



## ויצא Vayetze And He Left

[Genesis 28.10](#)—32.3(2) / [Hosea 12.13\(12\)](#)—14.10(9) / [Matthew 15](#)—16

**Dark Month** This month, Kislev, has a record of more dark than light:

- 1<sup>st</sup> The plague of boils in Egypt
- 3<sup>rd</sup> 1<sup>st</sup> burning at the stake of Jews by the Inquisition in the Americas, 1581  
1<sup>st</sup> mass-murder of Warsaw Jews by Nazis, 1941
- 7<sup>th</sup> King Yehoyakim burned a scroll of Jeremiah, 603 BC, resulted in a fast day
- 14<sup>th</sup> Nazis place Jews of Poland outside the law and beyond protection of courts, 1941
- 15<sup>th</sup> Pagan altar to Zeus is erected by Antiochus in the **בית המקדש** *Beit Hamiqdash* House of the Holy/2<sup>nd</sup> Temple, 167 BC, leading to the Maccabee revolt and Hanukkah
- 17<sup>th</sup> UN vote to partition Palestine, 1947
- 20<sup>th</sup> At Ezra's urging, Jews dissolve their intermarriages, 456 BC, [Ezra 10.10-12](#)
- 24<sup>th</sup> **בית המקדש** foundation laid, some weep, others rejoice, [Ezra 3.10-13](#)

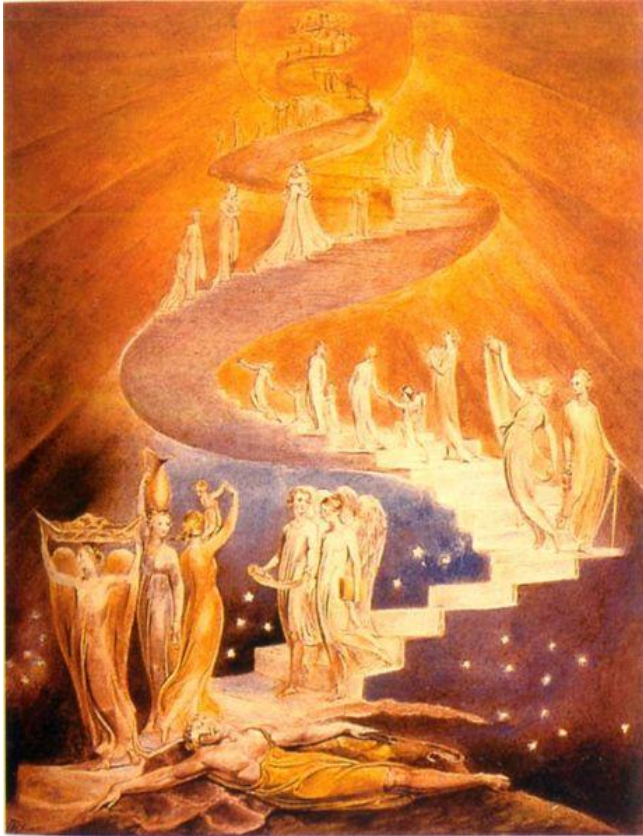
In Haggai [2.17-23](#), God promises to bless **ישראל** *Yisra'el* Israel and to overthrow kingdoms—significant because this is the eve of Hanukkah hundreds of years later when **ישראל** celebrates God's provision and overthrowing the army of Greece

- 25<sup>th</sup> 1<sup>st</sup> day of Hanukkah  
General U.S. Grant expelled Jews from Tennessee, 1882
- 26<sup>th</sup> 1<sup>st</sup> Crusade proclaimed, 1095
- 27<sup>th</sup> Flood rains of Noah stopped

**Dark Time** This portion begins with Jacob *leaving* Beersheba for Padanaram to escape Esau's wrath, [Genesis 28.10](#), and to find a wife from Rivkah's family. This is a dark event—the heir to God's promise to Abraham is forced to leave the Land of promise. This dark mood is with the setting of the sun in the next verse. In contrast, when Jacob returns to the Land, wrestles with the Angel, receives the name **ישראל**, and in [Genesis 32.20](#) names the place **פנואל** *Penu-el* Facing God, the sun rises.



