

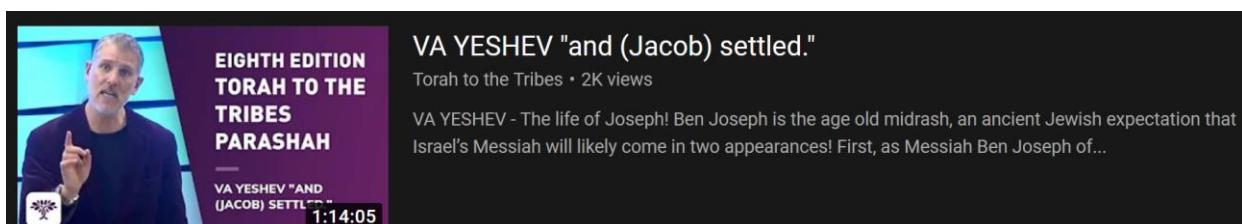
**Week 9: Vayeshev ‘He settled’** Genesis 37:1-40:23 ~ Amos 2:6-3:8 ~ Matthew 1:18-25 ~ Bonus Reviews on Isaiah 25, 26, & 27



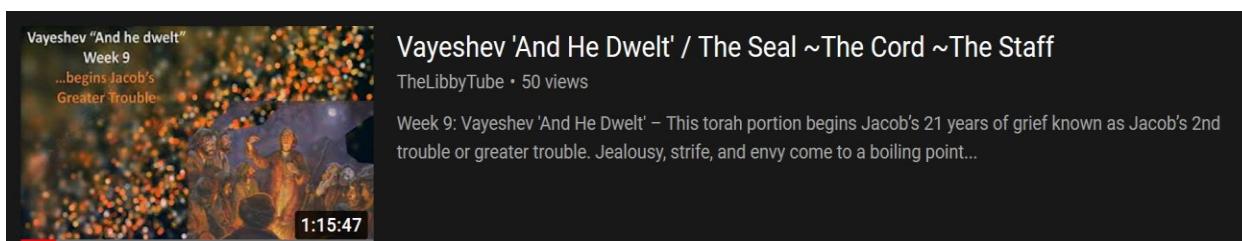
#### T4 7<sup>th</sup> Edition Video: Vayeshev – ‘He settled’ [https://youtu.be/KzfddUy\\_8bw](https://youtu.be/KzfddUy_8bw)

[Note: For teaching purposes only, underlines, bold font, and highlight emphasis have been used in PDFs.]

Scripture Source: e-Sword TS2009 unless otherwise noted: <https://www.e-sword.net/>



#### T4 8<sup>th</sup> Edition Video: Vayeshev – ‘He settled’ <https://youtu.be/W9Y0PH7eQjo>



**TheLibbyLink:** **Vayeshev – ‘He settled’ 2021** <https://youtu.be/r1blmzdv1fM>

## Genesis 37

We find Joseph looking for his brothers in Shechem, which means shoulders or upper back. The very place on the body where scourging takes place. The root of Dothan, da'at means religious laws. His father sends him amid those dwelling in religious law wearing a special long coat given to Joseph by Jacob.

Presently we are still living in Egypt correlating to the times of Joseph, Mashiach ben Joseph. – the servant; but Mashiach ben David – the coming warrior King is coming!

The following chart gives us some comparisons between Joseph and Yahusha. Yahusha is the repairer of the breach. Reconciliation covering can only come through Yahusha; His garments of righteousness; and Melchizedek Priesthood. Those that sell the Melchizedek Yahusha for silver are not willing to ‘submit’ their sandals to His rule and reign.

You must be willing to question today’s status quo. You must have your garment washed by the blood of the Lamb. There is no other way. Our altar is outside the gate.

Went throughout the land to save the people from famine (41:46, 48)	Went out among the people during his ministry to feed and save them
Provided the Egyptians and all countries with bread (41:56–57)	Provided the whole world with the bread of life (Jn 6:48–57)
Purchased the whole of Egypt with bread (41:56)	Purchased the whole of creation with his body
His persecutors bowed and worshiped him (42:6)	Those who persecuted and crucified him will realize who he is and will bow and worship him
After he came up from the pit/prison, he ruled over his brothers	After he rose from the grave, his brothers were subject to him
Judged his judges and cast into prison those who had put him to shame in the pit (42:24)	Will judge those who crucified him (Mt 25:32)
Fed his hungry brothers (43:31–34)	Fed the hungry masses (Jn 6:5–13)
As they ate and drank at his table in his kingdom, he judged the twelve tribes of Israel	“That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel” (Lk 22:30)
As their sovereign, he forgave his brothers	As the Sovereign, he forgave those who crucified him (Lk 23:34)
Revealed himself to his brothers in the chamber (45:1–3)	Revealed himself to his disciples in the upper room (Lk 24:36)
The brothers recognized him on the second occasion	All will recognize and know him at the second coming
When he revealed himself to his brothers they were ashamed and afraid and marveled at his majesty (45:3)	When he is revealed in his majesty at the second coming, his persecutors will be ashamed and afraid
Sent to Egypt by God to preserve the life of his people (45:5–7)	Sent to earth by God to provide everlasting life for all (Mt 27:3–5)
His bones were taken up from Egypt to the promised land (Ex 13:19)	Was resurrected and raised to heaven
Dishonored by men and honored by God	Dishonored by men and honored by God (Jn 5:44)

- Joseph and Yahusha were both sold for silver.
- They were both found between two men declared guilty. While in prison, Joseph encounters one man associated with the elements of the acacia vine basket and is hung from a tree; and the other had the elements of bread and wine.
- They both fled from temptation.

### Joseph's Dreams

**Gen 37:1** And Ya'aqob dwelt in the land of his father's sojournings, in the land of Kena'an.

**Gen 37:2** This is the genealogy of Ya'aqob. Yoséph, being seventeen years old, was feeding the flock with his brothers. And the young man was with the sons of Bilhah

and the sons of Zilpah, his father's wives. And Yoséph brought an evil report of them to his father.

**Gen 37:3** And Yisra'ěl loved Yoséph more than all his children, because he was the son of his old age. And he made him a long robe.

Jealousy and envy arise among the sons of Jacob.

**Gen 37:4** But when his brothers saw that their father loved him more than all his brothers, they hated him and were not able to speak peaceably to him.

**Gen 37:5** And Yoséph dreamed a dream, and told it to his brothers. So they hated him even more.

Dream of the sheaves told by Joseph to his brothers.

**Gen 37:6** And he said to them, "Please listen to this dream which I have dreamed:

**Gen 37:7** "See, we were binding sheaves in the midst of the field, and see, my sheaf rose up and also stood up. And see, your sheaves stood all around and bowed down to my sheaf."

**Gen 37:8** And his brothers said to him, "Shall you indeed reign over us? Shall you indeed rule over us?" So they hated him even more for his dreams and for his words.

The dream of the sun and the moon and eleven stars bowing down to Joseph is relayed to his brothers and his father. We read of a similar scene with the woman in Rev. 12.

**Gen 37:9** And he dreamed still another dream and related it to his brothers, and said, "See, I have dreamed another dream, and see, the sun and the moon and the eleven stars bowed down to me."

**Gen 37:10** And he related it to his father and his brothers. And his father rebuked him and said to him, "What is this dream that you have dreamed? Shall we, your mother and I and your brothers, indeed come to bow down to the earth before you?"

**Gen 37:11** And his brothers envied him, but his father guarded the word.

### Joseph Sold by His Brothers

**Gen 37:12** And his brothers went to feed their father's flock in Shekem.

**Gen 37:13** And Yisra'ěl said to Yoséph, "Are not your brothers feeding *the flock* in Shekem? Come, I send you to them." So he said to him, "Here I am."

**Gen 37:14** And he said to him, "Please go and see if it is well with your brothers and well with the sheep, and bring back word to me." So he sent him out of the Valley of Hebron, and he went to Shekem.

**Gen 37:15** And a certain man found him, and see, he was wandering in the field. And the man asked him, saying, "What do you seek?"

**Gen 37:16** And he said, "I am seeking my brothers. Please inform me where they are feeding their sheep."

**Gen 37:17** And the man said, "They have left here, for I heard them say, 'Let us go towards Dothan.' " So Yoséph went after his brothers and found them in Dothan.

<https://www.biblestudytools.com/dictionary/dothan/>

**Dothan** [N] [H] [S] two wells, a famous pasture-ground where Joseph found his brethren watching their flocks. Here, at the suggestion of Judah, they sold him to the Ishmaelite merchants ( Genesis 37:17 ). It is mentioned on monuments in B.C. 1600.

It was the residence of Elisha ( 2 Kings 6:13 ), and the scene of a remarkable vision of chariots and horses of fire surrounding the mountain on which the city stood. It is identified with the modern Tell-Dothan, on the south side of the plain of Jezreel, about 12 miles north of Samaria, among the hills of Gilboa. The "two wells" are still in existence, one of which bears the name of the "pit of Joseph" (Jubb Yusuf).

**Gen 37:18** And they saw him from a distance, and before he came near them, they plotted against him, to kill him.

**Gen 37:19** And they said to each other, "See, this master of dreams is coming!"

**Gen 37:20** "Now, then, come and let us now kill him and throw him into some pit, and shall say, 'Some wild beast has devoured him.' Let us then see what comes of his dreams!"

**Gen 37:21** But Re'ubén heard and rescued him from their hands, and said, "Let us not strike his being."

**Gen 37:22** And Re'ubén said to them, "Shed no blood. Throw him into this pit which is in the wilderness, and do not lay a hand on him" – in order to rescue him out of their hands, and bring him back to his father.

**Gen 37:23** So it came to be, when Yoséph had come to his brothers,

- ✚ that they stripped Yoséph of his robe, the long robe which was on him.
- ✚ **Gen 37:24** And they took him and threw him into a pit.
- ✚ And the pit was empty, there was no water in it.
- ✚ **Gen 37:25** And they sat down to eat a meal.
- ✚ And they lifted their eyes and looked and saw a company of Yishma'élites, coming from Gil'ad with their camels, bearing spices, and balm, and myrrh, going to take them down to Mitsrayim.

