

Parashat Vayishlach

פרשת וישלך

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The Revelation of the Messiah according to the Scriptures

השבועות הזה קוראים / This Week's Reading

תורה: Genesis 32:3-36:43

הפטרה: Hosea 11:7-12:12, Obadiah 1:1-21

הברית: Matthew 17-18

החדשה

Triennial cycle: Bereshit / Genesis 34:1-35:15

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In this week's reading from Parashat Vayishlach (*Bereshit / Genesis 32:3-36:43*) we read that Yaakov (Jacob) sent messengers before him to his brother Esav along with a gift in order to appease Esav of the things done in the past (*32:3-20*). Yaakov wrestles with a man (*32:24*) and realizes that he has seen God face to face and lived (*32:25-31*). Yaakov and Esav meet (*33:1-16*) and Esav returns to his place in Seir and Yaakov travels to Shechem. Yaakov buys the piece of land before the city of Shechem (*33:19*) and Yaakov's daughter Dina is raped according to verse *34:2* וַיִּשְׁכַּב אֶת־דִּינָה בְּתוֹךְ הַיְצֵהָ, Shechem the son of Hamor the Hivite took her by force (against her will). Yaakov's sons deceive the people of Shechem (*34:5-24*), and Simeon and Levi take their swords and kill every male in the city while they were in pain from circumcision (*34:25-33*). God instructs Yaakov to go to Bethel and dwell there (*35:1*). The Lord appears to Yaakov again and confirms his name change from Yaakov to Yisrael and blesses Yaakov (*35:9-15*). Traveling to Bethel, Rachael gives birth and dies (*35:16-19*). Yitzhak (Isaac) lives to 180 years old and dies and is buried (*35:28-29*). The Parashah ends with Esav, the land cannot sustain the flocks of both Yaakov and Esav, so Esav moves his family and all that he owns away from Yaakov (*36:1-43*). The opening verses of Parashat Vayishlach reveal to us that at this point in Yaakov's life there is a major turning point. Yaakov realizes that encountering Esav is inevitable when he returns to Canaan and prepares for meeting his brother. Yaakov calls out to the Lord saying קָטַן נָתַי מִכֹּל לַתְּחַסְדִּים וּמִכֹּל-הָאַמֶּת אֲשֶׁר עָשִׂיתָ אֶת-עַבְדְּךָ כִּי בְמַקְלִי עָבַרְתִּי אֶת-הַיַּרְדֵּן הַזֶּה וְעַתָּה הֵייתִי לְשֹׁנֵי מַחְנֹת עַשׂוֹן אֶת-עַבְדְּךָ כִּי בְמַקְלִי עָבַרְתִּי אֶת-הַיַּרְדֵּן הַזֶּה וְעַתָּה הֵייתִי לְשֹׁנֵי מַחְנֹת עַשׂוֹן that He is unworthy of God's grace and truth (*32:11*). Yaakov encounters God at Peniel (פְּנִיֵּל) and sees God (כִּי-רָאִיתִי אֱלֹהִים פְּנִים אֶל-פְּנִים). God changes Yaakov's name to Yisrael and strikes his hip changing both who he is and the way he walks. Has your encounter with God changed you in both who you are and in the way you walk on this Earth today?

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פרשת וישלך ספר בראשית פרק לב פסוק כה-לג
 כה וַיִּנְתֵּן יַעֲקֹב בִּלְבָדוֹ וַיֵּאבְקוּ אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר: כו וַיֵּרָא כִּי ל' אֵיכָל ל' לֹו וַיִּגַע בְּכַף-יָרְכוֹ וַתִּקַּע כַּף-יָרְךְ יַעֲקֹב בְּדַהֲאֲבָקוֹ עִמּוֹ: כז וַיֵּאמֶר שְׁלַחְנִי כִּי עָלָה הַשָּׁחַר וַיֵּאמֶר ל' אֵאָשְׁלַחְךָ כִּי אִם-

Bereshit / Genesis 32:24-31
 32:24 Then Jacob was left alone, and a man wrestled with him until daybreak.
 32:25 When he saw that he had not prevailed against him, he touched the socket of his thigh; so the socket of Jacob's thigh was dislocated while he wrestled with him.
 32:26 Then he said, 'Let me go, for the dawn is breaking.'
 But he said, 'I will not let you go unless you bless me.'
 32:27 So he said to him, 'What is your name?'
 And he said, 'Jacob.'
 32:28 He said, 'Your name shall no longer be Jacob, but Israel; for you have striven with God and with men and have prevailed.'
 32:29 Then Jacob asked him and said, 'Please tell me your name.'
 But he said, 'Why is it that you ask my name?'
 And he blessed him there.
 32:30 So Jacob named the place Peniel, for he said, 'I have seen God face to face, yet my life has been preserved.'
 32:31 Now the sun rose upon him just as he crossed over Peniel, and he was limping on his thigh. (NASB)

