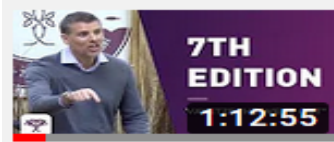


Week 7: Vayetze 'He went out': Genesis 28:10-32:3; Hosea 12:12,14; John 1:19-51



7th Edition - Vayetze "He went out"
Torah to the Tribes

T4 7th Edition Video Teaching on Vayetze 'He went out': <https://youtu.be/Fc76mJphhwo>

	<p style="text-align: right;">Nov 16, 2021</p> <p>VISIBLE (PUBLISHED)</p> <p>A Must Hear Word for Today: Compiled Clips of those who 'went out'; 'spoke out'; 'stood' ~ Vayetze</p> <p>Week 7: Vayetze 'He went out': A Shabbat message that applies to our very day. There comes a time in which we must all 'get out' from among our familiar comfortable surroundings and step out in faith to where YHWH is leading. Vayetze, 'He went out', shows a major shift in how we exist daily between our present reality and the spiritual realms. Lives hang in the balance between life and death. Vayetze 'He went out'! Libbv</p>
	<p style="text-align: right;">Nov 16, 2021</p> <p>VISIBLE (PUBLISHED)</p> <p>Identity of the 4 Living Creatures - A Sabbath Pearl [Excerpt from Vayetze 'He Went Out']</p> <p>Two chapters in Revelation are dedicated to the YHWH's heavenly throne room scene with a great emphasis on the 4 living creatures. Who or what are the 4 Living Creatures? Are they just some strange angelic beings? Why so much emphasis on them? Why such detailed descriptions? Do the Scriptures give us clues as to their identity? Why are they singing to the Lamb that He had redeemed them from every tongue, tribe, people, and nation?</p>

TheLibbyChute 2021 Vayetze: <https://www.bitchute.com/video/WzGxmwUEzT3D/>

And Vayetze excerpt on the 4 Living Creatures: <https://www.bitchute.com/video/JTtDoZJ3Tphi/>

[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/>

Summaries and Insights by Libby Lingenfelter

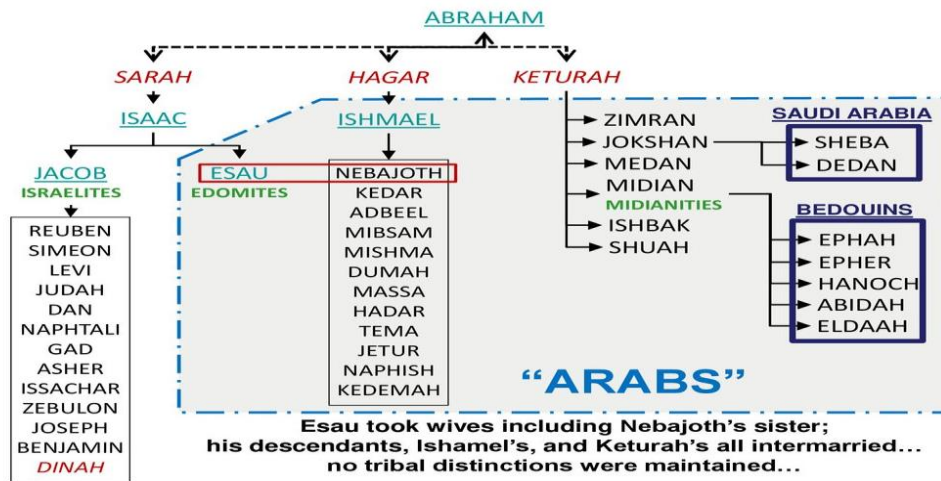
Genesis 27 closes with Rebekah's concern over finding a wife for Jacob. We know that Esau had intermarried with Canaanites and Ishmaelites.

Gen 27:46 And Ribqah said to Yitshaq, "I am disgusted with my life because of the daughters of Heth. If Ya'aqob takes a wife from the daughters of Heth, like these who are the daughters of the land, what is my life to me?"

In **Gen. 26** we read another account arising concerning this same conflict.

Gen 26:34 And when Ėsaw was forty years old, he took as wives Yehuđith the daughter of Be’ėri the Ĥittite, and Basemath the daughter of Ėlon the Ĥittite.

Gen 26:35 And they were a bitterness of spirit to Yitřaq and Riḃqah.



Genesis 28:10-22

Jacob's Dream

Gen 28:10 And Ya'aqob went out from Be'ėrsheḃa and went toward Ĥaran.

Gen 28:11 And he came upon a place and stopped over for the night, for the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep.

Gen 28:12 And he dreamed and saw a ladder set up on the earth, and its top reached to the heavens, and saw messengers of Elohim going up and coming down on it.

Gen 28:13 **And see, יהוה stood above it and said,**

✚ "I am יהוה Elohim of Aḃraham your father and the Elohim of Yitřaq. The land on which you are lying, I give it to you and your seed.

✚ Gen 28:14 "And your seed shall be as the dust of the earth, and you shall break forth to the west and to the east, to the north and the south. And all the clans of the earth shall be blessed in you and in your seed.

✚ Gen 28:15 "And see, **I am with you and shall guard you wherever you go,** and shall bring you back to this land. For I am not going to leave you until I have done what I have spoken to you."

Gen 28:16 **And Ya'aqob awoke from his sleep and said, "Truly, יהוה is in this place, and I did not know it."**

Gen 28:17 And he was afraid and said, "How awesome is this place! This is none other than **the house of Elohim, and this is the gate of the heavens!**"

As His Melchizedek kingdom of priests, we may enter his throne room with thanksgiving; praise; worship; intercession; bear gifts; and offerings. Though we live in our three-dimensional reality; our prayers catapult us into His very presence. Our prayers and other offerings ascend before His throne.

We also have access to the Angel of YHWH and his angelic messengers with their various duties. We do not ‘worship’ angels, but we can request their assistance. There are guardian angels, messaging angels, ministering angels, and warrior angels. The spiritual realm in the heavenlies is continually active and it appears that Jacob can see this activity.

This encounter with YHWH also shows a pattern of the one new man; sometimes referred to as ‘temple man.’ For we are one body and Yahusha HaMashiach is the head. Jacob would become the father of the 12 Patriarchs through which the promise of Abraham would come: **by forming the one new man, Israel**. Jacob’s name is changed to Israel, by YHWH. Israel is YHWH’s firstborn. Israel is the body of believers in Yahusha.

