

# Gen 37 Joseph's Dreams and Betrayal by His Brothers, Jer 38:1-13, Mat 3:13-17

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## Introduction

### Gen 37 Joseph's Dreams and Betrayal by His Brothers <sup>verses 1-26, LITV-TSP</sup>

Joseph is loved by Jacob, but hated by his brothers.

<sup>1</sup> And Jacob lived in the land of his father's travels, in the land of Canaan. <sup>2</sup> These are the generations of Jacob: Joseph, a son of seventeen years, was feeding the flock with his brothers, with Bilhah's sons and with Zilpah's sons, his father's wives. And he was a youth. And Joseph brought an **evil report** <sup>a</sup> of them to their father. <sup>3</sup> And Israel loved <sup>b</sup> Joseph more than all his sons, because he was a son of old age to him. And he made a tunic reaching to the soles of his feet. <sup>4</sup> And his brothers saw that their father loved him more than all his brothers, and they hated him. And they were not able to speak to him for peace.

#### **Joh 10:15-17 - other sheep I have, which are not of this fold**

<sup>15</sup> As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. <sup>16</sup> And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall

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<sup>a</sup> This is only the sons of the concubine, Dan Gad, Asher and Naphtali....if you will one house. I'm suggesting later that these are separate and apart from those who are the sons of Leah (Benjamin, son of Rachel, is not part of this). My thesis is that Yoseph is metaphorically doing to work of the Messiah by enabling the two house to be put back together.

**Torah Equity:** Who initiated this report i.e. who owns it? Is Yoseph simply transporting the report, (as the KJV implies) or is Yoseph adding his bias thoughts to the report in such a way that makes his brothers look bad? The KJV translates the end of this verse as "...and Joseph brought unto his father **their** evil report". Who created the report makes all the difference in identifying the character of Joseph.

**Income Tax Metaphor.** What if the report was like a 1040 income report that needs to go back to Jacob who is the trustee of the family enterprise. The reason the report could have been "evil" is because they didn't report much income. When he is told to go to the other brothers (sons of Leah) who suffer from APS, they treat the "IRS Agent" Joseph disrespectful by in effect "tar and feathering" him. It would be an interesting study to compare / contrast between how Jacob dealt with his brother Esau and how Joseph dealt with his brothers.

<sup>b</sup> The biblical definition of love is to keep the commandments of YHVH. Could it be that Jacob loved Joseph more than the others because he was better at being the overseer of the family and more in tune with spiritual things.

be one fold, and one shepherd. <sup>17</sup> Therefore doth my Father love me, because I lay down my life, that I might take it again.

His dreams and the interpretation

<sup>5</sup> And Joseph dreamed a dream, and told it to his brothers. And they increased to hate him still more. <sup>6</sup> And he said to them, Now hear this dream which I have dreamed: <sup>7</sup> And, behold! We were binding sheaves in the middle of the field. And, behold, my sheaf rose up and also stood up. And, behold, your sheaves came around and bowed themselves to my sheaf. <sup>8</sup> And his brothers said to him, Shall you indeed reign over us, or shall you really rule over us? <sup>c</sup> And they hated him still more because of his dreams, and because of his words. <sup>9</sup> And he dreamed still another dream, and told it to his brothers. And he said, Behold, I have dreamed another dream: And, behold, the sun and the moon and the eleven stars were bowing themselves to me. <sup>10</sup> And he told it to his father, and to his brothers. And his father rebuked him, and said to him, What is this dream which you have dreamed? Shall we indeed come to bow ourselves to the earth to you, I, your mother, and your brothers? <sup>11</sup> And his brothers were jealous of him. But his father observed the word.

Jacob sends Joseph to his brothers

<sup>12</sup> And his brothers went to feed <sup>d</sup> the flock of their fathers in Shechem.

in Shechem בְּשֵׁכֶם their fathers אֲבֵיהֶם flock צֹאן to feed לְרֵעוֹת and his brethren אֶחָיו went וַיֵּלְכוּ

<sup>13</sup> And Israel said to Joseph, Are not your brothers feeding in Shechem? Come, and I will send you to them. And he said to him, Behold me. <sup>14</sup> And he said to him, Now go, see the welfare of your brothers, and the welfare of the flock, and bring word back to me. And he sent him out of the valley of Hebron. And he came to Shechem. <sup>15</sup> And a man found him. And, behold, he was wandering in the field. And the man asked him, saying, What do you seek? <sup>16</sup> And he said, I am looking for my brothers. Please tell me where they are feeding. <sup>17</sup> And the man said, They have left here, for I heard them say, Let us go towards Dothan (דֹּתָיְנָה do-Ta-ye-nah). And Joseph went after his brothers and found them in Dothan (בְּדֹתָן be-do-Tan). <sup>e</sup>



<sup>c</sup> They asked a question which is proper (thinking commercially) but then answer their question and drew a conclusion. This an interpretation by the brothers not Yoseph.