כח וַיֹּאמֶר אֵלָיו מַה-שָּׂמַךְ וַיֹּאמֶר יַעֲקֹב ב: כט וַיֹּאמֶר ל' א יַעֲקֹב ב יֹאמֶר עוֹד שָׂמַךְ פִּי
 אִם-יֵשׁ רָאִל פִּי-שׁ רִיתָ עִם-אֵל הַיָּמִים וְעַם-אֲנָשִׁים וְתוֹכַל: ל וַיִּשְׂאֵל יַעֲקֹב ב וַיֹּאמֶר הַגִּידָה-נָא שָׂמַךְ
 וַיֹּאמֶר לְמַדָּה זֶה תִּשְׂאֵל לְשִׁמִּי וַיִּבְרַךְ א' תו שֵׁם: לא וַיִּקְרָא יַעֲקֹב ב שֵׁם הַמָּקוֹם פְּנִיָּאל פִּי-רְאִיתִי
 45 אֵל הַיָּמִים פְּנִים אֵל-פְּנִים וְתַנְצֵל נַפְשִׁי: לב וַיִּזְרַח-לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת-פְּנוּאֵל וְהוּא צ' לַע עַל-
 יָרְכוּ: לג עַל-כֵּן ל' א-י אָכְלוּ בְנֵי-יֵשׁ רָאִל אֶת-גִּיד הַנְּשָׂה אֲשֶׁר עַל-כֵּף הַדֶּרֶךְ עַד הַיּוֹם הַזֶּה פִּי נָגַע
 בְּכַף-דֶּרֶךְ יַעֲקֹב ב בְּגִיד הַנְּשָׂה:

This week's Parashah begins in *Bereshit / Genesis 32:3*. Note that the English translation for *32:3* corresponds to *32:4* in the Masoretic text. Remember at the end of Parashat Vayetze, Laban leaves and the angels of the Lord meet Yaakov (read *32:1-2* in English, *32:2-3* in Hebrew). The Hebrew text says וַיַּעֲקֹב ב הַלֶּךְ לְדַרְכּוֹ וַיִּפְגְּעוּ-בּוּ מַלְאֲכֵי אֵל הַיָּמִים: ג וַיֹּאמֶר יַעֲקֹב ב כַּאֲשֶׁר רָאָם מִחֲנֵה אֵל הַיָּמִים זֶה וַיִּקְרָא שֵׁם-מְהַרְמָה הַמָּקוֹם הַהוּא מְחַנַּיִם stating that *32:1 Now as Jacob went on his way, the angels of God met him. 32:2 Jacob said when he saw them, 'This is God's camp.'* So he named that place Mahanaim (NASB). Rashi states (ב) וַיִּפְגְּעוּ בּוּ מַלְאֲכֵי אֱלֹהִים. מלאכים של ארץ ישראל באו לקראתו, ללותו לארץ: (ג) מחנים שתי מחנות, ל של חוצה מלאכים של ארץ ישראל שבאו עמו עד כאן. ושל ארץ ישראל שבאו לקראתו saying that these are the angels of the land and are here to guide Yaakov to the land of Canaan. The Hebrew text does not give us the reason for the meeting of the angels of God and nothing more is said to explain the encounter. There seems to be a parallel here with the opening verses from Parashat Vayera on God appearing to Avraham along with the angels of God. Here Yaakov sees the angles of God (מַלְאֲכֵי אֵל הַיָּמִים) and then during the night he wrestles with a man until daybreak (וַיִּאָבֶק אִישׁ עִמּוֹ עַד עֹלֹת). While wrestling with this man, Yaakov prevails and the text says that the man touched Yaakov's hip and dislocated the socket (וַיִּגַע בְּכַף-יָדוֹ ל' א יָכַל לוֹ וַיִּגַע בְּכַף-יָדוֹ). This is interesting since an ordinary man could not touch Yaakov's hip and dislocate the socket. In addition to this the man renamed Yaakov to Yisrael (וַיֹּאמֶר ל' א יַעֲקֹב ב יֹאמֶר עוֹד שָׂמַךְ פִּי אִם-יֵשׁ רָאִל פִּי-שׁ רִיתָ) because he had struggled with God and with men and prevailed. The person Yaakov wrestled with had the authority to change his name to Yisrael. After the man changes Yaakov's name to Yisrael, Yaakov requests that he know what his name is (וַיִּשְׂאֵל יַעֲקֹב ב וַיֹּאמֶר הַגִּידָה-נָא שָׂמַךְ וַיֹּאמֶר לְמַדָּה זֶה תִּשְׂאֵל) but the man refuses. Immediately following these events, Yaakov believes that he has seen God face to face (פִּי-רְאִיתִי אֵל הַיָּמִים פְּנִים אֵל-פְּנִים) and calls the place Peniel (פְּנִיָּאל) which means "face of God." He names the place Peniel because he saw God and yet he remained alive.

