

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#7 Vayetzei (וַיֵּצֵא)

— Hebrew for “and he left,”

Torah: Genesis 28:10-32:3

Haftarah: Malachi 1:1-2:7

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

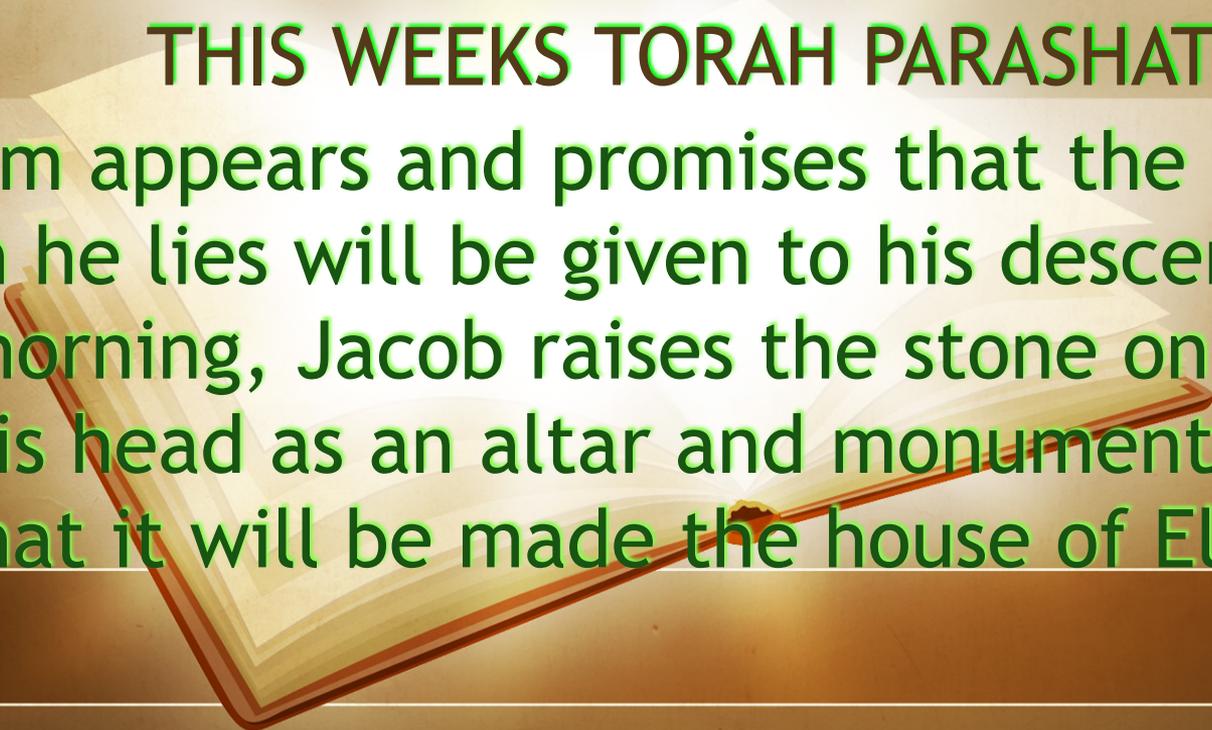
Jacob leaves his hometown of Beersheba and journeys to Charan. On the way, he encounters “the place” and sleeps there, dreaming of a ladder connecting heaven and earth, with angels climbing and descending on it;



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Elohim appears and promises that the land upon which he lies will be given to his descendants. In the morning, Jacob raises the stone on which he laid his head as an altar and monument, pledging that it will be made the house of Elohim.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

In Haran, Jacob stays with and works for his uncle Laban, tending Laban's sheep. Laban agrees to give him his younger daughter, Rachel—whom Jacob loves—in marriage, in return for seven years' labor. But on the wedding night, Laban gives him his elder daughter, Leah, instead—a deception Jacob discovers only in the morning. Jacob marries Rachel, too, a week later, after agreeing to work another seven years for Laban.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Leah gives birth to six sons—

Reuben, Simeon, Levi, Judah, Issachar and Zebulun
—and a daughter, Dinah, while Rachel remains
barren. Rachel gives Jacob her handmaid, Bilhah, as
a wife to bear children in her stead, and two more
sons, Dan and Naphtali, are born. Leah does the
same with her handmaid, Zilpah, who gives birth
to Gad and Asher. Finally, Rachel's prayers are
answered and she gives birth to Joseph.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Jacob has now been in Charan for fourteen years, and wishes to return home. But Laban persuades him to remain, now offering him sheep in return for his labor. Jacob prospers, despite Laban's repeated attempts to swindle him. After six years, Jacob leaves Charan in stealth, fearing that Laban would prevent him from leaving with the family and property for which he labored. Laban pursues Jacob, but is warned by Elohim in a dream not to harm him. Laban and Jacob make a pact on Mount Gal-Ed, attested to by a pile of stones, and Jacob proceeds to the Holy Land, where he is met by angels.

