

Gen 28:12 and Joh 1:51 angels ascending and descending on Jacob and Son of man

Intellectual Property of [John Marsing](http://www.MyHebrewBible.Com) - www.MyHebrewBible.Com

Table of Contents

Introduction.....	1
Gen 28:12-13 – Jacob’s ladder and angels ascending and descending	1
Joh 1:45-51 – heaven open and angels ascend and descend upon the son of man	2
Comments	2
Joh 1:45	2
Jos 23:6 – Standalone Aleph Tav	2
Joh 1:48	2
Joh 1:49	3
Joh 1:50	3
Appendix.....	3

Introduction

This article has been kind of slammed together.

Gen 28:12-13 – Jacob’s ladder and angels ascending and descending ^a

¹² And he dreamed, and behold a ladder (*sul·Lam* סֹלָם) set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it [*bo*].^b

.bo בּוֹ : ve·yo·re·Dim and descending וַיֵּרְדוּ ^o·Lim ascending' עלִים ...

¹³ And, behold, YHVH stood ^c above (*a·Lav* עָלָיו) ^d it, and said,

^a See Gen-28-10-to-29-30-Jacob-Flees-to-Laban-Vision-of-a-ladder-the-trickster-tricked, article #957.

^b For this last Hebrew word that is transliterated as *bo* and is spelled with two letters *bet vav-cholem*, it has no Strong’s number associated with it. There’s another word that transliterated as *bo* but it’s spelled *bet vav aleph*. The Strong’s for this very common word is #H935.

The word *bo* literally means “on him”. The question is who is the “him” referring to? Ladder (*sullam*) is another name for or image of Messiah. If one seeks to reach heaven, he can only do so by climbing the Ladder. Source: John: A Rabbinic Source Commentary and Language Study Bible Sep 25, 2015 by Al Garza Ph.D

^c Word-Study-H5324-Natsav-Stood-est-Stand-ing-eth-officers, article #291.

^d GM would say that **beside** him (as is translated in the LEB version), could be a better translation.

Joh 1:45-51 – heaven open and angels ascend and descend upon the son of man

⁴⁵ Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. ⁴⁶ And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. ⁴⁷ Jesus saw Nathanael coming to him, and saith of him, **Behold an Israelite indeed, in whom is no guile!** ⁴⁸ Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, **Before that Philip called thee, when thou wast under the fig tree, I saw thee.** ⁴⁹ Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. ⁵⁰ Jesus answered and said unto him, **Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.** ⁵¹ And he saith unto him, **Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.**

Comments

Joh 1:45

Only passage of OT that [Isa 9:1](#) referring to Nazareth (Zebulon and Naphtali). Nazareth was a site of tents or caves (i.e. a nothing place). A Nazarene is a no

zora adonai [Isa 53:1](#) he is despised he is from no where

Moshe spoke of him in [Deu 18:15-20](#).

Jos 23:6 – Standalone Aleph Tav

⁶ Be ye therefore very courageous to keep and to do **Aleph Tav** all that is written in the book of the law of Moses, that ye turn not aside therefrom *to* the right hand or *to* the left;

[Joh 1:45](#) Philip findeth Nathanael, and saith unto him, We have found him, **of whom Moses in the law, and the prophets, did write**, Jesus of Nazareth, the son of Joseph.

[Joh 5:46](#) **For had ye believed Moses, ye would have believed me: for he wrote of me.**

Joh 1:48

The **fig** tree: the fuel of the altar is the wood of the fig tree. **Fig is the same Hebrew word for excuses.** MJ says that when you bring your sacrifice, God burns your excuses with it.

See Biblical-Symbols-of-the-Fig-Tree, article #[331](#).

Gen 3:7 KJV And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig ^{H8384} leaves ^{H5929} together, and made themselves aprons.

Translations of fig

noun

תְּאֵנָה fig, fig tree

מְשׁוּלָּשָׁת מֵאֶצְבַּע fig, fico

H8384 te'ên / te'ênâh

תֵּאֲנֶה / תֵּאֲנֵן

Translations of excuse

noun

...

תּוֹצְאָה pretext, excuse, occasion, opportunity, subterfuge

Joh 1:49

This is the first time that someone is expressing their faith directly to Y'shua.

Joh 1:50

Reference to Jacob's latter [Gen 28:12](#) . The greatest prophecy of the messiah given by Moshe and the prophets is the theme "ascending and descending". Moshe went up and down the mountain and the whole concept was that God would soon send someone from the montain who would descend down from us and he would speak the very word of God equal to when God spoke from the mountain and it would be required of us.

In ch. 3, Y'shua mentions again this prophecy to Nicodemus.

What he is saying is I am going to show you Nathanael et al stuff from Moshe and the prophets. Which is what is different about the book of John, because it gives us evidence to believe in Y'shua from a theological point of view.

