny Britain and the massive amount of land that they controlled at their peak. The United States does that same thing today, but without assimilating other countries into a massive empire (however, our world standing may change, as we are sending out fewer and fewer missionaries and our government has become less and less respectful of American missionaries). With great power comes great responsibility, and when we abdicate our responsibility, God will reduce our great power (which appears to be taking place before our very eyes).

**Application:** Even if we elect a president who can make great deals (I write this only months before the 2016 presidential election), if the spiritual factor of our nation decreases, then our nation will decline. Economically, the United States has been flatlining for nearly two decades, despite the rising stock market. During those two decades, our national debt has exploded, but without having anything to show for it. What was the problem? We have had decreased evangelization and a decrease of the number of believers who are growing. Whereas our nation used to encourage Christian missionaries (for instance, General MacArthur in Japan in the late 1940's), the official national policy under George Bush, continued by Barack Obama, was to discourage the spread of the gospel into Muslim nations where the United States has a presence. President Bush, who should have known better,<sup>19</sup> believed the key to a better world was more democracies and that, if he could plant two democracies in the Middle East, he could change the trajectory of that region. Had he included the gospel of Jesus Christ in his approach, these campaigns would have enjoyed greater success. So, despite the initial successes of the United States in Iraq and Afghanistan, we know that those countries would be doomed to fail because we did not accompany our military power with the gospel of Jesus Christ. Had the gospel gained a foothold in those countries, they would have been on a different trajectory today (you may recall when the entire middle east began to blow up under the so-called *Arab Spring*, Iraq and Afghanistan, for a time, were two countries which did not). The stability factor could have been the gospel and spiritual growth; but, due to official policy, it was not. This was the result of a great miscalculation on the part of President Bush, followed by the bumbling of the next president, who seemed to think that, he could end a war by withdrawing troops.

Genesis 39:5 *And so it is from then [that] Potiphar [lit., he] entrusted him [as the overseer] in his household and over all that [is] his. Therefore Y<sup>e</sup>howah blessed the house of the Egyptian because of Joseph. Consequently the blessing of Y<sup>e</sup>howah is [upon] all that [is] his in the house and the field.* (Kukis mostly literal translation)

Back to Joseph:

Genesis 39:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (i) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

<sup>19</sup> I saw this because President George Bush was a great student of history.

## Genesis 39:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʿāzab (עָזַב) [pronounced ʿaw-ZA <sup>BV</sup> ]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5800 BDB #736
The NET Bible: <i>The Hebrew verb translated left indicates he relinquished the care of it to Joseph. This is stronger than what was said earlier. Apparently Potiphar had come to trust Joseph so much that he knew it was in better care with Joseph than with anyone else.</i> <sup>20</sup>			
kôl (כֹּל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition with a 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
Literally translated <i>all that to him, all which to him</i> . This is reasonably translated <i>all that is his, all that belongs to him, all which is his, all that is with him, all that he owns.</i>			
bê (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
This combination of the bêyth preposition and <i>hand</i> literally means <i>in a hand of, in [the] hand of</i> ; and can be rendered <i>into the hand [s] of; by the hand of; in [under] the power [control] of, in the possession of; by the power of; with; through, by, by means of; before, in the sight of.</i>			
Yôwçêph (יוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

**Translation:** He left all that [is] his under Joseph's control;...

Potiphar recognized Joseph's intelligence and responsibility; and realized that he could be left in control of his estate.

The NET Bible: *The passage gives us a good picture of Joseph as a young man who was responsible and faithful, both to his master and to his God. This happened within a very short time of his being sold into Egypt. It undermines the view that Joseph was a liar, a tattletale, and an arrogant adolescent.*<sup>21</sup>

<sup>20</sup> From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed September 30, 2016.

<sup>21</sup> From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed September 30, 2016.

## Genesis 39:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w <sup>e</sup> (or v <sup>e</sup> ) (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
lô' (לא or לוּל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda' (יָדָעַ) [pronounced <i>yaw-DAHĠ</i> ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3045 BDB #393
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #854 BDB #85
m <sup>e</sup> ûwmâh (מְאוּמָה) [pronounced <i>m<sup>e</sup>-oo-MAW</i> ]	<i>anything, in any way; at all; it is usually found in negative sentences; therefore, with the negative, it is often rendered nothing</i>	indefinite singular pronoun/adverb	Strong's #3972 BDB #548
Literally, this means, <i>and he did not know with him anything</i> . This is translated variously, <i>he had no concern having him anything</i> .			
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
'îm (אִם) [pronounced <i>eem</i> ]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
The particle 'îm (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).			
Gesenius writes: <i>Its primary power I regard as demonstrative, lo! Behold!</i> <sup>22</sup>			
Seems like <i>for if</i> ought to have a meaning. Perhaps they mean <i>except for, but</i> .			
lechem (לֶחֶם) [pronounced <i>LEH-khem</i> ]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun with the definite article	Strong's #3899 BDB #536
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

<sup>22</sup> Gesenius *Hebrew Chaldee Lexicon to the Old Testament*, Baker Books; ©1979; p. 55.

## Genesis 39:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hûw' (אוה) [pronounced hoo]	he, it; himself as a demonstrative pronoun: <i>that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
'âkal (אָכַל) [pronounced aw-KAHL]	to eat; to devour, to consume, to destroy	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #398 BDB #37

**Translation:** ...and he did not concern himself with anything except for the food which he ate.

I took some liberties with the translation of this phrase, but I think this is what is being said. Potiphar did not have to handle any of his business affairs or household affairs; he could trust Joseph to deal with these things. All Potiphar needed to think about is, "Should I have lamb stew or friend lamb tonight?"

At some point, the master realized that he did not need to worry about anything; that Joseph was capable of overseeing everything, and taking care of everything. If Joseph is doing as good a job as the master could, then there is no reason for the master to do that work. The master's only care in any given day is, what will he have for his meals.

Because of Joseph's excellent abilities and efficiency, Potiphar did not have to bother with the piddling affairs of the household. He only had to worry about what he felt like eating. There is a bit more to this phrase than meets the eye. The Egyptians did not eat meals with some foreigner (Genesis 43:32), so Joseph was not involved in the meals of his master. Therefore, his master only had to worry about his own meals. Joseph had everything else under control.

When it reads that the Captain of the Executioners did not know anything other than what he ate, this is a metonymy where the verb *to know* is used with a different connotation than we understand. We have already seen this used to mean sexual relations; however, here, it means that Potiphar is not concerned about the things of his household; he had no anxiety concerning these things because Joseph took care of all the details of running his household.

This probably refers to more than his own meals. But, the idea is, Joseph's master only needed to concern himself with the stuff that he wanted to concern himself with. Anything else, he could depend upon Joseph to handle it.

The NET Bible: *The expression "except the food he ate" probably refers to Potiphar's private affairs and should not be limited literally to what he ate.*<sup>23</sup>

Most translations begin a new paragraph (and sometimes, a new section) with v. 6c. It would have been better to have placed this portion of v. 6 with v. 7.

## Genesis 39:6c

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

<sup>23</sup> From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed September 30, 2016.

Genesis 39:6c			
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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Yôwçêph (יוֹסֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
yâpneh (יָפֵה) [pronounced yaw-FEH]	<i>fair, beautiful, attractive; handsome</i>	masculine singular adjective; masculine singular construct	Strong's #3303 BDB #421
tô'ar (תָּאֵר) [pronounced TOH-ahr]	<i>a striking figure, an eye-catching form, a form which stands out, which catches your eye, which gets your attention; a form</i>	masculine singular noun	Strong's #8389 BDB #1061
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâpneh (יָפֵה) [pronounced yaw-FEH]	<i>fair, beautiful, attractive; handsome</i>	masculine singular adjective; masculine singular construct	Strong's #3303 BDB #421
mar <sup>e</sup> eh (מַרְאֵה) [pronounced mahr-EH]	<i>the act of seeing, sight, vision; appearance, that which is seen; fair of form, handsome, attractive</i>	masculine singular noun	Strong's #4758 BDB #909

**Translation:** Joseph [at this time] is attractive of form and with an attractive appearance.

Interestingly enough, Scripture often points out that this or that person is quite attractive. Joseph was a very attractive man.

The MKJV reads *beautiful*; the ESV reads *handsome in form and appearance*. I understand that we ought not to put too great an emphasis upon external appearance (the Bible specifically speaks to that), but the Bible *does* tell us, on occasion, when various men or women are very attractive in appearance.

The last descriptors applied to Joseph meant that he was attractive in physic and had a good-looking face. Since Potiphar was a great man of distinction in his realm, he certainly would have attracted a beautiful wife, one who might tend to be on the superficial side, therefore lacking in character. She thought that when she married Potiphar that she had it made—they owned a huge home, they were the first or the second family of the land, they had great wealth and many servants—and having all of these things would make her think that she should be satisfied. She wasn't. She did not marry Potiphar out of love, but out of greed. She perhaps felt some fondness for him at first and possibly some lust, but her love had no true foundation in her character so she had no character. Therefore, someone like Joseph, who is more attractive and younger than her husband, and charming and brilliant and capable, turns her on. The physical description of Joseph, by way of information, is the same as his mother's (see Genesis 29:17).

Joseph's attractiveness is essential to the narrative; and Joseph appears to be one of the most adept ancient writers of narrative.

Genesis 39:6 He left all that [is] his under Joseph's control; and he did not concern himself with anything except for the food which he ate. Joseph [at this time] is attractive of form and with an attractive appearance. (Kukis mostly literal translation)

Genesis 39:5–6 And so it is from then [that] Potiphar [lit., *he*] entrusted him [as the overseer] in his household and over all that [is] his. Therefore Y<sup>e</sup>howah blessed the house of the Egyptian because of Joseph. Consequently the blessing of Y<sup>e</sup>howah is [upon] all that [is] his in the house and the field. He left all that [is] his under Joseph's control; and he did not concern himself with anything except for the food which he ate. Joseph [at this time] is attractive of form and with an attractive appearance. (Kukis mostly literal translation)

Genesis 39:5–6 From that point in time, Potiphar entrusted Joseph to oversee his household and all that is his. Therefore, Jehovah blessed the entire estate of the Egyptian because of Joseph. Consequently, the blessing of Jehovah is upon all that is in Potiphar's household and farm. Potiphar left all his responsibilities under Joseph's control; he concerned himself with nothing other than what he ate. At this time, Joseph was a very handsome man with a strong body. (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Joseph Being Pursued by Potiphar's Wife

V. 6c above is best place with this passage. Many of the translations reflect this; and several of them below will begin with v. 6c.

And so he is after the words the these, and so lifts up a women of his adonai her [two] eyes upon Joseph, and so she says, "Lie with me." And so he refuses and so he says unto a woman of his adonai, "Behold, my adonai does not know with me, how in the house and all which there [is] to him, he has given into my hand. There is none great[er] in the house more than me; and he does not restrain from me anything, for if you in that you [are] his woman. And how do I do the evil the great the this and sin to Elohim?"

Genesis  
39:7–9

And so it is after these things that the wife of his adonai lifts up her eyes upon Joseph and she says, "Lie with me." But he refuses and says to the wife of his adonai, "Listen, my adonai does not think about me [lit., *does not know with me*]*—*how in the house and [in] all which is his, he had put under my control. There is no one greater in the house than me; and my adonai [lit., *he*] does not keep anything from me, except you, in that you [are] his wife. So how do I do this great evil and sin against Elohim?"

And it is after these things that the wife of his lord noticed Joseph and began wanting him, saying, "Lie with me!" However, Joseph refused, saying, "Listen, my lord does not concern himself with me—everything that he has in his house, he has placed under my control. There is no one with more authority in this house than me; he has kept nothing from me except you, his wife. So how can I do this great evil and sin against God?"

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And so he is after the words the these, and so lifts up a women of his adonai her [two] eyes upon Joseph, and so she says, "Lie with me." And so he refuses and so he says unto a woman of his adonai, "Behold, my adonai does not know with me, how in the house and all which there [is] to him, he has given into my hand. There is none great[er] in the house more than me; and he does not restrain from me

anything, for if you in that you [are] his woman. And how do I do the evil the great the this and sin to Elohim?"

Dead Sea Scrolls  
Targum of Onkelos

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And it was after these things that the wife of his master lifted up her eyes to Joseph, and said, Lie with me. But he refused, and said to his master's wife, Behold, my master knoweth not what is with me in the house, and all that he hath he hath delivered unto my hand; there is no one in this house greater than I, and he hath not prohibited anything from me but thyself, because thou art his wife: and how can I do this great wickedness and become guilty before the Lord?

Targum (Pseudo-Jonathan)

And it was after these things that the wife of his master lifted up her eyes to Joseph, and said, Lie with me. But he refused to come near her, and said to his master's wife, Behold, my master taketh no knowledge of what is with me in the house, and all he hath he delivereth into my hand; there is none in the house greater than I nor hath he restricted me from anything but thyself, because thou art his wife: and how can I do this great wickedness, and become guilty before the Lord ?

Revised Douay-Rheims

And after many days his mistress 'cast her eyes on Joseph, and said: Lie with me. But he, in no wise consenting to that wicked act, said to her: Behold, my master has delivered all things to me, and know not what he has in his own house: Neither is there any thing which is hot in my power, or that he has not delivered to me, but you, who art his wife: how then can I do this wicked thing, and I sin against my God?

Aramaic ESV of Peshitta

It happened after these things, that his master's wife cast her eyes on Yoseph; and she said, "Lie with me." But he refused, and said to his master's wife, "Behold, my master does not know what is with me in the house, and he has put all that he has into my hand. He is not greater in this house than I, neither has he kept back anything from me but you, because you are his wife. How then can I do this great wickedness, and sin against God?"

Peshitta (Syriac)

And it came to pass after these things that his masters wife cast her eyes upon Joseph; and she said to him, Lie with me. But he refused, and said to his masters wife, Behold, my master does not know what he has in the house, and he has put everything that he has in my charge; There is no one greater in this house than I; neither has he kept back anything from me except yourself, because you are his wife; how then can I do this great wickedness, and sin against God?

Septuagint (Greek)

And it came to pass after these things, that his master's wife cast her eyes upon Joseph, and said, Lie with me. But he would not; but said to his master's wife, If because of me my master knows nothing in his house, and has given into my hands all things that belong to him: and in this house there is nothing above me, nor has anything been kept back from me, but you, because you are his wife-- how then shall I do this wicked thing, and sin against God?

NETS (Greek)

Brenton's Septuagint

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Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

And after a time, his master's wife, looking on Joseph with desire, said to him, Be my lover. But he would not, and said to her, You see that my master keeps no account of what I do in his house, and has put all his property in my control; So that no one has more authority in this house than I have; he has kept nothing back from me but you, because you are his wife; how then may I do this great wrong, sinning against God?

Easy English

And after some time had passed, Potiphar's wife saw that Joseph was handsome. She said 'Come to bed with me!' But Joseph would not do as she asked. He said

'I care for my master's household. And my master does not think about anything in the house. I keep safe everything that belongs to him. No one has more authority in this house than I do. My master keeps nothing from me except you. That is because you are his wife. I could not do such a bad thing. And I will not sin against God.'

Easy-to-Read Version

### Joseph Refuses Potiphar's Wife

Joseph was a very handsome, good-looking man. After some time, the wife of Joseph's master began to pay special attention to him. One day she said to him, "Sleep with me."

But Joseph refused. He said, "My master trusts me with everything in his house. He has given me responsibility for everything here. My master has made me almost equal to him in his house. I cannot sleep with his wife! That is wrong! It is a sin against God." A portion of v. 6 is included for context.

God's Word™

Good News Bible (TEV)

Joseph was well-built and good-looking, and after a while his master's wife began to desire Joseph and asked him to go to bed with her. He refused and said to her, "Look, my master does not have to concern himself with anything in the house, because I am here. He has put me in charge of everything he has. I have as much authority in this house as he has, and he has not kept back anything from me except you. How then could I do such an immoral thing and sin against God?" A portion of v. 6 is included for context.

International Children's B.

### Joseph Is Put into Prison

Now Joseph was well built and handsome. After some time the wife of Joseph's master began to desire Joseph. One day she said to him, "Have physical relations with me."

But Joseph refused. He said to her, "My master trusts me with everything in his house. He has put me in charge of everything he owns. There is no one in his house greater than I. He has not kept anything from me, except you. And that is because you are his wife. How can I do such an evil thing? It is a sin against God."

A portion of v. 6 is included for context.

The Message

Joseph was a strikingly handsome man. As time went on, his master's wife became infatuated with Joseph and one day said, "Sleep with me."

He wouldn't do it. He said to his master's wife, "Look, with me here, my master doesn't give a second thought to anything that goes on here—he's put me in charge of everything he owns. He treats me as an equal. The only thing he hasn't turned over to me is you. You're his wife, after all! How could I violate his trust and sin against God?"

Names of God Bible

After a while his master's wife began to desire Joseph, so she said, "Come to bed with me."

But Joseph refused and said to her, "My master doesn't concern himself with anything in the house. He trusts me with everything he owns. No one in this house is greater than I. He's kept nothing back from me except you, because you're his wife. How could I do such a wicked thing and sin against **Elohim**?"

NIRV

Joseph was strong and handsome. After a while, his master's wife noticed Joseph. She said to him, "Come to bed with me!"

But he refused. "My master has put me in charge," he told her. "Now he doesn't have to worry about anything in the house. He trusts me to take care of everything he owns. No one in this house is in a higher position than I am. My master hasn't held anything back from me, except you. You are his wife. So how could I do an evil thing like that? How could I sin against God?" A portion of v. 6 is included for context.

New Simplified Bible

**Thought-for-thought translations; paraphrases:**

Common English Bible	Some time later, his master's wife became attracted to Joseph and said, "Sleep with me." He refused and said to his master's wife, "With me here, my master doesn't pay attention to anything in his household; he's put everything he has under my supervision. No one is greater than I am in this household, and he hasn't denied me anything except you, since you are his wife. How could I do this terrible thing and sin against God?"
Contemporary English V.	Joseph was well-built and handsome, and Potiphar's wife soon noticed him. She asked him to make love to her, but he refused and said, "My master isn't worried about anything in his house, because he has placed me in charge of everything he owns. No one in my master's house is more important than I am. The only thing he hasn't given me is you, and that's because you are his wife. I won't sin against God by doing such a terrible thing as this." The end of v. 6 is included for context.
The Living Bible	One day at about this time Potiphar's wife began making eyes at Joseph, and suggested that he come and sleep with her. Joseph refused. "Look," he told her, "my master trusts me with everything in the entire household; he himself has no more authority here than I have! He has held back nothing from me except you yourself because you are his wife. How can I do such a wicked thing as this? It would be a great sin against God."
New Berkeley Version New Century Version	. <b>Joseph Is Put into Prison</b> Now Joseph was well built and handsome. After some time the wife of Joseph's master began to desire Joseph, and one day she said to him, "Have sexual relations with me." But Joseph refused and said to her, "My master trusts me with everything in his house. He has put me in charge of everything he owns. There is no one in his house greater than I. He has not kept anything from me except you, because you are his wife. How can I do such an evil thing? It is a sin against God."
New Life Version	The time came when his boss's wife saw him, and she said, "Lie with me." But he would not do it. He said to his boss's wife, "See, with me near, my boss does not worry about anything in the house. He has put all he owns in my care. There is no one more important in this house than I. And he has held nothing from me except you, because you are his wife. How then could I do this sinful thing, and sin against God?"
New Living Translation	Joseph was a very handsome and well-built young man, and Potiphar's wife soon began to look at him lustfully. "Come and sleep with me," she demanded. But Joseph refused. "Look," he told her, "my master trusts me with everything in his entire household. No one here has more authority than I do. He has held back nothing from me except you, because you are his wife. How could I do such a wicked thing? It would be a great sin against God."

#### Partially literal and partially paraphrased translations:

American English Bible	And so, after he had been [put in charge of the house], his master's woman eyed Joseph and said: '[Have sex] me.' But he wouldn't. He told his master's woman: 'Look, it's because of me that my master doesn't even know what's going on in his own house! He has put everything that he owns into my hands. Nobody in this house is over me, nor has anything been withheld from me, except you... and you're his woman! So, how could I do such a wicked thing and sin against God?'
Beck's American Translation International Standard V	. <b>Potiphar's Wife Accuses Joseph</b> Now Joseph was well built and good looking. That's why, sometime later, Joseph's master's wife looked straight at Joseph and propositioned him: "Come on! Let's have a little sex [Lit. <i>Lie down with me.</i> ]!"

But he refused, telling his master's wife, "Look! My master doesn't have to worry about anything in the house with me in charge, and he has entrusted everything into my care. No one has more authority in this house than I do. He has withheld nothing from me, except you, and that's because you're his wife. So how can I commit such a horrible evil? How can I sin against God?" A portion of v. 6 is included for context.

The Revised Knox Bible

Joseph had beauty of form and face, and after a while his mistress cast longing eyes at him, and bade him share her bed. But he would have nothing to do with such wickedness; My master, he said, entrusts everything to my care, and keeps no count of his belongings; there is nothing of his but I, by his appointment, have the keeping of it, save you only, his wedded wife. How can you ask me to wrong him so grievously, and offend my God? Knox presents the end of v. 6 as a part of v. 7.

Today's NIV

Translation for Translators

Joseph was well-built/muscular and handsome. Because of that, after a while, his master's wife started to look fondly at Joseph. So one day she said to him, "Have sex [EUP] with me!" But he refused, saying to his master's wife, "Listen! My master is not concerned about anything in this house. He has appointed me to take care of everything that he owns. No one in this household has more authority than I do. The only thing that he has not allowed me to have is you, because you are his wife! So how could I do this wicked thing that you are asking me to do?/I certainly could not do this wicked thing!► [RHQ] I would be sinning against God if I did that!" A portion of v. 6 is included for context.

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Besides these concerns, his master's wife, was to lift up her eyes to Joseph, and was to say: Be lying with me. He was to refuse and was to say to his master's wife, is my master to have known that of his house? He is to have given into my hand, that which persist to him. Is there one greater in his house? - even is he to have not withheld anything from me, but you, that which you is to be his wife. Was I to effect this great evil? - and I am to have been purged, before he of mighty ones.

Conservapedia

And so it fell out after these events, that his lord's wife infatuated herself with Joseph, and she said, "Lie down with me." Potiphar probably became a married man before he rose high enough in rank to be required to submit to castration. The wife of any man who might advance to such a level accepted that fact as a risk of the match—or at least, such was expected.

Joseph refused. He told his master's wife, "Look, my master doesn't even know what is in my care in his own house. He has trusted me with everything he owns. There is no one in this house having more authority than myself, and he has not withheld anything from me, except only yourself, because you are his wife. Now how do you expect me to violate his trust like that, and sin against God?"

Ferrar-Fenton Bible

It happened, however, after these events, that the wife of his master lifted up her eyes to Joseph, and said, "Lie with me!" But he refused, and said to his master's wife ; " My master knows not what is in his house, and all that he possesses he has placed in my control. There is not a greater than I in this house, and he has withheld nothing from me, except yourself, because you are his wife. Therefore I will not commit that great sin, and outrage, against GOD."

God's Truth (Tyndale)

And it fortun'd after this, that his masters wife cast her eyes upon Joseph and said: come lie with me. But he denied and said to her: Behold, my master knows not what he has in the house with me, but has committed all that he has to my hand. He himself is not greater in the house than I, and has kept nothing from me, but only you because you are his wife. How then can I do this great wickedness, for to sin against God?

HCSB

Now Joseph was well-built and handsome. After some time his master's wife looked longingly at Joseph and said, "Sleep with me."

But he refused. "Look," he said to his master's wife, "with me here my master does not concern himself with anything in his house, and he has put all that he owns under my authority. No one in this house is greater than I am. He has withheld nothing from me except you, because you are his wife. So how could I do such a great evil and sin against God?" A portion of v. 6 is included for context.

Jubilee Bible 2000

H. C. Leupold

And it came to pass after these matters that his master's wife began to observe Joseph, and she said: Lie with me. But he refused and said to his master's wife: See, my master, having me, does not concern himself what is in the house, and all that is in the house he has given into my hand. He is not greater in this house than I; nor has he withheld anything from me except thee, inasmuch as thou art his wife. How then can I do this great evil and sin against God?

Lexham English Bible

And it happened [that] after these things his master's wife cast her eyes on Joseph, and she said, "Lie with me." But he refused and said to his master's wife, "Look, my master {does not worry about} what [is] in the house, and everything he owns he has put in my hand. He has no greater [authority] in this house than me, and he has not withheld anything from me except you, since you [are] his wife. Now how could I do this great wickedness and sin against God?"

NIV, ©2011

Tree of Life Version

Now after these things, the master's wife lifted up her eyes at Joseph and said, "Come, lie down with me!"

But he refused. "Look," he said to his master's wife, "my master doesn't think about anything in the house with me in charge, and everything that belongs to him he's entrusted into my hand. No one in this house is greater than I, and he has withheld nothing from me—except you, because you are his wife. So how could I commit this great evil and sin against God?"

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) After some time his master's wife kept noticing him and said, "Sleep with me." But he refused and said to her, "With me in charge, my master has no concern about anything in the house and has entrusted to me all that he has. He is no more master in this house than I am and he refuses me nothing, except yourself, of course, because you are his wife. How then could I do such an evil thing and sin against God?"

The Heritage Bible

And it was after these words, that the wife of his lord lifted her eyes toward Joseph, and she said, Lie down with me. And he refused, and said to his lord's wife, Behold, my lord does not know by seeing what is with me in the house, and he has given all that is his into my hand; There is none greater in this house than I, and he has not kept back from me a speck except you who are his wife; how can I do this great evil, and sin against God?

New American Bible (2002)

New American Bible (2011)

After a time, his master's wife looked at him with longing and said, "Lie with me." But he refused and said to his master's wife, "Look, as long as I am here, my master does not give a thought to anything in the house, but has entrusted to me all he owns. He has no more authority in this house than I do. He has withheld from me nothing but you, since you are his wife. How, then, could I do this great wrong and sin against God?"

New Jerusalem Bible

Now Joseph was well built and handsome, and it happened some time later that his master's wife cast her eyes on Joseph and said, 'Sleep with me.'

But he refused. 'Look,' he said to his master's wife, 'with me here, my master does not concern himself with what happens in the house, having entrusted all his

possessions to me. He himself wields no more authority in this house than I do. He has exempted nothing from me except yourself, because you are his wife. How could I do anything so wicked, and sin against God?' A portion of v. 6 is included for context.

New RSV

Revised English Bible

.  
Now Joseph was handsome in both face and figure, and after a time his master's wife became infatuated with him. "Come, make love to me," she said. But Joseph refused. "Think of my master," he said; "he leaves the management of his whole house to me; he has trusted me with all he has. I am as important in this house as he is, and he has withheld nothing from me except you, because you are his wife. How can I do such a wicked thing? It is a sin against God." A portion of v. 6 is included for context.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

In time, the day came when his master's wife took a look at Yosef and said, "Sleep with me!" But he refused, saying to his master's wife, "Look, because my master has me, he doesn't know what's going on in this house. He has put all his possessions in my charge. In this house I am his equal; he hasn't withheld anything from me except yourself, because you are his wife. How then could I do such a wicked thing and sin against God?"

exeGesés companion Bible

And so be it, after these words,  
that the woman of his adoni lifts her eyes on Yoseph;  
and she says, Lie with me.  
But he refuses, and says to the woman of his adoni,  
Behold, my master perceives not  
what is with me in the house  
and he gives all he has into my hand;  
no one in this house is greater than I;  
and he withholds naught from me except you,  
because you are his woman:  
how then work I this great evil  
and sin against Elohim?

Hebrew Names Version  
JPS (Tanakh—1985)

.  
After a time, his master's wife cast her eyes upon Joseph and said, "Lie with me." But he refused. He said to his master's wife, "Look, with me here, my master gives no thought to anything in this house, and all that he owns he has placed in my hands. He wields no more authority in this house than I, and he has withheld nothing from me except yourself, since you are his wife. How then could I do this most wicked thing, and sin before God?"

Israeli Authorized Version  
Kaplan Translation

.  
In the course of time [Literally, 'after these events.' See Genesis 40:1.], his master's wife cast her eyes on Joseph. 'Sleep with me,' she said. He adamantly refused. He reasoned with his master's wife. 'My master does not even know what I do in the house. He has entrusted me with everything he owns. No one in this house has more power than I have. He has not kept back anything at all from me, except for you - his wife. How could I do such a great wrong? It would be a sin before God!' And it came to pass after these things, that eshet adonav cast her eyes upon Yosef; and she said, Lie with me.

Orthodox Jewish Bible

But he refused, and said unto eshet adonav, Look, with me [here], adoni knows not what is in the bais, and he hath entrusted all that he hath to my yad; There is none gadol in this bais than I; neither hath he kept back any thing from me except thee only, because thou art his isha; how then can I do hara'ah hagedolah hazot, and commit chattat against Elohim?

Restored Names Version .  
The Scriptures 1998 .

### Expanded/Embellished Bibles:

*The Amplified Bible*

Now Joseph was handsome and attractive in form and appearance. Then after a time his master's wife looked at Joseph with desire, and she said, "Lie with me." But he refused and said to his master's wife, "Look, with me in the house, my master does not concern himself with anything; he has put everything that he owns in my charge. He is not greater in this house than I am, nor has he kept anything from me except you, because you are his wife. How then could I do this great evil and sin against God [and your husband]?" A portion of v. 6 is included for context.

The Expanded Bible

After some time [these things] the wife of Joseph's master began to desire [cast her eyes on; L lifted her eyes to] Joseph, and one day she said to him, "Have sexual relations [Lie] with me."

But Joseph refused and said to her [his master's wife], "My master trusts me with [has no concern with me about] everything in his house. He has put me in charge of everything he owns. There is no one in his house greater than I. He has not kept anything from me except you, because you are his wife. How can I do such an evil thing? It is a sin against God [Ex. 20:14; Prov. 5-7]." A portion of v. 6 is included for context.

The Geneva Bible .  
Kretzmann's Commentary

#### Verses 7-12

Joseph Flees from Temptation

And Joseph was a goodly person, and well favored. He was a handsome young man, and well proportioned, well built. And it came to pass after these things that his master's wife cast her eyes upon Joseph; and she said, Lie with me. With lustful persuasions, continued for some time, she tried to lead him to commit fornication. But he refused, and said unto his master's wife, Behold, my master wotteth (knoweth)not what is with me in the house, and he hath committed all that he hath to my hand; there is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife; how, then, can I do this great wickedness, and sin against God? Joseph gave three reasons why he was obliged to be disobedient to his master's wife: It would have been a disgraceful abuse of the confidence placed in him by his master; it would have been an outrage upon Potiphar's rights as a husband; it-would have been adultery, a great crime in the sight of God. It is the thought of God, the fear of the Lord, the consciousness that nothing is hidden from His knowledge, that aids in fighting temptations of every kind.

NET Bible®

Now Joseph was well built and good-looking [Heb "handsome of form and handsome of appearance." The same Hebrew expressions were used in Gen 29:17 for Rachel.]. Soon after these things, his master's wife took notice of Joseph and said, "Have sex with me." But he refused, saying [Heb "and he said."] to his master's wife, "Look, my master does not give any thought [Heb "know."] to his household with me here [The word "here" has been supplied in the translation for stylistic reasons.], and everything that he owns he has put into my care [Heb "hand." This is a metonymy for being under the control or care of Joseph.]. There is no one greater in this household than I am. He has withheld nothing from me except you because you are his wife. So how could I do such a great evil and sin against God?" A portion of v. 6 is included for context.

Syndein/Thieme

{Potiphar's Wife Advances on Joseph}

And it came to pass after these things, that his master's/lord's wife 'mentally desired'/'cast her eyes' upon Joseph. And she kept on saying, "'Have sex'/lie/'co-habitat' {shakab} with me.

But he kept on emphatically refusing, and kept on saying unto his master's/lord's wife, "Behold, my master does not know {'yada} what is going on in the house, and he has entrusted all that he has to my hand/care'. 9~~ There is none greater in this house than I. Neither has he kept back any thing from me but you - because you are his wife - how then can I do/manufacture {'asah} this great evil/wickedness {'ra'}, and sin {'chata'} against 'Elohiym/Godhead?"

The Voice

Now Joseph was a well-built, good-looking young man. After a while, his master's wife began watching him, *and she tried to seduce him.*

**Potiphar's Wife:** Come. Sleep with me.

But Joseph refused.

**Joseph** (to Potiphar's wife): Look, *please don't take offense*, but with me in charge, my master has no concerns for anything *that goes on* in his house. He has trusted me with everything he has. He hasn't treated me like I am any less than he is, and he hasn't kept anything from me—except, *of course*, for you because you are his wife. Why would I do something so *clearly* wrong and sin so *blatantly* against God?

A portion of v. 6 is included for context.