Gen 28:10 And Ya'aqob went out from Be'ěrsheba and went toward Haran.

Gen 28:11 And he came upon a place and stopped over for the night, for the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep.



Gen 28:12 And he dreamed and saw a ladder set up on the earth, and its top reached to the heavens, and saw messengers of Elohim going up and coming down on it.

Gen 28:13 And see, יהוה stood above it and said, "I am יהוה Elohim of Abraham your father and the Elohim of Yitshaq. The land on which you are lying, I give it to you and your seed.

Gen 28:14 “And your seed shall be as the dust of the earth, and you shall break forth to the west and to the east, to the north and the south. And all the clans of the earth shall be blessed in you and in your seed.”

Gen 28:15 “And see, I am with you and shall guard you wherever you go, and shall bring you back to this land. For I am not going to leave you until I have done what I have spoken to you.”

Gen 28:16 And Ya'aqob̄ awoke from his sleep and said, "Truly, יהוה is in this place, and I did not know it."

Gen 28:17 And he was afraid and said, "How awesome is this place! This is none other than the house of Elohim, and this is the gate of the heavens!"



Gen 28:18 And Ya'aqob rose early in the morning, and took the stone that he had put at his head, set it up as a standing column, and poured oil on top of it.

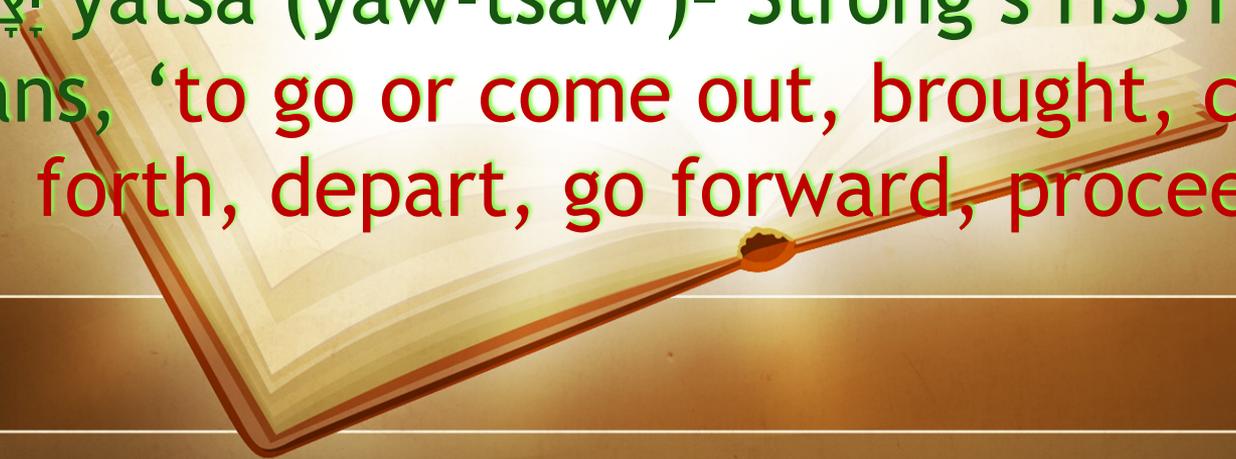
Gen 28:19 And he called the name of that place Běyth Ĕl, however, the name of that city had been Luz previously.

Gen 28:20 And Ya'aqob made a vow, saying,
"Seeing Elohim is with me, and has kept me in this
way that I am going, and has given me bread to
eat and a garment to put on -

Gen 28:21 when I have returned to my father's
house in peace, and יהוה has been my Elohim,

Gen 28:22 then this stone which I have set as a
standing column shall be Elohim's house, and of all
that You give me, I shall certainly give a tenth to
You."

The first word used, in the beginning of this Torah portion, is וַיֵּצֵא va'yetze, which has the meaning, 'and he went' and the root word that is used here, is יָצָא yatsa (yaw-tsaw')- Strong's H3318 which means, 'to go or come out, brought, came, go forth, depart, go forward, proceed'.

