



Parasha:..... VAYETZE/AND HE WENT OUT

Torah Portion:..... GENESIS 28:10-32:2

Tanak:..... HOSEA 12:12-14:9

Brit Hadasha:..... EPH. 6:5-9, ROM. 11:25-36,
ACTS 13:16-41, JAMES 4:1-12

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TODAY, IN THE WORLD'S SPORTS ARENA motivating coaches train their players with sagacious advice. It goes something like this; "When I tell you to jump", the well-known response is, "How high coach?" Teams that realize this type of respect for their coach can do exploits in their field of competition opposed to someone retaliating towards an overbearing authority figure.

What in the world does this have to do with our faith? That's a great question. Even the greatest coaches, mentors, pastors, family members or friends can be a huge influence and encouragement in our lives, nevertheless, they will always let us down. This is not to downplay the importance of their roles for us; it is a mere statement of fact based on our own criteria which we place upon them as our role models. No *human* can step up to the plate and hit that ball of expectation the way we think they should. Our own subjective expectations are what get us into trouble. Our individual disappointments and offenses mislead us to take our eyes off the true ball.

Yeshua is the only *One*, the infinite God who manifested Himself through a flesh-suit, who will not disappoint us. His way is perfect. When He does show us a way that is not of our own thinking or does not fit into our solution scenario and we fail to respond to His "coaching" then it is our own flawed reasoning to blame.

As the Coach of the ages, Messiah is eternally knowledgeable and inspires us to go. As we obey His gentle nudges and promptings for direction, all the

guess work is eliminated regarding all the details to the divine "go". Ultimately, Yeshua *knows* the way for He is *the Way* and He leads and directs our path in the journey.¹ He promises to take care of all of our needs if only we will trust and obey Him.²

As Messiah sends us out, we must place all hope and trust in Him. We were created to carry out His mission. We must know and listen to His voice telling us to go. *He* will show us the way. Many who are dissatisfied with how things are going sometimes arbitrarily decide to leave behind their groups and communities. Though a few people have been commissioned by YHVH to leave, most are in a muddle of confusion as to how a community should function. This problem exists because many believers are not willing to be vulnerable to one another. Simply put, these comfort-seekers fail to look beyond themselves, and thereby fail to find fulfillment in Messiah.

In years past, the Charismatic movement has been dubbed the "Cruisomatics" due to this phenomenon. Many flit from one church to another hoping to find one that will better fit *their* agenda and *their* idea of YHVH. These false perceptions exist within most denominations. Once a disgruntled believer leaves a church or fellowship he likely takes with him these false perceptions, walking out in rebellion.

So the question is this. Who sent you out? Is there a mandate to which YHVH has called you? Or, are you forging a path, convinced that you are a trailblazer when in truth you are only clearing the path of rebellion?

¹Psalm 23:3, John 14:6
²Devarim 29:5, Matthew 6:25-34
³Matthew 25:21

Shavu Halacha/Weekly Walking:

No matter your occupation or station in life you have a selective audience watching you. These onlookers are observing your struggles, the successes, the ups and the downs. During the course of time we become a positive or negative influence to the spectators of our lives. Yeshua said that you shall reap what you sow; the principle of sowing and reaping is a spiritual law which applies to us spiritually and physically. Therefore if we sow good seed into our life's situations we will reap good fruit.

Whether we realize it or not, our reactions to everyday situations directly or indirectly affect your sphere of influence. Our behavior and attitude determines the quality of our day-to-day life. The payoffs and benefits that we reap are contingent on what lies within our hearts. YHVH is looking for servants that he can say "Well done, good and faithful servant, you were faithful with a few things, I will put you in charge of many things; enter into the joy of your master."³

Day 1

- PARASHA:
GEN. 28:10-22
- TORAH STUDY
- PRAYER LEAVES

Midrash Point:

YHVH says that He will not leave Ya'akov until He as done what YHVH promises him. Does this mean there is possibility that YHVH will forsake Ya'akov or his descendants once they are established in the eretz/land as a great multitude of people?

Discuss if this was fulfilled and if it ever will be completed until the day of Messiah's rule on the earth. If the work was at a point of completion at any time in history, is YHVH beholden to continue with the same parameters of the covenant that He speaks to Ya'akov at Bethel?

1. When Ya'akov leaves Beersheba, he comes to a certain place. Apparently, it was too late to set-up a camp, so he just gets a stone to use as a pillow and goes to sleep. YHVH is orchestrating Ya'akov's steps and it is not a coincidence that Ya'akov spends the night at Bethel. What is the significance of Ya'akov choosing a stone to lay his head on when he enters Bethel? Discuss the symbolisms of the stone and the fact that the sun had already set before Ya'akov had an opportunity to set up a tent.