<sup>d</sup> **Jot and Tittle:** The (hyphenated) Aleph Tav which is before flock has above each letter “upper dots”.

MJ says that this is the beginning of the story of redemption and that the father Jacob/Israel (playing the role of YHVH) sends his son Yoseph (playing the role of Y'shua) to redeem the flock.

<sup>e</sup> **Dothan** <sup>H1886</sup> This has two spellings in the same verse, the first feminine plural and the second is ????. It means two pits or wells. In a way, “the man” is telling the future of Joseph because he is put in one of the pits.

The only other occurrence is 2Ki 6:13. The context is “Here in later days the eyes of Elisha's servant were opened to see the mountain “full of horses and chariots of fire,” guarding his master from the encircling Syrians” <sup>Source: ISBE</sup>.

“And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.” <sup>2Ki 6:13</sup>

See “Commentary-on-2Kings 6-1-to-7-the-floating-axe-head”, article # ???.

The brothers counsel to slay him.

<sup>18</sup> And they saw him from a distance. And before he came near to them, they plotted against him, to kill him. <sup>19</sup> And they said, each to his brother, Behold, this master of dreams is coming. <sup>20</sup> And, Come now, and let us kill him, and throw him into one of the pits. And let us say, An evil beast has eaten him. And let us see what will become of his dreams.

At Reuben's desire they cast him into a pit;

<sup>21</sup> And Reuben heard, and he delivered him from their hands, and said, Let us not smite his soul. <sup>22</sup> And Reuben said to them, Do not shed blood. Throw him into this pit in the desert, but do not lay a hand on him; so that he might deliver him from their hands, to return him to his father. <sup>23</sup> And it happened when Joseph came to his brothers, they stripped his tunic which was on him, from Joseph, the tunic reaching to the soles of his feet. <sup>24</sup> And they took him and threw him into the pit, the pit being empty, no water in it.

and afterwards sell him to the Ishmaelites;

<sup>25</sup> And they sat down to eat bread. And they lifted up their eyes and looked. And, behold, a caravan of Ishmaelites coming from Gilead! And their camels were bearing spices, and balsam gum, and myrrh, going down to take them to Egypt. <sup>26</sup> And Judah said to his brothers, What gain is it that we kill our brother <sup>f</sup> and conceal his blood? <sup>27</sup> Come, let us sell him to the Ishmaelites, and do not let our hand be on him. For he is our brother, our flesh. And his brothers listened. <sup>28</sup> And men, Midianites, traders, passed. And they drew up and took Joseph out of the pit, and they sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt.

while Ruben grieves at not finding him.

<sup>29</sup> And Reuben came back to the pit. And, behold, Joseph was not in the pit; and he tore his clothes. <sup>30</sup> And he returned to his brothers and said, The child, he is not. And I, where shall I go?

His coat, covered with blood, is sent to Jacob, who mourns him inordinately.

<sup>31</sup> And they took Joseph's tunic, and killed a ram of the goats, and dipped the tunic in the blood. <sup>32</sup> And they sent the tunic reaching to the soles of his feet, and they took it to their father, and said, We have found this. Now look, is it your son's tunic? <sup>33</sup> And he knew it, and said, My son's tunic! An evil beast has eaten him. Surely Joseph is torn in pieces. <sup>34</sup> And Jacob tore his clothing and put sackcloth on his loins. And he mourned many days for his son. <sup>35</sup> And all his sons and all his daughters rose up to comfort him. And he refused to be comforted, and said, I will go down to Sheol mourning for my son. And his father wept for him.

Joseph is brought to Egypt and sold to Potiphar.

<sup>36</sup> And the Midianites sold him into Egypt, to Potiphar, a eunuch of Pharaoh, the chief of the executioners.

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<sup>f</sup> Judah acknowledges that Yoseph is his brother.

