

This week's Audio, Video, and Teaching Notes are posted here.

The Pentateuch: A New Look – The Flights of Jacob – Class Eight (The Contrast between Jacob and Esau; Questionable Means of Trickery; Jacob's Time Outside the Land; The One Who Receives the Blessing Leaves the Land; Rebekah's Burial; Rebekah Helps Jacob Save His Life and Get a Wife; Walk for Yourself; Haran – My Land and My Birthplace; Various Proposals for Ur; Jacob Flees a Place of Trouble and is Protected; The Life of the Patriarchs Mirrored in Their Descendants; Twenty Years in Paddan-Aram; An Accompaniment of Angels; Jacob's Dream; Bethel – Formerly Called Luz; Luz Means Almond / To Turn; Jacob's Life Lessons; Three Patriarchal Birth Miracles; Three Patriarchal Wealth Blessings; Jacob's Call to Return; Stealing the Household Gods and the Heart of Laban)

November 13, 2021 – Ross Nichols

Torah Portion: VaYetzay “And He Left”; Genesis 28:10 -32:3

Audio/Video Links:

<https://unitedisraelworldunion.com/the-pentateuch-a-new-look-the-flights-of-jacob-class-eight/>

<https://www.youtube.com/watch?v=ukNLR-b2nWM>

Teaching Notes Link:

<https://unitedisraelworldunion.com/wp-content/uploads/2021/11/2021.11.6-The-Pentateuch-A-New-Look-The-Flights-of-Jacob-Class-Eight.pdf>

TODAY'S INTRODUCTION

-Welcome to United Israel World Union, this is our Sabbath morning scripture study coming to you live from the United Israel Center in Saint Francisville, Louisiana. Thank you so much for joining us. Many of you are in your own place today, alone, Shabbat Shalom and thank you for joining us this morning. We need one another to help us go through what the world is going through today. I pray that all of you and the ones that you care for remain healthy today and throughout the coronavirus.

-United Israel is pleased to announce a new teaching series for the Jewish calendar year 5782 (October 2021 – October 2022). The entire year will be dedicated to a careful study of the words of the Bible's first five books (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) based upon an honest and objective new look at the Pentateuch. The materials for the weekly lessons will be arranged according to the annual cycle of readings.

-We're going to talk about some of the theological motifs and some of the things that inspire and move us to connect with God and the spiritual aspects of these texts. We'll also talk about some of the historical, critical, scholarly, and academic approaches to the text to help understand how this book came together. These are the most remarkable stories in all of history. So, how did we get these books and what makes them up?

-“Read the Bible as though it were something entirely unfamiliar, as though it had not been set before you ready – made... Face the book with a new attitude as something new... Let whatever may happen occur between yourself and it. You do not know which

of its sayings and images will overwhelm and mold you... But hold yourself open. Do not believe anything a priori; do not disbelieve anything a priori. Read aloud the words written in the book in front of you; hear the word you utter and let it reach you.” Everette Fox, *The Schocken Bible: Volume 1 – The Five Books of Moses*, New York – 1997.

TEACHING NOTES

-This week we are in our eighth class in our journey through the five books. We are presently in one of these “these are the generation of” sections and this one is “these are the generations for Isaac” which began in Genesis 25:19 with Torah Portion Toledot and runs all the way through Genesis 35. In Genesis 36:1 it begins the next section.

-Gen 36: 1 These are the generations of Esau (that is, Edom). 9 These are the generations of Esau the father of the Edomites in the hill country of Seir.

-Once we get done with these are the generations of Isaac we move into Esau and then when we get to Genesis 37, we get to one for Jacob.

-Gen 37: 2 These are the generations of Jacob. Joseph, being seventeen years old, was pasturing the flock with his brothers. He was a boy with the sons of Bilhah and Zilpah, his father's wives. And Joseph brought a bad report of them to their father.

-This is all the way in Genesis 37, yet we are already talking about Jacob since Genesis 25:19 and following where Rebekah, the woman of Isaac, brings forth twins. This is the kickoff point for these are the generations of Isaac. We have two twins, and they are totally different, and the contrast is pointed out both physically and in other ways.

