

EMC SHALOM INTERNACIONAL

PARASHAH 07 VAYETSÉ | GENESIS 28:10 - 32:2(3)

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Aliyot of the Torah:

1. 28:10-22
2. 29:1-17
3. 29:18 – 30:13
4. 30:14-27
5. 30:28 – 31:16
6. 31:17-42
7. 31:43 – 32:2(3 heb.)
8. Maftir: 31:55(32:1 heb.) – 32:2(3 heb.)

Haftarah: Oseas 12:13 – 14:10 (Ashkenazi.)
11:7 – 12:11(12 heb.) (Sefardi)

Apostolic Writings: Markos/Mark 10:32–11:33

Aliyot of the Apostolic Writings:

1. 10:32-45
2. 10:46-52
3. 11:1-11
4. 11:12-26
5. 11:27-33

VaYetsé means “and he went out.”

First Aliyah 28:10-22

28:11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay

down in that place to sleep. –In the phrase ‘and he *lighted upon*’ the word ‘*lighted upon*’ in Hebrew is “pâga¹”, פָּגָע H6293 which means “to come, cause to entreat, make intercession, intercessor, entreat, lay, light [upon], pray.” This means that his arriving there was not a coincidence; he was guided to get there in order to:

- 1) Understand that it was an answer to his prayers.
- 2) Learn how the spiritual realm works.
- 3) The Commentary to the Jumash says: “He was in Mount Moriah, where Avraham tied Yitzhak on the altar and where the Sacred Temple² was going to be built in the future. The commentary goes on to say: “Since this verse says that this happened just right after he went to sleep, scholars attribute Yitzhak the authorship of the night prayer (עֲרָבִית)³, that is, “*Arbit*”, “*Shajarit*”, the morning prayer, and “*Minjah*” (מִנְחָה), the evening prayer.”

28:12 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. One of the ways in which Yahweh speak to his children is through dreams. This dream in particular had a very special prophetic connotation. Scholars have proposed many different interpretations. But what does it really mean? The Scriptures says it clearly.

¹ H6293. New Strong's Exhaustive Concordance of the Bible.

² Commentary to Bereshit (Genesis) 28:11. Jumash, p.154.

³ Idem.



Our Adon Yahshua said of Himself: “Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of Elohim ascending and descending upon the Son of man.”⁴ In other words, Yaaqov was symbolically seeking Yahshua and His Ministry of Reconciliation. If we draw a parallel between the dream and Yahshua’s statement, we will have a better understanding of His words when saying “I am the way, the truth, and the life: no man cometh unto the Father, but by me.”⁵ What a great privilege to be able to have a glimpse at Yahweh’s Redemption Plan for mankind from the prophetic context of the Torah of Moshe. The “*remez*” level of interpretation sheds some more light on this matter: Yahshua is the ladder and the only way-*derek* and every step thereof is an image of the Commandments of the Torah- **Torah Emet**, and by obeying them, they lead you to the true life-*Hi*. In the same way for us today, the aliyahs of the parashot bring us to new levels of understanding. Besides, there are “inconsistencies” that we discover they are not so when we start studying the Scriptures because they refer to the character of the Creator of the universe while urging us to uplift ourselves and to ascend spiritually. He has always been interested in “coming down from heaven” unto us.

Filipyim/Philippians 2:5. Let our interaction between one another be governed by the desire of being connected to Yahshua HaMashiaj: “Who, being in the form of Yahweh, thought it not robbery to be equal with Yahweh, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness

of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (the death reserved for criminals). **Yohanan/John 3:13:** And no man has ascended up to heaven, but he that came down from heaven, even the Ben HaAdam which is in heaven.

“And he dreamed” in Hebrew “hâlam” חֲלֵם H2492 properly to dream, to strengthen, to recover. He had a restoring dream. Not only did he rest but also his spirit was restored by the vision. Men has no real rest until it is given to them by the Everlasting Elohim: a vision for his existence, a purpose to fight every day, a truth to stand for. We are nothing until we find a place in the Body of Messiah. If you ignore why you were born, you do not know anything yet. You do not know where you are headed. You must go up the ladder that leads to Elohim, run to Yahshua, he is your way to ascend to the Everlasting Elohim in order to find His plan for your life and His people.