2. In Ya'akov's dream, he sees a ladder coming down from heaven to earth. Moreover, this ladder was not for mortals, it was for the angels of Elohim to ascend and descend upon. YHVH stood above the ladder. This tells us many things. Interestingly, the ladder did not reach into heaven but to heaven, as the Hebrew word for reach is *naga*, meaning to *touch, reach* or *strike*. Also, the ladder did not reach to YHVH, but He stood upright over the ladder to *speak, command, promise* or *do* the purpose of His heart with the ladder (see Hebrew translation). And consider, also, that the ladder was set on the *eretz/earth* as a physical and spiritual entity. Discuss these attributes of the ladder and why was it shown to Ya'akov, as well as, what was taking place on the ladder.

3. The ladder also represents a reversal of the curse set upon man when YHVH divided the nations and tongues. At that time, man had erected a tower to reach into heaven. YHVH came down to see the city and the tower that the sons of man had built. Compare the tower of Babel to the ladder in Ya'akov's dream. Write about the relationship between YHVH and man and consider the standards and means to which that relationship is fostered.

4. Seemingly, YHVH introduces Himself through the relationships He had with Ya'akov's father and grandfather. YHVH also defines the covenant made with Ya'akov's descendants and the land. How is this the same covenant made with Abraham and Isaac? Looking at verse 15, what is the new parameter placed with the covenant?

5. Joining two thoughts together we see the ladder that YHVH reveals to Ya'akov descends from the floor of Heaven and touches the surface of the earth. What do these two observations have to be in relationship to one another? Torah reveals Ya'akov sleeping and dreaming in the land, Bethel. Correlate these two concepts as to how they interrelate to each other.

6. Remember the aforementioned discussion about gates? In verse 17, Ya'akov exclaims that "this is the *gate* of heaven." At that gate, the angels of Elohim are coming and going while YHVH sits as the elder or judge inside the gate. The ladder is the avenue to and from the gate of heaven. Describe the relationship of this gate with YHVH and the earth. Contrast your thoughts with the gates that we set-up (both the righteous gates and the earthly gates).

7. This is one of the first places in Torah where we see man making a vow to YHVH. Verse 20 relates this vow and places the conditions upon YHVH that must be fulfilled so that Ya'akov keeps his part of the vow. What are the components that make up a vow? The element of placing conditions on YHVH can be perceived two different ways. Is it a test or a fleece? When would those conditions cross the line to putting YHVH to the test?

8. The stone that Ya'akov uses to be a pillow and a pillar is important. It should reveal to us many aspects of Torah. Discuss this stone as the following:

Corner Stone: _____

Boundary Marker: _____

Rock of Salvation: _____

Memorial or Altar: _____

9. How would a stone pillar become Elohim's house? Moreover, what does the stone pillar, Elohim's *beth*/house and a tithe have to do with each other?

***Sandals
Worshipping in Spirit***

If you are no longer of this world and belong to YHVH as His possession, you are no longer just the eretz but are spiritual lands belonging to the Creator. As such, the ladder leading up to YHVH can originate from you at any time. Yeshua told us that we have the power to move mountains, and that our words are formidable.²

In fact, we are gates of righteousness living among a fallen world where lawlessness prevails. Those around us are looking at our gates where we must be completely yielded to Yeshua as our Judge. As we walk, we should be aware that we have the power to combat darkness and bring light to a dying world. When we allow the Ruach haKodesh to take over, we are likened to the ladder in Ya'akov's dream. Elohim's angels can be sent to the distressed and minister to them, just as they did to the Master in the wilderness.

²Matthew 12:37

Day 2

PARASHA:
GEN. 29:1-20

TORAH STUDY

PRAYER LEAVES

1. Upon arrival at the well, Ya'akov finds the stone in front of the well and three flocks of sheep waiting to be watered. They wait while there is water just on the other side of the stone. Yet, as sheep, they are helpless to get to this water. Discuss the representation of the three flocks¹ out-of-reach placement to the water and helplessness.

2. When Rachel comes to the well with the sheep, we are told that she has her father's sheep. Rachel is seen as a shepherdess. Characterize Rachel as she approaches the well with the sheep. What does her and her sheep's arrival foreshadow?

3. The men at the well are awaiting Rachel and her sheep's arrival. Which is more important, the arrival of Rachel or her father's sheep? Discuss the role that Rachel has in this community that men would be waiting for her. In what ways does Rachel's role imbue women with both physical and spiritual authority?