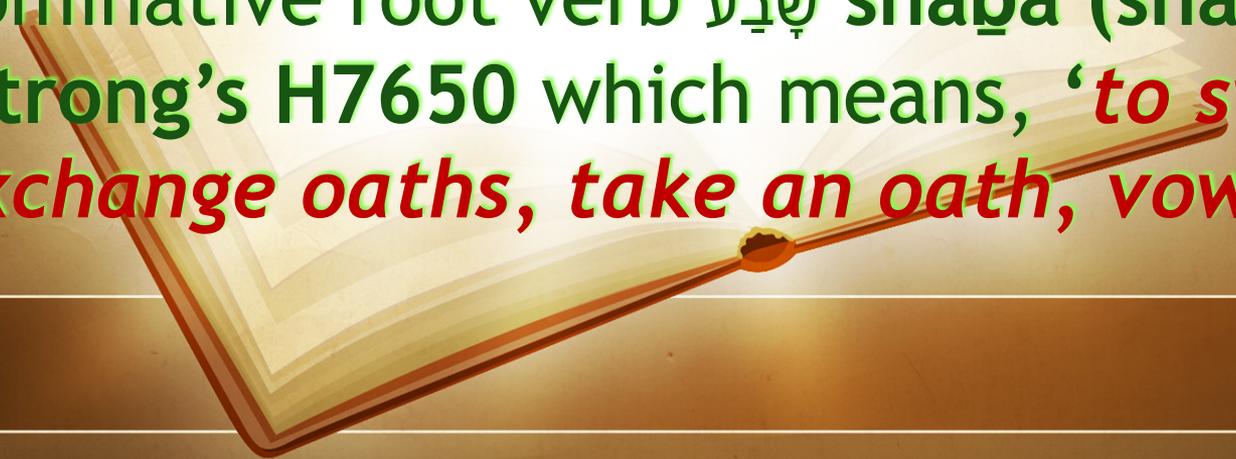


And so, the journey begins for Ya'aqob as he went out from his father's house to go and seek for himself a bride!

He went out from Be'ěrsheba and went toward Haran.

Ya'aqob went out from: שְׁבַע Be'ěrsheba (be-ayr'sheh'-bah)- Strong's H884 which means, '*well of oath, or well of 7*', from two words:

1) The Hebrew the primitive root word for 'Seven', which is שֶׁבַע sheba (sheh'-bah)- Strong's H7651 and from this word we get the denominative root verb שָׁבַע shaba (shaw-bah')- Strong's H7650 which means, *'to swear, exchange oaths, take an oath, vow'*, and



2) the Hebrew word for 'well' is בְּאֵר be'er (be-ayr') - Strong's H875 and means, 'well, pit' which comes from the primitive root word בָּאָר ba'ar (baw-ar') - Strong's H874 which means, 'to make distinction, to make plain, expound on, inscribe' and by analogy it means 'to engrave' and figuratively it carries the understanding, 'to explain, make clear, declare'.

It is also at Be'ěrsheḃa that we see how:

1 - Abraham called upon the Name of יהוה (YeHoVah),
the Everlasting Ĕl - אֵל עוֹלָם - Ĕl Olam!

Berěshith/Genesis 21:33

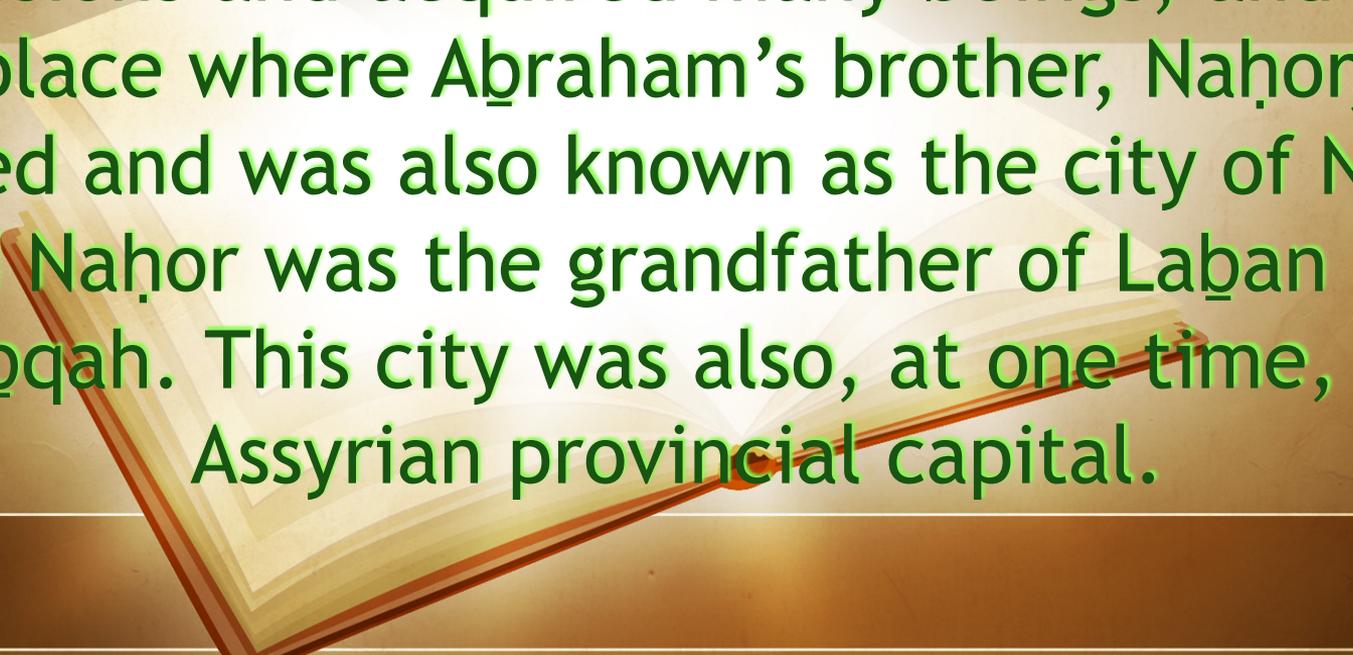
2 - Yitshaq built an alter and called upon the Name of
יהוה (YeHoVah), after יהוה (YeHoVah) appeared to him