Exo 4:22 “And you shall say to Pharaoh, ‘Thus said יהוה, “**Yisra’él is My son, My first-born,**

Exo 4:23 so I say to you, let My son go to serve Me. But if you refuse to let him go, see, I am killing your son, your first-born.” ’ ”

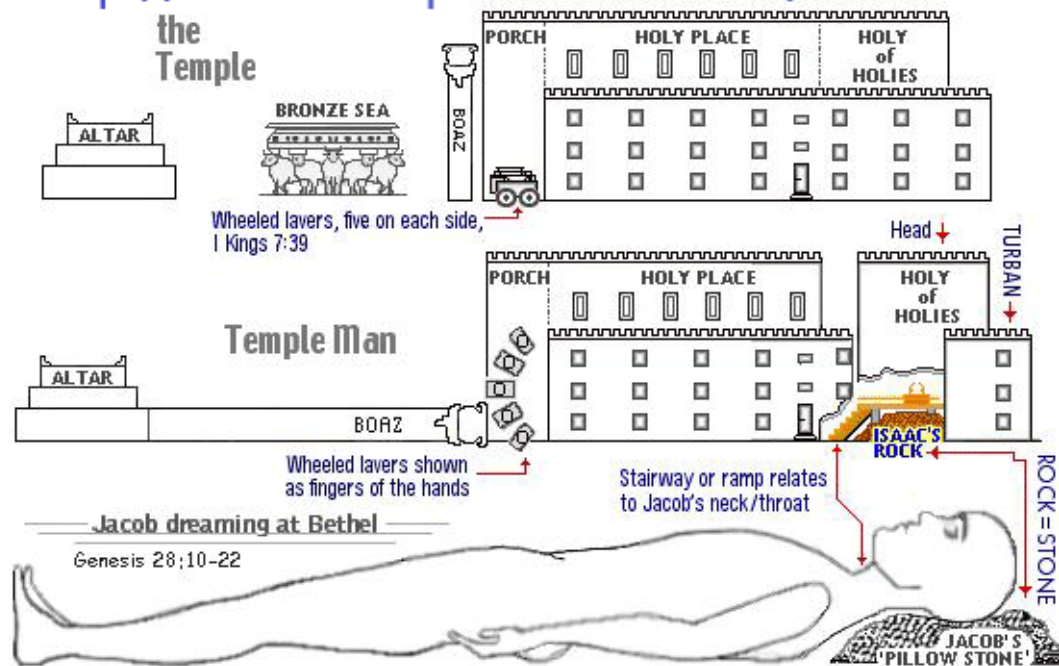
The following graphic shows a pictorial concept of spiritual ‘Israel’; born from above.

Resource link is: <http://www.templesecrets.info/index.html>

Jacob Builds the Temple?

Why was Jacob given the dream at this time? Not solely because he was fleeing the wrath of his brother Esau, but also because he was on his way to Mesopotamia to find a wife and create a *family*, i.e., a “house”. Isaac practically ordered him to leave and start his own family (Genesis. 28: 1, 2), that he might multiply and become an “company of peoples,” v. 3; and later it is said his two wives are the “builders” of the House of Israel, Ruth. 4:11. Jacob, therefore, constructed a *human* temple, a house of twelve tribes (plus the Levites) and centuries later these twelve, with hired Phoenician craftsmen, raised Solomon’s stone temple, the ‘House of God’. Therefore, the dream concerns the building of two houses, Israel’s (Jacob’s) and God’s.

<http://www.templesecrets.info/index.html>



Gen 28:18 And Ya'aqob rose early in the morning, and took the stone that he had put at his head, set it up as a standing column, and poured oil on top of it.

Gen 28:19 And he **called the name of that place Bēyth Ēl**, however, the name of that city had been Luz previously.

BDB Definition:

Bethel = “house of God”

- 1) ancient place and seat of worship in Ephraim on border of Benjamin, identified with Luz (former name)
- 2) a place in south country of Judah, not far from Beersheba and Ziklag

H3870
לז
lûz
BDB Definition:
Luz = "almond tree"
1) the early name of Bethel and probably the name of the town in close proximity to the actual location of the altar and pillar of Jacob
2) the name of a town in the land of the Hittites, site unknown
Part of Speech: noun proper locative
A Related Word by BDB/Strong's Number: probably from H3869 (as growing there)

Gen 28:20 And Ya'agob made a vow, saying, "Seeing Elohim is with me, and has kept me in this way that I am going, and has given me bread to eat and a garment to put on –

Gen 28:21 when I have returned to my father's house in peace, and יהוה has been my Elohim,

Gen 28:22 then this stone which I have set as a standing column shall be Elohim's house, and of all that You give me, I shall certainly give a tenth to You."

We must remember the Jacob [Israel] is a type and shadow of the 'one new man.' Verse 22 states that this stone which Jacob set as a standing column shall be Elohim's house.

Gen. 28:22 connects us back to Abraham paying a tenth to the Melchizedek, king of Salem and priest of the Most High El.

Gen 14:18 And Malkitšedeq sovereign of Shalēm brought out bread and wine. Now he was the priest of the Most High Ĕl.

Gen 14:19 And he blessed him and said, "Blessed be Aḅram of the Most High Ĕl, Possessor of the heavens and earth.

Gen 14:20 "And blessed be the Most High Ĕl who has delivered your enemies into your hand." And he gave him a tenth of all.

Beyth El also connects us back to the time of YHWH's promise to Abraham.

Gen 12:6 And Aḅram passed through the land to the place of Sheḱem, as far as the terebinth tree of Moreh. At that time the Kena'anites were in the land.

Gen 12:7 And יהוה appeared to Abram and said, "To your seed I give this land." And he built there a slaughter-place to יהוה, who had appeared to him.

Gen 12:8 And from there he moved to the mountain east of Bēyth Ĕl, and he pitched his tent, with Bēyth Ĕl on the west and Ai on the east. And he built there a slaughter-place to יהוה, and called on the Name of יהוה.

Gen 12:9 And Abram set out, continuing toward the South.

Additional information about the tithe is given in Deuteronomy.

Tithes

Deu 14:22 “You shall tithe without fail all the yield of your grain that the field brings forth year by year.

Deu 14:23 “And you shall eat before יהוה your Elohim, in the place where He chooses to make His Name dwell, the tithe of your grain and your new wine and your oil, and of the firstlings of your herds and your sheep, so that you learn to fear יהוה your Elohim always.

Deu 14:24 “But when the way is too long for you, so that you are not able to bring the tithe, or when the place where יהוה your Elohim chooses to put His Name is too far from you, when יהוה your Elohim is blessing you,

Deu 14:25 then you shall give it in silver, and shall take the silver in your hand and go to the place which יהוה your Elohim chooses.

Deu 14:26 “And you shall use the silver for whatever your being desires: for cattle or sheep, for wine or strong drink, for whatever your being desires. And you shall eat there before יהוה your Elohim, and you shall rejoice, you and your household.

Genesis 29

Jacob Marries Leah and Rachel

Gen 29:1 And Ya'aqob moved on and came to the land of the people of the East.

Gen 29:2 And he looked and saw a well in the field, and saw **three flocks of sheep lying by it, for out of that well they watered the flocks, and a large stone was on the well's mouth.**

Instantly, verse two captures our attention as three flocks are gathered around a well of water. The only thing separating them from the water is a large stone over the well's mouth. Believers, as the sheep of the Shepherd, also gather around the well of Living Water. Our Shepherd is the 'Stone of Israel' ~ the Door. Yahusha arose from the grave on the 3rd day. The stone had been rolled away, not for Yahusha to come out but for His sheep to come in, to drink of His Living Water. Yahusha, our Melchizedek High Priest, removed the partition of separation between His sheep and His Living Water. His sheep, His betrothed, come to the well and they 'ask ~ seek ~ knock' for Living Water; and it is given unto them. [see Matthew 7:7]

Gen 49:22 “Yosēph is an offshoot of a fruit-bearing tree, an offshoot of a fruit-bearing tree by a fountain, his branches run over a wall.

Gen 49:23 “And the archers have bitterly grieved him, shot at him and hated him.

Gen 49:24 “But his bow remained in strength, and the arms of his hands were made strong by the hands of the Mighty One of Ya'aqob – **from there is the Shepherd, the Stone of Yisra'el –**

Gen 49:25 from the Ēl of your father who helps you, and by the Almighty who blesses you with blessings of the heavens from above, blessings of the deep that lies beneath, blessings of the breasts and of the womb.