Let's examine other translations of the Torah from the Septuagint (LXX), the Targum Onkelos (Aramaic translation) and the Targum Pseudo-Jonathan (Another Aramaic Translation). Examining the Septuagint (LXX) on *Bereshit / Genesis 32:30-32*, the Hebrew name for Peniel (פְּנִיָּאל) is substituted for the phrase "Εἶδος τοῦ θεοῦ" meaning "Appearance of God." Note that Εἶδος is capitalized as a reference to God Himself.

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GENESIS 32:30-32

καὶ ἐκάλεσεν Ἰακωβ τὸ ὄνομα τοῦ τόπου ἐκεῖνου **Εἶδος Θεοῦ** εἶδον γὰρ θεὸν πρόσωπον πρὸς πρόσωπον καὶ ἐσώθη μου ἢ ψυχῇ. ἀνέτειλεν δὲ αὐτῷ ὁ ἥλιος ἠνίκα παρῆλθεν τὸ Εἶδος τοῦ θεοῦ αὐτὸς δὲ ἐπέσκαζεν τῷ μηρῷ αὐτοῦ. ἔνεκεν τούτου οὐ μὴ φάγωσιν οἱ υἱοὶ Ἰσραὴλ τὸ νεῦρον ὃ ἐνάρκησεν ὃ ἐστὶν ἐπὶ τοῦ πλάτους τοῦ μηροῦ ἕως τῆς ἡμέρας ταύτης ὅτι ἤψατο τοῦ πλάτους τοῦ μηροῦ Ἰακωβ τοῦ νεύρου καὶ ἐνάρκησεν.

95 The Targum Onkelos uses the Hebrew word Peniel (פְּנִיֵאל) from the Masoretic text וַיִּקְרָא יַעֲקֹב בְּשֵׁם דְּאֵתְרָא פְּנִיֵאל אַרְי חַיִּיתִי מְלַאָּא אַ דְּיִי אַפִּין בְּאַפִּין וְאַשְׁתִּיבַת נַפְשִׁי The Targum Onkelos however adds an interesting perspective on the Hebrew text. The Masoretic text writes וַיִּקְרָא יַעֲקֹב בְּשֵׁם הַמָּקוֹם פְּנִיֵאל כִּי-רָאִיתִי אֱלֹהִים פְּנִים אֶל-פְּנִים וַיִּנְצַל נַפְשִׁי וַיִּקְרָא יַעֲקֹב בְּשֵׁם דְּאֵתְרָא פְּנִיֵאל אַרְי notice how the Aramaic translation is written. Yaakov explains his reason for calling the place Peniel (פְּנִיֵאל) translated from the Aramaic to say *“I have seen the Angel of Adonai.”* The Aramaic translation substitutes דְּיִי אַ דְּיִי מְלַאָּא which means “Angel of Adonai” for the Hebrew word אֱלֹהִים (Elohim, God) in the Masoretic text. The Aramaic translator inserts the term “angel” indicating to us that this man is a supernatural manifestation of God. Note also that the Targum Pseudo-Jonathan says וַיִּקְרָא יַעֲקֹב שְׁמָא דְרֵתְרָא פְּנִיֵאל אַרוּם אַמְר חַמִּיתִי מְלַאָּכִיָּא דְיִי אַפִּין כָּל קַבְל אַפִּין וְאַשְׁתִּיבַת נַפְשִׁי using the same substitution, writing “מְלַאָּכִיָּא דְיִי” meaning *“the angel of Adonai”* in place of the Hebrew word אֱלֹהִים (Elohim, God). Note there are differences in the Aramaic due to the differences in time frame in which the Torah was translated. This is simply related to Aramaic morphology where words vary in the number of morphemes (the form, shape, structure of a word) with time (signs of the language changing with time). According to the Aramaic translations, the one whom Yaakov wrestled with was a celestial being (Angel); therefore the person who he wrestled with was more than just a man. The Hebrew text suggests that God manifest as a man to illustrate how Yaakov wrestled with both “God and man” and yet prevailed. It is also interesting to note that Rashi neglects to comment on these verses where Yaakov names the place as a result of seeing God face to face and remaining alive.