**Gen 37:26** And Yehudah said to his brothers,

- ✚ “What would we gain if we kill our brother and conceal his blood?
- ✚ Gen 37:27 "Come and let us sell him to the Yishma'élites, and let not our hand be upon him, for he is our brother, our flesh." And his brothers listened.
- ✚ Gen 37:28 And men, Midyanite traders passed by, so they pulled Yoséph up and lifted him out of the pit, and sold him to the Yishma'élites for twenty pieces of silver.
- ✚ And they took Yoséph to Mitsrayim.

Gen 37:29 And **Re'ubén** returned to the pit, and see, Yoséph was not in the pit. And he tore his garments.

Gen 37:30 And he returned to his brothers and said, "The boy is gone! And I, where am I to go?"

We have several biblical accounts about garments. Joseph's special long garment was dipped in blood. The garment given to Jeroboam was literally and prophetically ripped into 12 pieces; 10 tribes would go Jeroboam and 2 tribes to Rehoboam. Caiaphas tears his high priestly garment and accuses Yahusha of blasphemy worthy of death. However, Yahusha's single woven garment was not torn.

YHWH uses all of this for good in the end, but for now the brothers try to cover their sinful acts. Reuben, the eldest, wasn't present during the selling of Joseph. His goal was to let Joseph loose at the opportune time so he could return to his father [Gen 37:22]. Upon seeing Joseph gone, and probably because he was the eldest; he felt the responsibility would be on him. He felt trapped asking 'And I, where am I to go?'

Gen 37:31 So they took Yoséph's robe, slew a male goat, and dipped the robe in the **blood**,

Notice Gen. 37:31 does not state Joseph's long garment was torn or ripped. An assumption can be made only by hearing His father believe Joseph was 'torn to pieces.'

Gen 37:32 and sent the long robe and brought it to their father and said, "We have found this. Please look, is it the robe of your son or not?"

Gen 37:33 And he recognized it and said, "It is my son's robe. An evil beast has devoured him. Yoséph is torn, torn to pieces."

Gen 37:34 And **Ya'aqob tore his garments, and put sackcloth on his waist, and mourned for his son many days.**

Gen 37:35 And all his sons and all his daughters arose to comfort him, but he refused to be comforted, and he said, "Now let me go down into **She'ol** to my son in mourning."

So his father wept for him. Footnote: <sup>a</sup>See Explanatory Notes - She'ol.

Gen 37:36 And the Midanites had sold him in **Mitsrayim to Potiphar**, an officer of Pharaoh and captain of the guard.

We read in this chapter about the long coat given to Joseph by Jacob. We have learned from our past studies more about that garment. You will recall...

That garment in the Hebrew was kethoneth pasin. Kethoneth Pasin means a long shirt like garment usually of linen; a long garment of delicate texture, with sleeves, that was the dress of the young princes or nobles, who were not called to the menial toil of the field or household. And is the same description of the garment given to the High Priests.

We also read in Gen. 37 about the envy and jealousy of the brothers toward Joseph especially after he arrives with the special long coat, which they remove from him. We know how their anger ignited when Joseph shares his two dreams. To spare Joseph's life, we see **Reuben** submit the alternative plan of throwing Joseph in a pit (the Scriptures also specifically states that there was no water in the pit, so he thirst); then the brothers sit down and eat bread (seems like they were almost making a covenant agreement between all of them like 'not to tell'); they see a company of Ishmaelites coming toward them and **Judah suggests** selling Joseph; the Midyanite merchant traders approach them on their way to Egypt and they purchase Joseph for 20 pieces of silver; Reuben returns to find Joseph sold and rips his garment; the brothers devise a scheme and take the long special coat given to Joseph by Jacob and dip it into goats blood and bring it to their father. Jacob assumes Joseph has been killed by a wild animal and Jacob rips his garment.

The next few verses are very telling for **Jacob's grief for Joseph is great; and pretty much prolonged until we see him reunited with Joseph**. It would be **21 years of grief known as Jacob's greater trouble**; **Jacob's first trouble** was working for Rachel; getting Leah first; then completing 20-21 years in order to provide for his family in order to leave.

The brother's sin is 'ever before them' as they see the depth of their father's grief and they have no inner PEACE. There sin is 'ever before them' with every meal and piece of bread they eat, every memory of 'gathering together' and Joseph is not among them, every pit they pass by, every outer garment ripped or torn, every group of merchants, every goat or sheep that bleats etc. – the burden of their sin that they carry is very heavy and there seems to be no escape..

When reading Gen. 37:32 the definition of 'This' is H2063 and means zothe' Irregular feminine of H2089 and H2039 means zeh a sheep; a lamb.

**Gen 37:32** And they sentH7971 (H853) the coatH3801 of many colours,H6446 and they broughtH935 it toH413 their father;H1 and said,H559 ThisH2063 have we found:H4672 knowH5234 nowH4994 whether itH1931 be thy son'sH1121 coatH3801 orH518 no.H3808

We know Joseph was a type and shadow of Yahusha, the Lamb of YHWH. There are many scriptures and charts that can be studied comparing Joseph and Yahusha.

### **Genesis 38** The Seal; The Cord; and the Staff

We know not all the Bible is written in chronological order. Adam Clarke makes the following note:

**Clarke's Commentary Excerpt** ...The time therefore here spoken of seems to have been soon after Jacob's coming to Shechem, Genesis 33:18, before the history of Dinah, Genesis 34, though Moses for special cause relates it in this place." I should rather suppose that this chapter originally stood after Genesis 33, and that it got by accident into this place. Dr. Hales, observing that some of Jacob's son must have married remarkably young, says that "Judah was about forty-seven years old when Jacob's family settled in Egypt.... Please see Adam Clarke's Commentary to read in its entirety.

Gen. 38 opens with Judah taking Shuah, a daughter of a Canaanite, and she had 3 sons, Er, Onan, and Shelah. The Scripture says Judah ‘took’ her, then later in verse 12, she is identified as his wife. Both Er and Onan greatly displeased YHWH and he slew them over time. Er had married Tamar and Onan did not fulfill Judah’s request to go into Tamar to raise up a seed for his deceased brother. Onan soon dies afterwards. Then Judah tells Tamar to remain a widow until Shelah became old enough to marry her; but Judah fails to keep that promise.

In the meantime, we read that Judah’s wife Shuah dies and Judah gets with his friend Hirah and goes to his sheepshearers at Timnah. Tamar hears of this and places herself in Judah’s path wrapped in a veil.

### **Judah and Tamar**

**Gen 38:1** And at that time it came to be that Yehudah left his brothers, and turned aside to a man, an Adullamite whose name was Hirah.

**Gen 38:2** And Yehudah saw there a daughter of a certain Kena'anite whose name was Shuwa. And he took her and went in to her.

**Gen 38:3** So she conceived and bore a son, and he called his name Ěr.

**Gen 38:4** And she conceived again and bore a son, and she called his name Onan.

**Gen 38:5** And she conceived yet again and bore a son, and called his name Shělah. And he was at Kezib when she bore him.

**Gen 38:6** And Yehudah took a wife for Ěr his first-born, and her name was Tamar.

**Gen 38:7** But Ěr, Yehudah’s first-born, was evil in the eyes of יהוה, and יהוה took his life.

**Gen 38:8** And Yehudah said to Onan, “Go in to your brother’s wife and marry her, and raise up an heir to your brother.”

**Gen 38:9** And Onan knew that the offspring would not be his. And it came to be, when he went in to his brother’s wife, that he spilled on the ground, lest he should give an offspring to his brother.

**Gen 38:10** But what he did displeased יהוה, so He took his life too.

**Gen 38:11** Then Yehudah said to Tamar his daughter-in-law, “Remain a widow in your father’s house until my son Shělah is grown.” For he said, “Lest he also die as his brothers did.” And Tamar went and dwelt in her father’s house.

**Gen 38:12** And after a long time the daughter of Shuwa, Yehudah’s wife, died. And Yehudah was comforted, and went up to his sheep-shearers at Timnah, he and his friend Hirah the Adullamite.

**Gen 38:13** And it was reported to Tamar, saying, “See, your father-in-law is going up to Timnah to shear his sheep.”

**Gen 38:14** And she took off her widow’s garments, and covered herself with a veil and wrapped herself, and sat at the entrance to Ěnayim which was on the way to Timnah.

For she saw that Shělah was grown, and she was not given to him as a wife.

**Gen 38:15** And Yehudah saw her, and reckoned her for a whore, for she had covered her face.

**Gen 38:16** And he turned aside to her by the way, and said, “Please let me come in to you,” for he did not know that she was his daughter-in-law. And she said, “What do you give me to come in to me?”

**Gen 38:17** And he said, “Let me send you a young goat from the flock.” And she said, “Do you give me a pledge until you send it?”

**Gen 38:18** So he said, “What pledge should I give you?” And she said, “Your seal and your cord and your staff that is in your hand.” And he gave them to her, and went in to her, and she conceived by him.

Tamar conceives by Judah. Judah, believing she was a whore, suggests for her payment a young goat from the flock. Tamar, however, asks Judah for a pledge to be given to her. She requests his seal, his cord (bracelet), and staff.

**Gen 38:19** And she arose and went away, and removed her veil and put on the garments of her widowhood.

**Gen 38:20** And Yehudah sent the young goat by the hand of his friend the Adullamite, to receive his pledge from the woman's hand, but he did not find her.

**Gen 38:21** And he asked the men of that place, saying, “Where is the cult prostitute who was beside the way to Ěnayim?” And they said, “There was no cult prostitute in this place.”

**Gen 38:22** And he returned to Yehudah and said, “I have not found her. And the men of the place also said there was no cult prostitute in this place.”

**Gen 38:23** And Yehudah said, “Let her take them for herself, lest we become despised, for I sent this young goat and you have not found her.”

**Gen 38:24** And it came to be, about three new *moons* after, that Yehudah was informed, saying, “Tamar your daughter-in-law has whored, and see, she has conceived by whoring.” And Yehudah said, “Bring her out and let her be burned!”

**Gen 38:25** When she was brought out, she sent to her father-in-law, saying, “By the man to whom these belong, I am pregnant.” And she said, “Please examine whose these are: the seal and the cord and the staff.”

