

## VAYETSE וַיֵּצֵא Genesis 28:10–32:2

### Ladders and Angels

**And Ya'akov went out from Be'er-Sheva, and went toward Haran. And he lighted upon the place, and tarried there all night because the sun was set.**

**And he took one of the stones of the place, and put it under his head, and lay down in that place to sleep. And he dreamed: and behold, a ladder set up on the earth. And the top of it reached to heaven, and behold, the angels of Elohim ascending and descending on it.** Genesis 28:10-12

Due to Esav's threats, Ya'akov had to flee from his home and the Land of Promise. Ya'akov was not to return home until his brother's anger had cooled off. As he was nearing the border of the land of Canaan, he spent the night at a place near the city of Luz.

As he slept he had a dream and saw a ladder. This is the first patriarchal dream revelation. Upon the ladder he saw angels ascending and descending. The dream is to reveal the sacred nature of the land of Yisra'el. In the ANE, tall, towers with staircases, ziggurats, essentially served as ladders between the world of men and the heavenly home of the gods.

Who remembers a story in Genesis regarding a tower that was to go to heaven? In the earlier account, remember that they said, **Come, let us build us a city, and a tower, with its top in heaven. And let us make us a name, lest we be scattered abroad upon the face of the whole earth.** (Genesis 11:4) But as tall of a building as they built, how did it look from God's perspective? Was God impressed with their accomplishment? Is He impressed with our accomplishments which go against His Torah?

We read in Genesis 11:5 that although they were rather impressed with their ability to built a tower that reached up to heaven, **YHWH came down to see the city and the tower, which the children of men built.** God could not even see it from heaven, so He had to come down to earth to get a good look at it. How the pride of mankind deceives us into believing that we, on our own, can accomplish anything significant for God!

Ya'akov's vision of a ladder reveals to him the holy nature of the land of Yisra'el. As Ya'akov leaves the land of Yisra'el, he is leaving **"the house of Elohim...the gate of heaven."** (Genesis 28:17)

In his dream, **YHWH stood beside him and said: I am YHWH, the Elohim of Avraham your father, and the Elohim of Yitz'chak. The land whereon you lie, to you will I give it, and to your seed. And your seed shall be as the dust of the earth. And you shall spread abroad to the west, and to the east, and to the north, and to the south. And in you, and in your seed, shall all the families of the earth be blessed. And behold, I am with you, and will keep you whithersoever you go: and will bring you back into this land. For I will not leave you, until I have done that which I have spoken to you of** (Genesis 28:13-15). God is confirming His covenant promise which He had made to Avraham and Yitz'chak now to Ya'akov. After all of the deceptions and lies that Ya'akov had just done, God was still choosing Him! And God also promised to be with him wherever he went, and that God would eventually bring him back to the land.

So what was Ya'akov's response? We read in Genesis 28:16-17: **Ya'akov awakened out of his sleep. And he said, Surely YHWH is in this place, and I knew it not. And he was afraid, and said, How full of awe is this place! This is none other than the house of Elohim: and this, is the gate of heaven.** Later, when Ya'akov was re-entering the land, he would be greeted by a group of angels. **Ya'akov went on his way, and the angels of Elohim met him. And Ya'akov said when he saw them, This is Elohim's camp. And he called the name of that place Machanayim.** (Genesis 32:2-3)

Does this not remind us of a saying of Yeshua regarding the joy in heaven over one sinner who repents? In Hebrew the word "repent" is *shuv* and literally means "to return." So what is the relation

between Ya'akov returning to Yisra'el and the repentance of a sinner? To repent of one's sin is to return to the presence of God, which can be likened to returning to the land of Yisra'el from exile.

**Now the publicans and sinners drew near to Him, in order to hear Him. And the scribes and P'rushim were murmuring, and saying, This man receives sinners and eats with them. And Yeshua told them this parable. What man among you, who has one hundred sheep, and if one of them should be lost, does not leave the ninety and nine in the open country, and go and seek that one which is lost, until he should find it? And when he has found it, he will rejoice and take it upon his shoulders, And come to his house: and call to his friends and his neighbors, and say to them, Rejoice with me, because I have found my sheep that was lost. I say to you, that in like manner, there will be [more] joy in heaven, for one sinner who repents, than for ninety and nine righteous, who do not need repentance. (Luke 15:1-7)**

In Ya'akov's dream at Beit-El, he sees the angels ascending and descending. The reason they could ascend is because they had first descended. Remember that they have their abode in heaven, so they must first descend to the earth, before they can ascend and return to heaven.

