

TORAH TEACHINGS



Understanding YAH's Likes and dislikes




#7 Vayetzei (וַיֵּצֵא)
— Hebrew for “AND HE
WENT OUT”

Torah: Genesis 28:10-32:3
Haftarah: Hosea 11:7-12:14

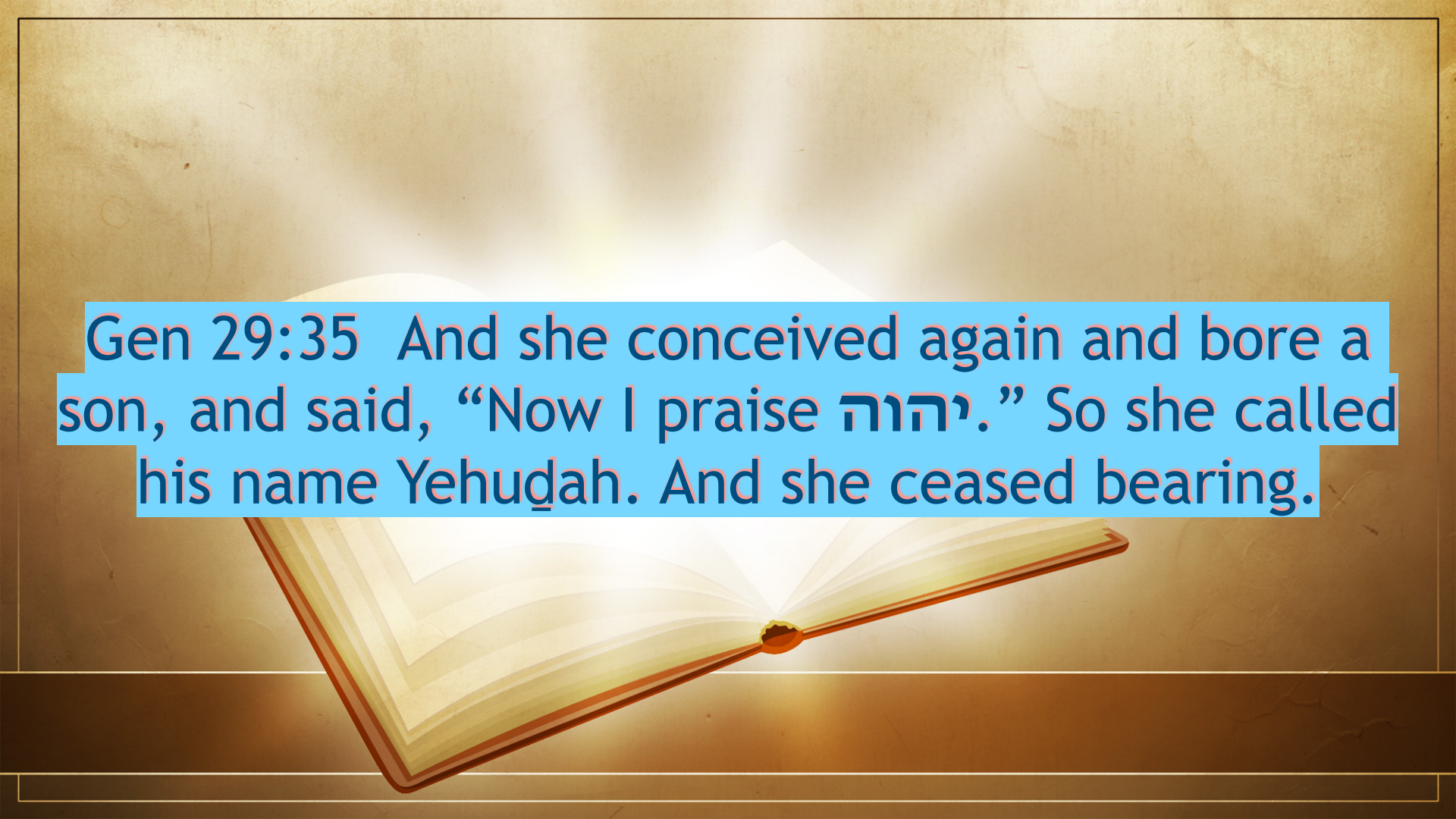
Gen 29:31 And יהוה saw that Lě'ah was unloved, and He opened her womb, but Raḥĕl was barren.

Gen 29:32 And Lě'ah conceived and bore a son, and she called his name Re'ubĕn, for she said, "For יהוה has looked on my affliction, because now my husband is going to love me."



Gen 29:33 And she conceived again and bore a son, and said, “Because יהוה has heard that I am unloved, He gave me this son too.” And she called his name Shim'on.

Gen 29:34 And she conceived again and bore a son, and said, “Now this time my husband is joined to me, because I have borne him three sons.” So his name was called Lěwi.