Then 3 months later, Judah admits his wrongs but before the big reveal he had to be very uneasy because he had no idea who held his signet, cord, and staff since Tamar ‘the woman’ he laid with; could not be located. Judah didn’t know who held his articles of identity. Turning over ones’ authority and possessions to a stranger is never a good idea. One should always H-A-L-T, when one is hungry, angry, lonely, and tired. That is when the enemy attacks!

**Gen 38:26** And Yehudah examined and said, “**She has been more righteous than I, because I did not give her to Shělah my son.**” And he never knew her again.

**The signet** - תְּמִימָה chothemeth, properly a seal, or instrument with which impressions were made to ascertain property, etc. These exist in all countries.

**Bracelets** - פְתִילִים pethilim, from פָתַל pathal, to twist, wreath, twine, may signify a girdle or a collar by which precedence, etc., might be indicated; not the muslin, silk, or linen wreath of his turban, as Mr. Harmer has conjectured.

**Staff** - מַתֵּה matteh, either what we would call a common walking stick, or the staff which was the ensign of his tribe.

**Gen 38:27** And it came to be, at the time for giving birth, that see, **twins were in her womb.**

**Gen 38:28** And it came to be, when she was giving birth, that the one put out his hand. And the midwife took a scarlet thread and bound it on his hand, saying, “This one came out first.”

**Gen 38:29** And it came to be, as he drew back his hand, that see, his brother came out! And she said, “How did you break through? This breach be upon you!” So his name was called Perets.

**Gen 38:30** And afterward his brother came out who had the scarlet thread on his hand. So his name was called Zerah.

Ultimately, YHWH uses all things together for good as we see, through Tamar’s conception by Judah, **the righteous seed line lived on.**

**Adam Clarke notes:** ...**Judah, Tamar, Zarah, and Pharez, were progenitors of the Messiah,** and therefore their birth must be recorded; and as the birth, so also the circumstances of that birth, ...

## Genesis 39

This is the account of Joseph and Potiphar’s wife. We read how things go well for Joseph because it is obvious that YHWH is with him; thus, Potiphar’s house is blessed. I want us to focus on two things in this chapter – garments and the problem with ‘one’ witness.

### Joseph and Potiphar's Wife

**Gen 39:1** And Yoséph had been taken down to Mitsrayim. And Potiphar, an officer of Pharaoh, captain of the guard, a Mitsrian, bought him from the Yishma'élites who had taken him down there.

**Gen 39:2** And it came to be that יהוה was with Yoséph, and he became a prosperous man, and was in the house of his master the Mitsrian.

**Gen 39:3** And his master saw that יְהוָה was with him and that יְהוָה made all he did to prosper in his hand.

**Gen 39:4** So Yoséph found favour in his eyes, and served him, and he appointed him over his house, and gave into his hand all that he had.

**Gen 39:5** And it came to be, from the time that he appointed him over his house and all that he had, that יְהוָה blessed the Mitsrian's house for Yoséph's sake. And the blessing of יְהוָה was on all that he had in the house and in the field.

**Gen 39:6** And he left in Yoséph's hand all that he had, and he did not know what he had except for the bread which he ate. And Yoséph was handsome in form and handsome in appearance.

It also states that Joseph was handsome in form and appearance. [So 'lust of the eyes & flesh' hits Potiphar's wife.]

**Gen 39:7** And after these events it came to be that his master's wife lifted up her eyes to Yoséph and said, "Lie with me."

**Gen 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."

**Gen 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?"

**Gen 39:10** And it came to be, as she spoke to Yoséph day by day, that he did not listen to her, to lie with her, to be with her.

**Gen 39:11** And it came to be on a certain day, when Yoséph went into the house to do his work, and none of the men of the house was inside,

**Gen 39:12** that she caught him by his garment, saying, "Lie with me." But he left his garment in her hand, and fled and ran outside.

**She grabs his garment.** As we have recently discussed, garments are very significant in His Word like the accounts we have read concerning signet rings, crowns, cords, and staffs. We, as His Priest of the Melchizedek Order, are clothed in His garments of Righteousness and authority. We are to be royal ambassadors and keep clean those items He has bestowed upon us. We are to be holy for He is holy. How we treat those items, reflects on Him. We would probably do well to physically envision ourselves in priestly garments to keep focused on walking in the Spirit and not fulfilling the lust of the flesh. **Joseph stood firm and the enemy was enraged.**

What we see in this account, is a physical manifestation of how the enemy wants to discredit, accuse, mock, and destroy Yah's people. In the spiritual realm, the enemy sees us fully clothed in our priestly garments and is ever ready to use the lust of the eyes, the lust of the flesh, and the pride of life to influence our soul realm or as in this case, the enemy uses those around us, to try and make us soil our garments or to make it 'look' like we soiled our garments. But praise Yah! If we should stumble then repent, our Advocate has the best stain and soil remover ever! We are washed in the blood of the Lamb and in repentance we are made white as snow.

**Gen 39:13** And it came to be, when she saw that he had left his garment in her hand and fled outside,

**Gen 39:14** that she called to the men of her house and spoke to them, saying, “See, he 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.

**Gen 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.”

**Gen 39:16** And she kept his garment with her until his master came home.

**Gen 39:17** And she spoke to him these same words, saying, “The Hebrew servant whom you brought to us came in to me, to mock me,

**Gen 39:18** so it came to be, as I lifted my voice and cried out, that he left his garment with me and fled outside.”

**Gen 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.

Potiphar's wife makes a bad situation worse. Now, she falls into 'the pride of life' by being a false witness and an accuser of the brethren. So, here we have the perfect example of unequal weights and measures. In the enemy's realm, **one false witness** is more than satisfactory. Because of Potiphar wife's false witness, Joseph is thrown in prison.

Proverbs 18:17 The first to state his case seems right until another comes forward and examines him.

**Gen 39:20** Then Yoséph'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.

**Gen 39:21** But יהוה' was with Yoséph and extended loving-commitment to him, and He gave him favour in the eyes of the prison warden.

**Gen 39:22** And the prison warden gave into the hand of Yoséph all the prisoners who were in the prison, and whatever was done there was his doing.

**Gen 39:23** The prison warden did not look into any point that was under Yoséph's hand, because יהוה' was with him. And whatever he did, יהוה' made it prosper.

## Genesis 40

We read the account of while being in the captain of the guard's prison, the cupbearer and the baker dream dreams both in the same night and were sad because they didn't know what the dreams meant. Joseph states clearly that interpretations of dreams belong to Elohim.

### Joseph Interprets Two Prisoners' Dreams

**Gen 40:1** And after these events it came to be that the cupbearer and the baker of the sovereign of Mitsrayim sinned against their master, the sovereign of Mitsrayim.

**Gen 40:2** And Pharaoh was wroth with his two officers, the chief cupbearer and the chief baker.

**Gen 40:3** So he put them in confinement in the house of the captain of the guard, in the prison, the place where Yoséph was a prisoner.

**Gen 40:4** And the captain of the guard put Yoséph in charge of them, and he served them. So they were in confinement for some time.

**Gen 40:5** Then the cupbearer and the baker of the sovereign of Mitsrayim, who were confined in the prison, dreamed a dream, both of them, each man's dream in one night and each man's dream with its own interpretation.

**Gen 40:6** And Yoséph came in to them in the morning and looked at them and saw that they were sad.

**Gen 40:7** And he asked Pharaoh's officers who were with him in confinement of his master's house, saying, "Why do you look so sad today?"

**Gen 40:8** And they said to him, “We each have dreamed a dream, and there is no one to interpret it.” And Yoséph said to them, “Do not interpretations belong to Elohim? Relate them to me, please.”

**Gen 40:9** So the chief cupbearer related his dream to Yoséph, and said to him, “See, in my dream a vine was before me,

**Gen 40:10** and in the vine were three branches, and it was as though it budded – its blossoms shot forth, and its clusters brought forth ripe grapes.

**Gen 40:11** “And Pharaoh’s cup was in my hand. So I took the grapes and pressed them into Pharaoh’s cup, and placed the cup in Pharaoh’s hand.”

**Gen 40:12** And Yoséph said to him, “This is the interpretation of it: The three branches are three days.

**Gen 40:13** “Yet, within three days Pharaoh is going to lift up your head and restore you to your place, and you shall put Pharaoh’s cup in his hand according to the former ruling, when you were his cupbearer.

**Gen 40:14** “But remember me when it is well with you, and please show loving-commitment to me. And mention me to Pharaoh, and get me out of this house.

**Gen 40:15** “For truly I was stolen away from the land of the Hebrews. And also I have done naught that they should put me into the dungeon.”

**Gen 40:16** And the chief baker saw that the interpretation was good, and he said to Yoséph, “I also was in my dream and saw three white baskets were on my head,

**Gen 40:17** and in the uppermost basket all kinds of baked goods for Pharaoh, and the birds ate them out of the basket on my head.”

**Gen 40:18** And Yoséph answered and said, “This is the interpretation of it: The three baskets are three days.

**Gen 40:19** “Yet, within three days Pharaoh is going to lift off your head from you and hang you on a tree. And the birds shall eat your flesh from you.”

**Gen 40:20** And on the third day, Pharaoh’s birthday, it came to be that he made a feast for all his servants. And he lifted up the head of the chief cupbearer and of the chief baker among his servants,

**Gen 40:21** and he restored the chief cupbearer to his post of cupbearer again, and he placed the cup in Pharaoh’s hand,

**Gen 40:22** but he hanged the chief baker, as Yoséph had interpreted to them.

**Gen 40:23** And the chief cupbearer did not remember Yoséph, but forgot him.

In keeping with the comparison parallels between Joseph and Yahusha, these dreams reveal additional common elements.

We see, 1. Wine 2. Vine 3. Grapes 4. Press 4. Three 5. Bread 6. Baskets 7. Tree 8. Hang 9. One restored 10. One not restored 11. One who had done no wrong 12. ‘Remember me’

Those elements speak volumes! Below are just a few of the Scriptures that may come to mind...

**John 15:5** I am the **vine** and you are the branches. The one who remains in Me, and I in him, will bear much fruit. For apart from Me you can do nothing.