Who else first descends so He can ascend back to heaven? Yeshua. In fact, Yeshua was explaining this to Nakdimon when He told him, **no man has ascended into heaven, but He who descended from heaven--the Son of Man, who is in heaven.** (John 4:13) Therefore, just as the ascent for the angels is actually a return to the place from which they descended, so also the ascension of Yeshua is a return to the place from which He descended in His incarnation.

In speaking about this descent and ascent of Yeshua, Paul would say: **as He was in the likeness of Eloah, did not take advantage of being equal with Eloah. But He emptied Himself: and took on the likeness of a servant, and was in the likeness of the sons of men, and was found in fashion like a son of man. And He humbled Himself, and became obedient unto death, even the death of the execution-stake. Because of this, Eloah also highly exalted Him, and gave Him a Name which is greater than all names: That at the Name of Yeshua, every knee will bow, that is in heaven and on earth and that is under the earth, And every tongue will confess, that Yeshua the Messiah is YHWH, to the glory of Eloah His Father.** (Philippians 2:6-11)

## Angels on the Son of Man

**And he dreamed: and behold, a ladder set up on the earth. And the top of it reached to heaven, and behold, the angels of Elohim ascending and descending on it.** Genesis 28:12

Since in the Hebrew, the pronoun **it** at the end of the verse is identical to pronoun for "him," *hu* or *ho*, the end of the verse could be understood to mean, "**the angels of Elohim ascending and descending on him.**"

This background may help us to better understand the passage in John where Yeshua is speaking with Natan'el. In His conversation with Natan'el, Yeshua is very likely alluding to this alternative reading of Genesis 28:12. **Yeshua saw Natan'el coming toward Him and said about him: Behold, truly a son of Yisra'el, in whom there is no guile. Natan'el said to Him, From where do you know me? Yeshua said to him: Before Philip called you, while under the fig tree, I saw you. Natan'el answered and said to Him, Rabbi, you are the Son of Eloah; you are the king of Yisrael. Yeshua said to him: Because I told you that I saw you under the fig tree, do you believe? For greater than these things you will see. He said to him: Truly, Truly, I say to you: that from now on you will see the heavens that are opened, and the angels of Eloah ascending and descending upon [a/] the Son of Man.** (John 1:47-51)

As far as we know, Natan'el never had a vision of angels ascending and descending on Yeshua. The Hebrew preposition *al*, here translated **upon**, can also be understood to mean “because of” or “with regard to.” Hence, the last verse could be read as, **you will see the heavens that are opened, and the angels of Eloah ascending and descending because of [al] the Son of Man.** (John 1:51)

Do we ever see angels descending to earth **because of** Yeshua? As a matter of fact, we do. Angels descended to tell of His birth to Z'kharyah (Luke 1:11f), to Miriam (Luke 1:27-33), and to Yosef (Mattitياهو [Mattai] 1:20). Angels also announced His birth to shepherds (Luke 2:13), to warn Yosef about Herod (Mattai 2:13, 19), to feed Yeshua after the temptation in the wilderness (Mark 1:13), to open the empty tomb and announce the resurrection (Mattai 28:2; John 20:12), and to witness the ascension (Acts 1:10). Also, in the future, angels will again descend **when the Son of Man comes in His glory, and all His angels with Him, then will He sit upon His glorious throne** (Mattai 25:31).

In the Psalms there is a prophecy of the Messiah: **He will give His angels charge over you--to keep you in all your ways** (Psalm 91:11), which was misquoted by Satan in the temptations of Yeshua in the wilderness (Mattai 4:6). Finally, Yeshua says that He has authority over **more than twelve legions of angels** (Mattai 26:53).

Angels are messengers and agents of God sent by God to do His will. As Yeshua used the authority given to Him by God to perform miracles, unseen angels were busy doing the Father's will. Hence, when Natan'el and the other disciples saw the miracles Yeshua performed, they witnessed the result in the physical realm of the work of the angels in the spiritual realm.

#### **YHVH's Ladder**

**And behold, YHWH stood beside [above] him [it]** (Genesis 28:13)

The same ambiguity seen in verse 12 regarding whether the angels ascended and descended upon him or it is found here in this verse. So here we could read that **YHWH stood above him**. What could it mean that **YHWH stood above** Ya'akov? God will eventually change Ya'akov's name to Yisra'el. So Ya'akov is Yisra'el. In this case, we would understand that the angels of God ascend and descend upon Yisra'el, the Jewish people, and God stands above them. In this way, the Jewish people, Yisra'el, can be understood to be a “ladder” connecting heaven and earth.