Gen 29:35 And she conceived again and bore a son, and said, “Now I praise יהוה.” So she called his name Yehudāh. And she ceased bearing.

1 - Re'ubēn (reh-oo-bane')- רְאוּבֵן - Strong's
H7205 - '*behold a son*'

2 - Shim'on (shim-one')- שִׁמְעוֹן - Strong's H8095 -
'*heard*'

3 - Lěwi (lay-vee')- לֵוִי - Strong's H3878
meaning, '*joined to*'.

4 - Yehudāh (yeh-hoo-daw')- יְהוּדָה - Strong's
H3063 - '*praised*'

CHAPTER 30

Raḥēl was barren and began to envy her sister and we must learn from this that to envy is not healthy:

Mishlā/Proverbs 14:30 “A healthy heart is life to the body, But envy is rottenness to the bones.”

Galatiyim/Galatians 5:21 “envy, murders, drunkenness, wild parties, and the like - of which I forewarn you, even as I also said before, that those who practise such as these shall not inherit the reign of Elohim.”

Ya'aqob/James 3:14 "But if you have bitter jealousy and self-seeking in your hearts, do not boast against and lie against the truth."

The Hebrew word that is translated as 'envied' comes from the root word **קָנָה** qanah (kaw-naw')- Strong's H7065 meaning, 'to be jealous or zealous, be envious, ardent'.

It is written in the 'piel' tense which indicates the expression of an intensive or intentional action!

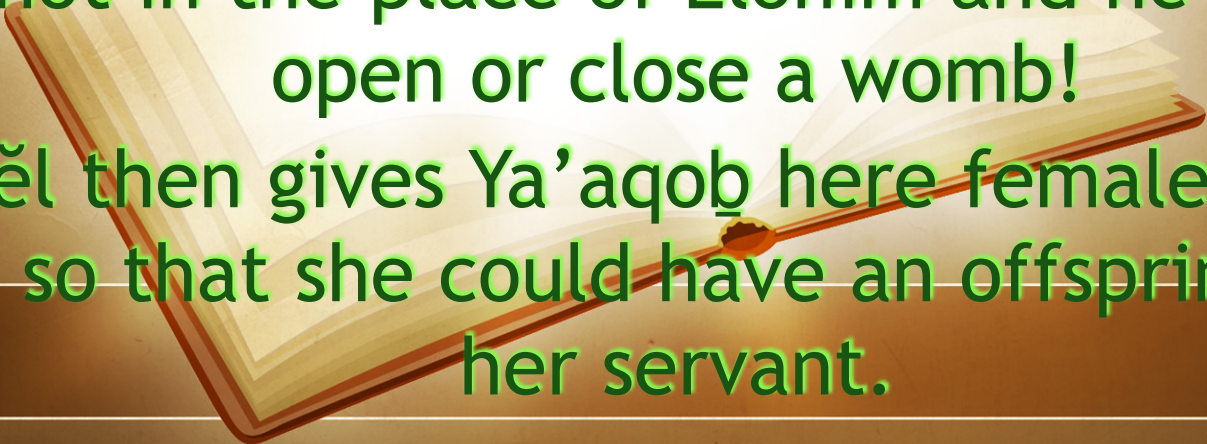
She was seriously envious of her sister.

It is the same word used to describe Pinehas in Bemidbar/Numbers 25 who was ardent/zealous for יהוה and rose up and took a stand against the whoring of Yisra'el!

This word as we can see can have a dual meaning, depending on where your focus is on and on what your eyes are looking at!



Our eyes are to be on יהוה and His Torah, which is to be the 'apple of our eye' (Tehillah/Psalm 7:2) as we guard his commands so that we live, and in doing so we can be like Pinehas and Ėliyahu who expressed great zeal for יהוה, or if our eyes are turned away from the Truth for a split second and focused on the things of the flesh that do not satisfy, we are in danger of becoming extremely envious of what others have and in doing so find our feet in a slippery place!



Raḥēl grew very envious of the fact that Ya'aqob was enjoying the blessing of sons from her sister Leah and not from her and she cries out to him to give him children or else she would die and Ya'aqob rightly answers her by making it clear that he is not in the place of Elohim and he could not open or close a womb!

Raḥēl then gives Ya'aqob here female servant Bilhah so that she could have an offspring through her servant.

The wrong 'envy' can cause you to make irrational choices instead of waiting on יהוה; and Bilhah does bear a son and Raḥēl calls this 5th child of Ya'aqob:

5 - Dan - דָּן - Strong's H1835 - 'judge'

Bilhah has another child:

6 - Naphtali - נַפְתָּלִי - Strong's H5321 - 'wrestling'

Leah sees that she is no longer bearing children so she too gives her female servant, Zilpah, to Ya'aqob who bore 2 more sons to Ya'aqob:

7 - Gad - גָּד - Strong's H1410 - 'troop'

8 - Ashēr - אֲשֶׁר - Strong's H836 - 'happy one'

In the days of the wheat harvest Re'ubēn found love apples in the field and brought them to his mother Leah, and Raḥēl asked Leah for some of them and Leah bargained a night with Ya'aqob in exchange for some of the love apples!



Elohim rewarded Leah as he had listened to her cry to please her husband and bear him another son and so she bore

Ya'aqob a 5th son, son number 9:

9 - Yissaskar - יִשָּׁשְׂכָר - Strong's H3485 - 'there is recompense'

She conceived again and bore a 6th son, son number 10:

10 - Zebulun - זְבוּלוֹן - Strong's H2074 - 'exalted'

After this she bore a daughter, whose name was:

Dinah דִּינָה - Strong's H1783 meaning, 'judgement'.

Rahel was remembered by Elohim and she bore Ya'aqob a son:

11 - Yosēph - יוֹסֵף - Strong's H3130 - 'he adds, he increases'

Jacob's Prosperity

Gen 30:25 And it came to be, when Raḥĕl had borne Yosĕph, that Ya'aqob said to Laban, "Send me on my way, to go to my own place and to my land."



Verse 25

Ya'aqob now asks Laban to let him leave with his wives and children as he had faithfully served for his wives and Ya'aqob knew that this was not where he was to stay - it was time to move on! Now that there was a firstborn from the wife he loved, he needed to move on.

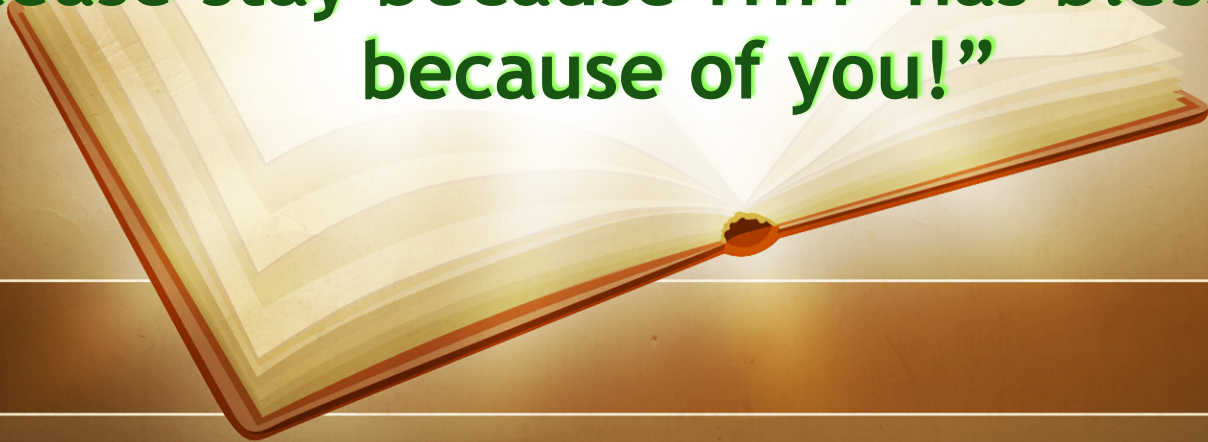
Gen 30:26 “Give my wives and my children for whom I have served you, and let me go, for you yourself know my service which I have done for you.”

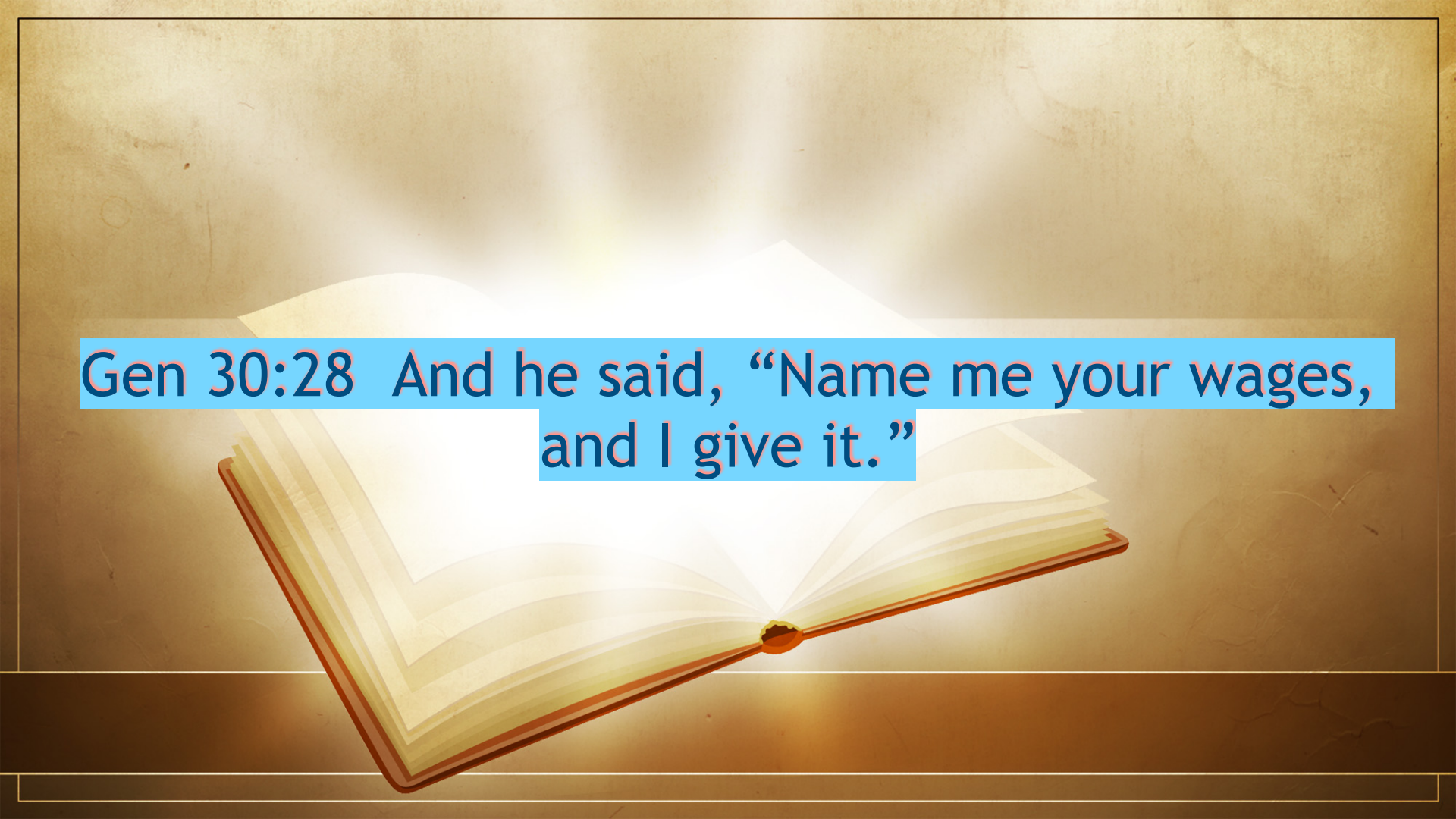
Gen 30:27 And Laban said to him, “If I have found favour in your eyes, please stay, for I have diligently watched that יהוה has blessed me for your sake.”

Verse 27

Laban recognizes that he has been blessed by the fact that Ya'aqob has been around for the past 14 years and he certainly did not want to see Ya'aqob go and see the blessing that comes with Ya'aqob being there be lost and so he does all he can to keep Ya'aqob, and he even uses flattering words to Ya'aqob by acknowledging to him that יהוה had blessed Laban for Ya'aqob's sake.

He was, in effect, saying what so many churches try to say to those who recognize that they need to come out of her, and so, he says in a nutshell, “please stay because יהוה has blessed me because of you!”





Gen 30:28 And he said, “Name me your wages,
and I give it.”



Verse 28
Name your wages!

Gen 30:29 So he said to him, “You know how I have served you and how your livestock has been with me.

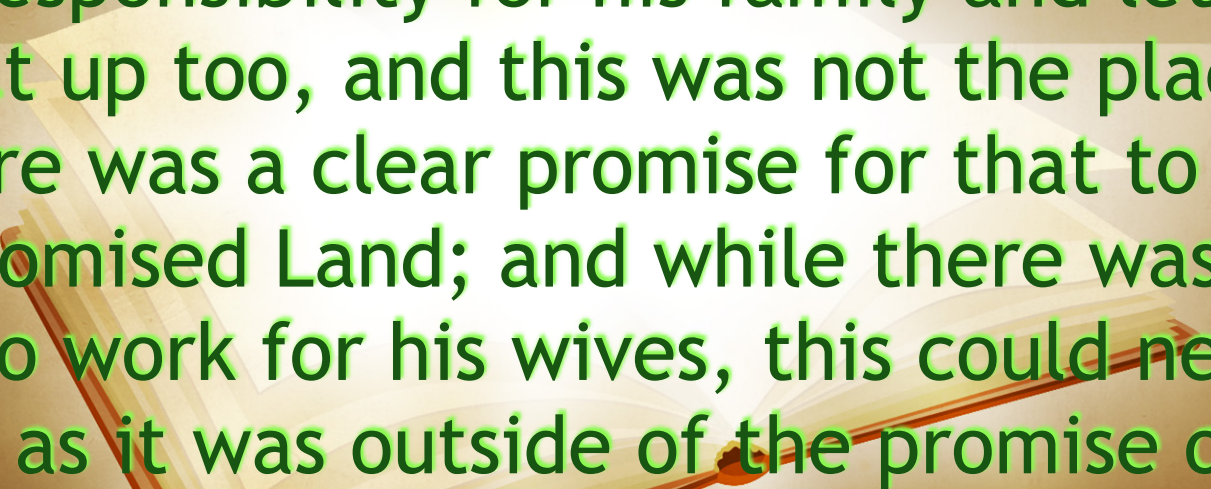
Gen 30:30 “For the little you had before I came has increased greatly, and יהוה has blessed you since my coming. But now, when am I to provide for my own house too?”

Verse 29-30

You know how I have served you!

Ya'aqob had not tried to steal and cheat in any way, he faithfully served and looked after the flock of Laban; and Ya'aqob makes it clear that Laban had greatly prospered because of Ya'aqob's faithful service and the little Laban had when he came had greatly increased, but now it was time for Ya'aqob to provide for his own house and in order to do that he needed to leave from being under the yoke of Laban.

Timotiyos Aleph/1 Timothy 5:8 "And if anyone does not provide for his own, and especially for those of his household, he has denied the belief and is worse than an unbeliever."



Ya'aqob recognized that it was time for him to take responsibility for his family and let his house be built up too, and this was not the place for that as there was a clear promise for that to happen in the Promised Land; and while there was a service time to work for his wives, this could never be his home as it was outside of the promise of Elohim.

Gen 30:31 And he said, “What do I give you?” And Ya‘aqob said, “Give me naught! If you do this for me, I shall again feed and guard your flocks:



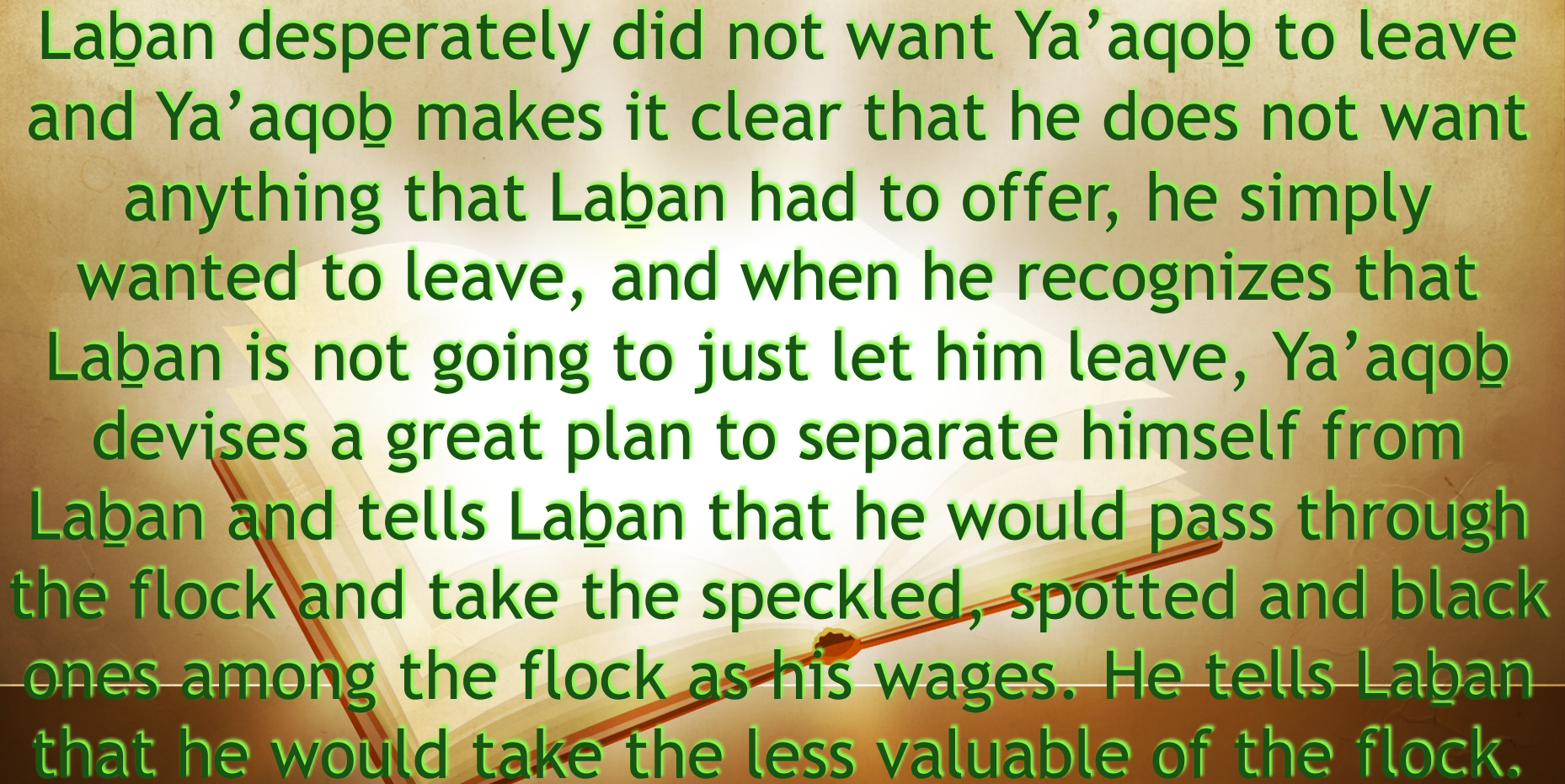
Verse 31

What do I give you?

When Ya'aqob made it clear, that no amount of wages could keep him, Laban further entices him by asking the question:

“What do I give you?”





Laban desperately did not want Ya'aqob to leave and Ya'aqob makes it clear that he does not want anything that Laban had to offer, he simply wanted to leave, and when he recognizes that Laban is not going to just let him leave, Ya'aqob devises a great plan to separate himself from Laban and tells Laban that he would pass through the flock and take the speckled, spotted and black ones among the flock as his wages. He tells Laban that he would take the less valuable of the flock.

Gen 30:32 “Let me pass through all your flock today, removing from there all the speckled and spotted sheep, and all the black ones among the lambs, and the spotted and speckled among the goats. And these shall be my wages.

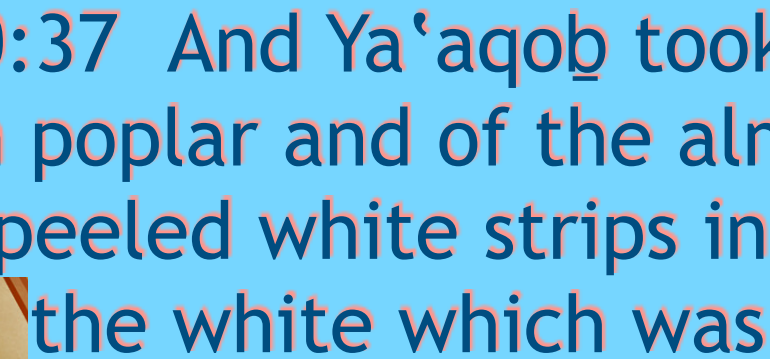
Gen 30:33 “And my righteousness shall answer for me in time to come, when you come concerning my wages: every one that is not speckled and spotted among the goats, and black among the lambs, it is stolen if it is with me.”

Gen 30:34 And Laban said, “See, let it be according to your word!”

Gen 30:35 And on that day he set aside the male goats that were speckled and spotted, and all the female goats that were speckled and spotted, every one that had some white in it, and all the black ones among the lambs, and gave them into the hand of his sons.

Gen 30:36 And he put three days' journey between himself and Ya'aqob, and Ya'aqob fed the rest of Laban's flocks.

Gen 30:37 And Ya'aqob took for himself rods of green poplar and of the almond and chestnut trees, peeled white strips in them, and exposed the white which was in the rods.



Gen 30:38 And he set the rods which he had peeled before the flocks in the gutters, in the watering troughs where the flocks came to drink, and they conceived when they came to drink.

Gen 30:39 So the flocks conceived before the rods, and the flocks brought forth streaked, speckled, and spotted.

Gen 30:40 And Ya'aqob separated the lambs, and made the flocks face toward the streaked and all the black in the flock of Laban, but he put his own flocks by themselves and did not put them with Laban's flock.

Gen 30:41 And it came to be, whenever the strong ones of the flock conceived, that Ya'aqob placed the rods before the eyes of the flock in the gutters, so they would conceive among the rods.

Gen 30:42 But when the flocks were weak, he did not put them in, so the weak ones were Laban's and the strong ones Ya'aqob's.

Gen 30:43 Thus the man increased very much, and had many flocks, and female and male servants, and camels and donkeys.



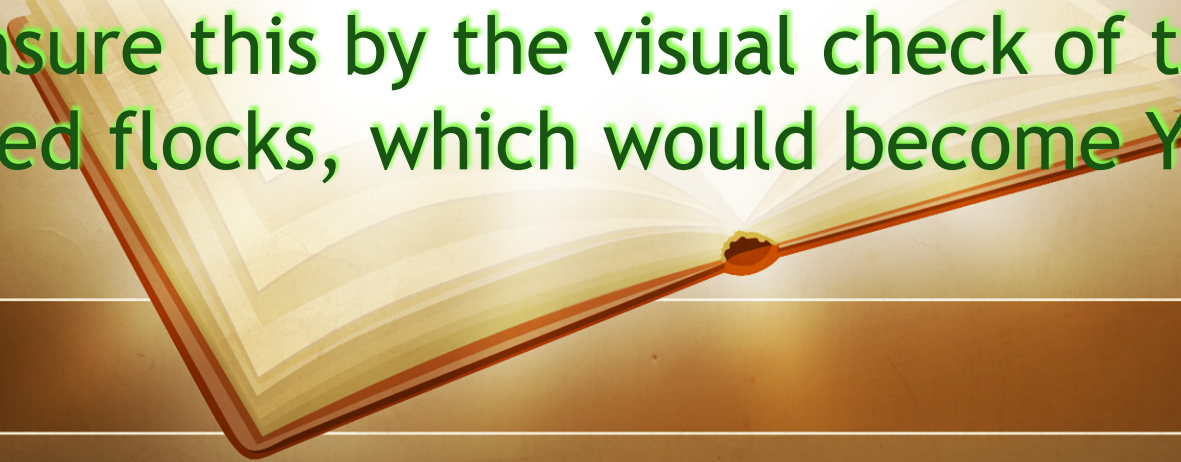
Verse 33-43

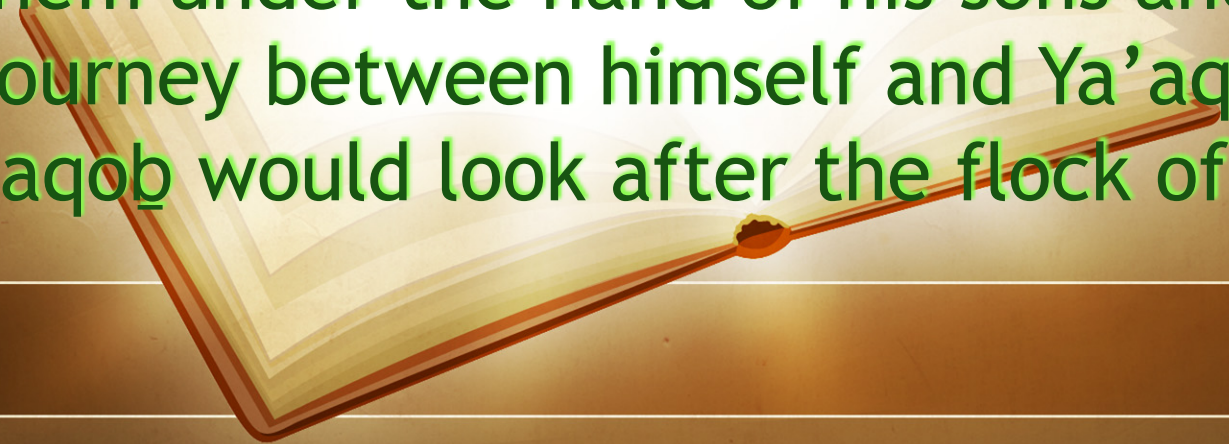
My righteousness shall answer for me in time to come!

Tehillah/Psalm 37:5-7 “Commit your way to יהוה, and trust in Him, and He does it. 6 And He shall bring forth your righteousness as the light, and your right-ruling as midday. 7 Rest in יהוה, and wait patiently for Him; do not fret because of him who prospers in his way, because of the man doing wicked devices.”

Shemu'el Bět/2 Samuel 22:21 “יהוה rewarded me according to my righteousness; according to the cleanness of my hands He repaid me.”

What Ya'aqob was basically saying to Laban, was that his honesty and integrity will answer for him in time to come and so, he sets forth a way to measure this by the visual check of the lesser valued flocks, which would become Ya'aqob's.

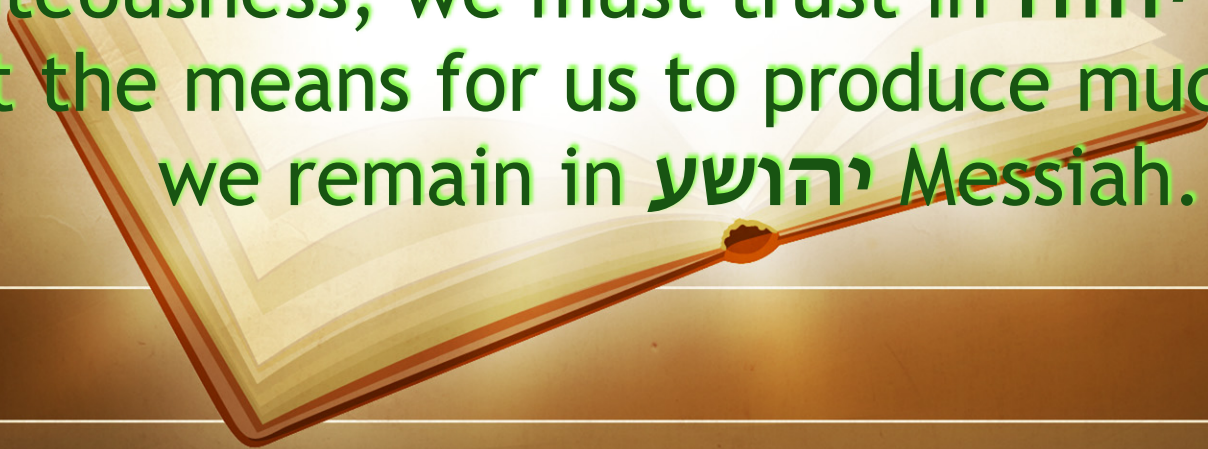


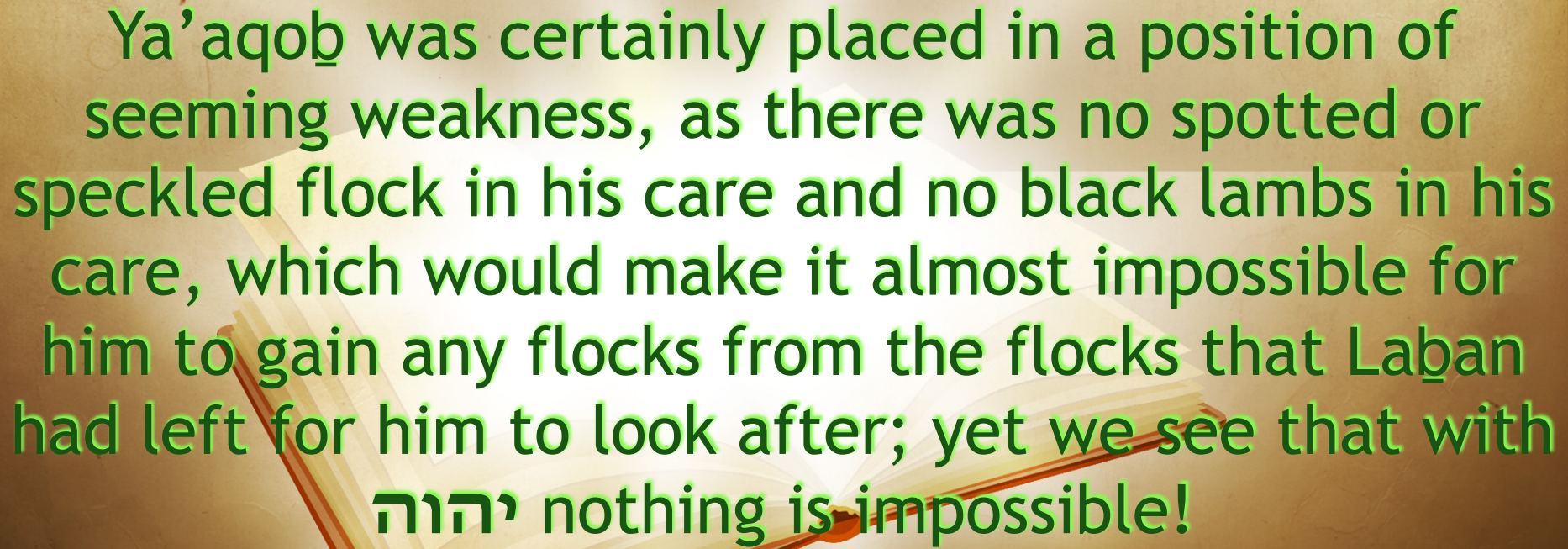


Laban agrees to this plan and so he separates the spotted and speckled from among the goats and the black lambs from the rest of the flocks and puts them under the hand of his sons and puts a 3-day journey between himself and Ya'aqob, while Ya'aqob would look after the flock of Laban.

Laban surely thought he was on a winning ticket here, as the agreement would be that only the flocks that were born spotted or speckled, among the goats, and the black lambs could be taken as belonging to Ya'aqob, yet Laban had conveniently removed the spotted and speckled goats and the black lambs from the flocks thinking that there was no way Ya'aqob could get any favourable outcome, as the spotted and speckled goats and black lambs would not be able to mate with the 'pure' flock that Ya'aqob was entrusted to look after.

Herein lies a very powerful lesson for us in recognizing that even when the world tries to disarm our ability to reap the reward of righteousness, we must trust in יהוה to bring about the means for us to produce much fruit as we remain in יהושע Messiah.





Ya'aqob was certainly placed in a position of seeming weakness, as there was no spotted or speckled flock in his care and no black lambs in his care, which would make it almost impossible for him to gain any flocks from the flocks that Laban had left for him to look after; yet we see that with **יהוה** nothing is impossible!