## Jer 38:1-13 Jeremiah Thrown into the Dungeon of Malkijah

Jeremiah, by a false suggestion, is put into the dungeon of Malchiah.

<sup>1</sup> And Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal, the son of Shelemiah, and Pashur, the son of Melchiah, heard the words that Jeremiah had spoken to all the people, saying, <sup>2</sup> So says Jehovah, He who remains in this city shall die by the sword, by the famine, and by the plague. But he who goes forth to the Chaldeans shall live; and his life shall be a prize; and he shall live. <sup>3</sup> So says Jehovah, This city shall surely be given into the hand of the king of Babylon's army, and he shall capture it. <sup>4</sup> And the rulers said to the king, Please let this man be put to death. For in this way he weakens the hands of the men of war who remain in this city, and the hands of all the people, in speaking these words to them. For this man does not seek the peace of this people, but the evil. <sup>5</sup> And Zedekiah the king said, Behold, he is in your hand. For the king cannot do anything against you. <sup>6</sup> And they took Jeremiah and threw him into the pit of Malchiah, the king's son, which was in the court of the guardhouse. And they let Jeremiah down with ropes. But no water was in the pit, only mud. So Jeremiah sank into the mud.

Ebed-Melech, by suit, gets him some enlargement.

<sup>7</sup> And Ebed-melech the Ethiopian man, of the eunuchs in the king's house, heard that they had put Jeremiah into the pit the king then sitting in the gate of Benjamin). <sup>8</sup> Ebed-melech went out of the king's house and spoke to the king, saying,

<sup>9</sup> My lord the king, these men אֵת have done evil in all that they have done to Jeremiah the prophet, אֵת whom they have thrown into the pit. And he has died in his place because of the famine, for there is no more food in the city. <sup>10</sup> And the king commanded [commanded then the king אֵת ] Ebed-melech the Ethiopian, saying, Take in your hand thirty men from here and lift Jeremiah the prophet out of the pit before he dies.

Three Standalone Aleph Tav's, 2 in verses 9 & 1 in verse 10

he· Re· u have done evil הרעו ham· Me· lech, the king המלך a· do· Ni My lord' אֲדֹנָי <sup>9</sup>  
a· Sher whom' אֲשֶׁר kol- all כָּל et' אֵת ha· 'El- leh these האלה ha· 'a· na· Shim men הַאֲנָשִׁים  
han· na· Vi, the prophet הנביא le· yir· me· Ya· hu to Jeremiah לִירְמְיָהוּ a· Su in all that they have done' עָשׂוּ  
el- into' אֶל- hish· Li· chu whom they have cast השליכו a· Sher- whom' אֲשֶׁר et' אֵת  
tach· Tav in the place תחתיו vai· Ya· mot and he is like to die וְיָמָת hab· Bor, into the dungeon הבור  
ein there' אֵין ki for כִּי ha· ra· 'Av, hunger הרעב mip· pe· Nei for מִפְּנֵי  
ba· 'Ir. in the city בְּעִיר : od more עוד hal· Le· chem where he is for [there is] no more bread הַלֶּחֶם  
-e· ved' עֶבֶד et' אֵת ham· Me· lech, Then the king המלך vay· tzav· Veh commanded וַיִּצְוֶה <sup>10</sup>  
kach Take קח le· Mor; saying לאמר hak· ku· Shi the Ethiopian הכוּשִׁי Me· lech Ebedmelech מֶלֶךְ  
she· lo· Shim from hence thirty שְׁלֹשִׁים miz· Zeh here מִזֶּה be· ya· de· Cha with thee בְּיָדְךָ  
yir· me· Ya· hu Jeremiah יִרְמְיָהוּ -et' אֶת- ve· ha· 'a· Li· ta and take up וְהֶעֱלִיתְ a· na· Shim, men אֲנָשִׁים  
be· Te· rem before בְּטָרִם hab· Bor out of the dungeon הבור min- from מִן- han· na· Vi the prophet הנביא

<sup>11</sup> And Ebed-melech took the men in his hand and went into the king's house, to under the treasury. And he took worn out clothes and worn out rags from there. And he let them down by ropes into the pit to Jeremiah. <sup>12</sup> And Ebed-melech the Ethiopian said to Jeremiah, Now put these worn out clothes and rags under the armpits of your hands, under the ropes. And Jeremiah did so. <sup>13</sup> And they drew up Jeremiah with ropes and took him out of the pit. And Jeremiah dwelt in the court of the guardhouse.