-Last week Jacob acquired the birthright and the blessing and maybe through some questionable means of trickery? Don't jump up to defend Jacob, are biblical heroes are not always perfect. Jacob was being deceptive to his father, and he'll learn valuable life lessons as a result of that. It's through the devises of his mother Rebekah that all of this takes place because she feels this is what God wants her to do. Why does she step in and orchestrate this whole unfolding thing about the blessing? When they were in her womb, she heard some words that she understood to mean, the elder will serve the younger, and she's going to make sure that's what happens. And because of this, Esau wants to kill his brother Jacob and Jacob has to flee. Rebekah is behind this as well; she hears that Esau is going to let the mourning period of his father pass and she tells Jacob; you have to flee to the land of Paddan-aram.

-This week's parsha is all about the Jacob's time outside the Promised Land. Remember that Abraham goes to the Promised Land and almost immediately he has to sojourn into Egypt. He's a sojourner. Isaac never leaves the Promised Land. Jacob is going to have to leave the land for his life and for his wife. It's an interesting twist that Jacob is leaving the Promised Land and not Esau. When they were blessed, Jacob goes in and receives the good blessing that was intended for Esau, but the phrasing of Isaac's blessing to them hinges upon the use of the word from in Hebrew. Both Jacob and Esau are told the same phrase, but they mean different things, from the fatness of the Earth and from the dew of skies. For Jacob, it means he's going to benefit from those things and when it's said for Esau, it means he's going to be away from those things and the blessings will not benefit you. In a strange twist, Jacob is the one away from the Promised Land, not Esau. The wording is used for blessing and curse and yet the one who receives the blessing is the one who has to leave the land.

-This week our story begins in Genesis 28:10 with Torah portion VaYetzay, and it begins, And Jacob went out / he left, and today's story ends with him coming back / returning at the beginning of Genesis 32. All told, Jacob is out of the land about twenty years and at the ending of the story, the writer wants us to be prepared for a meeting. Esau is breathing threats when Jacob leaves and when Jacob comes back, he's very concerned, so how is this reception going to be? Is my brother still mad and is he going to kill me? At the time of his return at the end of today's class, Isaac is still alive, but what we can discern from the text of the bible, Rebekah is dead. Which means, the last time Jacob saw of his mother was when she said, you've got to go to the land of Paddan-aram. We know that Jacob never saw his mother again because he will later say, they buried Rebekah, indicating that he was not part of that burial. By the time he gets back, there's no mention of Rebekah. The last thing we read is that she's buried in the family tomb, and she's never mentioned outside the Book of Genesis. There is no record of when Rebekah dies, and we simply have word that they buried her.

-In last week's parsha, Rebekah, like Sarah before her, is guiding the fulfillment of God's unfolding plan and she has two main concerns. Jacob is going to be killed by Esau if he doesn't flee and that Jacob will marry one of the Hittite girls. She wants to save his life and she wants him to get a wife.

-Gen 27: 41 Now Esau hated Jacob because of the blessing with which his father had blessed him, and Esau said to himself, "The days of mourning for my father are approaching; then I will kill my brother Jacob." 42 But the words of Esau her older son were told to Rebekah. So she sent and called Jacob her younger son and said to him, "Behold, your brother Esau comforts himself about you by planning to kill you. 43 Now therefore, my son, obey my voice. Arise, flee to Laban my brother in Haran 44 and stay with him a while, until your brother's fury turns away-- 45 until your brother's anger turns away from you, and he forgets what you have done to him. Then I will send and bring you from there. Why should I be bereft of you both in one day?" 46 Then Rebekah said to Isaac, "I loathe my life because of the Hittite women. If Jacob marries one of the Hittite women like these, one of the women of the land, what good will my life be to me?"

-Gen 28: 1 Then Isaac called Jacob and blessed him and directed him, "You must not take a wife from the Canaanite women. 2 Arise, go to Paddan-aram to the house of Bethuel your mother's father, and take as your wife from there one of the daughters of Laban your mother's brother. 3 God Almighty (El Shaddai) bless you and make you fruitful and multiply you, that you may become a company of peoples. 4 May he give the blessing of Abraham to you and to your offspring with you, that you may take possession of the land of your sojournings that God gave to Abraham!" 5 Thus Isaac sent Jacob away. And he went to Paddan-aram, to Laban, the son of Bethuel the Aramean, the brother of Rebekah, Jacob's and Esau's mother.