4. Looking at verse 10, Ya'akov rolls the stone away from the mouth of the well. We know that Yeshua is the living (flowing) water of life, and that when He was placed into the tomb, that a stone was rolled in front of the tomb. Later, when the two Miriams came to the tomb, the stone had been rolled away by the angel of heaven.² Ya'akov has just left Bethel, where he saw the angels ascending and descending. Compare these events, participants and contents behind the stones to each other.

5. Ya'akov is very forward in that he kisses Rachel just after rolling the stone away and watering Laban's flock. Why would Ya'akov do this and what could this kiss symbolize to Rachel and to us?

Midrash Point:

Ya'akov goes on his journey and comes to the land of the sons of the east. The sons of the east have flocks that they are tending and waiting to water. They are of the same flesh as Abraham in being the sons of Eber.

Discuss the sons of the east in relationship to both the shepherds looking for Messiah around Bethlehem and the eventual visit by the magi from the east that come to worship Him.

¹Matthew 13:3-23
²Matthew 28:1-2

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6. Upon meeting Ya'akov, Laban makes a curious statement, "Surely you are my bone and my flesh." Of what passage of Torah does this remind us? Why would Laban make this statement about Ya'akov? Is this simply an acknowledgement of a family member or does it have a deeper meaning?
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What is the prophetic aspect of this statement concerning Ya'akov and Laban's daughters in comparison to our Messiah and us?

7. When describing Leah, Torah says she has weak eyes. The word used in the Hebrew is *rak*, meaning tender, soft, delicate, weak and even tenderhearted or fainthearted. Which of these do you believe YHVH is showing us about Leah? Discuss how you see this in Torah about Leah's life.
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8. If we are living in the household of faith, love YHVH and His ways in which He commands us, then our time is like that of Ya'akov serving for Rachel. Compare the seven years Ya'akov serves for Rachel with the calendar of Torah and discuss how our walk should be like this.
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9. Discuss the possibilities of the two daughters of Laban being meant for both Esau and Ya'akov, the older with the older and younger with the younger. Could this ever have transpired or was Ya'akov always intended to marry sisters? Remember to understand the Torah principles of not marrying sisters and the requirement for a kinsman redeemer to rear children in the brother's name if he dies without children.
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Sandals Worshipping in Spirit

The arrival of Ya'akov and Rachel are important to the flocks that are waiting for water. All the elements are set for watering to begin. This watering would occur, but maybe not for a while, as Ya'akov points out that it is still high day. Or, at least, from Ya'akov's point-of-view, events for pasturing the flocks are out-of-order. But he takes matters into his own hands and waters Laban's flock, subsequently, allowing for the others to be watered as well.

When we arrive to any particular event or situation, others are there seeking water. Some wait for wickedness to arrive so that they may indulge their flesh. Yet, others wait, even without knowing why, for other water to drink. As vessels carrying water to the nations we must be willing to let others around drink from the well of salvation within us. It may be that they over hear as a sheep just waiting around. Or they could be the intended sheep that have been sent by YHVH to receive from us as we roll the stone back and reveal the water of Life being poured out for them to consume.

Day 3

- PARASHA:
GEN. 29:21-30:13
- TORAH STUDY
- PRAYER LEAVES

Midrash Point:

Okay, men. Could you really live with more than one wife? How about four of them, that are not only competing with each other, but two of them have to play subservient roles to the other two as maids? Three famous words come to mind: Just Say No!

Now Ladies, how about your part in the matter? Could you willingly give your husband your maid to have children for you? What about sharing your husband with your sister, how does that make you feel?

I realize that YHVH has given this to us in Torah as historical documentation as to how the twelve tribes were born and how the patriarchs developed. The question that arises is why YHVH chose this way to conceive the twelve sons.

Discuss this, along with the thought of why this journey took place to bring Messiah to us and to reveal Torah to His people.

1. How is it that Ya'akov does not notice that it is Leah given to him in the consummation of marriage instead of his beloved Rachel? Yes, it is dark and there are no lights to switch on. Yes, Ya'akov could have consumed too much wine and strong drink at the wedding feast. However, could Rachel and Leah actually been the same stature? It is only stated that Leah had weak eyes, but Rachel was beautiful in form and face. Torah does not say that Leah was not beautiful of form and face. Ya'akov has already become emotionally intimate with Rachel. Surely he knows her spiritually as much as he does physically after seven years of labor. Discuss your reaction.

2. There is retribution and a humbling that takes place in Ya'akov. As he entered the area, Ya'akov takes it upon himself to tell the men how and when they should water the flocks. Now, seven years later, we see that a custom is revealed to Ya'akov that puts him in his place. He has to reconcile that he is not within his own household, but a sojourner in Laban's household. Relate this to how we must effectively navigate the system that we live within and how the circumstances that seem unfair are part of growing our faith in Yeshua.