Gen 49:26 “The blessings of your father have excelled the blessings of my ancestors, up to the limit of the everlasting hills. They are on the head of Yosëph, and on the crown of the head of him who was separated from his brothers.

Gen 29:3 And all the flocks would be gathered there, then they would roll the stone from the well’s mouth and water the sheep, and put the stone back in its place on the well’s mouth.

Gen 29:4 So Ya’aqob said to them, “My brothers, where are you from?” And they said, “**We are from Haran.**”

Prior References to Haran:

Gen 11:31 And Teraḥ took his son Aḅram and his grandson Lot, son of Haran, and his daughter-in-law Sarai, his son Aḅram’s wife, and they went out with them from Ur-kasdim to go to the land of Kena’an. And they came to **Haran** and dwelt there.

Gen 11:32 And the days of Teraḥ came to be two hundred and five years, and Teraḥ died in **Haran**.

Gen 12:4 So Aḅram left, as יהוה had commanded him, and Lot went with him. And Aḅram was seventy-five years old when he set out from **Haran**.

Gen 12:5 And Aḅram took Sarai his wife and Lot his brother’s son, and all their possessions that they had gathered, and the beings whom they had acquired in **Haran**, and they set out for the land of Kena’an. And they came to the land of Kena’an.

Gen 29:5 And he said to them, “Do you know Laḅan son of Naḥor?” And they said, “We know him.”

Gen 29:6 So he said to them, “Is he well?” And they said, “Well. And see, his daughter Raḥël is coming with the sheep.”

Gen 29:7 And he said, “See, it is still high day, not the time for the livestock to be gathered together. Water the sheep, and go and feed them.”

Gen 29:8 But they said, “We are not allowed until all the flocks are gathered together, and they have rolled the stone from the well’s mouth, then we shall water the sheep.”

Similarly, the flocks of believers that were gathered in Abraham’s bosom, before the coming Messiah, waited for the stone to be rolled away so that they could drink of His Living Water. They looked forward to the day when all the flocks would have access to this Living Water through the Shepherd that rolled away the stone of separation.

Gen 29:9 While he was still speaking with them, Raḥël came with her father’s sheep,

for she was a shepherdess.

Gen 29:10 And it came to be, when Ya'aqob saw Raḥēl the daughter of Laḅan his mother's brother, and the sheep of Laḅan his mother's brother, that Ya'aqob went near and rolled the stone from the well's mouth, and watered the flock of Laḅan his mother's brother.

Gen 29:11 And Ya'aqob kissed Raḥēl, and **lifted up his voice and wept.**

Yahusha Wept Over Jerusalem:

Luk 19:41 And as He came near, He saw the city and wept over it,

Luk 19:42 saying, "If you only knew even today, the *matters* for your peace! But now they are hidden from your eyes.

Luk 19:43 "Because days shall come upon you when your enemies shall build a rampart around you, and surround you and press you on all sides,

Luk 19:44 and dash you to the ground, and your children within you. And they shall not leave in you one stone upon another, because **you did not know the time of your visitation.**"

BDB Definition: Laban = "**white**"

1) son of Bethuel, brother of Rebekah, and father of Leah and Rachel (noun proper masculine)

2) **a wilderness encampment of the Israelites (noun proper locative)**

Rachel, Jacob's future wife and the daughter of Laban, could be read the daughter of 'white.' If we continue with our analogy, Jacob's encounter with Rachel is like Yahusha's encounter with his betrothed. Yahusha provides us with garments without spot or blemish. He cloaks us with His purity of tzedakah, righteousness.

Rev 3:4 "Nevertheless, you have a few names in Sardis who have not defiled their garments. **And they shall walk with Me in white**, because they are worthy.

Rev 3:5 "**He who overcomes shall be dressed in white robes**, and I shall by no means blot out his name from the Book of Life, but **I shall confess his name** before My Father and before His messengers.

Rachel is a shepherdess watching over her father Laban’s sheep. We too are to shepherd our Father’s sheep; sheep made ‘white’ by His righteousness. We too are to be shepherds and fishers of men. In the book, [*A Shepherd Looks at Psalms 23 by Philip Keller*](#), he relays a story of how a shepherd’s flock may be grazing in the pastures next to stray sheep; when the shepherd calls to gather his sheep, many times the stray sheep follow his sheep back to the fold. Similarly, we graze among YHWH’s lost sheep and rejoice when those that have gone astray, follow us back to the Shepherd’s voice and through the door leading to His fold.

[Isa 40:11](#) He feeds His flock like a shepherd, He gathers the lambs with His arm, and carries them in His bosom, gently leading those who are with young.

[Rev 12:5](#) And she bore a male child^a 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: ^aSee also
[Isa 26:17](#), [Isa 66:7](#), [Mic 4:9-10](#).

[Joh 10:26](#) “But you do not believe, because you are not of My sheep, as I said to you.

[Joh 10:27](#) “My sheep hear My voice, and I know them, and they follow Me.^d Footnote: ^dSee also
[Rev 14:4-5](#).

[Gen 29:12](#) And when Ya‘aqob told Raḥēl that he was her father’s relative and that he was Ribqah’s son, she ran and told her father.

[Gen 29:13](#) And it came to be, when Laban heard the report about Ya‘aqob his sister’s son, that he ran to meet him, and embraced him and kissed him, and brought him to his house. Then he told Laban all these matters.

[Gen 29:14](#) And Laban said to him, “You are indeed my bone and my flesh.” And he stayed with him for a new *moon*.

[First mention of bone \[Gen. 2:23\]](#)

[Gen 2:23](#) And the man said, “This is now **bone** of my bones and flesh of my flesh. This one is called ‘woman,’ because she was taken out of man.”

[Gen 29:14](#) And Laban said to him, “You are indeed my **bone** and my flesh.” And he stayed with him for a new *moon*.

[Exo 12:46](#) “It is eaten in one house, you are not to take any of the flesh outside the house, nor are you to break any **bone** of it.

Gen 29:15 Then Laḅan said to Ya'aqoḅ, "Because you are my relative, should you therefore serve me for naught? Let me know, what should your wages be?"

Gen 29:16 And Laḅan had two daughters, the name of the elder was Lě'ah, and the name of the younger was Raḥěl.

Gen 29:17 And Lě'ah's eyes were weak, but Raḥěl was beautiful of form and beautiful of appearance.

Gen 29:18 And Ya'aqoḅ loved Raḥěl, so he said, **"Let me serve you seven years for Raḥěl your younger daughter."**

Gen 29:19 And Laḅan said, "It is better that I give her to you than that I should give her to another man. Stay with me."

Gen 29:20 So Ya'aqoḅ served seven years for Raḥěl, and they seemed to him but a few days because of the love he had for her.

Gen 29:21 Then Ya'aqoḅ said to Laḅan, "Give me my wife, for my days are completed, and let me go in to her."

Gen 29:22 And Laḅan gathered all the men of the place and made a feast.

Gen 29:23 And it came to be in the evening, that he took Lě'ah his daughter and brought her to Ya'aqoḅ. And he went in to her.

Gen 29:24 And Laḅan gave his female servant Zilpah to his daughter Lě'ah as a female servant.