28:14 “And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in your seed shall all the families of the earth be blessed.” –Once again, Yahweh confirms the promise given to Avraham, but in the case of Yaaqov there is a new stipulation.

When we read “**as the dust**” some passages of **Bereshit/Genesis 2:7; 3:4; 3:19** set in as a reminder that we were formed of the dust of the

4 Yohanan (John) 1:51. King James Version.

5 Yohanan (John) 14:6. King James Version.



ground, that we are dust, and that it is what the serpent eats.

The descendants of Avraham are this dust that the serpent eats. **Jazon/Revelations 12:7.** From the beginning, the serpent has always been interested in Avraham's descendants.

The phrase "**in your seed**" is a reference to the actual children of Yaaqov who in time would be **a blessing to all the families of the earth.** The nation of Yisrael –the physical descendants of Yaaqov- would be a blessing to all the families of the world. How would the world partake of this blessing? The plan of the Everlasting Elohim is perfect. Since ancient times, the exiles and diasporas of our people have served the purpose of inserting the seed of Yaaqov in every family of the world. The assimilation process started after the empire of Assyria took the House of Yisrael captive in year 722 B.C. ended eventually in the loss of their national identity. In **Melajim Alef /1 Kings 11:30-31**, the Scriptures say: "And Ahijah caught the new garment that was on him, and rent it in twelve pieces and he said to Yaroveam, "Take thee ten pieces: for thus saith the Yahweh, the Elohim of Israel, Behold, I will rend the kingdom out of the hand of Shlomo, and will give ten tribes to thee." After the fulfillment of this prophesy, the ten tribes never returned.

This blessing has three main aspects:

1) The Torah is a blessing for everyone. Its origin and possession is not relevant; the Torah has proven to be the major principle of living of the nation of Yisrael. The Scriptures

so eloquently put it "Behold, I have taught you statutes and judgments, even as the Yahweh my Elohim commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, surely this great nation is a wise and understanding people."

Devarim/Deuteronomy 4:5-6. Hence, the constitutions of many countries in the world are based on the Torah. However, the most important is that this shows how our relationship with the Everlasting Elohim must be and the life style He wants us to lead. The psalmist wrote: "Unless thy law had been my delights, I should then have perished in mine affliction." **Tehilim/Psalm 119:92.**⁶

Romanyim/Romans 3:1-2; 9:3-5.

2) The Mashiach/Messiah: "This is the stone which was set at nought of you builders, which is become the head of the corner."

Maaseh Shelujim/Acts 4:11. HaMashiach is the very center of Yahweh's redemption plan for the twelve tribes of Yisrael thereof it is imperative to note the significance of such verses as **Maaseh Shelujim/Acts 1:6:** When they therefore were come together, they asked of him, saying, "Adon, wilt thou at this time restore again the kingdom to Yisrael?"; **Matityahu/Matthew 15:24:** But he answered and said, "I am not sent but unto the lost sheep of the house of Israel." This same insight urged the Apostles to preach the good tidings (בְּשִׁרְתָּה, "besarot": good news, gospel –Greek) to the twelve tribes



dispersed among the Gentiles; **Yaaqov/James 1:1**: “Yaaqov, a servant of Yahweh and of the Adon Yahshua HaMashiaj, to the twelve tribes which are scattered abroad, Shalom!” (גָּלוּת “galut”, diaspora, exile); **Kefas Alef/1 Peter 1:1**: “Peter, an apostle of Yahshua HaMashiaj, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.” It goes without saying that Peter did not mean to exclude the rest of the world since Yahshua HaMashiaj is the only opportunity for salvation for every person in the world. **Yohanan/John 3:16**.

3) **One identity:** this beautiful plan of redemption comes into effect through the “New Birth.” **Yohanan/John 3:5**: “Yahshua answered, Verily, verily, I say unto thee, except a man be born of water and of the Ruaj, he cannot enter into the Kingdom of Yahweh.” Every new life begins with a new identity. Avraham was commanded to get out of his country unto a land that Yahweh would show him, and once he entered the covenant of the Most High Elohim his identity was changed. When a gentile accepts Mashiaj he receives a new identity; he is no more a gentile to become an Israelite. Cf. **Efesiyyim/Ephesians 2:11-22**; **Galatiyyim/Galatians 3:29**, **Romiyim/Romans 11:17**. The Hebrew word “veniverehu” is the same word used in **Bereshit/Genesis 12:3** which also means “they shall be grafted”.