3. Let's talk honestly here. In what ways does Leah seem to be unloved? Torah says that "YHVH saw that Leah was unloved." However, these conceptions do not just keep miraculously taking place; Ya'akov has an active role in this process. How do you see Leah as "the unloved one" and in what ways does Ya'akov show this attitude toward Leah compared to his attitude to Rachel?

4. As we progress in Torah, it shall be more important to see how the sons of Leah, Rachel and their maids fulfill their roles in birth order and fulfill their names. For now, let's look at the first four sons born to Ya'akov by Leah: Reuben, Simeon, Levi and Judah. Contrast the meanings of their names with the believer's walk with Messiah as we wrestle to get His attention and the actions we take along the way.

Reuben: _____

Simeon: _____

Levi: _____

Judah: _____

5. When Rachel gives Ya'akov her maid to conceive children for her, it is the second time in Torah that this is illustrated to us by the patriarchs. Moreover, we will see it again as Leah gives Zilpah to Ya'akov. What kind of scriptural bases do you see for this practice?

We as fellow believers are betrothed to Yeshua and are being prepared for our Bridegroom. In the midst of denominational confusion we could be reckoned as bickering and quarrelsome sisters vying for the attention of our Bridegroom. Discuss how Messiah is more than enough for us and how we never lack attention from YHVH when we are in right standing before Him.

6. Discuss the function and ability for Bilhah (or any second woman such as Hagar, or Zilpah) birthing a child on the knees of Rachel (or any of their mistress') so that the child belongs to Rachael. How and why was this custom practiced?

7. Bilhah conceives twice and bears Dan and Naptali. Contrast these two name's meanings to the relationship we have with each other within the body of Messiah. Consider our motives in which we enter relationships and why we leave, as well as, our desire to have vindication by YHVH before our brothers and sisters in the faith.

Dan:

Naphtali:

8. When Leah gives Zilpah to Ya'akov and births Gad and Asher, she seems to leave behind a sense of bitterness or resentment toward Ya'akov and/or Rachel. By looking at the meanings of these two names, what gives that assertion; and is this a momentary lapse in the overall struggle for Ya'akov's attention? Also, discuss how these names relate to man made peace in contrast to YHVH's shalom that He places upon us.

Gad:

Asher:

9. Discuss the personality trait of Ya'akov that he exhibits by just "going in" to these women and allowing them to give their maids to him vs. praying for Rachel and her barrenness as Isaac had prayed for Rivkah.

Sandals Worshipping in Truth

Is it possible to gain contentment through competition and covetousness? Through Leah and Rachel, we are shown the lifespan of eight conceptions and births to this point, we see strife and contention that permeates the entire beginning of the twelve tribes of Israel. We cannot buy contentment and lasting peace, we cannot produce it. Peace is a fruit of the Ruach/Spirit. It cannot be gained through deceit.

As a believer and as a body of believers of Messiah that walk out Torah, we must accept contentment based on Yah's sovereignty alone. It is an aspect of faith, the kind of faith that was reckoned to Abraham as righteousness. It is not based on the assurance of the "good times" ahead or that the journey will be completely smooth and void of potholes and dead ends. However, the contentment we must obtain is freely given by YHVH as it was purchased by the blood of His son, Yeshua.

That contentment is the one of only a few tangible attributes that YHVH has made manifest to us in this lifetime. It is an attribute of Who He is and what He has in store for us as His possession. It is also the very attribute that the world seeks in all other religions and whoring away from YHVH. It can never be found except for in His presence.

Day 4

- PARASHA:
GEN. 30:14-43
- TORAH STUDY
- PRAYER LEAVES

Midrash Point:

Rachel bears Dan upon her knees through Bilhah and Leah personally bears Dinah. Both of these names mean either a judge or judgment. Is there a point at which true and just judgment comes and we are content when given that righteous verdict? At the end, there will be a multitude that will be rejected because they were never known by YHVH.¹

Yeshua says that in that day there will be great weeping and gnashing of teeth. Will those in agony be that way because of the judgment or because of their inaction toward YHVH?

1. So Reuben is sent out to gather mandrakes for Leah. What are mandrakes? I am glad you asked. Mandrakes were also known as love-apples that were used as an aphrodisiac and were favored for procreation. The purpose here, of course, was to rouse Ya'akov to heavily desire Leah and, thus, allow Leah to conceive once again. The two ladies of the house are at each other again with competition and desire for Ya'akov's attention. What are the motives of each wife to have more sons by Ya'akov?