**Joseph's refusal to have sex with Potiphar's wife demonstrates how God wants His people to act. How different he is compared to Judah and Reuben!**

### Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and it came to pass after these words and the woman of his lord lifted up her eyes to Yoseph <sup>[Adding]</sup> and she said, lay down with me, and he refused and he said to the woman of his lord, though my lord does not know what is with me in the house and all which there is belonging to him he gave in my hand, not one is magnificent in this house more than me, nothing except you, whereas you are his woman, and how will I do this magnificent dysfunction and err to Elohiym <sup>[Powers]</sup>,...

Concordant Literal Version .

A Conservative Version .

Context Group Version .

Darby Translation

After these things, his master's woman {or wife} cast her eyes on Joseph; and she said, Lie with me. But he refused, and said to his master's woman {or wife}, Look, my master doesn't know what is with me in the house, and he has put all that he has into my hand: he is not greater in this house than I; neither has he kept back anything from me but you, because you are his woman {or wife}: how then can I do this great wickedness, and disgrace God?

Updated Emphasized Bible

And it came to pass after these things, that his lord's wife lifted up her eyes unto Joseph,—and she said—Come! lie with me. And he refused and said unto his lord's wife, Lo! my lord, takes no note with me as to what is in the house,—but, all that pertains to him, has he delivered into my hand: There is no one greater in this house than I, neither has he withheld from me anything, save only yourself in that you, are his wife,—how, then could I do this great wickedness, and sin against God?

English Standard Version .

English Standard V. – UK .

Evidence Bible .

Green's Literal Translation .

God's Truth (Tyndale) .

King James 2000 Version .

21<sup>st</sup> Century KJV .

Modern English Version

After a time, his master's wife took notice of Joseph and said, "Lie with me." But he refused and said to his master's wife, "My master does not concern himself with anything concerning me in the house, and he has committed all that he has to my charge. There is none greater in this house than I. He has kept nothing back

from me but you, because you are his wife. How then can I do this great wickedness and sin against God?”.

NASB

It came about after these events that his master’s wife looked with desire at Joseph, and she said, “Lie with me.” But he refused and said to his master’s wife, “Behold, with me here, my master does not concern himself with anything in the house, and he has put all that he owns in my charge. There is no one greater in this house than I, and he has withheld nothing from me except you, because you are his wife. How then could I do this great evil and sin against God?”

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

And it comes to pass after these things, that his lord’s wife lifts up her eyes unto Joseph, and says, “Lie with me;” and he refuses, and says unto his lord’s wife, “Lo, my lord has not known what is with me in the house, and all that he has he has given into my hand; none is greater in this house than I, and he has not withheld from me anything, except you, because you are his wife; and how will I do this great evil? —then have I sinned against God.”

**The gist of this verse:**

Potiphar’s wife becomes interested in Joseph, but he refuses her advances, because that would violate the trust of his master and it would be a sin against God.

**Genesis 39:7a**

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
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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
’achar (אַחַר) [pronounced <i>ah-KHAHR</i> ]	<i>after, following, behind; afterwards, after that; another</i>	preposition/adverb	Strong's #310 BDB #29
d <sup>o</sup> bârîym (דְּבָרִים) [pronounced <i>daw<sup>b</sup>-vawr-EEM</i> ]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun	Strong's #1697 BDB #182
’êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i> ]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

## Genesis 39:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
The phrase <i>the words the these</i> can either refer to what will immediately follow this phrase (see Genesis 2:4 6:9 11:10), or it refers back to what has come before (see Genesis 9:19 10:20, 29, 31). Obviously, since a quotation does not follow, then this refers back to what precedes this. Given the addition of the kaph preposition, Goliath is making the same announcement as he has made before (from 1Samuel 17:23).			

**Translation:** [And so it is after these things...](#)

Time passes. Potiphar, the Egyptian, has placed everything in the hand of Joseph, and he is running the household with great efficiency. Everything is so smooth that his lord only thinks about what he is going to eat every day; Joseph thinks about everything else.

## Genesis 39:7b

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' (נָסָא) [pronounced <i>naw-SAW</i> ]	<i>to lift up, to bear, to carry</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #5375 BDB #669
Nâsâ' actually has a variety of Qal meanings: It means ❶ <i>to take up, to lift up, to bear up</i> ; ❷ <i>to lift up someone's head</i> (this is used in a favorable way; i.e., it is mused to mean <i>to make one cheerful or merry</i> ; ❸ <i>to lift up one's own countenance, i.e., to be cheerful, full of confidence</i> , ❹ <i>to bear, to carry</i> , ❺ <i>to lift up in a balance, i.e., to weigh carefully</i> ; ❻ <i>to bear one's sin or punishment</i> , ❼ <i>to lift up the voice</i> (this can be used in the sense of bemoaning, crying, crying out, rejoicing, <i>to lift up any with the voice</i> (a song, an instrument); ❽ <i>to lift up the soul</i> (i.e., <i>to wish for, to desire</i> ); ❾ <i>to have the heart lifted up</i> (i.e., they are ready and willing to do something); ❿ <i>to bear one's sin</i> (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. BDB adds the following: <i>to support, to sustain, to endure; to take, to take away, to carry off, to forgive</i> .			
ʾîshshâh (אִשְׁשָׁה) [pronounced <i>eesh-SHAW</i> ]	<i>woman, wife</i>	feminine singular construct	Strong's #802 BDB #61
ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i> ]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated <i>Adonai, adonai</i></i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #113 & #136 BDB #10
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
ʾîynêy (עֵינָי) [pronounced <i>gee-NAY</i> ]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5869 (and #5871) BDB #744
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752

## Genesis 39:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases;</i> <i>transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

**Translation:** ...that the wife of his adonai lifts up her eyes upon Joseph...

Recall that Joseph is a very handsome young man, and his lord's wife notices him. She begins to look at him as he goes through the house administering his duties.

The NET Bible: "*she lifted up her eyes toward,*" an expression that emphasizes her deliberate and careful scrutiny of him.<sup>24</sup>

*Cast* is the word *nâsâ'* (נָסָה) [pronounced *naw-SAW*] is the very common verb which means *to lift up, to carry, to take*. She lifts up her eyes and notices Joseph. Hebrew words often paint a picture. She looks toward the floor and essentially sees through everything, or is looking at really nothing—and then she lifts her eyes up a bit and sees Joseph and she stares. He has been there for awhile and when he first arrived, he was just some slave, far below her social status. So, she did not really look at him at first. However, given his brilliance and tact, his ability in all fields caused Potiphar to prosper. After this had gone on for awhile, this woman then notices Joseph and how handsome he is. Since her personal possessions are no longer enough to keep her entertained, she has decided that she needs to have Joseph in order to be happy. And she is a woman who is used to getting exactly what she wants.

Unfortunately, because Joseph was both so competent and intelligent and attractive, the master's wife noticed him, and desired him. Although Joseph is clearly an attractive man, his competence and leadership ability no doubt influenced the wife of Potiphar. Most women appreciate a man who is able to take charge and to show leadership potential. This is even true of men who have no particular desire to lead anything. A man's confidence and leadership qualities are often very attractive to women—as much as their physical appearance (if most men had to rely on their physical appearance alone to attract a woman, we would never find a mate).

This is the only thing which suggests that perhaps Potiphar was a eunuch; because his wife is chasing after Joseph. But, bear in mind, Joseph is a very handsome, strong, and competent young man. Most women would have been attracted to him, no matter what their husbands are like (and, again, we have no idea if Potiphar is a eunuch or not). What a woman did about her attraction to Joseph depended more upon the character of the woman (Potiphar's wife will turn out to have little character).

## Genesis 39:7c

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,</i> <i>that, yet, therefore,</i> <i>consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say</i> <i>[to oneself], to think; to</i> <i>command; to promise; to</i> <i>explain; to intend; to decide; to</i> <i>answer</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #559 BDB #55

<sup>24</sup> From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 1, 2016.

## Genesis 39:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shâkab (שָׁכַב) [pronounced shaw- KAH <sup>BV</sup> ]	<i>lie down, lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], rest, sleep; relax</i>	2 <sup>nd</sup> person masculine singular, Qal imperative with the cohortative hê	Strong's #7901 BDB #1011
‘îm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 1 <sup>st</sup> person singular suffix	Strong's #5973 BDB #767

The NET Bible: “lie with me.” Here the expression “lie with” is a euphemism for sexual intercourse.<sup>25</sup>

**Translation:** ...and she says, “Lie with me.”

At some point, she corners him privately and says, “Lay with me.”

We are sometimes confused by the woman's place in ancient history and mistakenly believe that women have always been docile, almost enslaved creatures from time immemorial, save for the past couple decades in the United States. This is patently untrue. The fifth century B.C. Greek historian, Herodotus, make comment concerning the great freedom enjoyed by Egyptian women during his time (a millennium later). Egyptian women of his time liked to be seen and did a great deal with cosmetology, fashion and hair styling.

Quoting from Manfred Barthel's book, *What the Bible Really Says: Egyptian women adorned and accentuated their eyelids with powdered lapis lazuli (a bright blue semiprecious stone), their eyelashes with antimony (a lustrous gray metallic power), and their eyebrows with balena (lead sulfide, a glossy black mineral pigment). A brilliant shade of crimson lipstick could be manufactured from cochineal, an organic dyestuff made from pulverized scale insects.* The book goes on to talk about hair rinses or wigs. These things are not forced upon women, they chose them out of their free will. Barthel also mentions an Egyptian poet wrote *I was like a dog that slept in the house, like a pet greyhound in my lady's bed, beloved of his mistress.* He also mentions the illustrated papyrus sex manuals, the more famous of these Papyrus 5501 all give credence to a woman such as Potiphar's wife.

The NET Bible: *The story of Joseph and Potiphar's wife has long been connected with the wisdom warnings about the strange woman who tries to seduce the young man with her boldness and directness (see Prov 5-7, especially 7:6-27). This is part of the literary background of the story of Joseph that gives it a wisdom flavor. See G. von Rad, God at Work in Israel, 19-35; and G. W. Coats, “The Joseph Story and Ancient Wisdom: A Reappraisal,” CBQ 35 (1973): 285-97.*<sup>26</sup>

Genesis 39:7 **And so it is after these things that the wife of his adonai lifts up her eyes upon Joseph and she says, “Lie with me.”** (Kukis mostly literal translation)

## Genesis 39:8a

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

<sup>25</sup> From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 1, 2016.

<sup>26</sup> From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 1, 2016.

## Genesis 39:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mâ'ên (מַאֵן) [pronounced <i>maw-AIN</i> ]	<i>to refuse, to be unwilling; to cease, to leave off</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #3985 BDB #549
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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
'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
'ishshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i> ]	<i>woman, wife</i>	feminine singular construct	Strong's #802 BDB #61
'ădônâi (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i> ]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #113 & #136 BDB #10
hên (הֵן) [pronounced <i>hayn</i> ]	<i>lo!, behold, observe, look, look here, get this, listen, listen up</i>	demonstrative adverb/interjection	Strong's #2005 BDB #243
'ădônîy (אֲדֹנִי) [pronounced <i>uh-doh-NEE</i> ]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #113 & #136 BDB #10
lô' (לֹא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda' (יָדָעַ) [pronounced <i>yaw-DAHĠ</i> ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3045 BDB #393
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 1 <sup>st</sup> person singular suffix	Strong's #854 BDB #85

**Translation:** But he refuses and says to the wife of his adonai, “Listen, my adonai does not think about me [lit., does not know with me]—...

Joseph refuses to have sex with her; and he explains why. His explanation is thorough and reasonable. The first phrase is moderately difficult, as we have the word *to know*; and it seems that it means *to not concern himself with*. The idea is, Joseph has everything handled, so his lord does not concern himself with what Joseph is doing.

Genesis 39:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
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
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
w <sup>e</sup> (or v <sup>e</sup> ) (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
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever</i> .			
yêsh (יֵשׁ) [pronounced <i>yaysh</i> ]	<i>being, substance, existence; used as a substitute for to be (without reference to number or tense); there [is, are]; to be present, to be ready, to exist</i>	substantive; the verb <i>to be</i> may be implied	Strong's #3426 BDB #441
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with a 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
This combination probably means <i>all that he had, all of his substance, all of his possessions, all of his wealth</i> .			
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
yâd (יָד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #3027 BDB #388

**Translation:** ...how in the house and [in] all which is his, he had put under my control.

Everything that Potiphar owns—all his house—is put under Joseph’s control. He runs the show.

Potiphar does not know what goes on inside his own house, apart from Joseph. He has entrusted Joseph with that kind of responsibility. Joseph took that responsibility very seriously (and, no doubt, he could possibly be executed for committing adultery).

Joseph has great character and does not give in to the temptation of this woman. His master has given him great responsibility, and Joseph respects his master.

Notice how Joseph no longer appears to be upset that he was thrown into slavery by his brothers. It was not the best existence, but he has made the best of it; and God is with him. So it does not matter where you are in life, doing whatever kind of job you do—if God is with you, then you enjoy your life and you do an honest and honorable job.

**Application:** There will be times that you are forced to change jobs or you do not receive that promotion that you think that you deserve, or that you end up having to take a lesser job or lower position. All of that is irrelevant to your attitude toward your job, your boss and your work. You always do your work as *unto the Lord*. Whether you have the position that you believe that you deserve, or whether you are doing work that you would rather not do, you still work honestly, with integrity; putting in a full day’s work (or more). Your superiors ought to recognize from the beginning your hard work and dedication. And, if they don’t, then that will be their loss.

No doubt that, Joseph’s attitude is one of the reasons that he advanced in his position as he did.

One would expect that Joseph enjoyed good working conditions as well as acceptable food and shelter, even as a slave. This does not mean that all slaves were treated well; it simply means that, Joseph, because he acted with great integrity, enjoyed great reward.

**Application:** This should not be rocket science: if you do a good job wherever you work, then you will be rewarded for it. If you do a lousy job wherever you work, you will either be stagnant in your position or you will suffer demotion.

At this point in Joseph’s life, he is a slave to Potiphar, a chief officer under Pharaoh, and had become Potiphar’s head servant. Over the next few chapters, Joseph will be put into jail and then he will be restored and given a position of authority under the Pharaoh. Knowing this, you may wonder, *why does God give Joseph this interim position? If Joseph is going to have this great position of authority, why does God mess him around first, place him in Potiphar’s home and then later allow him to be thrown into prison?* Let me suggest several things which are accomplished:

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- (1) Joseph learns the Egyptian language and Egyptian customs, making himself suitable to serve under Pharaoh;
- (2) Joseph learns the proper protocol as a slave;
- (3) Joseph would have some exposure to Egyptian royalty in this position; and
- (4) Joseph himself is tested. God knows what is coming next in the life of Joseph. God knows the skills and mental attitude that Joseph needs to learn in order to take on the great responsibility that God has for him. In his future position, Joseph must be able to make good decisions and be beyond reproach. Although we will not read about any recorded examples, it seems very likely that Joseph, a non-Egyptian who will later be in charge of the stored grain during a famine, will face great scrutiny by Egyptians, who would no doubt want to find reason to complain about a non-Egyptian in charge of the granaries. With such a position, Joseph must be above reproach. Therefore, God trains him for this position. Based upon Joseph’s decisions, men, women and children will live or die. With power and authority also comes great

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responsibility.

**Application:** Do not resent the training that God gives you (which comes in the form of teaching in church or discipline in life). Every believer in the Church Age has a spiritual gift and a function in the plan of God. God prepares us to use that gift.

### Chapter Outline

### Charts, Graphics and Short Doctrines

Sometimes, the believer is tested, hopefully with a good result. As a former teacher, I subjected my students to a great many tests. What I wanted as a teacher was to see them do well, to have a class where the grades were all strong—that was certainly my preference. This is God’s preference. When He places us in circumstances where we are tested, He is not testing us in hopes that we fail and get knocked down a couple of notches. When God tests us, His desire is that we succeed. Therefore, we can be assured that God gives us the training necessary in life to succeed in His plan.

The purpose of knowing the Word of God is so that we can begin to think like God thinks, and, therefore, succeed when we are tested.

Joseph will not only do well with this challenge, but he will immediately face great injustice after passing this test with Potiphar’s wife.

Genesis 39:8 *But he refuses and says to the wife of his adonai, “Listen, my adonai does not think about me [lit., does not know with me]—how in the house and [in] all which is his, he had put under my control. (Kukis mostly literal translation)*

Genesis 39:7–8 *And so it is after these things that the wife of his adonai lifts up her eyes upon Joseph and she says, “Lie with me.” But he refuses and says to the wife of his adonai, “Listen, my adonai does not think about me [lit., does not know with me]—how in the house and [in] all which is his, he had put under my control. (Kukis mostly literal translation)*

**A Summary of Genesis 39:1–8:** So far, we have studied the first 8 verses of Genesis 39:

Gen. 39:1–4 *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. The LORD was with Joseph, and he became a successful man, and he was in the house of his Egyptian master. His master saw that the LORD was with him and that the LORD caused all that he did to succeed in his hands. So Joseph found favor in his sight and attended him, and he made him overseer of his house and put him in charge of all that he had. (ESV)*

Joseph, as a slave to Potiphar, rose up in the ranks of his slaves.

Gen 39:5–6 *From the time that he made him overseer in his house and over all that he had, the LORD blessed the Egyptian’s house for Joseph’s sake; the blessing of the LORD was on all that he had, in house and field. So he left all that he had in Joseph’s charge, and because of him he had no concern about anything but the food he ate. Now Joseph was handsome in form and appearance. (ESV)*

Potiphar essentially turned over all household control to Joseph. Joseph was competent, efficient and trustworthy.

Gen 39:7–8 And after a time his master's wife cast her eyes on Joseph and said, "Lie with me." But he refused and said to his master's wife, "Behold, because of me my master has no concern about anything in the house, and he has put everything that he has in my charge. (ESV)

Potiphar's wife found Joseph to be desirable, so she pursued him to have an affair.

### Genesis 39:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êyin (אֵין) [pronounced AYH-yin]	<i>in the condition of being not = without, nothing, no, not; there is no [none, no one, not]</i>	substantive of negative with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #369 BDB #34
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
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
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 <sup>st</sup> person singular personal pronoun	Strong's #595 BDB #59

**Translation:** There is no one greater in the house than me;...

Joseph has all of the authority in his household, given to him by Potiphar.

V. 9a could possibly translated *there is none greater in this house than I*, which sounds better in English. However, when the thought is continued with *and he has not kept back anything from me except you* makes the way I have translated it the correct translation.

As a slave, Joseph has risen to the highest position of his master's household. Potiphar recognized Joseph's competence, and gave him a position commensurate with his abilities. I can guarantee you that, if Joseph began working for Potiphar and had a negative attitude from the start, that he would not have done as well. Joseph was where he was as a result of injustice—his brothers allowed him to be taken as a slave. For many people, this would mark the end of their lives—they would no longer have any hope.

Genesis 39:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [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
lô' (לֹא or לוֹ) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châsak <sup>e</sup> (חָשַׁק) [pronounced <i>khaw-SAHK<sup>e</sup></i> ]	<i>to hold in, to restrain, to preserve, to keep safely from something, to withhold, to refrain</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2820 BDB #362
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 1 <sup>st</sup> person singular suffix	Strong's #4480 BDB #577
m <sup>e</sup> ûwmâh (מְאוּמָה) [pronounced <i>m<sup>e</sup>-oo-MAW</i> ]	<i>anything, in any way; at all; it is usually found in negative sentences; therefore, with the negative, it is often rendered nothing</i>	indefinite singular pronoun/adverb	Strong's #3972 BDB #548

**Translation:** ...and my adonai [lit., *he*] does not keep anything from me,...

There is nothing that Potiphar keeps from Joseph, except one thing...

Joseph has matured greatly since we saw him with his brothers in the desert. He was an obnoxious, prissy tattletale in Genesis 37 and here he reveals that he has great wisdom. The most tremendous message here is that very last phrase, *how can I do this and sin against God?* He recognizes that all sin is against God. This shows great presence of mind and that he is occupied with Jesus Christ (that is, *the Revealed God*). He recognizes that he is observed constantly by God, that there are absolute rights and wrongs in life. He doesn't approach this as *I'll just give this a shot and then confess it later*. This woman is undoubtedly attractive, perhaps one of the most beautiful women of her day. She is not described as such because this is Joseph's narrative and he did not concentrate on her beauty. She had a position in that house as Potiphar's wife and that is how Joseph saw her. We have almost an entire generation of men who see absolutely nothing but a body and a face when they see a woman today; she is completely extracted from her personality, her obligations, her station in life. They see a woman almost exclusively as a sexual object, nothing more or less than what she can do for them. They are exactly the same as the dog in heat who rubs himself against animate and inanimate objects. Somehow we have fallen into great immorality where we guide our lives according to our lusts.

Joseph had character. He does not rationalize this; he does not spend time weighing the pros and cons, he does not start thinking *what if I did do this, what is the worst case scenario?* He understands that such a choice is absolutely wrong and that adultery is a sin against God. When David sinned with Bathsheba, having sex with a married woman, and then had her husband killed, something he was able to do having great authority; after suffering severe discipline, he finally confessed his sin to God and said, *Against you and you only have I sinned*. He does take the time to explain his decision to the woman, a woman who lacks conscience and character and deserves to be miserable for the rest of her life. What he says to her goes in one ear and out the other. She is under great lust and has subordinated all thought and morality to her lust for Joseph.

## Genesis 39:9c

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
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).			
Gesenius writes: <i>Its primary power I regard as demonstrative, lo! Behold!</i> <sup>27</sup>			
Seems like <i>for if</i> ought to have a meaning. Perhaps they mean <i>except for, but</i> .			
ʾêth (אֶת) [pronounced <i>ayth</i> ]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 <sup>nd</sup> person feminine singular suffix	Strong's #853 BDB #84
bê (בְּ) [pronounced <i>b<sup>eth</sup></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
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
ʾatê (אֵת) [pronounced <i>aht-TAW</i> ]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person feminine singular, personal pronoun	Strong's #859 BDB #61
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i> ]	<i>woman, wife</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #802 BDB #61

**Translation:** ...except you, in that you [are] his wife.

The exception, of course, is Potiphar's wife. She is not give to Joseph, not to control, not to have relations with.

## Genesis 39:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wê (or vê) (וְ, 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
ʾêyk (אֵיךְ) [pronounced <i>ayche</i> ]	<i>how; where</i>	interrogative adverb; also used as an exclamation	Strong's #349 BDB #32

<sup>27</sup> Gesenius *Hebrew Chaldee Lexicon to the Old Testament*, Baker Books; ©1979; p. 55.

## Genesis 39:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
With regards to translating this <i>alas</i> , Edersheim writes: <i>Our translation is an attempt at a literal rendering, which in poetry is specially desirable. The word renders in our Authorized Version "How," has been translated, "Alas," not only because this gives more fully the real meaning, but also because our word "how" might be taken interrogatively instead of exclamatorily.</i> <sup>28</sup> This is for 2Samuel 1:19.			
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #6213 BDB #793
The NET Bible: <i>The nuance of potential imperfect fits this context.</i> <sup>29</sup>			
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; with the definite article	Strong's #7451 BDB #949
gâdôwl (גְּדוֹלָה) [pronounced <i>gaw-DOHL</i> ]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	feminine singular adjective with the definite article	Strong's #1419 BDB #152
zô‘th (זֹאת) [pronounced <i>zoth</i> ]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260

**Translation:** So how do I do this great evil...

Joseph asks the logical question, "How can I do this thing which is a great evil?" How does he betray his master? How does he, the one given all of the trust, betray the man who trusts him implicitly?

## Genesis 39:9e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [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
châṭâ' (חָטָא) [pronounced <i>khaw-TAW</i> ]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #2398 BDB #306
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

<sup>28</sup> Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 511.

<sup>29</sup> From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 1, 2016.

## Genesis 39:9e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
<p>The meanings of the lâmed preposition broken down into groups: ❶ <i>to, towards, unto</i>; it is used both to turn one's heart <i>toward</i> someone as well as to sin <i>against</i> someone; ❷ <i>to, even to</i>; in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (<i>nearly</i>). ❸ Lâmed can be equivalent to the Greek preposition eis (εἰς), meaning <i>into</i>, as in transforming <i>into</i> something else, changing <i>into</i> something else (Genesis 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] (Strong's #1961 BDB #224) is one thing <i>becoming</i> another (Genesis 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation <i>by</i>, which would be apropos here. ❺ <i>With regards to, as to</i>. Similar to the Greek preposition eis (εἰς) plus the dative. [Numbering from Gesenius]. ❻ <i>On account of, because, propter</i>, used of cause and reason (<i>propter</i> means <i>because</i>; Gesenius used it). ❼ <i>Concerning, about</i>, used of a person or thing made the object of discourse, after verbs of saying. ❽ <i>On behalf of anyone, for anyone</i>. ❾ As applied to a rule or standard, <i>according to, according as, as though, as if</i>. ❿ When associated with time, it refers to <i>the point of time at which</i> or <i>in which</i> anything is done; or it can refer to <i>the space of time during which</i> something is done (or occurs); <i>at the time of</i>.</p>			
<p>ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]</p>	<p><i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i></p>	<p>masculine plural noun</p>	<p>Strong's #430 BDB #43</p>

**Translation: ...and sin against Elohim?"**

And he asks this woman, "How do I sin against God?"

Potiphar has placed great trust in Joseph and has given him great responsibilities. Joseph recognizes that an illicit relationship would betray his master and it would be a sin against God. Obviously, Potiphar's wife would be kept back from Joseph; and taking her would show great evil on Joseph's part. Furthermore, this would be a sin against God, Who has placed Joseph where he is. All sin is against God.

The fact that this is a sin against God leaves the woman unfazed.

Genesis 39:9 There is no one greater in the house than me; and my adonai [lit., *he*] does not keep anything from me, except you, in that you [are] his wife. So how do I do this great evil and sin against Elohim?" (Kukis mostly literal translation)

Genesis 39:7–9 And so it is after these things that the wife of his adonai lifts up her eyes upon Joseph and she says, "Lie with me." But he refuses and says to the wife of his adonai, "Listen, my adonai does not think about me [lit., *does not know with me*]*—how in the house and [in] all which is his, he had put under my control. There is no one greater in the house than me; and my adonai [lit., he] does not keep anything from me, except you, in that you [are] his wife. So how do I do this great evil and sin against Elohim?"* (Kukis mostly literal translation)

Genesis 39:7–9 And it is after these things that the wife of his lord noticed Joseph and began wanting him, saying, "Lie with me!" However, Joseph refused, saying, "Listen, my lord does not concern himself with me—everything that he has in his house, he has placed under my control. There is no one with more authority in this house than me; he has kept nothing from me except you, his wife. So how can I do this great evil and sin against God?" (Kukis paraphrase)

Gen. 39:7–9 And after a time his master's wife cast her eyes on Joseph and said, "Lie with me." But he refused and said to his master's wife, "Behold, because of me my master has no concern about anything in the house, and he has put everything that he has in my charge. He is not greater in this house than I am, nor has he kept back anything from me except you, because you are his wife. How then can I do this great wickedness and sin against God?" (ESV)

### Joseph Reasoning with Potiphar's Wife

Joseph appeals to her based upon:

- The trust and responsibility that Potiphar has conferred upon Joseph
- The fact that his master has withheld nothing from Joseph by way of possessions other than his wife
- Note that Joseph explains that **he** would be betraying his master if they did such a thing
- Potiphar has exalted Joseph to the highest position of the home next to himself; with power comes a sense of responsibility (which very few people recognize today—money, power, status, wealth all carry with them great responsibility and the person who does not realize that should not have any of those things)
- And Joseph is occupied with the person of Jesus Christ (which those in the household appear to recognize) and he points out that he would be sinning against his God, the God of the Universe.

Notice that Joseph does not:

- Patronize her by flattering her
- List the consequences of being caught
- Act self-righteously
- Side-step the issue at hand
- Bring up any false issues
- Degrade the Potiphar's wife in any way

The Joseph does everything the right way does not change the volition of Potiphar's wife.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Although many translations grouped these verses together as I have, a significant number began new paragraphs with v. 11.

**And so he is as her speaking unto Joseph, a day and a day, and he did not listen unto her to lie with her, to be with her. And so he is as the day the this and so he is coming into the house to do his work, and there was no man of the men of the house there in the house. And so she grabbed him in the garment, to say, "Lie with me." And so he leaves his garment in her hand and so he flees and so he gets out to the house.**

Genesis  
39:10–12

**And it was, as she was speaking to Joseph, every [single] day, that he did not listen to her, to lie with her, to be with her. And it was, one day [lit., *And it was as the day the that*], he came into the house to do his work, and there was no man of the men of the house there in the house. [Potiphar's wife] grabbed [Joseph] by his shirt, saying, "Lie with me." He left his shirt in her hand and fled, getting out of the house.**

**The wife continued to speak to Joseph every single day, but he did not listen to her. He refused to have relations with her. Finally, he came into the house to do his work, and no one else was in the house but the woman and himself, and she grabbed his shirt, saying, "Lie with me." He fled, leaving the shirt in her hand, and he got out of the house.**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text (Hebrew)	And so he is as her speaking unto Joseph, a day and a day, and he did not listen unto her to lie with her, to be with her. And so he is in the day the this and so he is coming into the house to do his work, and there was no man of the men of the house there in the house. And so she grabbed him in the garment, to say, "Lie with me." And so he leaves his garment in her hand and so he flees and so he gets out to the house.
Dead Sea Scrolls Targum of Onkelos	. And it was when she spake with Joseph daily that he would not hearken to her to lie with her, or be with her. And it was about this day that he came into the house to examine the writings of his affairs, and no man of the men of the house was there in the house. And she laid hold of his garments, saying, Lie with me. But he left his garment in her hand, and fled, and went forth into the street.
Targum (Pseudo-Jonathan)	And it was when she spake with Joseph this day and the next, and he hearkened not to her to lie with her, lest with her he should be condemned in the day of the great judgment of the world to come; it was on a certain day that he entered the house to examine the tablets of his accounts, and there was no man of the house within; that she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and went forth into the street.
Revised Douay-Rheims	With such words as these day by day, both the woman was importunate with the young man, and he refused the adultery. Now it happened on it certain day, that Joseph went into the house, and was doing some business without any, man with him: And she catching the skirt of his garment, said: Lie with me. But he leaving the garment in her hand, fled, and went out.
Aramaic ESV of Peshitta	As she spoke to Yoseph day by day, he did not listen to her, to lie by her, or to be with her. About this time, he went into the house to do his work, and there were none of the men of the house inside. She caught him by his garment, saying, "Lie with me!" He left his garment in her hand, and ran outside.
Peshitta (Syriac)	And it came to pass, as she spoke to him daily, he did not listen to her, to lie with her, or to be with her. And it came to pass one day that Joseph went in to the house to do his work; and none of the men of the household were there in the house. And she caught him by his garment, and said to him, Lie with me; but he left the garment in her hands, and fled, and got out to the street.
Septuagint (Greek)	And when she talked with Joseph day by day, and he listened not to her to sleep with her, so as to be with her, it came to pass on a certain day, that Joseph went into the house to do his business, and there was no one of the household within. And she caught hold of him by his clothes, and said, Lie with me; and having left his clothes in her hands, he fled, and went forth.
NETS (Greek) Brenton's Septuagint	. .

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And day after day she went on requesting Joseph to come to her and be her lover, but he would not give ear to her. 11 Now one day he went into the house to do his work; and not one of the men of the house was inside. 12 And pulling at his coat, she said, Come to my bed; but slipping out of his coat, he went running away.
Easy English Easy-to-Read Version	. The woman talked with Joseph every day, but he refused to sleep with her. One day Joseph went into the house to do his work. He was the only man in the house at the time. His master's wife grabbed his coat and said to him, "Come to bed with me." But Joseph ran out of the house so fast that he left his coat in her hand.