## Mat 3:13-17 – John Baptizes Yeshua in the Jordan <sup>LITV-TSP</sup>

<sup>13</sup> Then Jesus arrived from Galilee to the Jordan, to John, to be baptized by him. <sup>14</sup> But John restrained Him, saying, I have need to be baptized by You, and do You come to me? <sup>15</sup> But answering, Jesus said to him, Allow it now, for it is becoming to us this way to fulfill all righteousness. Then he allowed Him. <sup>16</sup> And having been baptized, Jesus went up immediately from the water. And, behold! The heavens were opened to Him, and He saw the Spirit of God coming down as a dove, and coming upon Him. <sup>17</sup> And behold! A voice out of the heaven saying, This is My Son, the Beloved, in whom I have found delight. Psa. 2:7; Gen. 22:2; Isa. 42:1

## Commentary

**Gen 37:1-2** And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. <sup>(2)</sup> These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father **their** evil report<sup>g</sup>.

This is only the sons of the concubine, Dan Gad, Asher and Naphtali...if you will one house. I'm suggesting later that these are separate and apart from those who are the sons of Leah (Benjamin, son of Rachel, is not part of this). My thesis is that Yoseph is metaphorically doing to work of the Messiah by trying to put the two house back together.

### Gen 37:9

is Joseph prophesying the birth of Benyamin?

David Mack says maybe these stars or constellation of stars.

JKM: if this is about constellation of stars, is this related to what Abram understood in Gen 15:5-6, see comments, also search for the word star prior to this verse resulted in Gen 22:17 and Gen 26:4). When Jacob said he took note of it (observed <sup>H8104 H853</sup> (Gen 37:11) is this what is meant i.e. the story of salvation in the constellation?

<sup>g</sup> TS98: "And Yoseph brought **an** evil report of them to his father. " ... his father their<sup>(H853)</sup> et evil<sup>H7451</sup> report.<sup>H1681</sup>dibbah

Uri Harel says that the NIV version is correct i.e. "...he brought their father a bad report about them.". The word דִּבְבָהּ (dibbah <sup>H1681</sup>) is the modern word for slander, which is always evil, implying that in biblical Hebrew it's morally neutral.

Observed the saying = Shemar Et-Hadebar

### Gen 37:10

Rachel is already dead, she died in the birth of benjamin in 37:10. it could be read as Rachael died...

הָבוֹא חֶלְמָתָא אֲשֶׁר

Jacob pretended he was angry for the sake of the brothers [Gen 37:11](#).

I assume, according to the text, that the second to the last thing that Joseph had heard from his father was his public rebuke of him and his dream (which he made public). The last thing he heard from his father before being sold to Egypt ([Gen 37:12-13](#)) was to go and check up on his brothers. I'm noting this because I often wondered why when Joseph was Viceroy in Egypt, he didn't send word to his family to let them know about his demise. I can understand that he may not wish to communicate to his brother's but why not to his father, afterall he was a prominent and powerful man? maybe, subconsciously, he wasn't so sure that his father still loved him and even that he had conspired with brothers to send him off to Egypt.

RO says that you can be a dreamer and an interpreter of dreams but the roles are mutually exclusive.

### Public vs Private example [Gen 37:10-11](#).

It is main known in public that Joseph's brother and father one thing about their relationship to him and it is not taken well. Jacob says a corroborating comment in public but in private he "says" if you will "...but his father observed the saying.". Its like Jacob is taking silent judicial notice of the claim made by Joseph. What is the claim, that he will be the trustee, maybe a second witness to this claim is the coat of many colors.

### Gen 37:12

e-Sword Notes

What would have happened if the brothers wouldn't have thrown Yoseph in the pit?

In the days of Jacob and Egypt, Joseph's brothers delivered their brother into bondage as a result of their own selfishness, envy and covetous hearts. Had they not done this Joseph's relation with God would have revealed to them the coming events and they, not Egypt, would have prepared for the famine. The sons of Jacob would have become wealthy among nations. Instead they cast the source of their own salvation into a pit.

Source: <http://www.hisholychurch.net/booklets/godsmanyst.pdf> page 4

Monte Judah says that these sheep are YHVH's flock. The odd-ball, black sheep and spotted sheep that were Jacob's which he got from Laban's.