Are there ways in which we unconsciously bargain with the world's philosophies and sell ourselves short in the exchange for what YHVH desires to accomplish on our behalf?

2. Discuss the meanings of Issachar and Zebulun as they relate to Leah's and our desire to purchase from YHVH what we cannot have or what cannot be bought.

Issachar:

Zebulun:

3. As Rachel gives birth to Joseph, there still seems to be no contentment. Describe the meaning of Joseph and how that, along with Rachel's response, correlates with our gratitude for what YHVH does for us.

4. We see that Dinah is the last child we are told that Leah bears. In understanding Dinah's name, does Leah find peace? Why does Leah name her this knowing that Rachel has a son who has the name Dan?

5. In Laban's response to Ya'akov's request, he states that he has *divined his blessings* are due to Ya'akov. The word in the Hebrew is *nachash*, meaning to practice divination or fortune-telling or to learn by experience. Discuss your understanding for Laban to realize his blessings. Also, how is this a prophetic statement that a more seasoned Ya'akov should pick-up on for his own provision and blessings?

¹Joel 3:13-15

6. As Ya'akov and Laban agree upon employment conditions, it is unclear as to who takes the spotted, striped and black of the flocks away the first time. Do you believe it is Ya'akov taking them away or is Laban cheating Ya'akov by removing them before he can go through the flocks and remove the mixed colored livestock and give reason to why?

7. When Ya'akov uses the poplar, almond and plane tree rods with stripes peeled into them, it is not told whether he construes this strategy or if YHVH has revealed how to do this. Moreover, the Hebrew word for rod is *maqel*, meaning rod or staff for travel or of a diviner. Discuss in what ways you see Ya'akov either using shrewdness or divination for the sake of gaining the flocks of Laban.

8. Ya'akov makes these rods of three woods and stripes them all so that white wood is seen through the bark. They are placed in front of the choicest flocks when at the watering places. Life would seemingly go on for the flocks, as it was normal to drink and breed at these places. The flocks take on the characteristics of the rods placed in front of them and then pass those traits on to their offspring. Their offspring's identity changes from solid to striped or spotted or black. While this was apparently undesired by Laban, it was not so bad to Ya'akov. How does this relate to our life being changed by Messiah standing in front of us and how do we see that it is Him based on this passage?

How are we and our offspring transformed as a new creation in Messiah? Our transformation is undesired by the world, but why is it so important to be dissimilar than the world in the Light of YHVH's eyes?²

9. Consider and discuss this passage's spiritual connotation about how YHVH changes us, even down to our DNA.

Midrash Point:

How would making striped rods cause flocks to produce offspring that are spotted, striped or black?

² Corinthians 5:17

Day 5

- PARASHA:
GEN. 31:1-21
- TORAH STUDY
- PRAYER LEAVES

1. Within the span of two generations Torah has turned the land Abraham was sojourning into the dwelling place of Abraham and Isaac. YHVH tells Ya'akov to "Return to the land of your fathers....and I will be with you." Knowing that Ya'akov will return to the land of promise and that, eventually, he will be a sojourner in Egypt, discuss how this tells a prophetic story about the children of Israel.

Do the wanderings of Israel end when Messiah returns or will the continue into the millennium? Show your answer in terms of scriptural evidences; remember that there can be more than one right answer.

2. When Ya'akov discloses his intent to defect back to the land with Rachel and Leah, there seems to be a bit of concealment. The two wives meet Ya'akov out in the field with the flock to discuss their plan. What scriptural precedence does this show us about dealing with those outside of the covenant?

3. YHVH reveals to Ya'akov that it is He that has taken away the wealth of Laban and given it to Ya'akov. The concept of Proverbs 13:22 is realized as the wealth of Laban had been stored up for Ya'akov. What does this foreshadow for Israel when they come out of captivity? Also, how will this prophetic aspect of Torah recur for us as we come out of the nations?

4. Laban has taken all his daughters, son-in-law and grandchildren for granted by assuming they literally belong to him as a possession. His proverbial grip is so tight that now Laban and his sons blame Ya'akov for their lack and accuse them of thievery. All of us have circumstances where we feel injustice has prevailed and others are getting what should be ours to possess. Looking at this passage, reconcile those feelings of being maligned and/or robbed and describe how we should address our attitudes, our family and friends and YHVH through those circumstances.

5. Ya'akov states that Laban has changed his wages ten times, and it looks as if those ten times took place in the past six years of labor. However, it was not until YHVH tells Ya'akov to return to the land of his birth that there is thought of mutiny. Basically, when YHVH said to go, Ya'akov had learned his life lessons and knew who YHVH was through those life lessons. At that point, he knew that it was time to leave. He consults with his two wives in order to make the decision. His wives agree that there is nothing left to inherit and their father had sold them anyway. What should our behavior be in worldly situations that we know we should leave? How do we know when it is time to leave and what should we do first?