Remember that it is through the Jewish people, through the nation of Yisra'el that we got the Torah, the prophets, and even the Messiah. In speaking to the Samaritan woman, Yeshua says, **life, is from the Jews** (John 3:22) And Paul in Romans 3:2 that the Jews **were entrusted with the Words [Oracles] of Eloah**. Yeshua the Messiah is the perfect and ultimate Yisra'el, and He is the ultimate “ladder” between heaven and earth.

This helps us to better understand Yeshua's words when He says, **I am--the Way, and Truth, and Life. No man comes to My Father, except by Me** (John 14:6). This is why man-made religion is so utterly futile. God is completely beyond the grasp of any human being. Due to our sinful pride, we think we can earn our way to heaven (what we call salvation), but we cannot. Since God is the Creator of everything, then the only way we can ever reach up to heaven is by a “ladder” of His making; and that “ladder” is Yeshua the Messiah.

The Tabernacle/Temple and the system of sacrifices are not manmade attempts to reach God. They are God's own design. The Tabernacle/Temple worship system is God's way to worship Him. When we make our own methods to worship God, we are actually creating our own Tower of Babel. God has

already given us His “instruction manual” as to how to worship Him and to obey His mitzvot, so let us not try to create our own false-systems.

Yeshua the Messiah, the ultimate sacrifice of the heavenly Temple, symbolized by the Temple service given in the Torah, is the only ladder between heaven and earth. In John 6:38 Yeshua tells us, **I descended from heaven not to do My will, but to do the will of Him who sent Me.** Just as He says after His resurrection, **I ascend to My Father and your Father, and My Eloah and your Eloah** (John 20:17).

As we read Paul tell us: **The Messiah was the first; after that, those who are of the Messiah at His coming. And then will be the end--when He delivers the Kingdom to Eloah the Father; when every ruler, and every authority, and all powers, cease. For He [the Messiah] will reign until He places all His enemies under His feet. And the last enemy, death, will be abolished. For He has subjected all under His feet. But when He says that everything has been made subject to Him, it is evident that He [God] is excluded, who subjected all to Him [the Messiah]. And when everything is subjected to Him [the Messiah], then the Son will be made subject to the One who subjected all to Him, that Eloah might be all in all.** (1 Corinthians 15:23-28)

### **Anointing from Heaven**

**Ya’akov rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.** Genesis 28:18

So we have seen how while Ya’akov sleeps, God gives him a vision of the ladder, and also confirms the covenant to him. Here we are told that **Ya’akov rose up early in the morning.** When Avraham was to slay his son, Yitz’chak, when did he wake up? He also woke up early in the morning. What is the point that Avraham and now Ya’akov **rose up early in the morning**? Although one has the entire day to perform certain mitzvot, a person should rise early and perform it in the early morning. Why? In order to show God one’s zeal and eagerness to obey Him and perform His mitzvot.

So here **Ya’akov rose up early in the morning.** After he gets up, he sets up the stone as a monument and anoints it with oil, which is a sign of the Messiah, the Anointed One. To further consecrate the stone as a sacred site, Ya’akov poured a libation of oil over the top of it. This is the first anointing ceremony in the Torah. By anointing an object, the object becomes separated for God’s use—it now becomes holy and separated to God. Later in the Torah, every vessel and piece of furniture to be used in the Tabernacle is consecrated through anointing. **“And you shall anoint it, to consecrate it”** (Exodus 29:36).

Now we need to ask a question that I know I have never asked before. Since Ya’akov himself stated that when he left home he had nothing with him, except for the staff in his hand (Genesis 32:10), from where did he get the oil to anoint the stone? In the *Midrash Genesis Rabbah* 69:8, it says that Ya’akov received the anointing oil directly from heaven. Hmm.

### **Ya’akov meets Rachael**

**And he looked, and behold, a well in the field. And behold, three flocks of sheep lying there by it, for out of that well they watered the flocks. And the stone upon the well's mouth was great... And it came to pass, when Ya’akov saw Rachel, the daughter of Lavan, his mother's brother, and the sheep of Lavan, his mother's brother, that Ya’akov went near and rolled the stone from the well's mouth and watered the flock of Lavan, his mother's brother. And Ya’akov kissed Rachel, and lifted up his voice, and wept.** Genesis 29:2, 10-11

We have learned that each of the forefathers represents a different aspect of the Messiah. Avraham teaches us about His origins, covenant loyalty, faith, and universal scope. Yitz'chak teaches us about His Sonship and sacrificial death. Ya'akov here teaches us about His concealment, absence, and return.