120 In this text from the Torah (*Bereshit / Genesis 32:30-32*) the person Yaakov wrestles with is identified both as a “man” and as “God” (Elohim, אֱלֹהִים). This is another example (similar to Parashat Vayera) where God chooses to reveal Himself in human form. While researching these verses I learned that Hosea gives us commentary on these passages in *Hosea 12:2-5*.

ספר הושע פרק יב פסוק ג-ו

ג וַיִּרְיֵב לַיהוָה עִם-יְהוּדָה וְלִפְקֹד עַל-יַעֲקֹב כִּדְרָכָיו כִּמְעַלְלָיו יִשְׁיב לְוָד בְּבֶטֶן עַקֵּב אֶת-אַחֲיוֹ וּבָא וְנָו שָׂרָה אֶת-אַלְהֵי־הַיִּם: ה וַיִּשָׂר אֶל-מְלֶאךָךְ וַיִּכַּל בְּכָה וַיִּתְחַנְּנֵהוּ לְוָד בְּיַתְּאֵל יִמְצְאוּנִי וְשֵׁם יְדַבֵּר עִמִּי: ו וַיִּהְיֶה אֵלֹהֵי הַצֹּבָאֹת וַתִּהְיֶה זָכָר: ו

Hosea 12:2-5

12:2 The Lord also has a dispute with Judah, And will punish Jacob according to his ways; He will repay him according to his deeds. 12:3 In the womb he took his brother by the heel, And in his maturity he contended with God. 12:4 Yes, he wrestled with the angel and prevailed; He wept and sought His favor. He found Him at Bethel And there He spoke with us, 12:5 Even the Lord, the God of hosts, The Lord is His name. (NASB)

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Here Hosea is using the narrative derived from Parashat Chayei Sarah, Toldot, Vayetze, and Vayishlach saying *12:3 In the womb he took his brother by the heel, And in his maturity he contended with God.* And in *12:4-5* says *12:4 Yes, he wrestled with the angel and prevailed; He wept and sought His favor. He found Him at Bethel And there He spoke with us, 12:5 Even the Lord, the God of hosts, The Lord is His name.*

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Here Hosea is telling us that Yaakov wrestled with the Angel (מלאך) and that this Angel is the Lord God (YHVH) of hosts, His name is the YHVH. Here we find as we find previously in Parashat Bereshit, that the Lord God (YHVH) of hosts, His name is the YHVH. Here we find as we find previously in Parashat Bereshit, that the Lord God (YHVH) of hosts, His name is the YHVH. Here we find as we find previously in Parashat Bereshit, that the Lord God (YHVH) of hosts, His name is the YHVH.

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Is there any doubt the person Yaakov wrestled with was the Angel of the Lord? (According to the Hebrew text אֱלֹהִים (Elohim, God) and the Aramaic translation meaning "Angel of Adonai," Hosea's commentary is consistent with scripture on the one who wrestled with Yaakov.) The person who was able to change Yaakov's name to Yisrael and touch to dislocate his hip, was no ordinary person, this was the Angel of the Lord being identified as divine according to Hosea. Yaakov's life was changed by his encounter with God and he walked differently the rest of his life.

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Reading on in Parashat Vayishlach (*Bereshit / Genesis 35:9-15*) the sequence of events is quite interesting. There's something deeply symbolic in these passages. *Bereshit / Genesis 35:9* begins by saying God reveals/shows Himself to Yaakov like He did to Avraham in Parashat Vayera (compare *Bereshit 18:1* in the Masoretic text).

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פרשת וישלך ספר בראשית פרק לה פסוק ט-טו