<i>God's Word™</i>	<p>Although she kept asking Joseph day after day, he refused to go to bed with her or be with her.</p> <p>One day he went into the house to do his work, and none of the household servants were there. She grabbed him by his clothes and said, "Come to bed with me!" But he ran outside and left his clothes in her hand.</p>
Good News Bible (TEV)	<p>Although she asked Joseph day after day, he would not go to bed with her. But one day when Joseph went into the house to do his work, none of the household servants was there. She caught him by his robe and said, "Come to bed with me." But he escaped and ran outside, leaving his robe in her hand.</p>
International Children's B.	<p>The woman talked to Joseph every day, but he refused to have physical relations with her or even spend time with her.</p> <p>One day Joseph went into the house to do his work as usual. He was the only man in the house at that time. His master's wife grabbed his coat. She said to him, "Come and have physical relations with me." But Joseph left his coat in her hand and ran out of the house.</p>
<i>The Message</i>	<p>She pestered him day after day after day, but he stood his ground. He refused to go to bed with her.</p> <p>On one of these days he came to the house to do his work and none of the household servants happened to be there. She grabbed him by his cloak, saying, "Sleep with me!" He left his coat in her hand and ran out of the house.</p>
Names of God Bible NIRV	<p>.</p> <p>She spoke to Joseph day after day. But he told her he wouldn't go to bed with her. He didn't even want to be with her.</p> <p>One day Joseph went into the house to take care of his duties. None of the family servants was inside. Potiphar's wife grabbed him by his coat. "Come to bed with me!" she said. But he left his coat in her hand. And he ran out of the house.</p>
New Simplified Bible	<p>.</p>
<b>Thought-for-thought translations; paraphrases:</b>	
Common English Bible	<p>Every single day she tried to convince him, but he wouldn't agree to sleep with her or even to be with her.</p> <p>One day when Joseph arrived at the house to do his work, none of the household's men were there. She grabbed his garment, saying, "Lie down with me." But he left his garment in her hands and ran outside.</p>
Contemporary English V.	<p>She kept begging Joseph day after day, but he refused to do what she wanted or even to go near her. One day, Joseph went to Potiphar's house to do his work, and none of the other servants were there. Potiphar's wife grabbed hold of his coat and said, "Make love to me!" Joseph ran out of the house, leaving her hanging onto his coat.</p>
The Living Bible	<p>But she kept on with her suggestions day after day, even though he refused to listen, and kept out of her way as much as possible. Then one day as he was in the house going about his work—as it happened, no one else was around at the time—she came and grabbed him by the sleeve demanding, "Sleep with me." He tore himself away, but as he did, his jacket slipped off and she was left holding it as he fled from the house.</p>
New Berkeley Version New Century Version	<p>.</p> <p>The woman talked to Joseph every day, but he refused to have sexual relations with her or even spend time with her.</p> <p>One day Joseph went into the house to do his work as usual and was the only man in the house at that time. His master's wife grabbed his coat and said to him, "Come and have sexual relations with me." But Joseph left his coat in her hand and ran out of the house.</p>
New Life Version	<p>.</p>

New Living Translation She kept putting pressure on Joseph day after day, but he refused to sleep with her, and he kept out of her way as much as possible. One day, however, no one else was around when he went in to do his work. She came and grabbed him by his cloak, demanding, "Come on, sleep with me!" Joseph tore himself away, but he left his cloak in her hand as he ran from the house.

### Partially literal and partially paraphrased translations:

American English Bible Still, she pleaded with Joseph every day... but he wouldn't listen to her requests to sleep with her.

Then one day, as Joseph entered the house to do his work, he found that none of the household staff was around. That's when she grabbed him by his clothes and said, '[Have sex] with me.' But he left his clothes there in her hands and ran from the house.

Beck's American Translation .

International Standard V

She kept on talking to him like this day after day, but he wouldn't listen to her. Not only would he refuse to have sex with her, he refused even to stay around her. One day, though [Lit. *About this time*], he went into the house to do his work. None of the household servants [Lit. *men*] were inside, so she grabbed Joseph [Lit. *him*] by his outer garment and demanded "Let's have some sex!"

New Advent (Knox) Bible

Such was the talk between them day after day, she ever more importunate, and he still resisting her shameful desire. A day came at last when Joseph must needs be within doors, busy with some task when no one else was by; and she caught him by the hem of his garment, inviting him to her bed. Whereupon he went out, leaving his cloak still in her hand.

Today's NIV

Translation for Translators

She kept on asking Joseph day after day to have sex [EUP] with her, but he refused. He would not even go near her.

**To get revenge, Potiphar's wife lied, and Potiphar had Joseph thrown into prison**

One day Joseph went into the house to do his work, and none of the other household servants were in the house. Potiphar's wife grabbed his loincloth and said, "Have sex [EUP] with me!" Joseph ran out of the house, but his loincloth was still in her hand!

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

She is to speak to Joseph day to day - is he to have listened to her, to lie down by her? - On one day, he was to go into the house to do his business, and so each man in the house. She was to catch him by his garment, to the intent: Be lying down with me! He was to leave his garment in her hand, and was to flee, even was to go out without.

Conservapedia

And so it was that, though she would repeatedly ask that of Joseph, he would not listen to her, and would not be intimate or even on any close terms with her. Then one day Joseph was coming into the house to do his work, and there was no man from among the household staff there in the house [A very dangerous situation, to be in the presence of this amorous woman without a chaperon.]. On that occasion she grasped his cloak and said, "Be intimate with me!" He then left his cloak in her hand, and fled from her, and ran outside.

Ferrar-Fenton Bible

However she solicited Joseph day after day, but he would not listen to her to lie beside her, or be with her. But it happened that one day when he came to her apartment with a message for her, and there were none of the attendants of the house there in the apartment, that she seized him by his wrapper, saying " Lie with me," but he let his wrapper slip off in her hand, and fled away naked.

God's Truth (Tyndale)	And after this manner spoke she to Joseph day by day: but he hearkened not unto her, to sleep near her or to be in her company. And it fortuned about the same season, that Joseph entered into the house, to do his business: and there was none of the household by, in the house. And she caught him by the garment saying: come sleep with me. And he left his garment in her hand and fled and got him out.
HCSB Jubilee Bible 2000 H. C. Leupold	. . . And it came to pass as she spoke to Joseph day by day, he would not listen to her to lie at her side, or even to be with her. And it came to pass, as was customary, that he came into the house to attend to his work, and there was no man of the men of the household there in the house. And she laid hold of his coat and said: Lie with me. And he left his coat in her hand and fled, going out-of-doors.
Lexham English Bible	And it happened [that] as she spoke to Joseph {day after day}, he did not heed her to lie beside her or to be with her. {But one particular day} he came into the house to do his work and none of the men of the house were there in the house, she seized him by his garment [and] said, "Lie with me!" And he left his garment in her hand and fled, and he went outside.
NIV, ©2011	And though she spoke to Joseph day after day, he refused to go to bed with her or even be with her. One day he went into the house to attend to his duties, and none of the household servants was inside. She caught him by his cloak and said, "Come to bed with me!" But he left his cloak in her hand and ran out of the house.
Tree of Life Version	So whenever she spoke to Joseph, day after day, he did not listen to her invitation to lie down beside her, to be with her. Now on one such day, he came into the house to do his work, and none of the people of the house were there in the house. Then she grabbed him by his garment saying, "Come, lie with me!" But he left his garment in her hand, fled and went outside.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Now, although day after day she spoke to Joseph, he would not agree to sleep with her or give himself to her. It happened that one day, when he entered the house to attend to his duties, none of the servants were in the house. Then Potiphar's wife caught hold of Joseph by his cloak saying, "Come to bed with me." But Joseph left his cloak in her hands and ran out of the house.
The Heritage Bible	And it was, that she spoke to Joseph day after day, and he did not attentively hear her to lie down with her to be with her. And it was on this day, and Joseph went into the house to do his work; and there was no man of the men of the house there in the house. And she took hold of him by his clothing, saying, Lie down with me, and he left his garment in her hand, and fled, and went out.
New American Bible (2002)	Although she tried to entice him day after day, he would not agree to lie beside her, or even stay near her. One such day, when Joseph came into the house to do his work, and none of the household servants were then in the house, she laid hold of him by his cloak, saying, "Lie with me!" But leaving the cloak in her hand, he got away from her and ran outside.
New American Bible (2011)	Although she spoke to him day after day, he would not agree to lie with her, or even be near her [1 Mc 2:53]. One such day, when Joseph came into the house to do his work, and none of the household servants were then in the house, she laid hold of him by his cloak, saying, "Lie with me!" But leaving the cloak in her hand, he escaped and ran outside.
New Jerusalem Bible	Although she spoke to Joseph day after day, he would not agree to sleep with her or be with her. But one day when Joseph came into the house to do his work, and

none of the men of the household happened to be indoors, she caught hold of him by his tunic and said, 'Sleep with me.' But he left the tunic in her hand, took to his heels and got out.

New RSV  
Revised English Bible

.  
Though she kept on at Joseph day after day, he refused to lie with her or be in her company. One day when he came into the house to see to his duties, and none of the household servants was there indoors, she caught him by his loincloth, saying, "Come, make love to me," but he left the loincloth in her hand and ran from the house.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

But she kept pressing him, day after day. Nevertheless, he didn't listen to her; he refused to sleep with her or even be with her.

However, one day, when he went into the house to do his work, and none of the men living in the house was there indoors, she grabbed him by his robe and said, "Sleep with me!" But he fled, leaving his robe in her hand, and got himself outside.

exeGeses companion Bible

And so be it, as she words to Yoseph day by day,

he hearkens not to her,  
to lie beside her, or to be with her:

and so be it, this day,

he goes into the house

to work his work;

and there no man of the men of the house

is within the house:

and she captures him by his clothes,

saying, Lie with me!

- and he leaves his clothes in her hand

and flees and gets out.

Hebrew Names Version  
JPS (Tanakh—1985)

.  
And much as she coaxed Joseph day after day, he did not yield to her request to lie beside her, to be with her.

One such day, he came into the house to do his work. None of the household being there inside, she caught hold of him by his garment and said, "Lie with me!" But he left his garment in her hand and got away and fled outside.

Israeli Authorized Version  
Kaplan Translation

.  
She spoke to Joseph every day, but he would not pay attention to her. He would not even lie next to her or spend time with her. One such day, [Joseph] came to the house to do his work. None of the household staff was inside. [The woman] grabbed him by his cloak. 'Sleep with me!' she pleaded. He ran away from her, leaving his cloak in her hand, and fled outside.

Orthodox Jewish Bible

And it came to pass, as she spoke to Yosef yom yom, that he unto her lo shama (did not pay heed), to lie with her, or to be with her.

And it came to pass about this time, that Yosef went into the bais to do his melachah (work); and there was none of the anshei habayit there within.

And she caught him by his beged, saying, Lie with me; and he left his beged in her yad, and fled, and ran outside.

Restored Names Version  
*The Scriptures* 1998

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### Expanded/Embellished Bibles:

*The Amplified Bible*

And so it was that she spoke to Joseph [persistently] day after day, but he did not listen to her [plea] to lie beside her or be with her. Then it happened one day that

The Expanded Bible	<p>Joseph went into the house to attend to his duties, and none of the men of the household was there in the house. She caught Joseph by his [outer] robe, saying, "Lie with me!" But he left his robe in her hand and ran, and got outside [the house]. The woman talked to Joseph every day, but he ·refused [Ldid not listen to/obey her] to ·have sexual relations with [Llie beside] her or even spend time with her. One day Joseph went into the house to do his work as usual and was the only man in the house at that time. His master's wife grabbed his coat and said to him, "Come and ·have sexual relations [Llie] with me." But Joseph left his coat in her hand and ran ·out of the house [Loutside].</p>
The Geneva Bible Kretzmann's Commentary	<p>And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her to lie by her or to be with her. He resolutely turned his face from the temptation, he arranged his work so that he was never alone with her, all of which meant a continual battle with his own flesh and blood. And it came to pass about this time that Joseph went in to the house to do his business, a day came when he came to the house to attend to his work; and there was none of the men of the house there within. It was probably by her arrangement that all the servants were absent at that time. And she caught him by his garment, she took a firm hold of his outer garment, saying, Lie with me; she wanted to take by force what she could not obtain by her lustful suggestions. And he left the garment in her hand, and fled, and got him out. He preferred flight with the loss of his dress and of his good name to the loss of his chastity. So far as youthful lusts are concerned, there is only one way of dealing with them properly, namely, by fleeing from them, by fleeing fornication and every form of uncleanness. For it is here that no person dare to put too much confidence in himself.</p>
NET Bible®	<p>Even though she continued to speak to Joseph day after day, he did not respond [Heb "listen to."] to her invitation to have sex with her [Heb "to lie beside her to be with her." Here the expression "to lie beside" is a euphemism for sexual intercourse.]. One day [Heb "and it was about this day."] he went into the house to do his work when none of the household servants [Heb "the men of the house."] were there in the house. She grabbed him by his outer garment, saying, "Have sex with me!" But he left his outer garment in her hand and ran [Heb "he fled and he went out." The construction emphasizes the point that Joseph got out of there quickly.] outside.</p>
Syndein/Thieme	<p>And it came to pass, as she 'communicated categorically' {dabar} to Joseph day by day {propositioning continued for a long time}, that he 'listened and obeyed' {'shama} not unto her {propositions}. {Potiphar's Wife Catches Joseph Alone} And it came to pass about this time, that Joseph kept on going into the house to do/manufacture {'asah} his business and there was none of the men of the house there within. And she kept on grabbing him by his garment, and said, "'Have sex'/Lie with me. And he kept on fleeing, leaving his garment in her hand, and got outside {of the house}.</p>
The Voice	<p>Although she pursued him day after day, Joseph would not consent to sleep with her and refused to be <i>alone</i> with her. One day, however, when he went into the house to do his work while no one else was in the house, she grabbed him by his clothes <i>and tried again to seduce him</i>. <b>Potiphar's Wife:</b> <i>Come on. Sleep with me.</i> But Joseph ran outside <i>away from her, as far and as fast as he could</i>, leaving her holding his clothes in her hand.</p>

**Literal, almost word-for-word, renderings:**

Benner's Mechanical Trans.	...and it came to pass at her speaking to Yoseph <sup>[Adding]</sup> day by day, that he did not hear her to lay down beside her, to exist with her, and it came to pass at this day and he came unto the house to do his occupation and not a man out of the men of the house was there in the house, and she seized hold of him with his garment saying, lay down with me, and he left his garment in her hand and he fled and he went out unto the outside,...
Concordant Literal Version	And coming is it, as she speaks to Joseph day by day, that he does not hearken to her to lie beside her, to be with her. And coming is a day as this, and coming is Joseph to the house to do his work, and no man of the mortals of the household is there in the house. And grasping him is she by his cloak, saying, "Lie with me!" And leaving is he his cloak in her hand, and fleeing, and faring forth outside.
A Conservative Version Context Group Version	. As she spoke to Joseph day by day, he didn't listen to her to lie by her, to be with her. About this time, he went into the house to do his work; and there wasn't any man of the men of the house there inside. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got out.
Darby Translation <i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	And as she spoke to Joseph day after day, he would not listen to her, to lie beside her or to be with her. But one day, when he went into the house to do his work and none of the men of the house was there in the house, she caught him by his garment, saying, "Lie with me." But he left his garment in her hand and fled and got out of the house.
Evidence Bible	.
Green's Literal Translation	.
God's Truth (Tyndale)	.
King James 2000 Version	.
21 <sup>st</sup> Century KJV	.
Modern English Version	She spoke to Joseph every day, but he did not listen to her about lying with her or being with her. But it happened one day that Joseph went into the house to do his work, and none of the men of the house was there. She caught him by his clothing, saying, "Lie with me." But he left his clothing in her hand and fled and got outside.
NASB	As she spoke to Joseph day after day, he did not listen to her to lie beside her or be with her. Now it happened one day that he went into the house to do his work, and none of the men of the household was there inside. She caught him by his garment, saying, "Lie with me!" And he left his garment in her hand and fled, and went outside.
New European Version	.
New King James Version	So it was, as she spoke to Joseph day by day, that he did not heed her, to lie with her or to be with her. But it happened about this time, when Joseph went into the house to do his work, and none of the men of the house was inside, that she caught him by his garment, saying, "Lie with me." But he left his garment in her hand, and fled and ran outside.
Owen's Translation Third Millennium Bible	. And it came to pass, as she spoke to Joseph day by day, that he hearkened not unto her to lie by her or to be with her. And it came to pass about this time that Joseph went into the house to do his business, and there were none of the men of the house there within. And she caught him by his garment, saying, "Lie with me." And he left his garment in her hand and fled, and got himself out.
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 it comes to pass at her speaking unto Joseph day by day, that he has not hearkened unto her, to lie near her, to be with her; and it comes to pass about this day, that he goes into the house to do his work, and there is none of the men of the house there in the house, and she catches him by his garment, saying, "Lie with me;" and he leaves his garment in her hand, and flees, and goes without.

**The gist of this verse:**

The woman continues to press Joseph to have an affair. One day, he shows up for work and no other men are in the house; and Potiphar's wife throws herself at him.

**Genesis 39:10a**

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
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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
The NET Bible: <i>The verse begins with the temporal indicator, followed by the infinitive construct with the preposition כִּי (kî).</i> This clause could therefore be taken as temporal. <sup>30</sup>			
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]	<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>	3 <sup>rd</sup> person feminine singular, Piel imperfect	Strong's #1696 BDB #180
'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
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398

<sup>30</sup> From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 1, 2016.

## Genesis 39:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Repeating yôwm means <i>daily, each day</i> .			
w <sup>e</sup> (or v <sup>e</sup> ) (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
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398

**Translation:** And it was, as she was speaking to Joseph, every [single] day,...

So, this woman, day after day, pursued Joseph. She spoke them him nearly every day about her desire for him.

Potiphar's wife was persistent. Some women do not like to be ignored; this woman expected to get her way eventually and she was intrigued by the chase. It was her house, and she would have her way within her house. It is interesting; from events which will follow, she was apparently as discreet as she was persistent as no one knew but Joseph what she was proposing. She was absolutely determined that she would have her way.

## Genesis 39:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w <sup>e</sup> (or v <sup>e</sup> ) (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
lô' (לֹא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâma' (שָׁמַעַ) [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 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #8085 BDB #1033
'el (אֵל) [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) with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #413 BDB #39
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâkab (שָׁכַב) [pronounced <i>shaw-KAH<sup>B</sup>V</i> ]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i>	Qal infinitive construct	Strong's #7901 BDB #1011

Genesis 39:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #854 BDB #85
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
'îm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5973 BDB #767

**Translation:** ...that he did not listen to her, to lie with her, to be with her.

This woman was insistent, and Joseph essentially ignored her. She wanted him to lie with her and he rejected that.

This suggests that the woman tried several different approaches in speaking to Joseph. Perhaps one day she was coy and another she was aggressive. She was trying to find the way to get to Joseph.

Based upon the passage before us, my guess is, Potiphar's wife was seductive but without being too overt. She was subtle, giving out clues to Joseph, which were unmistakable.

This woman was persistent; she continued to pursue him. Joseph continued to refuse her.

Very often, there were apparently other slaves about; and other workmen. However, on one particular day, that would change.

Genesis 39:10 *And it was, as she was speaking to Joseph, every [single] day, that he did not listen to her, to lie with her, to be with her.* (Kukis mostly literal translation)

Genesis 39:11a			
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
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224

## Genesis 39:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
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Without a specific subject and object, the verb *hâyâh* often means *and it will come to be, and it will come to pass, then it came to pass* (with the *wâw* consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).

kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûw' (אוּ) [pronounced hoo]	<i>that, this</i>	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214

The kaph preposition with what follows means, literally, *as this day*. Others have translated this *as it is this day, as on this day, as at this day; about this time; but one day; once such day*.

Putting it all together, this entire phrase is translated: *And it came to pass about this time, But it happened about this time, Now it happened one day, Now on one such day, But one particular day, But it happened that one day*. In my paraphrased approach, I simply used the word *finally*. This is how various translators translated Genesis 39:11.

**Translation:** *And it was, one day* [lit., *And it was as the day the that*]...

This phrase indicates that there is a specific day that we come to.

Two of the weaknesses of Owen's marvelous four volume *Analytical Key to the Old Testament* is that his word-by-word translations are less consistent than the KJV and the prepositions are not given any attention. They are translated, but the English-only reader is not keyed as to what preposition has been used. The word *day* is preceded by the kaph preposition<sup>31</sup> or k<sup>e</sup> (כ) [pronounced k<sup>e</sup>], it means *like, as, just as; according to, after; about, approximately*. The kaph preposition with what follows means, literally, *as this day*. Others have translated this *as it is this day, as on this day, as at this day; about this time; but one day; once such day*.

## Genesis 39:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
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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' (בָּוֹ) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97

<sup>31</sup> A kaph preposition looks very similar to a bêyth preposition, but they have very different meanings.

## Genesis 39:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bayith (בַּיִת) [pronounced BAH-yith]	house-ward, to the [his] house [residence; household, habitation]	masculine singular noun with the definite article and the directional hê	Strong's #1004 BDB #108
lâmed (ל) [pronounced l <sup>o</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]	to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish	Qal infinitive construct	Strong's #6213 BDB #793
m <sup>o</sup> lâ'kâh (מְלָכָה) [pronounced m <sup>o</sup> law-KAWH]	work, occupation, labor, workmanship, items produced by work; that which is related to work	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4399 BDB #521

**Translation:** ...he came into the house to do his work,...

On this specific day, he comes into the house to do his work.

## Genesis 39:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
‘êyn (אֵין) [pronounced ān]	nothing, not, [is] not; not present, not ready; expresses non- existence, absence or non- possession; [there is] no [none, not one, no one, not]	particle of negation; substantive of negation	Strong's #369 BDB #34
‘îysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, everyone	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
min (מִן) [pronounced mihn]	from, off, out from, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
‘ânâshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]; also spelled ‘îyshîym (אִישִׁים) [pronounced ee-SHEEM]	men; inhabitants, citizens; companions; soldiers, followers	masculine plural construct	Strong's #376 BDB #35
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the definite article	Strong's #1004 BDB #108
shâm (שָׁמָּה) [pronounced shawm]	there; at that time, then; therein, in that thing	adverb of place	Strong's #8033 BDB #1027

## Genesis 39:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108

**Translation:** ...and there was no man of the men of the house there in the house.

On this particular day, all of the men of the house are gone. We are not given any reason for this; but it seems reasonable that Potiphar's wife was instrumental in getting this to happen. At the very least, she was aware of the situation, being the woman of the house.

Potiphar's wife is in the house, but no other slaves or workmen will be in the house.

Now, most men would be greatly flattered by this attention and enjoy the temptation. They do not recognize how dangerous such a woman can be. There have always been the species of the predatory male, a male (not a man) who cares about nothing except satisfying his own desires. Here is the female counterpart; this woman does not care about her husband or about Joseph; she only is concerned with getting her way. Part of it is great sexual desire; but, part of it is, she wants to call all of the shots. She knows nothing about Joseph's character, as that is an aspect of a person that she would not understand. People like this have no character and do not have a clue as to what character is. They want something and they do whatever it takes to get it. If they do not get it, they take revenge on whoever stands in their way. Right and wrong is defined by what they want and what they don't want.

Perhaps the woman planned this out; perhaps she saw to it that there would be no one else in the house beside Joseph and herself. Perhaps she recognized this as her great opportunity.

At this point, she could say and do anything; there were no witnesses. There was no reason for her to be coy and subtle anymore.

Genesis 39:11 *And it was, one day [lit., And it was as the day the that], he came into the house to do his work, and there was no man of the men of the house there in the house.* (Kukis mostly literal translation)

## Genesis 39:12a

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
tâphas (תָּפַס) [pronounced taw-FAHS]	<i>to lay a hold of, to grab; to arrest, to seize; to manipulate, to grasp, to wield, to handle skillfully</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8610 BDB #1074
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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

## Genesis 39:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
beqed (בִּגְד) [pronounced BEH-ged]	<i>garment, clothing; treachery</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #899 BDB #93

**Translation:** [Potiphar's wife] grabbed [Joseph] by his shirt,...

Potiphar's wife is alone in this house with Joseph, so she approaches him and grabs his shirt (or, whatever he is wearing).

## Genesis 39:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l <sup>o</sup> ]	<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
shâkab (שָׁכַב) [pronounced shaw-KAH <sup>BV</sup> ]	<i>lie down, lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], rest, sleep; relax</i>	2 <sup>nd</sup> person masculine singular, Qal imperative with the cohortative hê	Strong's #7901 BDB #1011
'îm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 1 <sup>st</sup> person singular suffix	Strong's #5973 BDB #767

**Translation:** ...saying, "Lie with me."

Again, she says, "Lie with me!" which she has said to him many times in the past.

My guess would be that, she is so overt at this point, that Joseph immediately ascertains that they are alone in the house together.

## Genesis 39:12c

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
'âzab (עָזַב) [pronounced ġaw-ZA <sup>BV</sup> ]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5800 BDB #736

Genesis 39:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
beqed (בִּגְדָ) [pronounced <i>BEH-ged</i> ]	<i>garment, clothing; treachery</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #899 BDB #93
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
yâd (יָד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3027 BDB #388

**Translation:** He left his shirt in her hand...

Throughout, we have a series of wâw consecutives followed by imperfect verbs. They can indicate actions which are consecutive or essentially coterminous.

Joseph seems to have trouble holding onto his clothes when it comes to those who despise him. He lost his many-fabric coat with the long sleeves to his brothers and now his garment to Potiphar's wife. The Bible recognizes man's basic weakness when it comes to women; this is why the Scripture says, **Flee fornication** (1Corinthians 6:18a). There are certain men which women should automatically avoid, no matter what; and certain women that men should avoid no matter what.

Genesis 39:12d			
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
nûwç (נוּחַ) [pronounced <i>noose</i> ]	<i>to flee, to flee from, to escape, to depart, to retreat, to hasten quickly [away]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5127 BDB #630
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
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3318 BDB #422
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house-ward, to the [his] house [residence; household, habitation]</i>	masculine singular noun with the definite article and the directional hê	Strong's #1004 BDB #108

## Genesis 39:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
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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 fled, getting out of the house.

Joseph flees and runs out of the house.

She grabbed his robe. Joseph appears to be reading the New Testament passage that reads, “Flee fornication.”

Few things are as destructive as adultery. This is why it is found among the Ten Commandments. Our society is built upon marriage and family (it is *not* built upon diversity or equal incomes; it is not even built upon free enterprise). Adultery can often destroy the family unit—very few things are more destructive to the marriage than adultery. The more disrupted the marriage bond is, the more disrupted a society becomes.

We have done hundreds if not thousands of studies. We know that children from single mothers are inferior in all respects to those raised by two parents; we know that children from divorced couples are often damaged by the divorce. There is no other bond like marriage and family in society—in all societies.

All of these other things which find their way into popular culture (like it takes a village to raise a child; or families headed by homosexual couples; or preschool and public school) are far inferior to the training that a child receives from two natural two parents.

Genesis 39:12 ...[Potiphar’s wife] grabbed [Joseph] by his shirt, saying, “Lie with me.” He left his shirt in her hand and fled, getting out of the house. (Kukis mostly literal translation)

Genesis 39:10–12 And it was, as she was speaking to Joseph, every [single] day, that he did not listen to her, to lie with her, to be with her. And it was, one day [lit., *And it was as the day the that*], he came into the house to do his work, and there was no man of the men of the house there in the house. [Potiphar’s wife] grabbed [Joseph] by his shirt, saying, “Lie with me.” He left his shirt in her hand and fled, getting out of the house. (Kukis mostly literal translation)

Genesis 39:10–12 The wife continued to speak to Joseph every single day, but he did not listen to her. He refused to have relations with her. Finally, he came into the house to do his work, and no one else was in the house but the woman and himself, and she grabbed his shirt, saying, “Lie with me.” He fled, leaving the shirt in her hand, and he got out of the house. (Kukis paraphrase)

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### The False Accusation of Potiphar's Wife Against Joseph

And so he is in her seeing that he left his garment in her hand and so he flees to the outside. And so she calls to men of her house, and so she says to them, to say, "Look, he brought to us a man a Hebrew to toy with us. He came unto me to lie with me; and so I call out in a voice loud. And so he is, as his hearing that I lifted up my voice and so I call out and so he leaves his garment with me. And so he flees and so he goes to the outside."

Genesis  
39:13–15

And it is, when she saw that he left his shirt in her hand and fled to the outside, that she called to the men of her house, and so she spoke to them, saying, "Look, [my husband] brought [this] man [this] Hebrew to insult us. He came to me [intending] to lie with me; so I cried [for help] with a loud voice. And then it happened, when he heard that I lifted up my voice and called out, that he left his shirt with me and fled. He went [somewhere] outside."

And it came to pass, when she realized that his shirt was in her hand and that he had fled to the outdoors, that she called the men of her house to come to her aid. She said to them, "Look, my husband brought this Hebrew into my home to insult us. He came to me intending to cohabit with me, but I called for help in a loud voice. Then, when he realized that I called out, and he ran out of the house, leaving his shirt in my hand. He must be somewhere outside."

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And so he is in her seeing that he left his garment in her hand and so he flees to the outside. And so she calls to men of her house, and so she says to them, to say, "Look, he brought to us a man a Hebrew to toy with us. He came unto me to lie with me; and so I call out in a voice loud. And so he is, as his hearing that I lifted up my voice and so I call out and so he leaves his garment with me. And so he flees and so he goes to the outside."
Dead Sea Scrolls Targum of Onkelos	. And she called to the men of her house, and spake to them, saying, See, he brought us a Hebrew man to mock at us. He came in to me to lie with me; and I cried with a high voice. And it was when he heard that I lifted up my voice and cried, he left his robe with me, and fled and went forth into the street.
Targum (Pseudo-Jonathan)	And when she saw that he had left his garment in her hand, and had gone forth into the street, that she called the men of the house and said, See this, which the Hebrew man hath done whom your master hath brought to mock us. He came in to lie with me, and I cried with a high voice. And when he heard that I lifted up my voice, he left his garment with me, and went forth into the street.
Revised Douay-Rheims	And when the woman saw the garment in her hands, and herself disregarded, She called to her the men of her house, and said to them: See, he has brought in a Hebrew, to abuse us: he came in to me, to lie with me: and when I cried out, And he heard my voice, he left the garment that I held, and got him out.
Aramaic ESV of Peshitta	When she saw that he had left his garment in her hand, and had run outside, she called to the men of her house, and spoke to them, saying, "Behold, he has brought in a Hebrew to us to mock us. He came in to me to lie with me, and I cried with a loud voice. It happened, when he heard that I lifted up my voice and cried, that he left his garment by me, and ran outside."
Peshitta (Syriac)	And it came to pass, when she saw that he had left his garment in her hands, and had fled out to the street, She called to the men of her household, and said to them, See, he has brought in a Hebrew servant to us to disgrace us; he came in to me to lie with me, and I cried out with a loud voice; And when he heard that I lifted up my voice and cried aloud, he left his garment in my hands, and fled, and got out to the street.

Septuagint (Greek)	And it came to pass, when she saw that he had left his clothes in her hands, and fled, and gone forth, that she called those that were in the house, and spoke to them, saying, See, he has brought in to us a Hebrew servant to mock us-- he came in to me, saying, Lie with me, and I cried with a loud voice. And when he heard that I lifted up my voice and cried, having left his clothes with m, he fled, and went forth out.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And when she saw that he had got away, letting her keep his coat, She sent for the men of her house and said to them, See, he has let a Hebrew come here and make sport of us; he came to my bed, and I gave a loud cry; And hearing it he went running out without his coat.
Easy English	Potiphar's wife saw that he left his coat in her hand. She saw that he had run out of the house. So she called her household servants. She said to them 'Look, the Hebrew that Potiphar brought to us has no respect for us! He came in here to sleep with me. But I screamed. When he heard me scream he ran out of the house. But he left his coat next to me.'
Easy-to-Read Version	The woman saw that Joseph had left his coat in her hand and had run out of the house. She called to the men outside and said, "Look! This Hebrew slave was brought here to make fun of us. He came in and tried to attack me, but I screamed. My scream scared him and he ran away, but he left his coat with me." Then she kept his coat until her husband, Joseph's master, came home. She told her husband the same story. She said, "This Hebrew slave you brought here tried to attack me! But when he came near me, I screamed. He ran away, but he left his coat." Vv. 16–18 are included for context.
<i>God's Word™</i>	When she realized that he had gone but had left his clothes behind, she called her household servants and said to them, "Look! My husband brought this Hebrew here to fool around with us. He came in and tried to go to bed with me, but I screamed as loud as I could. As soon as he heard me scream, he ran outside and left his clothes with me."
Good News Bible (TEV)	When she saw that he had left his robe and had run out of the house, she called to her house servants and said, "Look at this! This Hebrew that my husband brought to the house is insulting us. He came into my room and tried to rape me, but I screamed as loud as I could. When he heard me scream, he ran outside, leaving his robe beside me."
International Children's B.	She saw what Joseph had done. He had left his coat in her hands and had run outside. So she called to the servants in her house. She said, "Look! This Hebrew slave was brought here to shame us. He came in and tried to have physical relations with me. But I screamed. My scream scared him, and he ran away. But he left his coat with me."
<i>The Message</i>	When she realized that he had left his coat in her hand and run outside, she called to her house servants: "Look—this Hebrew shows up and before you know it he's trying to seduce us. He tried to make love to me but I yelled as loud as I could. With all my yelling and screaming, he left his coat beside me here and ran outside."
Names of God Bible NIRV	. She saw that he had left his coat in her hand and had run out of the house. So she called her servants. "Look," she said to them, "this Hebrew slave has been brought here to make fun of us! He came in here to force me to have sex with him. But I

screamed for help. He heard my scream. So he left his coat beside me and ran out of the house.”