Similarly, each of the mothers teaches us different things. Rachael, the mother of Yosef, is closely connected with pain and suffering. She teaches us about the Suffering Servant, the suffering of the Messiah and the woes associated with the Messianic Age.

In rabbinic literature, the suffering servant of the Messiah is referred to as "Messiah, ben Yosef." Rachael is depicted as "weeping for her children" in Jeremiah 31:15 and Mattai 2:18. To this day, her tomb is a place for weeping for the pilgrims who gather there.

### Living Water

**Ya'akov went near and rolled the stone from the well's mouth and watered the flock of Lavan, his mother's brother.** Genesis 29:10

Throughout the Scriptures, there is an interest with running water, known in Hebrew as *mayim chayim*, which means, "living water." Living water is understood as naturally flowing water: water in a river or from a spring is considered living water. The Torah regards living water as possessing purifying properties. Even a *mikvah*, a baptism, must be done in living water. And even the Holy Spirit is associated with living water (*Genesis Rabbah* 70:8).

Once at the Feast of Sukkot during the Temple water-pouring ceremony, Yeshua said: **If anyone thirsts, let him come to Me and drink. Whoever believes in Me, as the Scriptures have said, rivers of water of Life will flow from his belly (John 7:37-38). And He spoke this about the Spirit that those who believed in Him were about to receive: for the Spirit was not yet given, because Yeshua was not yet glorified (John 7:39).**

### Re'ufen

**And Le'ah conceived and bore a son, and she called his name Re'ufen. For she said, Because YHWH has looked upon my affliction: for now my husband will love me.** Genesis 29:32

Most of us are familiar with the story and how Ya'akov ended up with two wives, who were sisters, as well as two concubines, which were the slaves of each of his wives. The main difference between a wife and a concubine is that a *mohar* (the bride-price) is paid for a wife, but not for a concubine. However, for all practical purposes, concubines were considered as wives.

The mothers of the future twelve tribes of the nation of Yisra'el name their sons under the prophetic inspiration of the Holy Spirit. **Le'ah** names her first son **Re'ufen**, which means, "See a son!" Le'ah, knowing that Ya'akov loves Rachael much more than her, declares that her son has been born to her **Because YHWH has looked upon my affliction: for now my husband will love me.**

*Targum Yonaton* sees this as a prophecy of the redemption of Yisra'el from Egypt. YHWH said: **I have surely seen the affliction of My people that are in Egypt, and have heard their cry by reason of their taskmasters, for I know their pains. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land, and a large, unto a land flowing with milk and honey (Exodus 3:7-8).**

When God saw the affliction of His people in Egypt, He raised up a redeemer for them, Moshe. In similar fashion, seeing the affliction of His people enslaved to sin, He raised up the ultimate Redeemer,

Yeshua, His Own Son. Just as Le'ah named her son "See a son," so God sent His Only Son, Yeshua the Messiah, as the Redeemer of His people.

### Shim'on

**And she [Le'ah] conceived again and bore a son, and said, Because YHWH has heard that I am hated, He has therefore given me this son also. And she called his name Shim'on.** Genesis 29:33

Le'ah named her second son Shim'on, Simeon, saying, **Because YHWH has heard [shama].**" Targum Yonaton sees this as a prophecy of the redemption from Egypt. **And Elohim heard [shama] their groaning, and Elohim remembered His covenant with Avraham, with Yitz'chak, and with Ya'akov. And Elohim saw the children of Yisra'el, and Elohim took cognizance of them** (Exodus 2:24-25).

When God heard (*shama*) the groaning of Yisra'el, He remembered His covenant, and sent a redeemer. When we are told that "God remembers" that means that His appointed time has come for Him to act, based on His promises.

### Levi

**And she conceived again and bore a son, and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called Levi.** Genesis 29:34

Le'ah names her third son Levi in hopes that her husband will be joined with her (*lavah*). In the Targum Yonaton, she adds, "Thus will it be that my children shall be united (*lavah*) to serve before the LORD."

