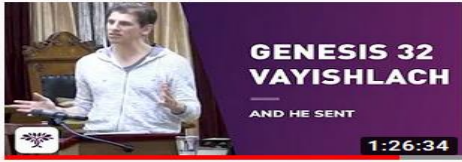


**Week 8: Vayishlach 'And He sent':** Genesis 32:3-36:43; Hosea 11:7-12:12; Obadiah 1:1-21; 1 Corinthians 5:1-13; Hebrews 11:1-40; Revelation 7:1-12



**Genesis 32 Vayishlach "And He sent" 12.6.13**  
Torah to the Tribes • 1.5K views • 5 years ago

T4 7<sup>th</sup> Edition Video Teaching on Vayishlach 'And He sent': <https://youtu.be/JX-blpVWWfI>



**VAYISHLACH - AND HE SENT**  
4.2K views • Streamed 8 days ago

Torah to the Tribes

Esau meets Jacob after 22 years. A distinction is made between Jacob's trouble and the Great Tribulation. What happens when ...

T4 8<sup>th</sup> Edition Video Teaching on Vayishlach 'And He sent': <https://youtu.be/QWiMhItnW7Y>



Nov 23, 2021

**VISIBLE (PUBLISHED)**

**Coming Face to Face with Esau, the Beast Man Rising – [Week 8 – Vayishlach – And He Sent]**

Who is this enemy behind the scenes? Where is he now? What kind of ideology powers him? What is behind his blood thirst? How can we learn to recognize him?

This week we continue to focus on the dynamics between the two brothers, Esau and Jacob. The brothers represented the two nations warring in

TheLibbyChute 2021 Vayishlach: <https://www.bitchute.com/video/amtgBMTc6YAd/>

[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/>

Insights and Summaries by Libby Lingenfelter

### Jacob Fears Esau

**Gen 32:1** And Ya'aqob went on his way, and **the messengers of Elohim met him.**

**Gen 32:2** **And when Ya'aqob saw them, he said**, "This is the camp of Elohim." And he called the name of that place Mahanayim.

**BDB Definition:** Mahanaim = "two camps"

1) a place east of the Jordan, named from Jacob's encounter with angels

2) a Levitical city in Gad

## Genesis 32 – Torah Portion begins...

Gen 32:3 And **Ya'aqob sent** messengers before him to Ĕsaw his brother in the land of Sĕ'ir, the field of Edom

Gen 32:4 and he commanded them, saying, “Say this to my master Ĕsaw, ‘Your servant Ya'aqob said this, “I have sojourned with Laban and stayed there until now.

Gen 32:5 “And I have bulls, and donkeys, flocks, and male and female servants. And I have sent to inform my master, to find favour in your eyes.” ’ ”

Gen 32:6 So the messengers returned to Ya'aqob, saying, “**We came to your brother Ĕsaw, and he also is coming to meet you, and four hundred men with him.**”

This encounter with Esau is felt to be Jacob’s 1<sup>st</sup> trouble. Jacob’s second trouble will be when he believes that Joseph has been killed by a wild animal.

The last remembrance Jacob had of Esau was knowing of his desire to kill him. Therefore, Jacob decides to divide his people and flocks into two groups.

Gen 32:7 **And Ya'aqob was greatly afraid and distressed.** So he divided the people that were with him, and the flocks and herds and camels, into two groups,

Gen 32:8 and he said, “If Ĕsaw comes to the one group and strikes it, then the other group which is left shall escape.”

Jacob prays to the Elohim of his father Abraham and Isaac.

Gen 32:9 **And Ya'aqob said,** “O Elohim of my father Abraham and Elohim of my father Yitshaq, יהוה' who said to me, ‘Return to your land and to your relatives, and I do good to you,’

Gen 32:10 “I do not deserve the least of all the loving-commitment and all the truth which You have shown Your servant, for I passed over this Yardĕn with my staff, and now I have become two groups.

Gen 32:11 “Deliver me, I pray, from the hand of my brother, from the hand of Ĕsaw, for I fear him, lest he come and shall strike me and the mother with the children.

Gen 32:12 “For You said, ‘I shall certainly do good to you, and shall make your seed as the sand of the sea, which are too numerous to count.’ ”

Jacob sends three droves of livestock with his servants to meet Esau bearing these gifts from Jacob.

**Gen 32:13** And he spent the night there, and took what came to his hand as a present for Ėsaw his brother –

**Gen 32:14** two hundred female goats and twenty male goats, two hundred ewes and twenty rams,

**Gen 32:15** thirty suckling-camels with their colts, forty cows and ten bulls, twenty female donkeys and ten foals.

**Gen 32:16** And he gave into the hand of his servants, every drove by itself, and said to his servants, **“Pass over before me, and put some distance between drove and drove.”**

**Gen 32:17** And he commanded the **first one**, saying, “When Ėsaw my brother meets you and asks you, saying, ‘To whom do you belong, and where are you going? And whose are these in front of you?’

**Gen 32:18** then you shall say, ‘They are your servant Ya‘aqob’s. It is a present sent to my master Ėsaw. And see, he also is behind us.’ ”

**Gen 32:19** So he commanded the **second**, and the **third**, and all who followed the droves, saying, “Speak to Ėsaw this same word when you find him,

**Gen 32:20** and you shall say, ‘Also look, your servant Ya‘aqob is behind us.’ ” For he said, **“Let me appease him with the present that goes before me, and after that see his face. He might accept me.”**

**Gen 32:21** And the present passed over before him, but he himself spent the night in the camp.

### Jacob Wrestles with Elohim

**Gen 32:22** And he rose up that night and took his two wives, and his two female servants, and his eleven sons, and passed over the ford of Yabboq.


#### BDB Definition:

Jabbok = “emptying”

1) a stream which intersects the mountain range of Gilead, and falls into the Jordan on the east about midway between the Sea of Galilee and the Dead Sea

**Gen 32:23** And he took them and sent them over the stream, and sent over what he had.

**Gen 32:24** **And Ya‘aqob was left alone. And a Man wrestled with him until the breaking of day.**

 **Gen 32:25** And when He saw that He did not overcome him, He touched the socket of his hip. And the socket of Ya‘aqob’s hip was dislocated as He wrestled

with him.

✚ **Gen 32:26** And He said, “Let Me go, for the day breaks.” But he said, “I am not letting You go until You have blessed me!”

✚ **Gen 32:27** So He asked him, “What is your name?” And he said, “Ya’aqob.”

✚ **Gen 32:28** And He said, “Your name is no longer called Ya’aqob, but **Yisra’ěl,<sup>a</sup> because you have striven with Elohim and with men, and have overcome.**”

Footnote: <sup>a</sup>Yisra’ěl means “to strive with Ĕl; to overcome with Ĕl; to rule with Ĕl”.

✚ **Gen 32:29** And Ya’aqob asked Him, saying, “Please let me know Your Name.” And He said, “Why do you ask about My Name?” And He blessed him there.

**Gen 32:30** And Ya’aqob called the name of the place **Peni’ěl, “For I have seen Elohim face to face, and my life is preserved.”**

**Gen 32:31** And the sun rose on him as he passed over Penu’ěl, and he limped on his hip.

**Gen 32:32** That is why the children of Yisra’ěl to this day do not eat the sinew of the hip, which is on the socket of the thigh, because He touched the socket of the thigh of Ya’aqob, in the sinew of the hip.

Jacob ‘emptied’ himself before YHWH. He had sent his family, people, and livestock to the other side of the stream of Jabbok. There He wrestled with Elohim until he blessed him. YHWH then asked him his name and he replied Jacob; then YHWH said his name would no longer be Jacob but Israel. **Israel means to strive with El; to overcome with El; and to rule with El.**

So, I ask what is your name? If you have emptied yourself before YHWH and have been born anew by faith in Yahusha HaMashiach, your name has also changed. Believers become part of the one new man ‘Israel’: born from above. We are one body with Yahusha as the head.

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.

## Genesis 33

### Jacob Meets Esau

**Gen 33:1** And Ya’aqob lifted his eyes and looked and saw Ĕsaw coming, and with him four hundred men. And he divided the children among Lě’ah, and Raḥěl, and the two female servants.

✚ **Gen 33:2** And he put the female servants and their children in front,  
✚ and Lě’ah and her children behind,

- ✚ and Raḥĕl and Yosĕph last.
- ✚ **Gen 33:3** And **he himself passed over before them** and bowed himself to the ground seven times, until he came near to his brother.

**Gen 33:4** And Ĕsaw ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept.

**Gen 33:5** And he lifted his eyes and saw the women and children, and said, “Who are these with you?” And he said, “The children with whom Elohim has favoured your servant.”

**Gen 33:6** Then the female servants came near, they and their children, and bowed themselves.

**Gen 33:7** And Lĕ’ah also came near with her children, and they bowed themselves. And Yosĕph and Raḥĕl came near, and they bowed themselves.