6. As the Elohim of Bethel speaks to Ya'akov, He reminds Ya'akov of the vow he made at Bethel and the pillar he anointed. Obviously, YHVH still has to fulfill His part of the vow which is to return Ya'akov safely back to Bethel. YHVH is setting Ya'akov up for an event where he will have to place his trust in YHVH, and so that YHVH will prove Himself as true. This is a picture of how YHVH will test Israel continuously. Describe instances where you see this take place in Torah and the Brit Hadashah.

In what ways do you see where YHVH has set you up for an event or lessons that were specifically designed to make you trust in Him?

7. Prior to leaving, Rachel takes one of Laban's last items of value, the household idols. Why would she take these and what do they represent to Rachel vs. Laban?

8. As Ya'akov crosses over the Eurphrates to go back to Canaan, we begin to see a pattern for himself in the greater Israel. Discuss this pattern of crossing over and why it would begin and repeat here as it did with Abraham when he left and became an *Ibriy/Hebrew*.

Midrash Point:

At each step of the process we must cross over to another place i.e. spiritually, physically, intellectually or emotionally. It is the sign of our fulfilling the covenant as we come out of the world and cross over into the kingdom of heaven.

It is not enough to be Jewish and cross over into Christianity. Nor is it enough to be a Christian and cross over into the Messianic movement. Each of these may be steps in a process, but they are not the end, only means to the End. From a *Jewish* standpoint, one cannot only find Messiah, he has to walk in Messiah, abandoning all things that are man made so that they may be *Ibriy/Hebrew* or part of Israel as Judah. Likewise, Christians must abandon a Greco-Roman mind set and put aside church theology to be grafted into Israel as *Ibriy/Hebrew* as well.

Discuss what and the ways in which YHVH has had you cross over into Torah. Has it been a single incident or is it a continual cycle?

Day 6

- PARASHA:
GEN. 31:22-32:2
- TORAH STUDY
- PRAYER LEAVES

Midrash Point:

While on one hand, Rachel could have stole the only thing of value that was left in her father's house, it could be equally true that Rachel was trying to rescue her father. By taking the idols, Rachel could have been taking the opportunity and the excuse away for Laban to no longer fall prey to idolatry. These people know who YHVH is and see the real blessing in Ya'akov's life. The household idols symbolize all that is anti-YHVH within Laban's house and heart. By removing these, Rachel could be pleading with Laban to abandon idol worship and to crossover to YHVH for good.

Consider this line of reasoning before assuming that Rachel is stealing from her own dad.

1. Laban searches all of the camp for his household idols. However, Rachel has placed them under the saddle and says that she is of the manner of women and cannot rise to respect her father. Discuss the significance of these idols being under the blood of Rachel. How does this point to the futility of these idols and speak of the defilement that they bring into the camp?

2. While Laban is "feeling" through all of Ya'akov's possessions, he has become just like the idols that he seeks. Describe this with the Torah scriptures to back-up your thoughts.

Moreover, discuss the poignancy of the above scenario in relationship to the blood of Messiah being shed for us and understanding all that we are in the flesh is under His blood.

3. As Ya'akov describes his work by day and by night, he is prophetically describing the children of Israel when they come out of Egypt and wander in the wilderness. Ya'akov's time of sojourning lasted half of the wilderness time for the children of Israel. Compare these two concepts as they relate to each other and discuss the ways that YHVH answers Ya'akov's concerns about the heat and the frost and the loss.

4. Ya'akov gets agitated in the dialogue between him and Laban. He tersely tells Laban what has happened over the course of the past twenty years and indicates how Laban really would have treated him if Laban had known Ya'akov was leaving. This is an example of righteous indignation. Compare this with the cleansing of the temple by Yeshua or the times that Yeshua rebuffed the pharisees. When is it alright to have this type of anger and when does that anger become sin?

5. Laban still does not give in, but insists that everything belongs to him. Just to be nice, however, he is willing to make a covenant as a witness between himself and Ya'akov. Furthermore, Laban does not lift a finger to make the heap of stones, but makes all of the proclamations concerning their established covenant. Obviously, Ya'akov is in agreement to the covenant, as he proceeds to make sacrifice on the heap as an altar. What does this final conflict say about Laban's character once and for all?

6. The pillar that is used to describe the heap and altar is another type of boundary. This boundary is set between Ya'akov and Laban, but it is also a boundary of actions that can be taken by the two people toward each other and family members. How does this boundary marker relate to the first boundary marker set-up in Bethel by Ya'akov?