28:15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I

will not leave thee, until I have done that which I have spoken to thee of. –This verse has a prophetic implication. Actually, Yahweh was revealing him of the future sufferings of his descendants, that is, the exile. However, He promised He should be with them. The phrase “**will keep thee**” in Hebrew uses the word “shamar” שָׁמַר H8104 which means “to hedge about (as with thorns), that is, guard; generally, to protect, take heed, preserve, save.” This implies that Yahweh would lay a fence or hedge of protection around him. This indeed is a complete and special protection. This means that his seed would never be destroyed and that they would return to the land He had promised to give Avraham and children after him. Yahweh is faithful to the promises and covenants He has established! He is faithful to His Torah!

Bamidbar/Numbers 23:19: “Elohim is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? **Matityahu/Matthew 5:18**: “For verily I say unto you, till heaven and earth pass, one jot* or one tittle shall in no wise pass from the law, till all be fulfilled.” *(“yod” י the tenth letter in the Hebrew alphabet).

28:16-17 And Yaaqov awaked out of his sleep, and he said, “Surely Yahweh is in this place; and I knew it not.” And he was afraid, and said, “How dreadful is this place! this is none other but the house of Elohim, and this is the gate of Heaven.” –This one of the most magnificent moments in the story of Yaaqov. He then understood, among other things, how special this place was. He was unequivocally aware of the presence of Yahweh and he is



amazed. The phrase “*I knew it not*” may be translated as “*I understood it not*” or as “*I was not aware*”. Scholars have proposed different interpretations of this passage. The most generally accepted is that this was the place where Avraham was going to sacrifice Yitzhak and where the temple would be constructed in the future.

The revelation came as such a great shock that Scriptures say that he was afraid. The Hebrew word for “to be afraid” is “yârê” יָרֵא H3372⁷ which means “to fear; morally to revere; causatively to frighten: affright, be (make) afraid, dread, dreadful, put in fear, fearful, fearfully, reverence, terrible, act terrible, terribleness, terrible thing.” This fear overcomes when a man of a fallen nature has an encounter with the Holiness of the Most High. Cf. **Bereshit/Genesis 3:10; Shemot/Exodus 33:19-23; Yeshayahu/Isaiah 6:5.**

The word “dreadful” is “yârê” יָרֵא the same word used for “to be afraid”. This means that he was in such an awe of not being worthy of so great a privilege. This moment of the parashah leads us into analyzing the word “**Faith**” (EMUNAH). In the Old Covenant (Tanaj תַּנַּךְ), when approaching the issues of **FAITH – EMUNAH**, the words used are the following:

- 1) “yârê”: Fear of Yahweh.
- 2) “âman”: אָמַן H539, responsibility, steadfast, firmness.

This understanding gives us a clear idea of what the Holy Scriptures actually expresses about the

“**Faith**”, that is, **we must be responsible, firm, and steadfast believers with a deep fear of Yahweh.**

Yaaqov referred to this place (“mâqôm” מָקוֹם) in two ways:

House of Elohim: this is a reference to the Land of Yisrael (Erets Yisrael) where the Temple of Yahweh would be. In different passages in the Scriptures, this place is referred to as temple, Yisrael, or House of Elohim. Cf. **Tehilim/Psalms 132:13:** “For Yahweh hath chosen Zion; he hath desired it for his habitation.” **Devarim/Deuteronomy 12:5:** “But unto the place which Yahweh your Elohim shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come.”

Avraham also saw the place of His home and there he sacrificed the lamb instead of his son. **Bereshit/Genesis 22:14.**

He said that this “**maqom**” is the House of Elohim and where the heavens meets the earth. See **Devarim/Deuteronomy 12:15** where there is a reference to this “**maqom**”.