-There are two reasons why Jacob is fleeing and as with any flight they'll be a departure and a return. The idea is that he's leaving, and he's headed to Paddan-aram, from the land of Canaan to Aram-Naharaim as noted in the biblical text, meaning Aram – between the two rivers. The area to which Rebekah is sending him and to which Jacob is fleeing is the same land to which Abraham sent his unnamed servant.

-Gen 24: 10 Then the servant took ten of his master's camels and departed, taking all sorts of choice gifts from his master; and he arose and went to Mesopotamia to the city of Nahor.

-Gen 24: 1 And Abraham was old, [and] well stricken in age: and YHVH had blessed Abraham in all things. 2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: 3 And I will make thee swear by YHVH, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: 4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

-Gen 12: 1 Now YHVH had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

-Where is Abram when this happens? Chronologically, he's already in Haran.

-Gen 12: 4 So Abram departed, as YHVH had spoken unto him; and Lot went with him: and Abram [was] seventy and five years old when he departed out of Haran.

-In Genesis 12 when he hears, go from your place, your land and your fathers house, and your birthplace and all that, he's not in Ur of the Chaldees, he's in Haran. Ur of the Chaldees is mentioned five times in four verses.

-Gen 11: 28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

-Gen 11: 31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

-Gen 15: 7 And he said to him, "I am YHVH who brought you out from Ur of the Chaldeans to give you this land to possess."

-Neh 9: 7 You are YHVH, the God who chose Abram and brought him out of Ur of the Chaldeans and gave him the name Abraham.

-In Genesis 11:27-32, this text has Abram and the family arriving in Haran from Ur of the Chaldees. There appears to be a conflict here, but I think we can work through this.

According to the stories that were passed down, Abram has two brothers that we know, Nahor and Haran, yet it says that Haran dies in Ur. When Abram is told, go for yourself, is it from Ur of Chaldees or from Haran? Where is my land and where is my birthplace, the land of my kindred? When Abram is told to leave his land and his birthplace, he leaves from Haran. We get this from Genesis 12. Also, when Abram sends his servant to get a woman for his son Isaac, he sends him to Haran (Aram-Naharaim), to his land and his birthplace. Aram-Naharaim is the land that we talk about of a specially chosen family. God calls a member of that family, Abram, out of that land to establish a foothold and a presence in a new land that he promises to give him.

-There are various proposals for Ur. Ur of Chaldees (Babylonia) comes from a time period about one thousand years after the time of the patriarchs. Urfa is also another option and is one that Ross is currently researching. It could be that a later writer is telling the story but has the wrong Ur. The time and place of Urfa match more closely with our patriarchal period and explain and resolve the difficulties due to conflicting stories about being from Ur or being from Haran. According to the plan of God Jacob leaves Beersheba for Haran for safety and to get a woman.

-Hos 12: 12 Jacob fled to the land of Aram; there Israel served for a wife, and for a wife he guarded sheep.

-This is what the translation says. This generally fits the scenario today on the way into Haran. In the Hebrew it doesn't say he fled to Haran and served for a wife and for a wife

he kept sheep. The word sheep is not even in the Hebrew. It's with a woman and with a woman he guarded. It says that Jacob was in the land of Aram and that he fled with women.

-Hos 12: 13 By a prophet YHVH brought Israel up from Egypt, and by a prophet he was guarded.

-In verse 12, Hosea is talking about Jacob leaving a place of trouble and the parallel verse 13 says that Israel was brought out of Egypt and was guarded too. Jacob and Israel left a place of trouble, and they were guarded / protected. This Hebrew parallelism is often missed.

-Gen 31: 17 So Jacob arose and set his sons and his wives on camels. 18 He drove away all his livestock, all his property that he had gained, the livestock in his possession that he had acquired in Paddan-aram, to go to the land of Canaan to his father Isaac. 19 Laban had gone to shear his sheep, and Rachel stole her father's household gods. 20 And Jacob tricked Laban the Aramean, by not telling him that he intended to flee. 21 He fled with all that he had and arose and crossed the Euphrates, and set his face toward the hill country of Gilead. 22 When it was told Laban on the third day that Jacob had fled, 23 he took his kinsmen with him and pursued him for seven days and followed close after him into the hill country of Gilead.

-The flight that Hosea is talking about to make the point about God's guarding / protection of his chosen ones when they are fleeing, is fleeing Aram (Haran). Just like Israel was brought forth out of the land of Egypt, it's the exit not the entry that we're talking about. He does flee to Aram / Haran as well. In terms of fleeing, the following doesn't match what Hosea 12 was talking about.