Gen 29:25 And in the morning it came to be, that see, it was Lě'ah. So he said to Laḅan, "What is this you have done to me? Was it not for Raḥěl that I served you? Why then have you deceived me?"

Gen 29:26 And Laḅan said, "It is not done this way in our place, to give the younger before the first-born.

Gen 29:27 **"Complete the week of this one, then we give you this one too, for the service which you shall serve with me still another seven years."**

Gen 29:28 And Ya'aqoḅ did so and completed her week. Then he gave him his daughter Raḥěl too, as wife.

Gen 29:29 And Laḅan gave his female servant Bilhah to his daughter Raḥěl as a female servant.

Gen 29:30 And he also went in to Raḥěl, and he also loved Raḥěl more than Lě'ah. And he served with Laḅan still another seven years.

Jacob's Children

Gen 29:31 And הוה' saw that Lě'ah was unloved, and He opened her womb, but Raḥěl was barren.

Gen 29:32 And Lě'ah conceived and bore a son, and she called his name Re'uběn, for she said, "For הוה' has looked on my affliction, because now my husband is going to love me."

Gen 29:33 And she conceived again and bore a son, and said, “Because יהוה has heard that I am unloved, He gave me this son too.” And she called his name Shim'on.

Gen 29:34 And she conceived again and bore a son, and said, “Now this time my husband is joined to me, because I have borne him three sons.” So his name was called Lěwi.

BDB Definition: Levi = “joined to”

Strong's Definition of Seven: H7651 שבע שבעה sheba' shib'âh sheh'-bah, shib-aw'

From H7650; a primitive cardinal number; seven (as the sacred full one); also (adverbially) seven times; by implication a week; by extension an indefinite number: - (+ by) seven ([-fold], -s, [-teen, -teenth], -th, times). Compare H7658.

Gen 29:35 And she conceived again and bore a son, and said, “Now I praise יהוה.” So she called his name Yehudâh. And she ceased bearing.

In Gen. 29, we see the beginning of the birth pangs which over time will bring forth the twelve patriarchs. Jacob's wives of Leah and Rachel, along with their female servants of Zilpah and Bilhah, were granted to Jacob in exchange for Jacob's service to Laban for increments of 7 years totaling 14 years. Later, we will see that Jacob serves Laban for an additional 6 years before departing totaling 20 years. The number seven is extremely significant in YHWH's Word from Genesis to Revelation. Seven represents the number of completion.

Today, we are at the very door of the 7th millennium, the 7th day, before we consummate our marriage with our Groom. This 7th millennium can also be viewed as the 3rd day or 3rd millennium since the days of Yahusha's first coming.

YHWH's spiritual house would continue through Jacob, 'Israel', and his 12 sons, the patriarchs. The covenant promise to Abraham was unfolding.

Rev 1:4 Yoḥanan, to the seven assemblies that are in Asia: Favour to you and peace from Him who is and who was and who is coming, and from the seven Spirits that are before His throne,

Rev 1:5 and from יהושע Messiah, the trustworthy witness, the first-born from the dead, and the ruler of the sovereigns of the earth. To Him who loved us and washed us from our sins in His own blood,

Rev 1:6 and has made us sovereigns and priests to His Elohim and Father, to Him be esteem and rule forever and ever. Amēn.

The meaning of the names given to the first three patriarchs by Leah speak volumes. Every jot and tittle in His Word have meaning. Stringing the meanings of the first three patriarchs tell a story in themselves. YHWH looked on our afflictions and saw that we were unloved and has joined us unto Himself.

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.

Eze 16:4 “As for your birth, on the day you were born your navel cord was not cut, nor were you washed in water for cleansing, and you were not rubbed with salt at all, nor wrapped in cloth at all.

Eze 16:5 “No eye felt sorry for you, to do any of these for you, to have compassion on you. But you were thrown out into the open field, to the loathing of your life on the day you were born.

Eze 16:6 “Then I passed by you and saw you trampled down in your own blood, and I said to you in your blood, ‘Live!’ And I said to you in your blood, ‘Live!’

Eze 16:7 “I have let you grow like a plant in the field. And you are grown and are great, and you come in the finest ornaments. – breasts were formed, your hair grew, and you were naked and bare.

Eze 16:8 “Again I passed by you and looked upon you and saw that your time was the time of *carnal-love*. And I spread My skirt over you and covered your nakedness. And I swore an oath to you and entered into a covenant with you, and you became Mine,” declares the Master יהוה.

Eze 16:9 “And I washed you in water, and I washed off your blood, and I anointed you with oil.

Eze 16:10 “And I dressed you in embroidered work and gave you sandals of leather. And I wrapped you in fine linen and covered you with silk.

Eze 16:11 “And I adorned you with ornaments, and I put bracelets on your wrists, and a chain on your neck.

Eze 16:12 “And I put a ring on your nose, and earrings in your ears, and a crown of adorning on your head.

Eze 16:13 “Thus you were adorned with gold and silver, and your dress was of fine linen, and silk, and embroidered cloth. You ate fine flour, and honey, and oil. And you were exceedingly beautiful, and became fit for royalty.

Eze 16:14 “And your name went out among the nations because of your loveliness, for it was perfect, by My splendour which I had put on you,” declares the Master יהוה.

Genesis 30

A barren woman or a woman that has always desired children to no avail due to various circumstances, is heart wrenching. A listening ear and prayer for such women is often the answer. Rachel shows signs of envy, weariness, and anger over her barrenness when she verbally strikes out toward Jacob saying, ‘Give me children, or else I am going to die!’

Gen 30:1 And when Raḥēl saw that she bore Ya‘aqoḇ no children, Raḥēl envied her sister, and said to Ya‘aqoḇ, **“Give me children, or else I am going to die!”**

Gen 30:2 And **Ya‘aqoḇ’s displeasure burned against Raḥēl, and he said, “Am I in the place of Elohim, who has withheld from you the fruit of the womb?”**

Initially, Sarah, Rebekah, and Rachel were all barren. Rachel and Sarah both choose to have their husbands bear them children through their female servants. In Rebekah’s case, Isaac interceded in prayer to YHWH and YHWH answered his prayer.

Gen 11:30 And **Sarai was barren**, she had no child.

Gen 25:21 And Yitshaq prayed to יהוה for **his wife, because she was barren**. **And יהוה answered his prayer, and Ribqah his wife conceived.**

Gen 25:22 And within her the children struggled together, and she said, “If all is right, why am I this way?” So she went to ask יהוה.

Gen 30:3 **And she said**, “See, my female servant Bilhah; go in to her, and let her bear for me, and let me be built up from her as well.”

Gen 30:4 So she gave him Bilhah her female servant as wife, and Ya‘aqoḇ went in to her.

Gen 30:5 **And Bilhah conceived** and bore Ya‘aqoḇ a son.

Gen 30:6 And Raḥēl said, “Elohim has rightly ruled my case, and has also heard my voice and given me a son.” **So she called his name Dan.**

Gen 30:7 And Raḥēl’s female servant Bilhah conceived again and bore Ya‘aqoḇ a second son.

Gen 30:8 And Raḥēl said, “With great wrestlings I have wrestled with my sister, and I have overcome.” **So she called his name Naphtali.**

Gen 30:9 And Lě’ah saw that she had ceased bearing, and she took Zilpah her female servant and gave her to Ya‘aqoḇ as wife.

Gen 30:10 And Lě’ah’s female servant **Zilpah bore** Ya‘aqoḇ a son.