**Renewing the Promise** In [Genesis 28.12-13](#), though Jacob is leaving the Land, God promises to give him the Land upon which he is lying down and dreaming. Jacob, like Abraham and Isaac before him, could well ask, “When?” None of them ever received the Land in their lifetimes. But as [Hebrews 11.8-10](#) says, these three lived in tents, like strangers in a foreign country, *by faith*.



**Here to Help** In Jacob's dream of [Genesis 28.12](#), he sees a ladder reaching from heaven to earth, with [מלאכי אלהים](#) *mal-akhi elohim* messengers/representatives/angels of God (first) ascending and (second) descending on it. A commentary on this verse is that the angels are with us. When we pray, they ascend into heaven. God responds with sending angels to help. Note that the word [מלאך](#) *mal-akh* comes from an unused root meaning to dispatch as a deputy. In [Daniel 10.12-13](#), an angel tells Daniel that as soon as Daniel began to pray, he (the angel) was dispatched from heaven to answer, but was held up for 21 days by another spirit, the "Prince of Persia." [Hebrews 1.13-14](#) says that all [ἄγγελος](#) *aggelos* messengers/envoys/angels are ministering spirits, sent to serve those who are inheriting salvation. In [Revelation 8.4](#), an angel offers the prayers of the saints as incense at the throne of God.

**ישוע** *Yeshua* Jesus/Salvation is the Ladder **שוע** tells the future disciple Nathanael in [John 1.51](#) he will see, "Angels of God ascending and descending on the Son of Man." To a son of **ישראל** steeped in [תורה](#) *Torah* Law/Instruction, Nathanael heard, "I am Jacob's Ladder." **שוע** adds in [3.13](#), "No one has ever gone into heaven except the One who came from heaven—the Son of Man." In [6.38](#), "I have come down from heaven not to do My will but to do the will of Him who sent Me." And at His resurrection in [20.17](#), **שוע** tells Mary at the tomb, "Do not hold on to Me, for I have not yet returned to the Father. Go instead to My brothers and tell them, 'I am returning to my Father and your Father, to My God and your God.'"

The Ladder is how we connect with God and avoid going astray. Millions today believe that killing a child of **ישראל** will earn them heaven. But [1 Timothy 3.16](#) says, "And without controversy great is the mystery of godliness: God was [φανερόω](#) *phaneroō* made manifest or visible by words, deeds/made actual and visible/exposed to view/made plainly recognizable, thoroughly understood in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

**שוע** is a "walking Shekinah" of God—the visible manifestation of God's presence. [Isaiah 57.15](#) says that God dwells in a high and holy place, and also with the humble and contrite spirit—ascending and descending, like Jacob's dream, and reminiscent of [Philippians 2.5-11](#), [Ephesians 4.7-10](#).

**Jacob's Blessing, Continued** After promising to give Jacob the Land, God says in [Genesis 28.14](#) that Jacob's seed will be like the dust of the earth, spreading in all directions, and through him all the families of the earth will be blessed. Another understanding of dust is that we walk on it. And there we have is a short history of the Jews since then: blessed, a blessing, and walked on. In the next verse, which sounds like [Matthew 28.18-20](#), God promises never to forsake Jacob until the promises are kept. The promises range beyond Jacob's lifetime, so God means more than blessing Jacob until he returns to face Esau. The promises to **ישראל** which God made through Abraham, Isaac, and Jacob have not yet been fulfilled. They've never had all the Land and their "time of Jacob's trouble," [Jeremiah 30.7](#), is arguably yet to come, probably the tribulation, elaborated upon by **ישוע** in [Matthew 24](#). With these things in mind, it is prudent not to assume that God has forsaken Jacob and the Church has replaced **ישראל**, as some say.

**Blessed Stone** After the blessing, Jacob awakes from his sleep, rises, moves the stone, pours oil on it, and in [Genesis 28.17-19](#) calls the place of his dream **בית-אל** *beit-el* House of God. Pouring oil on something is symbolic of anointing it. "...Thou anointest my head with **שמן** *shemen* (olive) oil..." [Psalm 23.5](#). Samuel **משה** *mashach* anoints David as king with **שמן**. And from **משה** comes **משיח** *Meshiyach* Messiah/Anointed One. This "anointed stone" foreshadows **ישוע** who rises from the dead, moves the stone, and is the Anointed Stone, [Matthew 21.42](#).