ט וַיִּרְא אֱלֹהִים אֶל-יַעֲקֹב בְּעוֹד כָּבֹא מִפַּדְאן אֶרֶם וַיְבָרֶךְ אֹתוֹ: י וַיֹּאמֶר-לוֹ אֱלֹהִים שְׁמֹךְ יַעֲקֹב בְּלֹא-יִקְרָא שְׁמֹךְ עוֹד יַעֲקֹב בְּכִי אִם-יִשְׂרָאֵל יִהְיֶה שְׁמֹךְ וַיִּקְרָא אֶת-שְׁמוֹ יִשְׂרָאֵל: יא וַיֹּאמֶר לוֹ אֱלֹהִים אֲנִי אֵל שְׁדֵי פְרָה וְרִבְיָה גוֹי וְקָהֵל גוֹיִם יִהְיֶה מִמֶּךָ וּמְלָכִים מִחֲלָצֶיךָ יֵצְאוּ: יב וְאֶת-הָאָרֶץ אֲשֶׁר נָתַתִּי לְאַבְרָהָם וְלְיִצְחָק לְךָ אֶתְחַנְּנָה וְלִזְרַעְךָ אֶחָרֶיךָ אֶתֵּן אֶת-הָאָרֶץ: יג וַיַּעַל מֵעֵלְיוֹ אֱלֹהִים הַיּוֹם בְּמָקוֹם אֲשֶׁר-דִּבֶּר אֲתוֹ וַיַּצַּב יַעֲקֹב בְּמַצְבֵּה בְּמָקוֹם אֲשֶׁר-דִּבֶּר אֲתוֹ מַצְבֵּת אָבֹן וַיִּסֹּךְ עָלֶיהָ גֹסֶךְ וַיִּצַּק עָלֶיהָ שְׁמוֹ: טו וַיִּקְרָא יַעֲקֹב בְּאֵת-שֵׁם הַמָּקוֹם אֲשֶׁר דִּבֶּר אֲתוֹ שֵׁם אֱלֹהִים בֵּית-אֵל:

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In these passages we find the confirmation of Yaakov's name change (וַיֹּאמֶר-לוֹ) (אֱלֹהִים הַיּוֹם שְׁמֹךְ יַעֲקֹב בְּלֹא-יִקְרָא שְׁמֹךְ עוֹד יַעֲקֹב בְּכִי אִם-יִשְׂרָאֵל), the continuing promise of the blessing of Yaakov's seed (וְאֶת-הָאָרֶץ אֲשֶׁר נָתַתִּי לְאַבְרָהָם וְלְיִצְחָק לְךָ אֶתְחַנְּנָה) (וְלִזְרַעְךָ אֶחָרֶיךָ אֶתֵּן אֶת-הָאָרֶץ) paralleling the blessing to Avraham and Yitzchak. In addition to this Yaakov sets up another pillar in the place he meets God calling the place Bethel (בֵּית-אֵל) because God had shown himself and spoken to him there like he did in Parashat Vayetze.

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The various places that Yaakov traveled in the Eretz Canaan where he encounters the Lord, he names these places to signify their importance and deep spiritual meaning. The changing of Yaakov's name to Yisrael because of having wrestled with both "God and man," identifies for us that Yaakov is taking a new

Remember to carefully compare the English translation with the Hebrew text. The verses are slightly shifted; verse 12:2 in the English translation corresponds to 12:3 in the Masoretic text, etc.

Bereshit / Genesis 35:9-15

35:9 Then God appeared to Jacob again when he came from Paddan-aram, and He blessed him. 35:10 God said to him, 'Your name is Jacob; You shall no longer be called Jacob, But Israel shall be your name.' Thus He called him Israel. 35:11 God also said to him, 'I am God Almighty; Be fruitful and multiply; A nation and a company of nations shall come from you, And kings shall come forth from you. 35:12 'The land which I gave to Abraham and Isaac, I will give it to you, And I will give the land to your descendants after you.' 35:13 Then God went up from him in the place where He had spoken with him. 35:14 Jacob set up a pillar in the place where He had spoken with him, a pillar of stone, and he poured out a drink offering on it; he also poured oil on it. 35:15 So Jacob named the place where God had spoken with him, Bethel. (NASB)