Gen 30:11 And Lě’ah said, “Fortune comes!” **So she called his name Gad^a**. **Footnote:**
^aHebrew Gad, meaning fortune.

Gen 30:12 And Lě'ah's female servant Zilpah bore Ya'aqob a second son.

Gen 30:13 And Lě'ah said, "I am happy, for the daughters shall call me happy." So she called his name Ashěr.^a Footnote: ^aHeb. Ashěr, meaning happy.

Gen 30:14 And Re'uběn went in the days of wheat harvest and found love-apples in the field, and brought them to his mother Lě'ah. And Raḥěl said to Lě'ah, "Please give me some of your son's love-apples."

Gen 30:15 But she said to her, "Is it a small matter that you have taken away my husband? Would you take away my son's love-apples too?" And Raḥěl said, "Therefore let him lie with you tonight for your son's love-apples."

Gen 30:16 And when Ya'aqob came out of the field in the evening, Lě'ah went out to meet him and said, "Do come in to me, for indeed, I have hired you with my son's love-apples." And he lay with her that night.

Gen 30:17 And Elohim listened to Lě'ah, and she conceived and bore Ya'aqob a fifth son.

Gen 30:18 And Lě'ah said, "Elohim has given me my hire, because I have given my female servant to my husband." So she called his name Yissaskar.

Gen 30:19 And Lě'ah conceived again and bore Ya'aqob a sixth son.

Gen 30:20 And Lě'ah said, "Elohim has presented me with a good present. Now my husband is going to dwell with me, because I have borne him six sons." So she called his name Zebulun.

Gen 30:21 And afterward she bore a daughter, and called her name Dinah.

Gen 30:22 **And Elohim remembered Raḥěl, and Elohim listened to her and opened her womb.**

Gen 30:23 And she conceived, and bore a son, and said, "Elohim has taken away my reproach."

Gen 30:24 So she called his name Yosěph, and said, "יהוה has added to me another son."

Jacob's Prosperity

Gen 30:25 **And it came to be, when Raḥěl had borne Yosěph, that Ya'aqob said to Laban, "Send me on my way, to go to my own place and to my land.**

Gen 30:26 "Give my wives and my children for whom I have served you, and let me go, for you yourself know my service which I have done for you."

Gen 30:27 And Laban said to him, "If I have found favour in your eyes, please stay, for I have diligently watched that יהוה has blessed me for your sake."

Gen 30:28 And he said, "Name me your wages, and I give it."

Gen 30:29 So he said to him, "You know how I have served you and how your livestock has been with me.

Gen 30:30 "For the little you had before I came has increased greatly, and יהוה has

blessed you since my coming. But now, when am I to provide for my own house too?”

Gen 30:31 **And he said, “What do I give you?” And Ya'aqob said, “Give me naught! If you do this for me, I shall again feed and guard your flocks:**

Gen 30:32 “Let me pass through all your flock today, removing from there all the

- ✚ speckled and spotted sheep,
- ✚ and all the black ones among the lambs,
- ✚ and the spotted and speckled among the goats. And these shall be my wages.

Gen 30:33 “And **my righteousness shall answer for me** in time to come, when you come concerning my wages: every one that is not speckled and spotted among the goats, and black among the lambs, it is stolen if it is with me.”

Jacob was well experienced in knowing how to breed sheep and goats via recessive and dominant genes. He may not have used these same terms but over years of shepherding, Jacob was an expert regarding breeding of the flocks. Not only that, but we must also remember that Rachal was a shepherdess.

Gen 30:34 And **Laban said, “See, let it be according to your word!”**

Gen 30:35 And on that day he set aside the male goats that were speckled and spotted, and all the female goats that were speckled and spotted, every one that had some white in it, and all the black ones among the lambs, and gave them into the hand of his sons.

Gen 30:36 And **he put three days' journey between himself and Ya'aqob, and Ya'aqob fed the rest of Laban's flocks.**

Gen 30:37 And Ya'aqob took for himself rods of green poplar and of the almond and chestnut trees, peeled white strips in them, and exposed the white which was in the rods.

The following are notes from Kimberly Rogers-Brown:

<http://themessianicmessage.com/jacobs-speckled-sheep>

Water belly is a problem among rams especially if there is a lack of water. Lack of water causes urine to back up in the bladder and can also affect sperm production. In addition, if a ram has a UTI and mates with a ewe, the infection could pass on through the conception process. By using the rods, this kept the flocks healthy.



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Jacob's approach was two-fold:

1. He was curing or preventing disease.
2. He was 'conditioning' the sheep by placing the stripes on the rod to possibly mimic the different ram horns between the spotted and speckled vs white. This in turn may have conditioned the ewes to prefer rams

with similar ram horns. The 'horns' of a ram attract the ewes.

Some health benefits of different trees, bark, and/or leaves:

Poplar has a high level of salicin. Salicin is closely related to our modern-day aspirin of Salicylic acid. It levels out calcium imbalances; helps pain; and is an anti-inflammatory.

Plain tree is also known as the Sycamore or 'tree of life.' The bark is an anti-diarrheal, has gynecologic properties, and is an anti-inflammatory.

Hazel distilled water is called 'Witch Hazel.' Has been used to reduce tissue irritation and inflammation. Helps wounds to heal. Consists of tannin and oils. These oils create a barrier to help bleeding and wound protection for healing.

Chestnut helps wounds, bleeding, and is an astringent etc.

Almond Tree – Indian Almond bark helps with UTI; RA; and reduces fevers. Grows in India and the Middle East.

Jacob's sheep are a type and shadow of YHWH's sheep. Like Jacob's sheep, none of us are perfect. There is no breed conformity in Jacob sheep. They are each unique. The world likes the 'white' only sheep for growing and sheering their fleece. While Yah's sheep are different than those 'liked' by the world. YHWH's sheep are multi-colored.

[Wikipedia]

Jacobs are typically hardy, low-maintenance animals with a naturally high resistance to [parasites](#) and hoof problems.^[11] Jacobs do not show much [flocking behaviour](#). They can be [skittish](#) if not used to people, although with daily handling they will become [tame](#) and make good [pets](#). They require shelter from extreme temperatures, but the shelter can be open and simple. They tend to thrive in extremes of heat and cold and have good or excellent [foraging](#) capabilities. They can secure adequate nutrition with minimal to no supplementation, even in the presence of suboptimal soil conditions.^{[33][34]}

Gen 30:38 And he set the rods which he had peeled before the flocks in the gutters, in the watering troughs where the flocks came to drink, and they conceived when they came to drink.

Gen 30:39 So the flocks conceived before the rods, and the flocks brought forth streaked, speckled, and spotted.

Gen 30:40 And Ya'aqoḇ separated the lambs, and made the flocks face toward the streaked and all the black in the flock of Laḇan, but he put his own flocks by themselves and did not put them with Laḇan's flock.

Gen 30:41 And it came to be, whenever the strong ones of the flock conceived, that Ya'aqoḇ placed the rods before the eyes of the flock in the gutters, so they would conceive among the rods.

Gen 30:42 But when the flocks were weak, he did not put them in, so the weak ones

were Laban’s and the strong ones Ya’aqob’s.

Gen 30:43 Thus the man increased very much, and had many flocks, and female and male servants, and camels and donkeys.

YHWH gave Jacob the increase. We see this recorded in Gen. 31:6-12.