Berěshith/Genesis 26:23-25

3 - Ya'aqob brought offerings to יהוה and יהוה
(YeHoVah) spoke to him and confirmed the Covenant

Berěshith/Genesis 46:1-3

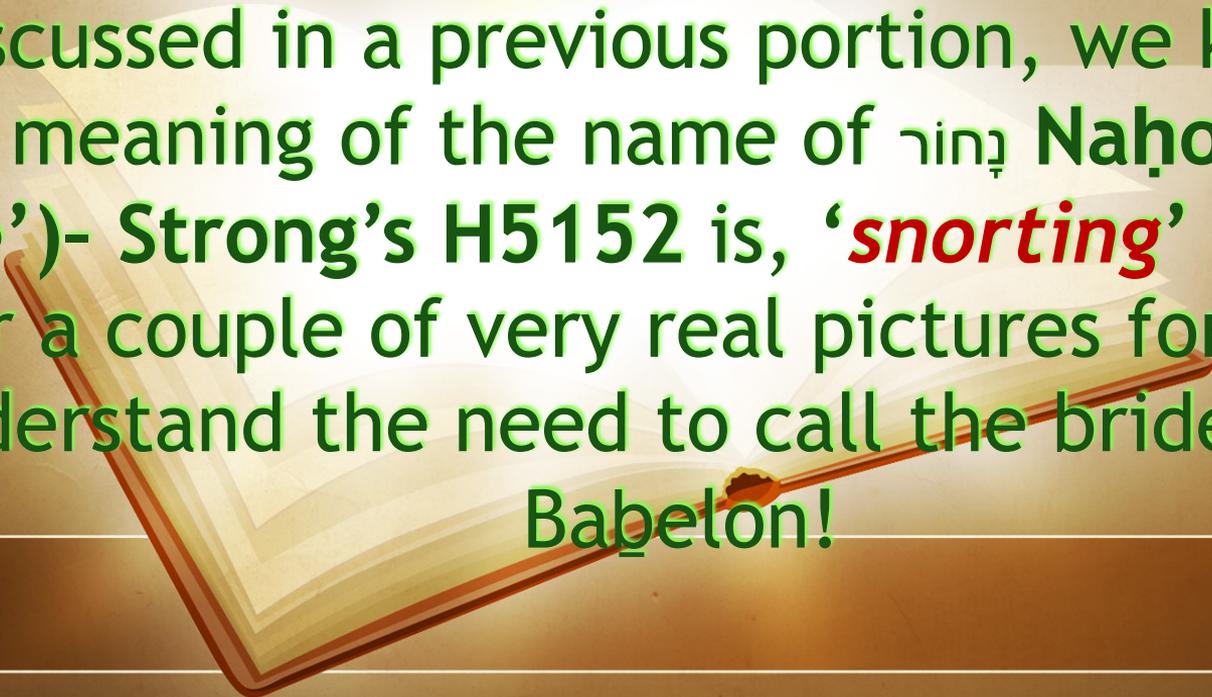
In a sense, we can see that Ya'aqob went out from a place of obedience, understanding the oath sworn to Abraham and Yitshaq; and going toward Haran (kaw-rawn') - הַרְחַ - Strong's H2771 which means, '***mountaineer, or crossroads***', is a clear picture of tracing back his grandfather's steps, as this was a place that Abraham had stopped on route to the Promised Land after leaving Ur of the Chaldeans and dwelt there until the death of his father.