New Simplified Bible When she realized that he had gone but had left his coat behind, she called her household servants and said to them: »Look! My husband brought this Hebrew here to fool around with us. He came in and tried to go to bed with me. I screamed as loud as I could. »When he heard me scream, he ran out of the house, leaving his coat with me.«

### Thought-for-thought translations; paraphrases:

Common English Bible When she realized that he had left his garment in her hands and run outside, she summoned the men of her house and said to them, “Look, my husband brought us a Hebrew to ridicule us. He came to me to lie down with me, but I screamed. When he heard me raise my voice and scream, he left his garment with me and ran outside.”

Contemporary English V. When this happened, she called in her servants and said, "Look! This Hebrew has come just to make fools of us. He tried to rape me, but I screamed for help. And when he heard me scream, he ran out of the house, leaving his coat with me."

The Living Bible When she saw that she had his jacket, and that he had fled, she began screaming; and when the other men around the place came running in to see what had happened, she was crying hysterically. “My husband had to bring in this Hebrew slave to insult us!” she sobbed. “He tried to rape me, but when I screamed, he ran, and forgot to take his jacket.”

New Berkeley Version  
New Century Version .  
When she saw that Joseph had left his coat in her hands and had run outside, she called to the servants in her house and said, “Look! This Hebrew slave was brought here to shame us. He came in and tried to have sexual relations with me, but I screamed. My scream scared him and he ran away, but he left his coat with me.”

New Life Version  
New Living Translation .  
When she saw that she was holding his cloak and he had fled, she called out to her servants. Soon all the men came running. “Look!” she said. “My husband has brought this Hebrew slave here to make fools of us! He came into my room to rape me, but I screamed. When he heard me scream, he ran outside and got away, but he left his cloak behind with me.”

### Partially literal and partially paraphrased translations:

American English Bible Well, when she saw that he had left his clothes in her hands and ran away, she called [the family] and said: ‘You see; He has brought in a Hebrew slave to make fun of us! Why, he came in and told me that he wanted to have sex with me, but I screamed. And when he heard me scream, he left his clothes here and ran out of the house!’

Beck’s American Translation  
International Standard V .  
When she realized that he had left his outer garment right there in her hand, she ran outside and yelled for her household servants. “Look!” she cried out. “My husband [Lit. *He*] brought in a Hebrew man to humiliate us. He came in here to have sex with me, but I screamed out loud! When he heard me starting to scream, he left his outer garment with me and fled outside.”

New Advent (Knox) Bible And now, finding herself alone with his garment in her hands, and all her advances spurned, she summoned the men of the household; Look, she said, what comes of bringing in a Hebrew to insult us! Joseph came in, and would have dishonoured me, but I cried out, and at the sound of my voice he ran out, leaving his cloak in my grasp.

Today’s NIV .

Translation for Translators When she saw that he had run outside leaving his loincloth in her hand, she called the household servants. She said to them, "Look! This Hebrew man that my husband brought to us is <insulting/trying to do something disgraceful to> us! He came into where I was and tried to <rape me/make me have sex [EUP] with him>, but I screamed loudly. As soon as he heard me scream loudly, he left his loincloth with me and ran outside!"

**Mostly literal renderings (with some occasional paraphrasing):**

Awful Scroll Bible She is to perceive, that he is to have left his garment in her hand, and was to flee outside; and she was to call out to the men of her house, and was to say, to the intent: Be perceiving, is this Hebrew man to have been brought in to sport with us? He is to have come in to lie down with me, even was I to cry out with a loud call. He is to hear, that I have raised a loud call, and was to cry out, even was he to leave his garment by me, and was to flee, and was to go out without.

Conservapedia What happened next was that when she realized that he had left his cloak in her hand, and had run outside, she called out to the staff, and told them this story: "He has brought us a Hebrew to make fun of us! He came to me and tried to be intimate with me. I shouted in a loud voice, and when he heard me raising my voice and shouting, he left his cloak with me, and fled, and ran outside!"

Ferrar-Fenton Bible So when she saw that he had left his wrapper in her hand, and had fled naked, she cried out to the attendants of her house and said to them, " Look! he has brought this foreign fellow to us to insult us ! He came to me to violate me ; — but I shrieked out; and when he heard that I raised my voice and shrieked, then he left his wrapper beside me and fled naked!"

God's Truth (Tyndale) When she saw that he had left his garment in her hand, and was fled out, she called unto the men of the house, and told them saying: See, he has brought in an Hebrew unto us to do us shame: for he came in to me, for to have slept with me. But I cried with a loud voice. And when he heard, that I lifted up my voice and cried, he left his garment with me and fled away and got him out.

HCSB When she saw that he had left his garment with her and had run outside, she called the household servants. "Look," she said to them, "my husband brought a Hebrew man to make fools of us. He came to me so he could sleep with me, and I screamed as loud as I could. When he heard me screaming for help, he left his garment with me and ran outside."

Jubilee Bible 2000  
H. C. Leupold .  
And it came to pass when she saw that he had left his garment in her hand and had fled out-of-doors, that she called the men of the household and said to them: Look, he brought us a Hebrew man to make sport of us; he came in to me to lie with me, and I raised a loud outcry; and it came to pass when I lifted up my voice and cried out, that he left his coat by my side and fled, going out-of-doors.

Lexham English Bible  
NIV, ©2011  
Tree of Life Version .  
. .  
.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988) .  
The Heritage Bible .  
New American Bible (2002) When she saw that he had left his cloak in her hand as he fled outside, she screamed for her household servants and told them, "Look! my husband has brought in a Hebrew slave to make sport of us! He came in here to lie with me, but I cried out as loud as I could. When he heard me scream for help, he left his cloak beside me and ran away outside."

New American Bible (2011)	.
New Jerusalem Bible	When she saw that he had left the tunic in her hands as he ran out, she called her servants and said to them, 'Look at this! My husband brought in a Hebrew to make a fool of me! He burst in on me, but I screamed, and when he heard me scream, he left his tunic beside me and ran out of the house.'
New RSV	.
Revised English Bible	When she saw that he had left his loincloth and run out of the house, she called to her servants, "Look at this! My husband has brought in a Hebrew to bring insult on us. He came in here to rape me, but I gave a loud scream. When he heard me scream and call for help, he ran out, leaving his loincloth behind."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When she saw that he had left his robe in her hand and had escaped, she called the men of her house and said to them, "Look at this! My husband brought in a Hebrew to make fools of us. He came in and wanted to sleep with me, but I yelled out loudly. When he heard me yelling like that, he left his robe with me and ran out."
exeGesés companion Bible	And so be it, when she sees he leaves his clothes in her hand, and flees, she calls to the men of her house and says to them, saying, See, he brings a man to us - a Hebrew to ridicule us; he comes in to me to lie with me and I call with a great voice: and so be it, when he hears me lift my voice and call, he leaves his clothes beside me and flees and gets out.
Hebrew Names Version JPS (Tanakh—1985)	.
Israeli Authorized Version Kaplan Translation	When she saw that he had left it in her hand and had fled outside, she called out to her servants and said to them, "Look, he had to bring us a Hebrew to dally with us! This one came to lie with me; but I screamed loud. And when he heard me screaming at the top of my voice, he left his garment with me and got away and fled outside."
Orthodox Jewish Bible	When she realized that he had left his cloak in her hand and fled outside, she called her household servants. 'See!' she said. 'He brought us a Hebrew man to play games [Or 'mock us' or 'insult us' or 'have pleasure with us.' The word means to laugh or play.] with us! He came to rape me, but I screamed as loud as I could! When he heard me scream and call for help, he ran outside and left his cloak with me!'
Restored Names Version <i>The Scriptures</i> 1998	And it came to pass, when she saw that he had left his beged in her yad, and had fled outside, That she called unto her anshei habayit, and spoke unto them, saying, Look, he hath brought in unto us an ish Ivri to show disrespect and mock us. He came in unto me to lie with me, and I screamed with a kol gadol (loud voice); And it came to pass, when he heard that I lifted up my voice and screamed, that he left his beged with me, and fled, and ran outside.

### Expanded/Embellished Bibles:

The Amplified Bible

When she saw that he had left his robe in her hand and had run outside, she called to the men of her household and said to them, "Look at this, your master has brought a Hebrew [into the household] to mock and insult us; he came to me to lie with me, and I screamed. When he heard me screaming, he left his robe with me and ran outside [the house]."

The Expanded Bible

When she saw that Joseph had left his coat in her hands and had run outside, she called to the servants in [the men of] her house and said, "Look! This Hebrew slave was brought here to shame [insult; sport with] us. He came in and tried to have sexual relations [lie] with me, but I screamed. My scream scared him and [When he heard me raise my voice and call out] he ran away, but he left his coat with me."

The Geneva Bible

Kretzmann's Commentary

### Verses 13-23

Joseph Accused and Imprisoned

And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us. The lust of Potiphar's wife was changed to hatred. Since she did not succeed in having her will, she determined to have her revenge. Although her attack on Joseph had taken place in a part of the house which was open to all, and not in the intimacy of her own room, yet the fact that she had Joseph's outer garment in her hand must serve as an accusation against him. For with well-simulated scorn she refers to her husband as having brought in this Hebrew, this outcast of a nomadic nation, for the purpose of exercising wanton mockery, not only against her, but against the virtue of all the women in the house. She accuses Joseph of behaving himself in a manner which would indeed have been legitimate in the case of a husband toward his wife, Genesis 26:8, but which was nothing more than a pretended seduction in her case. He came in unto me to lie with me, and I cried with a loud voice; and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me! and fled, and got him out. She told her lie so skillfully that she even took care to state that Joseph had left his garment "at her side" instead of "in her hand," for the latter expression might have betrayed her.

NET Bible®

When she saw that he had left his outer garment in her hand and had run outside, she called for her household servants and said to them, "See, my husband brought in a Hebrew man to us to humiliate us. He tried to have sex with me [*Heb* "he came to me to lie with me." Here the expression "lie with" is a euphemism for sexual intercourse], but I screamed loudly [*Heb* "and I cried out with a loud voice."]. When he heard me raise [*Heb* "that I raised."] my voice and scream, he left his outer garment beside me and ran outside."

Syndein/Thieme

{Ego Hurt - Lying Starts}

And it came to pass, when she saw that he had left his garment in her hand, and kept on fleeing outside {the house} that she kept on calling unto the men of her house, and kept on speaking unto them, saying, Look! He {Potiphar} has brought in an Hebrew {to an Egyptian a term of slander} unto us to mock/'play with/'toy with' {tsachaq} us! He {Joseph} came in unto me to 'have sex' with me, and I kept on screaming/'crying out with a loud voice' {liar liar pants on fire!}. And it came to pass, when he {Joseph} heard {'shama} that I was caused to scream out and kept on calling out, that he kept on leaving his garment with me {saying Joseph fled so fast he left his clothes behind!}, and kept on fleeing, and kept on getting outside.

The Voice

But Joseph ran outside away from her, *as far and as fast as he could*, leaving her holding his clothes in her hand. When she realized *he rejected her again* and she had his clothes in her hand, she called out to the other servants of her household. **Potiphar's Wife:** See here! My husband brought this Hebrew into our house to take advantage of us! He came to me and wanted to sleep with me. I screamed *as loudly*

as I could, and when he heard me yell, he dropped his clothes here beside me and ran outside.

### Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and it came to pass at her seeing that he left his garment in her hand and he fled unto the outside, and she called out to the men of her house and she said to them saying, see, he brought to us a man of Ever <sup>[Cross over]</sup> to mock in us, he came to me to lay down with me and I called out with a magnificent voice, and it came to pass at his hearing, that I rose my voice and I called out and he left his garment beside me and he fled and he went out unto the outside,...
Concordant Literal Version	And coming is it, as she sees that he leaves his cloak in her hand and is fleeing and faring forth outside, that calling is she to the mortals of her household and is speaking to them, saying, "See! He brings to us a man, a Hebrew to laugh at us. He comes to me saying, `Lie with me,' and calling am I with a loud voice. And coming is it, as he hears that I raise high my voice and am calling, that he is leaving his cloak beside me and is fleeing and faring forth outside.
A Conservative Version Context Group Version	. When she saw that he had left his garment in her hand, and was fled out, she called to the men of her house, and spoke to them, saying, See, he has brought in a Hebrew to us to ridicule {literally, laugh at} us: he came in to me to lie with me, and I cried with a loud voice: and when he heard that I lifted up my voice and cried, he left his garment by me, and fled, and got out.
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 <sup>st</sup> Century KJV	.
Modern English Version	When she saw that he had left his clothing in her hand and had fled outside, she called to the men of her house and spoke to them, saying, "See, he has brought in a Hebrew among us to humiliate us. He came in to me to lie with me, and I cried out with a loud voice. When he heard that I lifted up my voice and cried out, he left his clothing with me, fled, and got outside."
NASB	When she saw that he had left his garment in her hand and had fled outside, she called to the men of her household and said to them, "See, he has brought in a Hebrew to us to make sport of us; he came in to me to lie with me, and I screamed. When he heard that I raised my voice and screamed, he left his garment beside me and fled and went outside."
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 it comes to pass when she sees that he has left his garment in her hand, and flees without, that she calls for the men of her house, and speaks to them, saying, "See, he has brought in to us a man, a Hebrew, to play with us; he has come in unto

me, to lie with me, and I call with a loud voice, and it comes to pass, when he hears that I have lifted up my voice and call, that he leaves his garment near me, and flees, and goes without.”

**The gist of this verse:** Potiphar’s wife is standing there with Joseph’s cloak in her hand, and she calls out with a loud voice and blames Joseph for attempted rape.

### Genesis 39:13a

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
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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
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>	Qal infinitive construct with the 3 <sup>rd</sup> person feminine singular suffix	Strong’s #7200 BDB #906
When combined with a <b>bêyth preposition</b> , the <b>infinitive construct</b> often takes on a temporal meaning and may be rendered <i>when [such and such happens]</i> . With the bêyth preposition, the Qal infinitive construct serve as a temporal marker which denotes an event which occurs simultaneously with the action of the main verb. <sup>32</sup>			
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
‘âzab (אַזַּב) [pronounced <i>gaw-ZA<sup>BV</sup></i> ]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong’s #5800 BDB #736
beged (בָּגַד) [pronounced <i>BEH-ged</i> ]	<i>garment, clothing; treachery</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong’s #899 BDB #93
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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

<sup>32</sup> Paraphrased from *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.

## Genesis 39:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3027 BDB #388

**Translation:** *And it is, when she saw that he left his shirt in her hand...*

The beginning of this verse suggests that Potiphar's wife did not act immediately. She did not scream straightway after Joseph ran out of the house. She had to think this through and put together a plan.

Potiphar's wife has to think fast. How does she explain Joseph without a shirt and here it is in her hand and he is outside, running away? She has to think quickly.

## Genesis 39:13b

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
nûwç (נוּחַ) [pronounced noose]	<i>to flee, to flee from, to escape, to depart, to retreat, to hasten quickly [away]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5127 BDB #630
chûts (חוּץ) (חַוּץ) [pronounced khoots]	<i>outside, street; out of the city (the fields, country, deserts); our of doors, abroad</i>	masculine singular noun with the definite article and the hê locale	Strong's #2351 BDB #299

The directional hê allows us to insert the words *to* or *toward* into the translation.

**Translation:** *...and fled to the outside,...*

She has Joseph's shirt in her hand; and he ran outside.

At this point, the master's wife realizes that Joseph will not have sex with her, and she decides to plot revenge against him. They had the perfect opportunity—there were no witnesses, they had the house to themselves—and Joseph did a runner. She is embarrassed and humiliated.

## Genesis 39:14a

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

## Genesis 39:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name</i> [when followed by a lâmed]	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #7121 BDB #894
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾănâshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]; also spelled ʾîyshîym (אִישִׁים) [pronounced ee-SHEEM]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural construct	Strong's #376 BDB #35
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #1004 BDB #108

**Translation:** ...that she called to the men of her house,...

She called to the men of the house. She possibly saw to it that they were out of the house; but she cannot let the situation just stand. She cannot let these men just discuss among themselves what they think is going on.

So, she summons these men (Potiphar's servants and guards) into the house.

## Genesis 39:14b

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
ʾâmar (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 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

## Genesis 39:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'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	Qal infinitive construct	Strong's #559 BDB #55
râ'âh (רָאָה) [pronounced raw-AWH]	look, see, watch; behold, view, see here, listen up; observe	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #7200 BDB #906
bôw' (בָּוֹא) [pronounced boh]	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	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #935 BDB #97

The NET Bible: *The verb has no expressed subject, and so it could be treated as a passive ("a Hebrew man was brought in"; cf. NIV). But it is clear from the context that her husband brought Joseph into the household, so Potiphar is the apparent referent here. Thus the translation supplies "my husband" as the referent of the unspecified pronominal subject of the verb (cf. NEB, NRSV).*<sup>33</sup>

lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition with the 1 <sup>st</sup> person plural suffix	No Strong's # BDB #510
'îysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, everyone	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
'Ib <sup>e</sup> rîy (יִבְרֵעִי) [pronounced g <sup>h</sup> e-VREE]	one from beyond; transliterated Hebrew, Eberite	proper masculine singular gentilic/noun with the definite article	Strong's #5680 BDB #720

The NET Bible: *A Hebrew man. Potiphar's wife raises the ethnic issue when talking to her servants about what their boss had done.*<sup>34</sup>

lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
tsâchaq (צָחַק) [pronounced tsaw-KHAKH]	to jest; to make sport of; to toy with; to make a toy of; to play; to laugh with, to reveal intimacy with shared humor; possibly to laughingly enjoy sexual intimacy with; possibly to insult	Piel infinitive construct	Strong's #6711 BDB #850

The NET Bible: *Heb "to make fun of us." The verb translated "to humiliate us" here means to hold something up for ridicule, or to toy with something harmfully. Attempted rape would be such an activity, for it would hold the victim in contempt.*<sup>35</sup>

<sup>33</sup> From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 1, 2016.

<sup>34</sup> From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 1, 2016.

<sup>35</sup> From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 1, 2016.

## Genesis 39:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 1 <sup>st</sup> person plural suffix	No Strong's # BDB #88

**Translation:** ... and so she spoke to them, saying, "Look, [my husband] brought [this] man [this] Hebrew to insult us.

She appears to be speaking about her husband here; that *he* brought this Hebrew into their home. She calls him *a man, a Hebrew*. This appears to be a term of derision; and we associate *Hebrew* with the Jewish people. However, the patriarchs at this point in time would be Jacob, his wives and his children. Even though he is rich, it is highly unlikely that he has any sort of reputation in Egypt. Therefore, this is simply a term of derision, not in reference to Abraham, Isaac and Jacob; but simply referring to an immigrant.

This is only the second time in the Bible the word *Hebrew* is used. We do not find it much in the Old Testament anyway—around 35 times. 'Ib<sup>e</sup>rîy (יִרְבֵּעַ) [pronounced ġ<sup>be</sup>-VREE] means *one from beyond, from the other side [either the other side of the Euphrates or Jordan]*. It describes someone who came from outside of that country. Here it is used as an adjective to modify the word *man*. It is reasonable to translate the two words together as *Hebrew* because we use the word today more as a noun than as an adjective. It seems to be a word used more often by Gentiles to name Jews (here, almost in derision). A possible theory that crops up in my mind is that this word is applied several times to individual Jews—a word that means *foreigner* essentially—until the Jew finally accepted it as applying to them. Here it seems to be used as a term of derision, as though she spits the words out.

There is something else which is quite interesting in this verse. Joseph is called a *Hebrew*. This is only the second time that this descriptor is used in the book of Genesis (Abraham is called a *Hebrew* back in Genesis 14:13). This would lead me to the possible theory that *Hebrew* is originally an Egyptian term (or a term used princepsally by the Egyptians which they picked up elsewhere); and it originally referred to foreigners (but not specifically to the people of Abraham because the Egyptians would not have had a word to designate such a small family of 70+ people). At some point in time, in Egypt, this word became more closely associated with the people of Abraham (see Exodus 1–2), to a point where the Jews adopted this term themselves (Exodus 3:18<sup>36</sup> 5:3 Deut. 15:12 Jonah 1:9). If my theory is correct, then the reference to Abraham as a Hebrew back in Genesis 14:13 would have been a gloss (meaning that someone added the word *Hebrew* hundreds of years later). Glosses never change the meaning of a passage; they simply provide updated information for the reader (for instance, a gloss may note that a city has a new name<sup>37</sup>).

Interestingly enough, the word *Hebrew* in the New Testament is used almost exclusively to refer to the language of the Jews (John 19:13, 17, 20 Revelation 9:11 16:16); the exceptions being 2Corinthians 11:22 Philip. 3:5.

Briefly, the name *Hebrew* is how other nations referred to the Israelites (Exodus 1:15 2:6).

## The Word "Hebrew"

1. In the Hebrew, the word Hebrew is 'Ib<sup>e</sup>rîy (יִרְבֵּעַ) [pronounced ġ<sup>be</sup>-VREE], which is poorly transliterated as *Hebrew*. This word, interestingly enough, is found most often in the books of Genesis, Exodus and 1Samuel. Apart from those books, we find it once in Deuteronomy, thrice in Jeremiah and once in Jonah. We first find this mentioned back in Genesis 14:13 in reference to Abraham, when we discussed it in more

<sup>36</sup> God first applies this term specifically to the Jews in Exodus 3:18.

<sup>37</sup> An American history book may refer back to the early settlement of New Amsterdam, and then include in a footnote, *that is, New York City*. The reader now has a modern frame of reference for the history that he is studying.

## The Word “Hebrew”

detail. Strong’s #5680 BDB #720. There are two suggested origins for the word *Hebrew*.

- a. One possibility is that Abraham had an ancestor named Eber. In the Hebrew, that is ‘Ēber (עִבְרִי) [pronounced ĠAY<sup>B</sup>-ver], which means, *one from beyond, the other side, across, region on the other side*; and is transliterated *Eber, Heber, Hebrew, Eberite*. Strong’s #5677 BDB #720. There appear to be times in the Bible when a person of a specific name actually has that name changed somewhat, to reflect information about that person.
  - b. The other possibility is that the name comes from the verb ‘ābar (עָבַר) [pronounced ġaw<sup>b</sup>-VAHR], which means *to pass over, to pass through, to pass, to go over*. Strong’s #5674 BDB #716. The idea is that Abraham crossed over the Euphrates River to disassociate himself with his heathen roots.
2. Today, we obviously use the names *Israel, Israelite* and *Hebrew* synonymously. However, historically, the name *Hebrew* was first applied to Abraham 500 years prior to the establishment of the nation Israel.
  3. Suggested hypothesis: *Hebrew* is a word used by Israel to designate themselves before foreigners (Exodus 2:6–7, 13 3:18 5:3) and it is a name used by non-Israelites to refer to the Israelites (1Samuel 4:6). In other words, this is a term which separates the Israelites from non-Israelites and is not generally used apart from making such a distinction.<sup>1</sup> However, we find this word used in 1Samuel 13:7 which does not denote such a distinction.
  4. In Genesis 14, the chapter of the war of the kings, when the four kings took Lot as a prisoner (he was thought to be a Sodomite because his close proximity to these people), one escaped and came and told Abraham, the *Hebrew* what had happened. This narrative is probably written by (or recounted by) Abraham who is wandering the land. The man who told Abraham may have thought of him as a foreigner, inasmuch as he was unrelated to the war between the nine kings (Genesis 14:13).
  5. In Genesis 39:14, 17, the word is used in what appears to be a derogatory way. Joseph has resisted this woman of Potiphar’s many times, so that she becomes frustrated and accuses him of rape.
  6. Joseph uses this word when describing himself while explaining his situation to the chief cupbearer in Genesis 40:15. Since there were only a bit more than a few dozen Jews in the world at that time, so that the terms Jew and Hebrew were not yet synonymous. The term Hebrew was applied to Joseph by his accuser (a term he no doubt heard prior to the accusation and during his sentencing because of her accusation), so Joseph applies it to himself. Here, in Egypt, it likely refers to those from Canaan or those from beyond the land of Egypt. When the chief cupbearer remembers, he uses this term (Gen. 41:12).
  7. Hebrew is used in connection with racial prejudice in Genesis 43:32. Joseph ate alone, his brothers ate at another table, and the Egyptians ate at another table because Egyptians did not eat with Hebrews. Even at that time, they were seen as outsiders.
  8. This name had become fully associated with Jews during the period of slavery to the Egyptians between Genesis and Exodus (Exodus 1:15, 16, 19 2:6, 7, 11, 13).
  9. God uses this term to apply to the Jews in Exodus 3:18 Deut. 15:12 (see also Exodus 5:3 7:16 9:1, 13 10:3 21:2). Note that these uses were always applied to the Jew when they were in a foreign land (in Genesis 14:13, they were still considered sojourners in a foreign land, even though they were in the land of Canaan).
  10. It is significant that this word is not found in Joshua, Judges, Ruth Job, Psalms, Proverbs, Song of Solomon, or Isaiah.
  11. The Jews became fully associated with the term *Hebrew* by the time of Samuel; that is, the terms were interchangeable (1Samuel 4:6, 9 13:19 14:11, 21 29:3 Jer. 34:9, 14)
  12. The Jews applied this term to themselves (1Samuel 13:3, 7)
  13. The Hebrews were also closely associated in the minds of foreigners with Yahweh Elohim (Jonah 1:9)

<sup>1</sup> This was suggested by Gnana Robinson, 1 & 2 Samuel; Let Us Be Like the Nations; International Theological Commentary; Eerdmans’s Publishing Co., Grand Rapids, ©1993; p. 32. This particular commentary is not known for having accurate information.

Notice that sexual lust has nothing to do with the object being so wonderful that the person who is in lust cannot help themselves. This woman cares nothing for Joseph. She is pissed off and she will accuse him of attempted rape. If anything, the subject of sexual lust (where there is not first an established love) has contempt for the object. In any case, it is not favorable. A person who commits rapes cares nothing whatsoever about the object of his rape. The more degenerate, brutal rapist kills his victim before, after or during. She is no different from a rapist, in terms of how she views the object of her lust. She will cause Joseph to spend a great deal of time in prison.

Genesis 39:13–14b *And it is, when she saw that he left his shirt in her hand and fled to the outside, that she called to the men of her house, and so she spoke to them, saying, “Look, [my husband] brought [this] man [this] Hebrew to insult us.* (Kukis mostly literal translation)

Genesis 39:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bōw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #935 BDB #97
'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 1 <sup>st</sup> person singular suffix	Strong's #413 BDB #39
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâkab (שָׁכַב) [pronounced shaw-KAH <sup>B</sup> V]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i>	Qal infinitive construct	Strong's #7901 BDB #1011
The NET Bible: Heb “he came to me to lie with me.” Here the expression “lie with” is a euphemism for sexual intercourse. <sup>38</sup>			
'îm (עִם) [pronounced geem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 1 <sup>st</sup> person singular suffix	Strong's #5973 BDB #767

**Translation:** He came to me [intending] to lie with me;... Potiphar's wife accuses Joseph of exactly what she tried to do to him.

She used these same 2 words when speaking to Joseph. “Lie with me!” she said. She uses the same words again, but accusing him of wanting to lie with her. There is a lot of parallel text in her story to these men, comparable to what actually happened.

<sup>38</sup> From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 1, 2016.

Genesis 39:14d			
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
qârâ' (אָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #7121 BDB #894
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
qôwl (לוֹה) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun	Strong's #6963 BDB #876
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152

**Translation:** ...so I cried [for help] with a loud voice.

“So, I was there, and he grabbed me,” and I called for help in a loud voice.

For many years in literature, *to cry* or *to cry out* did not mean to shed tears and make whimpering noises. It meant *to scream aloud* or *to proclaim* or even *to read aloud*. Qârâ' (אָרָא) [pronounced kaw-RAW] is what the Hebrew word is and translated here *called [out]*. An Hebrew word which is spelled exactly the same means *to encounter*, *to meet*, so it is therefore inferred that she is calling out to someone or that this word means *to accost someone* or *to confront them*.

If anyone was paying attention, they would have noticed that Joseph emerges from the house, and then, or shortly thereafter, she cries out. When they are alone in the house together, she is not calling for help. Anyone paying attention could have figured this out. However, as occurs in many sudden events, people do not think about what they see and hear and put things into the correct order.

The woman claims that Joseph is the one who made passes toward her, and she lies about what happened.

Many would find it hard to believe that Joseph rejected her advances. But, it is clear that she is a spiteful, angry woman. Despite how tempting sexual relations can be, with a woman like this, they are a snare and a trap. The Bible has many warnings against such a woman.

If a woman lacks the character to remain faithful to her husband, then that suggests a great many defects in her soul.

Genesis 39:14c-d He came to me [intending] to lie with me; so I cried [for help] with a loud voice. (Kukis mostly literal translation)

## Genesis 39:15a

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
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
shâma' (שָׁמַעַ) [pronounced shaw-MAHĠ]	<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>	Qal infinitive construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8085 BDB #1033
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
rûm (רָמוּ) [pronounced room]	<i>to raise, to lift up [something], to make high; to elevate, to exalt; to erect, to build a house; to take away; to offer sacrifices</i>	1 <sup>st</sup> person singular, Hiphil perfect	Strong's #7311 BDB #926
qôl (לוֹקַ) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #6963 BDB #876
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
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #7121 BDB #894

**Translation:** [And then it happened, when he heard that I lifted up my voice and called out...](#)

Her claim is, she began screaming, and he ran out of the house. However, exactly the opposite occurred.

Genesis 39:15c			
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
'âzab (עָזַב) [pronounced <i>gaw-ZA<sup>BV</sup></i> ]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5800 BDB #736
beqed (בִּגְדָה) [pronounced <i>BEH-ged</i> ]	<i>garment, clothing; treachery</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #899 BDB #93
êtsel (אַתְּלַל) [pronounced <i>AY-tsef</i> ]	<i>a side; near, by, beside</i>	Preposition/substantive with the 1 <sup>st</sup> person singular suffix	Strong's #681 BDB #69
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
nûwç (נוּחַ) [pronounced <i>noose</i> ]	<i>to flee, to flee from, to escape, to depart, to retreat, to hasten quickly [away]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5127 BDB #630

**Translation:** ...that he left his shirt with me and fled.

She held onto Joseph's robe as *proof* of his moves against her. We know her total lack of character by this action. Surely she understood that her lies would put Joseph into prison or worse.

She holds up the shirt in her hand, and exclaims, he left this shirt with me and fled. Now, the idea is, he takes off his shirt and goes after her. Again, we have two possible holes in the story—would a rapist remove his shirt in order to commit a rape? And, if when she grabbed the shirt, it ripped, would this have happened as well? In the latter case, she could have, theoretically, grabbed the shirt when he began to run.

This woman is angry and she gets her story straight right to begin with. She tells anyone that she can get back into the house what happened in order for her story to have more weight. She possibly had this planned out completely. She would either seduce Joseph while no one was around or she would grab his garment and accuse him of rape. No one was around so it would be easy to make her charge stick. After all, who would contest the accusation of Potiphar's wife against a Hebrew slave? Her plan was fool proof. She would either have Joseph or revenge.

When a man attempts a rape, it seems unlikely that the woman is going to grab onto him or try to grab onto him. Furthermore, the man is more likely to take off the clothing of the woman and not his own.

However, fundamentally, this story does not hold water because, Joseph has worked in this house long enough to gain the respect and trust of Potiphar. Now, why would he throw this all away? Her accusation was intended to answer that question: "he is just some man; he is just a man who crossed over the river to get here" (that is, a foreigner).

## Genesis 39:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [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
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3318 BDB #422
chûts (חוּץ) (צִדְדוֹת) [pronounced <i>khoots</i> ]	<i>outside, street; out of the city (the fields, country, deserts); our of doors, abroad</i>	masculine singular noun with the definite article and the hê locale	Strong's #2351` BDB #299

The directional hê allows us to insert the words *to* or *toward* into the translation.

**Translation:** He went [somewhere] outside.”

She claims that Joseph has escaped to the outside. This part of her story is true.

Genesis 39:15 And then it happened, when he heard that I lifted up my voice and called out, that he left his shirt with me and fled. He went [somewhere] outside.” (Kukis mostly literal translation)

Genesis 39:13–15 And it is, when she saw that he left his shirt in her hand and fled to the outside, that she called to the men of her house, and so she spoke to them, saying, “Look, [my husband] brought [this] man [this] Hebrew to insult us. He came to me [intending] to lie with me; so I cried [for help] with a loud voice. And then it happened, when he heard that I lifted up my voice and called out, that he left his shirt with me and fled. He went [somewhere] outside.” (Kukis mostly literal translation)

Genesis 39:13–15 And it came to pass, when she realized that his shirt was in her hand and that he had fled to the outdoors, that she called the men of her house to come to her aid. She said to them, “Look, my husband brought this Hebrew into my home to insult us. He came to me intending to cohabit with me, but I called for help in a loud voice. Then, when he realized that I called out, and he ran out of the house, leaving his shirt in my hand. He must be somewhere outside.” (Kukis paraphrase)

And so she sets down his garment beside her until a coming in of his adonay unto his house. And so she speaks unto him as the words the same, to say, “He came in unto me, the servant, the Hebrew, whom you brought unto us to toy with me. And so he was, as my lifting up my voice, and so I called out and so he leaves his garment with me and he flees to the outside.”