Gen 31:6 “And you know that I have served your father with all my strength.

Gen 31:7 “Yet your father has deceived me and changed my wages ten times, but **Elohim did not allow him to do evil to me.**

Gen 31:8 “When he said this, ‘The speckled are your wages,’ then all the flocks bore speckled. And when he said this, ‘The streaked are your wages,’ then all the flocks bore streaked.

Gen 31:9 “**So Elohim has taken away the livestock of your father and given them to me.**

Gen 31:10 “And it came to be, at the time when the flocks conceived, that I lifted my eyes and looked in a dream and saw the rams which leaped upon the flocks were streaked, speckled, and mottled.

Gen 31:11 “And **the Messenger of Elohim spoke to me in a dream, saying,** ‘Ya’aqob.’ And I said, ‘Here I am.’

Gen 31:12 “And He said, ‘**Lift your eyes now and see, all the rams which leap on the flocks are streaked, speckled, and mottled, for I have seen all that Laban is doing to you.**’

Genesis 31

Jacob Flees from Laban

Gen 31:1 **And he heard the words of Laban’s sons, saying,** “Ya’aqob has taken away all that was our father’s, and from what belonged to our father he has made all this wealth.”

Gen 31:2 And Ya’aqob would look at the face of Laban and see that it was not toward him as before.

Gen 31:3 **And יהוה said to Ya’aqob,** “Return to the land of your fathers and to your relatives. And I am with you.”

Gen 31:4 And Ya’aqob sent and called Raḥēl and Lě’ah to the field, to his flock,

Gen 31:5 and said to them, “**I see your father’s face, that it is not toward me as before, but the Elohim of my father has been with me.**”

Gen 31:6 “And you know that I have served your father with all my strength.

Gen 31:7 “Yet your father has deceived me and changed my wages ten times, but Elohim did not allow him to do evil to me.

Gen 31:8 “When he said this, ‘The speckled are your wages,’ then all the flocks bore speckled. And when he said this, ‘The streaked are your wages,’ then all the flocks bore streaked.

Gen 31:9 “**So Elohim has taken away the livestock of your father and given them**

to me.

Gen 31:10 “And it came to be, at the time when the flocks conceived, that I lifted my eyes and looked in a dream and saw the rams which leaped upon the flocks were streaked, speckled, and mottled.

Jacob is reassured by the Messenger of Elohim via a Dream

Gen 31:11 “**And the Messenger of Elohim spoke to me in a dream, saying,** ‘Ya’aqob.’ And I said, ‘Here I am.’

Gen 31:12 “**And He said,** ‘Lift your eyes now and see, all the rams which leap on the flocks are streaked, speckled, and mottled, for I have seen all that Laban is doing to you.’

Gen 31:13 I am **the Ēl of Bēyth Ēl, where you anointed the standing column** and where you made a vow to Me. Now rise up, get out of this land, and return to the land of your relatives.’ ”

Gen 31:14 And **Rahēl and Lē’ah answered and said to him,** “Do we still have any portion or inheritance in our father’s house?”

Gen 31:15 “Are we not reckoned by him as strangers? For he has sold us, and also entirely consumed our silver.

Gen 31:16 “For all the wealth which Elohim has taken from our father is ours and our children’s. Now then, do whatever Elohim has told you.”

At a crucial moment, when timing really mattered, Rachel and Leah agree that Jacob should listen to the voice of YHWH and return to the land of his relatives. Apparently, Laban dealt shrewdly with others in protecting his worldly possessions and this had been experienced first-hand by his daughters.

Gen 31:17 So Ya’aqob rose and put his sons and his wives on camels,

Gen 31:18 and he drove off all his livestock and all his possessions which he had acquired, his property of the livestock which he had acquired in Paddan Aram, to go to his father Yitshaq in the land of Kena’an.

Gen 31:19 **And when Laban had gone to shear his sheep, Rahēl stole the house idols that were her father’s.**

Gen 31:20 **And Ya’aqob deceived [stole away; by stealth] Laban the Aramean, because he did not inform him that he was about to flee.**

Gen 31:21 And he fled with all that he had. And he rose up and passed over the river, and headed toward the mountains of Gil’ad.

Gen 31:22 **And on the third day** Laban was told that Ya’aqob had fled.

Gen 31:23 **Then he took his brothers with him and pursued him for seven days’ journey, and he overtook him in the mountains of Gil’ad.**

Gen 31:24 **But in a dream by night Elohim came to Laban the Aramean, and said to him,** “Guard yourself, that you do not speak to Ya‘aqob either good or evil.”

Gen 31:25 Then Laban overtook Ya‘aqob. Now Ya‘aqob had pitched his tent in the mountains, and Laban with his brothers pitched in the mountains of Gil‘ad.

Gen 31:26 And Laban said to Ya‘aqob, “What have you done, that you have deceived me, and driven my daughters off like captives taken with the sword?”

Gen 31:27 “Why did you flee secretly and deceive me, and not inform me, and I would have sent you away with joy and songs, with tambourine and lyre?”

Gen 31:28 “And you did not allow me to kiss my sons and my daughters. Now you have been foolish to do this.

Gen 31:29 “It is in the power of my hand to do evil to you, but the Elohim of your father spoke to me last night, saying, ‘Guard yourself, that you do not speak to Ya‘aqob either good or evil.’”

Gen 31:30 “And now you have gone because you greatly long for your father’s house, but why did you steal my mighty ones?”

Gen 31:31 **And Ya‘aqob answered and said to Laban,** “Because I was afraid, for I said, ‘Lest you tear your daughters away from me.’”

Jacob makes a careless vow.

Gen 31:32 “With whomever you find your mighty ones, do not let him live. In the presence of our brothers, see for yourself what is with me and take it with you.” **For Ya‘aqob did not know that Raḥēl had stolen them.**

Gen 31:33 And Laban went into Ya‘aqob’s tent, and into Lě‘ah’s tent, and into the tents of the two female servants, but he did not find them. And he came out of Lě‘ah’s tent and entered Raḥēl’s tent.

Gen 31:34 **Now Raḥēl had taken the house idols and put them in the camel’s saddle, and sat on them. And Laban searched all about the tent but did not find them.**

Gen 31:35 **And she said to her father,** “Let it not displease my master that I am unable to rise before you, for the way of women is with me.” And he searched but did not find the house idols.

Gen 31:36 And Ya‘aqob was wroth and contended with Laban, and Ya‘aqob answered and said to Laban, “What is my transgression? What is my sin, that you have hotly pursued me?”

Jacob had had enough, and he sets the record straight between himself and Laban. They would make a covenant agreement to part ways and not cross the boundaries designated by the stones they had set up to not do one another evil.

Gen 31:37 “Now that you have searched all my goods what have you found of all your

household goods? Set it here before my brothers and your brothers, and let them decide between the two of us!

Gen 31:38 **“These twenty years I have been with you.** Your ewes and your female goats have not miscarried their young, and I have not eaten the rams of your sheep.

Gen 31:39 “That which was torn by beasts I did not bring to you, I myself bore the loss of it. You required it from my hand, whether stolen by day or stolen by night.

Gen 31:40 “Thus I was! By day the heat consumed me, and the frost by night, and my sleep fled from my eyes.