The “**maqom**” that has the fullness of the godhead is Yahshua. **Kolosyim/Colossians 1:9-20; 2:19.**

Gate of heaven: this phrase encompasses various typological and prophetic nuances. In the context of Yaaqov’s dream, the ladder is a representation of a common rendezvous point of the Creator and His creation. Such words as “**mercy seat and propitiation**” (in Hebrew



“kappôreth” כָּפֹרֶת) will have a clarification value with regards to understanding both of the Tabernacle of Reunion and of Shlomo's Temple when we study the Torah. The Hebrew word for “gate” is “sha'ar” שַׁעַר H8179⁸ which means in its original sense: **“an opening, that is, door or gate: - city, door, gate, port, porter or gate keeper, and to act as gate keeper”**. In his dream, Yaaqov saw Yahweh at the top of the ladder. If no one can see Yahweh (as it is asserted in Scriptures), who did Yaaqov see then? We may draw a parallel here to Yahshua's teachings. Yahshua said: “I am the door” (**Yohanan/John 10:9**); He identifies Himself with the Temple (**Yohanan/John 2:19-21**). In the book of Prophet **Zejariah/Zechariah 14:1-9** it is suggested that Yahweh Himself is the point of encounter of man onto Himself. Cf. **Qorintiyim Bet/2 Corinthians 5:18-19; Jazon/Revelations 21:9-27.**

28:18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. –We all have indelible and special marks that remind us of moments that marked us forever. Yaaqov's experience made such a deep impression in him that he took the stone he had used as a pillow and made an indelible mark for all times.

At **remez** level, we may conclude that the stone is a typology of Yahshua, that stone which the builders disallowed according to **Kefa Alef/1 Peter 2:4**. This concept of the “rejected stone” it is not a **Brit Hadashah** (literally Renewed Pact)

concept for it appeared first in the Old Covenant in **Devarim/Deuteronomy 32:3-4 15, 18, 28-31**. A great deal of other verses affirms that the rock, likened to Yahweh in the Tanaj and in the **Brit Hadashah**, is none other than Yahshua Himself, the Rock of our Salvation.

28:22 “And this stone, which I have set for a pillar, shall be Elohim's house: and of all that thou shalt give me I will surely give the tenth unto thee.” –This is one of the more conclusive evidences that this is the place where the Temple would be built. The place called **House of Elohim**. This passage is yet another instance reaffirming the principle of the tithe. The implications were both direct and objective: of all that the Everlasting Elohim shall give us we will surely give the tenth unto Him. This also means that the tithes are to be taken to the House of Elohim. Cf. **Devarim/Deuteronomy 12:11-12**: “Then there shall be a place which Yahweh your Elohim shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto Yahweh. And ye shall rejoice before Yahweh your Elohim, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you.” The **Pirket Avot (Discourse on Principles)** comments on **Devarim/Deuteronomy 14:22**: “Tithes are the hedges that safeguard wealth. We can learn this in **Devarim 14:22**, that is to say, give the tithe so you can get wealthy. The root word of the verb

⁸ H8179 New Strong's Exhaustive Concordance of the Bible.



in Hebrew “**taanit**” has the connotation of both tithe as well as wealth. The Commentary to the Jumash adds: “Yaaqov’s tithe included not only a tenth of his income but also the promise to devote a tenth of his children to the service of Elohim.”⁹

Second Aliyah 29:1-17

29:13 “**And it came to pass, when Lavan heard the tidings of Yaaqov his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Lavan all these things.**” – The Commentary to the Jumash says: “Being Lavan a very covetous person, he ran to meet Yaaqov at the sole mention of his name in expectation that he might have been loaded with wealth and precious gifts. If a mere manservant had brought ten camels fully laden with wealth (**Bereshit/Genesis 24:10**), then, Yitzhak’s heir must have certainly been an extremely wealthy man.”¹⁰

We may conclude from the commentary that Lavan’s warm welcome to Yaaqov was more based on an economic interest than on a genuine wish to be hospitable or as a family duty. Scholars point out, though, that without any wealth he was no worthy of being received by the family but Lavan put the family duties before the social conventions.

29:17 **Leah was tender eyed; but Rachel was beautiful and well favored.**

– Rajel “râchêl” **רָחֵל** H7353¹¹ means ewe or sheep. Leah “lâ'âh” **לָאָה** H3811 means **weary** and comes from an unused root “le'ôm” **לְאָוֹם** H3816 that means “to gather; a community, nation, or people.”