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**Isa 63:3** “I have trodden the **winepress** alone, and from the peoples no one was with Me. And I trod them down in My displeasure, and I trampled them in My wrath. Their blood is sprinkled upon **My garments**, and I have defiled all My raiment. 4 “For a day of vengeance is in My heart, and the year of My redeemed has come. 5 “And I looked, but there was none helping, and I was astonished that there was none upholding. So My own arm saved for Me, and My wrath upheld Me.

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**John 2:19** **υστοί** answered and said to them, “Destroy this Dwelling Place, and in **three days** I shall raise it.”

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**Luke 23:39** And one of the evil-doers who **were hanged**, was speaking evil of Him, saying, “If You are the Messiah, save Yourself and us.” **40** But the other, responding, rebuked him, saying, “Do you not even fear Elohim, since you are under the same judgment? **41** “And we, indeed, rightly so, for we receive the due reward of our deeds, **but this One has done no wrong.**” **42** And he said to **υστοί**, “Master, remember me when You come into Your reign.” **43** And **υστοί** said to him, “Truly, I say to you today, you shall be with Me in Paradise.”

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**Mar 8:19** “When I broke the five **loaves** for the five thousand, how many **baskets** filled with broken pieces did you pick up?” They said to Him, “Twelve.” **20** “And when I broke the seven for the four thousand, how many large **baskets** filled with broken pieces did you pick up?” And they said, “Seven.” **21** And He said to them, “How do you not understand?”

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**John 6:35** And **υστοί** said to them, “**I am the bread of life.** He who comes to Me shall not get hungry at all, and he who believes in Me shall not get thirsty at all.

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**Luke 22:19** And taking bread, giving thanks, He broke it and gave it to them, saying, “This is My body which is given for you, do this in **remembrance** of Me.”

## Amos 2

Amos means to ‘bear a burden’; just as Joseph and Yahusha bore burdens. Israel’s transgression is for selling the righteous for silver. Never sell the Melchizedek, which means ‘my King is righteous’, for silver.

Amos continues the same pattern of proclaiming YHWH’s judgments. In this chapter Israel and Judah are included. Amos thunders YHWH’s judgments against the transgressions of Israel and Judah without mercy.

As in chapter 1, Amos conveys what YHWH had declared:

1. He shows their transgressions were numerous and ongoing.
2. He tells the reason why YHWH was sending judgement.
3. And what form of judgment and to whom that judgment would come.

Amos Chapter 1 goes into judgments of several nations and now Amos continues in chapter 2. The nations are judged for their breaking of treaties and covenants; Judah and Israel will be judged for the transgression of Torah, His Word. Today, globalist are rewriting international laws and national laws. There is nothing new under the sun.

**Amo 2:1** Thus said יהוה, “For three transgressions of Mo’ab, and for four, I do not turn it back,

- ❖ because he burned the bones of the sovereign of Edom to lime.
- ❖ **Amo 2:2** “But I shall send fire upon Mo’ab, and it shall consume the palaces of Qeriyoth. And Mo’ab shall die amid uproar, with a cry and with a voice of a shophar.
- ❖ **Amo 2:3** “And I shall cut off the judge from its midst, and kill all its heads with him,” said יהוה.

### Judgment on Judah

**Amo 2:4** Thus said יהוה, “For three transgressions of Yehudah, and for four, I do not turn it back,

- ❖ because they have rejected the Torah of יהוה, and did not guard His laws. And their lies after which their fathers walked lead them astray.
- ❖ **Amo 2:5** “But I shall send fire upon Yehudah, and it shall consume the palaces of Yerushalayim.”

### Judgment on Israel

**Amo 2:6** Thus said יהוה, “For three transgressions of Yisra’el, and for four, I do not turn

it back,

- ❖ because they sell the righteous for silver,
- ❖ and the poor for a pair of sandals,
  - ‘rule of the unrighteous scribe’ – overrules constitutional rights of the people through such things as ‘executive’ orders.
- ❖ Amo 2:7 who crush the head of the poor ones in the dust of the earth,
- ❖ and turn aside the way of the meek.
- ❖ And a man and his father go in to the same girl, to defile My set-apart Name.
- ❖ Amo 2:8 “And they lie down by every slaughter-place on garments taken in pledge,
- ❖ and in the house of their mighty one they drink the wine of those who have been fined.

YHWH had set up Israel and Judah for success; but they squandered all that He had done for them. May we all learn to stay faithful to YHWH and Him only.

We will focus on the 2<sup>nd</sup> transgression of Israel for selling the sandals of the needy. It is said that the books of the Patriarchs state that Joseph’s brothers bought sandals with the silver they obtained for the sale of the tzadik for silver. Genesis 14:23 – sandals – na’al. Na’al, sandal, is a symbol used to ‘give’ or ‘take’ rights.

na’al na’älâh

*nah'-al, nah-al-aw'*

From H5274; properly a sandal *tongue*; by extension a *sandal* or slipper (sometimes as a symbol of occupancy, a refusal to marry, or of something valueless): - dryshod, (pair of) shoe ([*-latchet*], -s).

Amo 2:9 “Yet I destroyed the Amorite before them, whose height was like the height of the cedars. And he was as strong as the oaks, yet I destroyed his fruit from above and his roots from beneath.

Amo 2:10 “And I brought you up from the land of Mitsrayim, and led you forty years through the wilderness, to possess the land of the Amorite.

Amo 2:11 “And I raised up some of your sons as prophets, and some of your young men as Nazirites. Not so? O you children of Yisra’el?” declares יהוה.

Amo 2:12 “But you made the Nazirites drink wine, and commanded the prophets saying, ‘Do not prophesy!’

Amo 2:13 “See, I am weighed down by you, as a wagon is weighed down when filled with sheaves.

- ❖ Amo 2:14 “And a place to flee shall perish from the swift,
- ❖ and the strong not fortify his power,
- ❖ and the mighty not save his life,
- ❖ Amo 2:15 and he who handles the bow not stand,
- ❖ and the swift of foot not save,
- ❖ nor he who rides a horse save his life,
- ❖ Amo 2:16 and the one potent of his heart among the mighty flee naked, in that day,” declares יְהוָה!

## Amos 3

### Israel's Guilt and Punishment

**Amo 3:1** **Hear this word that יְהוָה has spoken against you, O children of Yisra'ĕl, against the entire clan which I brought up from the land of Mitsrayim, saying,**

- ✚ Amo 3:2 **You alone have I known of all the clans of the earth**, therefore I punish you for all your crookednesses.”

YHWH alludes to the covenant of righteousness in Amos 3:2.

- ✚ Amo 3:3 Would two walk together, without having met?
- ✚ Amo 3:4 Does a lion roar in the forest, when he has no prey? Does a young lion give forth his voice out of his den unless he has caught?
- ✚ Amo 3:5 Does a bird fall into a snare on the earth, where there is no trap for it? Does a snare spring up from the earth, if it has not captured prey?
- ✚ Amo 3:6 If a shophar is blown in a city, do the people not tremble? If there is calamity in a city, shall not יְהוָה have done it?

**Amo 3:7** **For the Master יְהוָה does no matter unless He reveals His secret to His servants the prophets.**

A lion has roared...

**Amo 3:8** **A lion has roared! Who is not afraid? The Master יְהוָה has spoken! Who would not prophesy?**

**Amo 3:9** "Cry out at the palaces in Ashdod, and at the palaces in the land of Mitsrayim, and say,

- ✚ ‘Gather on the mountains of Shomeron, and see the many unrests in her midst, and the oppressed ones within her.
- ✚ Amo 3:10 But they do not know to do what is right,’ declares יְהוָה, ‘these who

store up plunder and loot in their palaces.’ ”

**Amo 3:11** Therefore thus said the Master יהוה,

- ✚ “An enemy, even all around the land! And he shall bring down your strength from you, and your palaces shall be plundered.”

**Amo 3:12** Thus said יהוה,

- ✚ “As a shepherd rescues from the mouth of a lion two legs or a piece of an ear, so are the children of Yisra’el who dwell in Shomeron to be rescued – in the corner of a bed and on the edge of a couch!”

**Amo 3:13** “Hear and witness against the house of Ya’aqob,” declares the Master יהוה, the Elohim of hosts.

- ✚ **Amo 3:14** “For in the day I visit Yisra’el for their transgressions, I shall also punish concerning the slaughter-places of Běyth Ěl.
- ✚ And the horns of the slaughter-place shall be broken, and they shall fall to the ground.
- ✚ **Amo 3:15** “And I shall strike the winter house along with the summer house. And the houses of ivory shall perish, and the great houses shall be swept away,” declares יהוה.

#### F. B. Meyer Commentary on Amos 3: **YHWH'S WORD MUST COME TRUE**

The closer our relationship with God [YHWH], the more searching His scrutiny and chastening. The sins of God's children which may seem of slight consequence are rigorously dealt with by their Heavenly Father, who loves them too well to allow their life to be permanently injured. It is because God loves us that He is so quick in detecting the least symptoms of disease. But we must agree with Him as to the sinfulness of sin, the need of cleansing, the hopelessness of our old nature, and the world's urgent need both of our sympathy and sacrifice. So only shall we walk with God as Enoch did. The soul that is one with Him is on the alert, as is the traveler who hears the lion's roar in the forest. Watch; ye know not the hour!

The nobles of Egypt and Philistia are summoned to view the sins of Samaria and to confirm the justice of her penalty. From all sides the invader would descend on the recreant land. Only a fragment should escape, like the small piece of a lamb rescued from the jaws of the savage beast of prey. The couch of luxury, the bed of sloth, the golden calf of Beth-el-all marked the degeneracy of the Chosen People. May the sorrows through which the world is passing at this hour be the means of cleansing human society from these same evils that our Christian civilization may escape the penalties that overtook Israel!

## Matthew 1

Some suppose that the original title to this Gospel was 'the book of the generation of Yahusha HaMashiach'. Thereby not only encompassing the account of the genealogy of Yahusha but also the history of His:

- Birth
- Acts
- Suffering
- Death
- Resurrection
- Ascension

Similarly, Genesis 5:1 state:

Gen 5:1 This is the book of the genealogy of Adam. In the day that Elohim created man, He made him in the likeness of Elohim.