Gen 31:41 “These twenty years I have been in your house. I served you fourteen years for your two daughters, and six years for your flock, and you have **changed my wages ten times.**

Gen 31:42 “Unless the Elohim of my father, the Elohim of Abraham and the Fear of Yitshaq, had been with me, you would now have sent me away empty-handed. **Elohim has seen my affliction and the labour of my hands, and rendered judgment last night.”**

Gen 31:43 And Laban answered and said to Ya'aqob, “These daughters are my daughters, and these children are my children, and this flock is my flock, and all that you see is mine. But what shall I do today to these, my daughters or to their children whom they have borne?

Gen 31:44 “And now, come, let us make a covenant, you and I, and it shall be a witness between you and me.”

Gen 31:45 So Ya'aqob took a stone and set it up as a standing column.

Gen 31:46 And Ya'aqob said to his brothers, “Gather stones.” And they took stones and made a heap, and they ate there on the heap.

Gen 31:47 And Laban called it **Yeḡar Sahadutha**, but Ya'aqob called it **Gal'ēd**.

BDB Definition: Jegar-sahadutha = “witness heap”

BDB Definition: Galeed = “witness heap”

1) the pile of stones heaped up between Jacob and Laban to certify their covenant; located on Mt Gilead

Gen 31:48 And Laban said, “This heap is a witness between you and me today.” That is why its name was called Gal'ēd,

Gen 31:49 also Mitspah, because he said, “Let יהוה watch between you and me when we are out of each other's sight.

BDB Definition:

Mizpah = “watchtower”

1) a place in Gilead north of Jabbok and location of Laban's cairn... [heap of stones]

Gen 31:50 “If you afflict my daughters, or if you take other wives besides my daughters, although no man is with us; see, Elohim is witness between you and me!”

Gen 31:51 And Laḅan said to Ya'aqoḅ, “See this heap and see this standing column, which I have placed between you and me.

Gen 31:52 **“This heap is a witness, and this standing column is a witness, that I do not pass beyond this heap to you, and you do not pass beyond this heap and this standing column to me, for evil.**

Gen 31:53 “The Elohim of Aḅraham, the Elohim of Naḅor, and the Elohim of their father rightly rule between us!” And Ya'aqoḅ swore by the Fear of his father Yitṣḅaq.

Gen 31:54 And Ya'aqoḅ slaughtered a slaughtering on the mountain, and called his brothers to eat bread. And they ate bread and spent the night on the mountain.

Gen 31:55 And Laḅan rose up early in the morning, and kissed his sons and daughters and blessed them. And Laḅan left and returned to his place.

Genesis 32

Jacob Fears Esau

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

Gen 32:2 **And when Ya'aqoḅ saw them, he said,** “This is the camp of Elohim.” And he called the name of that place Maḅanayim.

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

Gen 32:3 And **Ya'aqoḅ sent messengers before him to Ęsaw his brother in the land of Sě'ir, the field of Edom**

Hosea 12:12 - 14

Hos 12:12 And when Ya'aqoḅ fled to the country of Aram, Yisra'ěl served for a wife, and for a wife he kept watch.

Hos 12:13 **And by a prophet יקוה brought Yisra'ěl out of Mitsrayim, and by a prophet he was watched over.**

Ellicott: (13) A prophet.—Moses is here referred to, and there is, perhaps, a hint that YHWH would yet again save Israel from worse than Egyptian bondage by the words and warnings of a prophet.

Hos 12:14 Ephrayim has provoked most bitterly. So his Master left his blood-guilt on him, and repaid him for his reproach.

Hosea 13

YHWH's Relentless Judgment on Israel

Hos 13:1 When Ephrayim spoke there was trembling, he was lifted up in Yisra'ël. **But through Ba'al he became guilty, and he died.**

Hos 13:2 And now **they sin more and more**, and **make for themselves molded images from their silver, idols according to their skill, all of them the work of craftsmen.** They say of them, **“Let the men who slaughter kiss the calves!”**

Hos 13:3 **Therefore**

- ✚ they shall be like a morning cloud,
- ✚ and like dew that goes away early,
- ✚ like chaff blown off from a threshing-floor,
- ✚ and like smoke from a window.

There is no Savior besides Me.

Hos 13:4 **“But I am יהוה your Elohim since the land of Mitsrayim, and an Elohim besides Me you shall not know, for there is no Saviour besides Me.”**

- ✚ Hos 13:5 “I knew you in the wilderness, in the land of drought.
- ✚ Hos 13:6 “When they were fed they were satisfied.
- ✚ They were satisfied and **their heart was exalted, therefore they forgot Me.**

Heartbreaking descriptions follow:

Hos 13:7 **“So I am become like a lion to them, like a leopard I watch by the way,**

Hos 13:8 **like a bear robbed of her young I attack them and rip open the enclosure of their heart. And there I devour them like a lion, a wild beast tear them apart.**

Your help is in Me.

Hos 13:9 **“You have destroyed yourself, O Yisra’ël, but your help is in Me.**

Where is your sovereign now to save you...?

Hos 13:10 “Where is your sovereign now to save you in all your cities, and your rulers of whom you said, **‘Give me a sovereign and rulers’?**

Hos 13:11 **“I gave you a sovereign in My displeasure,** but I took *him* away in My wrath.

Hos 13:12 “The crookedness of Ephrayim is bound up, his sin is hidden.

Hos 13:13 “Pains of a woman in labor shall come upon him. He is not a wise son, **for it is not the time that he should delay** at the breaking forth of children.

From the power of She’ol I ransom them...

Hos 13:14 “From the power of She’ol I ransom them, from death I redeem them. Where is your plague, O Death? Where is your destruction, O She’ol? Repentance is hidden from My eyes.

Hos 13:15 “Though he bears fruit among his brothers, an east wind comes, a wind from יהודה comes up from the wilderness, and it dries up his fountain, and his spring becomes dry – it plunders a treasure of all desirable objects.

Hos 13:16 **“Shomeron is held guilty, for she has rebelled against her Elohim – they fall by the sword, their infants are dashed in pieces, and their pregnant women ripped open.”**

Hosea 14

A Plea to Return to YHWH

Hos 14:1 **O Yisra’ël, return to יהודה your Elohim, for you have stumbled by your crookedness.**

Hos 14:2 Take words with you, and return to יהודה. Say to Him, “Take away all crookedness, and accept what is good, and we render the **bulls of our lips.**^a Footnote: ^a [Heb 13:15](#) - bulls, referring to offerings.

- Hos 14:3 “Ashshur [Assyria] does not save us.
- We do not ride on horses, nor ever again do we say to the work of our hands, ‘Our mighty ones.’ For the fatherless finds compassion in You.”

- ✚ Hos 14:4 “I shall heal their backsliding,
- ✚ I shall love them spontaneously, for My displeasure has turned away from him.
- ✚ Hos 14:5 “I shall be like the dew to Yisra’ël.

- ✚ He shall blossom like the lily, and strike out his roots like Lebanon.
- ✚ Hos 14:6 “His branches shall spread, and his splendor shall be like an olive tree, and his fragrance like Lebanon.
- ✚ Hos 14:7 “Those who dwell under his shadow shall return. They shall revive like grain, and blossom like the vine, and become as fragrant as the wine of Lebanon.

What more has Ephrayim to do with idols? Our fruit comes from Him and Him only.

Hos 14:8 **“What more has Ephrayim to do with idols? It is I who answer and look after him. I am like a green cypress tree, your fruit comes from Me.”**

Hos 14:9 Who is wise and understands these *words*, discerning and knows them? For the ways of יהוה are straight, and the righteous walk in them, but the transgressors stumble in them.