According to **Ruth 4:11**, Rajel and Leah are remembered as the ones who built the House of Yisrael. They have been in great esteem along history. Their names reveal Mashiaj. The Lamb was of the lineage of Yoseph, Rajel’s son and of the lineage of Yehudah, son of Leah. Rajel means lamb; the name of Yoseph reveals the Suffering Servant. Leah, on the other hand, means nation thus referring to the tribe of Yehudah which reveals the King of kings who shall govern over Yisrael.

Third Aliyah 29:18-30:13 ”

29:25 **And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, “What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?”** – Yaaqov felt in his own flesh the sting of deceit. The same happened to his father when he learned that he had been deceived. **Galtyim/Galatians 6:7**: “Be not deceived; Elohim is not mocked: for whatsoever a man soweth, that shall he also reap.”

29:32 **And Leah conceived, and bare a son, and she called his name Reuben: for she said, “Surely Yahweh hath looked upon my**

9 Commentary to Bereshit (Genesis) 28:22. Jumash, p.157.

10 Commentary to Bereshit (Genesis) 29:13. Jumash, p. 161.

11 New Strong’s Exhaustive Concordance of the Bible.



affliction; now therefore my husband will love me.” Reuven means “see ye a son”.

29:33 And she conceived again, and bare a son; and said, “Because Yahweh hath heard that I was hated, he hath therefore given me this son also”: and she called his name Shimon. –Shimon means “he who hears”.

29:34 And she conceived again, and bare a son; and said, “Now this time will my husband be joined unto me, because I have born him three sons”: therefore, was his name called Levi. –Levi means “attached”.

29:35 And she conceived again, and bare a son: and she said, “Now will I praise Yahweh”: therefore, she called his name Yehudah; and left bearing. Yehudah comes from the word “yadah” which means “to revere or worship with extended hands, confess, praise, give thanks”.

30:3 And she said, “Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.”

–Bilhah means “timid”.

30:6 And Rachel said, Elohim hath judged me (“danani”), and hath also heard my voice, and hath given me a son: therefore, called she his name Dan. –Dan means to judge and be judged.

30:8 And Rachel said, “With great wrestlings (“Elohim naftulei”) have I wrestled with my sister, and I have prevailed”: and she called his name Naftali. –Naftali means “my struggling”.

30:9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave

her Jacob to wife. –Zilpah means “trickle, as myrrh; fragrant dropping”.

30:11 And Leah said, “A troop cometh”: and she called his name Gad. –Gad comes from the word “gûd” (to crowd upon, that is, attack: - invade, overcome.); it is related to “gâdad” which means “to crowd; also to gash (as if by pressing into): - assemble (selves by troops), gather (selves together, self in troops)”.

30:13 And Leah said, “Happy am I (be-ashri), for the daughters will call me blessed (ashruni)": and she called his name Asher. –Asher means “blessed; happy”.

Fourth Aliyah 30:14-27

30:14 And Reuven went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rajel said to Leah, “Give me, I pray thee, of thy son's mandrakes.” –The Hebrew term for mandrakes is “dûday” which means “a boiler or basket; also the mandrake (as aphrodisiac)”. According to the scholars, the mandrakes has various meanings and interpretations. Many scholars think that they used them because they allegedly induced fertility. Some scholars claim that Reuven had brought them to Leah because he knew she wanted to have more children.

30:17-20 And Elohim hearkened unto Leah, and she conceived, and bare Yaaqov the fifth son. And Leah said, “Elohim hath given me my hire, because I have given my maiden to my husband”: and she called his name Yisahar. And Leah conceived again, and bare Jacob the sixth son. And Leah said, “Elohim hath endued me with a good dowry;