It was a city where Abraham had gathered great possessions and acquired many beings, and it was the place where Abraham's brother, Naḥor, had settled and was also known as the city of Naḥor, and Naḥor was the grandfather of Laban and Ribqah. This city was also, at one time, an Assyrian provincial capital.

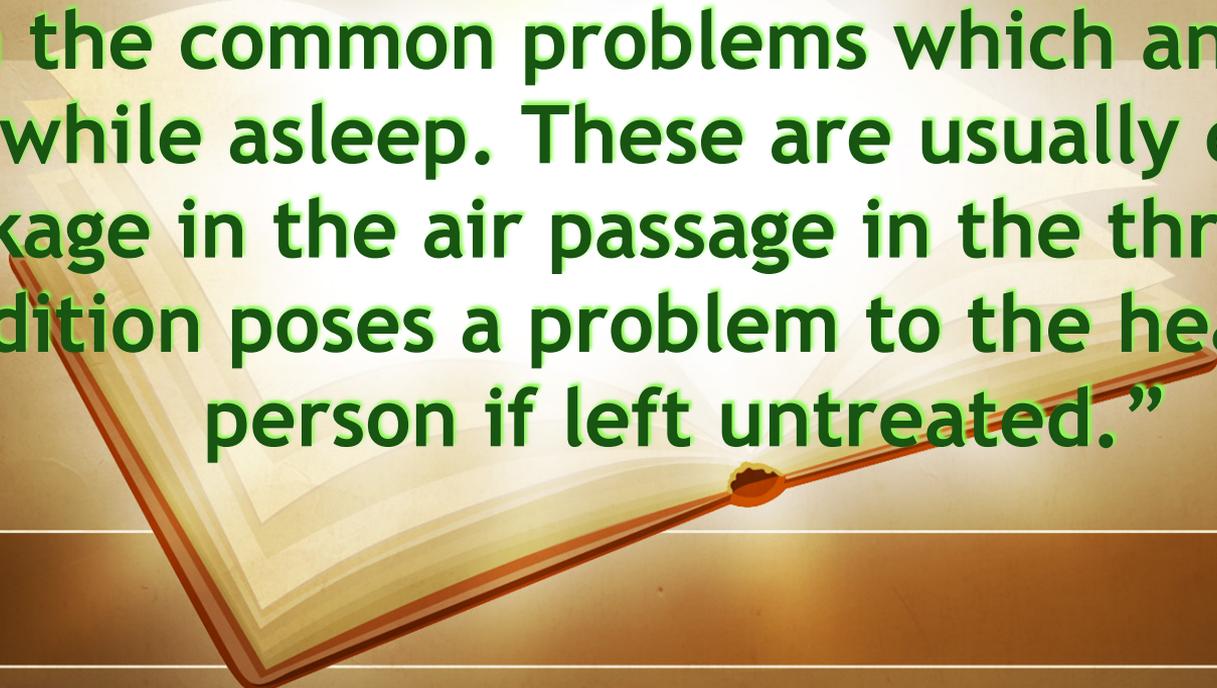
This was the place where Yitshaq's bride was called out of and now Ya'aqob too would receive his bride from here.

As discussed in a previous portion, we know that the meaning of the name of נַחֹר **Naḥor** (naw-khore')- Strong's H5152 is, '**snorting**' which can render a couple of very real pictures for us, as we understand the need to call the bride out of Babelon!



The English word 'snorting' means, 'to force air violently through the nose with a rough harsh sound, to emit explosive sounds resembling snorts' and this can, in a manner of speaking, picture the aggression of the church that 'snorts' at the call to come out of the traditions and dogmas of man; as well as giving us a picture of those who are in a very deep sleep and are 'snoring loudly'.

Snorting is an explosive sound from the nostrils which can be done as an act of aggression and anger or can be achieved by someone who is so exhausted and flat on their back and snoring extremely loudly.



A health guide quotes: “Snoring and snorting are often the common problems which anyone can have while asleep. These are usually caused by blockage in the air passage in the throat. This condition poses a problem to the health of a person if left untreated.”

This is a powerful picture of many who are 'asleep' so to speak and are 'snoring or snorting' (depending on how deep asleep they are) as a result of a blockage in their ability and proper submission of **'breathing in the fear of יהוה (YeHoVah)'** - and by that, I mean that those who are 'asleep to the Truth' are not 'walking in the Spirit of Elohim', but are rather walking according to the lusts of the flesh and following the teachings of men, and as a result the worries of life and the deceitfulness of wealth chokes out the Word of life!

It is time for the true sober and awake servants of
Elohim to go and boldly proclaim to many who still
among those who are sleeping:
Wake Up and Come out of her!