**Mat 1:1** The book of the genealogy of יְהוָשָׁעַ Messiah, Son of Dawid, Son of Abraham:

**Mat 1:2** Abraham brought forth Yitshaq, and Yitshaq brought forth Ya'aqob, and Ya'aqob brought forth Yehudah and his brothers.

The righteous seed would come through Isaac [Yitshaq], the son of Abraham and Sarah. We read this account in Genesis 17.

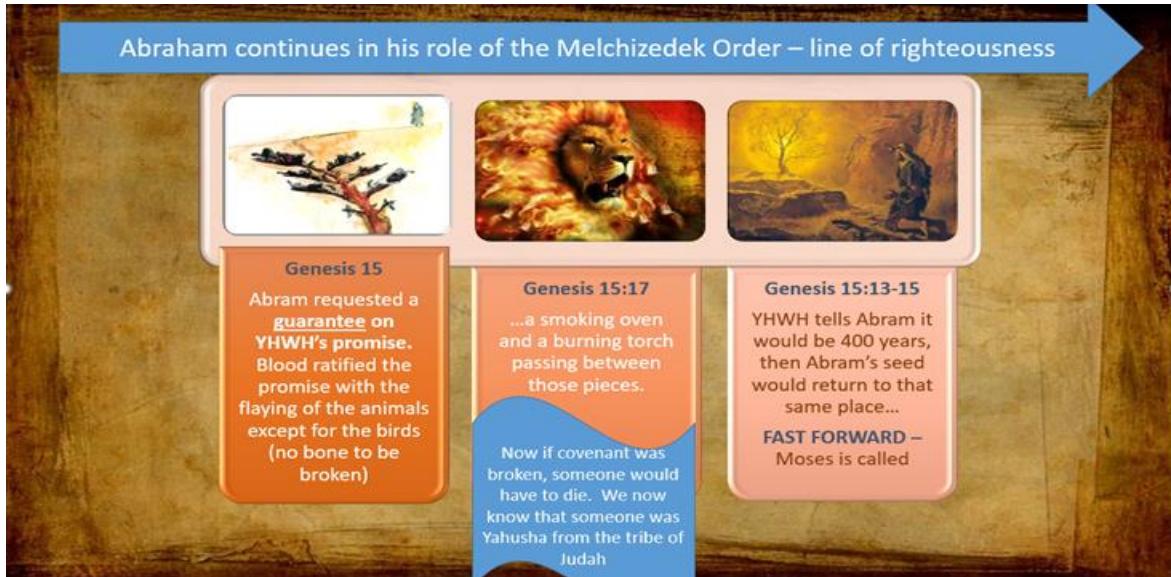
Gen 17:17 And Abraham fell on his face and laughed, and said in his heart, "Is a child born to a man who is a hundred years old? Or is Sarah, who is ninety years old, to bear a child?"

Gen 17:18 And Abraham said to Elohim, "Oh, let Yishma'el live before You!"

Gen 17:19 And Elohim said, "No, Sarah your wife is truly bearing a son to you, and you shall call his name Yitshaq. And I shall establish My covenant with him for an everlasting covenant, and with his seed after him.

Gen 17:20 "And as for Yishma'el, I have heard you. See, I shall bless him, and shall make him fruitful, and greatly increase him. He is to bring forth twelve princes, and I shall make him a great nation.

Gen 17:21 "But My covenant I establish with Yitshaq, whom Sarah is to bear to you at this appointed time next year."



In Gen. 17 we see the covenant of circumcision established between YHWH and Abraham. The covenant of circumcision was initiated when Abraham was 99 years of age and Ishmael was 13 years of age.

Gen 17:24 And Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin.

Gen 17:25 And Yishma'ěl his son was thirteen years old when he was circumcised in the flesh of his foreskin.

Gen 17:26 Abraham and his son Yishma'ěl were circumcised that same day.

We see a year later that Isaac is conceived by the union of Abraham and Sarah. At this time, it is stated that Abraham was 100 years of age. Therefore, the seed passed through Abraham's circumcised flesh before being conceived in Sarah's womb and producing the covenant heir, Isaac. YHWH still looked after Ishmael, but the covenant seed would continue through Isaac.

Gen 21:2 So Sarah conceived and bore Abraham a son in his old age, at the appointed time of which Elohim had spoken to him.

Gen 21:3 And Abraham called the name of his son who was born to him, whom Sarah bore to him, Yitshaq.

Gen 21:4 And Abraham circumcised his son Yitshaq when he was eight days old, as Elohim had commanded him.

Gen 21:5 And **Abraham was one hundred years old when his son Yitshaq was born to him.**

It is important to take the time to focus on this part of the genealogy of Yahusha. Why? Because Islam and Judaism both proclaim Abraham as their Father; but deny Yahusha as the Messiah. Gen 17:21 **"But My covenant I establish with Yitshaq, whom Sarah is to bear to you at this appointed time next year."**

Galatians 4 explains the 'allegory' of Sarah and Hagar as being two covenants.

Gal 4:21 Say to me, you who wish to be under Torah [the Book of the Law], do you not hear the Torah?

Gal 4:22 **For it has been written that Abraham had two sons, one by a female servant, the other by a free woman.**

Gal 4:23 But he who was of the female servant was born according to the flesh, and he of the free woman through promise.

Gal 4:24 **This is allegorical, for these are the two covenants:** one indeed from Mount Sinai which brings forth slavery, which is Haḡar,

Gal 4:25 **for this Haḡar is Mount Sinai in Arabia, and corresponds to Yerushalayim which now is, and is in slavery with her children.**

Gal 4:26 But the Yerushalayim above is free, which is the mother of us all.

Now, we proceed through the genealogy of Yahusha HaMashiach.

Mat 1:3 And **Yehudah brought forth Perets and Zerah by Tamar**, and Perets brought forth Hetsron, and Hetsron brought forth Ram.

Tamar had been married to Er the eldest son of Judah (Yehudah). Er and Onan the two eldest brother's lives were taken by YHWH (Gen. 38). Then Judah promises Tamar his youngest son, Shelah, would take her as his wife when he was grown. But Judah doesn't keep his promise.

For this reason, Tamar removes her widow garments and places herself along the path of Judah's journey. He believes her to be a harlot, goes into her, and she conceives. He leaves her his seal, cord, and staff as a pledge until he would send her a young goat for her services. (Gen. 38 – take time to read the full account.)

Long story short we read:

Gen 38:24 And it came to be, about three new moons after, that Yehudah was informed, saying, "Tamar your daughter-in-law has whored, and see, she has conceived by whoring." And Yehudah said, "Bring her out and let her be burned!"

Gen 38:25 When she was brought out, she sent to her father-in-law, saying, "By the man to whom these belong, I am pregnant." And she said, "Please examine whose these are: the seal and the cord and the staff."

Gen 38:26 And Yehudah examined and said, "She has been more righteous than I, because I did not give her to Sh  lah my son." And he never knew her again,

She gives birth to Perets and Zerah. The genealogical royal priestly seed line would continue through the son Perets, from the unlikely union of Judah and Tamar.

**Mat 1:4** And Ram brought forth Amminadab, and Amminadab brought forth Nahshon, and Nahshon brought forth Salmon.

**Mat 1:5** And Salmon brought forth Bo'az by Rahab, and Bo'az brought forth Ob  d by Ruth, and Ob  d brought forth Yishai.

**Heb 11:31** By belief, Rahab the whore did not perish with those who did not believe, having received the spies with peace.

**Rth 1:22** Thus Na'omi returned, and Ruth the Mo'abitess her daughter-in-law with her, who returned from the fields of Mo'ab, and they came to B  yth Lehem at the beginning of barley harvest.

**Mat 1:6** And Yishai brought forth Dawid the sovereign, and Dawid the sovereign brought forth Shelomoh by Uriyah's wife. [This was Bathsheba]

Act 13:22 “And having removed him, He raised up for them Dawid as sovereign, to whom also He gave witness and said, ‘I have found Dawid the son of Yishai, a man after My own heart, who shall do all My desires.’

Act 13:23 “From this one’s seed, according to the promise, Elohim raised up for Yisra’el a Saviour, **עִשּׂוֹר**”,

So far, we have looked at four women in Yahusha’s genealogy with sorted backgrounds only to let us know, that the righteous shall live by faith.

Like with Abraham:

Gen 15:6 And he [Abraham] believed in **הָיָה**, and **He reckoned it to him for righteousness**.

Previously we have acknowledged **David in three roles**: Prophet (as in his Psalms he wrote); priest (he wore the linen ephod several times, partook of the shewbread etc.) and his role as King. This also mirrors Yahusha’s roles.

**Mat 1:7** And Shelomoh brought forth **Rehab'am**,<sup>a</sup> and **Rehab'am** brought forth **Abiyah**, and **Abiyah** brought forth **Asa**. **Footnote:** <sup>a</sup>His mother was an Ammorite - 1Ki 14:21, 1Ki 14:31.

**Mat 1:8** And **Asa** brought forth **Yehoshaphat**, and **Yehoshaphat** brought forth **Yoram**, and **Yoram** brought forth **Uzziyah**.

**Mat 1:9** And **Uzziyah** brought forth **Yotham**, and **Yotham** brought forth **Ahaz**, and **Ahaz** brought forth **Hizqiyahu**.

**Mat 1:10** And **Hizqiyahu** brought forth **Menashsheh**, and **Menashsheh** brought forth **Amon**, and **Amon** brought forth **Yoshiyahu**.

**Mat 1:11** And **Yoshiyahu** brought forth **Ye<sup>k</sup>onyah** and his brothers at the time of the exile to **Bab<sup>e</sup>l**.

### **Adam Clarke’s Commentary in regard to Jechonias**

**Josias begat Jechonias, etc.** - There are three considerable difficulties in this verse.

1. Josias was not the father of Jechonias; he was only the grandfather of that prince: 1Ch 3:14-16.
2. Jechonias had no brethren; at least, none are on record.
3. Josias died 20 years before the Babylonish captivity took place, and therefore Jechonias and his brethren could not have been begotten about the time they were carried away to Babylon.