-Gen 27: 43 Now therefore, my son, obey my voice. Arise, flee to Laban my brother in Haran

-Gen 35: 1 God said to Jacob, "Arise, go up to Bethel and dwell there. Make an altar there to the God who appeared to you when you fled from your brother Esau." 7 and there he built an altar and called the place El-bethel, because there God had revealed himself to him when he fled from his brother.

-What Hosea is doing is making a comparison between Jacob and his descendants after him in a great rescue that's going to happen in our story, but you don't know about that yet. That Israel, the descendants of Israel will be rescued, and it will be similar to when they fled Aram. The Passover Haggadah includes some of this language because they know this. Hosea 12: 13 is the Haftorah reading attached to today's Torah Portion. Hosea gives us a two-sentence summary of the story of Jacob fleeing from Haran. This is not the only story where the life of Jacob is mirrored in his descendants. Here's another example.

-Gen 31: 42 If the God of my father, the God of Abraham and the Fear of Isaac, had not been on my side, surely now you would have sent me away empty-handed. God saw my affliction and the labor of my hands and rebuked you last night."

-When Jacob says, I would have been sent out empty handed, but I wasn't because God made sure of it; guess who else that happens to?

-Exo 3: 21 And I will give this people favor in the sight of the Egyptians; and when you go, you shall not go empty,

-You could say, why do the Israelites have to go away and they're not empty handed? Because it's prefigured in the life of the patriarch. The life of Israel the nation is often prefigured in the life of the patriarchs and the matriarchs.

-Gen 31: 22 When it was told Laban on the third day that Jacob had fled, 23 he took his kinsmen with him and pursued him for seven days and followed close after him into the hill country of Gilead. 24 But God came to Laban the Aramean in a dream by night and said to him, "Be careful not to say anything to Jacob, either good or bad." 25 And Laban overtook Jacob. Now Jacob had pitched his tent in the hill country, and Laban with his kinsmen pitched tents in the hill country of Gilead.

-Notice the verbs, Laban took, he pursued, and he overtook Jacob.

-Exo 14: 5 When the king of Egypt was told that the people had fled, the mind of Pharaoh and his servants was changed toward the people, and they said, "What is this we have done, that we have let Israel go from serving us?" 6 So he made ready his chariot and took his army with him, 7 and took six hundred chosen chariots and all the other chariots of Egypt with officers over all of them. 8 And YHVH hardened the heart of Pharaoh king of Egypt, and he pursued the people of Israel while the people of Israel were going out defiantly. 9 The Egyptians pursued them, all Pharaoh's horses and chariots and his horsemen and his army, and overtook them encamped at the sea, by Pi-hahiroth, in front of Baal-zephon.

-Pharaoh takes, pursues, and overtakes just like Laban took, pursued, and overtook. We see this in many other things, and we will see other examples again in how Israel the people is somewhat matching closely with the lives of the patriarchs.

-Hos 12: 12 Jacob fled to the land of Aram; there Israel served for a wife, and for a wife he guarded sheep.

-Most translations say the land of Aram, but in the Hebrew the word before Aram doesn't mean land. In Hebrew the word before Aram (Saday) means field / plane, like a flat surface. In Aramaic, the word for field is Paddana. Where are you from, Paddan-Aram. In Aramaic this means, the field of Aram. In Hosea we have this in the Hebrew biblical period talking about this Aramaic origin talking about Paddan-Aram. Jacob spends about 20 years in Paddan-Aram.

-Gen 31: 38 These twenty years I have been with you. Your ewes and your female goats have not miscarried, and I have not eaten the rams of your flocks.

-Your ewes and your female goats, is a play on Rachel and Leah because the Hebrew words for ewes and goats it's a play off of their names, Rachel and Leah. I've been with you and your girls here haven't miscarried. At one level he's talking about the goats and the sheep, but he's also talking about his women, Rachel, and Leah.

-Gen 31: 41 These twenty years I have been in your house. I served you fourteen years for your two daughters, and six years for your flock, and you have changed my wages ten times.

-Our story is about the flights of Jacob, the flight to Aram and the flight from Aram, twenty years. On either side of the story today we have the accompaniment of angels. I'm going to look at the end of the story first. There is something about Jacob and these angels.