On his way to Hāran, Ya'aqob̄ came upon a place,
and the root word used for 'came upon' is פָּגַע
paga (paw-gah')- Strong's H6293 and means, '**to
meet, encounter, reach, entreat, join**'; and so,
he 'came' to a place where he would encounter a
life-changing dream, where he discovered the
pure presence of יהוה (YeHoVah), and was giving the
clear assurance of having יהוה (YeHoVah) with him
wherever he would go, with the promise of
bringing him back to this land!

I would like to briefly look at this word, as it is written in the ancient pictographic script, in order to give us a powerful illustration of the encounter that he had!

In the ancient script, the word פגה paga - Strong's H6293 is pictured as follows (from right to left):



The reason I say 'either/or', is that the letter 'v' - 'ayin' is pictured as either  or as  with both rendering a silent sound.

As we look at the meaning of each of these pictographic letters, we can see a powerful meaning of what it can truly mean to 'encounter' Elohim!

Pey - פ:

This letter in the ancient script is pictured as  , which is an 'open mouth' and carries the meaning of '**speak and blow**', from the functions of the mouth, and can have the meaning of '**scatter**' by blowing. It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the **words** of one's mouth, as being established!

Gimel - ג:

ג - This is the letter 'gimel', which in the ancient script is pictured as  which is 'a foot' and carries the meaning to 'walk, gather, carry', as clearly referring to the functions of a foot.

It can also give the meaning of 'a gathering of people', and we know that 'feet' in Hebrew often speaks of one's walk and ability to keep the feasts of יהוה (YeHoVah).

Ayin - א:

The original pictograph for this letter is  and represents the idea of '**seeing and watching**', as well as '**knowledge**'. as the eye is the 'window of knowledge', and can also render the concept of knowledge revealed!

The illustration of a rope -  - is also very interesting, as an alternative picture, as it can render that to which one has bound themselves to, by what their eyes are focused on!

Ghayin

Early
Hebrew



Middle
Hebrew



Late
Hebrew



Modern
Hebrew



Ancient Name: ghah?, ghayin?

Pictograph: Rope of twisted fibers

Meanings: Twisted, Dark, Wicked

Sound: g, gh or ng

History & Reconstruction

While this letter existed in ancient Semitic languages and some modern Semitic languages, it no longer exists in the modern Hebrew. Instead it has been absorbed into the letter **א** (*ayin*). While the evidence exists showing that this is in fact a separate letter, there is very little evidence for reconstructing its original pictograph. The Ugarit and Arabic languages wrote this letter the same as the *ayin* but with an additional line or dot. The closest candidate for this letter is the **𐤀**, a twisted rope, which is found in some ancient Semitic inscriptions.

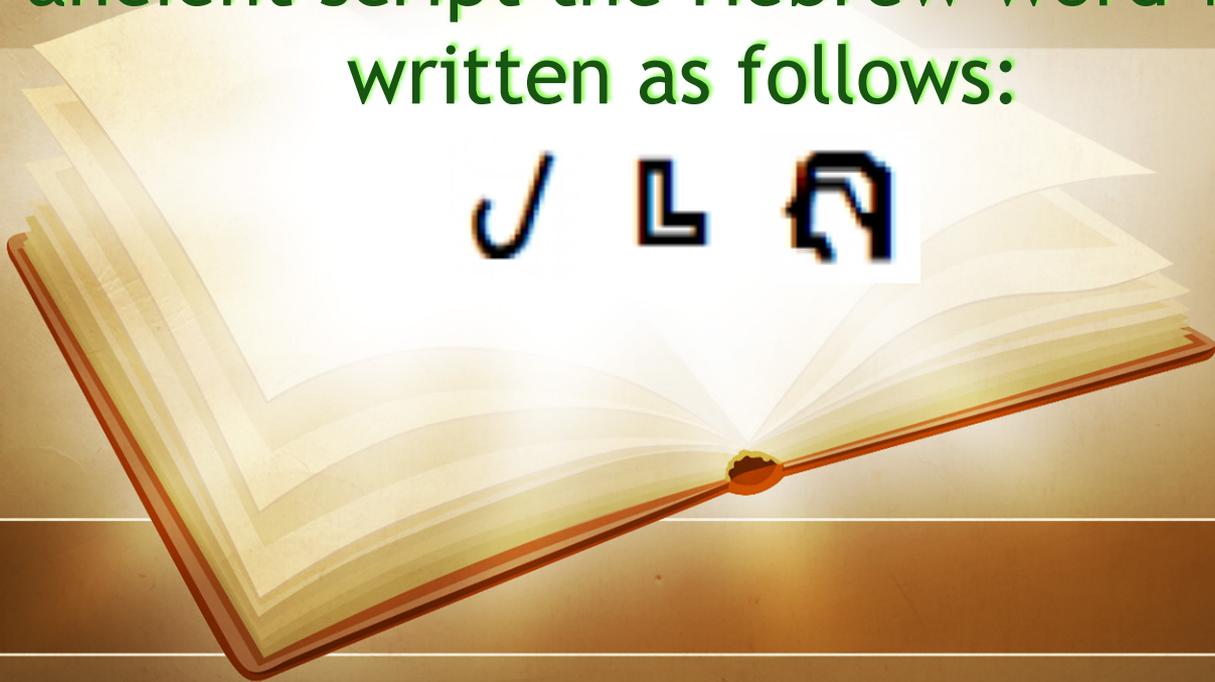
In the Arabic language this letter is called the *ghayin* and is probably related to the Hebrew word *ghah* meaning "twisted."