To this may be added a fourth difficulty, viz. there are only thirteen in this 2nd class of generations; or forty-one, instead of forty-two, in the whole. But all these difficulties disappear,

by adopting a reading found in many MSS. Ιωσιας δε εγεννησε τον Ιωακειμ· Ιωακειμ δε εγεννησε τον Ιεχονιαν. And Josias begat Jehoiakim, or Joakim, and Joakim begat Jechonias. For this reading, see the authorities in Griesbach. Josiah was the immediate father of Jehoiakim (called also Eliakeim and Joakim) and his brethren, who were Johanan, Zedekiah, and Shallum: see 1Ch 3:15. Joakim was the father of Joachin or Jechonias, about the time of the first Babylonish captivity: for we may reckon three Babylonish captivities. The first happened in the fourth year of Joakim, son of Josiah, about A. M. 3398. In this year, Nebuchadnezzar, having taken Jerusalem, led a great number of captives to Babylon. The second captivity happened under Jechoniah, son of Joakim; who, having reigned three months, was taken prisoner in 3405, and was carried to Babylon, with a great number of the Jewish nobility. The third captivity took place under Zedekiah, A. M. 3416. And thus, says Calmet, Mat 1:11 should be read: Josias begat Joakim and his brethren: and Joakim begat Jechonias about the time of the first Babylonish captivity; and Jechonias begat Salathiel, after they were brought to Babylon. Thus, with the necessary addition of Joakim, the three classes, each containing fourteen generations, are complete. And to make this the more evident, I shall set down each of these three generations in a separate column, with the additional Joakim, that the reader may have them all at one view.

1 Abraham	1 Solomon	1 Jechonias
2 Isaac	2 Rehoboam	2 Salathiel
3 Jacob	3 Abia	3 Zorobabel
4 Judah	4 Asa	4 Abiud
5 Pharez	5 Josaphat	5 Eliakim
6 Esrom	6 Joram	6 Azor
7 Aram	7 Ozias	7 Sadoc
8 Aminadab	8 Joatham	8 Achim
9 Naason	9 Achaz	9 Eliud
10 Salmon	10 Ezekias	10 Eleazar
11 Booz	11 Manasses	11 Matthan
12 Obed	12 Amon	12 Jacob
13 Jesse	13 Josias	13 Joseph
14 david	14 joachim	14 jesus

In all *forty-two* generations.

**Mat 1:12** And after the exile to Babel, Yekonyah brought forth She'alti'el, and She'alti'el brought forth Zerubbabel.

**Mat 1:13** And Zerubbabel brought forth Abihud, and Abihud brought forth [Abner and Abner brought forth]<sup>b</sup> Elyaqim, and Elyaqim brought forth Azor. **Footnote:** b[Abner and Abner brought forth] appears in the Du Tillit Hebrew text.

**Mat 1:14** And Azor brought forth Tsadoq, and Tsadoq brought forth Aqim, and Aqim brought forth Elihud.

**Mat 1:15** And Elihud brought forth El'azar, and El'azar brought forth Mattan, and Mattan brought forth Ya'aqob.

**Mat 1:16** And Ya'aqob brought forth Yoséph the husband of Miryam, of whom was born יeshua who is called Messiah.

**Mat 1:17** So all the generations from Abraham to Dawid were fourteen generations, and from Dawid until the exile to Babel were fourteen generations, and from the exile to Babel until the Messiah were fourteen generations.

There is much more to be said and to be studied with the genealogy of Yahusha. Matthew 1:17 makes note of the 14 generational time spans between Abraham to David; David to the Babylonian exile; and from Babylonian exile until Messiah. So, with 14 being a multiple of '7' we count six 7's or 42 generations. There is definitely a message here for us to ponder. We will keep these time frames in mind as we continue to seek more meaning and understanding.

David Gusik gives his commentary on this at

[https://www.blueletterbible.org/Comm/archives/guzik\\_david/StudyGuide\\_Mat/Mat\\_1.cfm](https://www.blueletterbible.org/Comm/archives/guzik_david/StudyGuide_Mat/Mat_1.cfm)

It will still be up to each of us, as good Bereans, to study these things out on our own.

### The Birth of Yahusha HaMashiach

**Mat 1:18** But the birth of יeshua Messiah was as follows: After His mother Miryam was engaged to Yoséph, before they came together, she was found to be pregnant from the Set-apart Spirit.

**Mat 1:19** And Yoséph her husband, being righteous, and not wishing to make a show of her, had in mind to put her away secretly.

**Mat 1:20** But while he thought about this, see, a messenger of הוה appeared to him in a dream, saying, "Yoséph, son of Dawid, do not be afraid to take Miryam as your wife, for that which is in her was brought forth from the Set-apart Spirit."

**Mat 1:21** “And she shall give birth to a Son, and you shall call His Name יְהוָשָׁׁׁעַ for He shall save<sup>c</sup> His people from their sins.” Footnote: <sup>c</sup>This is the meaning of the Hebrew of His Name.

**Mat 1:22** And all this came to be in order to fill what was spoken by הָנָה through the prophet, saying,

**Mat 1:23** “See, an ‘almah<sup>d</sup> shall conceive, and she shall give birth to a Son, and they shall call His Name Immanu’ěl,” Isa 7:14 which translated, means, “Ěl with us.” Footnote: <sup>d</sup>According to the Shem Tob Hebrew text and Isa 7:14. Virgin / young woman. See also Explanatory Note “Maiden”.

**Mat 1:24** And Yoseph, awaking from his sleep, did as the messenger of הָנָה commanded him and took his wife,

**Mat 1:25** but knew her not until she gave birth to her Son, the first-born. And he called His Name יְהוָשָׁׁׁעַ.

Matthew 1:18-25 records Miryam, the virgin, conceives Yahusha by the Set-apart Spirit. We also see that a messenger of YHWH appears to Joseph to dispel his concerns over Miryam’s pregnancy. He is told, her conception by the Set-apart Spirit fulfills the prophecy of Isaiah 7:14. Joseph takes Miryam as his wife but does not know her until after the birth of her Son, the first-born, Yahusha.

We also see a parallel connection to the ‘virgin constellation’ giving birth in Rev. 12 to a male child. Yahusha is the head of the one new man; Israel, the two sticks (Israel and Judah) becoming one again; along with those grafted in. Col 1:18 And **He is the Head of the body, the assembly, who is the beginning, the first-born from the dead, that He might become the One who is first in all.**

**Rev 12:1** And a great sign was seen in the heaven: a woman clad with the sun, with the moon under her feet, and on her head a crown of twelve stars.

**Rev 12:2** And being pregnant, she cried out in labor and in pain to give birth.a

**Rev 12:3** And another sign was seen in the heaven: and see, a great, fiery red dragon having seven heads and ten horns, and seven crowns on his heads.

**Rev 12:4** And his tail draws a third of the stars of the heaven and throws them to the earth. And the dragon stood before the woman who was about to give birth, to devour her child as soon as it was born.

**Rev 12:5** And she bore a male child<sup>a</sup> who was to shepherd all nations with a rod of iron. Psa\_2:9 And her child was caught away to Elohim and to His throne. Footnote:

<sup>a</sup>See also Isa 26:17, Isa 66:7, Mic 4:9-10.

Rev 12:6 And the woman fled into the wilderness, where she has a place prepared by Elohim, to be nourished there one thousand two hundred and sixty days.

### **Additional Readings:**

#### **Isaiah 25**

There is most certainly coming a day of rejoicing! In Him, we are a strong people, and as we wait, we praise Him! He will make all things right! He will wipe away every tear. The ‘foreigners’ spoken of in this chapter are those not belonging to Him! For we know, we are His kingdom of priests, of EVERY tongue, tribe, people, and nation. He will gather us! He has prepared the table before us; He has prepared a place for us. Nothing is too difficult for Him.

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#### **Elohim Will Swallow Up Death Forever**

**Isa 25:1** O יהוה, You are my Elohim. I exalt You, I praise Your Name, for You shall do a wonder – counsels of long ago, trustworthiness, truth.

**Isa 25:2** For You shall make a city a heap, a walled city a ruin, a palace of foreigners to be a city no more – never to be rebuilt.

**Isa 25:3** Therefore **a strong people praise You**, the city of the ruthless nations fear You.

**Isa 25:4** For You shall be a refuge to the poor, a refuge to the needy in his distress, a shelter from the storm, a shade from the heat. For the spirit of the ruthless is like a storm against a wall.

**Isa 25:5** You subdue the noise of foreigners, as heat in a dry place; as heat in the shadow of a cloud, the singing of the ruthless is subdued.

**Isa 25:6** And in this mountain יהון of hosts shall make for all people a feast of choice pieces, a feast of old wines, of choice pieces with marrow, of old wines, well-refined.

**Isa 25:7** And He shall swallow up on this mountain the surface of the covering which covers all people, and the veil which is spread over all nations.

**Isa 25:8** He shall swallow up death forever, and the Master יהון shall wipe away tears from all faces, and take away the reproach of His people from all the earth. For יהון has spoken.

**Isa 25:9** And it shall be said in that day, “See, this is our Elohim. We have waited for Him, and He saves us. This is יהוה, we have waited for Him, let us be glad and rejoice in His deliverance.”

**Isa 25:10** For the hand of יהוה rests on this mountain, and Mo'ab is trodden down under Him, as straw is trodden down in the water of a dunghill.

## Vengeance is His

**Isa 25:11** And He shall spread out His hands in their midst as he who swims spreads out his hands to swim, and He shall bring down their pride together, with the skill of His hands.

**Isa 25:12** And the high stronghold of your walls He shall bring down, lay it low, levelled to the ground, down to the dust.

## **Isaiah 26**

Isaiah 26 has much to say depending on how deep one wants to go; because this chapter speaks to the ‘end of days.’ The following are some of my insights but please know, I myself am on my own journey of understanding, as each one of us should be. He has given us the Ruach HaKodesh to lead and guide us. So, read this section with that mindset. Eschatology, the study of biblical end-times, can be challenging, along with plenty of differing points of view. It is even more challenging to put our understanding into words. Today, we see dimly in the mirror, but as we get closer to His return all the pieces of the puzzle will more easily fit into place.

