

# Genesis 37:27

Authorized King James Version (KJV)

Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.

## Analysis

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**Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brothe...** This passage is part of the Joseph narrative, a masterfully crafted account demonstrating God's sovereign providence working through human choices and circumstances to accomplish His redemptive purposes. The Joseph cycle shows how God transforms evil intentions into instruments of salvation.

Central themes include divine providence orchestrating events toward redemptive ends, the testing and refinement of character through suffering and success, forgiveness overcoming betrayal and injustice, and the preservation of God's covenant people through famine. Joseph's rise from slavery to second-in-command of Egypt illustrates how God exalts the humble and uses seeming disasters for ultimate good.

Theologically, these chapters reveal:

1. God's meticulous sovereignty over all events, even evil human actions
2. suffering as preparation for future service rather than punishment
3. forgiveness as reflecting divine character and enabling reconciliation
4. God's covenant faithfulness across generations ensuring the survival and blessing of His people

5. how present suffering gains meaning when viewed from the perspective of God's larger purposes.

Joseph's words "you meant evil against me, but God meant it for good" (50:20) epitomize biblical theodicy and providence.

## Historical Context

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The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

## Related Passages

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**1 John 4:8** — God is love

**1 Corinthians 13:4** — Characteristics of love

## Study Questions

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1. How does this verse contribute to the biblical doctrine of creation, fall, or redemption?
2. How should this truth about Sold into Slavery shape our daily decisions and priorities?
3. How does this passage point forward to Christ and the gospel of redemption?

## Interlinear Text

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לְכֹ וְ	וְנִמְכְּרָנוּ	לְשִׁמְעֵאלִים	וְלֹא נִיָּדנוּ	אֶל	תְּהִי	
H1980	and let us sell	him to the Ishmeelites	and let not our hand	H408	H1961	
	H4376	H3459	H3027			
בְּ	כִי	אֶחָיו:	בְּשָׁרנוּ	הָוָא	וַיִּשְׁמְעוּ וְ	אֶחָיו:
H0	H3588	And his brethren	and our flesh	H1931	were content	And his brethren
		H251	H1320		H8085	H251

## Additional Cross-References

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**Matthew 16:26** (Parallel theme): For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

**Genesis 42:21** (Parallel theme): And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

**1 Samuel 18:17** (Parallel theme): And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORD'S battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.