175 direction in his life with God being center place. In Jewish life a person is called
 by his or her given name as the son or daughter of the parent. The name change
 of Yaakov (Jacob) to Yisrael there is a significant difference. Yaakov did not
 have a choice on what name to be called by, and he also was not named in the
 typical “son of” pattern as we find today. God specifically chose the name
 180 Yisrael because he (Yaakov) struggled with God and man. Yaakov’s name
 change signified a turning point in His life where the Hebrew text says נִזְרַח-לוֹ
 32:31 *Now the sun rose upon him just as he crossed over Penuel, and he was limping on his thigh.* Yaakov’s encounter
 with God causes him to walk differently. Today does your relationship with God
 185 and the indwelling of the Ruach HaKodesh (Holy Spirit) cause you to think,
 speak, and walk differently too? In Yaakov’s name God establishes him as the
 father of a nation and identifies the name of the children of Yisrael. The name
 reflects also a change in God’s perception of Yaakov Drawing a parallel with the
 change of a name on being reborn. Similarly in Jewish tradition a child receives
 190 his or her Hebrew name at the time they enter into the covenant relationship with
 God in the “Brit Milah” for boys and “Brit Banot” for girls. With this in mind,
 these verses become the source text for the confirmation of the covenant in the
 changing of one’s name (וְאֶת-הָאָרֶץ אֲשֶׁר נָתַתִּי לְאֲבֹרָהֶם וְלִיצְחָק לְךָ אֶתְנַנְּהָ וְלִזְרַעְךָ אֶחָדֶיךָ (אֶתְּן אֶת-הָאָרֶץ
 195 וְלִזְרַעְךָ)). The difference is that God gives Yaakov his new name much later
 in life and not at birth as tradition holds today. Therefore, the name highlights
 Yaakov’s character over the years. He went from using under handed tactics (the
 root meaning of “Yaakov” to supplant) his brother’s birthright, to a more
 “honorable conduct” (the root meaning of Yisrael). It is this growing process that
 200 Rashi comments upon as warranting the renewed blessing, a blessing that was
 now earned and not stolen.

During the confirmation of the change in name, the promise of the land, to
 Yaakov and his seed is given. The next thing mentioned is the seed. The Lord
 says the land which He gave to Avraham and Yitzchak He will give to Yaakov
 and his descendents (וְלִזְרַעְךָ).

פרשת וישלך ספר בראשית פרק לה פסוק יב

יב וְאֶת-הָאָרֶץ אֲשֶׁר נָתַתִּי לְאֲבֹרָהֶם וְלִיצְחָק לְךָ אֶתְנַנְּהָ וְלִזְרַעְךָ אֶחָדֶיךָ אֶתְּן אֶת-הָאָרֶץ:

The mentioning of the Seed (וְלִזְרַעְךָ) symbolizes the promise and the story of
 210 God’s calling Abraham to leave his homeland, promising his descendants a new
 home in the land of Canaan, and ultimately promising all the nations of the earth
 will be blessed in his seed. In *Bereshit / Genesis 17:1-7*, from Parashat Lech
 Lecha, the Lord God identifies Himself to Avraham as אֵל שַׁדַּי (El Shaddai) “God
 Almighty.” The Lord identifies Himself in the same way to Yaakov (35:11).

פרשת לך לך ספר בראשית פרק יז פסוק א-ז

א וַיְהִי אֲבָרָם בֶּן-תְּשׁוּעִים שְׁנָה וְתִשְׁעֵי שָׁנִים וַיֵּרָא יְהוָה אֶל-אֲבָרָם וַיֹּאמֶר אֵלָיו אֲנִי-אֵל שַׁדַּי
 הַתְּהַלֵּךְ לְפָנַי וְהָיָה תְּמִים: ב וְאֶתְנַה בְּרִיתִי בֵּינִי וּבֵינֶךָ וְאָרְבָּה אוֹתְךָ בְּמֵאָד מֵאָד: ג וַיִּפֹּל
 אֲבָרָם עַל-פָּנָיו וַיְדַבֵּר אִתּוֹ אֵל הַיָּם לֵאמֹר: ד אֲנִי הִנֵּה בְרִיתִי אִתְּךָ וְהָיִיתָ לְאֵב הַמּוֹן גּוֹיִם: ה
 220 וְלֹא-יִקְרָא עוֹד אֶת-שְׁמֶךָ אֲבָרָם וְהָיָה שְׁמֶךָ אֲבָרָהֶם כִּי אֵב-הַמּוֹן גּוֹיִם נִתְּתִיךָ: ו וְהִפְרַתִּי אֶתְּךָ

Bereshit / Genesis 17:1-7

17:1 Now when Abram was ninety-nine years old, the Lord appeared to Abram and said to him, ‘I am God Almighty; Walk before Me, and be blameless. 17:2 ‘I will establish My covenant between Me and you, And I will multiply you exceedingly.’ 17:3 Abram fell on his face, and God talked with him, saying, 17:4 ‘As for Me, behold, My covenant is with you, And you will be the father of a multitude of nations. 17:5 ‘No longer shall your name be called Abram, But your name shall be Abraham; For I will make you the father of a multitude of nations. 17:6 ‘I will make you exceedingly fruitful, and I will make nations of you, and kings will come forth from you. 17:7 ‘I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. (NASB)

בְּמָא דְּמָא דְּוַנְתַּתִּיךְ לְגוֹיִם וּמְלָכִים מִמֶּךָ יֵצֵא: [שביעי] ז וְהִקְמֹתִי אֶת-בְּרִיתִי בֵּינִי וּבֵינְךָ וּבֵין
 זָרְעֶךָ אַחֲרֶיךָ לְדֹר וָדֹר תִּם לְבְרִית עוֹלָם לִהְיוֹת לְךָ לְאֵל הַיָּמִים וּלְזָרְעֶךָ אַחֲרֶיךָ:

225 The mention of seed (וּלְזָרְעֶךָ) here draws a direct connection to the covenantal promise that was made with Avraham and Yitzchak and symbolizes the continuation of the blessing and promise in and through Yaakov and his descendents.