**Another Stone** [Genesis 29.1-10](#) says Jacob arrives in Rivkah's land and meets Rachel for the first time. There are three flocks by the well, which has a great stone over the mouth. The shepherds together move the stone away, water their flocks, and replace the stone. Jacob asks them about his uncle Laban and they point out that **רחל** *Rachel* Ewe, Laban's daughter, is arriving just now with the sheep. Being the shepherd, in David's case, or the shepherdess, in Rachel's, is often the lowest job in the family.

But Jacob is impressed and, as **רחל** watches her ewes and watches Jacob, he moves the stone from the well all by himself. I have moved stones while working in our pasture. Some of them have worn me out. One of them flattened the wheelbarrow tire when I finally got it inside. None of the stones I've moved could be called "great." But this stone that Jacob moves by himself is huge. So we know he's a tough dude. And like many men today, he can do more than normal when a pretty girl is watching!

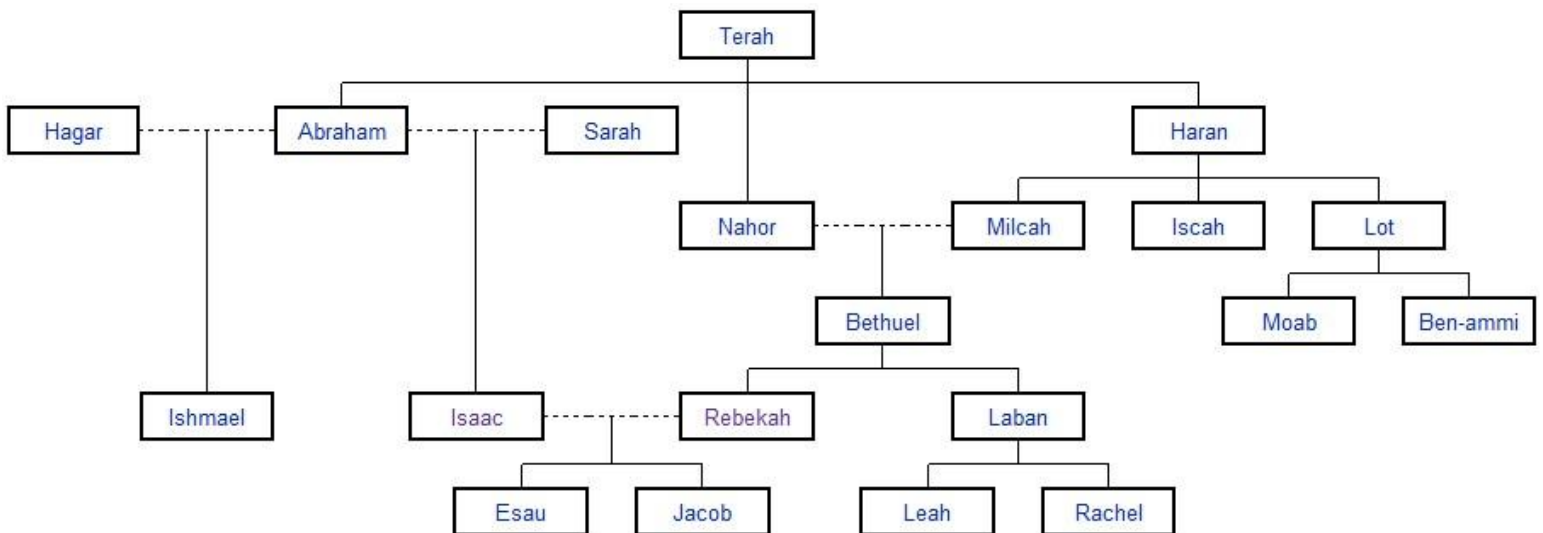


As Jacob moves the stone away to water the flocks, so **ישוע** the Great Shepherd rolls away the stone of his tomb as heaven watches, to water His flocks and to build **בית-אל**.