After 20 years, Jacob’s initial encounter with Esau goes better than expected. Time helps to heal wounds though scars and remembrances remain. A cautious approach should be exercised since past traumatic events can trigger emotional responses.

**Gen 33:8** Then Ĕsaw said, “What do you mean by all this company which I met?” And he said, “To find favour in the eyes of my master.”

**Gen 33:9** But Ĕsaw said, “I have enough, my brother, let what you have remain yours.”

**Gen 33:10** And Ya’aqoḇ said, “No, please, if I have now found favour in your eyes, then receive my present from my hand, because I have seen your face like seeing the face of Elohim, and you were pleased with me.

**Gen 33:11** “Please, take my blessing that is brought to you, because Elohim has favoured me, and because I have all *I need*.” And he urged him, and he took it.

Esau finally agrees to receive the gifts and blessings from Jacob.

**Gen 33:12** And he said, “Let us depart and go, and let me go before you.”

**Gen 33:13** But he said to him, “My master knows that the children are weak, and the flocks and herds which are nursing are with me. And if the men should drive them hard one day, all the flocks shall die.

**Gen 33:14** “Please let my master go before his servant, and let me lead on slowly according to the pace of the livestock that go before me, and according to the pace of the children, until I come to my master in Sĕ’ir.”

**Gen 33:15** And Ĕsaw said, “Please let me leave with you some of the people who are with me.” But he said, “Why this? Let me find favour in the eyes of my master.”

**Gen 33:16** And Ĕsaw returned that day on his way to Sĕ’ir.

**Gen 33:17** And Ya'aqob set out to Sukkoth, and built himself a house, and made booths for his livestock. That is why the name of the place is called Sukkoth.

By Esau's suggestions, it appears he wanted Jacob and his entourage to follow him and travel as a unit. Jacob circumvents the offer by acknowledging they would be traveling at a slower pace. Then Esau offers to leave some of his people to travel with Jacob. Again, Jacob, graciously declines. We then read that Esau returned to Seir and Jacob set out to Sukkoth.

It appears Jacob was thankful that their encounter after so many years went well, but he apparently did not want to intermingle with Esau's clan. Sometimes it is best to leave well enough alone; and love some family members long-distance.

**Gen 33:18** And Ya'aqob came safely to the city of Shekem, which is in the land of Kena'an, when he came from Paddan Aram. And he pitched his tent before the city.

**Gen 33:19** And he bought the portion of the field where he had pitched his tent, from the children of Hamor, Shekem's father, for one hundred qesitah.<sup>a</sup> Footnote: <sup>a</sup>A monetary unit of uncertain value, perhaps in the form of a lamb.

**Gen 33:20** And he set up a slaughter-place there and called it Ĕl Eloħe Yisra'el.

## Genesis 34

We recall in Genesis 33 that Jacob settled his family in Shechem.

Gen 33:18 And Ya'aqob came safely to the city of Shekem, which is in the land of Kena'an, when he came from Paddan Aram. And he pitched his tent before the city.

Gen 33:19 And he bought the portion of the field where he had pitched his tent, from the children of Hamor, Shekem's father, for one hundred qesitah.<sup>a</sup> Footnote: <sup>a</sup>A monetary unit of uncertain value, perhaps in the form of a lamb.

Gen 33:20 And he set up a slaughter-place there and called it Ĕl Eloħe Yisra'el.

### The Defiling of Dinah

**Gen 34:1** And Dinah, the daughter of Lě'ah, whom she had borne to Ya'aqob, went out to see the daughters of the land.

Gen 34:2 And Shekem, son of Hamor the Hivvite, prince of the land, saw her and took her and lay with her, and humbled her.

Gen 34:3 And his being clung to Dinah the daughter of Ya'aqob, and he loved the girl and spoke kindly to the girl.

Gen 34:4 And Shekem spoke to his father Hamor, saying, "Take this girl for me for a wife."

Gen 34:5 And Ya'aqob heard that he had defiled Dinah his daughter. Now his sons were with his livestock in the field, so Ya'aqob kept silent until they came.

Gen 34:6 And Hamor, the father of Shekem, went out to Ya'aqob to speak with him.

Gen 34:7 And the sons of Ya'aqob came in from the field when they heard it. And the men were grieved and very wrath, because he had done a senseless deed in Yisra'el by lying with Ya'aqob's daughter, which should not be done.

Gen 34:8 But Hamor spoke with them, saying, "My son Shekem's being longs for your daughter. Please give her to him for a wife.

Hamor, the father of Shekem, suggest intermarrying with their people; but there is no mention of regret or apology recorded over the defilement of Dinah.

Gen 34:9 "And intermarry with us, give us your daughters and take our daughters for yourselves,

Gen 34:10 and dwell with us, and let the land be before you. Dwell and move about in it, and have possessions in it."

Gen 34:11 And Shekem said to her father and her brothers, "Let me find favour in your eyes, and whatever you say to me I give.

Gen 34:12 "Ask of me a bride price and gift ever so high, and I give according to what you say to me, but give me the girl for a wife."

Gen 34:13 But the sons of Ya'aqob answered Shekem and Hamor his father, and spoke with deceit, because he had defiled Dinah their sister.

Gen 34:14 **And they said to them, "We are not able to do this matter, to give our sister to one who is uncircumcised, for that would be a reproach to us.**

Gen 34:15 "Only on this *condition* would we agree to you: If you become as we are, to have every male of you circumcised,

Gen 34:16 then we shall give our daughters to you, and take your daughters to us. And we shall dwell with you, and shall become one people.

Gen 34:17 "But if you do not listen to us and be circumcised, we shall take our daughter and go."

Gen 34:18 And their words pleased Hamor and Shekem, Hamor's son.

Gen 34:19 And the young man did not delay to do this because he delighted in Ya'aqob's daughter. Now he was more respected than all the household of his father.

Gen 34:20 And Hamor and Shekem his son came to the gate of their city, and spoke with the men of their city, saying,

Gen 34:21 “These men are at peace with us, so let them dwell in the land and move about in it. And see, the land is large enough for them. Let us take their daughters for us for wives, and let us give them our daughters.

Gen 34:22 “Only on this *condition* would the men agree to dwell with us, to be one people: if every male among us is circumcised as they are circumcised.

Gen 34:23 “Their herds and their possessions, and all their beasts, should they not be ours? Only let us agree with them, and let them dwell with us.”

Gen 34:24 And all who went out of the gate of his city listened to Hamor and Shekem his son; every male was circumcised, all who went out of the gate of his city.

Gen 34:25 And it came to be on the third day, **when they were in pain**, that **two of the sons of Ya'aqob, Shim'on and Lěwi, Dinah's brothers, each took his sword and came boldly upon the city and killed all the males.**

Gen 34:26 **And they killed Hamor and Shekem his son with the edge of the sword, and took Dinah from Shekem's house, and went out.**

Gen 34:27 The sons of Ya'aqob came upon the slain, and plundered the city, because they had defiled their sister.

Gen 34:28 They took their flocks and their herds, and their donkeys, and that which was in the city and that which was in the field,

Gen 34:29 and all their wealth. And all their little ones and their wives they took captive, and they plundered all that was in the houses.

Gen 34:30 **And Ya'aqob said to Shim'on and Lěwi,** “You have troubled me by making me a stench among the inhabitants of the land, among the Kena'anites and the Perizzites. And I am few in number, they shall gather themselves against me and shall strike me, and I shall be destroyed, my household and I.”

Gen 34:31 **But they said,** “Should he treat our sister like a whore?”



There was never remorse, or an apology recorded from Ḥamor or his son Shekem, regarding defiling Dinah. The focus was more on appeasing the lust in Ḥamor's son Shekem, by obtaining Dinah at whatever cost.

We then see the old cliché play out, 'two wrongs do not make a right.' Simeon and Levi take matters into their own hands by slaying and plundering the city. Jacob feared retribution. From all angles, the one act of sin by defiling Dinah, had grave consequences that affected the whole city: especially Dinah. This is what sin does.

No man has the right to defile an unmarried woman. To this day, many times this leads to bloodshed through abortions. It is not only the women dealing with unwanted pregnancies and abortions due to today's normalization of promiscuity and date rape; but the bloodshed of the innocent is also on the men and on everyone in the nation; directly or indirectly. The only saving grace is through repentance; and turning away from such practices individually; and hopefully corporately, nationally, and internationally.

## Genesis 35

### God Blesses and Renames Jacob

**Gen 35:1** And Elohim said to Ya'aqob, "Arise, go up to Běyth Ĕl and dwell there. And make a slaughter-place there to Ĕl who appeared to you when you fled from the face of Ĕsaw your brother."

Being exposed to foreign mighty ones was a constant battle among the Israelites. Jacob tells them to put away such; cleanse themselves; and change their garments. They were to cleanse themselves of the idols and the garments symbolic of synchronizing with the surrounding nations.