Genesis  
39:16–18

She laid down his shirt next to herself until his adonay come into his house. She spoke to him according to the same words, saying, “He came in to me—the servant, the Hebrew—[the one] who you brought to us to insult me. And it was, as I lifted up my voice and called out, and he left his shirt with me and fled to the outside.”

She kept his shirt next to herself until his master came into the house. She gave him the same story, saying, “That servant, the Hebrew, he came on to me, the man you brought to us to insult me. And it happened, when I lifted up my voice to call for help, that he ran outside, leaving his shirt with me.”

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text (Hebrew)	And so she sets down his garment beside her until a coming in of his adonay unto his house. And so she speaks unto him as the words the same, to say, "He came in unto me, the servant, the Hebrew, whom you brought unto us to toy with me. And so he was, as my lifting up my voice, and so I called out and so he leaves his garment with me and he flees to the outside."
Dead Sea Scrolls Targum of Onkelos	. And she let his robe remain with her until his master came into his house. And she spake with him these words, saying, The Hebrew servant whom thou broughtest us came in to me to mock at me. And it was when I lifted up my voice and cried, he left his robe with me and fled into the street.
Targum (Pseudo-Jonathan)	And she let the garment remain until his master came into his house; and she spake to him according to these words, saying The Hebrew servant whom thou broughtest to us came in to me to mock me. [JERUSALEM. And it was when I thundered with my voice.]
Revised Douay-Rheims	For a proof therefore of her fidelity, she kept the garment, and shewed it to her husband when he returned home: And said: The Hebrew servant, whom you best brought, came to me to abuse me. And when he heard me cry, he left the garment which I held, and fled out.
Aramaic ESV of Peshitta	She laid up his garment by her, until his master came home. She spoke to him according to these words, saying, "The Hebrew servant, whom you have brought to us, came in to me to mock me, and it happened, as I lifted up my voice and cried, that he left his garment by me, and ran outside."
Peshitta (Syriac)	And she laid up his garment by her, until his master came home. And she spoke to him according to these words, saying, The Hebrew servant whom you brought to us, came in to disgrace me; But as I lifted up my voice and cried aloud, he left his garment in my hands, and fled, and got out to the street.
Septuagint (Greek)	So she leaves the clothes by her, until the master came to his house. And she spoke to him according to these words, saying, The Hebrew servant, whom you brought in to us, came in to me to mock me, and said to me, I will lie with you. And when he heard that I lifted up my voice and cried, having left his clothes with me, he fled and departed forth.
NETS (Greek) Brenton's Septuagint	. .

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And she kept his coat by her, till his master came back. Then she gave him the same story, saying, The Hebrew servant whom you have taken into our house came in to make sport of me; And when I gave a loud cry he went running out without his coat.
Easy English	Potiphar's wife kept the coat next to her until Joseph's master, Potiphar came home. Then she told him this story: 'That Hebrew slave you brought us came to me. He wanted to sleep with me. But I screamed for help. And he left his coat next to me. And he ran out of the house.'
Easy-to-Read Version <i>God's Word</i> <sup>TM</sup>	. She kept Joseph's clothes with her until his master came home. Then she told him the same story: "The Hebrew slave you brought here came in and tried to fool around with me. But when I screamed, he ran outside and left his clothes with me."
Good News Bible (TEV)	.

International Children's B.	She kept his coat until her husband came home. And she told her husband the same story. She said, "This Hebrew slave you brought here came in to shame me! When he came near me, I screamed. He ran away, but he left his coat."
<i>The Message</i>	She kept his coat right there until his master came home. She told him the same story. She said, "The Hebrew slave, the one you brought to us, came after me and tried to use me for his plaything. When I yelled and screamed, he left his coat with me and ran outside."
Names of God Bible	.
NIRV	.
New Simplified Bible	Potiphar's wife kept Joseph's coat until her husband came home. She said: »That Hebrew slave of yours tried to rape me! »When I screamed for help, he left his coat and ran out of the house.«

### Thought-for-thought translations; paraphrases:

Common English Bible	She kept his garment with her until Joseph's master came home, and she told him the same thing: "The Hebrew slave whom you brought to us, to ridicule me, came to me; but when I raised my voice and screamed, he left his garment with me and ran outside."
Contemporary English V.	Potiphar's wife kept Joseph's coat until her husband came home. Then she said, "That Hebrew slave of yours tried to rape me! But when I screamed for help, he left his coat and ran out of the house."
The Living Bible	She kept the jacket, and when her husband came home that night, she told him her story. "That Hebrew slave you've had around here tried to rape me, and I was only saved by my screams. He fled, leaving his jacket behind!"
New Berkeley Version	.
New Century Version	She kept his coat until her husband came home, and she told him the same story. She said, "This Hebrew slave you brought here came in to shame me! When he came near me, I screamed. He ran away, but he left his coat."
New Life Version	She kept his coat with her until his boss came home. Then she told him the same story, saying, "The Hebrew servant whom you brought to us came to me to lie with me. But when I called out in a loud voice, he left his coat with me and ran outside."
New Living Translation	She kept the cloak with her until her husband came home. Then she told him her story. "That Hebrew slave you've brought into our house tried to come in and fool around with me," she said. "But when I screamed, he ran outside, leaving his cloak with me!"

### Partially literal and partially paraphrased translations:

American English Bible	So she kept the clothes close by, and when [her husband] got back home, she said to him: 'This Hebrew servant that you brought to us came here to make fun of me! He said to me, <i>I'm going to [have sex] you</i> . But after he heard me scream, he left his clothes with me and ran out of the house.'
Beck's American Translation	.
International Standard V	She kept his outer garment by her side until Joseph's master came home, and then this is what she told him: "That Hebrew slave whom you brought to us came in here to rape [Or <i>humiliate</i> ] me. But when I started to scream, he left his outer garment with me and ran outside."
New Advent (Knox) Bible	She kept the cloak in support of her story, and shewed it to her husband when he came back home; This Hebrew slave, she told him, whom thou hast brought into the house to insult me, offered me violence; and it was only upon hearing me cry for help that he ran out, leaving me with this cloak in my hand.
Today's NIV	.

Translation for Translators She kept the loincloth beside her until her husband, Joseph's master, came home. Then she told him this story: "That Hebrew slave whom you brought here came into where I was and tried to rape me! As soon as I screamed loudly, he ran outside, leaving his loincloth beside me!"

**Mostly literal renderings (with some occasional paraphrasing):**

Awful Scroll Bible She rested his garment by her, until her lord is to come in to the house. She was to speak the concern to him, to the intent: The Hebrew servant whom you brought in, is to have come in to sport with me. As I am to raise a loud call, and was to cry out, he was to leave his robe by me, and was to flee outside.

Conservapedia  
Ferrar-Fenton Bible .  
She also laid by the wrapper with her till her lord came home., when she spoke to him about all this matter, saying, " There came to me the Hebrew slave whom you brought to us, to insult me, but when I raised my voice to cry out, he abandoned his wrapper near me and fled away naked."

God's Truth (Tyndale) And she laid up his garment by her, until her lord came home. And she told him according to these words saying. This Hebrews servant which you have brought unto us came in to me to do me shame. But as soon as I lifted up my voice and cried, he left his garment with me and fled out.

HCSB She put Joseph's garment beside her until his master came home. Then she told him the same story: "The Hebrew slave you brought to us came to make a fool of me, but when I screamed for help, he left his garment with me and ran outside."

Jubilee Bible 2000 And she laid up his garment by her until his lord came home. And she spoke unto him according to these words, saying, The Hebrew slave, whom thou hast brought unto us, came in unto me to dishonour me; and when I lifted up my voice and cried, he left his garment with me and fled out.

H. C. Leupold And she laid the coat beside her until her lord came home, and she spoke to him after these very words, saying: The Hebrew slave whom thou didst bring to us came in to me to make sport of me And it happened when I lifted up my voice and made an outcry, he left his coat beside me and fled out-of-doors.

Lexham English Bible  
NIV, ©2011  
Tree of Life Version .  
Then she kept the garment with her until his master came home. She spoke the same words to him saying, "The Hebrew slave that you brought us approached me to fool with me. When I raised my voiced and screamed, he left his garment with me and fled outside."

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988) .  
The Heritage Bible And she deposited his garment by her until the coming of his lord to his house. And she spoke to him according to these words, saying, You brought in to me the Hebrew servant, who came in to us to laugh at me; And it was, I raised my voice, and called out, and he left his garment with me, and fled outside.

New American Bible (2002) She kept the cloak with her until his master came home. Then she told him the same story: "The Hebrew slave whom you brought here broke in on me, to make sport of me. But when I screamed for help, he left his cloak beside me and fled outside."

New American Bible (2011) She kept the cloak with her until his master came home. Then she told him the same story: "The Hebrew slave whom you brought us came to me to amuse himself at my expense. But when I screamed, he left his cloak beside me and escaped outside."

New Jerusalem Bible	She kept his tunic by her until his master came home. Then she told him the same tale, 'The Hebrew slave you brought to us burst in on me to make a fool of me. But when I screamed, he left his tunic beside me and ran away.'
New RSV Revised English Bible	. She kept it by her until his master came home, and then she repeated her tale: "That Hebrew slave you brought in came to my room to make me an object of insult. But when I screamed for help, he ran out of the house, leaving his loincloth behind."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	She put the robe aside until his master came home. Then she said to him, "This Hebrew slave you brought us came in to make a fool of me. But when I yelled out, he left his robe with me and fled outside."
exeGeseges companion Bible	...- and she sets his clothes beside her until his adoni comes home. And she words to him according to these words, saying, The Hebrew servant, whom you brought to us, came in to me, to ridicule me: and so be it, as I lift up my voice and call, he leaves his clothes beside me and flees.
Hebrew Names Version Israeli Authorized Version	. And she laid up his garment by her, until his YY came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.
JPS (Tanakh—1985)	She kept his garment beside her, until his master came home. Then she told him the same story, saying, "The Hebrew slave whom you brought into our house came to me to dally with me; but when I screamed at the top of my voice, he left his garment with me and fled outside."
Kaplan Translation	She kept [Joseph's] cloak with her until his master came home, and she told him the same story. 'The Hebrew slave that you brought us came to play games with me! When I screamed and called for help, he fled outside, leaving his cloak with me!'
Orthodox Jewish Bible	And she laid up his beged by her, until adonav came to his bais. And she spoke unto him according to these words, saying, The eved Halvri, which thou hast brought unto us, came in unto me to show disrespect and mock me; And it came to pass, as I lifted up my voice and screamed, that he left his beged with me, and fled outside.
Restored Names Version <i>The Scriptures</i> 1998	. .

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So she left Joseph's [outer] robe beside her until his master came home. Then she told her husband the same story, saying, "The Hebrew servant, whom you brought among us, came to me to mock and insult me; then as soon as I raised my voice and screamed, he left his robe with me and ran outside [the house]."
The Expanded Bible	She kept his coat until her husband [master] came home, and she told him the same story. She said, "This Hebrew slave you brought here came in to shame [insult; make sport of] me! When he came near me, I screamed [raised my voice]. He ran away [fled], but he left his coat."
The Geneva Bible Kretzmann's Commentary	. And she laid up his garment by her until his lord came home. And she spake unto him according to these words, saying, The Hebrew servant which thou hast brought

unto us came in unto me to mock me; and it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. She could simulate outraged, innocent womanhood all the more easily since she knew that a slave could not testify for himself. In her boldness she almost reproaches Potiphar with having purposely endangered her chastity.

NET Bible®

So she laid his outer garment beside her until his master came home. This is what she said to him [*Heb* “and she spoke to him according to these words, saying.”]: “That Hebrew slave you brought to us tried to humiliate me [*Heb* “came to me to make fun of me.” The statement needs no explanation because of the connotations of “came to me” and “to make fun of me.” See the note on the expression “humiliate us” in v. 14.], but when I raised my voice and screamed, he left his outer garment and ran outside.”

Syndein/Thieme

And she caused the laying of his garment by her, until his master/lord {Potiphar} came home.

{Strong Emotional Lie Put Forth}

And she intensively communicated categorically {dabar} unto him, according to these words/doctrines {dabar}, saying, "The Hebrew slave, who you have caused to bring {bow} unto us, came {bow} in unto me to intensively 'toy with/mock me. And it came to pass, I was caused to shout/'lift up my voice' and kept on screaming, that he kept on leaving his garment with me {saying Joseph fled so fast he left his clothes behind!}, and kept on fleeing, and kept on getting outside."

The Voice

She kept Joseph's clothes beside her until her husband came home. Then she told him the same story.

**Potiphar's Wife:** The Hebrew servant you brought into this household came in to take advantage of me. When I screamed as loudly as I could, he dropped his clothes here beside me and ran outside.

### Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.

...and she left his garment beside her until his lord comes to his house, and she spoke to him like these words saying, the servant, the one of Ever <sup>[Crossover]</sup>, who you brought to us, came to me to mock in me, and it came to pass at my raising of my voice and I called out and he left his garment beside me and he fled unto the outside,...

Concordant Literal Version

And leaving is she his cloak beside her till his lord comes to his house. And speaking is she to him according to these words, saying, "There came to me the Hebrew servant whom you brought to us, to laugh at me, and said to me, 'Lie with me.. And coming is it, as I raise high my voice and am calling, that he is leaving his cloak beside me and is fleeing and is faring forth outside.

A Conservative Version

Context Group Version

.  
And she laid up his garment by her, until his master came home. And she spoke to him according to these words, saying, The Hebrew slave, whom you have brought to us, came in to me to ridicule {literally, laugh at} me: and, as I lifted up my voice and cried, he left his garment by me, and fled out.

Darby Translation

And she laid his garment by her until his lord came home. And she spoke to him according to these words, saying, The Hebrew bondman that thou hast brought to us came in to me to mock me; and it came to pass as I lifted up my voice and cried, that he left his garment with me, and fled forth.

*Emphasized Bible*

So she laid by his garment beside her,—until his lord should come into his house, Then spake she unto him, according to these words, saying,—He hath been in unto me—the Hebrew servant whom thou didst bring in to us—to insult me. And it came to pass when I lifted high my voice and cried out, then left he his garment beside me, and fled outside.

English Standard Version

.

English Standard V. – UK	Then she laid up his garment by her until his master came home, and she told him the same story, saying, “The Hebrew servant, whom you have brought among us, came in to me to laugh at me. But as soon as I lifted up my voice and cried, he left his garment beside me and fled out of the house.”
Evidence Bible	.
Green’s Literal Translation	.
God’s Truth (Tyndale)	.
King James 2000 Version	.
21 <sup>st</sup> Century KJV	.
Modern English Version	She laid up his clothing next to her until his master came home. She spoke to him using these words, saying, “The Hebrew servant, whom you have brought to us, came in to me to mock me. When I lifted up my voice and cried out, he left his clothing with me and fled outside.”
NASB	So she left his garment beside her until his master came home. Then she spoke to him with these words, “The Hebrew slave, whom you brought to us, came in to me to make sport of me; and as I raised my voice and screamed, he left his garment beside me and fled outside.”
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	Then she laid up his garment by her until his master came home, and she told him the same story, saying, "The Hebrew servant, whom you have brought among us, came in to me to laugh at me. But as soon as I lifted up my voice and cried, he left his garment beside me and fled out of the house."

**The gist of this verse:** Potiphar’s wife keeps Joseph’s garment there with her until Potiphar returns, and then she makes the same charge against Joseph.

Genesis 39:16			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253
nûwach (וַחַ) [pronounced NOO-ahkh]	to deposit, to set down; to cause to rest [to set down]; to let remain, to leave; to depart from; to abandon; to permit	3 <sup>rd</sup> person feminine singular, Hiphil imperfect	Strong’s #5117 (and #3240) BDB #628
beged (בְּגֵד) [pronounced BEH-ged]	garment, clothing; treachery	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong’s #899 BDB #93
êtsel (צֵד) [pronounced AY-tsef]	a side; near, by, beside	preposition/substantive with the 3 <sup>rd</sup> person feminine singular suffix	Strong’s #681 BDB #69

Genesis 39:16			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʿad (עד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bôw' (בוא) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct	Strong's #935 BDB #97
ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i> ]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #113 & #136 BDB #10
There are actually 3 forms of this word: ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i> ]; ʾădônay (אֲדֹנַי) [pronounced <i>uh-doh-NAY</i> ]; and ʾădônîy (אֲדֹנֵי) [pronounced <i>uh-doh-NEE</i> ].			
ʾel (אל) [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
bayith (תיב) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1004 BDB #108

**Translation:** She laid down his shirt next to herself until his adonay come into his house.

She had grabbed his shirt, and it stayed with her. She laid it down next to where she was until Potiphar returned. Rather than call Potiphar *her husband*, he is called *his master (adonay)* here. Given what she was doing, Potiphar's wife was not acting as if he were her lord.

It is also *his house*. This is interesting, as the Hebrew often keeps people straight in a narrative by applying the same pronouns and suffixes to them. However, the first *his* is a reference to Joseph (*his adonay*) and the second *his* references Potiphar (*his house*).

Nothing legitimately is called *hers*; not the husband and not the house.

Unless the shirt was torn, it is odd that she would have it, if Joseph were a rapist. For a rapist to act, he is going to be the one with a portion of her clothing in his hand. But somehow, she has the piece of clothing and Joseph does not. Potiphar does not catch this inconsistency; or, if he does, he does not act on it.

We do not know where her husband was—most likely attending to his responsibilities in the kingdom—but we do know that he entrusted the administration of his house to Joseph. His wife holds on to Joseph's shirt.

Genesis 39:16 She laid down his shirt next to herself until his adonay come into his house. (Kukis mostly literal translation)

Genesis 39:17a			
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
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -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>	3 <sup>rd</sup> person feminine singular, Piel imperfect	Strong's #1696 BDB #180
'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) with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
d <sup>e</sup> bârîym (דְּבָרִים) [pronounced daw <sup>b</sup> -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
'êlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

Literally, this is the phrase *as the words the these or like these words*. In Genesis 39:17, this is translated *the same story* (ESV, ERV, GNB, HCSB, Owen); *these same words* (Green's Literal Translation, the Scriptures 1998); *according to these words* (ACV, WEB); *with words like these* (VW); and *the same thing* (JPCT). This phrase can refer back to what follows (see Genesis 2:4 6:9 11:10) or what comes right before (see Genesis 9:19 10:20, 29, 31).

**Translation:** [She spoke to him according to the same words,...](#)

She told her husband the same story as she told his servants and bodyguards (whichever men were usually in the house).

Genesis 39:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

## Genesis 39:17b

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>	Qal infinitive construct	Strong's #559 BDB #55
bôw' (בָּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	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) with the 1 <sup>st</sup> person singular suffix	Strong's #413 BDB #39
'ebed (עֶבֶד) [pronounced GE <sup>B</sup> -ved]	<i>slave, servant; underling; subject</i>	masculine singular noun with the definite article	Strong's #5650 BDB #713
'Ib <sup>e</sup> rîy (יִבְרִיעַ) [pronounced gî <sup>be</sup> -VREE]	<i>one from beyond; transliterated Hebrew, Eberite</i>	proper masculine singular gentilic/noun with the definite article	Strong's #5680 BDB #720

**Translation:** ...saying, "He came in to me—the servant, the Hebrew..."

The way that this reads, she is not accusing Joseph of attempted rape; she is accusing him of going all the way. *He came in unto me* is euphemistic for sexual relations.

The NET Bible: *Now, when speaking to her husband, Potiphar's wife refers to Joseph as a Hebrew slave, a very demeaning description.*<sup>39</sup>

## Genesis 39:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
bôw' (בָּוֹא) [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>	2 <sup>nd</sup> person masculine singular, Hiphil perfect	Strong's #935 BDB #97
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 1 <sup>st</sup> person plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

<sup>39</sup> From <https://bible.org/netbible/index.htm?gen39.htm> (footnote); accessed October 2, 2016.

## Genesis 39:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
tsâchaq (צַחַק) [pronounced tsaw- KHAHKH]	<i>to jest; to make sport of; to toy with; to make a toy of; to play; to laugh with, to reveal intimacy with shared humor; possibly to laughingly enjoy sexual intimacy with; possibly to insult</i>	Piel infinitive construct	Strong's #6711 BDB #850
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 1 <sup>st</sup> person plural suffix	No Strong's # BDB #88

**Translation:** ...—[the one] who you brought to us to insult me.

She makes it sound as if the fault also lies, in part, with Potiphar, who brought this slave into their home *to make sport with me, to play with me, to laugh at me.*

Since she was unable to seduce her Hebrew slave, she decided to take revenge upon him. He was no longer of any use to her. Perhaps she might have better luck with another slave. So, she will have her husband get rid of this one and bring another one in. Therefore, she lies about him and about what happened.

Even though it is possible that this woman worried that Joseph might tell on her, I don't think that was her major concern. In any case, she tells on Joseph first.

We discussed earlier whether or not Potiphar was a eunuch (based upon some translations). Although that is a possibility, that is not necessarily the case. Nor does this justify the actions of this woman.

Genesis 39:17 She spoke to him according to the same words, saying, "He came in to me—the servant, the Hebrew—[the one] who you brought to us to insult me. (Kukis mostly literal translation)

## Genesis 39:18a

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
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453

## Genesis 39:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
rûwm (רור) [pronounced room]	<i>to raise, to lift up [something], to make high; to elevate, to exalt; to erect, to build a house; to take away; to offer sacrifices</i>	Hiphil infinitive construct, with the 1 <sup>st</sup> person singular suffix	Strong's #7311 BDB #926
qôl (לוּק) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #6963 BDB #876
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
qârâ' (אָרָה) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #7121 BDB #894

**Translation:** And it was, as I lifted up my voice and called out,...

However, she did call out for help. She says, *and it came to pass*, which seems to allow for a time period to pass, which again, suggests that there was full sexual contact.

## Genesis 39:18b

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
'âzab (אָזַב) [pronounced gaw-ZA <sup>BV</sup> ]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5800 BDB #736
beged (בְּגָד) [pronounced BEH-ged]	<i>garment, clothing; treachery</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #899 BDB #93
êtsel (לְצֵד) [pronounced AY-tsel]	<i>a side; near, by, beside</i>	Preposition/substantive with the 1 <sup>st</sup> person singular suffix	Strong's #681 BDB #69
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
nûwç (נוּחַ) [pronounced noose]	<i>to flee, to flee from, to escape, to depart, to retreat, to hasten quickly [away]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5127 BDB #630

## Genesis 39:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
chûts (חוץ) (חִוּץ) [pronounced <i>khoots</i> ]	<i>outside, street; out of the city (the fields, country, deserts); our of doors, abroad</i>	masculine singular noun with the definite article and the hê locale	Strong's #2351` BDB #299

The directional hê allows us to insert the words *to* or *toward* into the translation.

**Translation:** ...and he left his shirt with me and fled to the outside.”

Joseph left his shirt with her, when she began to scream, and he fled to the out of doors.

Her story has problems. All she has is Joseph's robe. What exactly was he wearing when he ran out of their home? Did this not look peculiar to others? Most importantly, if Joseph was able to overpower her, then why was he unable to get his robe back?

However, the testimony of a woman is often powerful enough to sway others. Furthermore, she is the master's wife and it is her word against that of a slave.

Genesis 39:18 *And it was, as I lifted up my voice and called out, and he left his shirt with me and fled to the outside.*” (Kukis mostly literal translation)

Genesis 39:16–18 *She laid down his shirt next to herself until his adonay come into his house. She spoke to him according to the same words, saying, “He came in to me—the servant, the Hebrew—[the one] who you brought to us to insult me. And it was, as I lifted up my voice and called out, and he left his shirt with me and fled to the outside.”* (Kukis mostly literal translation)

Genesis 39:16–18 *She kept his shirt next to herself until his master came into the house. She gave him the same story, saying, “That servant, the Hebrew, he came on to me, the man you brought to us to insult me. And it happened, when I lifted up my voice to call for help, that he ran outside, leaving his shirt with me.”* (Kukis paraphrase)

Perhaps this is the passage William Congreve was thinking of when he wrote *Hell hath no fury like a woman scorned*.<sup>40</sup> Luckily for Joseph, the crime of attempted rape in Egypt was apparently not punishable by death (which is all a part of God's plan and His omniscience).

Joseph has faced many unjust events in his life, as we all do. Part of our lives are determined by how we respond to injustice. Do we spend days and weeks and months fighting injustice against us? Or, are we able to accept it in our lives and move on, without bitterness? Injustice is certainly a very real part of every person's life. You will be accused of something that you have done which you did not do; you will be demoted or fired because of something someone said that was not true; someone will be promoted over you for completely superficial reasons (such as, the color of their/your skin). You will be pulled over by the police when you have done nothing wrong. Or, you will be given grief out of proportion to what it is you have done. How you react, what you do, all of this reveals your character. Most of the time when you are on the receiving end of injustice, you accept it, and you move forward with your life. If you are particularly bothered by it, then you double up in your intake of Bible doctrine. What you do not do is spend your life being bitter, thinking about whatever revenge that you might take against those who have wronged you.

<sup>40</sup> Or words to that effect.

## Joseph Is Placed with the King's Prisoners

Joseph had become a slave for Potiphar, a man of high rank in the Egyptian government. His wife took a liking to Joseph and pursued him. When she caught him alone in their house, she propositioned him, but Joseph ran out of there, leaving his robe behind (which she had grabbed). The woman then accused him of rape, first to the other servants around the outside of the house and then to her husband.

Many translations take the final phrase of v. 20 and add it to v. 21.

**And so he is, as a hearing of his adonay words of his woman which she spoke unto him, to say, "In the words the these he did to me your servant." And so kindled his anger. And so takes an adonay of Joseph him and so he placers him unto a house of the round, a place where prisoners of the king are bound. And so he is there in a house of the round.**

Genesis  
39:19–20

**And it is, as his adonay heard the words of his wife which she said to him, saying, "In this way, your servant did to me." His anger was kindled [against Joseph], so [that] Joseph's adonay took him and placed him into the Sohar House (the place where the king's prisoners are kept). So Joseph [lit., *he*] was there in the Sohar House.**

**So, it came to pass, after Joseph's master heard the story of his wife, where she said, "This is what your servant did to me," that his anger was kindled against Joseph. Joseph's master took him and threw him into the Sohar House (where the king's prisoner's are kept). So Joseph was kept there in the Sohar House.**

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)	And so he is, as a hearing of his adonay words of his woman which she spoke unto him, to say, "In the words the these he did to me your servant." And so kindled his anger. And so takes an adonay of Joseph him and so he placers him unto a house of the round, a place where prisoners of the king are bound. And so he is there in a house of the round.
Dead Sea Scrolls Targum of Onkelos	.
Targum (Pseudo-Jonathan)	And when his master heard the words which his wife spake with him, saying, According to these things did thy servant to me, his wrath became strong. And Joseph's master took counsel of the priests, who put him not to death, but delivered him into the house of the bound, where the king's prisoners were bound; and he was there in the house of the bound. [JERUSALEM. In the prison house.]
Revised Douay-Rheims	His master hearing these things, and giving too much credit to his wife's words, was very angry. And cast Joseph into the prison, where the king's prisoners were kept, and he was there shut up.
Aramaic ESV of Peshitta	It happened, when his master heard the words of his wife, which she spoke to him, saying, "This is what your servant did to me," that his wrath was kindled. Yoseph's master took him, and put him into the prison, the place where the king's prisoners were bound, and he was there in custody.

Peshitta (Syriac)	And when the master heard the words of his wife, which she spoke to him, saying, After this manner did your servant to me; his wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were confined; and he remained there in the prison.
Septuagint (Greek)	And it came to pass, when his master heard all the words of his wife, that she spoke to him, saying, Thus did your servant to me, that he was very angry. And his master took Joseph, and cast him into the prison, into the place where the king's prisoners are kept, there in the prison.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And hearing his wife's account of what his servant had done, he became very angry. And Joseph's master took him and put him in prison, in the place where the king's prisoners were kept in chains, and he was there in the prison-house.
Easy English Easy-to-Read Version	. Joseph's master listened to what his wife said, and he became very angry. So Potiphar put Joseph into the prison where the king's enemies were held, and that is where Joseph remained.
God's Word™ Good News Bible (TEV)	. Joseph's master was furious and had Joseph arrested and put in the prison where the king's prisoners were kept, and there he stayed.
International Children's B. <i>The Message</i>	. When his master heard his wife's story, telling him, "These are the things your slave did to me," he was furious. Joseph's master took him and threw him into the jail where the king's prisoners were locked up. A portion of v. 20 was placed with the next verse.
Names of God Bible	When Potiphar heard his wife's story, especially when she said, "This is what your slave did to me," he became very angry. So Joseph's master arrested him and put him in the same prison where the king's prisoners were kept. A portion of v. 20 was placed with the next verse.
NIRV	Potiphar's wife told him, "That's how your slave treated me." When Joseph's master heard her story, he became very angry. So he put Joseph in prison. It was the place where the king's prisoners were kept. A portion of v. 20 was placed with the next verse.
New Simplified Bible	.

### Thought-for-thought translations; paraphrases:

Common English Bible	When Joseph's master heard the thing that his wife told him, "This is what your servant did to me," he was incensed. Joseph's master took him and threw him in jail, the place where the king's prisoners were held. A portion of v. 20 was placed with the next verse.
Contemporary English V.	Potiphar became very angry and threw Joseph in the same prison where the king's prisoners were kept. A portion of v. 20 was placed with the next verse.
The Living Bible	Well, when her husband heard his wife's story, he was furious. He threw Joseph into prison, where the king's prisoners were kept in chains.
New Berkeley Version	.
New Century Version	.
New Life Version	When his boss heard his wife's story and her words, "This is what your servant did to me," he became very angry. So Joseph's boss took him and put him in prison,

the place where the men who did wrong against the king were put in chains. So there he was in prison

New Living Translation

### Joseph Put in Prison

Potiphar was furious when he heard his wife's story about how Joseph had treated her. So he took Joseph and threw him into the prison where the king's prisoners were held, and there he remained.

### Partially literal and partially paraphrased translations:

American English Bible

Well, when his master heard everything his woman said, he proclaimed, 'Then he did it to me!' And because he was so angry, his master took Joseph and had him thrown in prison... into the place where the king's prisoners were kept.

Beck's American Translation

International Standard V

### **Joseph is Locked in Prison**

When Joseph's master heard his wife's claim to the effect that "This is how your servant treated me," he flew into a rage, arrested Joseph, and locked him up in the same prison where the king's prisoners were confined. So Joseph remained there in prison.

New Advent (Knox) Bible

Upon this Joseph's master, too easily convinced by what his wife told him, broke into a rage, and committed him to the prison in which the king's prisoners were kept. A portion of v. 20 was placed with the next verse.

Today's NIV

Translation for Translators

When Joseph's master heard this story that his wife told him, saying "This is how your slave treated me," he was very angry. Joseph's master took Joseph and put him in prison, in the place where all the king's prisoners were put, and Joseph stayed there.

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Joseph's master was to take him, and was to put him in the house of roundness, the place where the king's prisoners are being bound, even was he to be within the house of roundness. Jehovah is with Joseph, and he was to extend out to him honor, and was to grant him favor in the eye of the warden, within the house of roundness.

Conservapedia

And so, when his master heard what his wife had to tell him, saying, "This is what your servant did to me," his anger grew hot. Joseph's master had him seized, and put him into the House of the Curve, the special prison where the king's prisoners were confined. So Joseph found himself an inmate of the House of the Curve. The literal expression "House of the Curve" appears to be the special name assigned to this prison, similar to "Château d'If" during the Napoleonic era, or Lubyanka Prison in Moscow, Russia in the days of the old Soviet Union. The "Curve" might have been a bend in the Nile River, and specifically a crocodile-infested stretch of it. If so, the message would be plain: even if a prisoner escaped, he would be crocodile bait.

Ferrar-Fenton Bible

And when his master heard the tale of his wife, which she told him, asserting, "Your servant acted towards me according to my statements," he was fired with anger; therefore Joseph's master took and put him into the tower-house, the place where the prisoners of the king were imprisoned, and he was confined in the tower-house.

God's Truth (Tyndale)

When his master heard the words of his wife which she told him saying: after this manner did your servant to me, he waxed wroth.