now will my husband dwell with me, because I have born him six sons": and she called his name Zbulun. –Leah did not lose hope of making his husband love her the same way she loved him. She thought that by bearing many children, she could win a greater love than that he had for her sister Rajel. It is worth noticing here that the one thing we can salvage from this emotional conflict is the "**BLESSING OF THE HATED**". Scholars acknowledge that Yaaqov's lack of love for Leah was rewarded with children. The Everlasting Elohim leveled the importance of these two women in the family. While Rajel enjoyed the full love of Yaaqov, Leah was respected and honored for giving her husband the continuance of his name on earth (though she was hated). Yahweh gave the hated one an additional blessing, likewise Yaaqov was very blessed by having her by his side, not to despise her but to take care of her and honor her. We must never neglect the value of the "**blessing of the hated**" because the Scriptures encourage us to specially care for "the orphans, widows, strangers, and the poor". These kind of persons have a blessing in store for them resting upon them and whosoever approaches them to bless them shall receive that blessing; on the other hand, whosoever approaches them not to do so hurts Yahweh Himself. **Devarim/Deuteronomy 10:17-19** **10:17** "For Yahweh your Elohim is Elohim of gods, and Adon of lords, a great Elohim, a mighty, and a terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Mitzrayim."

30:22 And Elohim remembered Rajel, and Elohim hearkened to her, and opened her womb. –When it is said "**Elohim remembered**" this is connected to listening someone's prayers. Here, Yahweh heard Rajel's plead and made her fertile giving her what she most desired. **Bereshit/Genesis 30:23-24** And she conceived, and bare a son; and said, Elohim hath taken away my reproach: and she called his name Yosef; and said, "Yahweh shall add to me another son." –Yosef means "let Elohim add". She believed by emunah that the Most High Elohim would give him another child. This, in turn, would prove that not only that she had the favor of her husband but also the favor of Yahweh. For this reason, when she had Yosef she declared that the Everlasting Elohim had taken away her reproach. Yosef plays one of the major roles in the prophetic outline of all the Scriptures. Whenever we look closely to study him, we must aim at understanding Yahweh's purposes for all the House of Yisrael.

30:26 "Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee." And Lavan said unto him, "I pray thee, if I have found favor in thine eyes, tarry: for I have learned by experience that Yahweh hath blessed me for thy sake." –It was time to leave, to return to take possession of the land and of the promise Yahweh had given to Avraham. Yaaqov wanted to leave with his family since he had fulfilled his contract with Lavan. The Hebrew word for "**by experience**" is



“nâchash” שָׁנָה H5172¹² which means “**whisper a (magic) spell; generally, to prognosticate: certainly, divine, enchanter, enchantment, learn by experience, indeed, diligently observe.**” (It also means snake. Translator’s note). The source of this revelation came from darkness, foreign to the way Yahweh talks to his servants. This points to the fact that the enemy knows the blessings that rest upon a servant of the Most High Elohim. At the same time, this is the kind of information that HaSatan (the adversary) uses to prevent the servants of Yahweh from accomplishing the purpose of their calling. **BEWARE PEOPLE OF ELOHIM!!**

Lavan was reluctant to lose the benefits of guarding the life of Yaaqov, his son-in-law, anointed and blessed by Yahweh. Time and again, he came up with one trick after another to talk Yaaqov into accepting a seeming appropriate financial offer. When we see this at remez level, we conclude that the adversary will put us in places where things may seem comfortable and secure and with the acceptance of Yahweh determined to take us off from the course of the purpose He has called us for. **BEWARE PEOPLE OF ELOHIM!!**

Fifth Aliyah 30:28-31:16

30:39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted. –The afflictions of the righteous do not go unnoticed by Yahweh. In my opinion, I believe that this result has everything to do with his emunah not with the rod. It was an answer to the yearning in Yaaqov’s heart to

obtain the blessing of the growing of his flock as an indication that Yahweh was still with him and blessed him.