Through Abraham, Isaac, Jacob, and the 12 patriarchs would come YHWH's first born, 'Israel', born from above; not to be confused with the present-day state of Israel ordained by men. YHWH was building believers together as living stones; all those that would have faith in Him. Once more He will gather the twelve tribes of Israel and those grafted in. [Isaiah 11]

**Gen 35:2** And Ya'aqob said to his household and to all who were with him,

✚ “Put away the foreign mighty ones that are among you, and cleanse yourselves, and change your garments.

✚ **Gen 35:3** “And let us arise and go up to Běyth Ęl, and let me make there a slaughter-place to Ęl, who answered me in the day of my distress, and has been with me in the way which I have gone.”

**Gen 35:4** So they gave Ya'aqob all the foreign mighty ones which were in their hands, and all their earrings which were in their ears. And Ya'aqob hid them under the terebinth tree which was near Shekem. [See supplement at end of PDF on Shekem]

**Gen 35:5** And they departed, and the fear of Elohim was upon the cities that were all around them, and they did not pursue the sons of Ya'aqob.

**Gen 35:6** And Ya'aqob came to Luz, that is Běyth Ęl, which is in the land of Kena'an, he and all the people who were with him.

**Gen 35:7** And he built there a slaughter-place and called the place El Běyth Ęl, because there Elohim appeared to him when he fled from the face of his brother.

**Gen 35:8** And Deborah, Ribqah's nurse, died, and she was buried below Běyth Ęl under the terebinth tree. So the name of it was called Allon Baquth.

**BDB Definition:** Allon Bachuth = “oak of weeping” 1) site of Deborah's (Rebekah's nurse) grave near Bethel

The beloved Deborah, Rebekah's nurse dies. Surely, she was like a mother to Jacob.

**Gen 35:9** And Elohim appeared to Ya'aqob again, when he came from Paddan Aram, and blessed him.

**Gen 35:10** **And Elohim said to him,** “Your name is Ya'aqob, your name is no longer called Ya'aqob, but Yisra'el is your name.” So He called his name Yisra'el.

**Gen 35:11** And Elohim said to him,

✚ “I am Ęl Shaddai.

✚ Be fruitful and increase,

✚ a nation and a company of nations shall be from you,

✚ and sovereigns come from your body.

✚ **Gen 35:12** “And the land which I gave Abraham and Yitshaq I give to you. And to your seed after you I give this land.”

**Gen 35:13** And Elohim went up from him in the place where He had spoken with him.

**Gen 35:14** And **Ya'aqob set up a standing column in the place where He had spoken with him, a monument of stone.** And he poured a drink offering on it, and he poured oil on it.

**Gen 35:15** And Ya'aqob called the name of the place where Elohim spoke with him, Běyth Ęl.

### The Deaths of Rachel and Isaac

**Gen 35:16** Then they set out from Běyth Ěl. And it came to be, when there was but a little distance to go to Ephrath, that **Raḥěl began to give birth**, and had great difficulty giving birth.

**Gen 35:17** And it came to be, as she was having great difficulty giving birth, that the midwife said to her, “Do not fear, for it is another son for you.”

**Gen 35:18** And it came to be, **as her life was going out – for she died – that she called his name Ben-Oni. But his father called him Binyamin.**

**BDB Definition:** Ben-oni = “son of my sorrow” 1) the name given to Benjamin by Rachel

**BDB Definition:** Benjamin = “son of the right hand” 1) Jacob’s and Rachel’s youngest son, Joseph’s full brother

**Gen 35:19** So Raḥěl died and was buried on the way to Ephrath, that is Běyth Leḥem.

**Gen 35:20** And **Ya’aqob set a standing column on her burial-place, which is the monument of Raḥěl’s burial-place to this day.**

We connect the location of Rachel’s burial with the prophetic cries in Jer. 31:15 and their fulfillment in Matthew 2:16-18.

#### Herod Kills the Children

**Mat 2:16** Then Herodes, having seen that he was fooled by the Magi, was greatly enraged, and he sent forth and slew all the male children in Běyth Leḥem and in all its borders, from two years old and under, according to the time which he had exactly learnt from the Magi.

**Mat 2:17** Then was filled what was spoken by Yirmeyahu the prophet, saying,

**Mat 2:18** “**A voice was heard in Ramah, wailing and weeping, and great mourning – Raḥěl weeping for her children, refusing to be comforted, because they were no more.**”

[Jer 31:15](#).

**Gen 35:21** And Yisra’ěl set out and pitched his tent **beyond the tower of Ěder.**

[Below excerpt from Bible Hub]

It is also believed that Migdal Eder was where certain shepherds would watch over the sacrificial lambs. If this is so, it would add more significance to the location of Yahusha’s birth being in Bethlehem in a manger.

## ◀ Eder (Bethlehem) ▶

## Atlas



Eder (Bethlehem) and surrounding area

## Encyclopedia

EDER (1)

e'-der ('edher, "flock"):

(1) One of the "uttermost cities" of Judah in the Negeb ("South") near the border of Edom (*Joshua 15:21*), possibly Kh. el `Adar, 5 miles South of Gaza, but probably this is too far west.

(2) Eder (the King James Version Edar) or better Migdal Eder, mighdal `edher, "the tower of the flock"; Gader. After Rachel died and was buried "in the way to Ephrath (the same is Bethlehem). Israel journeyed, and spread his tent beyond the tower of Eder" (*Genesis 35:19, 21*). In *Genesis 35:27* he is described as proceeding to Hebron. This "tower of the flock," which may have been only a tower and no town, must therefore be looked for between Bethlehem and Hebron. Jerome says that it was one Roman mile from Bethlehem. In the Septuagint, however, 35:16 and 21 are transposed, which suggests that there may have been a tradition that Migdal Eder was between Bethel and Bethlehem. There must have been many such towers for guarding flocks against robbers. Compare "tower of the watchman" (*2 Kings 18:8*, etc.). The phrase "Migdal Eder" occurs in *Micah 4:8* where Jerusalem is compared to such a tower.

E. W. G. Masterman

## Strong's Hebrew

**Gen 35:22** **And it came to be, when Yisra'ël dwelt in that land, that Re'ubĕn went and lay with Bilhah his father's concubine.**

Gen 49:3 "Re'ubĕn, you are my first-born, my power and the beginning of my strength, the excellency of exaltation and the excellency of power.

Gen 49:4 "Boiling like water, you do not excel, because you went up to your father's bed, then you defiled it – he went up to my couch.

-----  
 1Ch 5:1 As for the sons of Re'ubĕn the first-born of Yisra'ël – he was the first-born, but because he profaned his father's bed, his birthright was given to the sons of Yosĕph, son of Yisra'ël, so that the genealogy is not listed according to the birthright,

1Ch 5:2 for Yehuḏah prevailed over his brothers, and from him came a ruler, although the birthright was Yosĕph's –

And Yisra'ël heard about it. **Now the sons of Ya'aqoḇ were twelve:**

**Gen 35:23** the sons of Lĕ'ah were Re'ubĕn, Ya'aqoḇ's first-born, and Shim'on, and Lĕwi, and Yehuḏah, and Yissaskar, and Zeḅulun;

**Gen 35:24** the sons of Raḥĕl were Yosĕph and Binyamin;

**Gen 35:25** the sons of Bilhah, Raḥĕl's female servant, were Dan and Naphtali;

**Gen 35:26** and the sons of Zilpah, Lĕ'ah's female servant, were Gaḏ and Ashĕr. These were the sons of Ya'aqoḇ who were born to him in Paddan Aram.

**Gen 35:27** And Ya'aqoḇ came to his father Yitshaq at Mamrĕ, or Qiryath Arba, that is

Hebron, where Abraham and Yitshaq had dwelt.

**Gen 35:28** And the days of Yitshaq were one hundred and eighty years.

**Gen 35:29** So Yitshaq breathed his last and died, and was gathered to his people, aged and satisfied of days. And his sons Ėsaw and Ya'aqob buried him.

## Genesis 36

### Esau's Descendants

**Gen 36:1** And this is the genealogy of Ėsaw, who is Edom.

**Gen 36:2** Ėsaw took his wives from the daughters of Kena'an: Ađah the daughter of Ėlon the Hittite, and Oholibamah the daughter of Anah, the daughter of Tsiḅ'on the Hiwwite;

**Gen 36:3** and Basemath, Yishma'el's daughter, sister of Neḅayoth.

**Gen 36:4** And Ađah bore Eliphaz to Ėsaw, and Basemath bore Re'u'el.

**Gen 36:5** And Oholibamah bore Ye'ush, and Ya'lam, and Qoraḥ. These were the sons of Ėsaw who were born to him in the land of Kena'an.