And he took Joseph and put him in prison: even in the place where the kings prisoners lay bound. A portion of v. 20 was placed with the next verse.

HCSB

Jubilee Bible 2000

H. C. Leupold	And it came to pass when his master heard his wife's words which she spoke, saying: So and so thy slave did to me, that his anger flared up; and Joseph's master took him and threw him into prison, the place where the king's prisoners lay bound. So he lay there in the prison.
Lexham English Bible NIV, ©2011 Tree of Life Version	. . Now when his master heard the words his wife spoke to him saying, "Such are the things your slave did to me," his anger burned. Then Joseph's master took him and put him in prison, the place where the king's prisoners were confined. So there he was, in the prison.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When his master heard what his wife told him, "This is how your servant treated me," he blazed with anger. He took Joseph and put him in the Royal Prison where the king's prisoners were kept. A portion of v. 20 was placed with the next verse.
The Heritage Bible	And it was, his lord heard attentively the words of his wife, which she spoke to him, saying, According to these words your servant did to me, and his nostrils burned. And Joseph's lord took him, and gave him into the house dungeon, a place where the king's prisoners were bound; and he was there in the house dungeon.
New American Bible (2002)	As soon as the master heard his wife's story about how his slave had treated her, he became enraged. He seized Joseph and threw him into the jail where the royal prisoners were confined. A portion of v. 20 was placed with the next verse.
New American Bible (2011)	When the master heard his wife's story in which she reported, "Thus and so your servant did to me," he became enraged. Joseph's master seized him and put him into the jail where the king's prisoners were confined [Ps 105:18]. And there he sat, in jail.
New Jerusalem Bible	When his master heard his wife say, 'This was how your slave treated me,' he became furious. Joseph's master had him arrested and committed to the gaol where the king's prisoners were kept. And there in gaol he stayed.
New RSV Revised English Bible	. Joseph's master was furious when he heard his wife's account of what his slave had done to her. He had Joseph seized and thrown into the guardhouse, where the king's prisoners were kept; and there he was confined.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When his master heard what his wife said as she showed him, "Here's what your slave did to me," he became furious. Yosef's master took him and put him in prison, in the place where the king's prisoners were kept; and there he was in the prison.
exeGesés companion Bible	And so be it, when his adoni hears the words his woman words to him, saying, After this word your servant worked to me - his wrath kindles. And the adoni of Yoseph takes him and gives him into the tower house, a place where the bound of the sovereign are bound: and there he is in the tower house.
Hebrew Roots Bible	And it happened, when his master heard his wife's words which she spoke to him, saying, According to these words your slave did to me, his anger glowed. And Joseph's master took him and put him into the prison house, the place where the king's prisoners were bound. And he was there in the prison house.

JPS (Tanakh—1985)	When his master heard the story that his wife told him, namely, “Thus and so your slave did to me,” he was furious. So Joseph’s master had him put in prison, where the king’s prisoners were confined. A portion of v. 20 was placed with the next paragraph.
Israeli Authorized Version Kaplan Translation	. When her husband heard his wife's story and her description of the incident, he became furious. Joseph's master had him arrested, and placed him in the dungeon where the king's prisoners were kept. He was to remain in that dungeon.
Orthodox Jewish Bible	And it came to pass, when adonav heard the words of his isha, which she spoke unto him, saying, After this manner did thy eved to me; that his wrath was kindled. And adonei Yosef took him, and put him into the bais hasohar, a place where the asirei HaMelech were prisoners; and he was there in the bais hasohar.
Restored Names Version <i>The Scriptures</i> 1998	. And it came to be, when his master heard the words which his wife spoke to him, saying, “Your servant did to me according to these words,” that his displeasure burned. Then Yosēph’s master took him and put him into the prison, a place where the sovereign’s prisoners were confined. And he was there in the prison.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<b>Joseph Imprisoned</b> And when Joseph’s master heard the words of his wife, saying, “This is the way your servant treated me,” his anger burned. So Joseph’s master took him and put him in the prison, a place where the king’s prisoners were confined; so he was there in the prison.
The Expanded Bible	When Joseph’s master heard what his wife said Joseph had done, he became very angry. So Potiphar arrested Joseph and put him into the ·prison [˘round house] where the king’s prisoners were ·put [˘confined]. And Joseph stayed there in the ·prison [˘round house].
The Geneva Bible Kretzmann’s Commentary	. And it came to pass, when his master heard the words of his wife which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. Whether he suspected the true state of affairs to some extent or not, there was only one course open to the angry husband. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound; and he was there in the prison. The innocent young man was confined in the state prison, where the prisoners of the king, the criminals against the state, were kept. Thus many an innocent Christian has been obliged to suffer wrongfully, to be suspected and accused of crimes of various kind. In spite of all that, however, the believers place their trust in the mercy of God. But the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison. The hearts of men are in the hands of the Lord, and He can guide them like rivers of water. It was the mercy of the Lord which secured for Joseph the favor of the jailer, himself an officer under Potiphar. V. 21 is included for context.
NET Bible®	When his master heard his wife say [ <i>Heb</i> “and when his master heard the words of his wife which she spoke to him, saying.”], “This is the way [ <i>Heb</i> “according to these words.”] your slave treated me [ <i>Heb</i> “did to me.”],” he became furious [ <i>Heb</i> “his anger burned.”]. Joseph’s master took him and threw him into the prison [ <i>Heb</i> “the house of roundness,” suggesting that the prison might have been a fortress or citadel.], the place where the king’s prisoners were confined. So he was there in the prison.
Syndein/Thieme	{Emotionally Charged Potiphar Believes the Lie Without Interrogating Joseph} And it came to pass, when his master/lord 'heard and obeyed' {'shama} the 'words communicated categorically' {dabar} of his wife, which she intensively

communicated categorically {dabar} unto him, saying, 'After this manner/word {dabar} did/manufactured {'asah} your slave to me' . . . that his {Potiphar's} anger kept on burning. And Joseph's master/lord kept on taking him, and kept on tossing him into the prison {bayith cohar} . . . a place where the king's prisoners received incarceration and he was there in the prison.

The Voice

When Potiphar heard his wife's account, his face flushed with anger. So *Potiphar*, Joseph's master, put him into prison and locked him up in the place where the king's prisoners were confined. Joseph remained there *for a time*.

#### Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.

...and it came to pass at the hearing of his lord of the word of his woman which she spoke to him saying, like these words your servant did to me and he flared up his nose, and the lord of Yoseph <sup>[Adding]</sup> took him and he gave him to the house of the prison, the place where the tied up ones of the king are tied up,...

Concordant Literal Version

And coming is it, as his lord hears the words of his wife, which she speaks to him, saying, "According to these words does your servant to me, that hot is his anger. And Joseph's lord is taking him and is giving him over to the round-house, the place in which the king's prisoners are bound. And coming is he to be there in the round-house.

A Conservative Version  
Context Group Version

.  
When his master heard the words of his woman {or wife}, which she spoke to him, saying, After this manner did your slave to me; his retaliation was kindled. And Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound: and he was there in the prison.

Darby Translation

And it came to pass when his lord heard the words of his wife which she spoke to him, saying, After this manner did thy bondman to me, that his wrath was kindled. And Joseph's lord took him and put him into the tower-house, [the] place where the king's prisoners were confined; and he was there in the tower-house.

*Emphasized Bible*

.

English Standard Version

.

English Standard V. – UK

.

Evidence Bible

.

Green's Literal Translation

.

God's Truth (Tyndale)

.

King James 2000 Version

.

21<sup>st</sup> Century KJV

.

Modern English Version

When his master heard the words of his wife, which she spoke to him, saying, "This is what your servant did to me," he became enraged. Joseph's master took him and put him into the prison, a place where the king's prisoners were confined. The MEV places the latter half of v. 20 with the next paragraph.

NASB

#### Joseph Imprisoned

Now when his master heard the words of his wife, which she spoke to him, saying, "This is what your slave did to me," his anger burned. So Joseph's master took him and put him into the jail, the place where the king's prisoners were confined; and he was there in the jail.

New European Version

#### Joseph in Prison

It happened, when his master heard the words of his wife, which she spoke to him, saying, This is what your servant did to me, that his wrath was kindled. Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound, and he was there in custody.

New King James Version

So it was, when his master heard the words which his wife spoke to him, saying, "Your servant did to me after this manner," that his anger was aroused. Then

Joseph's master took him and put him into the prison, a place where the king's prisoners were confined.

Owen's Translation  
Third Millennium Bible

And it came to pass, when his master heard the words of his wife which she spoke unto him, saying, "After this manner did thy servant to me," that his wrath was kindled. And Joseph's master took him and put him into the prison, a place where the king's prisoners were bound; and he was there in the prison.

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 it comes to pass when his lord hears the words of his wife, which she has spoken unto him, saying, "According to these things has your servant done to me," that his anger burns; and Joseph's lord takes him, and puts him unto the round-house, a place where the king's prisoners are bound; and he is there in the round-house.

**The gist of this verse:** After hearing his wife's story, Potiphar threw Joseph into jail.

Genesis 39:19a			
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
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
shâma <sup>c</sup> (שָׁמַעַ) [pronounced shaw-MAHÇ]	<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>	Qal infinitive construct	Strong's #8085 BDB #1033
ʾădônây (אֲדֹנָי) [pronounced uh-doh-NAY]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #113 & #136 BDB #10

## Genesis 39:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
There are actually 3 forms of this word: 'ădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i> ]; 'ădônay (אֲדֹנַי) [pronounced <i>uh-doh-NAY</i> ]; and 'ădônîy (אֲדֹנֵי) [pronounced <i>uh-doh-NEE</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
d <sup>o</sup> bârîym (דְּבָרַיִם) [pronounced <i>daw<sup>b</sup>-vawr-EEM</i> ]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural construct	Strong's #1697 BDB #182
'îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i> ]	<i>woman, wife</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #802 BDB #61
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]	<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>	3 <sup>rd</sup> person feminine singular, Piel perfect	Strong's #1696 BDB #180
'el (אֶל) [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) with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39

**Translation:** And it is, as his adonay heard the words of his wife which she said to him,...

When Potiphar came home, his wife told him this false story. Potiphar apparently sided with his wife and did not give Joseph a hearing. Or, if he did, he discounted it.

## Genesis 39:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'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>	Qal infinitive construct	Strong's #559 BDB #55

Genesis 39:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
d <sup>e</sup> bârîym (דְּבָרִים) [pronounced daw <sup>b</sup> -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun	Strong's #1697 BDB #182
'èlleh (הֵלֵךְ) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41
Literally, this is the phrase <i>as the words the these or like these words</i> . In Genesis 39:17, this is translated <i>the same story</i> (ESV, ERV, GNB, HCSB, Owen); <i>these same words</i> (Green's Literal Translation, the Scriptures 1998); <i>according to these words</i> (ACV, WEB); <i>with words like these</i> (VW); and <i>the same thing</i> (JPCT). This phrase can refer back to what follows (see Genesis 2:4 6:9 11:10) or what comes right before (see Genesis 9:19 10:20, 29, 31).			
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510
'ebed (עֶבֶד) [pronounced GE <sup>B</sup> -ved]	<i>slave, servant; underling; subject</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5650 BDB #713

**Translation:** ...saying, "In this way, your servant did to me."

This appears to be a summary statement. "This is what your servant did to me."

Genesis 39:19a-b **And it is, as his adonay heard the words of his wife which she said to him, saying, "In this way, your servant did to me."** (Kukis mostly literal translation)

Genesis 39:19c			
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
chârâh (חָרָה) [pronounced khaw-RAWH]	<i>to burn, to kindle, to become angry, to burn with anger; to evoke great emotion</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2734 BDB #354

## Genesis 39:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾaph (אָפּ) [pronounced ahf]	<i>nose, nostril</i> , but is also translated <i>face, brow, anger, wrath</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #639 BDB #60

**Translation:** His anger was kindled [against Joseph],...

Potiphar, who trusted Joseph implicitly, was quite angry. Given the context, it does not appear that Potiphar gave any time to Joseph. He began being angry and does not appear to be able to let go of this.

Potiphar reacted as any man should have reacted in this situation; he was infuriated and his anger continued to grow. He trusted Joseph with everything—his possessions, his authority, his wealth—and he saw this as the ultimate betrayal. It never occurs to him that his wife is lying (at least, this is never suggested within the narrative; he never appears to give Joseph a fair hearing).

Based upon what we have seen here, Potiphar's wife may have had an affair before, but managed to keep it well-hidden. Or, she had just reached the stage of her marriage where she realized that she was not happy with great power and possessions so she chose to chase after happiness in sex. As you see, the Bible, even its oldest portions (this incident occurred 4000 years ago), are completely relevant to today.

Potiphar believed his wife. He assumed that Joseph tried to take advantage of her, and he was quite angry about it. We may reasonably assume that his wife was quite attractive for that day and time; that she would be desired by others supports her lies.

Under Mosaic Law, an adulterer would be executed. However, apparently under Egyptian law, they are simply put into prison. It is likely that Joseph is accused of attempted rape, which would not have carried as stiff of a sentence as rape would.

## Genesis 39:20a

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
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542
ʾădônây (אֲדֹנָי) [pronounced uh-doh-NAY]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai</i>	masculine plural construct	Strong's #113 & #136 BDB #10
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
ʾêth (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 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84

**Translation:** ...so [that] Joseph's adonay took him...

Joseph's master took Joseph—which could mean that he simply ordered him to be taken.

Genesis 39:20b			
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
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5414 BDB #678
'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
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
çôhar (סוּחַר) [pronounced SOH-hahr]	<i>round, roundness, circular; transliterated Sohar, Cohar</i>	masculine singular noun with the definite article	Strong's #5470 BDB #690
mâqôwm (מִוֶּקֶם) [pronounced maw-KOHH]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular construct	Strong's #4725 BDB #879
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'âçîyr (אֲסִירִים) [pronounced aw-SEER]	<i>prisoner, captive, bondman</i>	masculine plural construct	Strong's #615 BDB #64
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'âçar (אֲסָרִים) [pronounced aw-SAWHR]	<i>those who are bound; the ones who have been tied [up, together, to]; those who have been imprisoned, prisoners; men who are held captive; those who are restrained</i>	masculine plural, Qal passive participle	Strong's #631 BDB #63

**Translation:** ...and placed him into the Sohar House (the place where the king's prisoners are kept).

The Sohar House means *House of the Round*; which is a jail. This is where the king's prisoners were kept.

I don't know if many people have noticed this, but we do not have a word for prison here. Çôhar (סוּחַר) [pronounced SOH-hahr] and it is found only in this portion of God's word. It means *round house*, and note that the first syllable is accented. This indicates that this is probably an Egyptian word which has been Hebraized; and the author, Joseph, knowing that his readers would not necessarily be familiar with this word, becomes more

explicit and explains what this word means. Ancient Eastern customs generally place the state prison as a portion of the Captain of the Executioners house, or an adjacent building. This is confirmed in Genesis 40:3. A similar situation is found in Jer. 32:2 and 37:15.

According to Manfred Barthel, the prison mentioned was a holding cell for those awaiting trial and those awaiting execution. Those criminals who had been tried and prosecuted were already out on a work force for the mines or the papyrus swamps. This holding cell was one very large room with some holes in the walls whereby friends and family of the prisoners could keep the prisoners supplied with food (otherwise they would starve to death). Sentence could only be passed after a formal hearing was held. We have a great many records concerning the judicial system of Egypt, something about which they were proud.

There is a Hebrew word for *tie, bind, imprison* and that is 'âçar (אָרַר) [pronounced *aw-SAR*]. From this we get the word 'âçîyr (אָרִיר) [pronounced *aw-SERE*], a rarely used Hebrew word (ten times<sup>41</sup>) which means *prisoner, captive, one who is bound*. Since the latter word is used so infrequently, the first word is introduced in order to substantiate the meaning of the second. The Jews did not use prisons and God nowhere in the law ordains sentencing criminals to prison for so many years.<sup>42</sup>

Joseph's master was quite upset over what he thought had transpired, and put Joseph into prison. However, this is exactly where God wanted Joseph. Despite the injustice and the lying involved, this is where God wants Joseph. At some point, Joseph will recognize that.

Notice that this is called the *place where the king's prisoners were kept*. Those close to the king who had transgressed him in any way would be placed into this particular prison. Based upon this narrative, this is where anyone would go who had transgressed against a high-ranking official in Egypt.

Bear in mind that, no matter what changes occur in your life, God is there, helping to guide the events of your life (in accordance with your volition and actions). We may suffer injustice and we may end up in places where we don't think we ought to be, due to injustice, but the key is, it is all about God's will and God's plan. If you are a growing believer and if you remain in fellowship, then what transpires in your life is God's directive will. Which one of us has not thought, *this is wrong! I am being mistreated! I am being cheated!* Joseph was wronged, and yet, he is still in the geographical will of God. He is exactly where God wants him to be.

Many translations place this final portion of v. 20 with the next verse and/or paragraph.

Genesis 39:20c			
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
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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
shâm (שָׁמָּה) [pronounced <i>shawm</i> ]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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

<sup>41</sup> 'âçar, on the other hand, is used over 60 times in the OT

<sup>42</sup> To be safe, perhaps I shouldn't say that until I have exegeted all of the Pentateuch

## Genesis 39:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
ṣôhar (סוֹהַר) [pronounced SOH-hahr]	<i>round, roundness, circular; transliterated Sohar, Cohar</i>	masculine singular noun with the definite article	Strong's #5470 BDB #690

**Translation:** So Joseph [lit., *he*] was there in the Sohar House.

So, Joseph finds himself in the prison of the king; in Sohar House.

What is prescribed is death or maiming, appropriate to the crime; penalties far more severe than we are used to in the United States. We have been so subjective when it comes to the rights of the criminal, the possibility of injustice, that our system bends over backwards to give criminals many chances, to allow criminals ways to escape prosecution through legal loopholes, resulting in a crime-ridden society where now a disproportionate number of children and adults have become heavily involved in criminal activity due to a laxity and overindulgent judicial system. When a person commits a crime and the evidence points directly and unequivocally to that person, there should be no legal loopholes regardless and they should receive harsh, unforgiving sentences (death for 1st and 2<sup>nd</sup> degree murderers, rapists, and drug pushers). Those in jail should not receive a great deal of free time wherein they bully and rape other prisoners, but their activities should be many, varied, on a tight schedule, and fully supervised. Those who do not participate or cause problems remain locked up in their cells or required to do their entire sentence.

Back to the topic at hand; it is implied here that there are other prisons in Egypt, but this was the king's personal prison.

Another word of note: the head of state in Egypt is generally called *Pharaoh* (Genesis 12:15 37:36 40:7 etc.). The use of the word *king* here (and in Genesis 40:1 41:46 Exodus 1:8) is probably nothing more than a difference between the Hebrew word for the ruler of a country and the Hebraized Egyptian designation for same. Although each and every word in the Scriptures is inspired by the Holy Spirit, the writer of Scripture is allowed full use of his own personal vocabulary; and some of us with a vocabulary like to use synonyms to dress up the writing somewhat. Many thoughts, ideas and narratives could be explained with a vocabulary of 500 words, but the reading would be far more interesting when a 2000 word vocabulary is used, and intriguing, if you will, when a 10,000 word vocabulary is employed. Joseph is a man of exceptional brilliance and we would expect him to use Egyptian words, not found elsewhere (or, at least not very often, and then as a result of seeing them used here), and a top-notch Hebrew vocabulary, as he is apparently well-studied (recall, he stayed at home while his brothers minded the flocks). During his time at home, he learned Bible doctrine from his father who, late in life, finally entered into some sort of maturity.

There is the possibility that this is a different/new dynasty in Egypt; and the way that they referred to themselves was different.

Genesis 39:19c–20 His anger was kindled [against Joseph], so [that] Joseph's adonay took him and placed him into the Sohar House (the place where the king's prisoners are kept). So Joseph [lit., *he*] was there in the Sohar House. (Kukis mostly literal translation)

Genesis 39:19–20 And it is, as his adonay heard the words of his wife which she said to him, saying, "In this way, your servant did to me." His anger was kindled [against Joseph], so [that] Joseph's adonay took him and placed him into the Sohar House (the place where the king's prisoners are kept). So Joseph [lit., *he*] was there in the Sohar House. (Kukis mostly literal translation)

Genesis 39:19–20 So, it came to pass, after Joseph’s master heard the story of his wife, where she said, “This is what your servant did to me,” that his anger was kindled against Joseph. Joseph’s master took him and threw him into the Sohar House (where the king’s prisoner’s are kept). So Joseph was kept there in the Sohar House. (Kukis paraphrase)

It is possible what Joseph did was an executable offense; however, his master had too much respect and love for him to put him to death. Perhaps he simply said, “I need to have this man in prison and I never want to see his face ever again.” So Joseph went to the round house, where the Pharaoh chose to keep his own personal prisoners. There was a bit of intrigue in the castle and we will have Joseph staying with two high-ranking officials of the king's. Joseph is about 27 years of age when he was first cast into prison (Genesis 41:46).

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Many translations take the final phrase of v. 20 and place it with v. 21. This will be maintained when listing the other translations.

**And so is Y<sup>e</sup>howah with Joseph and so He reaches out [to] him [with] grace. And so He gives grace in [two] eyes of the prince of the house of the round. And so gives a prince of a house of the round in a hand of Joseph those in a house of the round and all that they do there he is the doer. [There is] no prince of a house of the round seeing all of anything in his hand, in which Y<sup>e</sup>howah [is] with him and what he is doing Y<sup>e</sup>howah prospers.**

Genesis  
39:21–23

**Y<sup>e</sup>howah [continues] to be with Joseph and He extends grace to him, as well as gracious favor in the eyes of the warden of the Sohar [Prison] House. So the warden of the Sohar [Prison] House puts those in the Sohar House in Joseph’s hand. Whatever was done there, Joseph [lit., *he*] did it. The Sohar House warden did not look at anything under Joseph’s [lit., *his*] control, because Y<sup>e</sup>howah [is] with him. Whatever he did, Y<sup>e</sup>howah prospered.**

**Jehovah continued to be with Joseph and He extended grace to him, even under these circumstances. God gave Joseph favor in the eyes of the warden of the prison, so that he put all prisoners under Joseph’s control. When anything was done at the prison, Joseph was the one who did it. The warden gave no thought to that which Joseph controlled, because Jehovah was with him. Whatever he did, Jehovah prospered.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text (Hebrew)

And so is Y<sup>e</sup>howah with Joseph and so He reaches out [to] him [with] grace. And so He gives grace in [two] eyes of the prince of the house of the round. And so gives a prince of a house of the round in a hand of Joseph those in a house of the round and all that they do there he is the doer. [There is] no prince of a house of the round seeing all of anything in his hand, in which Y<sup>e</sup>howah [is] with him and what he is doing Y<sup>e</sup>howah prospers.

Dead Sea Scrolls  
Targum of Onkelos

.  
But the Word of the Lord was the helper of Joseph, and showed him mercy, and gave him favour in the eyes of the captain of the prison. And the captain of the prison gave into the hand of Joseph all the prisoners who were in the house of the bound, and all that they did there was done according to his word. The captain of the prison saw no fault in his hand, because the Word of the Lord was his helper, and that which he did the Lord made to prosper.

Targum (Pseudo-Jonathan)

And the Word of the Lord was Joseph's Helper, and extended mercy to him, and gave him favour in the eyes of the captain of the prison. And the captain of the prison confided all the prisoners who were in the house to Joseph's hands, and

whatsoever was done there he commanded to be done. It was not needful for the captain of the prison to watch Joseph, after the custom of all prisoners, because he saw that there was no fault in his hands; for the Word of the Lord was his Helper, and that which he did the Lord made it to prosper..

Revised Douay-Rheims But the Lord was with Joseph and having mercy upon him gave him favour in the sight of the chief keeper of the prison: Who delivered into his hand all the prisoners that were kept in custody: and whatsoever was done was under him. Neither did he himself know any thing, having committed all things to him: for the Lord was with him, and made all that he did to prosper.

Aramaic ESV of Peshitta But Mar-Yah was with Yoseph, and showed kindness to him, and gave him favour in the sight of the keeper of the prison. The keeper of the prison committed to Yoseph's hand all the prisoners who were in the prison. Whatever they did there, he was responsible for it. The keeper of the prison did not look after anything that was under his hand, because Mar-Yah was with him; and that which he did, Mar-Yah made it prosper.

Peshitta (Syriac) But the LORD was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison intrusted to Josephs care all the prisoners who were in the prison; and he was in charge of whatever they did there. The keeper of the prison did not look to anything that was in Josephs charge, because the LORD was with him, and whatever he did, the LORD made it to prosper.

Septuagint (Greek) And the Lord was with Joseph, and poured down mercy upon him; and he gave him favour in the sight of the chief keeper of the prison. And the chief keeper of the prison gave the prison into the hand of Joseph, and all the prisoners as many as were in the prison; and all things whatsoever they do there, he did them. Because of him the chief keeper of the prison knew nothing, for all things were in the hand of Joseph, because the Lord was with him; and whatever things he did, the Lord made them to prosper in his hands.

NETS (Greek) .  
Brenton's Septuagint .

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English But the Lord was with Joseph, and was good to him, and made the keeper of the prison his friend. And the keeper of the prison put all the prisoners under Joseph's control, and he was responsible for whatever was done there. And the keeper of the prison gave no attention to anything which was under his care, because the Lord was with him; and the Lord made everything he did go well.

Easy English The Lord was with Joseph while he was in prison. He was kind to Joseph, and the keeper of the prison liked Joseph. So this man gave Joseph authority over all the people in prison. And Joseph cared for everything that was in the prison. The keeper did not think about anything that Joseph had authority over. For the Lord was with Joseph. And everything that Joseph did went well.

Easy-to-Read Version **Joseph in Prison**  
The Lord was with Joseph and continued to show his kindness to him, so the commander of the prison guards began to like Joseph. The commander of the guards put Joseph in charge of all the prisoners. Joseph was their leader, but he still did the same work they did. The commander of the guards trusted Joseph with everything that was in the prison. This happened because the Lord was with Joseph. The Lord helped Joseph be successful in everything he did.

God's Word™ .

Good News Bible (TEV)	Joseph's master was furious and had Joseph arrested and put in the prison where the king's prisoners were kept, and there he stayed. But the Lord was with Joseph and blessed him, so that the jailer was pleased with him. He put Joseph in charge of all the other prisoners and made him responsible for everything that was done in the prison. The jailer did not have to look after anything for which Joseph was responsible, because the Lord was with Joseph and made him succeed in everything he did. Vv. 19–20 are included for context.
International Children's B.	But the Lord was with Joseph and showed him kindness. The Lord caused the prison warden to like Joseph. The prison warden chose Joseph to take care of all the prisoners. He was responsible for whatever was done in the prison. The warden paid no attention to anything that was in Joseph's care. This was because the Lord was with Joseph. The Lord made Joseph successful in everything he did.
<i>The Message</i>	But there in jail GOD was still with Joseph: He reached out in kindness to him; he put him on good terms with the head jailer. The head jailer put Joseph in charge of all the prisoners—he ended up managing the whole operation. The head jailer gave Joseph free rein, never even checked on him, because GOD was with him; whatever he did GOD made sure it worked out for the best. A portion of v. 20 is included for context.
Names of God Bible	While Joseph was in prison, <b>Yahweh</b> was with him. <b>Yahweh</b> reached out to him with his unchanging love and gave him protection. <b>Yahweh</b> also put Joseph on good terms with the warden. So the warden placed Joseph in charge of all the prisoners who were in that prison. Joseph became responsible for everything that they were doing. The warden paid no attention to anything under Joseph's care because <b>Yahweh</b> was with Joseph and made whatever he did successful. A portion of v. 20 is included for context.
NIRV	While Joseph was there in the prison, the LORD was with him. He was kind to him. So the man running the prison was pleased with Joseph. He put Joseph in charge of all the prisoners. He made him responsible for everything done there. The man who ran the prison didn't pay attention to anything in Joseph's care. That's because the LORD was with Joseph. He gave Joseph success in everything he did. A portion of v. 20 is included for context.
New Simplified Bible	Potiphar became very angry and threw Joseph in the same prison where the king's prisoners were kept. While Joseph was in prison, Jehovah helped him and was good to him. He even made the jailer like Joseph so much that he put him in charge of the other prisoners and of everything that was done in the jail. The jailer did not worry about anything, because Jehovah was with Joseph and made him successful in all that he did. Vv. 19–20 are included for context.

**Thought-for-thought translations; paraphrases:**

Common English Bible	While he was in jail, the LORD was with Joseph and remained loyal to him. He caused the jail's commander to think highly of Joseph. The jail's commander put all of the prisoners in the jail under Joseph's supervision, and he was the one who determined everything that happened there. The jail's commander paid no attention to anything under Joseph's supervision, because the LORD was with him and made everything he did successful. A portion of v. 20 is included for context.
Contemporary English V.	While Joseph was in prison, the LORD helped him and was good to him. He even made the jailer like Joseph so much that he put him in charge of the other prisoners and of everything that was done in the jail. The jailer did not worry about anything, because the LORD was with Joseph and made him successful in all that he did.
The Living Bible	But the Lord was with Joseph there, too, and was kind to him by granting him favor with the chief jailer. In fact, the jailer soon handed over the entire prison administration to Joseph, so that all the other prisoners were responsible to him. The chief jailer had no more worries after that, for Joseph took care of everything,

and the Lord was with him so that everything ran smoothly and well. A portion of v. 20 is included for context.

New Berkeley Version  
New Century Version

.  
But the LORD was with Joseph and showed him kindness and caused the prison warden to like Joseph. The prison warden chose Joseph to take care of all the prisoners, and he was responsible for whatever was done in the prison. The warden paid no attention to anything that was in Joseph's care because the LORD was with Joseph and made him successful in everything he did.

New Life Version

But the Lord was with Joseph, and showed him kindness. He gave him favor in the eyes of the man who watched over the prison. The head of the prison put all the men who were in prison into Joseph's care. So whatever was done there was because of Joseph. The head of the prison did not worry about anything under Joseph's care, because the Lord was with him. The Lord made all go well with whatever Joseph did.

New Living Translation

But the LORD was with Joseph in the prison and showed him his faithful love. And the LORD made Joseph a favorite with the prison warden. Before long, the warden put Joseph in charge of all the other prisoners and over everything that happened in the prison. The warden had no more worries, because Joseph took care of everything. The LORD was with him and caused everything he did to succeed.

### Partially literal and partially paraphrased translations:

American English Bible

Nevertheless, Jehovah was with JoSeph and He was very merciful to him. So He helped him find favor in the eyes of the prison's warden. Therefore, the warden put JoSeph in charge of the prison along with all the prisoners who were there and everything that they did. So the warden was unaware of what was going on there, because everything was in JoSeph's hands. And Jehovah continued to bless everything that he was doing.

Beck's American Translation  
International Standard V

.  
But the LORD was with Joseph. He extended gracious love to him, causing the prison warden to be pleased with Joseph [Lit. *him*]. So the prison warden entrusted into Joseph's care all the prisoners who were confined in prison. Whatever they did, Joseph was in charge of the work detail [Lit. *was the one who did it*]. The prison warden did not have to worry about anything under Joseph's care, because the LORD was with him. That's why Joseph prospered in everything he did.

New Advent (Knox) Bible

There lay Joseph, then, a captive, but the Lord was still with him, and by the Lord's mercy he became a favourite with the chief gaoler, who put all the prisoners detained there in his charge, and would have nothing done save at his discretion. Thus the chief gaoler, in his turn, knew nothing of what went forward, but left all to Joseph, well knowing that the Lord was with him, and prospered all he did. A portion of v. 20 is included for context.

Today's NIV  
Translation for Translators

.  
But Yahweh was kind to Joseph and helped him, and caused the prison warden/man who was in charge of the prison to be pleased with him. So the prison warden put Joseph in charge of all those who were in the prison, and in charge of all the work that was done there. The warden was not concerned with anything that Joseph was taking care of, because Yahweh helped Joseph to do well everything that he did.