Because the Greek language transliterates this letter with a *gamma* ("g" sound) we know that this letter originally had a type of "g" sound, possibly a "ng" as in the word "ring."

We can also find great meaning in the above, and Ya'aqob's encounter, as we also understand the Hebrew word used for 'feet', which is רֶגֶל 'regel' (reh'-gel) Strong's H7272 - means '*a foot/feet or to walk*', and in Scripture this often speaks of one's obedience to walking according to the commands of יהוה (YeHoVah) and obeying His call to keep His feasts as commanded; as this same word is used in Wayyiqra/Leviticus 23 and translated as 'times' in reference to the 3 times a year all males were to appear before Elohim at Yerushalayim, marking out the clear need to walk according to His word and guard the Appointed Times or Feasts of יהוה (YeHoVah)!

In the ancient script the Hebrew word רֶגֶל **regel** is written as follows:

ר ג ל



Resh - ר

The ancient script has this letter as  and is pictured as **'the head of a man'** and has the meaning of the head of a man as well as **chief, top, beginning or first**. Top as in the top or head of a body and chief an is head of a tribe or people as well as the one who rules the people.

Gimel - ג:

This is the letter 'gimel', which in the ancient script is pictured as -  - which is 'a foot' and carries the meaning to 'walk, gather, carry', as clearly referring to the functions of a foot; and it can also give the meaning of a gathering of people, and we know that 'feet' in Hebrew speaks of one's walk and ability to keep the feasts of יהוה, and represents one's 'walk!'

Lamed - ל:

In the ancient script, this is pictured as , which is pictured as a **‘shepherd’s staff’**, representing **‘authority’** and can give the meaning of **‘to or toward’** and can represent that which pushes or pulls a flock in a direction, and can speak of **authority** or a yoke that is used to lead and guide, as well as the ability to bring back by **Authority**, as well as be submitted under the **Authority** of the **Good Shepherd!**

When looking at these pictographic letters, in terms of understanding our needed obedience to keeping the Feasts of יהוה (YeHoVah), we are able to clearly understand the message in these, as:

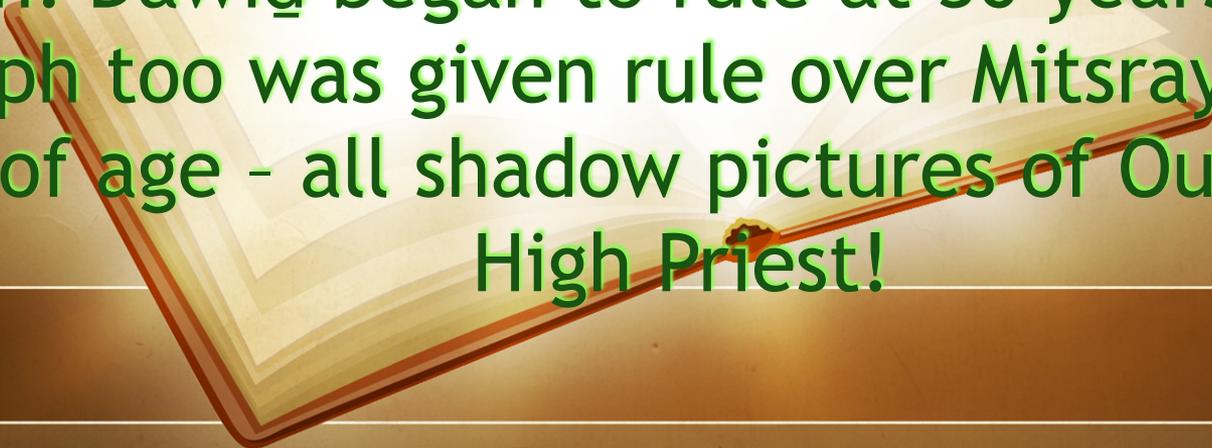
**IN OUR WALK OF OBEDIENCE, WE GATHER AS
COMMANDED, AS WE ARE LED UNDER THE
AUTHORITY OF OUR HEAD**



The beginning of our walk of obedience is to submit under the authority of our Good Shepherd and guard His Appointed Times of gathering!