7. What is the significance of this boundary marker set outside the "lesser" Israel as Ya'akov comes back into the land of promise?

8. In parting, Ya'akov swears by the fear of his father Isaac. This word for fear is *pachad* in Hebrew which means terror or dread. Why would Ya'akov swear on this attribute of YHVH or his father?

Shabbat

□ PARASHA:

GEN. 28:10-32:2

□ RESTORATORY—
MIDRASH

□ PRAYER LEAVES

Torah tells us that man shall leave His father and mother and be joined to his wife. The two will become one flesh. Abram knew this as he left Haran with his wife Sarai. They stayed together through all the sojourning which YHVH led them. Even more, Sarai remains faithful to Abram throughout two series of being taken as a prospective wife for both a pharaoh and a king. Abraham and Sarai are one flesh before YHVH. Their bond cannot be broken until the death of Sarah almost forty years after she bore Isaac.

Abraham knew how important it was for a man to cleave to his wife, so he sends his most valued servant to find and retrieve a bride for his promised son. Rivkah goes back to Canaan with the servant and Isaac is comforted by his new wife within Sarah's tent. Like his father, Isaac uses Rivkah to protect himself from his enemies; but, YHVH is in control through the meandering and prospers Isaac in his increase with flocks and herds and increased his riches to wealth so that the Philistines envied him. Through all of this, Rivkah stayed with him as part of his flesh. YHVH had made them one with each other.

After sojourning for a while, Rivkah bears Esau and Ya'akov. We know the story of their struggle within Rivkah's womb and the bartering of the birthright. Yet there are some aspects that lie just beneath the surface of these two brothers.

Esau is only seconds older than Ya'akov. Yet, he has gone out and found daughters of Heth, the inhabitants to be later called Hitites and married them. These wives of Esau only serve to bring strife and contention to Isaac and Rivkah. Rivkah even declares that she is tired of living because of these daughters of Heth. It is not hard to see Esau's actions were his own without the consultation or blessings of his parents. It is also evident that a hard lesson learned was not learned at all by Esau. He doesn't just stop with one wife; he marries multiple wives of the land.

Later, after he sees an aspect of what could be pleasing to his parents, Esau takes a wife from the daughters of Ishmael. Yet, this is not just because they have told Ya'akov to go and find a wife from Rivkah's household, but that he finally sees that the daughters of Canaan displeased his father Isaac. So, what does he do? He marries another wife that is from a household already rejected by Abraham. This appears to be an act of retaliation which just exacerbates matters!

Meanwhile, Ya'akov is sent. With the blessings of both Isaac and Rivkah they send Ya'akov out to

seek a bride from Bethuel's house. Now Ya'akov is commissioned to accomplish his parent's wishes. Furthermore, before leaving the land of promise, YHVH meets Ya'akov in Bethel. Now Ya'akov has a mandate from Heaven to leave the land and allow YHVH to fulfill His part of the vow so that Ya'akov will serve Him as his Elohim. The vows exchanged in Bethel act as a ketubah, a marriage covenant, that both would be held to keep upon fulfillment of the vows made. The pillar that Ya'akov sets-up was a sign of the covenant as a memorial to what YHVH had spoken. The oil poured over the top was the consecration and separation that Ya'akov made as a commitment to be true to his word and to his father's Elohim.

Ya'akov has made a commitment to be set apart to YHVH once both sides of the vow were fulfilled. It was the continuation of the covenant previously made with Abraham and Isaac. Yet, this time, it is not just a word given to man by YHVH, it is the actions taken by both man and YHVH to work out the conditions of the ketubah. This is the foretelling of Torah in its basic form. The agreement was the proof for all future generations that YHVH, the Elohim of Abraham, Isaac and Ya'akov would fulfill His every promise. He would be with every individual who seeks Him to serve Him, and not forsake them. YHVH would provide the food to eat and garments to wear. Moreover, YHVH would bring His children back to their Father's house from where they had left. This is the promise of eternal life with YHVH in His abode. Even as Adam and Eve left the garden to seek for what they had forsaken inside the garden, YHVH promises Ya'akov and future generations to put their trust in Him to return them to their Father's house.

Not only does YHVH send Ya'akov out to Paddan-aram, but He gives him two brides and all of Laban's wealth with children, servants, camels and other property. So far, YHVH is keeping His part of the vow. However, Ya'akov must keep his by placing his trust in YHVH to return him safely to the land of promise. Not only does this mean fleeing from Laban, but it will mean facing his brother Esau once more as well. Ya'akov has seen YHVH's providence and provision, now he must see YHVH's presence. This will bolster his faith to know that YHVH is always with him and that He will never leave nor forsake His people of promise.