-Gen 32: 1 Jacob went on his way, and the angels of God met him. 2 And when Jacob saw them he said, "This is God's camp!" So he called the name of that place Mahanaim.

-Gen 48: 15 And he blessed Joseph and said, "The God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life long to this day, 16 the angel who has redeemed me from all evil, bless the boys; and in them let my

name be carried on, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

-The angel who has redeemed me, he's giving credit to his redemption to an angel.

-Gen 28: 10 Jacob left Beersheba and went toward Haran. 11 And he came to a certain place and stayed there that night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place to sleep. 12 And he dreamed, and behold, there was a ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God were ascending and descending on it! 13 And behold, YHVH stood above it and said, "I am YHVH, the God of Abraham your father and the God of Isaac. The land on which you lie I will give to you and to your offspring. 14 Your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and in you and your offspring shall all the families of the earth be blessed. 15 Behold, I am with you and will keep you wherever you go, and will bring you back to this land. For I will not leave you until I have done what I have promised you."

-God tells Jacob in this dream, not only will I be with you to protect you and to guard you (Hosea 12), but he says, I'm going to go with you and bring you back. That's a very comforting word from the God of all creation. Jacob is informed in this dream that he will be the one that brings about the plan and it will be worked through Jacob and his sons. Jacob gets the same promises, slightly differently worded, then his father and his father's father and your descendants will be spread abroad. (Isaiah 54) God promises to be with him and to bring him back to this land.

-Psa 121: 1 A Song of Ascents. I lift up my eyes to the hills. From where does my help come? 2 My help comes from YHVH, who made heaven and earth. 3 He will not let your foot be moved; he who keeps you will not slumber. 4 Behold, he who keeps Israel will neither slumber nor sleep. 5 YHVH is your keeper; YHVH is your shade on your right hand. 6 The sun shall not strike you by day, nor the moon by night. 7 YHVH will keep you from all evil; he will keep your life. 8 YHVH will keep your going out and your coming in from this time forth and forevermore.

-Jacob is guarded and he's promised divine protection.

-Gen 28: 16 Then Jacob awoke from his sleep and said, "Surely YHVH is in this place, and I did not know it." 17 And he was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven." 18 So early in the morning Jacob took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it.

-This is the first example of making a Messiah. I've done the Messiah Series and some of you have seen that. Noted here is a summary of this series from December 2015 to February 2016.

-[Messiah – An Introduction](#) (A Sampling of Messianic Texts; Differing Viewpoints of the Messiah; Observing the Teachings of Moses; How Christianity points to the Hebrew Scriptures for truth; Turning to the Hebrew Scriptures for answers; Context is Essential; and Jewish and Christian Dialogue.)

December 26, 2015 – Ross Nichols

Audio/Video: <https://www.youtube.com/watch?v=6FtjV13ZBxI>

Teaching Notes: <https://www.facebook.com/download/preview/1321845924633416/>

-Messiah – Part One (The Subject of Messiah; What is a Messiah; Poured / Anointed with Oil; Objects and People set apart and made holy for a Specific Task; Anointing the Priest with Oil; Ha Mashiach – The Anointed Priest of Leviticus.)

January 2, 2016 – Ross Nichols

Audio/Video: <https://www.youtube.com/watch?v=aVmYysKDjUU>

Teaching Notes: <https://www.facebook.com/download/preview/679532879133733/>

-Messiah – Part Two (From Priest to King – An Evolving Idea of Messiah; A King like the Nations; Rules for the King; Judges 9 – The First Parable; Abimelech – The First Human King; The Priest must Decrease and the King must Increase; Wicked Sons; Rejecting YHVH as King; Saul Anointed as King; YHVH regrets having made Saul King; David ben Jesse Anointed as King over Israel)

January 23, 2016 – Ross Nichols

Audio/Video: <https://www.youtube.com/watch?v=Oqbph1hw6IU>

Teaching Notes: <https://www.facebook.com/download/preview/403307277192430/>

-Messiah – Part Three (David – A man after God’s own Heart; Expectations of the King; The Messianic Dynasty; Who makes Whom a House; The Steadfast Love of YHVH; Blessed is the House of David Forever; Keeping the Charge of YHVH your God; Conditional vs Unconditional Promises; Division of the Monarchy; How Long O YHVH)