**Gen 36:6** And Ėsaw took his wives, and his sons, and his daughters, and all the beings of his household, and his herds and all his beasts, and all his possessions which he had gained in the land of Kena'an, and went to a land away from the presence of his brother Ya'aqob.

**Gen 36:7** For their possessions were too great for them to dwell together, and the land of their sojournings could not support them because of their herds.

**Gen 36:8** So Ėsaw dwelt in Mount Sē'ir. Ėsaw is Edom.

**Gen 36:9** And this is the genealogy of Ėsaw the father of the Edomites in Mount Sē'ir.

**Gen 36:10** These were the names of Ėsaw's sons: Eliphaz son of Ađah, wife of Ėsaw, and Re'u'el son of Basemath, wife of Ėsaw.

**Gen 36:11** And the sons of Eliphaz were Těman, Omar, Tsepho, and Gatam, and Qenaz.

**Gen 36:12** And Timna was the concubine of Eliphaz, Ėsaw's son, and she bore Amalēq to Eliphaz. These were the sons of Ađah, Ėsaw's wife.

**Gen 36:13** These were the sons of Re'u'el: Naḥath and Zeraḥ, Shammah and Mizzah. These were the sons of Basemath, Ėsaw's wife.

**Gen 36:14** These were the sons of Oholibamah, Ėsaw's wife, the daughter of Anah, the daughter of Tsiḅ'on. And she bore to Ėsaw: Ye'ush, and Ya'lam, and Qoraḥ.

**Gen 36:15** These were the chiefs of the sons of Ėsaw. The sons of Eliphaz, the first-born son of Ėsaw, were Chief Těman, Chief Omar, Chief Tsepho, Chief Qenaz,

**Gen 36:16** Chief Qoraḥ, Chief Gatam, Chief Amalēq. These were the chiefs of Eliphaz in the land of Edom. They were the sons of Ađah.

**Gen 36:17** And these were the sons of Re'u'el, Ĕsaw's son: Chief Naḥath, Chief Zerah, Chief Shammah, and Chief Mizzah. These were the chiefs of Re'u'el in the land of Eḏom. These were the sons of Basemath, Ĕsaw's wife.

**Gen 36:18** And these were the sons of Oholibamah, Ĕsaw's wife: Chief Ye'ush, Chief Ya'lam, and Chief Qoraḥ. These were the chiefs *descending* from Oholibamah, Ĕsaw's wife, the daughter of Anah.

**Gen 36:19** These were the sons of Ĕsaw, who is Eḏom, and these were their chiefs.

**Gen 36:20** These were the sons of Sē'ir the Ḥorite who inhabited the land: Lotan, and Shoḅal, and Tsiḅ'on, and Anah,

**Gen 36:21** and Dishon, and Ĕtser, and Dishan. These were the chiefs of the Ḥorites, the sons of Sē'ir, in the land of Eḏom.

**Gen 36:22** And the sons of Lotan were Ḥori and Hēmam. Lotan's sister was Timna.

**Gen 36:23** And these were the sons of Shoḅal: Alwan, and Manaḥath, and Ĕyḅal, Shepho, and Onam.

**Gen 36:24** And these were the sons of Tsiḅ'on: both Ayah and Anah. This was the Anah who found the water in the wilderness as he fed the donkeys of his father Tsiḅ'on.

**Gen 36:25** And these were the children of Anah: Dishon and Oholibamah the daughter of Anah.

**Gen 36:26** And these were the sons of Dishon: Ḥemdan, and Eshban, and Yithran, and Keran.

**Gen 36:27** These were the sons of Ĕtser: Bilhan, and Za'awan, and Aqan.

**Gen 36:28** These were the sons of Dishan: Uts and Aran.

**Gen 36:29** These were the chiefs of the Ḥorites: Chief Lotan, Chief Shoḅal, Chief Tsiḅ'on, Chief Anah,

**Gen 36:30** Chief Dishon, Chief Ĕtser, and Chief Dishan. These were the chiefs of the Ḥorites, according to their chiefs in the land of Sē'ir.

**Gen 36:31** And these were the sovereigns who reigned in the land of Eḏom before any sovereign reigned over the children of Yisra'el.

**Gen 36:32** And Bela the son of Be'or reigned in Eḏom, and the name of his city was Dinḥaḅah.

**Gen 36:33** And Bela died, and Yoḅaḅ son of Zerah of Botsrah reigned in his place.

**Gen 36:34** And Yoḅaḅ died, and Ḥusham of the land of the Tēmanites reigned in his place.

**Gen 36:35** And Ḥusham died, and Haḏaḏ son of Beḏaḏ, who struck Miḏyan in the field of Mo'ab, reigned in his place. And the name of his city was Awith.

**Gen 36:36** And Haḏaḏ died, and Samlah of Masrēqah reigned in his place.

**Gen 36:37** And Samlah died, and Sha'ul of Reḥoḅoth by the River reigned in his place.

**Gen 36:38** And Sha'ul died, and Ba'al-Ḥanan son of Aḳbor reigned in his place.

**Gen 36:39** And Ba'al-Ḥanan son of Aḳbor died, and Haḏar reigned in his place. And the

name of his city was Pa'u. And his wife's name was Mehətab'ěl, the daughter of Matrəd, the daughter of Měyzahaḅ.

**Gen 36:40** And these were the names of the chiefs of Ěsaw, according to their clans and their places, by their names: Chief Timnah, Chief Alwah, Chief Yethěth,

**Gen 36:41** Chief Oholiḅamah, Chief Ělah, Chief Pinon,

**Gen 36:42** Chief Qenaz, Chief Těman, Chief Miḅtsar,

**Gen 36:43** Chief Maḡdi'ěl, Chief Iram. These were the chiefs of Eḡom, according to their dwelling places in the land of their possession. Ěsaw was the father of the Eḡomites.

Instead of the normal transfer of power through genealogies; we see the term 'chiefs' and 'dukes' mentioned. This is more of a governmental ruling formation. Kimberly Roger's Brown goes into detail of exactly what was transpiring in her document on 'The Esau Effect.' [http://themessianicmessage.com/esau\\_effect.pdf](http://themessianicmessage.com/esau_effect.pdf)

## Obadiah Introduction

**F.B. Meyer excerpt:** With regard to the personal life of Obadiah, information is lacking. His prophecy was probably delivered about the time of the fall of Jerusalem, B.C. 586. It is the shortest of the prophetic writings, containing but twenty-one verses. Its theme is the doom of Edom, because that nation mocked Jerusalem when the latter was destroyed. **[Note: Date of Obadiah's prophecy varies.]**

**Brief Summary:** Obadiah's message is final and it is sure: the kingdom of Edom will be destroyed completely. Edom has been arrogant, gloating over Israel's misfortunes, and when enemy armies attack Israel and the Israelites ask for help, the Edomites refuse and choose to fight against them, not for them. These sins of pride can be overlooked no longer. The book ends with the promise of the fulfillment and deliverance of Zion in the Last Days when the land will be restored to God's people as He rules over them. [Excerpt: <https://www.gotquestions.org/Book-of-Obadiah.html>]

## Obadiah 1

### Edom Will Be Humbled

**Oba 1:1** **The vision of Obadyah:** This is what the Master יהוה said concerning Edom.

We have heard a report from יהוה, and a messenger has been sent among the nations, saying, "Arise, and let us rise up against her for battle!"

✚ **Oba 1:2** "See, I have made you small among the nations, you are greatly despised.

✚ **Oba 1:3** "The pride of your heart has deceived you, you who dwell in the clefts of the rock, whose dwelling is high, who say in your heart, 'Who shall bring me

down to the ground?’

- ✚ Oba 1:4 “Though you rise high as the eagle, and though you set your nest among the stars, from there I shall bring you down,” declares יהוה’.
- ✚ Oba 1:5 “If thieves came to you, if robbers by night, how ruined you would have been! Would they not steal till they had enough? If grape-gatherers had come to you, would they not leave gleanings?”

Oba 1:6 **“How Ėsaw shall be searched out! His hidden treasures shall be sought out!”**

- ✚ Oba 1:7 “All your allies shall send you forth to the border, your friends shall deceive you and overpower you. They make your bread a snare under you, without you discerning it!”

Oba 1:8 “In that day,” declares יהוה’,

- ✚ “I shall destroy the wise men from Edom, and discernment from the mountains of Ėsaw!
- ✚ Oba 1:9 “And your mighty men shall be discouraged, O Těman, so that everyone from the mountains of Ėsaw is cut off by killing.”