**Pretty Quick for an Old Guy** In the previous portion B'reisheet Toldot, Rivkah's brother Laban runs out to meet Abraham's servant Eliezer when he sees the gifts Eliezer has given Rivkah. He sees even more riches on Eliezer's camels. Laban is perhaps 20 years old then. Rivkah is barren for 20 years, until Laban is 40, when she gives birth to Esau and Jacob. Esau marries at 40 and his marriage to a Hittite woman upsets both Isaac and Rivkah. By then, Laban is 80 and Isaac 100. After this, when Isaac is old and blind, some time before his death at 180, he blesses Jacob and Esau and sends Jacob to get a wife from Rivkah's family, so it is possibly 10 or more years later that Jacob arrives at Laban's home, making Laban at least 90 years old. In [Genesis 29.12-13](#), Laban hears that Rivkah's son Jacob has arrived. There were riches last time, imagine what's waiting in store this time! Laban in his old age runs out to meet Jacob. But instead of finding camels heaped with treasure, he finds Jacob with a staff. Not what Laban hopes.

**Deception Goes Around** Jacob deceives Isaac into thinking he is Esau to get the blessing. Now Jacob meets his match in Laban. After agreeing to give Rachel to Jacob after seven years of work, Laban substitutes Rachel's older sister, Leah. When Jacob discovers the next morning that he is married to Leah, he balks. Laban offers that Jacob can simply work another seven years if he really wants Rachel. Jacob deceives Isaac into thinking he was the firstborn. Laban deceives Jacob concerning his firstborn, insisting it is proper that she be married first. Jacob pretends to be the eldest and marries Laban's eldest. Later, Rachel will deceive Laban as they leave Laban's home.

**Source of ישראל** Here is how the lines of Jacob, Leah, and Rachel meet to form the tribes of ישראל, from whom comes our salvation, ישוע:



**12 Sons** Jacob does not love Leah as much as Rachel, and she knows this as much as anyone. Yet God lets her be the first to have sons including Judah, line of **ישוע**. Eventually she has six sons, more than Rachel's two. See how the names of Jacob's 12 sons list elements of our redemption:

### Leah's Sons

**ראובן** [Re-uben](#) Look! A Son!

[Genesis 29.32](#) **יהוה** *YHVH* The LORD has seen my misery. Surely my husband will love me now."

[Exodus 3.7-8](#) "I have indeed seen the misery of My people in Egypt"

**שמעון** [Shim-own](#) Heard

[Genesis 29.33](#) "Because **יהוה** heard that I am not loved, He gave me this one too."

[Exodus 2.24](#) "God heard their groaning and He remembered His covenant with Abraham, with Isaac, and with Jacob."

**לוי** [Levi](#) Joined To

[Genesis 29.34](#) "Now at last my husband will become attached to me, because I have borne him three sons."

[Exodus 3.8](#) "So I have come down to rescue them..."

**יהודה** [Yehudah](#) Praised

[Genesis 29.35](#) "This time I will praise the LORD."

[Exodus 15.1](#) "I will sing to **יהוה**, for He is highly exalted."

**יששכר** [Yissakhar](#) There is Recompense

[Genesis 30.18](#) "God has rewarded me for giving my maidservant to my husband."

[Isaiah 62.11](#) "Say to the Daughter of Zion, "See, your **ישע** *yesha* salvation comes! See, His reward is with Him, and His recompense accompanies Him."

[Revelation 22.12](#) "Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done..."

**זבולון** [Zebuwlawn](#) Dwell With

[Genesis 30.20](#) "Now will my husband dwell with me."

[Revelation 21.3](#) "Now the dwelling of God is with men."

## Zilpah's Sons

גל [Gad](#) Troop/Fortune

[Genesis 30.10-11](#) “What good fortune!”

[Ephesians 4.7-10](#) “When he ascended on high, he led captives in his train and gave gifts to men,” [Psalm 68.18](#).

אשר [Asher](#) Happy

[Genesis 30.13](#) “How happy I am!”

[Matthew 5.1-10](#) “Blessed are the poor in spirit...”

## Bilhah's Sons

דן [Dan](#) Judge

[Genesis 30.6](#) “God hath judged me, and hath also heard my voice, and hath given me a son...”

[Deuteronomy 32.36](#) “יהוה” will judge His people and have compassion on His servants...”

נפתלי [Naphtaliy](#) Wrestling

[Genesis 30.8](#) “I have had a great struggle with my sister, and I have won.”

[Hebrews 5.7](#) “During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission.”