We see this story repeating itself throughout Torah and the Prophets as the children of Israel come out of Egypt and wander in the wilderness for forty years. YHVH reveals Himself to them within the land of their captivity and then brings

them to the place where He writes the Ketubah, the Torah, in front of them on Mount Sinai. For forty years, YHVH tests and purifies Israel's heart to be a spotless bride, yet they are destined to fall away and be harlots by serving other gods and breaking their vows of the covenant.

The lack of faith to realize how the body of Israel becomes one flesh was not to be found in the people of that day. Not because they could not, but because they refused to surrender themselves to YHVH. He called them a stiff-necked and stubborn people. Yet YHVH continued to fulfill His part of the covenant because it is impossible for YHVH to lie and the wickedness of the people living in the land had to be driven out as a fulfillment of the promises made to Abraham, Isaac and Jacob. He uses this to eventually disperse Israel into the nations. Just as the mixed multitude adjoins to Israel coming out of Egypt, YHVH makes Israel to adjoin to the mixed multitude. This is both a curse for disobedience and a blessing to the nations to bring about the fulfillment of the covenant to Abraham: that all the nations of the earth would be blessed through his seed.

YHVH's secret that He disclosed in the garden, before the fall was that the two would become one flesh. This is comfort to man as he sojourns, looking for his helpmate. Yet it is only the foreshadow of what YHVH is to fulfill in us as His children.

Torah has given us the picture of what our body of Messiah should look like. Within the perimeters of the instructions and precepts are the meeting points and times that the children of YHVH come together to give homage to the King. With each passing cycle we have opportunity to grow closer together and become the one new man that we are to be as Israel is restored back to the land to be brothers with Judah once again. Sadly, our stiff-necks and stubborn hearts get in the way of love and blind us from seeing the true Messiah that will unite the two houses forever.

This Messiah left his heavenly abode, His Father's house to reveal YHVH to us. YHVH is still fulfilling His vow to Ya'akov by showing Himself through Yeshua, our Bridegroom. He has sent us out into the nations to be dispersed so that we will be gathered again with a mixed multitude with us. YHVH came to earth in the form of man so that we would behold the Bridegroom and ready ourselves for the wedding of eternity.

YHVH sent His Son out to search to and fro for a spotless bride to be married to Himself. Yeshua is both the Servant of YHVH as seen being sent out by Abraham as his servant searched for a bride for

Isaac; and, He is YHVH come to us just as Ya'akov himself searched for his bride. As we are made ready for our Bridegroom, we are to become one with each other, learning to worship in Spirit and in Truth together. Yeshua prayed this on our behalf in John 17 saying "That they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me." Yeshua desires our unity as one body in Him so that as He reveals us to the Father, He sees Yeshua in us and Us in Yeshua.

The two will become one flesh; it is the desire of man in his heart to be unified and to know the greater whole. He searches the earth to find kindred spirits. Likewise, the eyes of YHVH go to and fro searching to strengthen those hearts that are fully committed to Him.¹ He searches out the earth looking for a bride that is not bound to this earth but who is seeking YHVH for every aspect of life. Yeshua has appeared and shall come again to take for Himself the Bride who has made Herself ready for Him and then the two shall be made One.² It is the completion of what took place in the garden. For He knew that it was not good for man to be alone, so He gave Himself to be the Bridegroom and has betrothed Himself to us as a promise to never leave us nor forsake us. We will have Him to cover us as our garment. Yeshua will nurture us with His body, the bread of the Word that satisfies completely and His blood that once we drink, we never thirst again. His promise to us to fulfill the vow made to Ya'akov was that He was going to prepare a place for us, and as such, He would come again to receive us to Himself.

As Yeshua looks for us, He will find us. Will He find us ready? As he passes by, He will say, "Then I passed by you and saw you, and behold, you were at the time for love; so I spread My skirt over you and covered your nakedness I also swore to you and entered into a covenant with you so that you became Mine, declares the Adonai YHVH."

In that day, we will be one with Messiah forever and we will never be apart from Him. The Ketubah will be completed and fulfilled in all that Messiah will do on our behalf; and, we will dine with Him at His table at the marriage supper of the Lamb so that we will Tabernacle with Him in His Father's house for eternity. The Spirit and the bride say, "Come!" And let him who hears say, "Come!" Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life. He who testifies to these things says, "Yes, I am coming soon." Amen. Come, Adonai Yeshua.³

¹2 Chronicles 16:9

²Ephesians 5:30-32

³Revelation 22:17, 20