230 יד וַיִּצַב יַעֲקֹב בַּמָּצְבָה בַּמָּקוֹם אֲשֶׁר-דִּבֶּר אֱתוֹ מִצְבַּת אָבִן וַיִּסֹּךְ (וַיִּצַּב יַעֲקֹב בַּמָּצְבָה בַּמָּקוֹם אֲשֶׁר דִּבֶּר אֱתוֹ שָׁם אֵל הַיָּמִים וַיִּקְרָא יַעֲקֹב בְּאֵת-שֵׁם הַמָּקוֹם אֲשֶׁר דִּבֶּר אֱתוֹ שָׁם אֵל הַיָּמִים) וַיִּקְרָא יַעֲקֹב בְּאֵת-שֵׁם הַמָּקוֹם אֲשֶׁר דִּבֶּר אֱתוֹ שָׁם אֵל הַיָּמִים (בֵּית-אֵל): that Yaakov sets up after having been blessed by God draws a parallel with Yaakov first setting up the pillar in Parashat Vayetze.

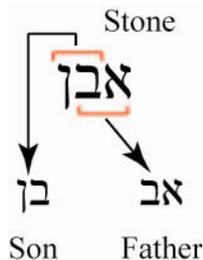
פרשת ויצא ספר בראשית פרק כח פסוק טז-יט

235 טז וַיִּיקֶץ יַעֲקֹב בַּמְּשַׁנְתּוֹ וַיֵּאמֶר אָבִן יֵשׁ יְהוָה בַּמָּקוֹם הַזֶּה וְאֲנִי לֹא יָדַעְתִּי: יז וַיִּירָא וַיֵּאמֶר מִה-נִּזְרָא הַמָּקוֹם הַזֶּה אִין זֶה כִּי אִם-בֵּית אֵל הַיָּמִים וְזֶה שַׁעַר הַשָּׁמַיִם: יח וַיִּשְׁכֶּם יַעֲקֹב בַּבֶּקֶר וַיִּקַּח אֶת-הָאָבֶן אֲשֶׁר-שָׁם מִרְאֵשׁ תִּיּוֹ וַיִּשֶׁם אֶת-הַמָּצְבָה וַיִּצֹק שֶׁמֶן עָלֶיהָ: יט וַיִּקְרָא אֶת-שֵׁם-הַמָּקוֹם הַהוּא בֵּית-אֵל וְאֵלֶּם לֵוִי שֵׁם-הָעִיר לְרֵאשִׁיתָהּ:

240 The text says וַיִּשְׁכֶּם יַעֲקֹב בַּבֶּקֶר וַיִּקַּח אֶת-הָאָבֶן אֲשֶׁר-שָׁם מִרְאֵשׁ תִּיּוֹ וַיִּשֶׁם אֶת-הַמָּצְבָה וַיִּצֹק שֶׁמֶן עָלֶיהָ: *28:18 So Jacob rose early in the morning, and took the stone that he had put under his head and set it up as a pillar and poured oil on its top.*

245 Have you ever thought about the purpose of the stone which Yaakov anoints with oil? Why does Yaakov take the stone that he laid upon and place it at the head of the pillar he makes for the Lord? What about the significance of anointing the stone with oil? Thinking on the definition of Mashiach meaning “anointed one” might there be a messianic expectation here? Yaakov anointed the stone with oil, meaning he applied or rubbed the oil upon the stone symbolically as a sign of the covenant he was making with the Lord. Here it says וַיִּצֹק שֶׁמֶן עָלֶיהָ that Yaakov “poured oil on its head;” the first stone (head of the stone pillar) is the anointed one. A pillar is a column, a narrow vertical structure used as a support for something or for decorative purposes. So we find here the head of the stone being anointed with oil placed at the top of the pillar that Yaakov is building. Do we see any parallels here? Taking a closer look at the Hebrew word for this stone

250 וַיִּצֹק שֶׁמֶן עָלֶיהָ it appears the three root letters (i) aleph, (ii) bet, and (iii) final nun form two words illustrated in the diagram as the juxtaposition of the words “Father” (אב) and “Son” (בן).