### Edom's Violence Against Jacob

Oba 1:10 **“Because of your violence against your brother Ya'aqob, let shame cover you. And you shall be cut off forever.”**

- ✚ Oba 1:11 “In the day that you stood on the other side, in the day that strangers took captive his wealth, when foreigners entered his gates and cast lots for Yerushalayim, you also were like one of them!
- ✚ Oba 1:12 “And you should not have looked on your brother’s day in the day of his estrangement, nor rejoiced over the children of Yehudah in the day of their destruction, nor made your mouth great in the day of distress,
- ✚ Oba 1:13 nor have entered the gate of My people in the day of their calamity, nor looked down on their evil in the day of their calamity, nor have seized their wealth in the day of their calamity,
- ✚ Oba 1:14 nor have stood at the parting of the way to cut off his fugitives, nor handed over his survivors in the day of distress.

### The Day of the Lord Is Near

Oba 1:15 **“For the day of יהוה’ is near upon all the nations. As you have done, it shall be done to you, your reward shall come back on your own head.”**

- ✚ Oba 1:16 “For as you have drunk on my set-apart mountain, so do all the nations drink continually. And they shall drink and shall swallow, and they shall be as though they had never been.”



Oba 1:17 **“But on Mount Tsiyon there shall be an escape,<sup>a</sup> and they shall be set-apart. And the house of Ya’aqob shall possess their possessions.** Footnote: <sup>a</sup> [Isa 4:2-3](#), [Joe 2:32](#), [Rev 14:1](#).

- ✚ Oba 1:18 “And the house of Ya’aqob shall be a fire,
- ✚ and the house of Yosēph a flame,
- ✚ but the house of Ĕsaw for stubble.
- ✚ And they shall burn among them and they shall consume them, **so that no survivor is left of the house of Ĕsaw.**” For יהוה has spoken.

### The Kingdom of YHWH

Oba 1:19 And they shall possess the South with the mountains of Ĕsaw, and low country with the Philistines. And they shall possess the fields of Ephrayim and the fields of Shomeron, and Binyamin with Gil’ad,

Oba 1:20 and the exiles of this host of the children of Yisra’el possess that of the Kena’anites as far as Tsarepath, and the exiles of Yerushalayim who are in Sepharad possess the cities of the South.

Oba 1:21 And saviors shall come to Mount Tsiyon to judge the mountains of Ĕsaw. **And the reign shall belong to יהוה.<sup>b</sup>** Footnote: <sup>b</sup> [Psa 2:8](#), [Psa 22:28](#), [Dan 2:44](#), [Dan 7:13-14](#) and [Dan 7:27](#), [Zec 14:9](#), [Rev 11:15](#), [Rev 12:10](#).

Dan 2:44 “And in the days of these sovereigns the Elah of the heavens shall set up a reign which shall never be destroyed, nor the reign pass on to other people – it crushes and puts to an end all these reigns, and **it shall stand forever.**<sup>b</sup> Footnote: <sup>b</sup> [Dan 7:1-28](#), [Psa 22:28](#), [Jer 30:11](#), [Joe 3:16](#), [Oba 1:15-17](#), [Hab 3:12-13](#), [Zep 3:8](#), [Hag 2:22](#), [Rev 11:15](#).

Hab 3:12 You step through the earth in rage, You thresh the nations in wrath.

Hab 3:13 You shall go forth to save Your people; to save Your Anointed. You shall smite the head from the house of the wrong, By laying bare from foundation to neck. Selah.

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!”<sup>a</sup>** Footnote: <sup>a</sup>See [Rev 12:10](#), [Psa 2:8](#), [Psa 22:28](#), [Dan 2:44](#), [Dan 7:13-14](#), [Oba 1:15-21](#), [Hag 2:22](#), [Zec 14:9](#).

The great tribulation will be the final battle between ‘Esau & Jacob [Israel].’

## 1Corinthians 5

### Sexual Immorality Defiles the Assembly

**1Co 5:1** It is commonly reported that there is whoring among you, and such whoring as

**is not even named among the nations, so as one to have his father's wife!**

1Corinthians 5 opens with a major 'red flag'. Not only was there whoring amid the assembly but it was at such a level that it was 'commonly' reported. The whoring was magnified by what kind of whoring was taking place; by one having his father's wife.

**1Co 5:2** And you have been puffed up, and did not rather mourn, so that he who has done this deed, be removed from among you!

**1Co 5:3** For I indeed, as absent in body but present in spirit, have already judged the one who did this, as though I were present.

Paul instructs the Corinthians to 'clean house.' Such behavior would 'leaven' and puff up the whole assembly if not promptly dealt with. The behavior was a contaminant, an abomination.

**1Co 5:4** In the Name of our Master יהושע Messiah, when you are gathered together, and my spirit, with the power of our Master יהושע Messiah,

**1Co 5:5** **deliver such a one to Satan for destruction of the flesh, in order that his spirit be saved in the day of the Master יהושע.**

'Deliver such a one to Satan for the destruction of the flesh, in order that his spirit be saved in the day of the Master Yahusha.' In 1Samuel there was an evil spirit from Elohim that came upon Saul. The characteristics displayed by this evil spirit were envy and jealous desiring David's very life.

**1Sa 18:10** And it came to be on the next day **that an evil spirit from Elohim came upon Sha'ul**, and he prophesied inside the house, while Dawid was playing *the lyre* with his hand, as usual. And the spear was in the hand of Sha'ul.

**1Sa 18:11** Then Sha'ul hurled the spear, for he said, "Let me strike Dawid, even to the wall." But twice Dawid withdrew from his presence.

We read of a similar account in Romans.

**Rom 1:26** Because of this **Elohim gave them over to degrading passions**. For even their women exchanged natural relations for what is against nature,

**Rom 1:27** and likewise, the men also, having left natural relations with woman, burned in their lust for one another, men with men committing indecency, and receiving back the reward which was due for their straying.

1Co 5:6 Your boasting is not good. **Do you not know that a little leaven leavens the entire lump?**

Remedy.

1Co 5:7 **Therefore cleanse out the old leaven**, so that you are a new lump, as you are unleavened. **For also Messiah our Pěsah was slaughtered for us.**

1Co 5:8 So then let us celebrate the festival, not with old leaven, nor with the leaven of evil and wickedness, **but with the unleavened bread of sincerity and truth.**

If unleavened bread represents sincerity and truth; leavened bread represents added false doctrine, disobedience, lies, evil, and wickedness.

1Co 5:9 I wrote to you in my letter **not to keep company with those who whore.**

1Co 5:10 And I certainly did not mean with those of this world who whore, or with the greedy of gain, or swindlers, or idolaters, since then you would need to go out of the world.

1Co 5:11 But now I have written to you not to keep company with anyone **called 'a brother,' if he is one who whores**, or greedy of gain, or an idolater, or a reviler, or a drunkard, or a swindler – not even to eat with such a one.

The focus was not to keep company with 'brethren' that whored within the assembly. The context was not about those in the world that whored because they were lost and had not yet become believers.

1Co 5:12 For what have I to do with judging outsiders? Do you not judge those who are inside?

1Co 5:13 But Elohim judges those who are outside. And **put away the wicked one from among you!**<sup>a</sup> [Deu 13:5](#). Footnote: <sup>a</sup>See [Deu 17:7](#), [Deu 17:12](#), [Deu 19:19](#), [Deu 21:21](#), [Deu 22:21](#).

## Hebrews 11 Hall of Faith –

Eph 2:15 Having abolished in His flesh the enmity, <sup>9</sup> even the law of carnal commandments (Book of the Law) to make in Himself from the two one new man, so making shalom.

By Belief or By Faith!

Heb 11:1 And belief is the substance of what is expected, the proof of what is not seen.

Heb 3:14 For **we have become partakers of Messiah** if we hold fast the beginning of our trust firm to the end,

Heb 11:2 For by this the elders obtained witness.

Heb 11:3 By belief, we understand that the ages were prepared by the word of Elohim, so that what is seen was not made of what is visible.

Act 17:24 “יהוה, who made the world and all that is in it, this One being Master of heaven and earth, does not dwell in dwellings made with hands.<sup>a</sup> Footnote: <sup>a</sup>See [Act 7:48](#).

Heb 11:4 By belief, Hebel offered to Elohim a greater slaughter *offering* than Qayin, through which he **obtained witness that he was righteous**, Elohim witnessing of his gifts. And through it, having died, he still speaks.

1Jn 3:11 Because this is the message that you heard from the beginning, that we should love one another,

1Jn 3:12 not as Qayin who was of the wicked one and killed his brother. And why did he kill him? Because his works were wicked but those of his brother were righteous.

-----  
Mat 23:33 “Serpents, brood of adders! How would you escape the judgment of GëHinnom?

Mat 23:34 “Because of this, see, I send you prophets, and wise men, and scholars *of Scripture*.<sup>f</sup> Some of them you shall kill and impale, and some of them you shall flog in your congregations and persecute from city to city, Footnote: <sup>f</sup>See [Mat 13:52](#).

Mat 23:35 so that **on you should come all the righteous blood shed on the earth**, from the blood of righteous Hebel to the blood of Zeqaryah, son of Berekyah, whom you murdered between the Dwelling Place and the slaughter-place.