The twelve disciples are commanded by Y'shua to feed the flock

### Gen 37:13

Keeping in mind the Alef Tav teaching of verse 12, the last four Hebrew words are almost saying "Elohim said here I am!" Except that the spelling of H413 has the yood and the hey swaped and should be pronounced Aleeyihem which is translated 'to them'.

### Gen 37:14

Valley can also mean mystery. see Monte's teaching on the Valley of Hebron.

MJ: says there is a mountain of Hebron but no Valley of Hebron. He also says that emeq (Ayin+Mem+Koof) means mystery.

valeH4480 H6010 .

### Gen 37:15

Vah yee m Tsa Who

Ish discovered him

Joh 19:5.

MJ: thinks this is man who is not only an Angel (messenger), he is Y'shua. This is the one who keeps Yoseph on track. Similar to the man who wrestled with Elohim (Gen 32:24-25).

Is there two flocks? See Gen 37:2.

### Gen 37:17 Comparison to 2 Kings reference to Dotan

Outline 2King 5 & 6

<b>2ki 5:1-7</b>	Naaman, by the report of a captive maid, is sent to Samaria to be cured of his leprosy
<b>2ki 5:8-14</b>	Elisha, sending him to Jordan cures him
<b>2ki 5:15-19</b>	He refusing Naaman's gifts grants him some of the earth
<b>2ki 5:20-27</b>	Gehazi, abusing his master's name unto Naaman, is smitten with leprosy

Verses	Outline
<a href="#"><u>2Ki 6:1-7</u></a>	Elisha, giving leave to the young prophets to enlarge their dwellings, causes iron to float
<a href="#"><u>2Ki 6:8-12</u></a>	He discloses the king of Syria's counsel .
<a href="#"><u>2Ki 6:13-18</u></a>	The army which was sent to <b>Dothan</b> to apprehend Elisha, is smitten with blindness
<a href="#"><u>2Ki 6:19-23</u></a>	Being brought into Samaria, they are dismissed in peace
<a href="#"><u>2Ki 6:24-29</u></a>	The famine in Samaria causes women to eat their own children
<a href="#"><u>2Ki 6:30-34</u></a>	The king sends to slay Elisha.

### Gen 37:23

This happens to Y'shua by the Romans who cast lots for his clothes.

Mat 27:28

Dave Mack thinks this included wool symbolic of the Passover.

the scarlet was held up in the temple Mat 27:28.

The brother dipped his coat in blood and gave it to their father.

### Gen 37:28

The Midianites pulled Joseph out of the hole.

NIV: So when the Midianite merchants came by, his brothers pulled Joseph up out of the cistern and sold him for twenty shekels [2] of silver to the Ishmaelites, who took him to Egypt.

Gen 37:28 Midianites<sup>H376 H4084</sup> Midianites<sup>H4092</sup>

20 pieces of silver versus 20 in [Mat 26:15](#),

redemption of the first born.

This is the price of the Goat.

30 pieces of silver is the price for a bride.

NG says that the Ishmaelites can be anyone whose has a profession specifically anyone who travels in a caravan.

### Gen 37:31

[Gen 37:31](#) And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

[Gen 37:32](#) And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

[Act 7:9](#) And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

Another picture of Y'shua.

Goat as in Az like scape goat AzaZel

**Azazel**

a-zā'zel [שׂאזל](#), 'āzā'zēl

of the goats,<sup>H5795</sup> and dipped<sup>H2881 (853)</sup> the coat<sup>H3801</sup> in the blood;<sup>1818</sup>

for the scapegoat.<sup>H5799</sup>

**H5795** [עז](#)

'ēz. A female goat, kid.

**H5799** [שׂאזל](#)

'āzā'zēl. A masculine noun referring to a scapegoat.

### Gen 37:32



An agent of the brother did this, to ask Jacob this question.  
See [Gen 38:25](#) how the tables are turned on Judah in this regard.

**Gen 37:33**

Jacob is making a conclusion from his brother's whose integrity should be brought into question. Didn't Simeon and Levi wipe out a whole city.

**Gen 37:35**

Is Jacob representing the heavenly Father, when the curtains at the Holy of Hollies was rent.

**Gen 37:36**

Y'shua goes to Egypt when he is a baby.

For Midianites [H4092](#) is strong's #H4092 and this is the only occurrence according to the KJC. it's mid-dan-ites. compare to [Gen 37:28](#).