31:13 I am the Elohim of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. –In spite of the circumstances, Yahweh always fulfills His purpose. Even when Lavan repeatedly and arbitrarily changed Yaaqov’s wages guided by greed, the Most High Elohim commanded him to leave that place and go to where he belonged. There was urgency in His command. When He said “**Now**”, he meant leaving at once with whatever he had at hand. By doing so in faith (emunah), he was confident that Yahweh would take care of him and would meet all his necessities. As it is written in Scriptures, “Thou art my portion, O Yahweh: I have said that I would keep thy words.”¹³

31:14-16 And Rajel and Leah answered and said unto him, “Is there yet any portion or inheritance for us in our father's house? Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. For all the riches which Elohim hath taken from our father, that is ours, and our children's: now then, whatsoever Elohim hath said unto thee, do.” –Rajel and Leah recognized the difference between their father and their husband; the difference between their father’s idols and the Elohim of Yaaqov. They are examples of how true wives should act according to the design of the Creator. He Himself said: “Therefore shall a man leave his father and



his mother, and shall cleave unto his wife: and they shall be one flesh.”¹⁴ It is good and pleasing onto Yahweh that wives, be in subjection to the authority their own husbands for husbands are in subjection to Yahweh. **Korityim Alef/1 Corinthians 11:3.**

Sixth Aliyah 31:17-42

31:19 And Lavan went to shear his sheep: and Rajel had stolen the images that were her father's. –The Commentary to the Jumash says: “The images (“*תְּרַפִּים*” H8655) were family idols and Rajel took them to prevent his father from continuing to practice idolatry. This account is written in the Torah because Rajel's intentions were honorable.”¹⁵

31:20 And Yaaqov stole away unawares to Lavan the Aramaean, in that he told him not that he fled. –Yaaqov's sin was not leaving because Yahweh had commanded him to do so, but the way he did. Being Yaaqov a righteous man he should have told Lavan about his decision: he should have faced him.

Nowadays, the phrase “the end justifies the means” is commonplace but there is nothing farther from the truth. According to the Scriptures, Yahweh has well stablished everything, both the end and the means. **Yeshayahu/Isaiah 46:10** “Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, “My counsel shall stand, and I will do all my pleasure.”

¹⁴ Bereshit (Genesis) 2:24. King James Version.

¹⁵ Commentary to Bereshit (Genesis) 31:19. Jumash, p. 175.

Consequently, the problem is not the end, the problem is the means, that is, the way I conduct myself to do something (**the way we conduct ourselves bear witness of the character of Yahweh in us**). Yahweh in his infinite wisdom gave us the Torah with the instructions of life and behavior which are the means expressed by commandments and **וְעַבְדָּנִי ????** (...) we must obey in order to please him until everything comes to its fulfillment. The more devoted we are to obey his commandments the closer we are to comply with Yahweh's plan. **Romanyim/Romans 12:2:** “And be not conformed to the patterns of the *Olam hazeh*¹⁶ but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of Yahweh.”

Yaaqov's attitude proves that one can be obedient to the Word of Yahweh and yet fail to do his will. That is the consequence of doing things our own way. The life of Rab Shaul bears witness to this. While he persecuted Yahshua's followers, he thought he was doing the right thing only to be proven wrong afterwards. Cf. **Timoteos Alef/1 Timothy 1:13:** “Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.” **BEWARE!!**

31:31 And Yaaqov answered and said to Lavan, “Because I was afraid: for I said, peradventure thou wouldest take by force thy daughters from me.” –The key word to be highlighted here is “fear”. Many times in Scriptures Yahweh repeatedly warns us not to

¹⁶ Current world.



be afraid or fainthearted. Yahweh has so many purposes for each and every one of us. There are events, situations, and moments where fear, in all its shades, overtakes us thus blocking and hindering the fulfillment of Yahweh's plans for our lives. More often than not, it produces self-pity and denial of our own mistakes. Therefore, we waste the valuable opportunity of being mature, receiving the rebuke for our bad actions which makes us grow.

31:35 And she said to her father, “Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me.” And he searched, but found not the images. –Rajel, like anyone who has sinned, did not recognize his fault nor did she show repentance and she hid the object of her sin. Cf. **Yehoshuah/Joshua 7:21.** It is debatable whether she had her period or not, the truth is that not only did she steal the idols but also she hid them thus deceiving her father once more and all of those present. One sin leads to another sin, and if not cut short in time, they become a never ending chain of mistakes that will keep us in bondage. Moreover, certain delicate statements spoken in the middle of the conflict may end up provoking major deviations from the purposes of Yahweh. Just a moment before, Yaaqov had said: “With whomsoever thou findest thy Elohim, let him not live: before our brethren discern thou what is thine with me, and take it to thee.” For Yaaqov knew not that Rajel had stolen them.