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Jehovah is with Joseph, and he was to extend out to him honor, and was to grant him favor in the eye of the warden, within the house of roundness. The warden within the house of roundness, was to give into Joseph's hand the prisoners, within

Conservapedia	<p>the house of roundness, even he is effecting his effecting. Was the warden, within the house of roundness, perceiving anything under his hand? - Jehovah was to be with him in his effecting, and Jehovah is to make him to prosper in them.</p> <p>But the LORD was with Joseph, and extended kindness to him, and gave him favor in the sight of the officer-in-charge of the prison. And so the warden of the House of the Curve placed all of the prisoners in the House of the Curve under Joseph's authority. Whatever was done in that prison, Joseph was in charge of it. The warden of the House of the Curve took no account of anything that was in Joseph's hands, because the LORD was with him, and everything he did, the LORD made to succeed. In short, Joseph became the ultimate "trusty" in a prison meant for very special prisoners—quite a distinction indeed. Thus, far from punishment, Joseph received the next level of administrative and executive training, though he probably did not realize it yet.</p>
Ferrari-Fenton Bible	<p>But the EVER-LIVING was with Joseph, and gave him mercy, and gave him favour in the eyes of the commander of the tower-house, so that the commander of the tower-house placed in Joseph's hands the whole of the prisoners who were in the tower-house, and all that was done there he directed it. The commander of the tower did not superintend anything, the whole was in his hands, because the EVER-LIVING was with him, and what he did the Lord prospered it.</p>
God's Truth (Tyndale)	<p>And there continued he in prison, but the Lord was with Joseph and showed him mercy, and got him favour in the sight of the keeper of the prison which committed to Josephs hand all the prisoners that were in the prison house. And whatsoever was done there, that did he. And the keeper of the prison looked unto nothing that was under his hand, because the Lord was with him, and because that whatsoever he did, the Lord made it come luckily to pass. A portion of v. 20 is included for context.</p>
HCSB	<p><b>Joseph in Prison</b></p> <p>But the LORD was with Joseph and extended kindness to him. He granted him favor in the eyes of the prison warden. The warden put all the prisoners who were in the prison under Joseph's authority, and he was responsible for everything that was done there. The warden did not bother with anything under Joseph's authority, because the LORD was with him, and the LORD made everything that he did successful.</p>
Jubilee Bible 2000	<p>But the LORD was with Joseph and showed him mercy and gave him grace in the sight of the prince of the house of the prison. And the prince of the house of the prison committed to Joseph's hand all the prisoners that <i>were</i> in the prison; and whatever they did there, he was the doer of <i>it</i>. The prince of the prison looked not to anything <i>that</i> was under his hand because the LORD was with him, and <i>that</i> which he did, the LORD made <i>it</i> to prosper.</p>
H. C. Leupold	<p>And Yahweh was with Joseph and made him the object of goodwill and gave him favour in the sight of the overseer of the prison. And the overseer of the prison put all those that were lodged in the prison into Joseph's care, and everything that men were doing there, he was responsible for it. The overseer of the prison himself gave no attention to anything that he had turned over to him, inasmuch as Yahweh was with him, and whatsoever he would undertake, Yahweh would make it succeed.</p>
Lexham English Bible	<p>And Yahweh was with Joseph, and showed loyal love to him, and gave him favor in the eyes of the chief of the prison. And the chief of the prison put all the prisoners that [were] in the prison into the hand of Joseph. And everything that was done there, he [was] the one who did [it]. The chief of the prison {did not worry about} anything in his hand, since Yahweh [was] with him. And whatever he did Yahweh made [it] successful.</p>
NIV, ©2011 Tree of Life Version	<p>But <i>ADONAI</i> was with Joseph and extended kindness to him and gave him favor in the eyes of the commander of the prison. The commander of the prison entrusted</p>

into Joseph's hand all the prisoners who were in the prison, so that everything that was done there, he was responsible for it. The commander of the prison did not concern himself with anything at all under his care, because *ADONAI* was with him, and *ADONAI* made whatever he did successful.

### Catholic Bibles (those having the imprimatur):

- Christian Community (1988) But while Joseph was in prison Yahweh was with him and showed him kindness so that he was well-liked by the warden of the prison. The warden put him in charge of all the prisoners and made him responsible for all that was done there. The warden did not interfere with anything that was under Joseph's care, because Yahweh was with him and gave him success in everything he did. A portion of v. 20 is included for context.
- The Heritage Bible And Jehovah was with Joseph, and extended mercy to him, and gave him grace in the eyes of the chief ruler of the house dungeon. And the chief ruler of the house dungeon gave into the hand of Joseph all the prisoners who were in the house dungeon; and he was the doer of all that they did there. The chief ruler of the house dungeon saw not a speck of all under his hand, because Jehovah was with him, and Jehovah prospered what he was doing.
- New American Bible (2002) But even while he was in prison, the LORD remained with Joseph; he showed him kindness by making the chief jailer well-disposed toward him. The chief jailer put Joseph in charge of all the prisoners in the jail, and everything that had to be done there was done under his management. The chief jailer did not concern himself with anything at all that was in Joseph's charge, since the LORD was with him and brought success to all he did. A portion of v. 20 is included for context.
- New American Bible (2011) But the LORD was with Joseph, and showed him kindness by making the chief jailer well-disposed toward him [Acts 7:9–10]. The chief jailer put Joseph in charge of all the prisoners in the jail. Everything that had to be done there, he was the one to do it. The chief jailer did not have to look after anything that was in Joseph's charge, since the LORD was with him and was bringing success to whatever he was doing.
- New Jerusalem Bible But Yahweh was with Joseph. He showed him faithful love and made him popular with the chief gawler. The chief gaoler put Joseph in charge of all the prisoners in the gaol, making him responsible for everything done there. The chief gaoler did not bother about anything put in his charge, since Yahweh was with him, and Yahweh made everything he undertook successful.
- New RSV But the LORD was with Joseph and showed him steadfast love; he gave him favour in the sight of the chief jailer. The chief jailer committed to Joseph's care all the prisoners who were in the prison, and whatever was done there, he was the one who did it. The chief jailer paid no heed to anything that was in Joseph's care, because the LORD was with him; and whatever he did, the LORD made it prosper.
- Revised English Bible But the LORD was with Joseph and kept faith with him, so that he won the favour of the governor of the guardhouse. Joseph was put in charge of the prisoners, and he directed all their work. The governor ceased to concern himself with anything entrusted to Joseph, because the LORD was with him and gave him success in all that he did.

### Jewish/Hebrew Names Bibles:

- Complete Jewish Bible But *ADONAI* was with Yosef, showing him grace and giving him favor in the sight of the prison warden. The prison warden made Yosef supervisor of all the prisoners in the prison; so that whatever they did there, he was in charge of it. The prison warden paid no attention to anything Yosef did, because *ADONAI* was with him; and whatever he did, *ADONAI* prospered.
- exeGeses companion Bible And Yah Veh is with Yoseph

and spreads him mercy;  
and gives him charism  
in the eyes of the governor of the tower house:  
and the governor of the tower house  
gives into the hand of Yoseph  
all who are bound in the tower house:  
and whatever they work there,  
he is the worker thereof:  
the governor of the tower house  
sees after naught under his hand;  
because Yah Veh is with him  
and whatever he works, Yah Veh prospers.

Hebrew Roots Bible

And YAHWEH was with Joseph, and extended kindness to him. And He gave him favor in the eyes of the warden of the prison house. And the warden of the prison house gave all the prisoners in the prison house into Joseph's hand. And all which they did there, he was doing. There was no looking of the warden of the prison house to anything in his hand, in that YAHWEH was with him, and YAHWEH was prospering what he was doing.

JPS (Tanakh—1985)

But even while he was there in prison, the Lord was with Joseph: He extended kindness to him and disposed the chief jailer favorably toward him. The chief jailer put in Joseph's charge all the prisoners who were in that prison, and he was the one to carry out everything that was done there. The chief jailer did not supervise anything that was in Joseph's charge, because the Lord was with him, and whatever he did the Lord made successful. A portion of v. 20 is included for context.

Israeli Authorized Version

But YY was with Yosef, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Yosef's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because YY was with him, and that which he did, YY made it to prosper.

Kaplan Translation

God was with Joseph, and He showed him kindness, making him find favor with the warden of the dungeon. Soon, the warden had placed all the prisoners in the dungeon under Joseph's charge. [Joseph] took care of everything that had to be done. The warden did not have to look after anything that was under [Joseph's] care. God was with [Joseph], and God granted him success in everything he did.

Orthodox Jewish Bible

But Hashem was with Yosef, and showed him chesed, and gave him chen in the eyes of the sar bais hasohar.

And the sar bais hasohar entrusted to the yad Yosef all the asirim (prisoners) that were in the bais hasohar; and whatsoever they did there, he was the accomplisher of it.

The sar bais hasohar looked not to anything that was under his [Yosef's] yad; because Hashem was with him, and that which he did, Hashem made it to prosper.

Restored Names Version

*The Scriptures* 1998

But הויה was with Yosēph and extended kindness to him, and He gave him favour in the eyes of the prison warden. And the prison warden gave into the hand of Yosēph all the prisoners who were in the prison, and whatever was done there was his doing. The prison warden did not look into any point that was under Yosēph's hand, because הויה was with him. And whatever he did, הויה made it prosper.

### Expanded/Embellished Bibles:

*The Amplified Bible*

But the Lord was with Joseph and extended lovingkindness to him, and gave him favor in the sight of the warden. The warden committed to Joseph's care (management) all the prisoners who were in the prison; so that whatever was done there, he was in charge of it. The warden paid no attention to anything that was in

The Expanded Bible	<p>Joseph's care because the Lord was with him; whatever Joseph did, the Lord made to prosper.</p> <p>But the Lord was with Joseph and showed him kindness [loyalty; love] and caused the prison warden to like Joseph [-gave him favor in the eyes of the chief jailer]. The prison warden [chief jailer] chose Joseph to take care of all the prisoners, and he was responsible for whatever was done in the prison [39:20]. The warden paid no attention to anything that was in Joseph's care because the Lord was with Joseph and made him successful [prosper] in everything he did.</p>
The Geneva Bible Kretzmann's Commentary	<p>But the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison. The hearts of men are in the hands of the Lord, and He can guide them like rivers of water. It was the mercy of the Lord which secured for Joseph the favor of the jailer, himself an officer under Potiphar. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. Although Joseph himself was a prisoner, the jailer's trust in him was so great that he gave him charge of all the prisoners and of all the work which the prisoners had to perform. The keeper of the prison looked not to anything that was under his hand, with regard to all things which were expected of him he placed implicit confidence in Joseph; because the Lord was with him, and that which he did, the Lord made it to prosper. With a clear conscience and the Lord's favor on their side, the believers are able to endure not only false accusations, but even worse tribulations, the loss of liberty and of life.</p>
NET Bible®	<p>But the Lord was with Joseph and showed him kindness [<i>Heb</i> "and he extended to him loyal love."]. He granted him favor in the sight of the prison warden [Or "the chief jailer" (also in the following verses)]. The warden put all the prisoners under Joseph's care. He was in charge of whatever they were doing [<i>Heb</i> "all which they were doing there, he was doing." This probably means that Joseph was in charge of everything that went on in the prison.]. The warden did not concern himself [<i>Heb</i> "was not looking at anything."] with anything that was in Joseph's [<i>Heb</i> "his"; the referent (Joseph) has been specified in the translation for clarity.] care because the Lord was with him and whatever he was doing the Lord was making successful.</p>
Syndein/Thieme	<p>But Jehovah/God was with Joseph, and kept on showing him mercy/'grace in action' {checked}, and kept on giving him grace/favor in the sight of the keeper of the prison. And the keeper of the prison kept on committing to Joseph's hand/care all the prisoners that were in the prison. And whatever they {the prisoners} did/manufactured . . . he {Joseph} was the doer/manufacture { 'asah 'asah } {of it} {very strong - Joseph was now the administrator of all the prisoners}. The keeper of the prison 'looked not to any thing that was under his hand' {again, this man did not need to review Joseph's work - only Joseph looked after the details} because Jehovah/God manufactured { 'asah } {all that was done}. . . and Jehovah/God caused it {the prison} to prosper.</p>
The Voice	<p>But the Eternal One remained with Joseph and showed him His loyal love and granted him favored status with the chief jailor. The jailor put Joseph in charge of all of the prisoners who were confined there. Whatever needed to be done, Joseph was the one to do it. The chief jailor, like <i>Potiphar</i>, didn't need to worry about anything that was in Joseph's care because the Eternal One was with him. And whatever Joseph did worked out well because the Eternal made it so.</p>

#### Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	<p>...and YHWH [<sup>He Exists</sup>] existed with Yoseph [<sup>Adding</sup>] and stretched kindness to him and he gave his beauty in the eyes of the noble of the house of the prison, and the noble of the house of the prison gave in the hand of Yoseph [<sup>Adding</sup>] all the prisoners which</p>
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were in the house of the prison and all which was doing there, he was doing, the noble of the house of the prison was seeing nothing at all, nothing was in his hand, whereas YHWH <sup>[He Exists]</sup> was with him and what he was doing, YHWH <sup>[He Exists]</sup> made prosper,...

Concordant Literal Version

Yet coming is Yahweh to be with Joseph, and He is stretching out to him in kindness and is giving him grace in the eyes of the chief of the round-house. And the chief of the round-house is giving into the hand of Joseph all the prisoners who are in the round-house. And all that is being done there, he comes to be the doer. Naught is the chief of the round-house prison seeing of all that is in his hand, in that Yahweh is with him, and all that he is doing Yahweh is prospering.

A Conservative Version  
Context Group Version

.  
But YHWH was with Joseph, and showed family allegiance {Hebrew: hesed} to him, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatever they did there, he was the one who did it. The keeper of the prison didn't look to anything that was under his hand, because YHWH was with him; and that which he did, YHWH made it to prosper.

Darby Translation

And Jehovah was with Joseph, and extended mercy to him, and gave him favour in the eyes of the chief of the tower-house. And the chief of the tower-house committed to Joseph's hand all the prisoners that were in the tower-house; and whatever they had to do there he did. The chief of the tower-house looked not to anything under his hand, because Jehovah was with him; and what he did, Jehovah made it prosper.

*Emphasized Bible*

And it came to pass that, Yahweh, was with Joseph, and extended unto him lovingkindness,—and gave him his favour in the eyes of the chief of the prison. So the chief of the prison delivered up, into Joseph's hand all the prisoners who were in the prison,—and of all that was doing them, he, was the doer. After nothing, was the chief of the prison looking, of whatever was in his hand,—in that Yahweh, was with him, and whatsoever, he was doing, Yahweh, was causing to prosper.

English Standard Version  
English Standard V. – UK

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But the LORD was with Joseph and showed him steadfast love and gave him favour in the sight of the keeper of the prison. And the keeper of the prison put Joseph in charge of all the prisoners who were in the prison. Whatever was done there, he was the one who did it. The keeper of the prison paid no attention to anything that was in Joseph's charge, because the LORD was with him. And whatever he did, the LORD made it succeed.

Evidence Bible  
Green's Literal Translation  
God's Truth (Tyndale)  
King James 2000 Version  
21<sup>st</sup> Century KJV  
Modern English Version

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So he was there in the prison. But the LORD was with Joseph and showed him mercy and gave him favor in the sight of the keeper of the prison. The keeper of the prison committed all the prisoners that were in the prison to the charge of Joseph. So whatever they did there, he was the one responsible for it. The keeper of the prison did not concern himself with anything that was under Joseph's charge because the LORD was with him. And whatever he did, the LORD made it to prosper.  
A portion of v. 20 is included for context.

NASB

But the LORD was with Joseph and extended kindness to him, and gave him favor in the sight of the chief jailer. The chief jailer committed to Joseph's charge all the prisoners who were in the jail; so that whatever was done there, he was responsible for it. The chief jailer did not supervise anything under Joseph's charge because the LORD was with him; and whatever he did, the LORD made to prosper.

New European Version

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New King James Version

And he was there in the prison. But the LORD was with Joseph and showed him mercy, and He gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners who were in the prison; whatever they did there, it was his doing. The keeper of the prison did not look into anything that was under *Joseph's* authority, because the LORD was with him; and whatever he did, the LORD made *it prosper*. A portion of v. 20 is included for context.

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

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But Jehovah was with Joseph and extended mercy to him, and He gave him favor in the eyes of the warden of the prison house. And the warden of the prison house entrusted into Joseph's hand all the prisoners who were in the prison house; whatever they did there, it was his doing. The warden of the prison house did not oversee anything that was under his hand, because Jehovah was with him; and whatever he did, Jehovah made it prosper.

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

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And Jehovah is with Joseph, and stretches out kindness unto him, and puts his grace in the eyes of the chief of the round-house; and the chief of the round-house gives into the hand of Joseph all the prisoners who are in the round-house, and of all that they are doing there, he has been doer; the chief of the round-house sees not anything under his hand, because Jehovah is with him, and that which he is doing Jehovah is causing to prosper.

**The gist of this verse:**

God is with Joseph and He makes everything under Joseph's control to prosper. Therefore, the prison chief places Joseph in the highest position within the prison.

Genesis 39:21a			
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
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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֶת) [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
Yôwçêph (יוֹצֵף) [pronounced <i>yoh-SAYF</i> ]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

**Translation:** Y<sup>e</sup>howah [continues] to be with Joseph...

Joseph is facing a variety of circumstances. However, he has done nothing wrong. Therefore, God continues to be with Joseph, regardless.

Genesis 39:21b			
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
nâṭâh (נָטָה) [pronounced <i>naw-TAWH</i> ]	<i>to stretch out, to spread out, to reach out; to pitch [a tent]; to bow, to extend, to incline, to turn; to veer off</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5186 BDB #639
'el (אֶל) [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) with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39
cheçed (חֶסֶד) [pronounced <i>KHEH-sed</i> ]	<i>grace, benevolence, mercy, kindness; steadfast love</i>	masculine singular noun	Strong's #2617 BDB #338

**Translation:** ...and He extends grace to him,...

God continues to treat Joseph graciously; and it is reasonable to suppose that Joseph understood that this was happening.

God is with us, in all circumstances. Just because Joseph was no longer the highest ranking person in his master's home, this does not mean that God somehow deserted him. God is with Joseph in all circumstances. Furthermore, where God places Joseph indicates great purpose.

It is important to recognize that God does not miraculously bust open the prison, and let Joseph walk through doors held aloft by angels. In fact, the only *signs* performed by Joseph will be words that he says.

Furthermore, Joseph had reached the highest position that he could reach in Potiphar's household. God wanted Joseph to occupy and even higher position in Egypt—*second-in-command*.

The key will be, Joseph will remain oriented to God's grace and God's plan; and he will not allow bitterness a place to spring up in his soul. He does not ruminate on being made an Egyptian slave by his heartless brothers; he does not fill himself with rancor toward Potiphar or towards his wife; he does not burn with anger and revenge motivation (unlike Esau, who, when Jacob had usurped Isaac's end-of-life blessing, seethed with bitterness which likely remained in his soul for years).

**American at a Crossroads:** Americans are living in a nation where a third of the country is willing to abandon our great freedoms and the great blessings that we have enjoyed for a European-style socialism. Because they have rejected God, they have replaced Him with government, somehow believing that government is a benevolent force for good that we may trust it to take care of all our needs. So, we as believers may actually view the gradual descent and destruction of the greatest nation in the history of man—the United States of America. Is bitterness our solution? Of course not. Faith in the will of God is our solution. Spiritual growth and our eyes upon God is our solution. Our country may crumble all around us, people in government may become tyrannical, thinking they can and should control everything (as happens with socialistic governments). We may find ourselves faced with

repressive taxes, repressive gun laws, and even political and religious persecution. This could happen within a very short span of time. However, this does not mean that God's plan for our lives has suddenly ended.

And so that there is no misunderstanding, God has not called us to take up arms against our government, even if we morph from a freedom-loving republic to a full-on socialist state. This move towards socialism has been a step-by-step process, starting with the establishment of a government-run social security system all the way to Obamacare. As Americans begin to trust more in our leaders than in God, our nation will move further and further away from God.

Historically, our government was established as a necessary evil, as a force to be watched and monitored, in case it moved toward tyranny (a natural movement for most governments—because those with power-lust desire more and more power). Checks and balances were put into place in order to spread power around and the Bill of Rights were established *to limit the power and scope of government*. The idea was to establish a nation of free people who would use their freedom for righteousness. However, when we use our freedom to commit unrighteous acts, that freedom will be curtailed.

Despite the marvelous beginnings of client nation U.S.A., and despite the wrong direction our country is heading, God's plan is not for rebellion or revolution. We are to evangelize; we are to learn the Word of God, and we are to teach the Word of God.

### Genesis 39:21c

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
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
chên (חֵן) [pronounced <i>khayn</i> ]	<i>grace, favor, blessing</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2580 BDB #336
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
îynêy (עֵינָי) [pronounced <i>gee-NAY</i> ]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual construct	Strong's #5869 (and #5871) BDB #744
Together, the bêyth preposition and the construct form îynêy (עֵינָי) [pronounced <i>gee-NAY</i> ], literally mean <i>in the eyes of</i> ; it can be understood to mean <i>in the opinion of, in the thinking of, in the estimation of; as ___ sees things to be, in the sight of</i> .			
sar (שָׂר) [pronounced <i>sar</i> ]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108

### Genesis 39:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
çôhar (רְהוֹס) [pronounced SOH-hahr]	round, roundness, circular; transliterated Sohar, Cohar	masculine singular noun with the definite article	Strong's #5470 BDB #690

**Translation:** ...as well as gracious favor in the eyes of the warden of the Sohar [Prison] House.

Even the warden of the prison (called here, the prince of a house of the round) was well-disposed toward Joseph. He recognized almost from the outset that Joseph was not like the thugs and criminal types that he normally came into contact with.

Under the Captain of the Executioners/Bodyguard was the warden of the jail. His title included the word sar (שָׂר) [pronounced sar], which means *chief, captain*; bayith (בַּיִת) [pronounced BAH-yith], which means house; and çôhar (רְהוֹס) [pronounced SOH-har], meaning *roundness*. The round house was the jail, as we have seen, and this was the man in charge of the prison. Therefore I have translated his position as the warden of the prison. There are likely several prisons, although this might be called the royal prison where the most distinguished guests might be held.

It does not matter what your circumstances are in life; no matter to what depth you have sunk, no matter what prosperity you might enjoy; with positive volition, God is with you. Joseph is a mature believer who was sold in slavery, a circumstance which would seem beyond hope. Immediately God placed him in the second richest home in Egypt under the second most powerful man of Egypt, and, by demonstrating faithfulness in the little things, Joseph was promoted above every person in that house other than Potiphar, the chief of police.

We learn from Joseph's life, and from his lack of bitterness, despite his being treated unfairly, first being placed into slavery and then being placed into an Egyptian prison.

*Dr. Robert Dean, Jr.: We often get thrown these curves in life. Things come out completely different from the way we hoped for, the way we intended, and we go from the pit to the prison, and the Lord was with Joseph even in prison. The Lord is still guiding and directing; He is still in control. Joseph possibly even thought that things are out of control. "But the LORD was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison." The emphasis there is on grace. Then in verse 23, ".the LORD was with him, and that which he did, the LORD made it to prosper." This is the behind-the-scenes work of God in the life of the believer to bring about that which is intended in the plan of God. So the doctrine of the providence of God runs behind all of these chapters, everything in the story of Joseph.<sup>43</sup>*

We actually do not know the inner workings of Joseph's soul when he was initially enslaved or initially placed into prison. However, it is clear that, after the dust settled, he adapted to the new circumstance and trusted God. He did not dwell upon bitterness or revenge. At some point in the process, probably very early on, Joseph recognized that, *this is what my life is and God is still with me*. As a result, Joseph exploited his circumstances (I mean that in a good way).

In life, we can focus our attention on ourselves, on our things, on our circumstances and/or upon other people. Or, we can focus on God and His plan (which we do through Bible doctrine). Our primary focus in life must be upon God and His plan. This is what Joseph did, consistently. He did not look upon his place in jail as being the end of his life. He did not burn with anger against Potiphar or against his wife. He did not spend his time thinking about how good life was working for Potiphar, but now his life sucks because he is in prison. The simple fact is, Joseph is in prison and God is with him. He cannot simply break out of prison; he cannot go after Potiphar and/or his wife to get revenge; he cannot magically restore his old life. See, if Joseph focuses upon the wrong things,

<sup>43</sup> From [Lesson #146 \(Providential Preparation\)](#); accessed August 2, 2016 (slightly edited).

then his life will go nowhere. Instead, he considers where he is, and he makes himself invaluable to the prison warden (called *the keeper of the prison* by the MKJV). As a prisoner, he made the prison work. Joseph took the place where he was and he functioned in grace having faith in God.

Genesis 39:21 *Y<sup>e</sup>howah [continues] to be with Joseph and He extends grace to him, as well as gracious favor in the eyes of the warden of the Sohar [Prison] House.* (Kukis mostly literal translation)

### Genesis 39:22a

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
nâthan (נתן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
sar (שר) [pronounced <i>sar</i> ]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978
bayith (תיב) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
çôhar (רהס) [pronounced <i>SOH-hahr</i> ]	<i>round, roundness, circular; transliterated Sohar, Cohar</i>	masculine singular noun with the definite article	Strong's #5470 BDB #690
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (די) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
This combination of the bêyth preposition and <i>hand</i> literally means <i>in a hand of, in [the] hand of</i> ; and can be rendered <i>into the hand [s] of; by the hand of; in [under] the power [control] of, in the possession of; by the power of; with; through, by, by means of; before, in the sight of.</i>			
Yôwçêph (יוסף) [pronounced <i>yoh-SAYF</i> ]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'âsher (אשר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
bayith (תיב) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
çôhar (רהס) [pronounced <i>SOH-hahr</i> ]	<i>round, roundness, circular; transliterated Sohar, Cohar</i>	masculine singular noun with the definite article	Strong's #5470 BDB #690

**Translation:** So the warden of the Sohar [Prison] House puts those in the Sohar House in Joseph's hand.

The warden recognized that Joseph was responsible and competent, so he put those in the prison under Joseph's control. Obviously, this was a great responsibility.

It did not take long before the warden of the prison recognized just how competent that Joseph was, and gave him great responsibilities within the prison. Joseph's life was limited quite a bit, but he had authority and the highest rank within the prison. Essentially, he was in charge of the prison; and the warden took the credit for the prison running so efficiently and on such an even keel.

For a second time, God has given Joseph a position of authority, which has come to him as a result of very unfair circumstances. God is training Joseph for his future as Prime Minister of Egypt, where he will be given a great deal of authority and responsibility. By the simple wave of his hand, families would live or die. Joseph has to learn to think about his decisions and to not act impulsively or with prejudice, or to be motivated by revenge or by frustration.

Joseph needs to abide by God's timing. There are times when He needs to allow God's plan to play out. He makes the best of his situation. God makes His purpose clear and Joseph focuses his attention upon God and God's purpose in his life. He does not look back; he does not think about revenge; he does not dwell on how he has been mistreated.

Genesis 39:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w <sup>e</sup> (or v <sup>e</sup> ) (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
'êth (אֶת) [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
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>doers, makers, creators, those who construct [fashion, preparer]</i>	masculine plural, Qal active participle	Strong's #6213 BDB #793
shâm (שָׁמָּה) [pronounced <i>shawm</i> ]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
hûw' (הוּא) [pronounced <i>hoo</i> ]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
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 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>doing, making, manufacturing, constructing, fashioning, forming, preparing; producing</i>	Qal active participle	Strong's #6213 BDB #793

**Translation:** *Whatever was done there, Joseph [lit., he] did it.*

Joseph was in charge; he was the one to oversee all projects, all changes, all of the day-to-day activities; so, Joseph's hand was involved in all of that.

The NASB translates that last phrase, *and whatever was done there, he [Joseph] was responsible [for it]*. This gives us a good sense as to the meaning of this phrase, even though we do not have the Hebrew word for *responsibility* here. This is what Joseph undertook and what he was responsible for. Not only did these fall within the realm of his responsibilities, but he did the things for which he was responsible. Having the responsibility to do something and to actually do it are two different things.

One of the most rewarding things in life is to have great responsibility and to execute one's responsibilities admirably. Not everyone would care for this and not everyone does well with it. There are some people in management who chose that goal for the power and the salary and, for those reasons, despise their work. They have no responsibility, no integrity, and therefore, do not enjoy their work. Performance and responsibility should always accompany the work than any born-again believer commits to.

Joseph showed outstanding organizational ability and was the best person when it came to detail work and grasping the big picture. Joseph gained these great responsibilities because he was faithful in the little things and noble, as we have seen with Potiphar's wife. Furthermore, despite what has been done to him, not once do we hear him recount his past in bitterness. His brothers turned against him; Potiphar's wife lied about him, and we do not ever hear a word of bitterness emanate from his mouth. Some souls are eaten up in bitterness and almost cannot function because the bitterness that they carry is so great. God vindicates doctrinal assets and personal character and has promoted Joseph no matter where Joseph happened to find himself. He is one of the most important super-grace heroes of the Old Testament. Notice at the preface of this chapter how much time in Genesis is spent on Joseph; Genesis, which runs from the beginning of the history of the earth, billions of years before man, and extends all the way to approximately 1800 B.C., devotes over one-fifth of its text to Joseph. How many of us will be a statistic or a footnote in Christian history? It takes nothing more than faithfulness and doctrine.

Genesis 39:22 *So the warden of the Sohar [Prison] House puts those in the Sohar House in Joseph's hand. Whatever was done there, Joseph [lit., he] did it.* (Kukis mostly literal translation)

Genesis 39:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'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	Strong's #369 BDB #34
sar (סַר) [pronounced sar]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
çôhar (סוּחַר) [pronounced SOH-hahr]	<i>round, roundness, circular; transliterated Sohar, Cohar</i>	masculine singular noun with the definite article	Strong's #5470 BDB #690
râ'âh (רֹאֶה) [pronounced raw-AWH]	<i>seeing; observing; understanding; a seer, perceiver</i>	Qal active participle	Strong's #7200 BDB #906

## Genesis 39:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾêth (אֶת) [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
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
m <sup>e</sup> ûwmâh (הַמוֹמָה) [pronounced <i>m<sup>e</sup>-oo-MAW</i> ]	<i>anything, in any way; at all; it is usually found in negative sentences; therefore, with the negative, it is often rendered nothing</i>	indefinite singular pronoun/adverb	Strong's #3972 BDB #548
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
yâd (יָד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388

This combination of the bêyth preposition and *hand* means *in his hand; in his power, in his possession; under his control; with him; through him, by him, by means of him; at his hand [i.e., before him, in his sight]*.

**Translation:** The Sohar House warden did not look at anything under Joseph's [lit., *his*] control,...

The warden soon found out that he did not have to oversee Joseph; he did not have to second-guess Joseph, he did not have to come in behind him to make sure things were done right. If Joseph took care of something, the warden knew that thing had been taken care of.

Râ'âh (רָאָה) [pronounced *raw-AW*] is the simple word for *to see*, but it has many applications. Here, in this context, it has to do with *overseeing, supervising, attending to*. Joseph made life easy for those around him. He did not need credit for what he had done; he just did it, without looking for reward or compensation or credit. He was a man of great integrity, something as difficult to find then as now.

## Genesis 39:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
ʾâsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
The bêyth preposition and ʾâsher together mean <i>where, wherever, wheresoever; in the place where</i> . Literally, these would be translated <i>in which, in that, in whom</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

## Genesis 39:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #854 BDB #85

**Translation:** ...because Y<sup>e</sup>howah [is] with him.

The warden knew this because God was with Joseph. This suggests that the warden also believed in Joseph's God.

## Genesis 39:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w <sup>e</sup> (or v <sup>e</sup> ) (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
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hûw' (אוּהוּ) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>doing, making, manufacturing, constructing, fashioning, forming, preparing; producing</i>	Qal active participle	Strong's #6213 BDB #793
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
tsâlach (צָלַח) [pronounced tsaw-LAHCH]	<i>making successful [prosper], accomplishing prosperity, finishing well, being successful; bringing to a successful [conclusion]</i>	Hiphil participle	Strong's #6743 BDB #852

**Translation:** Whatever he did, Y<sup>e</sup>howah prospered.

God made Joseph successful, no matter what the circumstances. Anyone, having been thrown into prison, would have thought, "This is the end; at best, I will have to endure this until I am released." Joseph was able to make the best of his stay in prison.

**Genesis 39:23** The keeper of the prison did not look to anything under his hand, because Jehovah was with him; and whatever he did, Jehovah made it to prosper.

The MKJV sometimes uses phrases which are difficult to understand (even though it is a good translation).

Gen. 39:23 The keeper of the prison paid no attention to anything that was in Joseph's charge, because the LORD was with him. And whatever he did, the LORD made it succeed. (ESV)

Like Potiphar, the warden recognizes that God was with Joseph, suggesting that (1) he himself believed in the Revealed God and (2) he knew that Joseph could be trusted. How wonderful it is to be associated with someone who does not have a hidden agenda; with someone who does not have a soul filled with anger a bitterness. Now nice it is to be associated with someone who is not spending his life trying to justify himself, and to identify the injustices which he has suffered in his life.

**Application:** There are few things more important in a friendship than a friend who can be trusted. This is one of the most important things for the employer. There are few things greater than an employee who can be trusted.

Unlike our prisons today, the prisoners themselves in Egyptian prisons were often employed to keep order and to do various tasks within the prison. Increased benefits and security came hand-in-hand with increased responsibilities (which is true in life). We know of at least one case where this occurs.