## Rachel's Sons

יוסף [Yoseph](#) The LORD Has Added

[Genesis 30.24](#) “May יהוה add to me another son.”

[Romans 9.26](#) “...they will be called ‘sons of the living God.’”

בן-אוני [Ben-Owniy](#) Son of My Sorrow /

בנימינ [Binyamiyn](#) Son of My Right Hand

[Genesis 35.18](#) “As she breathed her last—for she was dying—she named her son Ben-Oni. But his father named him Benjamin.”

[Isaiah 53.3-4](#) 1<sup>st</sup> appearance of שׂוֹעַ: “He is despised and rejected of me; a man of sorrows.”

[Hebrews 1.12](#) 2<sup>nd</sup> appearance of שׂוֹעַ: “Sit at my right hand until I make your enemies a footstool for your feet,” [Psalm 110.1](#), [Matthew 22.41-46](#).

**Returning with Idols** [Genesis 31.29-23](#) shows Jacob fleeing from Laban with all his possessions after 20 years of service (verse 38). Rachel stole Laban's תרפים *teraphim* idols/images/domestic gods. Laban searches for the idols, but Rachel hides them and Laban doesn't find them. So Jacob, who shortly becomes ישראל, returns from "exile" into the Land with idols. And so modern ישראל has returned from exile to the Land with its idols. As ישראל learned to give up his idolatry, so modern ישראל will learn to do the same.

**Two Camps** After Laban leaves, Jacob continues on the way to the Land. In [Genesis 32.2](#), Jacob sees God's angels and calls the place מחנים *Machanayim* Two Camps. There is Jacob's camp of people and flocks and there is the angelic camp.

**"GO!"** In [Genesis 31.13](#), God tells Jacob, אנכי האל בית-אל *anokhiy ha'el beit-el* "I am the God of Beth-El...Now arise, get thee out from this land, and return unto the Land of thy nativity." Jacob obeys. He was chased by Laban. In the next portion he is threatened by Esau. But he wrestles with God and earns the name ישראל. A different man from the one who left 20 years earlier, ישראל learns to submit to God and in doing so he will bring blessing to the world.



Glossary, in order of appearance:

ויצא	vayetze	and he left
בית המקדש	<i>Beit Hamiqdash</i>	House of the Holy/2 <sup>nd</sup> Temple
ישראל	<i>Yisra'el</i>	Israel
פנואל	<i>Penu-el</i>	Facing God
מלאכי אלהים	<i>mal-akhi elohim</i>	messengers/representatives/angels
מלאך	<i>mal-akh</i>	dispatch as a deputy
ἄγγελος	<i>aggelos</i>	messengers/envoys/angels
ישוע	<i>Yeshua</i>	Jesus/salvation
תורה	<i>Torah</i>	Law/Instruction
φανερῶσ	<i>phaneroō</i>	made manifest or visible by words, deeds/made actual and visible/exposed to view/made plainly recognizable
בית-אל	<i>beit-el</i>	House of God
שמן	<i>shemen</i>	(olive) oil
משח	<i>mashach</i>	anoint
משיח	<i>Meshiyach</i>	Messiah/Anointed One
רחל	<i>Rachel</i>	ewe
ראובן	<i>Re-uben</i>	Look! A Son!
יהוה	<i>YHVH</i>	The LORD
שמעון	<i>Shim-own</i>	Heard
לוי	<i>Levi</i>	Joined To
יהודה	<i>Yehudah</i>	Praised
יששכר	<i>Yissakhar</i>	There is Recompense
זבולון	<i>Zebuwlun</i>	Dwell With
גד	<i>Gad</i>	Troop/Fortune
אשר	<i>Asher</i>	Happy
דן	<i>Dan</i>	Judge
נפתלי	<i>Naphtaliy</i>	Wrestling
יוסף	<i>Yoseph</i>	The LORD Has Added



בן-אוני	<i>Ben-Owniy</i>	Son of My Sorrow
בנימין	<i>Binyamiyn</i>	Son of My Right Hand
תרפים	<i>teraphiym</i>	idols/images/domestic gods
מחנים	<i>Machanayim</i>	Two Camps
אנכי האל בית-אל	<i>anokhiy ha 'el beit-el</i>	I am the God of Beth-El