Heb 11:5 By belief, Hanoq was translated so as not to see death, **“and was not found because Elohim had translated him.”** [Gen 5:24](#) For before his translation he obtained witness, that he pleased Elohim.

Jud 1:14 And Hanoq, the seventh from Adam, also prophesied of these, saying, **“See, nin comes with His myriads of set-apart ones,**

Heb 11:6 But without belief it is impossible to please Him, for he who comes to Elohim has to believe that He is, and that He is a rewarder of those who earnestly seek Him.

Heb 11:7 By belief, Noah, having been warned of what was yet unseen, having feared,

prepared an ark to save his house, through which he condemned the world and became heir of the righteousness which is according to belief.

Mat 24:37 “And as the days of Noah, so also shall the coming of the Son of Adam be.

Mat 24:38 “For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that **Noah entered into the ark**, [Gen 7:7](#).

Mat 24:39 and they did not know until the flood came and took them all away, so also shall the coming of the Son of Adam be.

2Pe 2:5 and did not spare the world of old, but preserved Noah, a proclaimer of righteousness, and seven others, bringing in the flood on the world of the wicked,

Mat 24:15 “So when you see the **'abomination that lays waste**,<sup>b</sup> [Dan 11:31](#) spoken of by Dani'el the prophet, set up in the set-apart place” – he who reads, let him understand

Mat 3:7 And seeing many of the Pharisees and Sadducees coming to his immersion, he said to them, “Brood of adders! Who has warned you to flee from the coming wrath?”

Mat 24:25 “See, I have forewarned you.

Mat 12:41 “Men of Nineweh shall stand up in the judgment with this generation and condemn it, because they repented at the preaching of Yonah, and look, a greater than Yonah is here.

Mat 12:42 “The sovereignty of the South shall rise up in the judgment with this generation and shall condemn it, for she came from the ends of the earth to hear the wisdom of Shelomoh, and look, a greater than Shelomoh is here.

Eze 14:13 “Son of man, when a land sins against Me to commit a trespass, and I shall stretch out My hand against it, and cut off its supply of bread and send scarcity of food on it, and cut off man and beast from it,

Eze 14:14 even though these three men, Noah, Dani'el, and Iyob, were in it, they would deliver only themselves by their righteousness,” declares the Master יהוה.

Eze 14:15 “If I cause an evil beast to pass through the land, and it shall bereave it, and it shall be a wasteland, so that no man passes through because of the beasts,

Eze 14:16 even though these three men were in it, as I live,” declares the Master יהוה, “they would deliver neither sons nor daughters. They alone would be delivered, but the land be a wasteland.

1Pe 3:20 who were disobedient at one time when the patience of Elohim waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight beings, were saved through water,

Gen 7:1 And יהוה said to Noah, “Come into the ark, you and all your household, because I have seen that you are righteous before Me in this generation.

Rom 1:17 For in it the righteousness of Elohim is revealed from belief to belief, as it has been written,

**“But the righteous shall live by belief.”** [Hab 2:4](#).

Rom 4:13 For the promise that he should be the heir of the world, was not to Abraham or to his seed through the Torah, but through a righteousness of belief.

Php 3:9 and be found in Him, not having my own righteousness, which is of the law, but that which is through belief in Messiah, the righteousness which is from Elohim on the basis of belief,

2Pe 1:1 Shim'on Kěpha, a servant and emissary of יהושע Messiah, to those who have obtained a belief as precious as ours by the righteousness of our Elohim and Saviour יהושע Messiah:

**Heb 11:8** By belief, Abraham obeyed when he was called to go out to the place which he was about to receive as an inheritance. And he went out, not knowing where he was going.

Deu 9:5 “It is not because of your righteousness or the uprightness of your heart that you go in to possess their land, but because of the wrong of these nations that יהוה your Elohim drives them out from before you, in order to establish the word which יהוה swore to your fathers, to Abraham, to Yitshaq, and to Ya'aqob.

Neh 9:7 “You are יהוה, the Elohim who chose Abram, and brought him out of Ur of the Chaldees, and gave him the name of Abraham,

Neh 9:8 and found his heart trustworthy before You, and made a covenant with him to give the land of the Kena'anites, the Hittites, the Amorites, and the Perizzites, and the Yebusites, and the Girgashites – to give it to his seed. And You have established Your words, for You are righteous,

**Heb 11:9** By belief, he sojourned in the land of promise as a stranger, dwelling in tents with Yitshaq and Ya'aqob, the heirs with him of the same promise,

Joh 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.

**Heb 11:11** By belief also, Sarah herself was enabled to conceive seed, and she bore a child when she was past the normal age, because she deemed Him trustworthy who had promised.

**Heb 11:12** And so from one, and him as good as dead, were born **as numerous as the stars of the heaven, as countless as the sand which is by the seashore.** [Gen 15:5](#), [Gen 22:17](#).

Rev 21:2 And I, Yohanan, saw the set-apart city, renewed Yerushalayim, coming down out of the heaven from Elohim, prepared as a bride adorned for her husband.

**Heb 11:12** And so from one, and him as good as dead, were born **as numerous as the**

**stars of the heaven, as countless as the sand which is by the seashore.** [Gen 15:5](#), [Gen 22:17](#).

Gen 15:5 And He brought him outside and said, “Look now toward the heavens, and count the stars if you are able to count them.” And He said to him, “So are your seed.”

**Heb 11:13** In belief all these died, not having received the **promises**,<sup>a</sup> but seeing them from a distance, welcomed and embraced them, and confessed that they were aliens and strangers on the earth. **Footnote:** <sup>a</sup>See [Heb 11:39](#).

Joh 8:56 “Your father Abraham was glad that he should see My day, and he saw it and did rejoice.”

**Heb 11:14** For those who speak this way make it clear that they seek a fatherland.

**Heb 11:15** And yet, if they had indeed kept remembering that *place* from which they had come out, they would have had the chance to return.

**Heb 11:16** But now they long for a better *place*, that is, a heavenly. Therefore Elohim is not ashamed to be called their Elohim, for He has prepared a city for them.

Luk 12:32 “Do not fear, little flock, because your Father did delight to give you the reign.

**Heb 11:17** By belief, Abraham, when he was tried, offered up Yitshaq, and he who had received the promises offered up his only brought-forth son,

Rev 3:10 “Because you have guarded My Word of endurance, I also shall guard you from the hour of trial which shall come upon all the world, to try those who dwell on the earth.

Joh 3:16 “For Elohim so loved the world that He gave His only brought-forth Son, so that everyone who believes in Him should not perish but possess everlasting life.

**Heb 11:18** of whom it was said, **“In Yitshaq your seed shall be called,”** [Gen 21:12](#).  
[This is a key Scripture. It was Isaac that was conceived in Sarah through the flayed flesh of Abraham’s covenant circumcision. Abraham was 99 and Ishmael was 13. The covenant seed passed through the flayed skin and Isaac was conceived.]

Rom 9:7 neither are they all children because they are the seed of Abraham, but, **“In Yitshaq your seed shall be called.”** [Gen 21:12](#).

Gen 21:12 But Elohim said to Abraham, “Let it not be evil in your eyes because of the boy and because of your female servant. Whatever Sarah has said to you, listen to her voice, for in

Yitshaq your seed is called.

**Heb 11:19** reckoning that Elohim was able to raise, even from the dead, from which he received him back, as a type.

Rom 4:17 as it has been written, “**I have made you a father of many nations**” [Gen 17:5](#) – in the presence of Him whom he believed, even Elohim, who gives life to the dead and calls that which does not exist as existing,

Rom 4:18 who against *all* expectation did believe, in expectation, so that he should become father of many nations, according to what was said, “**So shall your seed be.**” [Gen 15:5](#).

Rom 4:19 And not having grown weak in belief, he did not consider his own body, already dead, being **about a hundred years old** and the deadness of Sarah’s womb,

Rom 4:20 he did not hesitate about the promise of Elohim through unbelief, but was strengthened in belief, giving esteem to Elohim,

Rom 4:21 and being completely persuaded that what He had promised He was also able to do.

**Heb 11:20** By belief, Yitshaq blessed Ya’aqob and Ĕsaw concerning that which was to come.

**Heb 11:21** By belief, Ya’aqob, when he was dying, blessed each of the sons of Yosēph, and did reverence on the top of his staff.

**Heb 11:22** By belief, Yosēph, when he was dying, made mention of the outgoing of the children of Yisra’ēl, and gave orders concerning his bones.

**Heb 11:23** By belief, Mosheh, having been born, was hidden three months by his parents, because they saw he was a **comely child,<sup>b</sup>** and were not afraid of the sovereign’s command. **Footnote: <sup>b</sup> [Exo 2:2](#).**

Act 7:20 “At that time Mosheh was born, and he was well-pleasing to Elohim. And he was reared three months in the house of his father.

