The saga of Joseph's sale represents the idea of sin and repentance. Only God is perfect: the human is by nature a sinner. Not even the greatest of our forefathers walked without falling. Concomitantly, our forefathers had the courage to repent and confess, to plead guilty and to regret what they had done. (Boston, 1980)
Jacob dwelt in the land of his father’s sojournings, in the land of Canaan. These are the generations of Jacob: at seventeen years of age, Joseph tended the flocks with his brothers, and he was a lad, [and was] with the sons of Bilhah and with the sons of Zilpah, his father’s wives; and Joseph brought evil tales about them to their father. And Israel loved Joseph more than all his sons, because he was a son of his old age; and he made him a multi-colored coat. And his brothers saw that their father loved him more than

Jacob loved Joseph because of his wisdom and intelligence. Jacob was the father-teacher, Joseph was the visionary-implementer. It took 17 years in Jacob’s home for Joseph to develop this wisdom. Jacob sought to settle down in peace, immediately. Esau had left Canaan for Se’ir, clearing the way for Jacob. Had the quarrel between Joseph and his brothers not taken place, the exile foretold in the Bris Bein Habesarim, of oppression in a foreign land for 400 years (15:13), would have been fulfilled through Jacob’s sojourn in Haran. God’s arithmetic is different from man’s; if the Egyptian servitude was in fact reduced from the promised 400 years to 210, then God could have further reduced it to the twenty years that Jacob himself was in exile, thus obviating the Egyptian exile entirely. The discord among Jacob’s children thwarted his plan to inherit the land of Canaan. The stage was set for the covenantal promise of inheriting the land of Canaan to be realized immediately. Eshb had left Canaan for Se’ir, clearing the way for Jacob. Had the quarrel between Joseph and his brothers not taken place, the exile foretold in the Bris Bein Habesarim, of oppression in a foreign land for 400 years (15:13), would have been fulfilled through Jacob’s sojourn in Haran. God’s arithmetic is different from man’s; if the Egyptian servitude was in fact reduced from the promised 400 years to 210, then God could have further reduced it to the twenty years that Jacob himself was in exile, thus obviating the Egyptian exile entirely. The discord among Jacob’s children thwarted his plan to inherit the land of Canaan.

Chazal interpret this verse as if it there were a hyphen between the names Jacob and Joseph, emphasizing the metaphysical unity between them. This type of union is later expressed in regard to the relationship between Jacob and Benjamin as נפש קשת נמש, two souls that are intertwined (44:30). They were not two persons; they were one person. Jacob’s I-awareness included Joseph. Jacob’s love for his other children did not precipitate this ontological oneness.

Onkelos translates the term ב חכמה as son of wisdom. Jacob loved Joseph because of his wisdom and intelligence. Jacob was the father-teacher, Joseph was the visionary-implementer. It took 17 years in Jacob’s home for Joseph to develop this personality. Until this point, Joseph would not have been able to face the moral pressures that confronted him in his Egyptian experience.

Joseph beheld two visions. He dreamt of his almut, sheaves, which rose and stood up high while the sheaves of his brothers came and bowed down to his. When he told that dream to his brothers, their hatred was deepened and strengthened, but their envy was not aroused. Then he dreamt another dream, of the sun and the moon and the stars bowing to him. When he told this dream to his father, his brothers envied him (verse 11); not only did they hate him, but they were envious of him as well.