Joseph made whatever was under his responsibility to work out. Like in the Potiphar household, Joseph showed himself to be intelligent, competent and trustworthy, free from guile and free from hidden agendas.

Joseph could have acted out in anger. He went from a wonderful position in Potiphar's household into prison, and Joseph could have responded with great bitterness. However, he did not. He could not allow himself to hold a grudge or to allow bitter feelings to fester. Heb. 12:15 **See to it that no one fails to obtain the grace of God; that no "root of bitterness" springs up and causes trouble, and by it many become defiled.** (ESV)

Think about this. Let's just say that Joseph was faced with a decision: (1) go along with the adulterous notions of Potiphar's wife and continue in his position of great authority; or (2) Reject the wife's advances and get thrown into prison for doing the right thing. If I knew how these two approaches could play out, I guarantee that I would struggle with this decision. Joseph did not. He simply did the right thing. At first, doing the right thing seemed to backfire on him and work against him; but we will find out that, doing the right thing was exactly what Joseph should have done. Doing the right thing led to the best possible results, even though, at first, it did not seem like it would.

Genesis 39:23 The Sohar House warden did not look at anything under Joseph's [lit., his] control, because Y<sup>e</sup>howah [is] with him. Whatever he did, Y<sup>e</sup>howah prospered. (Kukis mostly literal translation)

Genesis 39:21–23 Y<sup>e</sup>howah [continues] to be with Joseph and He extends grace to him, as well as gracious favor in the eyes of the warden of the Sohar [Prison] House. So the warden of the Sohar [Prison] House puts those in the Sohar House in Joseph's hand. Whatever was done there, Joseph [lit., he] did it. The Sohar House warden did not look at anything under Joseph's [lit., his] control, because Y<sup>e</sup>howah [is] with him. Whatever he did, Y<sup>e</sup>howah prospered. (Kukis mostly literal translation)

Genesis 39:21–23 Jehovah continued to be with Joseph and He extended grace to him, even under these circumstances. God gave Joseph favor in the eyes of the warden of the prison, so that he put all prisoners under Joseph's control. When anything was done at the prison, Joseph was the one who did it. The warden gave no thought to that which Joseph controlled, because Jehovah was with him. Whatever he did, Jehovah prospered. (Kukis paraphrase)

Joseph's narrative spoke to the Jews in slavery to Egypt. He was, in a sense, representative of the Jewish people. He was in slavery in Egypt; the Jewish people were in slavery to the people in Egypt. God has a greater plan for Joseph; God has a greater plan for the people of Israel. God's will will triumph over slavery in the life of Joseph; God's will will triumph over slavery in the lives of the people of Israel.<sup>44</sup> Joseph would also spend a time in Egypt, but he would want his bones buried in Canaan, because he wanted to rise up in the resurrection in the land given

<sup>44</sup> Credit Dr. Robert Dean, Jr. for seeing this parallel in [Providential Preparation](#) (lesson #146); accessed August 2, 2016.

the Jewish people by God. God's plan for Joseph was greater than the life that he spent in Egypt; God's plan for the sons of Abraham, Isaac, and Jacob was greater than their time spent in Egypt.

This speaks to believers as well. We are born in the slave market of sin. We are slaves to our sin nature. Despite our weaknesses, God is able to find a way out; God is able to make His will prevail in our lives. The first step is salvation, then, when we fall out of fellowship, we get back in through the naming of our sins. And to give us momentum and direction, we learn the Word of God through a well-qualified pastor-teacher.

God's will marches forward, even when no one appears to understand the plan of God (the example of Joseph and Tamar in Genesis 38); and obviously when one man understands the plan of God and operates within His plan (Joseph in Genesis 39 and following).

<b>Chapter Outline</b>		<b>Charts, Graphics, Short Doctrines</b>
<b>Beginning of Document</b>	<b>Doctrines Covered or Alluded to</b>	<b>Chapters of the Bible Alluded to</b>
<b>Definition of Terms</b>	<b>Introduction and Text</b>	<b>Addendum</b>
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## A Set of Summary Doctrines and Commentary

### An Abbreviated Exegesis of Genesis 39:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God*, we have the word *Elohim*, which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y<sup>e</sup>howah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there. In fact, the Masoretes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord*, and elsewhere we may read *Jehovah* in the same translation.

### Joseph and Potiphar's Wife

Genesis 39:1 *And Yosëph [= Joseph] had been taken down to Mitsrayim [= Egypt]. And Potiphar, an officer of Pharaoh, captain of the guard, a Mitsrian [= an Egyptian], bought him from the Yishma'ëlites [= Ishmaelites] who had taken him down there.*

Recall from the previous chapter that there were two sets of people involved in selling Joseph. Midianite traders saw Joseph trapped in a pit and they simply lifted him out and took him as a slave. Then they sold him to some Ishmaelites who were going to Egypt and they would sell Joseph there.

Potiphar, an Egyptian officer, purchased Joseph. He was young and strong and apparently intelligent and whatever price Potiphar paid for him was probably too little.

Genesis 39:2 *And it came to be that הוהי [= YHWH, Y<sup>e</sup>howah] was with Yosēph, and he became a prosperous man, and was in the house of his master the Mitsrian.*

Because God was with Joseph, anyone associated with Joseph would be blessed (this is known as blessing by association). Joseph became successful and his master, Potiphar also became successful.

Genesis 39:3 *And his master saw that הוהי was with him and that הוהי made all he did to prosper in his hand.*

Potiphar recognized Joseph's favor with God and that God prospered him. Potiphar gave Joseph a lot of authority in his household and a lot of freedom.

Genesis 39:4 *So Yosēph found favour in his eyes, and served him, and he appointed him over his house, and gave into his hand all that he had.*

Potiphar figured out quickly that this is a man who ought to be in charge, so Joseph becomes the man in charge of his home. Joseph would have been very young at this time and rarely would such a young man be given this much responsibility. However, Potiphar recognized excellence in Joseph and God being gracious to Joseph.

Genesis 39:5 *And it came to be, from the time that he appointed him over his house and all that he had, that הוהי blessed the Mitsrian's house for Yosēph's sake. And the blessing of הוהי was on all that he had in the house and in the field.*

God blessed the Egyptian's house because of his close association with Joseph. God's blessing was upon all this man had.

Genesis 39:6 *And he left in Yosēph's hand all that he had, and he did not know what he had except for the bread which he ate. And Yosēph was handsome in form and handsome in appearance.*

It got to a point where Potiphar no longer thought about anything which he owned. He let Joseph handle it all; and he prospered as a result.

Joseph was also a very handsome young man.

Great blessing and prosperity affects people in different ways. Those with no capacity for such blessing often abuse what they have. This is the story of Potiphar's wife.

Genesis 39:7 *And after these events it came to be that his master's wife lifted up her eyes to Yosēph and said, "Lie with me."*

Potiphar's wife also noticed how attractive Joseph was and told him to lie with her. As a member of Potiphar's household, this woman would also have been greatly blessed. However, she was willing to risk death to go after Joseph.

Genesis 39:8 *But he refused and said to his master's wife, "Look, my master does not know what is with me in the house, and he has given into my hand all that he has."*

Joseph refused the wife's affections, explaining that everything was Joseph's responsibility. He could not betray his lord by having relations with his lord's wife.

Genesis 39:9 *"No one is greater in this house than I, and he has not withheld whatever from me but you, because you are his wife. And how shall I do this great evil and sin against Elohim?"*

Joseph asks, “Can you expect me to do this great evil and sin against God?” Joseph understood this to be both a moral and a spiritual issue. He explained in two ways why he could not give in to her.

Genesis 39:10 *And it came to be, as she spoke to Yosēph day by day, that he did not listen to her, to lie with her, to be with her.*

The woman was very persistent and apparently enjoyed, to some extent, the chase.

Genesis 39:11–12 *And it came to be on a certain day, when Yosēph went into the house to do his work, and none of the men of the house was inside, that she caught him by his garment, saying, “Lie with me.” But he left his garment in her hand, and fled and ran outside.*

The woman got to the point of grabbing Joseph’s garment and tearing it off. Joseph ran out of the house.

Genesis 39:13–14 *And it came to be, when she saw that he had left his garment in her hand and fled outside, that she called to the men of her house and spoke to them, saying, “See, he [referring to Potiphar, her husband] has brought in to us a Hebrew to mock us. He came in to me to lie with me, and I cried out with a loud voice.*

At this point, this situation could look very bad for the woman. Here she is, standing with this man’s garment in her hand; and he has run out of the house, naked or half-naked. Therefore, she accuses him of attempted rape.

Politicians do things like this all the time. When something goes horribly wrong in their district, the first politician to speak out and blame the other party—he is probably the man most at fault.

I recall when Hurricane Katrina hit New Orleans and one of the people who received much of the blame at this time was President Bush. President Bush had very little to do with anything in New Orleans. However, in Louisiana, at that time, nearly every official was of a different political party (from Bush). So quickly, even before all of the damage had been assessed, multiple members of the Democratic party blamed Bush for the damage of Katrina, and cited as proof of his coldness is the fact that, he simply flew over the region, but did not touch down.

When a person is guilty, if they are thinking fast, they immediately blame someone else for what has taken place. This is what Potiphar’s wife did. Otherwise, how does she explain having Joseph’s shirt in her hand and Joseph is outside without it?

Genesis 39:15 *“And it came to be, when he heard that I lifted my voice and cried out, that he left his garment with me, and fled and went outside.”*

She explains the garment in her hand by saying, “I screamed out and he ran; but his garment was still in my hand, so it ripped and came off.”

Genesis 39:16 *And she kept his garment with her until his master came home.*

She kept this garment as proof of her story.

Genesis 39:17–18 *And she spoke to him these same words, saying, “The Hebrew servant whom you brought to us came in to me, to mock me, so it came to be, as I lifted my voice and cried out, that he left his garment with me and fled outside.”*

When her husband comes home, she accuses Joseph to him.

The word *mock*, found in the 2009 Scriptures is from the Hebrew verb *tsâchaq* (צחק) [pronounced *tsaw-KHAKH*], which means, *to jest; to make sport of; to toy with*. However, the word can imply *sexual intimacy*. Strong’s #6711 BDB #850. This can be used as a euphemism for a (failed) sexual encounter where the wife does not want to use more common words to describe it.

Genesis 39:19 And it came to be, when his master heard the words which his wife spoke to him, saying, "Your servant did to me according to these words," that his displeasure burned.

Believing his wife to have been the target of an attempted rape, Potiphar was extremely angry with Joseph.

Genesis 39:20 Then Yosēph's master took him and put him into the prison, a place where the sovereign's prisoners were confined. And he was there in the prison.

Joseph was taken straight to prison.

Genesis 39:21 But הוהי was with Yosēph and extended loving-commitment to him, and He gave him favour in the eyes of the prison warden.

Even in prison, God blessed Joseph.

There is a lesson here for us. Joseph is in his lowest moment of life, and even in that moment, God blesses him and God blesses those around him. We will face difficulties and injustices in life and, very often, there is no way around them.

Genesis 39:22 And the prison warden gave into the hand of Yosēph all the prisoners who were in the prison, and whatever was done there was his doing.

The warden soon recognized Joseph's competence and put everything in his charge. What needed to be done inside the prison fell upon Joseph.

Genesis 39:23 The prison warden did not look into any point that was under Yosēph's hand, because הוהי was with him. And whatever he did, הוהי made it prosper.

God continued to prosper Joseph, even in prison. And by association, God blesses the prison warden.

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

### B. H. Carroll Summarizes Genesis 39

The next three chapters give an account of Joseph in Egypt. When the caravan reached Egypt they sold him to Potiphar, an officer of Pharaoh. Potiphar finds his trustworthiness, purity and truthfulness and attention to business, and promotes this slave to the head of the house. When sold into slavery the brave heart ought not to despair. But the beauty of his person, great personality, evident kindly manhood, attracted Potiphar's wife, and she fell in love with him, as some married women do. Joseph refused to Join her in this unlawful love. Whereupon, as "love unrequited and scorned turns to hate," she accused him of the very offense which he refused to consider. So Potiphar puts him in prison.

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. The overall title of this book is *The World Before the Flood, and The History of the Patriarchs*.

This comes from Chapter 19, entitled *The Flood*.

### Edersheim Summarizes Genesis 39

Joseph's Early Life - He is Sold by his Brethren into Slavery - Joseph in the House of Potiphar - Joseph in

## Edersheim Summarizes Genesis 39

### Prison. (GENESIS 37-39)

Except by an incidental reference to it in the later confession of his brothers (Genesis 42:21), we are not told either of the tears or the entreaties with which Joseph vainly sought to move his brethren, nor of his journey into Egypt. We know that when following in the caravan of his new masters, he must have seen at a distance the heights of his own Hebron, where, all unsuspecting, his father awaited the return of his favorite. To that home he was never again to return. We meet him next in the slave-market. Here, as it might seem in the natural course of events, "Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him off the hands of the Ishmaelites." The name Potiphar frequently occurs on the monuments of Egypt (written either Pet-Pa-Ra, or Pet-P-Ra), and means: "Dedicated to Ra," or the sun. According to some writers, "at the time that Joseph was sold into Egypt, the country was not united under the rule of a single native line, but governed by several dynasties, of which the fifteenth dynasty of Shepherd-kings was the predominant one, the rest being tributary to it."\* At any rate, he would be carried into that part of Egypt which was always most connected with Palestine. Potiphar's office at the court of Pharaoh was that of "chief of the executioners," most probably (as it is rendered in our Authorized Version) captain of the king's body-guard. In the house of Potiphar it went with Joseph as formerly in his own home. For it is not in the power of circumstances, prosperous or adverse, to alter our characters. He that is faithful in little shall also be faithful in much; and from him who knoweth not how to employ what is committed to his charge, shall be taken even that he hath. Joseph was faithful, honest, upright, and conscientious, because in his earthly, he served a heavenly Master, Whose presence he always realized. Accordingly "Jehovah was with him," and "Jehovah made all that he did to prosper in his hand." His master was not long in observing this. From an ordinary domestic slave he promoted him to be "overseer over his house, and all that he had he put into his hand." The confidence was not misplaced. Jehovah's blessing henceforth rested upon Potiphar's substance, and he "left all that he had in Joseph's hand; and he knew not ought that he had, save the bread which he did eat." The sculptures and paintings of the ancient Egyptian tombs bring vividly before us the daily life and duties of Joseph. "The property of great men is shown to have been managed by scribes, who exercised a most methodical and minute supervision over all the operations of agriculture, gardening, the keeping of live stock, and fishing. Every product was carefully registered, to check the dishonesty of the laborers, who in Egypt have always been famous in this respect. Probably in no country was farming ever more systematic. Joseph's previous knowledge of tending flocks, and perhaps of husbandry, and his truthful character, exactly fitted him for the post of overseer. How long he filled it we are not told."\*\*

\* R. S. Poole, as above. We have here stated the ordinarily received view. But Canon Cook has urged strong and, as it seems to us, convincing reasons for supposing that the sale of Joseph took place at the close of the twelfth dynasty, or under the original Pharaohs, before the foreign domination of the Shepherd-kings had commenced. The question will be fully discussed in the next vol. Meantime, the curious reader must be referred to the essay on Egyptian History at the close of vol. 1 of The Speaker's Commentary.

\*\* R. S. Poole, as above.

It is a common mistake to suppose that earnest religion and uprightness must necessarily be attended by success, even in this world. It is, indeed, true that God will not withhold any good thing from those whose Sun and Shield He is; but then success may not always be a good thing for them. Besides, God often tries the faith and patience of His people - and that is the meaning of many trials. Still oftener are they needed for discipline and training, or that they may learn to glorify God in their sufferings. In the case of Joseph it was both a temptation and a trial by which he was prepared, outwardly and inwardly, for the position he was to occupy. The beauty which Joseph had inherited from his mother exposed him to wicked suggestions on the part of his master's wife, which will surprise those least who are best acquainted with the state of ancient Egyptian society. Joseph stood quite alone in a heathen land and house. He was surrounded only by what would blunt his moral sense, and render the temptation all the more powerful. He had also, as compared with us, a very imperfect knowledge of the law of God in its height and depth. Moreover, what he had seen of his older brothers would not have elevated his views. Still, he firmly resisted evil, alike from a sense of integrity towards his master, and, above all, from dread "of this great wickedness and sin against God." Yet it seemed only to fare the worse with him for his principles. As so often, the violent passion of the woman turned into equally violent hatred, and she maliciously concocted a false charge against him.\* We have reason to believe that Potiphar could not in every

**Edersheim Summarizes Genesis 39**

respect have credited the story of his wife. For the punishment awarded in Egypt to the crime of which she accused him, was far more severe than that which Joseph received. Potiphar consigned him to the king's prison, of which, in his capacity as chief of the body-guard, he was the superintendent. How bitterly it fared there with him at the first, we learn from these words of Psalm 105:17,18 -

"He sent before them a man:  
Sold for a slave was Joseph,  
They afflicted with fetters his feet,  
The iron entered into his soul." \*\*

\* Quite a similar Egyptian story exists, entitled "The Two Brothers," which has lately been translated. It resembles so closely the Biblical account that we are disposed to regard it as at least founded upon the trial of Joseph. Differing in this from Mr. Poole, we hold that the weight of evidence is in favor of the supposition.

\*\* This is the literal translation.

The contrast could scarcely be greater than between his former prophetic dreams and his present condition. But even so Joseph remained steadfast. And, as if to set before us the other contrast between sight and faith, the sacred text expressly states it: "But" - a word on which our faith should often lay emphasis - "Jehovah was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison." By-and-by, as his integrity more and more appeared, the charge of the prisoners was committed unto him; and as "what he did Jehovah made to prosper," the whole management of the prison ultimately passed into Joseph's hands. Thus, here also Jehovah proved Himself a faithful covenant-God. A silver streak was lining the dark cloud. But still must "patience have her perfect work."

From [http://philologos.org/\\_eb-bhot/vol\\_1/ch19.htm](http://philologos.org/_eb-bhot/vol_1/ch19.htm) accessed October 3, 2016.

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**Addendum**

The idea here is, there are things which we find in this chapter which are extremely important.

**Why Genesis 39 is in the Word of God**

1.

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These are things which we learn while studying this particular chapter.

## What We Learn from Genesis 39

1.

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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 4.

#### CONCERNING THE SIGNAL CHASTITY OF JOSEPH.

1. NOW Potiphar, an Egyptian, who was chief cook to king Pharaoh, bought Joseph of the merchants, who sold him to him. He had him in the greatest honor, and taught him the learning that became a free man, and gave him leave to make use of a diet better than was allotted to slaves. He intrusted also the care of his house to him. So he enjoyed these advantages, yet did not he leave that virtue which he had before, upon such a change of his condition; but he demonstrated that wisdom was able to govern the uneasy passions of life, in such as have it in reality, and do not only put it on for a show, under a present state of prosperity.

2. For when his master's wife was fallen in love with him, both on account of his beauty of body, and his dexterous management of affairs; and supposed, that if she should make it known to him, she could easily persuade him to come and lie with her, and that he would look upon it as a piece of happy fortune that his mistress should entreat him, as regarding that state of slavery he was in, and not his moral character, which continued after his condition was changed. So she made known her naughty inclinations, and spake to him about lying with her. However, he rejected her entreaties, not thinking it agreeable to religion to yield so far to her, as to do what would tend to the affront and injury of him that purchased him, and had vouchsafed him so great honors. He, on the contrary, exhorted her to govern that passion; and laid before her the impossibility of her obtaining her desires, which he thought might be conquered, if she had no hope of succeeding; and he said, that as to himself, he would endure any thing whatever before he would be persuaded to it; for although it was fit for a slave, as he was, to do nothing contrary to his mistress, he might well be excused in a case where the contradiction was to such sort of commands only. But this opposition of Joseph, when she did not expect it, made her still more violent in her love to him; and as she was sorely beset with this naughty passion, so she resolved to compass her design by a second attempt.

3. When, therefore, there was a public festival coming on, in which it was the custom for women to come to the public solemnity; she pretended to her husband that she was sick, as contriving an opportunity for solitude and leisure, that she might entreat Joseph again. Which opportunity being obtained, she used more kind words to him than before; and said that it had been good for him to have yielded to her first solicitation, and to have given her no repulse, both because of the reverence he ought to bear to her dignity who solicited him, and because of the vehemence of her passion, by which she was forced though she were his mistress to condescend beneath her dignity; but that he may now, by taking more prudent advice, wipe off the imputation of his former folly; for whether it were that he expected the repetition of her solicitations she had now made, and that with greater earnestness than before, for that she had pretended sickness on this very account, and had preferred his conversation before the festival and its solemnity; or whether he opposed her former discourses, as not

## Josephus' History of this Time Period

believing she could be in earnest; she now gave him sufficient security, by thus repeating her application, that she meant not in the least by fraud to impose upon him; and assured him, that if he complied with her affections, he might expect the enjoyment of the advantages he already had; and if he were submissive to her, he should have still greater advantages; but that he must look for revenge and hatred from her, in case he rejected her desires, and preferred the reputation of chastity before his mistress; for that he would gain nothing by such procedure, because she would then become his accuser, and would falsely pretend to her husband, that he had attempted her chastity; and that Potiphar would hearken to her words rather than to his, let his be ever so agreeable to the truth.

4. When the woman had said thus, and even with tears in her eyes, neither did pity dissuade Joseph from his chastity, nor did fear compel him to a compliance with her; but he opposed her solicitations, and did not yield to her threatenings, and was afraid to do an ill thing, and chose to undergo the sharpest punishment rather than to enjoy his present advantages, by doing what his own conscience knew would justly deserve that he should die for it. He also put her in mind that she was a married woman, and that she ought to cohabit with her husband only; and desired her to suffer these considerations to have more weight with her than the short pleasure of lustful dalliance, which would bring her to repentance afterwards, would cause trouble to her, and yet would not amend what had been done amiss. He also suggested to her the fear she would be in lest they should be caught; and that the advantage of concealment was uncertain, and that only while the wickedness was not known [would there be any quiet for them]; but that she might have the enjoyment of her husband's company without any danger. And he told her, that in the company of her husband she might have great boldness from a good conscience, both before God and before men. Nay, that she would act better like his mistress, and make use of her authority over him better while she persisted in her chastity, than when they were both ashamed for what wickedness they had been guilty of; and that it is much better to a life, well and known to have been so, than upon the hopes of the concealment of evil practices.

5. Joseph, by saying this, and more, tried to restrain the violent passion of the woman, and to reduce her affections within the rules of reason; but she grew more ungovernable and earnest in the matter; and since she despaired of persuading him, she laid her hands upon him, and had a mind to force him. But as soon as Joseph had got away from her anger, leaving also his garment with her, for he left that to her, and leaped out of her chamber, she was greatly afraid lest he should discover her lewdness to her husband, and greatly troubled at the affront he had offered her; so she resolved to be beforehand with him, and to accuse Joseph falsely to Potiphar, and by that means to revenge herself on him for his pride and contempt of her; and she thought it a wise thing in itself, and also becoming a woman, thus to prevent his accusation. Accordingly she sat sorrowful and in confusion, framing herself so hypocritically and angrily, that the sorrow, which was really for her being disappointed of her lust, might appear to be for the attempt upon her chastity; so that when her husband came home, and was disturbed at the sight of her and inquired what was the cause of the disorder she was in, she began to accuse Joseph: and, "O husband," said she, "mayst thou not live a day longer if thou dost not punish the wicked slave who has desired to defile thy bed; who has neither minded who he was when he came to our house, so as to behave himself with modesty; nor has he been mindful of what favors he had received from thy bounty (as he must be an ungrateful man indeed, unless he, in every respect, carry himself in a manner agreeable to us): this man, I say, laid a private design to abuse thy wife, and this at the time of a festival, observing when thou wouldst be absent. So that it now is clear that his modesty, as it appeared to be formerly, was only because of the restraint he was in out of fear of thee, but that he was not really of a good disposition. This has been occasioned by his being advanced to honor beyond what he deserved, and what he hoped for; insomuch that he concluded, that he who was deemed fit to be trusted with thy estate and the government of thy family, and was preferred above thy eldest servants, might be allowed to touch thy wife also." Thus when she had ended her discourse, she showed him his garment, as if he then left it with her when he attempted to force her. But Potiphar not being able to disbelieve what his wife's tears showed, and what his wife said, and what he saw himself, and being seduced by his love to his wife, did not set himself about the examination of the truth; but taking it for granted that his wife was a modest woman, and condemning Joseph as a wicked man, he threw him into the malefactors' prison; and had a still higher opinion of his wife, and bare her witness that she was a woman of a becoming modesty and chastity.

From: <http://www.sacred-texts.com/jud/josephus/ant-2.htm> accessed October 3, 2016. Josephus *Antiquities of the Jews*; Book 2, Chapter 3.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

It may be helpful to see this chapter as a contiguous whole:

<b>A Complete Translation of Genesis 39</b>	
<b>A Reasonably Literal Translation</b>	<b>A Reasonably Literal Paraphrase</b>
Potiphar enjoys blessing by association with Joseph as his slave	
Now Joseph had been taken down to Egypt.	At the same time, Joseph had been taken down to Egypt.
Potiphar, an officer of pharaoh, a captain of the guards, an Egyptian, bought him from the hand of the Ishmaelites who had brought him down there.	Potiphar, an officer of pharaoh, a captain of the guards and an Egyptian, had purchased Joseph from the Ishmaelites who brought him down to Egypt.
And Y <sup>e</sup> howah was with Joseph, and therefore he became a successful man. He [lived] in the house of his master, the Egyptian.	And Jehovah was with Joseph; so that Joseph became a very successful man. He began living in the house of his master, the Egyptian.
His master observed that Y <sup>e</sup> howah [was] with him and that all he was doing, Y <sup>e</sup> howah made prosperous by his hand. Therefore, Joseph found grace in his sight and Joseph [lit., <i>he</i> ] served him. Therefore, Potiphar [lit., <i>he</i> ] appointed him as overseer over his estate. He placed all his substance under Joseph's [lit., <i>his</i> ] control.	When his master saw that Jehovah was with him in all that he did, Joseph found grace in his sight. Therefore, Potiphar appointed him the overseer over his estate and he put all of his substance under Joseph's control.
And so it is from then [that] Potiphar [lit., <i>he</i> ] entrusted him [as the overseer] in his household and over all that [is] his. Therefore Y <sup>e</sup> howah blessed the house of the Egyptian because of Joseph. Consequently the blessing of Y <sup>e</sup> howah is [upon] all that [is] his in the house and the field.	From that point in time, Potiphar entrusted Joseph to oversee his household and all that is his. Therefore, Jehovah blessed the entire estate of the Egyptian because of Joseph. Consequently, the blessing of Jehovah is upon all that is in Potiphar's household and farm.
He left all that [is] his under Joseph's control; and he did not concern himself with anything except for the food which he ate.	Potiphar left all his responsibilities under Joseph's control; he concerned himself with nothing other than what he ate.
Joseph [at this time] is attractive of form and with an attractive appearance.	At this time, Joseph was a very handsome man with a strong body.
Potiphar's wife attempts to seduce Joseph	
And so it is after these things that the wife of his adonai lifts up her eyes upon Joseph and she says, "Lie with me."	And it is after these things that the wife of his lord noticed Joseph and began wanting him, saying, "Lie with me!"
But he refuses and says to the wife of his adonai, "Listen, my adonai does not think about me [lit., <i>does not know with me</i> ] <i>—</i> how in the house and [in] all which is his, he had put under my control.	However, Joseph refused, saying, "Listen, my lord does not concern himself with me <i>—</i> everything that he has in his house, he has placed under my control.

<b>A Complete Translation of Genesis 39</b>	
<b>A Reasonably Literal Translation</b>	<b>A Reasonably Literal Paraphrase</b>
There is no one greater in the house than me; and my adonai [lit., <i>he</i> ] does not keep anything from me, except you, in that you [are] his wife. So how do I do this great evil and sin against Elohim?"	There is no one with more authority in this house than me; he has kept nothing from me except you, his wife. So how can I do this great evil and sin against God?"
And it was, as she was speaking to Joseph, every [single] day, that he did not listen to her, to lie with her, to be with her.	The wife continued to speak to Joseph every single day, but he did not listen to her. He refused to have relations with her.
And it was, one day [lit., <i>And it was as the day the that</i> ], he came into the house to do his work, and there was no man of the men of the house there in the house. [Potiphar's wife] grabbed [Joseph] by his shirt, saying, "Lie with me."	Finally, he came into the house to do his work, and no one else was in the house but the woman and himself, and she grabbed his shirt, saying, "Lie with me."
He left his shirt in her hand and fled, getting out of the house.	He fled, leaving the shirt in her hand, and he got out of the house.
<b>Potiphar's wife lies about Joseph</b>	
And it is, when she saw that he left his shirt in her hand and fled to the outside, that she called to the men of her house, and so she spoke to them, saying, "Look, [my husband] brought [this] man [this] Hebrew to insult us.	And it came to pass, when she realized that his shirt was in her hand and that he had fled to the outdoors, that she called the men of her house to come to her aid. She said to them, "Look, my husband brought this Hebrew into my home to insult us.
He came to me [intending] to lie with me; so I cried [for help] with a loud voice. And then it happened, when he heard that I lifted up my voice and called out, that he left his shirt with me and fled.	He came to me intending to cohabit with me, but I called for help in a loud voice. Then, when he realized that I called out, and he ran out of the house, leaving his shirt in my hand.
He went [somewhere] outside."	He must be somewhere outside."
She laid down his shirt next to herself until his adonay come into his house. She spoke to him according to the same words, saying, "He came in to me—the servant, the Hebrew—[the one] who you brought to us to insult me.	She kept his shirt next to herself until his master came into the house. She gave him the same story, saying, "That servant, the Hebrew, he came on to me, the man you brought to us to insult me.
And it was, as I lifted up my voice and called out, and he left his shirt with me and fled to the outside."	And it happened, when I lifted up my voice to call for help, that he ran outside, leaving his shirt with me."
<b>Joseph is cast into the Sohar House (the king's prison)</b>	
And it is, as his adonay heard the words of his wife which she said to him, saying, "In this way, your servant did to me." His anger was kindled [against Joseph], so [that] Joseph's adonay took him and placed him into the Sohar House (the place where the king's prisoners are kept).	So, it came to pass, after Joseph's master heard the story of his wife, where she said, "This is what your servant did to me," that his anger was kindled against Joseph. Joseph's master took him and threw him into the Sohar House (where the king's prisoner's are kept).
So Joseph [lit., <i>he</i> ] was there in the Sohar House.	So Joseph was kept there in the Sohar House.

A Complete Translation of Genesis 39	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Y <sup>e</sup> howah [continues] to be with Joseph and He extends grace to him, as well as gracious favor in the eyes of the warden of the Sohar [Prison] House. So the warden of the Sohar [Prison] House puts those in the Sohar House in Joseph's hand.	Jehovah continued to be with Joseph and He extended grace to him, even under these circumstances. God gave Joseph favor in the eyes of the warden of the prison, so that he put all prisoners under Joseph's control.
Whatever was done there, Joseph [lit., <i>he</i> ] did it. The Sohar House warden did not look at anything under Joseph's [lit., <i>his</i> ] control, because Y <sup>e</sup> howah [is] with him. Whatever he did, Y <sup>e</sup> howah prospered.	When anything was done at the prison, Joseph was the one who did it. The warden gave no thought to that which Joseph controlled, because Jehovah was with him. Whatever he did, Jehovah prospered.
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

Doctrinal Teachers* Who Have Taught Genesis 39			
	Series	Lesson (s)	Passage
<b>R. B. Thieme, Jr.</b>	1963 Dispensations (#201)	#31	Genesis 39:1–23
	1985 Ephesians (#412)	#701–702	Genesis 39:1–23
	1981 Revelation (#457)	#230	Genesis 39:1–23
Ken Reed	<a href="https://www.lakeeriebiblechurch.org/exegesis/">https://www.lakeeriebiblechurch.org/exegesis/</a>		Genesis 38–50
Dr. Robert Dean	<a href="https://deanbible.org/old-testament-menuitem/genesis-menuitem">https://deanbible.org/old-testament-menuitem/genesis-menuitem</a>		Genesis 1–50
Bill Wenstrom	<a href="https://www.wenstrom.org/index.php?option=com_libwritten&amp;view=libwritten&amp;selCat=2&amp;Itemid=124">https://www.wenstrom.org/index.php?option=com_libwritten&amp;view=libwritten&amp;selCat=2&amp;Itemid=124</a>		Genesis 1–50
Jack M. Ballinger	<a href="http://www.versebyverse.org/classnotes/Genesis/genesisindex.html">http://www.versebyverse.org/classnotes/Genesis/genesisindex.html</a>		Genesis 1–49
Ron Snider	<a href="http://www.makarios-bible-church.org/oldtest.html">http://www.makarios-bible-church.org/oldtest.html</a>		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).