**Isa 26:1** In that day this song is sung in the land of Yehudah, “We have a strong city – He sets up deliverance, walls and ramparts.

**Isa 26:2** “Open the gates, let the righteous nation which guards the truth enter in.

**Isa 26:3** “The one steadfast of mind You guard in perfect peace, for he trusts in You.

**Isa 26:4** “Trust in יְהוָה forever, for in Yah, יְהוָה, is a rock of ages.

**Isa 26:5** “For He shall bring down those who dwell on high. He lays the exalted city low, He lays it low to the earth, He brings it down to the dust.

**Isa 26:6** “A foot tramples it down – feet of the poor, footsteps of the needy.”

Isaiah 26:1 says in ‘that day’ – what day? I would answer the day Yahusha comes and begins to rule and reign for 1000 years.

Isaiah 26:1 record that the following song is sung in the land of Yehudah [Judah]. [This is probably not the same ‘new song’ mentioned in Revelation 14.]

Here are the words of the song recorded in Isaiah 26:1-6. I'm not sure if only the verses that appear in quotation marks are part of the song, or if it includes the WHOLE chapter?

### **The verses in quotations in Isaiah 26:1-6:**

**"We have a strong city** – He sets up deliverance, walls and ramparts.

**"Open the gates, let the righteous nation which guards the truth enter in.**

[I see the 'righteous nation' as His 'holy nation', His kingdom of priests under the order of Melchizedek.]

"The one steadfast of mind You guard in perfect peace, for he trusts in You.

"Trust in יהוה forever, for in Yah, יהוה, is a rock of ages.

**"For He shall bring down those who dwell on high. He lays the exalted city low, He lays it low to the earth, He brings it down to the dust.** [He brings down the prideful 'earthly' city.]

"A foot tramples it down – feet of the poor, footsteps of the needy."

**1 Thessalonians gives us greater insight as to this period:**

1Th 4:13 Now, brothers, we do not wish you to be ignorant concerning those who have fallen asleep, lest you be sad as others who have no expectation.

1Th 4:14 For if we believe that יהושע died and rose again, so also Elohim shall bring with Him those who sleep<sup>a</sup> in יהושע. Footnote: <sup>a</sup>A euphemism for death.

1Th 4:15 For this we say to you by the word of the Master, **that we, the living who are left over at the coming of the Master** shall in no way go before those who are asleep.

1Th 4:16 Because the Master Himself shall come down from heaven with a shout, with the voice of a chief messenger, and with the trumpet of Elohim, and the dead in Messiah shall rise first.

1Th 4:17 **Then we, the living who are left over, shall be caught away together with them in the clouds to meet the Master in the air** – and so we shall always be with the Master.

[It may be prudent to 'take pause' and ponder that those 'left over' are caught away with them in the clouds to meet the Master in the air. **Question:** What heaven are the clouds in? Clouds are in the 1<sup>st</sup> heaven where we exist along with the birds. Just as the pillar of cloud and pillar of fire hovered, so too, I believe; that the Scriptures are telling us the same about the New Jerusalem. I see there is a possibility that the New Jerusalem, will hover above the earth during the millennial reign, over the defiled earth; until, the new undefiled earth is created in its place.]

**Isa 26:7 The path of the righteous is uprightness;** O upright One, **You weigh** the course of the righteous.

**Isa 26:8 Also, in the path of Your right-rulings,** O יהוה, **we have waited for You;** the longing of our being is for Your Name and for the remembrance of You.

**Isa 26:9 My being longs for You in the night, also, my spirit within me seeks You earnestly.** **For when Your right-rulings are in the earth, the inhabitants of the world shall learn righteousness.**

**Isa 26:10 The wrong finds favour, yet he shall not learn righteousness;** in the land of straightforwardness **he acts perversely, and does not see the excellency of יהוה.**

Rev 20:6 **Blessed and set-apart** is the one having part in the first resurrection. The second

death possesses no authority over these, **but they shall be priests of Elohim and of Messiah, and shall reign with Him a thousand years.**

During the millennial reign, again if my knowledge of eschatology is correct, there will be righteous ones that will enter in through the gates and be part of His ruling ‘hovering’ kingdom; yet, **there are still unbelievers on earth at that time** that survive the tribulation and continue having children. The wrong ones will be given opportunity to know Him, but still many will reject Him. They will continue to act perversely even during this time period of Yahusha’s 1000-year reign ‘within their vision’; yet they will not learn righteousness.

**Isa 26:11** O יהוה', Your hand is high, they do not see. They see the ardour of the people and are ashamed; also, let the fire for Your adversaries consume them.

**Isa 26:12** O יהוה', You establish peace for us, for You have also done all our works in us.

**Isa 26:13** O יהוה' our Elohim, other masters besides You have had rule over us; only in You do we make mention of Your Name.

**Isa 26:14** The dead do not live; the **departed spirits<sup>a</sup>** do not rise. Therefore You have visited and destroyed them, and made all their remembrance to perish. **Footnote:**

<sup>a</sup>Departed spirits - the *Rephaim*.

**Isa 26:15** **You shall increase the nation**, O יהוה', You shall increase the nation; **You are esteemed**; **You shall expand all the borders of the land**.

**Isa 26:16** O יהוה', **in distress they shall visit You**, they shall pour out a prayer when **Your disciplining is upon them**.

**Isa 26:17** As a woman with child and about to give birth writhes and cries out in her pain, so shall we be before Your face, O יהוה'.

**Isa 26:18** We have conceived, we writhed in pain; we have given birth to wind. **We have not accomplished deliverance in the earth, nor have the inhabitants of the world fallen.**

**It appears** that many will have labored and sowed in the things of the world and have been fruitless.

**Hos 8:7** “For they sow the wind, and reap the whirlwind. The stalk has no bud, it yields no grain. If it does yield, strangers swallow it up.

**Isa 26:19** Let Your dead live, *together with my dead body*, let them arise. Awake and sing, you who dwell in dust; for Your dew is a dew of light, and let the earth give birth to the **departed spirits.<sup>a</sup>** **Footnote:** <sup>a</sup>Departed spirits - the *Rephaim*.

**Isa 26:20 Go, my people, enter your rooms, and shut your doors behind you; hide yourself, as it were, for a little while, until the displeasure is past.**

**Isa 26:21** For look, יהה' is coming out of His place to punish the inhabitants of the earth for their crookedness. And the earth shall disclose her blood, and no longer cover her killed ones.

During the time of the great tribulation, the woman, the bride **is taken into the wilderness.** A place where she is nourished for what appears to be 3.5 years.

Rev 12:14 And the woman was given two wings of a great eagle, to fly into the wilderness to her place, where she is nourished **for a time and times and half a time,** Dan 7:25, Dan 12:7 from the presence of the serpent.

Rev 12:15 And out of his mouth the serpent spewed water like a river after the woman, to cause her to be swept away by the river.

Rev 12:16 And the earth helped the woman, and the earth opened its mouth and swallowed up the river which the dragon had spewed out of his mouth.

Rev 12:17 And the dragon was enraged with the woman, and he went to fight with the remnant of her seed, those guarding the commands of Elohim and possessing the witness of יהוָה Messiah.

There also seems to be a ‘remnant of believers’ **during the tribulation** that are accessible to the dragon in which he fights against. If the dragon, the Devil, must ‘fight them’, then they are apparently a worthy opponent and have been endued with power from on High, YHWH.

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The bride, the Lamb's wife appears to also **BE described as the New Jerusalem which contains the twelve tribes of Israel, the one new man**; with Yahusha as the Groom, the head. The New Jerusalem would have many chambers and possibly doors. John 14:2 “In My Father’s house are many staying places. And if not, I would have told you. I go to prepare a place for you.

Rev 21:9 And one of the seven messengers who held the seven bowls filled with the seven last plagues came to me and spoke with me, saying, “Come, I shall show you the bride, the Lamb's wife.”

Rev 21:10 And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the set-apart Yerushalayim, descending out of the heaven from Elohim,

Rev 21:11 having the esteem of Elohim, and her light was like a most precious stone, like a jasper stone, clear as crystal,

Rev 21:12 and having a great and high wall, having twelve gates, and at the

**gates twelve messengers, and names written on them, which are those of the twelve tribes of the children of Yisra'ĕl:** [Names written on them sound like ‘banners’ of ‘camp’ locations.]

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My understanding is that not all that are saved, are the bride. The set-apart ones in covenant fidelity relationship with Him are the bride ‘among those’, that are saved. Below (Rev.21:24) identifies the nations as those who are saved. I see these as the ‘bridal guests’ that still walk in the light of the New Jerusalem; then I see the ‘sovereigns of the earth’, that bring the esteem and the appreciation of the nations into the city as the wedding attendants; like John the Immerser was to Yahusha. Not just anyone can enter the New Jerusalem; only those written in the Lamb’s Book of Life.

Rev 21:24 And the nations, of those who are saved, shall walk in its light,<sup>f</sup> and the sovereigns of the earth bring their esteem into it. Footnote: <sup>f</sup>See Isa 60:3.

Rev 21:25 And its gates shall not be shut at all by day, for night shall not be there.

Rev 21:26 And they shall bring the esteem and the appreciation of the nations into it.

Rev 21:27 And there shall by no means enter into it whatever is unclean, neither anyone doing abomination and falsehood,<sup>g</sup> but only those who are written in the Lamb’s Book of Life.

At the end of the 1000-year reign, there is a **brief final battle displaying the wrath of Elohim**, then the New Jerusalem will descend upon the new earth.

Rev 20:7 And when the thousand years have ended, Satan shall be released from his prison, Rev 20:8 and he shall go out to lead the nations astray which are in the four corners of the earth, **Goğ and Mağog**, Eze 38:2 to gather them together for battle, whose number is as the sand of the sea.

Rev 20:9 **And they came up over the breadth of the earth** [again portrays ascending to a height, over the breadth of the earth; or as to a hovering location] and surrounded the camp of the set-apart ones and the beloved city. And fire came down from Elohim out of the heaven and consumed them.

Rev 20:10 And the devil, who led them astray, was thrown into the lake of fire and sulphur where the beast and the false prophet are. And they shall be tortured day and night forever and ever.