The Hebrew letter 'lamed': ל has the numerical value of 30 and its name - lamed - is based on the word לָמַד lamad (law-mad')- Strong's H3925 which carries the meaning, ***to exercise in, learn, instruct, teach, train***'; and so we see that by the age of 30 a priest should have been trained and instructed in the ways of Torah and learned all that they can and be ready to now do the work of service.

In understanding that this pictographic symbol is another clear picture in its meaning to be instructed and led by the Shepherd and The Good Shepherd - Messiah - was 30 years old when He began His duty of the priesthood, as reckoned by Torah! Dawid began to rule at 30 years old and Yosēph too was given rule over Mitsrayim at 30 years of age - all shadow pictures of Our King and High Priest!

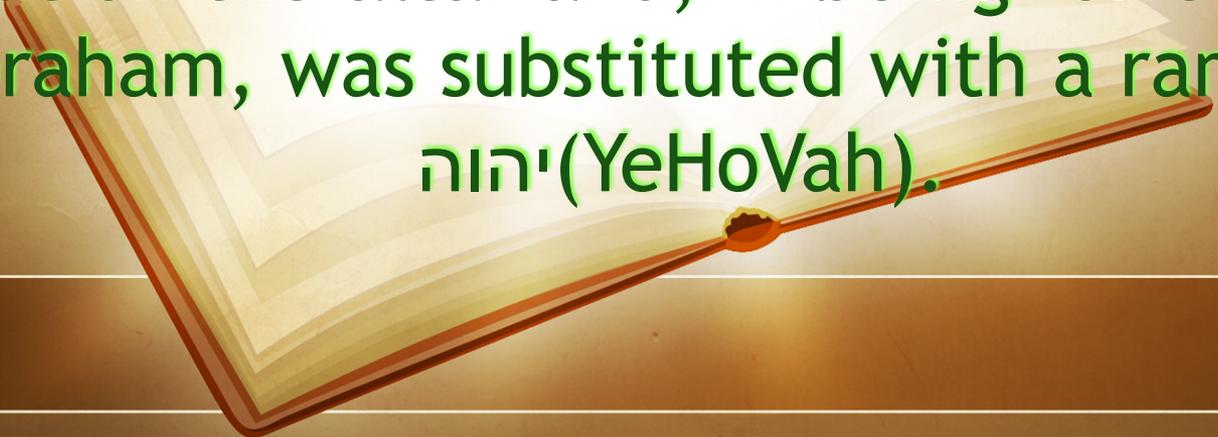


Why I felt it necessary to show these two words, in regards to the encounter that Ya'aqob had, at the place he came to on his way to 'fetch' his bride, is that it carries a great lesson in showing us that Ya'aqob, although running from his angry brother, was indeed in the process of being refined and made mature - it was now time to put away 'childish things' and grow up so to speak; and now, having left his father and mother behind, he was set on a journey to becoming Yisra'el!!!

We too must understand that as we come out of the 'systems' of man-made worship and seek to walk in the pure ways of יהוה (YeHoVah), we too need to realise that this 'faith walk' is a trying walk that will refine and purify us and purge us from all of that which does not belong!

Qorintiyim Aleph/1 Corinthians 13:11 "When I was a child, I spoke as a child, I thought as a child, I reasoned as a child. But when I became a man, I did away with childish matters."

While we do not know for certain, we can suspect that this place that Ya'aqob came to, may have been in the location of where his father Yitshaq was put on the altar and, in being 'offerred' up by Abraham, was substituted with a ram from יהוה (YeHoVah).



It may also be that Ya'aqob took one of the stones from that slaughter place to lay his head on, and so we see the clear shadow picture of Messiah being clearly established, as the Head of Yisra'el and the Chief cornerstone!

Bereshith/Genesis 49:24 “But his bow remained in strength, and the arms of his hands were made strong by the hands of the Mighty One of Ya'aqob - from there is the Shepherd, the Stone of Yisra'el”

The Shepherd of Yisra'ěl is also the Stone of Yisra'ěl, and the Hebrew word for 'stone' is אֶבֶן *eḅen* (eh'-ben)- Strong's H68 meaning, '*stone, corner stone, differing weights, plumb line*' and comes from the root of בָּנָה *banah* (baw-naw')- Strong's H1129 meaning, '*to build, besieged, construct, fortify, rebuild*'.

In this blessing of Ya'aqob, given to Yosēph, in Berēshith/Genesis 49:24, we are able to see how the life of Yosēph, was truly a shadow picture of the Messiah, who would come forth and Shepherd Yisra'ēl.