John 1:19-51

The Testimony of John the Baptist

Joh 1:19 Now this was the witness of Yoḥanan when the Yehudim sent from Yerushalayim priests and Lěwites to ask him, “Who are you?”

Joh 1:20 And he confessed, and did not deny, but confessed, “I am not the Messiah.”

Joh 1:21 And they asked him, “What then, are you Ĕliyahu?” So he said, “I am not.” “Are you the Prophet?” And he answered, “No.”

Joh 1:22 Therefore they said to him, “Who are you, so that we give an answer to those who sent us? What do you say about yourself?”

As we continue, we read these were those that were sent by the Yehudim to John the Immerser in the wilderness to inquire who he was. John the Immerser answers:

Joh 1:23 He said, **“I am a voice of one crying in the wilderness, ‘Make straight the way of יהוה,’ Isa 40:3 as the prophet Yeshayahu said.”**

Joh 1:24 And those sent were of the Pharisees,

Joh 1:25 and they asked him, saying, “Why then do you immerse if you are not the Messiah, nor Ĕliyahu, nor the Prophet?”

Joh 1:26 Yoḥanan answered them, saying, **“I immerse in water, but in your midst stands One whom you do not know,**

Joh 1:27 the One coming after me, who has become before me, whose sandal strap I am not worthy to loosen.”

Joh 1:28 This took place in Běyth Anyah beyond the Yarděn, where Yoḥanan was immersing.

Behold, the Lamb of Elohim

He states the One coming after him, was in their midst but they did not know Him. This One, John said, I am not worthy to even loosen his sandal strap. In other words, Yahusha, had come in the esteem of YHWH with all power and authority (sandals were symbolic of authority). Yahusha was and is the Messiah.

Yahusha comes to John the Immerser the next day and is immersed by John. This was the transference from the Aaronic Levitical Priesthood to the Melchizedek Priesthood. Transference of priesthods took place by being mikvah'd by the acting high priest. John the Baptist was the true high priest functioning in the wilderness due to the corruption in the temple system.

We saw this same process in Exodus for the priestly transference between Moses, a Melchizedek preacher of righteousness, perform the priestly washings of Aaron, Nadab, and Abihu as they were assigned to implement the imposed Book of the Law under the Aaronic Levitical Priesthood. The Melchizedek order continued in a denigrated position UNTIL Yahusha would come.

Joh 1:29 On the next day Yoḥanan saw יהושע coming toward him, and said, “See, the Lamb of Elohim who takes away the sin of the world!”^c Footnote: ^c [Mat 1:21](#), [Tit 2:14](#), [1Jn 3:5](#) and [1Jn 3:8](#).

Joh 1:30 “This is He of whom I said, ‘After me comes a Man who has become before me, for He was before me.’^d Footnote: ^dSee [Joh 1:15](#).

Joh 1:31 “And I did not know Him, but that He might be revealed to Yisra’ēl, therefore I came immersing in water.”

Joh 1:32 And Yoḥanan bore witness, saying, “I have seen the Spirit coming down from heaven like a dove and remain on Him.

John saw the Spirit come down upon Yahusha like a dove. It is interesting to note the location of where this took place. Joh 1:28 [This took place in Běyth Anyah](#) (Bethany) beyond the Yarděn, where Yoḥanan was immersing.

Why is this interesting? Because before Yahusha's ascension: Luk 24:50 And He led them out as far as **Běyth Anyah**, and lifting up His hands He blessed them. Luk 24:51 And it came to be, while He was blessing them, that He was parted from them and was taken up into the heaven.

John testifies:

Joh 1:33 “And I did not know Him, but He who sent me to immerse in water said to me, ‘Upon whom you see the Spirit coming down and remaining on Him, this is He who immerses in the Set-apart Spirit.’

Joh 1:34 “And I have seen and have witnessed that this is the Son of Elohim.”

In the rest of John Chapter 1, we see the first disciples called over several days to follow Yahusha: Andrew, Peter, Philip, Nathaniel. Earlier, John the Immerser had identified Yahusha to two of his taught one, as the Lamb of Elohim! We also read that Yahusha change Peter's name in John 1:42. From the time of Yahusha was identified as the ‘Lamb of Elohim’ to the day of ‘Pentecost’ was 490 days. Four-hundred and ninety days was the length of Yahusha's ministry as the ‘Lamb of Elohim’; not 3 ½ years as many have been taught. For the ‘Lamb of Elohim’ had to be a year old and not older than two years to qualify as the Passover Lamb.

Yahusha Calls the First Disciples

Joh 1:35 Again the following day, Yoḥanan was standing with two of his taught ones,

Joh 1:36 and looking at יהושע walking, he said, “See the Lamb of Elohim!”

Joh 1:37 And the two taught ones heard him speaking, and they followed יהושע.

Joh 1:38 And יהושע turning, and seeing them following, said to them, “What do you seek?” And they said to Him, “Rabbi” (which means Teacher), “where are You staying?”

Joh 1:39 He said to them, “Come and see.” They went and saw where He was staying, and remained with Him that day. Now it was about the tenth hour.

Joh 1:40 Andri, the brother of Shim'on Kěpha, was one of the two who heard from Yoḥanan, and followed Him.

Joh 1:41 First he found his own brother Shim'on, and said to him, “We have found the Messiah” (which means the Anointed).

Joh 1:42 And he brought him to יהושע. And looking at him, יהושע said, “You are Shim'on the son of Yonah, you shall be called Kěpha” (which means a Stone).

Yahusha Calls Philip and Nathanael

Joh 1:43 On the following day יהושע wished to go to Galil, and He found Philip and said to him, “Follow Me.”

Joh 1:44 And Philip was from Běyth Tsaiḡa, the city of Andri and Kěpha.

Joh 1:45 Philip found Nethan'ěl and said to him, “We have found Him whom Mosheh wrote of in the Torah, and the prophets: יהושע of Natsareth – the son of Yosěph.”

Joh 1:46 And Nethan'ěl said to him, “Is it possible for any good *matter* to come out of Natsareth?” Philip said to him, “Come and see.”

Joh 1:47 יהושע saw Nethan'ěl coming toward Him, and said of him, “See, truly a Yisra'ěli, in whom is no deceit!”

Joh 1:48 Nethan'ěl said to Him, “From where do You know me?” יהושע answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.”

Joh 1:49 Nethan'ěl answered and said to Him, “Rabbi, You are the Son of Elohim! You are the Sovereign of Yisra'ěl!”

Then later we read that Yahusha spoke to Nathaniel and told him:

Joh 1:50 יהושע answered and said to him, “Because I said to you, ‘I saw you under the fig tree,’ do you believe? Greater than that you shall see.”

Joh 1:51 And He said to him, “Truly, truly, I say to you, from now on you shall see the heaven opened, and the messengers of Elohim ascending and descending upon the Son of Aḡam.”^e Footnote: ^e [Gen 28:12](#).

Yahusha quotes from [Gen 28:12](#). This is what Jacob had experienced in his dream at Luz (almond tree). Jacob renames Luz to Beyth El (House of Elohim). A direct connection to YHWH. Through Yahusha’s torn flesh, the veil of the temple was ripped in two from top to bottom, and **now we can come boldly into His Presence**.

Shabbat Shalom, Libby