**Heb 11:24** By belief, Mosheh, having become great, refused to be called the son of the daughter of Pharaoh,

**Heb 11:25** choosing rather to be afflicted with the people of Elohim than to enjoy the pleasures of sin for a time,

Psa 84:10 For a day in Your courts Is better than a thousand *days*. I have chosen rather to be a doorkeeper In the House of my Elohim, Than to dwell in the tents of the wrong.

Act 20:23 except that the Set-apart Spirit witnesses in every city, saying that chains and pressures await me.

Act 20:24 “But I do not count my life of any value to me, so that I might accomplish my mission



with joy, and the service which I received from the Master יהושע, to bear witness to the Good News of the favour of Elohim.

**Heb 11:26** deeming the reproach of Messiah greater riches than the treasures in Mitsrayim, for he was looking to the reward.

1Pe 4:14 If you are reproached for the Name of Messiah, *you are blessed*, because the Spirit of esteem and of Elohim rests upon you. On their part He is blasphemed, but on your part He is praised.

**Heb 11:27** By belief, he left Mitsrayim, not fearing the wrath of the sovereign, for he was steadfast, as seeing Him who is invisible.

**Heb 11:28** By belief, he performed the Pěsaḥ and the sprinkling of blood, lest he who destroyed the first-born should touch them.

**Heb 11:29** By belief, they passed through the Red Sea as by dry land, and when the Mitsrites tried it, they were drowned.

**Heb 11:30** By belief, the walls of Yeriḥo fell, having been surrounded for seven days.

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

**Heb 11:32** And what more shall I say? For the time would fail me to relate of Gid'on and Baraq and Shimshon and Yiphtaḥ, also of Dawiḍ and Shemu'ēl and the prophets,

**Heb 11:33** who through belief, overcame reigns, worked righteousness, obtained promises, stopped the mouths of lions,

**Heb 11:34** quenched the power of fire, escaped the edge of the sword, out of weakness were made strong, became mighty in battle, put foreign armies to flight.

**Heb 11:35** Women received *back* their dead by resurrection. And others were tortured, not accepting release, to obtain a better resurrection.

**Heb 11:36** And others had trial of mockings and floggings and more, of chains and imprisonment.

**Heb 11:37** They were stoned, they were tried, they were sawn in two, they were slain with the sword. They went about in sheepskins, in goatskins, being in need, afflicted, mistreated,

**Heb 11:38** of whom the world was not worthy – wandering in deserts and mountains and caves and holes of the earth.

Jdg 14:5 Then Shimshon went down to Timnah with his father and mother, and came to the vineyards of Timnah, and saw a young lion roaring as it met him.

Jdg 14:6 And the Spirit of יהוה came mightily upon him, and he tore it apart as the tearing apart of a young goat, with naught in his hand. But he did not make known to his father or his mother what he had done.

2Ti 4:17 But the Master stood with me and did strengthen me, so that through me the preaching might be completely accomplished, and that all the nations should hear. And I was **rescued out of the lion's mouth.** [Psa 22:21](#).

1Pe 5:8 Be sober, watch, because your adversary the devil walks about like a roaring lion, seeking someone to devour.

1Pe 5:9 Resist him, firm in the belief, knowing that the same hardships are experienced by your brotherhood in the world.

**Heb 11:39** And having obtained witness through the belief, all these did not receive the promise,<sup>C</sup> Footnote: <sup>C</sup>See [Heb 11:13](#).

**Heb 11:40** Elohim having provided what is better for us, that they should not be made perfect apart from us.

Luk 10:23 And turning to His taught ones He said, separately, “Blessed are the eyes that see what you see,

Luk 10:24 for I say to you that many prophets and sovereigns have wished to see what you see, and have not seen it, and to hear what you hear, and have not heard it.”

Heb 12:22 But you have drawn near to Mount Tsiyon and to the city of the living Elohim, to the heavenly Yerushalayim, to myriads of messengers,

Heb 12:23 to the entire gathering and assembly of the first-born having been enrolled in heaven, and to Elohim the Judge of all, and to the spirits of righteous men made perfect,

## Revelation 7

The 144,000 Sealed of Israel

Eze 9:4 and יהוה said to him, “Pass on into the midst of the city, into the midst of Yerushalayim, and you shall put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it.”

Eze 9:5 And to the others He said in my hearing, “Pass on into the city after him and strike, do not let your eye pardon nor spare.

Eze 9:6 “Kill to destruction old, young men, maidens and children and women, but do not come near anyone upon whom is the mark, and begin at My set-apart place.” So they began with the elders who were in front of the House.

**Rev 7:1** And after this I saw **four messengers standing at the four corners of the earth, holding the four winds** of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. [Note the cross reference to 9:4]

**Rev 7:2** And I saw **another messenger** coming up from the rising of the sun, **holding the seal of the living Elohim**. And he cried with a loud voice to the four messengers to whom it was given to harm the earth and the sea,

Rev 7:3 saying, “Do not harm the earth, nor the sea, nor the trees until **we have sealed** the servants of our Elohim upon their foreheads.”<sup>a</sup> Footnote: <sup>a</sup>See [Rev 9:4](#), [Rev 14:1](#), [Rev 22:4](#).

Revelation 7 opens with four messengers. These messengers are permitted to harm those without the seal of Elohim; the earth; sea; and trees; but, **ONLY AFTER** the messenger (with assistance as noted by the personal pronoun ‘we’), holding the ‘seal of Elohim,’ has time to seal the servants of Elohim upon their foreheads.

John hears the number of servants that were sealed:

Rev 7:4 And I heard the number of those who were sealed, **one hundred and forty-four thousand**, sealed out of all the tribes of the children of Yisra’ël:

Rev 7:5 of the tribe of Yehudah twelve thousand were sealed, of the tribe of Re’uḇēn twelve thousand were sealed, of the tribe of Gaḏ twelve thousand were sealed,

Rev 7:6 of the tribe of Ashēr twelve thousand were sealed, of the tribe of Naphtali twelve thousand were sealed, of the tribe of Menashsheh twelve thousand were sealed,

Rev 7:7 of the tribe of Shim'on twelve thousand were sealed, of the tribe of Lěwi twelve thousand were sealed, of the tribe of Yissaskar twelve thousand were sealed,

Rev 7:8 of the tribe of Zebulun twelve thousand were sealed, of the tribe of Yosēph twelve thousand were sealed, of the tribe of Binyamin twelve thousand were sealed.

It is noted that the tribe of Dan is not represented here. So where is Dan? That seems to be a mystery. Most surmise it was because of idol worship. One of the golden calves had been placed in the northern city of Dan (Laish) by Jeroboam, King of the Northern House of Israel. The other golden calf had been placed in the southern city of Bethel. Pretty much all the House of Israel practiced idolatry.

The tribe of Dan, on their own accord, decided to conquer and taken the land of Laish (meaning precious stone) which was west of Mt. Hermon. Some even say that the anti-messiah will descend from Dan. Most all of this is speculation about Dan.

Some various excerpts about Dan follow for your review. At this point, **I have not found a strong answer as to why Dan is not listed.** However, we do have **a pattern** with Yahusha and the 12 disciples with one that falls away, Judas Iscariot.

**[Excerpt]** Dan is called to be the "judge" of his people in Jacob's farewell speech to his sons, but why? Dan's name is actually from the Hebrew verb 'din' which means "to judge." When we think of a judge today, we often think of someone in a courtroom who wears a robe, carries a gavel, and gives a verdict on whether someone is guilty or innocent. But a **judge** in the Israelite sense was less involved with right or wrong and more involved with leadership, kind of like a tribal chief. Jacob telling Dan he would be the judge of his people looked forward to Dan's descendants acting as tribal chiefs for the Israelites as a whole, which happened.

In the Book of Judges, we read the story of **Samson**, one of Dan's descendants. During her pregnancy, Samson's mother took a **Nazirite vow**, consecrating Samson as someone set apart who would be given power by God in exchange for him not drinking alcohol or cutting his hair. If you know anything about this story, you know that Samson does not keep this vow: he is led astray by Delilah, a foreign woman whom he falls in love with, who tricks him and cuts his hair, losing him his strength and eventually resulting in his death. This idea of being led astray by foreign things continues in the story of the tribe of Dan as they begin worshiping idols instead of the Hebrew God.

What happens to the tribe after this is not clear. Like most of the other tribes of Israel, the tribe of Dan is considered "lost" because nothing is known about what happened to the tribe after the destruction of Israel in 722 BCE. When the tribes of Israel are mentioned in the Book of Revelation, the tribe of Dan is mysteriously left out and replaced with one of Joseph's sons. The reason for this is not clear, but perhaps has to do with the tribe going off to worship idols.