Through the high-priesthood of Yeshua the Messiah and His atoning sacrifice, we are joined to the LORD (YHVH). Also, Yeshua prays that we might be united with one another. **That all might be one, as You are My Father, in Me, and I am, in You: that they also might be one in us, that the world might believe that You sent Me. And the glory that You gave Me I gave to them, that they might be one, as we are one. I am in them, and You are in Me, that they be perfected into one: and that the world, might know that You sent Me, and that You have loved them, as also You loved Me.** (John 17:21-23)

### Y'hudah

**And she conceived again and bore a son, and she said, This time will I praise YHWH. Therefore she called his name Y'hudah, and she left off bearing.** Genesis 29:35

Le'ah names her fourth son Y'hudah, saying, **This time will I praise [yadah] YHWH.** In the Targum Yonaton she adds, "For from this son of mine kings shall come forth, and from him shall spring David the king, who shall offer praise (*yadah*) before the LORD." In the future, Yeshua ben David will sit on David's throne in Jerusalem, and in that day every tongue will offer praise (*yadah*) and thanksgiving to God.

### Dan

**And when Rachel saw that she bore Ya'akov no children, Rachel envied her sister and she said unto Ya'akov, Give me children or else I die! And Ya'akov's anger was kindled against Rachel, and he said, Am I in Elohim's stead, who has withheld from you the fruit of the womb? And she said, Behold my maid Bilhah. Go in unto her, that she may bear upon my knees, and I also may be built up through her. And she gave him Bilhah her handmaid to wife, and Ya'akov went in unto her. And Bilhah conceived and bore Ya'akov a son. And Rachel said, Elohim has judged me: and has also heard my voice, and has given me a son. Therefore called she his name Dan.** Genesis 30:6)

When Rachael's maidservant bears her a son, she names him Dan, saying, **Elohim has judged [din] me**. In the Targum Yonaton, Rachael is looking forward to Samson, the great judge who is to arise from the tribe of Dan. Yeshua the Messiah is the ultimate agent of justice (*din*) **who is to judge the living and the dead** (2 Timothy 4:1). Speaking about the coming Messiah we read: **And His delight shall be in the fear of YHWH: and He shall not judge [din] after the sight of His eyes, neither decide after the hearing of His ears, But with righteousness, shall He judge [din] the poor: and decide with equity for the meek of the land. And He shall smite the land with the rod of His mouth, and with the breath of His lips, shall He slay the wicked.** (Isaiah 11:3-4)

### Naftali

**And Bilhah, Rachel's handmaid conceived again, and bore Ya'akov a second son. And Rachel said, With mighty wrestlings have I wrestled with my sister, and have prevailed. And she called his name Naftali.** Genesis 30:8

Rachael named Bilhah's second son Naftali, because of her wrestlings (*niftali*) with her sister. In the Targum Yonaton, Rachael says that she has been given another son because she earnestly wrestled before the LORD. She even prophesies that her children will be redeemed from their enemies when they wrestle in prayer before the LORD.

We see Yeshua earnestly wresting in prayer before God for the redemption of His own. **And it came to pass from prayers, in the days of His flesh, and His deliverance with a great cry to Him, and offering tears and firstfruits of sorrow of prayers, to this One that is able to deliver Him from death, and also having heard by the piety which remembered Elohim.** Hebrews 5:7

### Gad

**When Le'ah saw that she had left off bearing, she took Zilpah her handmaid, and gave her to Ya'akov to wife. And Zilpah, Le'ah's handmaid, bore Ya'akov a son. And Le'ah said, Fortune is come! And she called his name Gad.** Genesis 30:9-11

At this point Le'ah gave her handmaid Zilpah to Ya'akov. When Zilpah bears her a son, Le'ah declares, **Fortune [gad] is come**, so she names him Gad. In the Targum Yerushalayim, Le'ah prophesies, "Good fortune [*gad*] is coming because the feasting of the nations are going to be cut off."

In the Messianic Age, God will spread a banquet for the righteous, but the wicked will not have a share in it. As it says in *Numbers Rabbah* 21:21: In the World to come I shall prepare for you a great table, and the idolaters will see it and be ashamed; as it says [in Psalm 23:5], **You prepare a table before me in the presence of my enemies.** As Yeshua says, **And they will come from the east, and from the west, and from the south, and from the north: and will recline in the Kingdom of Eloah.** Luke 13:29

### Asher

**And Zilpah, Le'ah's handmaid, bore Ya'akov a second son. And Le'ah said, Happy am I! For the daughters will call me happy. And she called his name Asher.** Genesis 30:12-13

When Zilpah bore Le'ah another son, she names him Asher saying, **Happy [asher] am I! For the daughters will call me happy [asher]**. The Hebrew word *asher* can be translated as happy, blessed, praised, or fortunate. In the Targum Le'ah goes on to say, "His children will be blessed [*asher*] before the LORD."