31:42 Except the Elohim of my father, the Elohim of Abraham, and the fear of Yitzhak, had been with me, surely thou hadst sent me away now empty. Elohim hath seen mine affliction and the labor of my hands, and

rebuked thee yesternight. –Like a man under the Torah, Yaaqov acknowledged publically that Yahweh was the source of his prosperity and Who had made him justice.

Seventh Aliyah 31:43-32:2 (Ivrit/Hebrews 3)

31:50 If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, Elohim is witness betwixt me and thee.

When you bind yourself with an oath with your words, although no one sees you, Elohim does see you. In **Genesis 16:11-14** and **Psalms 139:7-12**, Elohim is called “El Roi”: Elohim sees me. We must live and so instruct our children that our Heavenly Father sees us at all times and knows our thoughts. This should encourage us to be holier and more obedient for nothing is hidden in His sight. In **Matityahu/Matthew 22:18; 26:31; Hilel/Luke 5:21-24** Yahshua is referred to as the El Roi, the Elohim that sees you. He knows our most intimate details.

If these two men abide by this oath, none of them will ever break the oath they made.

32:1-2 And Yaaqov went on his way, and the angels of Elohim met him. And when Yaaqov saw them, he said, “This is Elohim's host”: and he called the name of that place Mahanayim. –The word “**Mahanayim**” means double camp. Most bibles render this word as “**two camps**”. This may be understood in various ways: the two Houses of Yisrael or two camps: a celestial camp of **malahim** (angels) that would escort him since Yaaqov recognized that the Heavenly Camp is the Camp of Elohim, the other, Yaaqov's physical camp.



Conclusions

Yaaqov had to leave his house so that Yahweh could change him and so he could learn to depend on Him and on his times. **Bereshit/Genesis 27:20; 31:5, 42.** From **Bereshit/Genesis 28:21**, Yaaqov started to address Elohim as “my Elohim”.

Change only comes about in our lives when we can actually see the ladder set up on the earth reaching up to heaven; when find the “**maqom**”, the place of His House. An encounter with Yahshua is all you need to be transformed and to start to obey Him.

We finish this message with a word of encouragement. Seek after Yahshua like when you gasp for air after coming out of the water. He is your last resort; he is the only assistance you will ever have. You can always trust in Him. You know where to find Him. It is not hard to ask for forgiveness now, standing before Him in the final judgement will be.

No matter how wrong and crooked your life is. The Elohim of Avraham can make your way straight. Life in the Messiah is easy. If you feel your life is a heavy burden it is because you are leading a wrong life. In the Messiah, even the hardships are accepted with joy and love because of the final reward.

Note to the EMC edition: It is worth noting at this point, wishing that the brethren who begin to study the parashot (Torah weekly reading) can have clarification as to the teaching material we use: The Midrash. The Midrash is a compilation of commentaries by the most renown rabbi along the literary history of Yisrael. Their place of eminence with respect to their abilities and literary understanding of the Torah, allow us to have broader perspectives of the implicit and subjective aspects of the prophetic message in the Holy Hebrew Scriptures. Nonetheless, the student or reader of the Torah are not necessarily compelled to agree with these comments.

Glossary

Torah: instructions, Pentateuch, law.

Jumash: name of the Torah containing rabbinic commentaries.

Parashah/parashot: weekly portion of the Torah. Plural of parashah.

Aliyah: to go up, to ascend (return of Jews to Yerushalayim).

Haftarah: Commentaries of the prophets.

Berit Hadashah: The Renewed Pact (mistakenly rendered as New Testament).

Tanaj: Old Pact (mistakenly rendered as Old Testament).

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew

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PARASHAH 07 VAYETSÉ | GENESIS 28:10 - 32:2(3)

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Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1**. "ALL THE LOST HOUSE OF EFRAYIM." Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as "the lost sheep of the House of Yisrael" (Mello Ha Goyim), "the just among the nations." This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**.)"

It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind todays subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus, allowing us to have a solid interpretation of the biblical texts.

All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a "revival" so powerful that it brings the presence of the King of kings and establishes his Kingdom once and for all; but the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this document,

as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the continuation and conclusion of this beautiful love story.

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00AM to 12:00PM through



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