Appendix

Reading the Sermon on the Mount: Character Formation and Decision Making in Matthew 5-7

by Charles H. Talbert

<http://www.amazon.com/gp/search?index=books&linkCode=qs&keywords=9781570035531>

tradition in *Genesis Rabbah* 63 argues is possible. Although the rabbinic tradition is late, the Johannine question implies that some such view existed in the milieu of the Fourth Gospel. Only on such an assumption is one able to make sense of the New Testament text. In John 1:51 Jesus makes a prophecy about himself: “You will see the heaven standing open and the angels of God ascending and descending upon the Son of Man.” This is almost certainly an echo of *Genesis* 28:12. The preposition phrase *bō* in Hebrew can mean either “upon it” (the ladder) or “upon him” (Jacob), since both nouns are masculine in Hebrew. The Septuagint (hereafter LXX) favors “upon the ladder” and translates *ep’ autē* (upon it). *Genesis Rabbah* 68:12:6 records a debate between R. Hiyya the Elder and R. Yannai (third century). One of them said, “They were ascending and descending on the ladder”; the other said, “They were ascending and descending on Jacob.” The option “on Jacob” verbalized in this late rabbinic source is implied to have been in existence in some form at the time of the Fourth Gospel. Only thereby can one make sense of the Johannine text. 2 Corinthians 12 demonstrates that traditions like the third-century story of the four rabbis being caught up to Paradise (*b. Hag.* 13a–15b) existed as early as the first century. This is also confirmed by the Angelic Liturgy from Qumran (4QShirShab).²²

22. A. Segal, *Paul the Convert*, 36, 40, 48.

According to John C. O'Neill, the word 'see' constitutes a catchword linking the logion with its present context. Jesus' promise to Nathanael in v. 50 "... You will see greater things than these," reminded the Evangelist of the saying about seeing angels ascending and descending upon the Son of Man.⁹³⁸ The designation of Nathanael as a true Israelite in v. 47 most probably also played a part in the insertion of the logion, since a common contemporary interpretation of the name 'Israel' was 'he who sees God'.⁹³⁹

Moreover, the allusion to the name of the third patriarch recalls the narrative of Jacob's dream-vision at Bethel in Genesis 28, which lies behind Jesus' statement in John 1:51.⁹⁴⁰ As will be shown below, the logion also fits very well into the overall Christological context of John chapter 1 and indeed the Gospel as a whole.⁹⁴¹

There is no mention of a ladder in John 1:51, the angels are instead depicted as going up and down on Jesus, 'the Son of Man', which in this context is not only a Messianic but also a divine title.⁹⁴² A common conclusion among scholars is that the Evangelist was influenced by the Jewish exegetical tradition which understands *bo* [בּוֹ] 'on it/him/for his sake' in Gen 28:12 as referring to a person, i.e., Jacob, and not the ladder.⁹⁴³ The unusual order of the movement of the angels in both Gen 28:12 and John 1:51, i.e., first ascending and then descending, probably constitutes an additional link between the two texts.⁹⁴⁴

Up to this point, most scholars are prepared to accept a connection between the two texts, but there are manifold interpretations of the precise meaning of the allusion to Genesis 28 in John 1:51.

This is not the proper place for a detailed exegesis of the verse, thus I will restrict myself to presenting an outline of the various interpretations of concern for our quest. These interpretation models need not exclude one another; the logion most certainly contains many dimensions and there are no sharp distinctions between them. In the words of

⁹³⁸ O'Neill 2003, 374.

⁹³⁹ O'Neill 2003, 374. This interpretation of the name Israel is apparently shared by the Evangelist, see also Hayward 2005, 312-316.

⁹⁴⁰ See, e.g., O'Neill 2003, 374, and Neyrey 1982, 589.

⁹⁴¹ See also Rowland 1984, 498-500, and Neyrey 1982, 586-605.

⁹⁴² Cf., Dan 7:13-14 and Mark 14:61-62. See also Neyrey 1982, 587, 594-605, and Gieschen 1998, 280-283.

⁹⁴³ In making this connection, the Evangelist was dependent upon the ambiguous Hebrew text, and not the LXX, see the text analysis above and Burney 1922, 115-116. See also, for example, Odeberg 1929, 33-42, Brown 1966, 89-91, Clarke 1974/75, 374, Dodd, 1953, 245-246, Kugel 1990, 115, and Ashton 1991, 342-348

⁹⁴⁴ See also Rowland 1984, 500.

The Messenger of the Lord in Early Jewish Interpretations of Genesis

Camilla Hélena von Heijne & Walter de Gruyter,

John: A Rabbinic Source Commentary and Language Study Bible Sep 25, 2015

by Al Garza Ph.D

<http://www.amazon.com/gp/search?index=books&linkCode=qs&keywords=9781329564725>

Hebrew/Transliteration

בא. וַיֹּאמֶר אֱלֹהֵי אֱמֶן אֱמֶן אֲנִי אֹמֵר לָכֶם כִּי תִרְאוּ אֶת-הַשָּׁמַיִם פְּתוּחִים וּמַלְאֲכֵי אֱלֹהִים עֲלֵיכֶם
- וַיֵּרְדוּ עַל בְּנֵי-הָאָדָם

51. Va•yo•mer elav Amen Amen ani o•mer la•chem ki tir•oo et -
ha•sha•ma•yim p`too•chim oo•mal•a•chey Elohim o•lim ve•yor•dim al Ben -
ha•Adam.