<https://study.com/academy/lesson/tribe-of-dan-history-symbol-descendants.html>

**Critical View: [Excerpt]** Kuenen ("Theologisch Tijdschrift," v. 291) and others after him, such as **Cheyne** ("Encyc. Bibl." s.v.), **have argued that "Dan" is the title of a deity.** In the etymology adduced in the explanatory remarks attributed to Rachel (Gen. xxx. 6) nothing is said about the character of the child. The judgment referred to is by God, and is passed upon Rachel. The reference to the name "Daniel" and to the cuneiform name of a king, "Ashur-dan," in support of the critical view has not been regarded by conservative scholars as sufficient to prove the contention in issue. Still, the analogy with other names, both tribal (**Gad**) and personal, is strongly in favor of the views advanced by Kuenen and his successors. **"Daniel," in all probability, means "Dan is El" (compare "Eliyahu") and not "God is my judge"; and "Ashur-dan" is also a combination of two names of deities.**

<http://www.jewishencyclopedia.com/articles/4866-dan>

Leaving the mystery of missing Dan; we move on to another mystery of, 'Who are the 144,000?' For now, I will list various references to the 144,000 that we can review as we move forward through Revelation.

The Lamb and the 144,000 – Descriptions of the 144,000 given in scripture:

Rev 14:1 And I looked and saw a Lamb standing on Mount Tsiyon, and **with Him one hundred and forty-four thousand, having His Father's Name<sup>a</sup> written upon their foreheads.** Footnote: <sup>a</sup>Some texts read: having *His Name and His Father's Name*.

Note: We do know the High Priest in the Aaronic Priesthood would have ‘Set-apart to YHWH’ written on their head turban. Therefore, this may indicate that the 144,000 are set-apart to Him as His Kingdom of priests and would also be marked by His Name as stated in Rev. 14:1.

Rev 14:2 And I heard a voice out of the heaven, like the voice of many waters, and like the voice of loud thunder, and I heard the sound of harpists playing their harps.

Rev 14:3 And **they sang a renewed song before the throne, and before the four living creatures, and the elders.** And **no one was able to learn that song except the hundred and forty-four thousand who were redeemed from the earth.**

Rev 3:12 “He who overcomes, I shall make him a supporting post in the Dwelling Place of My Elohim, and he shall by no means go out. **And I shall write on him the Name of My Elohim and the name of the city of My Elohim, the renewed Yerushalayim, which comes down out of the heaven from My Elohim, and My renewed Name.**

Rev. 14:3 gives us the biggest clues as to who are not the 144,000. They are not the elders. They are not the four living creatures. **The 144,000 are those set-apart.** They are the first fruits to Elohim, the first fruit of one of the harvests whether the barley; wheat; or grape/olive harvest.

Rev 14:4 **They are those who were not defiled with women, for they are maidens. They are those following the Lamb wherever He leads them on.** They were redeemed from among men, being first-fruits to Elohim and to the Lamb.

Rev 14:5 **And in their mouth was found no falsehood,** for they are blameless before the throne of Elohim.

x-Ref Isaiah 56:4-5;

Isa 56:4 For thus said יהוה, “To the eunuchs who guard My Sabbaths, and have chosen what pleases Me, and are holding onto My covenant:

Isa 56:5 to them I shall give in My house and within My walls a place and a name better than that of sons and daughters – I give them an everlasting name that is not cut off.

Isa 56:6 “Also the sons of the foreigner who join themselves to יהוה, to serve Him, and to love the Name of יהוה, to be His servants, **all who guard the Sabbath, and not profane it, and are holding onto My covenant –**

Isa 56:7 them I shall bring to My set-apart mountain, and let them rejoice in My house of prayer. Their ascending offerings and their slaughterings are accepted on My slaughter-place, for My house is called a house of prayer for all the peoples.”

-----  
 Mat 19:11 And He said to them, “Not all receive this word, but only those to whom it has been given,

Mat 19:12 **for there are eunuchs who were so born from their mother’s womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the reign of the heavens.** He who is able to receive it, let him receive it.”

-----  
 Maidens are described in 2Corinthians:

2Co 11:2 For I am jealous for you with a jealousy according to Elohim. **For I gave you in marriage to one husband, to present you as an innocent maiden to Messiah.**

-----  
 Heb 12:22 But **you have drawn near to Mount Tsiyon** and to the city of the living Elohim, to the heavenly Yerushalayim, to myriads of messengers,

Heb 12:23 to **the entire gathering and assembly of the first-born having been enrolled in heaven,** and to Elohim the Judge of all, and to the spirits of righteous men made perfect,

Heb 12:24 and to יהושע the Mediator<sup>d</sup> of a new covenant, and to the blood of sprinkling which speaks better than *the blood of Hebel*. Footnote: <sup>d</sup>See Heb\_8:6.

**We need to take pause here and see who are present in Heb. 12:22-24:**

- ✚ The Living Elohim
- ✚ Myriads of messengers
- ✚ The entire gathering
- ✚ Assembly of the first-born having been enrolled in heaven –

Psa 87:5 And of Tsiyon it is said, “Each one was born in her; For the Most High Himself does establish her.”

Psa 87:6 יהוה **does write, In the register of the peoples, “This one was born there.”**  
Selah.

- ✚ Elohim the Judge of all
- ✚ Spirits of Righteous men made perfect
- ✚ Yahusha the Mediator
- ✚ Blood of sprinkling

Eph 1:13 in whom you also, having heard the word of the truth, the Good News of your deliverance, in whom also, having believed, **you were sealed with the Set-apart Spirit of promise,**

Eph 1:14 who is the pledge of our inheritance, until the redemption of the purchased possession, to the praise of His esteem.

Revelation 21 describes the New Jerusalem as **the bride**. The bride or New Jerusalem is measured, and dimensions are given but also note that Jerusalem from above is **the mother** in Gal. 4:26.

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

Therefore, the New Jerusalem above **is the 'bride' and the 'mother'** of us all.

### The New Jerusalem

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'el:<sup>c</sup> Footnote: <sup>c</sup>See Eze 47:22-23, Eze 48:31-34.

Rev 21:13 three gates on the east, three gates on the north, three gates on the south, and three gates on the west.

Rev 21:14 And the wall of the city had twelve foundations, and on them were the names of the twelve emissaries of the Lamb.

Rev 21:15 And he who spoke with me had a golden measuring rod, to measure the city, and its gates, and its wall.

Rev 21:16 And the city lies four-cornered, and its length is as great as its breadth. And he measured the city with the rod: twelve thousand stadia<sup>d</sup> – the length, and the breadth, and height of it are equal. Footnote: <sup>d</sup>Approx. 2216 kilometres or 1377 miles.

Rev 21:17 And he measured its wall: hundred and forty-four forearms,<sup>e</sup> according to the measure of a man, that is, of a messenger. Footnote: <sup>e</sup>Approx. 66 metres or 216 feet.

We need to also remember that 'messenger' can represent a man or an angel – like when John bowed down to the messenger and the messenger said do not do this for, I am a fellow servant. [Rev. 22:9] – We also need to be mindful about the 'wall' as in relation to Rev. 21:12-15 descriptions. We will get into Rev. 21 later, but for now make note of the possible connection between 144 forearms and the 144,000 witnesses.

**Mat 22:30** “For in the resurrection they do not marry, nor are they given in marriage, but are as messengers of Elohim in heaven.

Dimensional view to scale: <http://www.tourofheaven.com/eternal/new-jerusalem/size.aspx>

### The Mountain of YHWH

**Isa 2:1** The word that Yeshayahu the son of Amots saw concerning Yehudah and Yerushalayim:

Isa 2:2 And it shall be in the latter days that the mountain of the House of יהוה is established on the top of the mountains, and shall be exalted above the hills. And all nations shall flow to it.

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.

Isa 2:5 O house of Ya'aqob, come and let us walk in the light of יהוה.

We continue in Revelation 7. Know that when going through the Book of Revelation, it is not a 'speedy' process, for we must read; and hear the words of this prophecy; and guard what is written. [Rev. 1:3] True 'hearing' bears fruit of understanding.

### A Great Multitude from Every Nation

**Rev 7:9** After this I looked and saw a great crowd which no one was able to count, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes, and palm branches in their hands,

**Rev 7:10** and crying out with a loud voice, saying, “Deliverance belongs to our Elohim who sits on the throne, and to the Lamb!”

Isa 2:2 And it shall be in the latter days that the mountain of the House of יהוה is established on the top of the mountains, and shall be exalted above the hills. And all nations shall flow to it.

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.”



Rev 7:11 And all the **messengers** stood around the throne and the **elders** and **the four living creatures**, and fell on their faces before the throne and worshipped Elohim, [same present in Rev. 5:11]

Rev 7:12 saying, “Aměn! The blessing, and the esteem, and the wisdom, and the thanksgiving, and the respect, and the power, and the might, to **our** Elohim forever and ever. Aměn.”

*Shabbat Shalom, Libby*