Bereshit / Genesis 28:16-19

28:16 Then Jacob awoke from his sleep and said, ‘Surely the Lord is in this place, and I did not know it.’ 28:17 He was afraid and said, ‘How awesome is this place! This is none other than the house of God, and this is the gate of heaven.’ 28:18 So Jacob rose early in the morning, and took the stone that he had put under his head and set it up as a pillar and poured oil on its top. 28:19 He called the name of that place Bethel; however, previously the name of the city had been Luz. (NASB)

260 Taking this hermeneutic brings great significance to the meaning and symbolism
of the rock as a reference for the Messiah (See *Psalms 118:22; Isaiah 28:16;*
Matthew 21:42; Acts 4:11, etc.) in the Ketuvei Shelachim (Apostolic Writings).
Stones were used in the ancient times to commemorate remarkable events as we
265 have seen here in the last few Parshiot by Yaakov at Bethel (*Bereshit / Genesis*
28:18) and at Padan-aram (*Bereshit / Genesis 35:4*). The use of the foundation
stone, the anointing of the stone (אֲבִי־אֶבֶן) that is placed on the head of the pillar, and
even the ladder that was discussed in Parashat Vayetze, all of these things appear
to symbolically direct our attention to the work of Yeshua the Messiah. Studying
these root letters for stone (אֲבִי־אֶבֶן) is absolutely fascinating not to mention exciting.
270 Studying the Hebrew text and understanding the word play that is occurring here
provides us with direct evidence on the Torah's revelation of the Messiah Yeshua.
Within the stone, we find the anointed one of God, the foundation stone of our
faith, the living Word of God, Yeshua the Messiah.

275 The sequence of events, the name change of Yaakov, the promise
of the seed, and the stone at the head of the pillar, the reiteration of the covenant
promises, all of these things are deeply symbolic. The name change represents a
new calling for Yaakov. The change highlights a change in character over the
years of Yaakov's life. Similarly, we are called to be the sons of God through
faith, we are called to have a changed life, a newness of life (a state of being new
280 where the old has passed away) and God is working to change us by His Son
Yeshua the Messiah. The promise of the seed is a continuation of the blessing
God promised to Avraham that all the nations would be blessed. In the Messiah
Yeshua we are blessed indeed. The symbolism of the stone, the anointing of oil
and the concept of Father and Son within the stone reveals to us how God has
285 lifted up and established His ways as the Ways of life. In this week's Parashah
we learn that the fundamental teachings of the Messiah are sewn throughout the
Hebrew Scriptures. Therefore, the Bible is God's authoritative word to all of
mankind set in history. It is understandable, eternally relevant, always applicable,
and completely sufficient for all of our spiritual, philosophical, and psychological
290 needs. It is when the Bible is read, understood, and obeyed that it truly becomes
the inspired and authoritative Word of God in our lives. Do you want to walk in
God's ways? Do you want to have an encounter with God that changes you in
both whom you are and in the way you walk like Yaakov? Let's pray!

295 Heavenly Father,

300 Thank You for showing to me the truth of Your Son Yeshua, I can truly
see how You have revealed Your Messiah within the Holy Scriptures. Help me to
know without a doubt that You have established these things according to the
Scriptures. I believe that all of Scripture shows the purpose of the Messiah was to
come and make atonement for my soul, to be that foundation stone that saves my
life. By faith I place my faith in Yeshua, I place my faith in Your Holy Word,
305 please forgive me of my sins and have mercy on me Lord. I ask please place for
Your peace in my heart Lord, a peace that surpasses all understanding. Create in
me a new heart, and renew my mind, my body, and my spirit. Thank You for

310 forgiving me and redeeming me from my sins. Help me to serve You Lord by
faith and help me to regard your truth in my heart. Please come and work in my
life each day and help me to hear Your voice. Thank You Lord for all You have
done; I give You all of the glory, the honor, and the praise forever and ever.

In Yeshua's (Jesus') Name I pray! Amen!

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What to pray:

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- *Ask the Lord to help you to know Him in His Son Yeshua the Messiah.*
- *Ask the Lord to help you to draw near to Him in the stillness of your heart in order "to hear His voice" and "to hold fast to Him."*
- *Thank the Lord for lifting the burden of sin and revealing His truth in your heart and life.*

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Be Blessed in Yeshua, Christ our Messiah!

* * * * *

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever