

פרשת השבוע
PARASHAT HASHAVUA

SEFER BERESHIT
GENESIS



וַיֹּאמֶר יְהוָה יְהִי אֹרֶךְ וַיְהִי אֹרֶךְ



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Sefer Bereshit

Genesis

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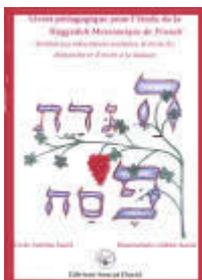
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Sefer Bereshit

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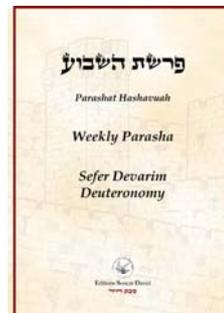
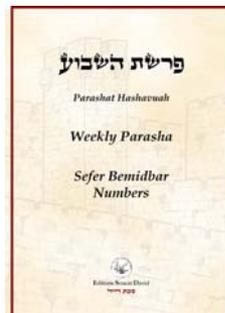
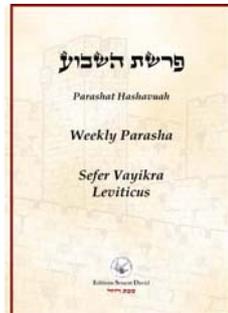
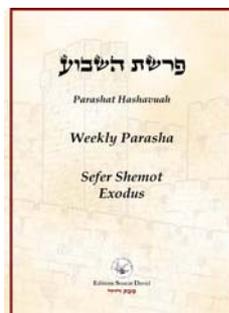


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PRAYER FOR THE READING OF THE TORAH

May the studying of Torah bless you!

Yeshua told us that His Torah spoke of Him:

For if you really believed Moshe, you would believe me; because it was about me that he wrote. But if you don't believe what he wrote, how are you going to believe what I say?" John 5:46-47

We invite you to make a journey through the richness of the Word given from Mount Sinai more than 3500 years ago with the help of Jewish sources in order to discover the Messiah....

We encourage you to read the *Parasha* (Torah portion) out loud before starting your study. Here is a prayer said at the synagogue before the reading:

Before the reading of the Torah, he who is called to the Torah (oleh) says:

Bless HASHEM, the blessed One.

Congregation responds:

Blessed is Hashem, the blessed One, for all eternity.

Oleh continues:

Blessed are you, HASHEM, our God, King of the universe,
Who selected us from all the peoples and gave us His Torah.

Blessed are you, HASHEM, Giver of the Torah.

After his Torah portion has been read, the oleh recites:

Blessed are you, HASHEM, our God, King of the universe,
Who gave us His Torah of truth and implanted eternal life within us.

Blessed are you, HASHEM, Giver of the Torah.

בְּרֵאשִׁית

Bereshit

Genesis 1:1-6:8: from the Creation to Noach

Haftarah: Isaiah 42:5-43:10: G-d the Master of the universe

In the beginning, *bereshit* בְּרֵאשִׁית God created the heavens and the earth. Genesis 1:1

We begin with the story of creation, of man and his relationship with His maker. The first *Parasha* of the first book of the Torah speaks of beginnings and the basis on which the whole of history will rest. The glorious richness of Creation is displayed before our eyes, uncovering the very essence of the character of G-d, His love and His goodness toward His creation.

The heavens tell of His works; the first man is created and receives as his dwelling place a Paradise: the *Gan Eden*, a garden of delight exalted in perfection. Man is given a helpmate, someone with whom he can share his life. The Creator desires friendship with man, someone with whom

He can rejoice during the coolness of evening. He has given man free will, the ability to choose for himself right from wrong for without this liberty, this beautiful Paradise Garden would merely be a golden cage in which to contain man. Adam and *Chava (Eve)*, have made a wrong choice and are expelled from the Gan Eden; its entrance forever barred by the flaming sword of two cherubim.

From now on man will have to toil by his own strength to eat and the woman will suffer the consequences of her mortal choice by giving birth with pain and difficulty.

Physical and spiritual death has entered the world. From now on, man must be reconciled to his Creator; salvation is needed. The plan of

redemption has been provided to blot out the fault of the first man and woman, to restore spiritual life.

The first of their offspring enters into conflict with one another. Jealousy and envy is born. Cain, whose offering is rejected, kills his brother Abel, bringing a curse upon himself and a curse upon the earth. Men reproduce and multiply and so does sin; G-d decides to destroy mankind by way of a flood, but one man has been found righteous in G-d's eyes: Noah.

The word *bereshit* in Hebrew means: "at the head, first". The book of Genesis is the book of foundations, the book of beginnings: the beginning of creation, the beginning of humanity, the beginning of sin, the beginning of the plan of redemption, the beginning of the chosen people, and the beginning of the people of Israel

This word also begins with a *beth* ב and the last book of the Torah, Deuteronomy ends with a *lamed* ל together they make the word LEV לב which means «heart». G-d has always had the intention to engrave His Torah upon our hearts, and it is from our heart that the desire to plunge into the study of His Word comes, so that we can be transformed into His image, from glory to glory ...

This letter *beth* ב written with a big letter in the original, is the second letter of the alphabet and teaches us that the act of creation, this beginning, though it takes first place, must none the less make room for the first letter of the alphabet, the *aleph* א which points to the Creator. He is the First and the Last:

Thus says Adonai, Israel's King and Redeemer, Adonai-Tzeva'ot: **I am the first and I am the last; besides me there is no God.**

Isaiah 44:6

When I saw him I fell down at his feet like a dead man. He placed his right hand upon me and said, "Don't be afraid! **I am the First and the**

Last (Aleph א and Tav ט), the Living One. I was dead, but look! - I am alive for ever and ever! Revelation 1:17

The divinity of *Yeshua* is such a mystery:

...He is the visible image of the invisible God. **He is supreme over all creation, because in connection with him were created all things – in heaven and on earth, visible and invisible, whether thrones, lordships, rulers or authorities – they have all been created through him and for him. He existed before all things, and he holds everything together.**

Also he is head of the Body, the Messianic Community – he is the beginning, the firstborn from the dead so that he might hold first place in everything. Colossians 1:15-18

Tradition teaches that the Spirit that was hovering over the waters was the Spirit of the *Mashiach* like the numerical value this sentence suggests: “*veruach elohim meracheifet, the Spirit of God hovered*”: 1034; this is the same number value as in the sentence “*vezohi rucho shel meilech Mashiach, this is the Spirit of the King Messiah*” ...

❖ In the beginning, *bereshit* God created ...*bereshit bara elohim*....

The word *bara* בָּרָא is only used for divine creation made from nothing. This word proclaims the absolute sovereignty of G-d over matter.

He is the First, and He was also the light of the first day, which dissipated the unformed darkness of a chaotic world and allowed the vegetation of the third day to live before the creation of the sun. This divine light was there from the beginning, creating a separation from the darkness. Tradition tells us that this first free gift of light was a gift of love given to the world and that it comes forth from divine grace, the *midat chessed*, measure of grace, of goodness. This light has already announced the coming of the Light of the world, the Grace in the person of *Yeshua HaMashiach*:

Yeshua spoke to them again: “I am the light of the world; whoever follows me will never walk in darkness but will have the light which gives life.” John 8:12

He is the First and the Last, the Aleph א and the Tav ת, the Alpha and the Omega, and the Truth such as the last letters of this first verse reveals to us, forming the word TRUTH *Emeth*, אמת.

In the beginning God created... *Bereshit bara elohim*,

בְּרֵאשִׁית בָּרָא אֱלֹהִים

Yeshua said, "I am the Way – and the Truth and the Life; no one comes to the Father except through me." John 14:6

- ❖ God saw that the light was good, and **God divided the light from the darkness.** Genesis 1:4

At once, G-d settles the principle of separation, of setting apart (in Hebrew it is called *havdalah*). This *havdalah* proceeds from divine characteristic, the organizational principle of the law, the *midat din*, measure of judgment, of rigor. *Havdalah* between day and night, *havdalah* between heaven and earth, *havdalah* between male and female, *havdalah* between the Shabbat and the other six days, *havdalah* between Israel and the nations, *havdalah* between the holy and the profane...

But notice that in spite of this divine principle of separation, the separation of this second day is not gratified with the blessing: "And God saw that it was good". The Midrash Hagadol tells us that this division of elements within the same category, like heaven and earth, was not good and that we shall have to wait for the third day for harmony to come between grace and rigor, love and Law, a harmony called *tipheret*.

It is said that in the messianic times, these differences between Israel and the nations will be abolished because all will recognize the only one G-d, the Shabbat will fuse with the profane days and all will rest in His eternal presence:

...there is neither Jew nor Gentile, neither slave nor freeman, neither male nor female, for in union **with the Messiah, Yeshua, you are all one.**

Galatians 3:28

For it is we who have trusted who enter the rest. It is just as he said « And in my anger, I swore that they would not enter my rest. He swore this even though his works have been in existence since the founding of the universe. Hebrew 4:3

- ❖ G-d created man, *adam*, man and woman, and He created him in His own image:

Then God said, « Let us make humankind in our image *betzalmenu* **בְּצַלְמֵנוּ**, in the likeness of ourselves *kidmutenu* **כְּדְמוּתֵנוּ**, and let them rule over the fish in the sea, the birds in the air, the animals and over all the earth, and over every crawling creature that crawls on the earth. So God created humankind in his own image, in the image *betzelem* **בְּצֶלֶם** of God he created him, male and female he created them. Genesis 1:26-27

The two words used to speak of the resemblance with G-d are interesting by the fact that they allude to the shadow and to the blood. The word *tzel* **צל** contained in “image” means “shadow” and the word *dam* **דם** forming the root of the word “resemblance” means “blood”. This means that in a way, man is the “shadow” of the almighty projected on the earth¹. Covered by the “shadow” of the almighty centuries later, a young virgin from the house of Israel will become the vessel to accomplish the original plan of redemption, giving birth to the image of the invisible G-d spoken of in the epistle to the Colossians:

He is the visible image of the invisible God; He is supreme over all creation. Colossians 1:15

The angel answered her The *Ruach Hakodesh* will come over you, the **power (shadow)** of Ha ‘Elyon will cover you. Therefore the holy child born to you will be called the Son of God. Luke 1:35

It is again by His blood, clean from all unrighteousness, and poured for the salvation of his creatures, that the contact between G-d and man will be re-established, until final redemption:

Therefore, since we have now come to be considered righteous by means of his bloody sacrificial death, how much more will we be delivered through him from the anger of God’s judgment!

For if we were reconciled with God through his Son’s death when we were enemies, how much more will we be delivered by his life, now that we are reconciled! And not only will we be delivered in the future, but we are boasting about God right now, because he has acted through our Lord *Yeshua* the Messiah, through whom we have already received that reconciliation.

¹ Moshe Cordovero

Here is how it works: it was through one individual that sin entered the world, and through sin, death; and in this way death passed through to Sin was indeed present in the world before Torah was given, but sin is not counted as such when there is no Torah.

Nevertheless death ruled from Adam until *Moshe*, even over those whose sinning was not exactly like Adam's violation of a direct command. In this, Adam prefigured the one who was to come.

But the free gift is not like the offense. For if, because of one man's offense, many died, then how much more has God's grace, that is, the gracious gift of one man, *Yeshua* the Messiah, overflowed to many!

Romans 5:9-15

Almighty G-d has already spoken the prophecy, the final victory will be sure in its time and our old enemy will be crushed:

...I will put animosity between you and the woman, and between your descendant and her descendant; **he will bruise your head**, and you will bruise his heel. Genesis 3:15

And God, the source of shalom **will soon crush the Adversary under your feet**. The grace of our Lord *Yeshua* be with you. Romans 16:20

Then I heard a loud voice in heaven saying, Now has come God's victory, power and kingship, and the authority of his Messiah. **Because the accuser of our brothers, who accuses them day and night before God, has been thrown out!** Revelation 12:10

❖ Adonai God planted a garden toward the east, in Eden and there he put the person whom he had formed. Genesis 2:8

Adonai God took the person and put him in the Garden of Eden to cultivate and care for it. Genesis 2:15

G-d had it all prepared for man and the only task of man was to till the ground, *leavda* of the garden and to keep it, *leshamra* literally to work in it, to serve it, in like manner with the praise due to G-d and to take care of it, to protect it, in like manner with the Shabbat.

Jewish interpretation tells us that there are two gardens, one Eden above, in relationship with the sphere of the spirit and in which spiritual fruits are grown and one Eden below, related with earthly enjoyments and blessings given by our Creator. The river flows out of the celestial Eden to water the garden below and the chosen day to receive this

blessing and this life is the Shabbat. The three words Eden עֵדֶן, river נָהָר, and garden גֶּן form together with the initials, the word *oneg* עֲנֵג, delight which is the characteristic designation of the Shabbat:

If you hold back your foot on Shabbat from pursuing your own interests on my holy day. If you call Shabbat a delight *oneg* עֲנֵג, *Adonai's* holy day, worth honoring. Then honor it by not doing your usual things or pursuing you interests or speaking about them. If you do, you will find delight in *Adonai* – I will make you ride on the heights of the land and feed you with the heritage of your ancestor *Yaakov* for the mouth of *Adonai* has spoken. Isaiah 58:13-14

It is this verse that is read every Shabbat at noon before the sanctification of the Shabbat through the *kidush*.

In the middle of the garden that man was to serve and protect, stood the Tree of Life and the Tree of knowledge of good and evil; this teaches us that man could find everything there. Two ways were set before him: he could choose between life and death. The commentators tell us that these two trees were close or even entangled together by the same root.

They were situated in the middle of the Gan Eden, easy to reach from north to south or from east to west. This setting will be repeated in the desert where the Tabernacle, the *Mishkan* will be placed in the midst of the camp of the Israelites, kept and protected by the Levites, but easy to reach and visible by all. In the middle of this *Mishkan*, was the Ark of the Covenant, covered with two cherubim facing each other. In its heart were the tables of the Torah.

In the Jewish mind, the Tree of Life, *etz chaim*, is the Torah, the holy Word of G-d, which existed before all things and through which all things were created:

She is a tree of life *etz chaim* to those who grasp her; whoever holds fast to her will be made happy. Proverbs 3:18

It is the Torah that was inside the Ark, and again, it is the Torah which will be found anew in the heavenly Jerusalem:

Between the main street and the river was **the Tree of Life** producing twelve kinds of fruit, a different kind every month. And the leaves of the tree were for healing the nations Revelation 22:2

How blessed are those who wash their robes, so that they have the right to eat from **the Tree of Life** and go through the gates into the city!

Revelation 22:14

From the beginning, G-d warns us to preserve this Tree of Life. This Tree of Life, this Torah is *Yeshua*, the Word made flesh, through whom all was created. Man was given the power to keep this Word in its wholeness on the pain of being cut off:

I warn everyone hearing the words of the prophecy in this book that if anyone adds to them, God will add to him the plagues written in this book. And if anyone takes anything away from the words in the book of this prophecy, **God will take away his share in the Tree of Life** and the holy city, as described I this book. Revelation 22:18-19

In fact, *Yochanan* has confirmed in his epistle that sin is the transgression of the Torah:

Every one who keeps sinning is violating the *Torah* – indeed, sin is violation of the *Torah* (anomia). 1 John 3:4

anomia in Greek means² : *Violation of the Torah*

1) *Condition of the one who is without Torah*

1a) *because he ignores it*

1b) *because he violates it*

2) *Disparity and violation of Torah, iniquity, wickedness, unrighteousness*

It is indeed in the middle of the Gan Eden, in the center of the Tabernacle, in the midst of the heavenly Jerusalem and in the center of our hearts that G-d has desired to plant His Word to enable us to grow in the knowledge of Himself and according to His will. Adam and his wife were to be the keepers of this good deposit and so give shape to the first cell of humanity, in the holiness of His Presence.

But after their wrong choice, this Presence became inaccessible and they were sent away, exiled, far from His face. Adam and *Chava* have chosen by their disobedience, to live without G-d and spiritual death came into the world. The word “man” in Hebrew is “*ish* אִישׁ” and the

² Strong LSG

word “woman” is “*isha* אִשָּׁה”. The letter *yud* י of the word “*ish* אִישׁ” and the letter *heh* ה from “*isha* אִשָּׁה” make together the abbreviation of the Name of G-d יְהִי. This teaches us that if G-d is at the center of the couple and the family, and consequently of the people, blessings comes, but if He is not the center, only the two letters *aleph* א and *shin* ש are left. Those two letters make the word “*aish*, אֵשׁ” which means “fire”, a consuming fire of destruction...

In His grace, eternally present from the beginning, G-d foreknew His plan for salvation to return His children to the joy of His presence; later he will choose through *Avraham*, a people for Himself who will also have the charge to keep the good deposit of His Word, of His essence and of the proof of His existence, His Being.

–all this because *Avraham* heeded what I said **and did what I told him to do – he followed my mitzvoth, my regulations and my teachings**
(Toroth, plural for Torah)... Genesis 26:5

He will send His Torah in a written form through the mouth of His prophet *Moshe* and He will prophetically deliver His people from the hands of the Adversary.

This Torah will then be made flesh, and He will engrave His commandments with letters of fire on the tables of our hearts by His Spirit. We wait for the final step of redemption to rejoice like at the beginning of the brightness of His presence.

The prophecy of the beginning which was given to *Chava*, will find its fulfillment as we said, at the beginning of our study; the enemy will be crushed under our feet and the evil will cease to exist like the numerical value of the snake *nachash* נָחָשׁ suggests it. It is equivalent to the value of *Mashiach*, Messiah מָשִׁיחַ: 358.

He will wipe away every tear from their eyes. **There will no longer be any death;** and there will no longer be any mourning, crying or pain; because the old order has passed away. Then, the One sitting on the

throne said, “**Look! I am making everything new!**” Also he said “write, These words are true and trustworthy!” Revelation 21:4-5

While waiting for the return of the divine *Shechina*, the history of mankind will be conflictual and a great part of the book Genesis is dedicated to the conflicts that divide brothers: Cain and Abel, *Yitzchak* and *Yishmael*, *Yaakov* and *Esav*, *Yossef* and his brothers. Cain will also be sent away from the face of G-d after having killed his brother, and we find again this theme of exile connected with sin. But the grace of G-d, which has always been present, will still be there to save a remnant and this grace will be manifested on behalf of *Noach* and his family. The name *Noach*, נֹחַ means “rest” but it is also a short name for *nacham*³ נָחַם, consolation, which itself refers to the word *chen* חֵן made of the same letters and meaning “grace”:

But Noah נֹחַ found grace, *chen* חֵן in the sight of Adonai. Genesis 6:8

It is again by His grace that He will come and bring us the first light in *Yeshua* so that we may become children of light in this world and by His grace, he will bring us back into His Presence:

I, Adonai, called you righteously, I took hold of you by the hand, I shaped you and made you a covenant for the people, **to be a light for the Goyim**, so that you can open blind eyes, free the prisoners from confinement, those living in darkness from the dungeons.

Isaiah 42:6-7

Don't be afraid, for I am with you. **I will bring your descendants from the east, and I will gather you from the west; I will say to the north, 'Give them up!' and to the south, 'Don't hold them back! Bring my sons from far away and my daughters from the ends of the earth.**

Everyone who bears my name, whom I created for my glory - I formed him, yes, I made him. Isaiah 43:5-7

Then altogether as one man without any distinction, reunited in His eternal rest, we shall worship the only one true G-d, the Holy One of Israel!



³ Bahya

נֹחַ

Noach

Genesis 6:9-11: end: From Noach to Avraham, the flood; the nations; the tower of Babel

Haftarah: Isaiah 54:1-55:5

Here is the history of Noach נֹחַ. In his generation, Noach was a man righteous and wholehearted; Noach walked with God. Genesis 6:9

This *Sidra* (from the word *Seder* in Hebrew, which means *order*, here, a synonym for *Parasha*) begins with the building of the Ark and ends with the departure of *Terach* for *Canaan*. He will take his son *Avram* with him but will stop half way at *Charan*.

Different events are related, each one of them carrying a revelation and a message for Mankind. G-d's plan is revealed in the words used in the text:

❖ The earth was filled with violence, in Hebrew *chamas*, חָמָס, nothing new under the sun...

❖ Man, because of his bad deeds, causes the destruction of the Creation.

❖ The divine solution provided with *Noach* and the Ark of salvation.

❖ *Shem*, *Cham* and *Yaphet* three men completely different who will repopulate the earth through their descendants who represent the 70 founder nations.

❖ The dove, messenger of good news and symbol of Israel.

❖ The rebellion of *Nimrod*, first attempt to create a worldly government.

❖ Then, the divine solution with *Avraham's* calling, his consecration will open the door to all the worshippers of G-d.

Depravity was widely spread, as we have seen in our first *Parasha Bereshit*. We know sexual depravity is always the physical sign of a spiritual depravity and idolatry. The word *chamas* חָמָס means violence,

and is used for spoil, false testimony, cruelty, hypocrisy, rape, robbery, lie, depravity, adultery... Today, in Israel and in the world, the same spirit operates, a spirit who wants to dominate through fear and brutality and corrupt G-d's testimony.

Because you plundered many nations, all the rest of the peoples will plunder you; because of the bloodshed and violence *chamas* חַמָּס done to the land, the city and all who live there. Habakkuk 2:8

One lesson of the Torah portion is that man, who was responsible for the Creation, can through his behavior either preserve it or destroy it.

The creation waits eagerly for the sons of God to be revealed; for the creation was made subject to frustration—not willingly, but because of the one who subjected it. But it was given a reliable hope that it too would be set free from its bondage to decay **and would enjoy the freedom accompanying the glory that God's children will have.**

We know that until now, the whole creation has been groaning as with the pains of childbirth; and not only it, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we continue waiting eagerly to be made sons – that is, to have our whole bodies redeemed and set free.

Romans 8:19-23

There is a spiritual link between men and Creation because *Adam* was the guardian of the Creation as we can see it in the first chapters of Genesis when G-d gives him the responsibility of the naming of the animals. This means that *Adam* had a prophetic discernment to give the appropriate name to the different animals up to their own features. He had also the responsibility to “work” the *Gan Eden* (Garden of Eden) and to keep it. In Hebrew, the word used for “work” is *le'avda* לְעַבְדָּה, which is the same than for serving G-d and the word “keep” לְשַׁמְרָה *leshamra* is used for keeping the Shabbat.

In the same way, we are responsible for keeping the Word of G-d in its fullness and its full meaning:

Keep safe the great treasure that has been entrusted to you, with the help of the *Ruach HaKodesh*, who lives in us. 2 Timothy 1:14

The word *Teva* תֵּבָה (ark) is employed here for the ark. This word is employed only twice in the Scripture: for *Noach* (Gen 6:14) and for *Moshe* (Moses). (Ex. 2:3)

In both case it is for the salvation of a people. *Noach*, the founder of the new generation and *Moshe*, the savior of the nation of Israel who will be the keeper of this G-d's Covenant Ark.

This Ark, which disappeared with the destruction of the Temple by *Nebucadnetzar*, we see it reappearing in the last book of the Bible, as a symbol of salvation for both the nations and Israel. This Ark contained the Tree of life, the Torah and was located, as we have seen in our previous *Parasha*, at the center of the *Gan Eden* as well as at the center of the Tabernacle in the desert: everyone could have access to it and still today, both Jews and Gentiles in a same spirit.

Then the Temple of God in heaven was opened, and the **Ark of the Covenant** was seen in his Temple; and there were flashes of lightning, voices, peals of thunder, an earthquake and violent hail. Revelation 11:19

The three sons of *Noach* represent three types of men:

- *Shem* (means "name"), the righteous. Tradition says he was born circumcised. From him will descend the Semites and *Avraham*, *Yitzchak*, *Yaakov*, *David* ...*Yeshua*. He represents the spiritual world.

- *Cham* (means "hot"), represents sensuality, the fleshly passions. *Canaan*, his descendant will give his name to the population the more depraved at this time.

- *Yaphet* (means "beauty"), the father of the esthetic, culture and fine arts. His son *Yavan*, (Greece) will become the ancestor of the Greeks. It is interesting to note concerning the blessings given by *Noach*, that the gifting of *Yavan* must be used for the glory of G-d:

May God enlarge Yefet; he will live in the tents of Shem, but Kena'an will be their servant. Genesis 9:27

It is from this ark of salvation, that the dove, messenger of peace, brings the good news and comes back to the ark with an olive leave: the olive tree is the symbol of Israel and the Good news is Salvation in *Yeshua* and the gift of the *Ruach Hakodesh*! This message came through Israel on earth. We are waiting for the time when Israel will come back

fully to the Covenant Ark to be chosen again by G-d in order to shine again in the Messianic times:

“Sing, daughter of *Tziyon*; rejoice! For, here, I am coming; and I will live among you,” says Adonai. When that time comes, many nations will join themselves to Adonai. “They will be my people, and I will live among you.” Then you will know that it was Adonai-*Tzva’ot* who sent me to you. Adonai will take possession of Yehuda as his portion in the holy land, **and he will again make Yerushalayim his choice.**

Zechariah 2:10 (14)-12 (16)

Nimrod: the root of this name means « rebellion », the one who initiated massive rebellion against G-d, the first great sorcery and deceiver of men. He will transgress the divine commandment of filling the earth and will centralize and control the new generation under his reign until G-d mixes up (*Babel*) the languages. Jewish tradition tells us that the descendants of Shem only kept the holy first language, which was Hebrew.

Today the same spirit operates in the sons of rebellion. The European Parliament was designed from the model of the Tower of Babel and is seeking to unify the different languages spoken in Europe in “one voice”; A Worldly Government is currently set up and will bring another *Nimrod*...

Don't let anyone deceive you in any way. For the Day will not come until after the Apostasy has come and **the man who separates himself from Torah** (*hamartia*) has been revealed, the one destined for doom. He will oppose himself to everything that people call a god or make an object of worship; he will put himself above them all, so that he will sit in the Temple of God and proclaim that he himself is God. {#Eze 28:2}

2 Thessalonians 2:3-4

The word *hamartia* in Greek means “to wander from the law of God, violate God's law, sin - that which is done wrong, sin, an offence, a violation of the divine law in thought or in act”. This man wanting to take G-d's place will violate His very Word, the Torah.

Fortunately, glory to G-d who always gives the solution to a crisis, a message of hope is brought to this pagan world through a man chosen by G-d to be the first great “evangelist” on earth: *Avraham*. His life will be devoted to the proclamation of the Unique G-d, the initiator of

monotheism. His father, *Terach*, maker of idols decides to leave for *Canaan*, probably after the conquest of the old city Ur by Hammurabi. At this time more than 5000 divinities were worshipped, the most famous was the god moon whom symbol, the crescent is still used by Islam today.

Avraham's calling marks a turn in history. Up to the Talmud, the two first thousands years are a chaotic period, due to the consequences of sin. Murder and idolatry were ruling on earth.

Then with the coming of *Avraham*, light is back on earth, the name of G-d is proclaimed again and the teaching of the Torah breathes on men through Israel. These second thousand years will end with the exile of Israel and the destruction of the Temple in 70 A.C.

We can discern today that the last two thousands years, the Torah, manifested in *Yeshua* has been spread to the nations in the whole world. With the rebirth of the state of Israel in 1948, a new prophetic step is announced; the restoration of *Sukkat David*, David's tabernacle is in process. We are in the birth pangs of the end time messianic era, the Jubilee.

May He come quickly!

I, Yeshua, have sent my angel to give you this testimony for the Messianic communities. I am the Root and Offspring of David, the bright Morning Star. The Spirit and the Bride say, 'Come!' Let anyone who hears say, 'Come!' And let anyone who is thirsty come—let anyone who wishes, take the water of life free of charge. I warn everyone hearing the words of the prophecy in this book that if anyone adds to them, God will add to him the plagues written in this book. And if anyone takes anything away from the words in the book of this prophecy, God will take away his share in the **Tree of Life** and the holy city, as described in this book. The one who is testifying to these things says, 'Yes, I am coming soon!' Amen! Come, Lord Yeshua!

May the grace of the Lord Yeshua be with all!

Revelation 22:16-21

In the *Haftarah*, the prophet *Isaiah* speaks of the calling of Israel as the light of the world and her return in G-d's given land. All along of our studies we will notice that some verses that apply to Israel or *Yeshua* are tightly linked together in the Bible.

However, the real light of Israel will only be revealed when it will be reflected in the source of the One Who is the light of the world.

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. All things came to be through him, and without him nothing made had being. In him was life, and the life was the light of mankind John 1:1-4



לך-לך

Lech Lecha

Genesis 12:1-17:27

Haftarah: Isaiah 40:27-41:16

Now Adonai said to *Avram*, “Get yourself out *lech lecha* לך-לך of your country, away from your kinsmen and away from your father’s house, and go to the land that I will show you. Genesis 12:1

Our *Parasha* starts with a commandment from G-d to *Avraham* to leave his birth country, his roots, in order to live a new life and proclaim monotheism on earth. *Lech Lecha* means literally “go for yourself”. It implies a personal quest, a constant search, and *Avraham Halvri*, the Hebrew, “the one who stands on the other side” will have to cross the river and to separate himself from the rest of the world. Only a part of his life is revealed here, but will be critical for the history of Mankind:

It is the beginning of Jewish history; the birth of the Jewish people begins!

An old man with no children is going to become the holder of the divine Covenant, the first living stone of the divine plan of redemption. The life of this man will forever mark the destiny and vocation of Israel in the coming centuries. *Avraham* will carry the promises made to the Jewish people and to the nations who will join Israel in the worshipping of the Unique G-d, Creator of the heavens and the earth.

Avraham will be confronted by many tests, thereby paving the way for both his natural descendants and spiritual descendants of the nations.

Upon returning to Canaan after a famine, *Avraham* ends up in the middle of a battle (that might have been the First World War) opposing four kings against five. He will be the great victor.

This battle, which should be of no interest to start with, is in fact very significant. It is an image of the spiritual fight that started following the coming and the calling of *Avraham*. It is not by chance that *Lot*, *Avraham's* nephew was taken as a hostage. In fact, the ancient texts of the Jewish literature like the *Midrash*⁴ and the *Talmud*⁵, teach us that the four kings against which *Avraham* will fight are an image of the four empires (two are easily recognizable by their names) who will try to annihilate Israel:

When Amrafel was king of Shin'ar, Aryokh king of Elasar, K'dorla'omer King of 'Elam and Tid'al king of Goyim... Genesis 14:1

- *Amraphel*, king of *Shinar* would be *Nimrod*, king of Babylonia, *Avraham's* old enemy who fought against him before leaving Mesopotamia. This *Nimrod* as we have seen it in our previous *Parasha* was a great witch.

- *Arioch*, king of *Ellasar* would represent the kingdom of Greece.

- *Chedor-Laomer*, king of *Elam*, this is the Medo Persian empire,

(See Daniel 8:2)

- *Tidal*, king of the nations, literally the *Goyim*; this Roman Empire destroyed the second Temple and sent the Jewish people into exile from whence they would start their return back, since the creation of the modern state of Israel in 1948.

Another indication of this spiritual battle is the mention of *Amalek* who was not yet alive at this time:

Next they turned back, came to 'Ein-Mishpat (which is the same as Kadesh), and defeated all the country of the 'Amaleki, and also the Emori, who lived in Hatzatzon-Tamar. Genesis 14:7

It is only later that the L-rd will clearly command the destruction of *Amalek*:

Adonai said to *Moshe*, "Write this in a book to be remembered, and tell it to *Yehoshua*: I will completely blot out any memory of 'Amalek from under heaven. Exodus 17:14

⁴ Rabbinic commentary of the Bible using parables or tales to explain some facts

⁵ Midrash Rabah – Bereshit 42 :2)

Amalek is the symbol of the one who opposes G-d since the beginning, always ready to fight G-d's people, and G-d Himself. We know his end:

Then the one who embodies separation from Torah will be revealed, the one whom the Lord Yeshua will slay with the breath of his mouth {#Isa 11:4 Job 4:9} and destroy by the glory of his coming. 2 Thessalonians 2:8

The capture of Lot was purposeful; those kings were after one thing: touching *Avraham* through his family would awaken his Jewish solidarity and identity. It was the final aim: to drive the father of the Jewish nation and the father of all future believers into a war where he would be killed, in order to cancel the awesome promises of G-d and prevent the divine plan from being fulfilled:

Now Adonai said to *Avram*, "Get yourself out of your country, away from your kinsmen and away from your father's house, and go to the land that I will show you. I will make of you a great nation, I will bless you, and I will make your name great; and you are to be a blessing. I will bless those who bless you, but I will curse anyone who curses you; and by you all the families of the earth will be blessed." Genesis 12:1-3

Today, this same spirit is trying to destroy *Avraham* together with his physical and spiritual descendants; however, G-d who is faithful to His covenant, gives us the final picture with the mysterious apparition of *Malkitzedek*, מֶלֶךְ-צֶדֶק, literally King of Justice to whom *Avraham* tithes, thereby acknowledging immediately, the divine nature of this apparition and the One to whom the royal priesthood belongs even before the Levitical order, *Yeshua HaMashiach*, the *Cohen Gadol* in chief, the High Priest:

This Malki-Tzedek, מֶלֶךְ-צֶדֶק king of Shalem, a cohen of God Ha'elyon, met *Avraham* on his way back from the slaughter of the kings and blessed him; also *Avraham* gave him a tenth of everything. {#Ge 14:17-20} Now first of all, by translation of his name, he is "king of righteousness"; and then he is also king of Shalem, which means "king of peace." There is no record of his father, mother, ancestry, birth or death; rather, like the Son of God, he continues as a cohen for all time.

Hebrews 7:1-3

Avraham shows the way by giving the tithe to the high priest of Jerusalem (*Shalem* being the original name of Jerusalem). Later, offerings to the Temple will be brought to the city of the Great King and later still, at the messianic times, nations will come and worship before the King of kings.

There are many similarities between the Patriarch's life and the historical evolution of the people of Israel, as well as its spiritual vocation:

- The starving at Canaan
- Going down to Egypt
- The conquest of Canaan
- The conflict with *Yishmael*, forefather of Islam
- The reconciliation between *Yishmael* and *Yitzchak* at the burying of their common father...

However, before achieving those blessed peaceful times on earth, *Avraham* must experience deep anguish with the Covenant that was contracted with the G-d of Israel. It will be an anguish of exile, the facing of those *birds of prey* that would try repeatedly to attack Israel, and the anguish of persecution.

A preparation must be done through suffering and sanctification and *Avraham* is called to sanctification through circumcision, a symbol of G-d's mark on our lives:

In fact, he received circumcision as a sign, as a seal of the righteousness he had been credited with on the ground of the trust he had while he was still uncircumcised. This happened so that he could be the father of every uncircumcised person who trusts and thus has righteousness credited to him, and at the same time be the father of every circumcised person who not only has had a *brit milah*, but also follows in the footsteps of the trust which *Avraham avinu* had when he was still uncircumcised.

Romans 4:11-12

This *Parasha* ends with the story of *Yishmael*, the hard learning of faith in G-d. Today, Israel is still paying the price of this lack of faith. However, G-d in His faithfulness once again provides for the solution and sends the child of the promise, the spiritual heir and the guardian of the divine revelation, *Yitzchak*, who will tell us again of the *Mashiach*...

The *Haftarah* also tells us about this divine faithfulness in the tests and dangers, and of the irrevocable calling of *Avraham* and Israel.

But you, Israel, my servant; *Yaakov*, whom I have chosen, descendants of *Avraham* my friend, I have taken you from the ends of the earth, summoned you from its most distant parts and said to you, 'You are my servant'-- I have chosen you, not rejected you.

Don't be afraid, for I am with you; don't be distressed, for I am your God. I give you strength, I give you help, I support you with my victorious right hand. All those who were angry with you will be disgraced, put to shame; those who fought against you will be destroyed, brought to nothing. Isaiah 41:8-11



וַיֵּרָא

VaYerah

Genesis 18:1-22:24

Haftarah 2 Kings 1:4-37 (4:1-23)⁶

Adonai appeared *vayerah* וַיֵּרָא to Avraham by the oaks of Mamreh as he sat at the entrance to the tent during the heat of the day. Genesis 18:1

We are back with Avraham who is sitting outside of his tent, recovering from the Brit Milah (circumcision). The tent, in the Biblical symbolism, represents the Yeshiva (the root means to sit), the learning center. Avraham (father of a multitude) is sitting, at the feet of his Master and meditates the words he received. We will see, all along the patriarch's life, that his attitude is prophetic and always shows us G-d's heart and His plan:

She had a sister called Miryam who also sat at the Lord's feet and heard what he had to say. Luke 10:39

He just changed his name and received the Covenant of the circumcision, a multitude of descendants should come out of him and possess this land and all nations will be blessed through him. He is invested with a great mission and a responsibility towards the nations, that of the elder, the first born, guardian of the familial heritage and responsible for the proclamation of the unique G-d on earth:

Then you are to tell Pharaoh: 'Adonai יהוה says, Israel is my firstborn son. Exodus 4:22

The next part speaks of the end time Judgment with the destruction of Sodom by the fire and the Wedding of the Lamb with the angels, which is called in Judaism, "the banquet of the Tzadikim (the Righteous ones)"

⁶ Sepharadic rite

In the announcement made to *Avraham* there is a double expression in Hebrew, *shuv ashuv* **שׁוּב אָשׁוּב** (I will come back again, using twice the word) and this is interpreted by Tradition as a coming back to life for *Yitzchak* when he was about to die on the altar and for us, the resurrection, through the image of the sacrifice of *Yitzchak*, image of the *Mashiach*.

Sarah will laugh when she hears the news and her son will be called "he will laugh", the same laugh of unbelief from the nations which will follow the Jewish people through his history. And today we can still face the same unbelief towards the Jewish people's calling.

The cry of Sodom has come to G-d's ears and the cup is full. Jewish tradition informs us that it was merely the sexual sins that brought G-d's judgment upon Sodom inhabitants but rather their lack of hospitality combined with fornication. It was forbidden to welcome or give food to any visitor. There is a story, in the *Talmud* that tells of a young girl (who would have been one of Lot's daughters) who secretly fed a beggar on a regular basis. The inhabitants of Sodom surprised of the duration of the man set a trap and caught the young girl; they tied her and covered her with honey and let her die from the wasps attacks. Her cries of agony came to the Heavens and filled the cup of anger.

Lot, following his uncle's intercession will be saved with part of his family from the wrath of the fire. Fire is reserved for the sexual sins, as we can see it in the book of Leviticus:

The daughter of a *Cohen* who **profanes herself by prostitution** profanes her father; she is to be put to **death by fire**. Leviticus 21:9

The fire will also be used for the final judgment:
But the beast was taken captive, and with it the false prophet who, in its presence, had done the miracles which he had used to deceive those who had received the mark of the beast and those who had worshipped his image. The beast and the false prophet were both thrown alive into the lake of fire that burns with sulfur. Revelation 19:20

The next event has a major role in G-d's plan of redemption. Lot took refuge in a cavern with his two daughters and brought a bottle of wine with him (when the two angels came to visit him he had offered

them a *mishteh*, banquet with wine). He got drunk and his daughters took the opportunity to lay with their father. As a result of this incestuous relationship, two sons were born. One was called *Moav*, literally "from the father or from my father" and the second *Ben Ami*, which means "son of my people".

One more time, we can see the divine redemption plan take form through the *Mashiach*: David, from who is issued the *Mashiach*, is also the fruit of a double incestuous relationship.

Ruth, the Moabite, a descendant of Lot married *Boaz*, from the tribe of *Yehuda*. And *Yehuda* also had an incestuous relationship with his daughter in law, *Tamar*. (Genesis 38:16)

Who was the One able to purify and pay the price for the sins if not the *Mashiach* Himself, carrying in His divine nature the holiness to consume and sanctify?

Next I saw heaven opened, and there before me was a white horse.

Sitting on it was the one called Faithful and True, and it is in righteousness that he passes judgment and goes to battle. His eyes were like a fiery flame, and on his head were many royal crowns. And he had a name written which no one knew but himself. He was wearing a robe that had been soaked in blood, and the name by which he is called is, "the word of God. The armies of heaven, clothed in fine linen, white and pure, were following him on white horses. And out of his mouth comes a sharp sword with which to strike down nations - "He will rule them with a staff of iron." {#Ps 2:9} It is he who treads the winepress from which flows the wine of the furious rage of Adonai, God of heaven's armies. And on his robe and on his thigh he has a name written: King of kings and Lord of lords. Revelation 19:11-16 (see also Isaiah 33:23 and Deuteronomy 10:17)

At last, the sacrifice of *Yitzchak* tells us about the final picture. *Avraham* and his son, being unified in the same obedience, once more accomplished the will of G-d in a prophetic way, performing in a symbolic way the sacrifice fulfilled at Golgotha:

He said, Take your son, **your only son**, whom you love, *Yitzchak*.

Genesis 22:2

For God so loved the world that he gave **his only and unique Son**, so that everyone who trusts in him may have eternal life, instead of being utterly destroyed. John 3:16

Avraham, the apostle of G-d who was told to leave his country of birth because of paganism, is now asked to sacrifice a human being, his own son. It was as if he was sacrificing his own life and the lives of all the future generations of Jews, with all the blessings and promises. This act occurred on the *Mount Moriah*, where the future Temple would be built. The binding of *Yitzchak*, called *Akedat Yitzchak*, would be capital for Jewish history. This act of love and unconditional obedience from *Avraham* sealed the vocation and the calling of Israel. Representing the future Jewish nation, *Avraham* acts as if he was miming G-d giving His Son to be sacrificed at the altar for the sins of men. The comparison with *Yeshua*'s sacrifice is moving:

- Unity between the son and the father:

Avraham took the wood for the burnt offering and laid it on *Yitzchak* his son. Then he took in his hand the fire and the knife, and they both went on together. Genesis 22:6

Father, if you are willing, take this cup away from me; still, let not my will but yours be done. Luke 22:42

- Unconditional obedience:

He said, "Don't lay your hand on the boy! Don't do anything to him! For now I know that you are a man who fears God, because you have not withheld your son, your only son, from me. Genesis 22:12

Let your attitude toward one another be governed by your being in union with the Messiah *Yeshua*: Though he was in the form of God, he did not regard equality with God something to be possessed by force. On the contrary, he emptied himself, in that he took the form of a slave by becoming like human beings are. And when he appeared as a human being, he humbled himself still more by becoming obedient even to death – death on a stake as a criminal! Philippians 2:5-8

- A kind of resurrection for *Yitzchak* who had the knife ready to cut his throat and the full resurrection accomplished by *Yeshua*:

When I saw him, I fell down at his feet like a dead man. He placed his right hand upon me and said, "Don't be afraid! I am the First and the Last the Living One. I was dead, but look! –I am alive forever and ever! And I hold the keys to Death and Sheol. Revelation 1:17-18

But for the same reason that *Moshe* led the children of Israel to the Promise land but couldn't enter in, *Yitzchak* didn't accomplish the final sacrifice for the redemption of the sins of Mankind because this belongs to G-d Himself who would "see (or provide) for Himself and choose the Lamb":

Yitzchak spoke to *Avraham* his father: "My father?" He answered, "Here I am, my son." He said, "I see the fire and the wood, but **where is the lamb for a burnt offering?** *Veyayeh hasseh le'olah* Genesis 22:7

וַאֲיֵה הַשֵּׁה לְעֹלָה

A ram was offered instead of *Yitzchak*, another *achar* אַחַר, (in Hebrew, this word means behind or another) instead of him now and in the future sacrifices.

Avraham raised his eyes and looked, and there *behind or another*, אַחַר, him was a ram caught in the bushes by its horns. *Avraham* went and took the ram and offered it up as a burnt offering in place of his son. Genesis 22:13

The picture is complete; G-d unveils His future redemption plan: *Avraham* called the place *Adonai Yir'eh* (*Adonai* will see (to it), *Adonai* provides) – as it is said to this day, "On the mountain *Adonai* is seen." Genesis 22:14

וַיִּקְרָא אַבְרָהָם שֵׁם-הַמָּקוֹם הַהוּא, יְהוָה יִרְאֶה אֲשֶׁר יֵאמַר הַיּוֹם, בְּהַר יְהוָה יִרְאֶה

Avraham returned with the fear of G-d, carrying back with him the vision of this "other" Lamb, the One who came to bring us the salvation and whom we wait the return to rejoice together at the Wedding Feast as *Tzadikim* (Righteous Ones):

Though mistreated, he was submissive-- he did not open his mouth.
Like a lamb led to be slaughtered, like a sheep silent before its shearers,
he did not open his mouth. Isaiah 53:7

Then I heard what sounded like the roar of a huge crowd, like the sound
of rushing waters, like loud peals of thunder, saying, "Halleluyah! Adonai,
God of heaven's armies, {#Am 3:13 4:13} has begun his reign! Let us
rejoice and be glad! Let us give him the glory! For the time has come for
the wedding of the Lamb, and his Bride has prepared herself - fine linen,
bright and clean has been given her to wear. ("Fine linen" means the
righteous deeds of God's people.) The angel said to me, "Write: 'How
blessed are those who have been invited to the wedding feast of the
Lamb!'" Then he added, "These are God's very words. Revelation 19:6-9

To end, let's notice that *Avraham* seems to be a type of the Father,
Yitzchak as the Son *Yaakov* could represent the *Ruach Hakodesh* (Holy
Spirit) through his transformation in *Yisra-El* (prince or fighter of G-d),
unified all together to be ONE. Israel's history and his vocation carry on:

To be G-d's witness on earth. Even in the *Shema Yisra-El* prayer we find
this calling:

"*Sh'ma, Yisra'el! ADONAI Eloheinu, ADONAI echad Hear, Yisra'el!*
ADONAI our God, ADONAI is one. Deuteronomy 6:4

שְׁמַע יִשְׂרָאֵל: יְהוָה אֶחָד יְהוָה אֵלֵינוּ יְהוָה אֶחָד

The two slightly bigger letters in the original text form the word
ED, עֵד which means witness!

The *Haftarah* on the prophet *Eliyahu* tells us also of the death and
resurrection, the main theme of the *Parasha* and of the divine plan:

Yeshua said to her, "I AM the Resurrection and the Life! Whoever puts
his trust in me will live, even if he dies... John 11:25



חַיֵּי שָׂרָה

Chayyeh Sarah

Genesis 23:1-25:18: Death of Sarah; wedding of *Yitzchak*, death of Avraham

Haftarah: 1Kings 1:1-31: Salomon, David's successor

Sarah lived *chayyeh Sarah* חַיֵּי שָׂרָה to be 127 years old; these were the years of Sarah's life. Genesis 23:1

Our *Parasha* starts with the death of Sarah and ends with that of Avraham. *Yitzchak's* wedding occurs in between. Sarah's death happens right after the sacrifice of her son, *Yitzchak*. Rashi believes that this is the reason why the two events follow one another in the text. Sarah would have been in shock after hearing that her son had been put to death by Avraham and she would have died straight away.

The text doesn't speak of the death of Sarah but of "the lives of Sarah", which is an image for the many deeds she accomplished. The first "mother of Israel" fulfilled her destiny and we are to keep a lively memory of her, as a model of faithfulness, standing at her rightful place towards her husband and keeping G-d's promises:

This is how the holy women of the past who put their hope in God used to adorn themselves and submit to their husbands, the way Sarah obeyed Avraham, honouring him as her lord. You are her daughters if you do what is right and do not succumb to fear. 1 Peter 3:5-6

Sarah's death is also linked to the purchase of the land, to the legal acquisition of a part of the Promise Land. Through her death, an opportunity is given to take possession of G-d given land, bringing life and hope. The Midrash tells us that *Adam* and *Chava* were buried in the cave of *Machpelah*. The Patriarchs, still faithful to their prophetic calling, knew very well the importance of owning an officially bought burial place in the Promised Land.

Three places were legally bought in the Promised Land:

- The *Machpela* cave:

Avraham got the point of what *'Efron* had said, so he weighed out for *'Efron* the amount of money he had specified in the presence of the sons of *Het*, 400 silver *shekel* s of the weight accepted among merchants (ten pounds). Thus the field of *'Efron* in *Machpelah*, which is by *Mamreh*-- the field, its cave and all the trees in and around it-- were deeded to *Avraham* as his possession in the presence of the sons of *Chet* who belonged to the ruling council of the city. Genesis23:16-18

- *Yossef*'s burial:

Having travelled from *Paddan-Aram*, *Yaakov* arrived safely at the city of *Shchem*, in *Kena'an*, and set up camp near the city. From the sons of *Hamor* *Shchem*'s father he bought for one hundred pieces of silver the parcel of land where he had pitched his tent. There he put up an altar, which he called *El-Elohei-Yisrael*. (God, the God of Israel)

Genesis 33:18-20

וַיֵּצֵב-שָׁם מִזְבֵּחַ; וַיִּקְרָא-לוֹ--אֵל, אֵלֵּי יִשְׂרָאֵל

- The Temple Mount:

So David bought the place from *Ornan* for 600 *shekel* s of gold by weight (fifteen pounds). Then David built an altar to *Adonai* there and offered burnt offerings and peace offerings. He called on *Adonai*, who answered him from heaven by fire on the altar for burnt offering.

1 Chronicles 21:25-26

Then David said, "This is the house of *Adonai*, God; and this is the altar Israel is to use for burnt offerings." 1Chroniques 22:1

How interesting it is to see that those three places are the more claimed today by our enemies, to who it is important to make sure that all proves of Israel's divine right on the land disappears!

After the burial of his wife, *Avraham* deals with the wedding of his son. Constantly aware of his divine calling, he sends his faithful servant to his homeland to find a wife from his father house, a Semite.

G-d answered quickly to the divinely inspired request of *Avraham* and *Eli-Ezer* (*G-d is my helper*) finds the spouse near a well. Like *Avraham*

before, she had to leave her homeland and family in order to meet her groom in the Promised Land. She was the one going to meet him.

This story is one of the strongest prophetic glances of the Jewish history. It shows us the future Wedding of the Lamb with His pure and spotless Bride.

We have been taken from our idolatrous past life to be lead to the Promised Land where our Beloved waits for us. The L-rd tells us to “get out from Babylon” and to leave “our father and mother” in order to go to the encounter of the One Who has been consecrated as “perfect sacrifice” and Who never lived *Yisrael* and whom *Yitzchak* is the living image (See *Parashat VaYerah*). We, as His bride, are going to meet Him. The well, in the biblical meaning represents the purity of the inspiration source and fecundity. Most of the biblical weddings occurred near a well: *Rivkah*, *Yaakov* and *Rachel*, *Moshe* and *Tzipporah*...

Yeshua Himself spoke with this *Shomronite*⁷ woman near a well to draw her back to the purity of the inspiration source whom He is the Author:

He came to a town in *Shomron* called *Shkhem*, near the field *Yaakov* had given to his son *Yossef*. *Yaakov*'s Well was there; so *Yeshua*, exhausted from his travel, sat down by the well; it was about noon. A woman from *Shomron* came to draw some water; and *Yeshua* said to her, “Give me a drink of water.” (His talmidim had gone into town to buy food.) The woman from *Shomron* said to him, “How is it that you, a Jew, ask for water from me, a woman of *Shomron*?” (For Jews don't associate with people from *Shomron*.) *Yeshua* answered her, “If you knew God's gift, that is, who it is saying to you, ‘Give me a drink of water, ‘then you would have asked him; and he would have given you living water.” She said to him, “Sir, you don't have a bucket, and the well is deep; so where do you get this ‘living water’?”

You aren't greater than our father *Yaakov*, are you? He gave us this well and drank from it, and so did his sons and his cattle.”

Yeshua answered, “Everyone who drinks this water will get thirsty again, but whoever drinks the water I will give him will never be thirsty again! On the contrary, the water I give him will become a spring of

⁷ The Samaritans were descendents from people brought by the Assyrians. Their belief was based both on the Torah and pagan practices.

water inside him, welling up into eternal life!"
"Our fathers worshipped on this mountain, but you people say that the place where one has to worship is in *Yerushalayim*."

Yeshua said, "Lady, believe me, the time is coming when you will worship the Father neither on this mountain nor in *Yerushalayim*. You people don't know what you are worshipping; we worship what we do know, because salvation comes from the Jews. But the time is coming--indeed, it's here now--when the true worshippers will worship the Father spiritually and truly, for these are the kind of people the Father wants worshipping him. God is spirit; and worshippers must worship him spiritually and truly." The woman replied, "I know that *Mashiach* is coming" (that is, "the one who has been anointed"). "When he comes, he will tell us everything." *Yeshua* said to her, "I, the person speaking to you, am he." John 4:5-26

After having ensured the messianic lineage, *Avraham* will get married again with *Keturah*. Jewish tradition believes it is *Agar* (from the verse 62 chapter 24, *the well of the One Who lives and sees* where *Agar* took refuge in Genesis 16:14).

Avraham will pursue his mission of evangelization and will teach his next children in the knowledge of the Unique G-d. We will see the fruit in one of his descendant, *Yithro*, father of *Tziphora*, *Mydian* and first convert. *Mydian* is a descendant of *Keturah* (Genesis 25:2)

Then ADONAI will be king over the whole world. On that day ADONAI will be the only one *echad* אֶחָד, and his name will be the only name *echad* אֶחָד. Zechariah 14:9

Avraham dies happy at a ripe old age and is buried by his two sons, *Yitzchak* and *Yishmael*, giving us a beautiful picture of the future reconciliation of the two people, gathered around... the G-d of *Avraham*.

The *Haftarah* tells us of the establishment of *Shlomo*, as king and spiritual heir of the messianic vocation of the Jewish people, while waiting for the coming of the King of kings...



תּוֹלְדוֹת

Toldot

Genesis 25:19-28:9
Haftarah: Malachi 1:1-2:7

Here is the history *toldot* תּוֹלְדוֹת of *Yitzchak*, *Avraham's* son. *Avraham* fathered *Yitzchak*. Genesis 25:19

Toldot means “generations”. In this *Parasha* the messianic lineage is continued through the choice of a man. Divine history is always made with men and women who are willing to answer the calling and consecrated themselves to G-d. *Yitzchak*, the dedicated sacrifice doesn't leave Israel and continue the mission. He finds himself confronted to the same problem that his father encountered with Sarah, the bareness of his wife. As if G-d was looking for the intercession of the spirituals leaders of the mission. The fruit of this intercession will give *Yitzchak*, *Yaakov*, *Yossef*, the key persons in G-d's plan.

From *Rivkah's* womb, two nations will be birthed, two ideologies, two worldviews which will fight in an ancestral war for the redemption of Mankind. As it is related in the *Midrash*⁸, from *Yaakov* will come out the builder of the Temple, *Shlomo*, and from *Esav*, his destructor, Titus Vespasian...

Anti-Semitism can be traced up to this congenital hatred between *Esav* and *Yaakov*. This phenomenon cannot be understood by human reason, and we need to consider the spiritual causes:

And even more to the point is the case of *Rivkah*; for both her children were conceived in a single act with *Yitzchak*, our father; and before they were born, before they had done anything at all, either good or bad (so that God's plan might remain a matter of his sovereign choice, not dependent on what they did, but on God, who does the calling), it was said to her, and “The older will serve the younger.”

⁸ Rabbinic commentary of the Bible using parables or tales to explain some facts

This accords with where it is written, “*Yaakov* I loved, but *Esav* I hated.”

So are we to say, “It is unjust for God to do this”? Heaven forbid! For to *Moshe* he says, “I will have mercy on whom I have mercy, and I will pity whom I pity.” Thus it doesn’t depend on human desires or efforts, but on God, who has mercy. For the *Tanach* says to Pharaoh, “It is for this very reason that I raised you up, so that in connection with you I might demonstrate my power, so that my name might be known throughout the world.” So then, he has mercy on whom he wants, and he hardens whom he wants. Romans 9:10-18

How interesting to note that the *Talmud*⁹ associates *Esav/Edom* to the Roman Empire. Flavius Joseph¹⁰ states that *Tzebo* (Genesis 36:11) would be the founder of Rome. Rashi¹¹ thinks that *Magdiel*, a chief of *Edom* mentioned in en Genesis 36:43, would be Rome.

Esav/Edom (red) loved hunting and reminds us of another man, another “mighty hunter before G-d”: *Nimrod*, the rebellious.

Yaakov preferred studying in the tent, symbol of the House of study (see our *Parasha VaYerah*).

This antagonism between the two brothers will never stop and the story of the lentil soup tells us about the spiritual stake of this fight. Up from the *Midrash*, *Yaakov* had prepared a lentil soup as a usual mourning meal for His grand father’s death *Avraham*. *Esav* was not interested and preferred to go hunting, it is known that he was also hunting after the women from the neighborhood. A discussion starts between the two brothers concerning the spiritual heritage of *Avraham*.

This birth right was not only related to material blessings as we will see later, *Esav* became even richer than *Yaakov*. No it was linked to spiritual blessings, to the divine mission and the survival of the messianic vision.

Which one of the two was the spiritual heir, the one chosen to carry the vision and the promises?

Esav decided that day that it was not for him, too many responsibilities, and although he was the elder he was not the one who

⁹ Compilation of teachings including rabbinic commentaries

¹⁰ Jewish historian (around 38 - 100) and General of the army. His main writings are *Jewish Antiquities* and *The War of the Jews*.

¹¹ Rashi, great Jewish commentator of the Bible and the Talmud, 11th century

received the calling or didn't want it. In many other cases in history we will see the same pattern, the elder not being the chosen one: *Yishma-El* and *Yitzchak*, *Reuven* and *Yossef*, *Ephraim* and *Menashe*...

Both *Esav* and *Yaakov* agreed that day and *Yaakov* becomes the next link in this messianic chain who will prepare the way for the Savior of the world, *Yeshua HaMashiach*.

... salvation comes from the Jews. John 4:22

Then the *Parasha* leads us to another event which will speak again of G-d's concern for the purity and holiness of His plan and message to be kept preciously.

A new starvation occurred and *Yitzchak* goes to the Philistine king, *Avimelekh*, He does the same mistake and lies as his father did with his wife. How merciful is G-d Who uses us even despite our imperfections. Even if we don't deserve it, He wants to make us participate to His History.

It is the first time that the Jews encounter jealousy and envy, and this jealousy concerns the wells.

As we have seen in the previous *Parasha Chayyeh Sarah*, the well is the symbol for the divine inspiration, the living waters as mentioned in the Bible:

Hope of *Israel*, *Adonai*! All who abandon you will be ashamed, those who leave you will be inscribed in the dust, because they have abandoned

Adonai the source of living water *mekor mayim chayim* - מְקוֹר מַיִם

תַּיִם. Jeremiah 17:13

Avraham already affirmed his will to keep the well when he made the covenant with *Avimelekh*. But this time, the spiritual fight is much more insidious: the wells are covered up in order to blur the vision, the integrity of G-d's redemption plan. *Yitzchak* is going to dig again his fathers' wells and will give them the same names:

Keep safe the great treasure that has been entrusted to you, with the help of the *Ruach HaKodesh*, who lives in us. 2 Timothy 1:14

G-d is the same and does not change; His calling and gifting are endless:

...for God's free gifts and his calling are irrevocable. Romans 11:29

By digging his father's wells, *Yitzchak* discovers a living fountain...
The revelation of *Yeshua*, the True living fountain of life:

For with you is the fountain of life *mekor chayim* מְקוֹר חַיִּים; in your
light we see light. Psalms 36:10

Yeshua answered her, "If you knew God's gift, that is, who it is saying to
you, 'Give me a drink of water, 'then you would have asked him; and he
would have given you living water." John 4:10

But this revelation is not for this time yet. The well of running
water is stolen from him, first through quarrel, *Esek* and then through
enmity, *Sitna*.

Again, Jewish history is shadowed before us. We are waiting for
the third well, *Rehovot*, "wide open spaces", that is the image of the
Third Temple where, all, Jews and Gentiles will come back to the Living
water, the fountain of life manifested in *Yeshua* and whom *Avraham*,
Yitzchak and *Yaakov* are the keepers :

"In choruses, bless God, Adonai, you whose source is Isra'el *mimekor*

yisrael מִמְקוֹר יִשְׂרָאֵל Psalms 68:27

This point being made clear, the Scripture brings us back to
another confrontation between *Esav* and *Yaakov*. The imperfections of
Yitzchak and his both physical and spiritual blindness do not allow him
to discern in his son *Yaakov* the required qualifications to be the spiritual
leader of the Jewish nation, chosen by G-d to carry on the messianic
mission. It was the mother, as Sarah, who saw the danger. *Rivkah*
remembers the prophecies that were given at the birth of the twins:

"There are two nations in your womb. From birth they will be two rival
peoples. One of these peoples will be stronger than the other, and the
older will serve the younger." Genesis 25:23

But why this trick? Wasn't G-d powerful enough to act?

The words *Rivkah* would then pronounce will sound strangely in the
history of the Jewish people, echoing to themselves:

But his mother said, "Let your curse be on me my son!" Genesis 27:13

All the people answered, "His blood is on us and on our children!"

Matthew 27:25

This is a mystery that will be only revealed to us at the end of the times.

Meanwhile, *Yaakov* is legitimated in his calling by the blessings repeated twice on him by his father who understood his mistake as we can see it from the fear he felt when *Esav* came back from hunting. *Yaakov* is blessed and will be blessed forever:

Yitzchak began trembling uncontrollably and said, "Then who was it that took game and brought it to me? I ate it all just before you came, and I gave my blessing to him. **That's the truth, and the blessing must stand.**"

Genesis 27:33

God answered Bil'am, "You are not to go with them; you are not to curse the people, **because they are blessed.**" Numbers 22:12

Yes Israel is blessed with no contest:

...that I could wish myself actually under God's curse and separated from the *Mashiach*, if it would help my brothers, my own flesh and blood, the people of Israel! They were made God's children, the *Shechina* has been with them, the covenants are theirs, likewise the giving of the Torah, the Temple service and the promises; the Patriarchs are theirs; and from them, as far as his physical descent is concerned, came the *Mashiach*, who is over all. Praised be Adonai for ever! Amen!

Romans 9:3-5

BUT:

But as soon as *Yitzchak* had finished giving his blessing to *Yaakov*, when *Yaakov* had barely left his father's presence, *Esav* his brother came in from his hunting. Genesis 27:30

The word says literally in Hebrew "when *Yaakov* gets out of his father's face". We have seen before with the *Parasha VaYerah* that *Yitzchak* was the image of *Yeshua*'s sacrifice, the Son. And this verse shows us in a glance all the future: when *Yaakov* got away from the face of the Son, persecution, pictured by *Esav* and exile started and never ended since. We are now waiting for *Yisra-El* to come back before the Son Who is no one else than the Father in order to be transformed from *Yaakov*, "the

supplanter” into *Yisra-El* (*Prince of G-d*) to fulfill his calling and be a blessing for the whole world. The next *Parasha* will tell us how...

“In that case, I say, isn’t it that they have stumbled with the result that they have permanently fallen away?” Heaven forbid! Quite the contrary, it is by means of their stumbling that the deliverance has come to the Gentiles, in order to provoke them to jealousy.

Moreover, if their stumbling is bringing riches to the world—that is, if Israel’s being placed temporarily in a condition less favored than that of the Gentiles is bringing riches to the latter – how much greater riches will Israel in its fullness bring them! However, to those of you who are Gentiles I say this: since I myself am an emissary sent to the Gentiles, I make known the importance of my work in the hope that somehow I may provoke some of my own people to jealousy and save some of them! **For if their casting *Yeshua* aside means reconciliation for the world, what will their accepting him mean? It will be life from the dead.** Romans 11:11-15

The *Haftarah* speaks also of the return to G-d.



וַיֵּצֵא

VaYetzeh

Genesis 28:10-32:3

Haftarah: Hosea 12:13–14:10 (11:7-13:5)¹²

Yaakov went *vayetzeh* וַיֵּצֵא out from Beer-Sheva and travelled toward Haran. Genesis 28:10

We are back with *Yaakov*, running away from his brother's wrath toward exile where he will stay over 20 years. The *Parasha* ends with his coming back to the Promised Land.

As he started to flee, the L-rd reveals Himself to him and announces him some very important facts about his mission. First, *Yaakov* reaches or encounters a place, *makom*:

Yaakov went out from *Beer-Sheva* and travelled toward *Haran*. He came to a certain place *makom* מָקוֹם and stayed the night there, because the sun had set. He took a stone from the place, put it under his head and lay down there to sleep. Genesis 28:10-11

The root of this word *makom* comes from the word *kiyum*, קיום, which means: existence, life. This place is the source of existence which meets *Yaakov*. This place is supposed to be, up to the *Midrash*¹³, the place of the Temple, mount *Moriyah*.

Yaakov is looking for rest as he is heading to *Galut*, exile, and without yet realizing, he is going to lay his head on a stone: the cornerstone of Salvation: *Yeshua*.

Centuries later, another *Talmid* (disciple) of *Yeshua* will lay his head in the bosom of the Provider of peace and rest that his ancestor, *Yaakov*, had once perceived but without knowing Him yet:

One of his talmidim, the one *Yeshua* particularly loved, was reclining close beside him. John 13:23

¹² Sephardic rite

¹³ Rabbinic commentary of the Bible using parables or tales to enlighten facts.

The *Ruach Hakodesh (Spirit)* was already unveiling the way to the Father, through the Gate to Heaven:

He dreamt that there before him was a ladder resting on the ground with its top reaching to heaven, and the angels of Adonai were going up and down on it. Genesis 28:12

Those verses will take their full revelation with the coming of the *Mashiach*:

Natan'el said, "Rabbi, you are the Son of God! You are the King of Israel!"

Yeshua answered him, "you believe all this just because I told you I saw you under the fig tree? You will see greater things than that!"

Then he said to him, "Yes indeed! I tell you that you will see heaven opened and the angels of God going up and coming down on the Son of Man!" John 1:49-51

I am the gate; if someone enters through me, he will be safe and will go in and out and find pasture. John 10:9

Once again, G-d confirms His blessings on *Yaakov* and his descendants and gives him the promise to bring him back to his land, a glance of the future end time ingathering of the Jewish people back to their land.

Look, I am with you. I will guard you wherever you go, and I will bring you back into this land, because I won't leave you until I have done what I have promised you." Genesis 28:15

Like his grand father *Avraham*, *Yaakov* receives a blessing at his departure from his birth country. We find here a Biblical principle and *Yeshua* will enhance it later through His words:

Yeshua said, "Yes! I tell you that there is no one who has left house, brothers, sisters, mother, father, children or fields, for my sake and for the sake of the Good News, who will not receive a hundred times over, now, in the *'olam hazeh*, homes, brothers, sisters, mothers, children and lands! - with persecutions - and in the *'olam haba*, eternal life.

Mark 10:29-30

We must keep in mind that the lives of the Patriarchs are a model and a living teaching for us. The Patriarchs were three men with three destinies but a common purpose: to glorify the name of the One G-d on earth and to give birth to the Jewish nation whose vocation would be to

become a holy nation and a kingdom of *cohanim* (priests) along with the spiritual descendants of *Avraham*:

- *Avraham* and the new start to proclaim the name of G-d on earth.
- *Yitzchak*, image of the consecrated sacrifice: salvation comes from the Jews. *Yeshua* came and will come back in *Eretz Yisra-El* (*the Land of Israel*). The full revelation of His work goes through the understanding of G-d's plan through *Yisra-El*.
- *Yaakov's* descendants expanded to the West and the East, North and South with the promise that all families of the earth would be blessed in him (Genesis 28:14). Gentiles are invited to join the House of Israel whose transformation from *Yaakov* to *Yisra-El* will bring a tremendous blessing with His return.

However, while waiting for the promise and the end of exile, *Yaakov* must raise a family to give birth to descendants. He sets up a stone as a pillar at this place. Up to the *Midrash*, this place is the *Kodesh Hakodashim*, the heart of the L-rd, His flesh that would be torn later to allow the true worshippers of G-d to come in His redemption plan. (Hebrews 10:20)

Exile is necessary because *Yaakov* is not yet ready for the revelation. He is afraid, he gives conditions and makes a vow that he did not fulfill when he came back. This would be the source of many problems like the rape of his daughter and the death of his beloved wife *Rachel*.

He called this fearsome place *Beth El*, the House of G-d:

בֵּית-אֵל

Later he gave it another name, after his fight and encounter with G-d, as we shall see later.

For the moment, *Yaakov* heads towards exile; he is the first "wandering Jew". But G-d is watching and *Yaakov* will meet his future wife near a well; one more time the well plays a role in the Patriarch's lives. G-d still watches over the purity of the inspiration source and the Jewish people is its keeper (see *Parashot VaYerah* and *Toldot*).

The twelve tribes are given life, the Jewish nation begins:

Reuven, see a son! רְאוּבֵן

Shimon, (G-d) has heard שִׁמְעוֹן

Levy, joining לוי

Yehuda, give thanks, praise, יהודה, in his name the four sacred letters of G-d's name are visible. The *Mashiach* will come out of Yehuda's tribe.

Dan, judged, דן

Naftali, my wrestling, נפתלי

Gad, good fortune, גד

Asher, happy, אשר

Yissachar, reward, יששכר

Z'vulun, a gift, living together זבולון

Yossef, may He had, יוסף

The last son, *Binyamin* (son of my right) בנימין would be born in the Promised Land. Time to return to the Land of the Promise had come.

A big step now waits for *Yaakov*. He ran away and was saved from *Lavan's* witchcraft, but he has now to confront his brother *Esav* before returning to Israel. Facing the more likely extermination of his all family and consequently of the messianic mission, *Yaakov* cried out to G-d.

In the secret of the exile night, a phenomenal prophetic transformation occurred in his soul and *Yaakov* was transformed into a prince of G-d giving us the beautiful picture of the future restoration of Israel which will bring the blessing we are waiting for.

“This is why I will deal with you in this way, Israel; and because I will deal with you in this way, prepare to meet your God, Israel.”

Amos 4:12

הפוך לקראת-אל ה' ה'ך ישראל

The *Haftarah* also speaks of this painful birth and of the awaited renewal.



וַיִּשְׁלַח

VaYishlach

Genesis 32:4-36:43: the transformation of *Yaakov*
Haftarah: Obadiah: G-d's judgment on *Esav*/Edom

Yaakov sent *vayishlach* וַיִּשְׁלַח messengers ahead of him to 'Esav his brother toward the land of Se'ir, the country of Edom. Genesis 32:4

The *Parasha* starts with *Yaakov* going to meet his brother *Esav* and ends with the burying of *Yitzchak* and the genealogy of *Esav*.

Yaakov is worried. As he is heading back to the Promised Land, he wants to be in peace with his brother. *Esav* comes with four hundreds armed men, obviously to attack *Yaakov* and take revenge. *Yaakov* realizes that he has to face the consequences of the scheme he used twenty years ago. He deceived his brother and his father to get the blessings, but was himself deceived by his step father *Lavan*, and still deceived him again to escape him.

Esav's revenge means the end of the divine promises and of the messianic mission. Under *Yaakov's* eyes the entire young Jewish nation is there, full of hope and life and the twelfth son still in *Rachel's* womb must be born in the Promised Land. It will be on Binyamin's territory that the Temple would be built due to the fact that, up to Jewish interpretation, Binyamin was the only child who did not bow down before *Esav*. We have seen that *Esav* was representing Rome (see *Parasha Toldot*). In the anguish of his heart, *Yaakov* cried out to G-d, to this G-d that he does not know yet but whom he had an insight when he was fleeing a first time twenty years ago.

This time he cannot flee and a fantastic, unreal fight between *Yaakov* and "a man" began during the night preceding the confrontation.

Who is this "man" ish איש?

Some say it would be *Esav's* angel fighting spiritually with *Yaakov* and who finally blessed him acknowledging that he was indeed the spiritual leader.

Others say it could be the tormented soul of *Yaakov* struggling with himself to be transformed in order to answer G-d's calling.

In the light of the *Brit Hachadasha (New Covenant)*, we can discern that this fight caused a new birth, the rebirth of the spiritual man called son of G-d because he is led by the *Ruach Hakodesh (Spirit of G-d)* as written in Romans 8:14:

All who are led by God's Spirit are God's sons.

This name "ish", man, reminds us the one *Yeshua יֵשׁוּעַ* used when calling Himself on earth: Son of Man.

We can understand that this fight is nothing else than the fight of our old nature until the dawn of a new day arises, when the Prince of Peace comes reign on our transformed hearts. This is a promise in the Scriptures for us:

Yes, we have the prophetic Word made very certain. You will do well to pay attention to it as to a light shining in a dark, murky place, until the Day dawns and the Morning Star rises in your hearts. 2 Peter 1:19

Yaakov has understood that in order to fulfill his messianic calling, he has to go through a transformation and become *Yisra-El*. The night ends on the victory of *Yisra-El* (Prince of G-d, fighter for G-d) on *Yaakov (the supplanter)*, showing the way to future descendants. Yet, the blessing will be really full when the Morning Star will arise in the hearts of all of *Yisra-El*.

So for now the confrontation with *Esav* is avoided. However, History has witnessed many persecution from *Esav's* descendants towards *Yaakov's*. The second Temple was destroyed by Rome who sent the Jewish people to an exile from where they have not come back yet and persecutions followed during centuries. In relation to this, the *Haftarah* in *Obadiah* speaks about G-d's judgment on *Edom*.

After the reconciliation, *Esav* and *Yaakov* took two separate ways; *Esav* went to *Seir*, and *Yaakov* to *Sukkoth*.

Those are two directions, two destinies that end up by joining each other at the end time:

Seir שֵׁעִיר, is the name given to *Esav* in Genesis 27:11 but it also the one given to the goat who is sent away to the desert to carry the sins of the people:

The goat *sair* שֵׁעִיר will bear all their transgressions away to some isolated place, and he is to let the goat go in the desert.

Yaakov headed to another direction; *Sukkoth* סֻכּוֹת, or the *tabernacles*, which is the image of the Feast of *Sukkoth*. This Feast is the celebration of the rule of the *Mashiach* on earth, the coming back of the Great King and the joining of the nations to Jerusalem! This feast is also called *zman simchatenu*, the time of our joy!

However, it is not yet time for joy for *Yaakov*. He has not honoured the vow he made to G-d when he was fleeing before his brother. He has to give a name to the stone on which he rested on that night and call it the House of G-d. But the revelation was not ready.

The continuation of the story tells us about the painful events that occurred with *Dinah's* (*judgment*) rape and the early death of *Yaakov's* beloved wife, *Rachel*.

Then G-d appears again to *Yaakov* and tells him to go back to *Beth-El* and to build an altar:

God said to *Yaakov*, "Get up, go up to *Beth-El* and live *veshev* וְשָׁב there, and make there an altar to God, who appeared to you when you fled *Esav* your brother." Genesis 35:1

The word *live*, *shev* שָׁב or also *to sit and wait* and also the root of the word *return* is capital for the historical evolution of the Jewish people. All of *Yaakov's* people are getting ready to go back to this place and the same purification is required as for the reception of the Torah at Mount Sinai.

And in the same way, G-d will reveal Himself to the whole people of Israel in the end times, as mentioned in *Zechariah*:

"And I will pour out on the house of David and on those living in *Yerushalayim* a spirit of grace and prayer; and they will look to me,

whom they pierced." They will mourn for him as one mourns for an only son; they will be in bitterness on his behalf like the bitterness for a firstborn son". Zechariah 12:10

G-d send *Yaakov* and his people back to the place, *makom*, where *Yaakov* had the revelation of the Gate of Heaven, the place of the *Kodesh Hakodashim* which entrance would be possible only through the perfect sacrifice of *Yeshua Hamashiach* Who offered Himself as the living Lamb, this "other" Lamb that *Avraham* had seen in a prophetic vision for the sacrifice of his son *Yitzchak*:

And the *parochet* in the Temple was torn in two from top to bottom.
Mark 15:38

So, brothers, we have confidence to use the way into the Holiest Place opened by the blood of *Yeshua*. He inaugurated it for us as a new and living way through the *parochet* by means of his flesh. Hebrews 10:19-20

Esav has taken some advance on his brother and come close to the *Kodesh Hakodashim* by receiving *Yeshua* as the Saviour. Thus, he foreshadowed the participation of the Gentiles to the salvation plan. We wait for the end of *Yaakov's* night of exile and his coming back to G-d.

Furthermore, the burial of *Rachel* on the way to *Beth-Lechem* (*House of Bread*) shows the way to the Jewish people. We are longing for the final transformation of *Yisra-El* that will bring the full blessing to the whole world as written in Romans 11:15. Then together, Jews and Gentiles, we will celebrate the Feast of *Sukkoth* in Jerusalem and the glorious rule of the King of kings and the Lord of lords as promised:

Finally, everyone remaining from all the nations that came to attack *Yerushalayim* will go up every year to worship the king, *Adonai-Tzva'ot*, and to keep the festival of *Sukkoth*. Zechariah 14:16



וַיֵּשֶׁב

VaYeshev

Genesis 37:1- 40

Haftarah: Amos 2:6-3:8

Yaakov continued living *vayeshev* וַיֵּשֶׁב in the land where his father had lived as a foreigner, the land of *Kena'an*. Genesis 37:1

Back to *Eretz Yisra-El* (Land of Israel), *Yaakov* longs to settle down after all the painful events he went through. But time for rest has not yet come, the task is still significant. Seeing *Yossef* growing, *Yaakov* discerns in him wisdom and a divine calling. He loves this son more than the others and calls him the son of his old age, *Ben Z'kunim* בֶּן-זְקֻנִים. In guematria¹⁴, the word *z'kunim* has a value of 207 like the word *raz* רָז which means secret, mystery. From this, we learn that *Yaakov* had revealed and was teaching his son the mysteries of the Torah¹⁵. The Patriarchs prophetically had the knowledge of the Torah as we can see it in the Scriptures with *Noach* making the difference between pure and impure animals or *Yehuda* applying the *yibum* law (Levirate marriage) with *Tamar* and so on. All this before the gift of the Torah at Mount Sinai.

Yaakov made a long-sleeved robe for his son, *k'tonet passim* which is a sign of kingship.

Yossef used to tell his father about the wrong doings of his brothers. This act of slander combined with the favor of his father towards him, caused jealousy from his brothers against him. This first event in our *Parasha* teaches us about the sin of speaking badly against one another, the sin of *lashon harah* as forbidden in Leviticus 19:16:

Do not go around spreading slander among your people, but also do not stand idly by when your neighbor's life is at stake; I am Adonai.

James's letter develops this commandment:

¹⁴ Study of the numerical value of Hebrew words

¹⁵ Baal Haturim

Yes, the tongue is a fire, a world of wickedness. The tongue is so placed in our body that it defiles every part of it, setting ablaze the whole of our life; and it is set on fire by Gei-Hinnom itself. James 3:6

Yossef is not ready yet for the calling that is revealed through his dreams, making him the ruler of his brothers. He makes them angry and suspicious because it is not the first time in the family that some despot wants to rule, like *Yishma-El* or *Esav*... Maybe *Yossef* is dangerous for the family... *Reuven*, not being the spiritual heir any more because he had sinned against his father, *Yehuda* would be the next ruler, not *Yossef*. So their decision is taken; *Yossef* must be judged and put aside.

Yaakov sends him to *Shechem* (a place predestined to problems, see *Parashat Vayshlach*) where he had to meet his brothers. But they caught him and threw him in a pit until he was sold to a caravan of *Yishmaelites* and then *Madianites*, to finally end in *Potiphar's* house.

This selling of *Yossef* caused the going down to Egypt of the young Jewish nation and their enslavement. The prophecy given to *Avraham* in Genesis 15:13 must be fulfilled:

Adonai said to *Avram*, "Know this for certain: your descendants will be foreigners in a land that is not theirs. They will be slaves and held in oppression there four hundred years.

We find here a biblical principle: the character of the man of G-d is forged through suffering. It is a way chosen by G-d to bring us back to Him and *Yeshua* was our example:

Even though he was the Son, he learned obedience through his sufferings. Hebrews 5:8

We can also read in James 5:10:

As an example of suffering mistreatment and being patient, brothers, take the prophets who spoke in the name of Adonai.

The story of *Yossef* speaks of the sufferings of *Yeshua* as hinted through some details as the long-sleeved robe, the *k'tonet passim*, כֶּתֶן פְּסִיִּם. The value of the letters from the word *passim*, 190, is the same then the word *ketz*, קֵץ which means limit, end, as in end time, *ketz*

haolam, קַץ הָעוֹלָם This robe that was dipped in blood alludes to the one *Yeshua* was wearing and which was so beautiful that the soldiers divided it by throwing dice, the robe being also a sign of kingship. But the difference is that *Yeshua's* was not to be torn because Kingship belongs to Him forever:

So they said to one another, "We shouldn't tear it in pieces; let's draw for it." This happened in order to fulfill the words from the *Tanach*, "They divided my clothes among themselves and gambled for my robe." This is why the soldiers did these things. John 19:24 Psalm 22:18

Like *Yossef*, *Yeshua* was sold by his brothers and suffered in His own house:

If someone asks him, 'Then what are these gashes between your shoulders?' he will answer, 'I got hurt at my friends' house.'

Zechariah 13:6

Like *Yossef*, he was sold for money and the *Haftarah* of the week speaks about this analogy:

Here is what Adonai says: "For Israel's three crimes, no, four -- I will not reverse it -- because they sell the upright for silver and the poor for a pair of shoes, Amos 2:6

At the end, *Yeshua* will be acclaimed by His people who will mourn when they will recognize Him:

...and I will pour out on the house of David and on those living in Yerushalayim a spirit of grace and prayer; and they will look to me, whom they pierced." They will mourn for him as one mourns for an only son; they will be in bitterness on his behalf like the bitterness for a firstborn son. Zechariah 12:10

How fascinating to see the parallel between the history of the Jewish people and *Yeshua* in the Scriptures. It is a double parallel between the Patriarch's lives and the historical destiny of the people and *Yeshua's* sufferings.

As G-d sets the going down to Egypt for His people, Satan attempts to destroy the messianic lineage of *Yehuda*. Indeed, following his brother's sale, *Yehuda* leaves his family and the word used is "yered"

goes down, **יִרָד** (38:1). He is grieved by his father's pain who believes he has failed in founding the Jewish nation because of *Yossef's* death. *Yehuda* "goes down" and this speaks of a spiritual decline. He lost his two sons and went to see a prostitute who happens to be his daughter in law. Praise G-d, He does not make His plan up to His creature's perfection, but He is Faithful. He uses men and women to "make" His history.

This time it was Tamar (palm tree, a royal tree) who, like Sarah and *Rivkah* before, prophetically stood for the vision. She did not hesitate to put herself in a difficult position, risking her own reputation and life for G-d's plan to be fulfilled. The tokens she asked for were the signs of her prophetic intentions:

- The seal, a symbol for kingship
- The robe, the word here is translated in the Jewish Bible by robe or coat, which is the symbol of law as for the future Sanhedrin¹⁶
- The staff, the symbol of the *Mashiach*

We can read about those divine attributes in Isaiah 33:22
For Adonai is our judge, Adonai is our lawgiver (the word employed here is the same for scepter), Adonai is our king. He will save us (root of the name *Yeshua*).

Those divine attributes are also those of *Yehuda's* tribe. The messianic lineage is ensured with *Peretz, breach, bursting forth*, as the king's right. *Yeshua* is the holder of this divine right as written in Isaiah 22:22 and Revelation 3:7:

I will place the key of David's house on his shoulder; no one will shut what he opens; no one will open what he shuts.

To the angel of the Messianic Community in Philadelphia, write: 'Here is the message of *HaKadosh*, the True One, the one who has the key of David, who, if he opens something, no one else can shut it, and if he closes something, no one else can open it.

Back with *Yossef* who is tempted by *Potiphar's* wife. He came out victorious of the test and has become the Jewish model of sexual purity and integrity. This purity is both physical and spiritual and is a cherished quality before G-d as we can read in Revelation 14:4:

¹⁶ Raba 85

These are the ones who have not defiled themselves with women, for they are virgins; they follow the Lamb wherever he goes; they have been ransomed from among humanity as first fruits for God and the Lamb...

Consequently to the lie of Potiphar's wife, he is put into jail for a time, but G-d would raise him later and make him a savior for his people.

The preparation to this heavy calling was to be done through silent suffering and humiliation, depicting us the suffering *Mashiach* in Isaiah 53.

Then, hope comes through the incarceration of the chief cupbearer and the chief baker. When *Yossef* hears about the vine in the first dream, he rejoices because vine is the symbol of Israel in Hosea 10:1 and bears fruit quickly. But the second dream turns him pale...

- Three days and the *Mashiach* will rise from the dead and will bring the Salvation to His people and to the whole world!
- But also three days that would bring persecution and exile for those of His people who would not acknowledge *Yeshua Ha Mashiach miNatzertat* (*Yeshua* the Messiah of Nazareth), the Promised *Mashiach*. The birds tore up the bread, reminding *Yossef* of the prey birds as a symbol for the enemies in the Covenant with *Avraham* in Genesis 15.

Deliverance is not ready yet for *Yossef* and he would spend two more years in prison, meditating on G-d's timing. In the *Parasha* of this week, the Lord tells us that He reveals His plans to His prophets:

Adonai, God, does nothing without revealing his plan to his servants the prophets. Amos 3:7

Our *Parasha* ends with this expectation: Salvation is at the door for *Yossef*. Elevation and rehabilitation would finally come for *Yossef*, we pray that it will also come for *Yisra-El*.

May those two remaining years of prison for *Yossef* represent those past two thousands years so that the Shofar of Redemption may blow for the rising up of David's Tent and for the revelation of the *Mashiach*, still hidden to His people! Amen!



מִקֵּץ

Miketz

Genesis 41:1-44:17

Haftarah: Zechariah 2:14-4:7

At the end *miketz* מִקֵּץ of two years, Pharaoh had a dream: he was standing beside the Nile River... Genesis 41:1

Miketz, or “the end time”, tells us of *Yossef*'s deliverance and of his spectacular rise to power thanks to his interpretation of Pharaoh's dream. It also speaks of the preparation for the starving time and the confrontation with his brothers.

This *Parasha* is read each year for the Feast of *Chanukah*, the Feast of the Light. And the same way *Chanukah* speaks of the Light which bursts out of the darkness, this *Parasha* tells of the light of the revelation ready to shine in the heart of the Jewish nation.

At the end of the two more years in prison, *Yossef* is reinstated before of the whole world (here Egypt) and more importantly, in his brother's eyes.

While *Yossef* meditates G-d's timing in prison, Pharaoh dreams a dream that makes him restless. The Midrash reports it was on the day of *Rosh Hashanah*, the day when the divine judgments are enacted for the year to come. Pharaoh was sick and the chief cupbearer was not willing to loose his position in case Pharaoh would die. So he decides to share about *Yossef*'s knowledge in dreams. He calls him “the young Hebrew slave”. In Egypt, a slave did not have the right to rule.

All of a sudden, *Yossef* is pulled out prison and dragged before Pharaoh. The Shofar of deliverance is blowing; the fruit is ripe.

When time is ready, we can see that G-d hastens the deliverance, like the exodus which happened in the middle of the night. The day of the L-rd will come like a thief, the Bible tells us in 2 Peter 3:10.

Yossef now stands in front of the most powerful man on earth and the preceding two years have helped him to discern G-d's will and timing.

His first cry was:

Yossef answered Pharaoh, “It isn’t in me. God will give Pharaoh an answer that will set his mind at peace.” Genesis 41:16

Yossef himself is waiting for the interpretation and the fulfilling of the dreams he had when he was still a child...

When Pharaoh accounts his dreams, he changes some details which will reveal the double prophetic meaning of his dreams concerning both Egypt and neighboring lands and the Jewish nation:

Dream at first: Genesis 41:2-3

...and there came up out of the river seven cows, sleek (*yefot mar’ei*) and fat (*briyot basar*); and they began feeding in swamp grass.

After them, there came up out of the river seven more cows, miserable-looking (*raot mar’ei*), and lean (*vedakot basar*); and they stood by the other cows at the edge of the river.

As Pharaoh tells it: Genesis 41:18-19

And there came up out of the river seven cows, fat (*briyot basar*), and sleek *yefot toar*, וַיִּפְתְּ אֶרֶץ; and they began feeding in the swamp grass. After them, there came up out of the river seven more cows, poor (*dalot*), miserable-looking (*veraot toar*), and lean-*verakot basar* וַרְקוֹת בְּשָׂר - I’ve never seen such bad-looking cows in all the land of Egypt!

Let’s review these Hebrew words: As Pharaoh is trying to check if *Yossef* really knows the interpretation of his dreams, he uses two different words to describe the cows, *yefot toar* and *rakot*. These two words are the terms used to describe the Matriarchs *Rachel* and *Lea* in Genesis 29:17, and although the second one, *rakot basar*, is not spelled the same, it does sound the same. And *Yaakov* worked twice seven years.

Leah’s eyes were weak, *rakot* וַרְקוֹת; but *Rachel* was good-looking *yefot toar* וַיִּפְתְּ אֶרֶץ, with beautiful features.

Yossef is then filled with the *Ruach Hakodesh* and understands the time has come for the gathering of the divided House of *Yisra-El* around

him. His wisdom brings him the favor of Pharaoh and he becomes his advisor:

Pharaoh said to his officials, "Can we find anyone else like him? The Spirit of God lives in him!" *Ruach Elohim*, רִיחַ אֱלֹהִים ? Genesis 41:38

A new name is given to him, *Tzafnat-Pa'neach*, both of which means "who reveals secrets" and "savior". This new name tells us about the divine plan fulfilled by *Yeshua* and we will have the full revelation at the end, *Miketz*:

His eyes were like a fiery flame, and on his head were many royal crowns. And he had a name written which no one knew but himself.

Revelation 19:12

Meanwhile starvation starts in Canaan and *Yaakov* sends his sons to buy wheat in Egypt. But he would not send *Bin-Yamin* yet.

The people of Israel need bread and we know that the bread symbolizes the Word of G-d. This speaks of this lack of spiritual bread which will occur:

... For the people of Israel are going to be in seclusion for a long time without a king, prince, sacrifice, standing-stone, ritual vest or household gods. Hosea 3:4

This verse is likened to the end times and hunger for this spiritual manna is what led *Yossef's* brothers to Egypt. The Scripture calls them "the sons of Israel" and then "*Yossef's* brothers". The sons of Israel are looking for bread and they will find the Bread that comes from Heaven, as *Yossef's* brothers:

Yeshua said to them, "Yes, indeed! I tell you it wasn't Moshe who gave you the bread from heaven. But my Father is giving you the genuine bread from heaven; for God's bread is the One who comes down out of heaven and gives life to the world." They said to him, "Sir, give us this bread from now on." *Yeshua* answered, "I am the bread which is life! Whoever comes to me will never go hungry, and whoever trusts in me will never be thirsty. John 6:32-35

They are also called *Yossef's* brothers and not *Yaakov's* sons because repentance is on the way and we know it will be full when they will receive the One they pierced as mentioned in Zachariah 12:10.

Then time has come for the confrontation and they ask for bread, bowing before their brother. Israel needs the spiritual bread that cannot be provided if not through the brother who was delivered. But first they will have to spend three days in prison for the repentance to bare fruit. Three days which speaks of *Yeshua's* death and His resurrection, three days for the grain of wheat to die and produce a harvest, three days which will allow the transformation of *Yaakov* to *Yisra-El*, at the end...

Miketz, מִקֵּץ

They said to each other, "We are in fact guilty concerning our brother. He was in distress and pleaded with us; we saw it and wouldn't listen. That's why this distress has come upon us now." Genesis 42:21

The transformation is in process and as they return home, they discover that the money was put back into their bags! Fear grabs them: the revelation of grace is not yet perceived, and the way is still long to understand the grace that G-d will one day provide, under the One Who represents Grace and is able to set them free from this prison:

The Spirit of Adonai Elohim is upon me, because Adonai has anointed me to announce good news to the poor. He has sent me to heal the brokenhearted; to proclaim freedom to the captives, to let out into light those bound in the dark; to proclaim the year of the favor of Adonai.

Isaiah 61:1

G-d gave us His Word to study. He gave His *mitzvoth* (commandments) and He has asked that we "work out our salvation or deliverance" according to Philippians 2:12. But to Him belong times, revelations and interpretations of the prophecies: none of which our efforts can add to.

Yaakov has not yet understood that G-d's hand is at work and he refuses to let go of *Bin-Yamin*, *Rachel's* last son. He received the vision to found the Jewish nation with the twelve tribes and the Temple must be built on *Bin-Yamin's* territory. The Temple is the heart of Israel, his reason to be, it is about the presence of G-d, His Glory! Impossible to let go!

But *Yehuda* insists: "this man told us twice": (Genesis 43:3 and 43:5)

Yehuda said to him, “The man expressly warned us, ‘You will not see my face unless your brother is with you.

The *Mashiach* will not come unless the House of *Yaakov* is gathered with the return of the twelve tribes in the Land of Israel and unless the body of the Messiah is complete, Israel and the Gentiles:

For, brothers, I want you to understand this truth which God formerly concealed but has now revealed, so that you won’t imagine you know more than you actually do. It is that stoniness, to a degree, has come upon Israel, until the Gentile world enters in its fullness... Romans 11:25

Twice:

The Jewish Tradition says that there would be two Messiah, the *Mashiach Ben Yossef* who will gather the Twelve Tribes in Israel, and who will give His life for His people and to prepare the way for the *Mashiach Ben David* to Whom belongs the kingship and Who will establish the messianic era on earth.

Yeshua came the first time as the suffering *Mashiach* from Isaiah 53 and He wanted to gather His people:

Yerushalayim! Yerushalayim! You kill the prophets! You stone those who are sent to you! How often I wanted to gather your children, just as a hen gathers her chickens under her wings, but you refused! Matthew 23:37

And He shall not come back until His people welcome Him:

For I tell you, from now on, you will not see me again until you say,
Blessed is he who comes in the name of Adonai. Matthew 23:39

Baruch Haba beshem Adonai

בְּרוּךְ הַבָּא בְּשֵׁם-יְהוָה

Then *Yaakov* understands, the Scripture does not call him *Yaakov* anymore but YISRA-EL, the name of his calling, his vocation:

יִשְׂרָאֵל

Light bursts forth. The tribe of *Bin-Yamin* never left the tribe of *Yehuda*, even in exile and this wonderful Temple where the *Shechina*, the presence of G-d dwells would last forever through the perfect sacrifice of the *Mashiah* allowing all who will, to share His glory!

For we are the temple of the living God – as God said, “I will house myself in them, and I will walk among you. I will be their God, and they will be my people.” 2 Corinthians 6:16

The *Parasha* ends with *Yossef*'s brothers now ready to give their lives for their younger brother, as a sign of true repentance. The time for revelation of who *Yossef* is, is soon ready and we can foresee the deliverance and the rehabilitation of *Yossef* in front of the world and in front of his brothers. Moreover, it is totally linked with the reconciliation of the One they sold.

Because those whom he knew in advance, he also determined in advance would be conformed to the pattern of his Son, so that he might be the firstborn among many brothers... Romans 8:29

The *Haftarah* teaches us that this revelation and conformity will happen at the end time with the power of His Spirit

Then he answered me, “This is the word of Adonai to *Z'rubavel*:
'Not by force, and not by power, but by my Spirit,' says Adonai-*Tzva'ot*
Zechariah 4:6

לֹא בְחֵיל, וְלֹא בְכֹחַ--כִּי אֱמֶת-בְּרוּחִי

Chanukah's Feast is the celebration of the presence of His Spirit back in the Temple of *Yisra-El* and His coming in our hearts!



וַיִּגַּשׁ

VaYiggash

Genesis 44:18–47:27
Haftarah: Ezekiel 37:15–28

Then *Yehuda* approached *vayiggash* וַיִּגַּשׁ *Yossef* and said, “Please, my lord! Let your servant say something to you privately; and don’t be angry with your servant, for you are like Pharaoh himself. Genesis 44:18

We are back with *Yossef* after the suspense left from last week’s *Parasha*. The confrontation between the brothers is a crucial moment for the history of the Jewish people.

Yehuda steps forward and starts to intercede for his younger brother, *vayiggash* וַיִּגַּשׁ *elav Yehuda*, and *Yehuda* approached him.

In the last *Parasha* we saw that *Binyamin* was a shadow and type of the Temple which will be built later. For it is within the bonds of this family that we discover the Temple. The future kingdoms of *Yehuda* and of *Ephraim* (descendants of *Yossef*) will later separate, but the tribe of *Binyamin* will never separate from the protective covering of this older brother, *Yehuda*, the one pleading for him. This reveals to us that the watching over and care of the Temple, both physically and spiritually, has been given to the descendants of *Yehuda*, from whom comes the *Mashiach*; He Who gave access to His Temple through His body to all who believe in Him. *Yehuda* reveals through his prophetic intercession, the grace of G-d, Who will raise up the true Advocate:

Certainly not the *Messiah Yeshua*, who died and – more than that – has been raised, is at the right hand of God (*the right hand of G-d represents Grace*) and is actually pleading on our behalf! Romans 8:34

Yossef, seeing that his brothers’ love is now sincere, and that they are ready to give their lives for the spiritual heritage and the messianic vocation, can’t restrain himself any longer. Love and compassion flow from his lonely, hurting heart. For many years he has been separated

from those that he loves because of their lack of trust and unbelief. He then removes his Egyptian mask and shouts:

I am *Yossef!* *Ani Yossef!*

אָנִי יוֹסֵף

Yossef said to his brothers, "Please! Come closer." And they came closer. He said, "I am *Yossef*, your brother, whom you sold into Egypt. But don't be sad that you sold me into slavery here or angry at yourselves, because it was God who sent me ahead of you to preserve life. The famine has been over the land for the last two years, and for yet another five years there will be neither plowing nor harvest. God sent me ahead of you to ensure that you will have descendants on earth and to save your lives in a great deliverance (**to preserve life**).

Genesis 45:4-5

We can foresee the day when Israel, overwhelmed by the revelation of The One whom they rejected and sold for 30 silver coins, will hear from His mouth:

(Yeshua HaMashiach) was arrested in accordance with God's predetermined plan and foreknowledge... Acts 2:23

In order to:

For, brothers, I want you to understand this truth which God formerly concealed but has now revealed, so that you won't imagine you know more than you actually do. It is that stoniness, to a degree, has come upon Israel, until the Gentile world enters in its fullness; and that it is in this way that all Israel will be saved. As the *Tanach* says, "Out of Tziyon will come the Redeemer; he will turn away ungodliness from *Yaakov*."

Romans 11:25-26

For if their casting *Yeshua* aside means reconciliation for the world, what will their accepting him mean? It will be life from the dead!

Romans 11:15

Centuries later, *Shaul*, full of zeal to watch over the Jewish heritage on his way to apply the Torah, will also hear in the midst of a blinding light of Truth:

...I am *Yeshua*, **יֵשׁוּעַ** and you are persecuting me. Acts 9:5

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Sefer Bereshit*

And *Yossef* cried on the neck of his brother. He cries because he sees prophetically the future destruction of the Temple, the dispersion of the tribes and the long road of exile. According to Rashi's interpretation, the neck is the Temple¹⁷ and the Tradition tells that the same way the neck is the beauty of the body, so is the Temple for Israel.

Yossef's brothers bring the good news to *Yaakov* but he can't receive it; his heart is frozen, without life, but as he listens and looks at the presents *Yossef* sent him, suddenly he sees!

Yaakov has a vision that will bring him back to life!
So they reported to him everything *Yossef* had said to them; but it was only when he saw *vayar* וַיַּרְא the wagons which *Yossef* had sent to carry him that the spirit of *Yaakov* their father, began to revive. Genesis 45:27

But what does he see? The wagons!

HaAgalot הַעֲגָלוֹת

The word *agalot* is similar to the word *eigla*, עֵגְלָה. It has the same root and speaks of a young female cow, the neck of which, the elders of the village had to break: this being done for a murdered person, as a result of being unprotected, whose murderer has not been found. The elders, in order not to be convicted for letting this person go alone without protection, fulfilled this symbolic act.

Yaakov, by sending *Yossef* alone to look for his brothers, knowing of their jealousy of him, bears this guilt and his spirit is like dead, closed to G-d's communication.

This young female cow reminds us also of the red heifer, the ashes of which would be used to purify anyone who got close to a dead corpse. (Number 19) This represents the image of *Yeshua* taking on Himself the ritual impurity of the spiritual death due to sin. (John 20:17).

We will develop this theme later in the *Parasha* of the red heifer.

So when *Yaakov* "sees" the *agalot*, wagons, he fully receives the revelation of the expiation of his fault. The wonderful work of *Yeshua* through forgiveness opens before us:

¹⁷ Great French Bible comentator, 11th century

From: *Yochanan* To: The seven Messianic communities in the province of Asia: Grace and shalom to you from the One who is, who was and who is coming; from the sevenfold Spirit before his throne; and from *Yeshua the Messiah*, the faithful witness, the firstborn from the dead and the ruler of the earth's kings. To him, the one who loves us, who has freed us from our sins at the cost of his blood, who has caused us to be a kingdom, that is, *cohanim* for God, his Father—to him be the glory and the rulership forever and ever. Amen. Look! He is coming with the clouds! Every eye will see him, including those who pierced him; and all the tribes of the Land will mourn him. Yes! Amen!

I am the 'A' (*Aleph*) א and the 'Z,' (*Tav*) ת says Adonai, God of heaven's armies, the One who is, who was and who is coming. Revelation 1:4-8

The consequence of all this: *Yaakov's* spirit is brought back to life and the following verse gives us the spectacular proof. The text doesn't speak any more of *Yaakov* living miserably in guilt but of *Yisra-El*, the prince of G-d who triumphantly brings back the divine presence on his life instantly!

Israel said, "Enough! My son *Yossef* is still alive! I must go and see him before I die." Genesis 45:28

Moreover, the others, if they do not persist in their lack of trust, will be grafted in; because God is able to graft them back in. For if you were cut out of what is by nature a wild olive tree and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree! For, brothers, I want you to understand this truth which God formerly concealed but has now revealed, so that you won't imagine you know more than you actually do. It is that stoniness, to a degree, has come upon Israel, until the Gentile world enters in its fullness; and that it is in this way that all Israel will be saved. As the *Tanach* says, "Out of *Tziyon* will come the Redeemer; he will turn away ungodliness from *Yaakov* and this will be my covenant with them, when I take away their sins.

Romans 11:23-27

But the necessary steps of exile must come first, and *Yisra-El* understands this as he goes in search of G-d's will at *Beer Sheva*; at the place where years before he fled from *Esav's* wrath. There, the L-rd tells

him not to be afraid to go forth in the exile, for He Himself will go with the Jewish people. This exile was planned and prophesized to *Avraham* in Genesis 15:13. It is through adversity that G-d tests and purifies His people to get the best out of them, like the olives that are pressed to extract the oil. *Yeshua* showed us the way at *Gat-Sh'manim* (oil press.) The olive tree is the symbol of Israel. With the oil we light the Menorah of His Spirit and this is what the Greeks wanted to profane at any price.

G-d promised to *Yaakov* that He will accompany him in exile, giving him the hope of a future deliverance. The richness of the Word of G-d is unveiled before us in the following verses:

Yaakov sent *Yehuda* ahead of him to *Yossef*, so that the latter might guide him on the road to Goshen, *goshna* גֹּשְׁנָה; thus they arrived in the land of Goshen. Genesis 46:28

The letters from the word *Goshna* are the same as those written on the *Chanukah* spinner, which mean: *Ness Gadol Haya Sham*: A great miracle happened *there*. When we are outside of Israel we say *Ness Gadol Haya Sham* and in Israel we say *Ness Gadol Haya Po here*. Most incredible is that the value of the word *Goshna* is the same as that given of *Mashiach*: 358!

G-d's grace will accompany *Yaakov*. G-d never forsakes His people and the Light of the *Mashiach* will go forward and will bring back Israel from exile.

Yeshua Himself will go down to Egypt for the Scriptures to be fulfilled:

"When Israel was a child, I loved him; and out of Egypt I called my son.
Hosea 11:1

Where he stayed until Herod died. This happened in order to fulfill what Adonai had said through the prophet, "Out of Egypt I called my son."
Matthew 2:15

Yaakov sent *Yehuda* first to prepare a *yeshiva*, a house of study as suggests the word *lehorot*, לְהוֹרֹת, to teach. *Yehuda*, the tribe of the *Mashiach*, the Living Word!

The study of the Torah is the link which allows the Jewish people to be unified. His survey depends on the study and the practice of the Torah. It is the foundation of the Jewish nation and makes it a people. *Yeshua* is the living foundation and the corner stone of His people and of anyone who believes in Him; but He is still hidden to Israel because of his “momentary Egyptian assimilation”. The question that arises is the following:

What about “Jesus”, hasn’t He been a bit “assimilated” and has the Church of the Gentiles the full revelation of the One Who brought back the Samaritan woman to His truth near *Yaakov’s* well ?

We end with the Haftarah of Ezekiel which speaks of the reunification of the two kingdoms as one. The word one, *echad*, **אֶחָד** is repeated 11 times in this text and speaks of union and of *Yossef’s* anointing that reunites the family together. One people with One King and One Shepherd, one people unified in the One G-d’s love, *echad*

אֶחָד:

“I pray not only for these, but also for those who will trust in me because of their word, that they may all be one. Just as you, Father, are united with me and I with you, I pray that they may be united with us, so that the world may believe that you sent me. The glory which you have given to me, I have given to them; so that they may be one, just as we are one-- I united with them and you with me, so that they may be completely one, and the world thus realize that you sent me, and that you have loved them just as you have loved me. John 17:20-23

The revelation will be full when the L-rd will accomplish the following promise:

The nations will know that I am Adonai, who sets Israel apart as holy, when my sanctuary is with them forever.” Ezekiel 37:28



וַיַּחֲיוּ

Va-Yechi

Genesis 47:28–50: end
Haftarah: 1 Kings 2:1-12

Yaakov lived *vayechi* וַיַּחֲיוּ in the land of Egypt seventeen years; thus *Yaakov* lived to be 147 years old. Genesis 47:28

Our *Parasha* begins with *Yaakov's* death and ends with *Yossef's*. With their death, ends the glorious era of the Patriarchs, the *Avot* and the Book of Genesis, *Bereshit*, בְּרֵאשִׁית, the beginnings. The foundations of the Jewish nation and the basis of G-d's plan are established.

Knowing his death is near, *Yaakov* calls to *Yossef* and makes him swear that he will bury him in the Land of Israel. He will be the first Jew of the Diaspora to be buried in Israel, having been the first to wander. He is showing his descendants the way back; the exile in Egypt being only a step, not finality.

After all those years of suffering and separation, *Yaakov* is happy to be able to bless his grandsons as being part of the twelve tribes. These two grandsons, *Ephraim* and *Menashe*, are the first brothers within the family not to fight. *Yossef*, their father, though alone in Egypt has kept his Jewish identity intact and taught his children to do the same.

Rashi, in his commentaries, tells us that *Ephraim* was studying with his grandfather *Yaakov*, and that from *Ephraim* will come *Yehoshua* (Joshua), who will study with *Moshe*. *Ephraim* is the spiritual heir, and we have seen many times in the Word of G-d, the birthright being given to the one on whom rests the calling.

Still today, Jewish people bless their children on *Shabbat's* eve with the same blessing *Yaakov* prophesized to *Ephraim* and *Menashe*:

Then he added this blessing on them that day: "Israel will speak of you in their own blessings by saying, 'May God make you like *Ephraim* and *Menashe*.'" Genesis 48:20

By blessing our children in this way, we wish them to be strong enough to keep their Jewish identity wherever they may live, even if it is within a hostile and pagan environment, so that the Name of G-d may be sanctified.

Then *Yaakov* said to *Yossef*:

Israel then said to *Yossef*, "You see that I am dying, but God will be with you and will bring you back to the land of your ancestors.

Moreover, **I am giving to you a *shechem achad*, שְׁכֶם אֶחָד** more than to your brothers; I captured it from the Emori with my sword and bow." Genesis 48:21-22

We will look here at the very interesting word *shechem*, the significance of which unveils partly the Jewish history and G-d's plan of Redemption.

The word *Shechem* שְׁכֶם has several meanings:

- First of all this is *Shechem*, a city of Canaan.

- It was the first stop of *Avraham* in the Holy Land:

Avram passed through the land to the place called *Shechem*, to the oak of *Moreh*. The *Kena'ani* were then in the land. Genesis 12:6

- There G-d will give him and to his descendants the Land and *Avraham* builds the first altar:

Adonai appeared to *Avram* and said, "To your descendants I will give this land." So he built an altar there to Adonai, who had appeared to him. Genesis 12:7

- It is also *Yaakov*'s first stop at his coming back to the Land from his exile at *Lavan*'s. He also builds an altar:

Having traveled from *Paddan-Aram*, *Yaakov* arrived safely at the city of *Shechem*, in *Kena'an*, and set up camp near the city. From the sons of

Hamor, Shechem's father, he bought for one hundred pieces of silver the parcel of land where he had pitched his tent. There he put up an altar, which he called El-Elohei-Yisra-El. (God, the God of Israel)

Genesis 33:18-20

This is the place where *Dinah, Yaakov's daughter* was captured and raped and where *Yossef* was thrown in a pit by his brothers:

...and *Shechem* the son of *Hamor* the *Hivi*, the local ruler, saw her, grabbed her, raped her and humiliated her. Genesis 34:2

He said to him, "Go now, see whether things are going well with your brothers and with the sheep, and bring word back to me." So he sent him away from the Hevron Valley, and he went to *Shechem*. Genesis 37:14

It is the city located between Mount *Eval* and Mount *Garizim*, the place where the blessings and the curses were proclaimed, in front of *Gilgal*:

When Adonai your God brings you into the land you are entering in order to take possession of it, you are to put the blessing on Mount *G'rizim* and the curse on Mount '*Eival*. Both are west of the *Yarden*, in the direction of the sunset, in the land of the *Kena'ani* living in the '*Aravah*, across from *Gilgal*, near the pistachio trees of *Moreh*.

Deuteronomy 11:29-30

There again, at the end of the conquest of Israel with *Yehoshua*, *Yossef's* bones will be buried.

The bones of *Yossef*, which the people of Israel had brought up from Egypt, they buried in *Shechem*, in the parcel of ground which *Yaakov* had bought from the sons of *Hamor*, the father of *Shechem*, for a hundred pieces of silver; and they became a possession of the descendants of *Yossef*. Joshua 24:32

Shechem שָׁכֶם, is a first step and a decisive place for both a commitment to G-d and for tests meant to purify the people of G-d. It is the next step after *Gilgal*.

The other meaning of this word is: "shoulder", as mentioned in the following verse:

For a child is born to us, a son is given to us; dominion will rest on his shoulders, **עַל-שָׁכְמוֹ**, and he will be given the name *Pele-Yo'etz El Gibbor Avi-'Ad Sar-Shalom* (Wonder of a Counselor, Mighty God, Father of Eternity, Prince of Peace). Isaiah 9:6

To *Yossef* has been given a portion in addition and this portion **שָׁכְמוֹ** is that of the *Mashiach*! We have seen in our previous *Parashot* that *Yossef* was the image of the suffering Messiah from Isaiah 53. *Shechem* is a main stop and a necessary one, a stop of sufferings to finally reach deliverance and divine authority. *Yossef*, sold at *Shechem*, will be exiled to Egypt where he will end as the Vice-Roy and he will glorify G-d's name by his faithfulness to the Covenant of the circumcision. *Yossef* receives this city as a token for his victory from the tests G-d sent him, and he will be buried there at the end, when Israel will inherit his land; he will then peacefully rest in the Land of Israel!

Dear friends, don't regard as strange the fiery ordeal occurring among you to test you, as if something extraordinary were happening to you.

Rather, to the extent that you share the fellowship of the Messiah's sufferings, rejoice; so that you will rejoice even more when his *Shechina* is revealed. 1 Peter 4:12-13

The prophecies given by *Yaakov* to *Yossef* confirm then the prophetic impart of this last part of the first book of the Torah. We have previously seen that Jewish tradition believes there will be two Messiah, the Messiah *Ben Yossef*, the suffering Messiah and the Messiah *Ben Yehuda*, the glorious Messiah Who will establish His reign on earth.

Assemble yourselves and listen, sons of *Yaakov*; pay attention to Israel your father. Genesis 49:2

Yaakov reveals the end time to his sons, the coming of the *Mashiach*. The numerical value of "listen (to your father) Israel" is the same as the one for "this is the messianic era":

**וּשְׁמַעוּ אֶל יִשְׂרָאֵל
זֶה קִצּוֹ שֶׁל מָשִׁיחַ**

Yossef is called *nazir* נָזִיר the distinguished one or consecrated one; the model of purity and integrity who kept the seal of circumcision by resisting the seduction attempts of Potiphar's wife, thereby imaging the One Who is the real Nazir:

"The blessings of your father Have surpassed the blessings of my ancestors Up to the utmost bound of the everlasting hills; May they be on the head of *Yossef*, And on the crown of the head of the one

distinguished, *nazir*, נָזִיר among his brothers. Genesis 49:26 (NAS)

...because those whom he knew in advance, he also determined in advance would be conformed to the pattern of his Son, so that he might be the firstborn among many brothers... Romans 8:29

This image of the *Mashiach* through *Yossef* is even more evident as we read the following verse quoted from different Jewish translations: But his bow remained taut; and his arms were made nimble by the hands of the Mighty One of *Yaakov*, from there, he is the shepherd, the stone of Israel... Genesis 49:24

The stone of Israel, אֶבֶן יִשְׂרָאֵל, can be split in two different words, אב (Father) and בן (Son).¹⁸

The stone, the corner stone Who sustains and nourishes Israel and all those who believe in Him!

So then, you are no longer foreigners and strangers. On the contrary, you are fellow-citizens with God's people and members of God's family. You have been built on the foundation of the emissaries and the prophets, with the cornerstone being *Yeshua* the Messiah himself. In union with him the whole building is held together, and it is growing into a holy temple in union with the Lord. Yes, in union with him, you yourselves are being built together into a spiritual dwelling-place for God!

Ephesians 2:19-22

Yossef is the image of the suffering Messiah and as we have seen in the previous *Parashot*, there is a non-dissociable link between the

¹⁸ Rashi Genesis 49:24

Patriarch's destinies, the story of Israel and *Yeshua* Himself. The value of *Yossef* is the same as that of *Tzion* (Zion):156.

ציון = יוסף

The prophecy concerning *Yehuda* speaks clearly of the reign of the *Mashiach*:

The scepter will not pass from *Yehuda*, nor the ruler's staff from between his legs, until he comes to (whom) obedience belongs; (or: until *Shiloh* comes) and it is He whom the peoples will obey. Tying his donkey to the vine, his donkey's colt to the choice grapevine, he washes his clothes in wine, his robes in the blood of grapes. Genesis 49:10-11

The *Mashiach* already came riding a donkey as prophesized in Zechariah 9:9:

Rejoice with all your heart, daughter of *Tziyon*! Shout out loud, daughter of *Yerushalayim*! Look! Your king is coming to you. He is righteous, and he is victorious. Yet he is humble--he's riding on a donkey, yes, on a lowly donkey's colt.

But in that day, the people didn't understand:

His *talmidim* did not understand this at first; but after *Yeshua* had been glorified, then they remembered that the *Tanach* said this about him, and that they had done this for him. John 12:16

When He comes back He will tie His donkey to His vine; to Israel, filled with His glory, washed in the blood and purified. The vine is Israel!

You brought a vine out of Egypt, you expelled the nations and planted it, Psalms 80:8

"Come now," says Adonai, let's talk this over together. Even if your sins are like scarlet, they will be white as snow; even if they are red as crimson, they will be like wool. Isaiah 1:18

Yaakov's funeral is held in a place called *Atad*, which means "thorns" and the mourning designed as "mourning for Egypt".

When the local inhabitants, the *Kena'ani*, saw the mourning on the floor of *Atad* they said, "How bitterly the Egyptians are mourning!" This is

why the place was given the name *Avel-Mitzrayim*, (mourning of Egypt) there beyond the *Yarden*. Genesis 50:11

Rashi gives the following interpretation: the Canaanites kings gathered with the princes of *Yishmael* to make war against *Yossef* but when they saw *Yossef*'s crown hanging on *Yaakov*'s coffin, they stood up and hung their own crowns; they surrounded the coffin with crowns imitating a barrier of thorns.

The Tradition gives us another interpretation by underlining the link between the value of the word *Atad* and that of *hand*, which is 14. The hand would represent the Mighty Hand of G-d taking the Jews out of Egypt and making indeed a day of mourning for the Egyptians.

Here, we need to read between the lines and realize the tremendous redemptive work of G-d accomplished by His Hand, and understand that before the glorious coming back of the *Mashiach Ben David* bringing peace and joy; that both Jews and Gentiles alike will have to acknowledge the *Mashiach Ben Yossef*. He was the sacrificed Lamb of G-d, symbolized though *Yitzchak* sacrifice. He was the sold Brother, symbolized by *Yossef*, covered with blood from the wounds He suffered and from the crown of thorns upon His head, and He is the One able to deliver us from « Egypt » through His sufferings. Through Him we have inherited the eternal life and we wait for His return as the glorious *Mashiach Ben David*.

Yossef, before dying, repeats the same words as his father before him and the ones Moshe will also say to the children of Israel:

Yossef said to his brothers, "I am dying. But God will surely remember you and bring you up out of this land to the land which he swore to *Avraham*, *Yitzchak* and *Yaakov*." Genesis 50:24

But his last words will be:

"And you are to carry my bones up from here."

Yossef won't be buried in *Shechem* before centuries later, after the conquest of the Land of Israel by *Yehoshua*, at the very place he had been sold by his brothers. *Yeshua* will also be acknowledged by His people in the Land of Israel. *Yossef* is the symbol of the divine Covenant made with

the sons of Israel. The name of the coffin he is put inside of is the same as that of the Arch of the Covenant in which are kept the stone tablets, *aron ארון*. The Jewish Tradition says that *Yossef* is an arch himself because of his purity in Egypt¹⁹ but we know that it is the Body of the *Mashiach Ben Yossef* and the *Mashiach Ben David*, given for us Who is the seal of the Renewed Covenant prophesized in Jeremiah 31:31.

“For this is the covenant I will make with the house of Israel after those days,” says Adonai: “I will put my *Torah* within them and write it on their hearts; I will be their God, and they will be my people. No longer will any of them teach his fellow community member or his brother, ‘Know Adonai’; for all will know me, from the least of them to the greatest; because I will forgive their wickednesses and remember their sins no more.” Jeremiah 31:31-33

Thus ends the first Book of the Torah; the foundations of the Jewish nation are established and the promise is alive. The *Haftarah* speaks of the death of King David. David, the great king of the tribe of *Yehuda* is dead but praise G-d, the Great King, the Lion of Judah rose from the dead and He lives forever!



חזק ! חזק ! ונתחזק !

Be strong! Be strong! And may we be strengthened!

¹⁹ Elie Munk, The Voice of the Torah, Genesis

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