In the gospels, Miriam, Yeshua's mother, repeats similar expectations when she declares, **from this time on all generations will count me blessed** (Luke 1:48). The Greek word translated here as **blessed** is

*makarios*, which is used in the LXX to translate the Hebrew word *asher* in this verse. So here we see that Miriam is *asher* among women because of her *asher* Son.

### Yissakhar

**And Re'uven went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother, Le'ah. Then Rachel said to Le'ah, Give me, I pray you, of your son's mandrakes. And she said unto her, Is it a small matter that you have taken away my husband? And would you take away my son's mandrakes also?**

**And Rachel said, Therefore he shall lie with you tonight for your son's mandrakes.**

**And Ya'akov came from the field in the evening, and Le'ah went out to meet him, and said, You must come in unto me, for I have surely hired you with my son's mandrakes. And he lay with her that night. And Elohim hearkened unto Le'ah and she conceived, and bore Ya'akov a fifth son. And Le'ah said, Elohim has given me my hire, because I gave my handmaid to my husband. And she called his name Yissakhar. Genesis 30:14-18**

So after Le'ah "**hired**" the services of Ya'akov for the night at the price of some mandrakes to Rachael, who was still barren, Le'ah conceives and bore Ya'akov a fifth son from her! So here Le'ah names him Yissakhar, saying, **Elohim has given me my hire** (*sacar*).

In the Targum she goes on to say, "Even so shall his children receive a good reward (*sacar*), because they will occupy themselves with the Torah." In fact, the reward promised to the righteous is called *sacar*. In Genesis 15:1, YHVH promises Avraham, "Your reward (*sacar*) will be very great." In Isaiah we are told that the salvation (*yeshua`*, associated with the Hebrew word Yeshua) of the LORD comes with reward and recompense: **Behold, YHWH has proclaimed unto the end of the earth: Say you to the daughter of Tziyon: Behold, your salvation comes; behold, His reward [*sacar*] is with Him, and His recompense before Him.** (Isaiah 62:11)

The salvation (*yeshua`*) of whom Isaiah here speaks is Yeshua, whose very Name means salvation. He, Yeshua the Messiah is the One who comes with reward and recompense. In the last part of the Book of Revelation, the risen Yeshua most probably alludes to Isaiah 62:11 when he says, **Behold, I am coming quickly, and My reward [*sacar*] is with Me, to render to every man according to what he has done** (Revelation 22:12).

### Z'vulun

**And Le'ah conceived again, and bore a sixth son to Ya'akov. And Le'ah said, Elohim has endowed me with a good dowry. Now will my husband dwell with me, because I have borne him six sons. And she called his name Z'vulun. Genesis 30:20**

When Le'ah's sixth son is born. She names him Z'vulun, because she says, **Now will my husband dwell [*zaval*] with me.** In the Targum she goes on and says, "And thus shall his children receive a good portion."

The Temple of God is referred to as His *zevul*. Isaiah says to God, **Look down from heaven and see from Your holy and glorious habitation [*zevul*]** (63:15). In I Kings 8:13 Solomon says to the LORD, **I have surely built You a lofty [*zevul*] house, a place for Your dwelling forever.**

### Dinah

**And afterwards she bore a daughter, and called her name Dinah. Genesis 30:21**

## Yosef

**And Elohim remembered Rachel, and Elohim hearkened to her and opened her womb. And she conceived and bore a son, and said, Elohim has taken away my reproach. And she called his name Yosef, saying, YHWH add to me another son.** Genesis 30: 22-24

Rachael named her first son Yosef, because she prayed that the LORD would add (*yasaf*) another son to her. In the Targum, Ya'akov prophesies over Yosef:

And it was when Rachel had borne Joseph, Jacob said by the Holy Spirit concerning the house of Joseph, "They are to be as a flame to consume the house of Esau"; and he said, "Therefore will I not be afraid of Esau and his legions" (Targum Yonaton on Genesis 34:20).

Ya'akov's prophecy here in the Targum is actually a prophecy from Ovadyah regarding the Messianic Age. In the future, the Messiah would overthrow the wicked kingdoms symbolized by Esav, which conspire against His people: **And the house of Ya'akov shall be a fire, and the House of Yosef a flame, and the house of Esav for stubble. And they shall kindle in them, and devour them, and there shall not be any remaining of the house of Esav, for YHWH has spoken.** (Ovadyah 1:18)

As for Rachael's prayer to the LORD, it would be answered in the birth of Binyamin. But, that story will have to wait for another day.

***Shalom!***