Uncleanness and ‘strange fire’ **cannot approach the Dwelling Place of Yahusha**. Like Nadab and Abihu, the enemies being led by Satan are consumed by YHWH. Notice the enemy surrounds the ‘**camp of the set-apart ones**’, YHWH’s priests are the only ones that can enter through the Door, Yahusha, into the Holy Place, and **tabernacle with Him**. Just like the camp formations in the wilderness, everyone was assigned the location of their camp identified by banners. Some camps were closer to His Dwelling place than others.

So, I see Isaiah 26, touching upon the tribulation period and the 1000-year reign of Messiah which will culminate with the wrath of YHWH. Take time and record what your insights are. Our understanding will be stretched, molded, and shaped as we proceed in His Word.

## **Isaiah 27**

YHWH, the ‘Avenger of Blood’, with His Mighty Sword

**Isa 27:1** **In that day יְהוָה with His severe sword, great and strong, punishes Liwiathan the fleeing serpent, Liwiathan that twisted serpent. And He shall kill the monster that is in the sea.**

‘In that day’ seems to be speaking of YHWH’s Day of Wrath, that comes against Satan.

**Rev 2:16** **“Repent, or else I shall come to you speedily and fight against them with the sword of My mouth.**

**Rev 19:20** **And the beast was seized, and with him the false prophet who worked signs in his presence, by which he led astray those who received the mark of the beast and those who worshipped his image. The two were thrown alive into the lake of fire burning with sulphur.**

**Rev 19:21** **And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.**

In verse two, ‘In that day’, appears to be either referring to the 1000-year millennial reign or the New Jerusalem on earth in the 8<sup>th</sup> day, the day of new beginning.

**Isa 27:2** **In that day sing to her, “A vineyard of red wine!**

**Isa 27:3** **“I, יְהוָה, do guard it, I water it every moment; lest any hurt it, I guard it night and day.**

**Isa 27:4** **“Wrath is not in Me. Who would set thorn bushes and weeds against Me in battle? I would go through them, I would burn them together.**

**Isa 27:5** **“Or let him take hold of My strength and make peace with Me. Let him make peace with Me!”**

Like Jacob, it is wise to ‘take hold’ of His strength until He blesses with peace in Him. The Psalmist cries out to YHWH for restored peace.

...Psa 80:8 **You brought a vine out of Mitsrayim;** You drove out the nations, and planted it.

Psa 80:9 You cleared a place for it, And caused it to take deep root, And it filled the land.  
 Psa 80:10 Hills were covered with its shadow, And the mighty cedars with its twigs.  
 Psa 80:11 She spread her branches to the Sea, And her shoots to the River.  
 Psa 80:12 Why have You broken down her hedges, So that every passer-by plucked her fruit?  
 Psa 80:13 The boar out of the forest ravages it, And the wild beast of the field devours it.  
 Psa 80:14 **Return, we beg You, O Elohim of hosts; Look down from heaven, and see, And visit this vine,...**

**Isa 27:6 Those who come He causes to take root in Ya'aqob, Yisra'el** shall blossom and bud. And they shall fill the face of the world with fruit.

Rev 11:15 And the seventh messenger sounded, and there came to be loud voices in the heaven, saying, “**The reign of this world has become the reign of our Master, and of His Messiah, and He shall reign forever and ever!**”

**Isa 27:7** Has He smitten him as he struck the *ones* who were striking him? Or as a killer – was he killed as he was killing?

**Isa 27:8** In measure, by sending her away, You contended with her. He shall take away by His rough wind in the day of the east wind.

**Isa 27:9 Therefore by this the crookedness of Ya'aqob is covered.** And this is all the fruit of taking away his sin: when he makes all the stones of the slaughter-place like chalkstones that are beaten to dust – Ashērim and sun-pillars **rise no more.**

Day of YHWH, the Day of Wrath

Isa 2:12 For הַיּוֹם of hosts has **a day against all** that is proud and lofty, against all that is lifted up, so that it is brought low;

Isa 2:13 and **against all** the cedars of Lebanon that are high and lifted up, and against all the oaks of Bashan;

Isa 2:14 and **against all** the high mountains, and against all the hills that are lifted up;

Isa 2:15 and **against every** lofty tower, and against every strong wall;

Isa 2:16 and **against all** the ships of Tarshish, and against all the desirable craft.

Isa 2:17 And the loftiness of man shall be bowed down, and the pride of men shall be brought low. And הַיּוֹם alone shall be exalted in that day,

Isa 2:18 **and the idols completely pass away.**

Isa 2:19 And **they shall go into the holes of the rocks, and into the caves of the earth, from dread of הַיּוֹם and the splendour of His excellency, when He arises to shake the earth mightily.**

Isa 2:20 **In that day man** shall throw away his idols of silver and his idols of gold, which they made, each for himself to worship, to the moles and bats,

Isa 2:21 to go into the clefts of the rocks, and into the crags of the rugged rocks, because of the fear of הַיּוֹם and the splendour of His excellency, when He arises to shake the earth mightily.

Isa 2:22 Cease from man, whose breath is in his nostrils, for in what is he to be reckoned upon?

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**Jer 50:33** Thus said הָנֹהֶן of hosts, “The children of Yisra’el were oppressed, along with the children of Yehudah. And all who took them captive have held them fast, they refused to let them go.

**Jer 50:34** “**Their Redeemer is strong, הָנֹהֶן of hosts is His Name**. He shall strongly plead their case, so as to give rest to the land, but unrest to the inhabitants of Babel.

Devastation came before and it will come again. There is no ‘man-made’ prideful city of defense that cannot be brought low by YHWH.

**Isa 27:10** For the **city of defense** is lonely, **a home forsaken and left like a wilderness** – there the calf feeds, and there it lies down, and shall consume its branches.

**Isa 27:11** When its twigs are dry, they are broken off, women come and set them on fire. For **it is a people of no understanding, therefore He who made them has no compassion on them, and He who formed them shows them no favour.**

**Isa 5:9** In my hearing הָנֹהֶן of hosts said, “Truly, many houses shall be a waste – big and fine ones, without inhabitant.

**Isa 5:10** “For ten acres of vineyard yield one bath, and a ḥomer of seed yields one ēphah.”

**Isa 17:9** In that day his **strong cities become like a forsaken forest and an uppermost branch**, which they left because of the children of Yisra’el. And it shall become a ruin.

**Isa 17:10** **Because you have forgotten the Elohim of your deliverance, and have not remembered the Rock of your stronghold**, therefore you shall plant pleasant plants and set out foreign seedlings,

**Isa 17:11** by day make your plant to grow, and in the morning make your seed to flourish – but the harvest is a heap in the day of grief and incurable pain.

Where the term ‘Golgotha’ was derived; counting...

**Isa 27:12** And in that day it shall be that הָנֹהֶן threshes, from the channel of the River to the wadi of Mitsrayim. And you shall be gathered one by one,<sup>a</sup> O children of Yisra’el. Footnote: <sup>a</sup> Jer 3:14-15.

One from a city and two from a clan:

**Yahusha will count** and inspect His sheep as we come through the inspection gate. Censuses were taken at the ‘inspection gate’; the same gate Yahusha was led through to the Mount of Olives.

The word, **gul-go'-leth**, means to take a poll or head count.

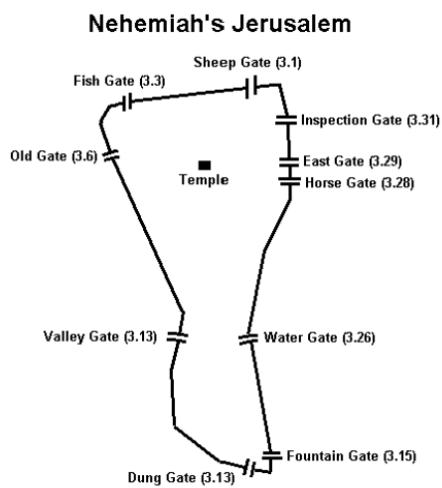
**H1538 גָּלְגָּלֶת gulgôleth** *gul-go'-leth* By reduplication from **H1556**; a **skull** (as *round*); by implication a **head** (in enumeration of persons): - **head**, **every man**, **poll**, **skull**.

THUS, every head of man (or skull) was counted. of which the ‘term golgotha’ is derived. It was the name representing the ‘counting’.

### **H1538 gulgôleth גָּלְגָּלֶת**

**BDB Definition:** 1) head, poll, skull 1a) skull 1b) head, poll (of census)

Once our garment is inspected by Yahusha to be free of any spot or blemish; we come full circle into the ‘sheep gate’. It began with the sheep gate in Neh. 3:1 and it ends with the sheep gate after the Inspection Gate of Neh. 3:31.



**Jer 3:14** “Return, O backsliding children,” declares יהוה, “for I shall rule over you, and shall take you, **one from a city and two from a clan,<sup>a</sup> and shall bring you to Tsiyon.** Footnote: <sup>a</sup>See Isa. 27:12.

**Jer 3:15** “And I shall give you shepherds according to My heart, and they shall feed you with knowledge and understanding.

**Neh 1:9** but if you shall turn back to Me, and guard My commands and do them, though you were cast out to the end of the heavens, I shall gather them from there, and bring them to the place which I have chosen, to make My Name dwell there.'

**Isa 27:13** And in that day it shall be that **a great shophar is blown,** and those who were

perishing in the land of Ashshur and the outcasts in the land of Mitsrayim shall come, and shall worship י'הוָה on the set-apart mountain, in Yerushalayim.

Isa 11:12 **And He shall raise a banner for the nations, and gather the outcasts of Yisra'ĕl, and assemble the dispersed of Yehudah from the four corners of the earth.**

Isa 2:3 And many peoples shall come and say, “Come, and let us go up to the mountain of יהוה, to the House of the Elohim of Ya'aqob, and let Him teach us His ways, and let us walk in His paths, for out of Tsiyon comes forth the Torah, and the Word of יהוה from Yerushalayim.”

Isa 2:4 And He shall judge between the nations, and shall reprove many peoples. And they shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither teach battle any more..

*Shabbat Shalom, Libby*