Rabbinic Jewish Commentary

It is observable, that some of the Jewish writers (y) understand the ascent, and descent of the messengers, in Gen_28:12, to be, not upon the ladder, but upon Jacob; which makes the phrase there still more agreeable to this; and so they render עֲלֵי, in Gen_28:13, not "above it", but "above him".

(y) Bereshit Rabba, sect. 68. fol. 61. 2. & sect. 69. fol. 61. 3, 4.

"R. Hiyya the Elder and R. Jannai disagreed. One maintained: They were ASCENDING AND DESCENDING the ladder; while the other said: they were ASCENDING AND DESCENDING on Jacob.
(Genesis Rabbah 68:12, SoncinoPress Edition)

The passage in Genesis 28:12 says that the messengers were ascending and descending "BO." The word 'bo' here literally means 'on him'. The question is, who is the "him" referring too?

Ladder (sullam) is another name for Messiah and is taken from Jacob's dream. HaGra, in his book Kol HaTor, applies this image to Messiah when he says,

"This is the quality of Joseph [Messiah]... that all his deeds which awake [redemption] from below [earth] are supported from above [heaven]"
(Kol HaTor 62, par.97.)

It is clear that this image of Messiah as Ladder understands him to be the means which gives access to heaven. If one seeks to reach heaven, he can only do so by climbing the Ladder. (The Concealed Light; Tsvi Sadan, pg.168)

The word bo literally means "on him". The question is who is the "him" referring to? Ladder (sullam) is another name for or image of Messiah. If one seeks to reach heaven, he can only do so by climbing the Ladder.

Gen 28:12 HSB5

sul· Lam and behold a ladder סֵלָם ve· hin· Neh and behold וַהֲנִה vai· ya· cha· Lom, And he dreamed וַיִּחְלֶם
ve· ro· Sho and the top of it וַרְאִשׁוֹ Ar· tzah, on the earth' אֶרֶץ mutz· Tzav set up מִצָּב
ve· hin· Neh and behold וַהֲנִה hash· sha· Ma· ye· mah; to heaven הַשָּׁמַיְמָה mag· Gi· a' reached מִגִּיעַ
E· lo· Him, of God אֱלֹהִים mal· 'a· Chei and behold the angels מַלְאָכָי
.bo בּוֹ ve· yo· re· Dim and descending וַיֵּרְדִים o· Lim ascending' עֲלִים

Gen 28:13 Do I need this?

a· Lav above עָלָיו nitz· Tzav stood נָצַב Yah· weh And behold the LORD יְהוָה ve· hin· Neh and behold וַהֲנִה
e· lo· Hei God' אֱלֹהֵי Yah· weh I [am] the LORD יְהוָה a· Ni I am' אֲנִי vai· yo· Mar above it and said וַיֹּאמֶר
yitz· Chak; יצחק ve· lo· Hei and the God וְאֱלֹהֵי a· Vi· cha, thy father' אָבִיךָ av· ra· Ham of Abraham' אַבְרָהָם
sho· Chev whereon thou liest שָׁכַב at· Tah you' אֶתָּה a· Sher which' אֲשֶׁר ha· 'A· retz, the land הָאָרֶץ of Isaac
u· le· zar· 'E· cha. and to וְלִזְרָעֲךָ et· te· Nen· nah to thee will I give it' אֶתְּנֶנָּה le· Cha לָּךְ a· Lei· ha, above' עָלֶיךָ
thy seed

Kabbala stuff

ToDo Keep it?

Maggid Mesharim: "The ladder was set earthward and its top reached to the Heavens." The ladder was the illuminating sefirot that give light to Keneset Yisrael -- malchut below that is called earth. Its top reached toward the Heavens -- that by means of the illuminating sefirot in malchut, malchut below can connect itself to the top of the Sefirot to the upper 3 Sefirot that are called the Heavens, in the plural. "And behold angels of G-d were going up and down on it ['bo', spelled beit-hei]" That is they were ascending to bina [the eighth sefira counting from the bottom, starting with malchut] for the gematria equivalent of the word 'bo' is 8. Besides, the beit hints to bina as it is the first letter of both bo and bina. It is also stated that by the letter beit attaching itself to the vav, [the two letters of 'bo'] the Sefirot ascend toward bina.

http://www.kabbalaonline.org/kabbalah/article_cdo/aid/1338611/jewish/Ascending-and-Descending.htm