January 30, 2016 – Ross Nichols

Audio/Video: <https://www.youtube.com/watch?v=cFg91aqE4g4>

Teaching Notes: <https://www.facebook.com/download/preview/443005699836688/>

-Messiah – Part Four (Division of the Monarchy; How Long O YHVH; The People forsake YHVH their God; Hosea’s Children – To Scatter – No Mercy – Not My People; Assyria conquers the house of Israel; Babylon conquers the house of Judah; Seventy years in captivity; The Year of Jubilee; Jeremiah’s Prayer; What YHVH spoke comes to pass; YHVH tells Jeremiah to purchase a piece of land; YHVH stirs up the spirit of Cyrus – king of Persia – YHVH’s Anointed; Come let up go up)

February 6, 2016 – Ross Nichols

Audio/Video: <https://www.youtube.com/watch?v=NCHtsm9jWl0>

Teaching Notes: <https://www.facebook.com/download/preview/326637631341073/>

-Messiah – Part Five (As it is Written, Judaism’s View of the Messiah; Until Shiloh Comes; Names of the Messiah; Students who Honor their Teachers; Messianic Texts; Today if you Hear His Voice; Hastening the Messiah through Righteousness; David the King-Prince-Servant; To David and his Offspring Forever)

February 13, 2016 – Ross Nichols

Audio/Video: https://www.youtube.com/watch?v=3hR6q63S_Zw

Teaching Notes: <https://www.facebook.com/download/preview/2285960118399058/>

-Messiah – Part Six (Expectations of the Messiah; What is Truth – Keeping things in Context; What is the Messiah; Belief which line up with Scripture; The Christian Messiah – Jesus of Nazareth; Eyes to see and ears to hear; Walk to Emmaus; Jesus’s Bible; Mary and the four women of questionable backgrounds; Immanuel – With us is God; Bethlehem the family clan/town; Joseph’s Dreams; Why has thou forsaken me; Psalm 42; The making of a new covenant; Passover – Salvation of God’s first born son; Do not add to or take away from scripture; The Rich Man and Lazarus; Moses and the Prophets)

February 20, 2016 – Ross Nichols

Audio/Video: <https://www.youtube.com/watch?v=5D404qSHYCo>

Teaching Notes: [https://www.facebook.com/download/preview/837777329924447/-Messiah – Part Seven](https://www.facebook.com/download/preview/837777329924447/-Messiah-Part-Seven) (The Anointed of YHVH; The Divided Kingdoms; Looking for the Messiah; Daniels Dream – One Like a Son of Man; Interpretation of Daniels Dream; Saints of the Moist High; Son of God vs Son of Man; Sons of YHVH – Children of the Living God; The Servant Songs of Isaiah; The Suffering Servant; The Second Exodus; The Valley of Dry Bones – the Resurrection of God’s Son; Come Let Us Go Up)

February 27, 2016 – Ross Nichols

Audio/Video: <https://www.youtube.com/watch?v=hp1Zfv756FE>

Teaching Notes: <https://www.facebook.com/download/preview/300733794164386/>

-But to take oil and to pour it on top of an object or a person is the method whereby one is anointed generally. We do have an exception in Isaiah 61. The one who is anointed of the Spirit. The idea is to pour the oil on top of an object and later in Genesis 31:13 God refers to this and says: where you anointed the Messiah/pillar, I’m the God that was there at that time.

-Gen 28: 19 He called the name of that place Bethel, but the name of the city was Luz at the first.

-He, Jacob names the place Bethel, or so we read, but before that it’s called Luz. Bethel is just north of Jerusalem and figures importantly in the biblical narrative, but it’s not called Bethel at first.

-Gen 12: 8 From there he moved to the hill country on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. And there he built an altar to YHVH and called upon the name of YHVH.

-According to Exodus 6:2 the name YHVH wasn’t known until later. Bethel also comes in here, but we just read that Jacob gave the name Bethel in Genesis 28:19 and the name of the city was Luz at the first. So, Abram would not have known the name Bethel. This was a later update, it’s not a problem, we just need to recognize what’s from the period and what’s from a later period.

-Gen 13: 3 And he journeyed on from the Negeb as far as Bethel to the place where his tent had been at the beginning, between Bethel and Ai, 4 to the place where he had made an altar at the first. And there Abram called upon the name of YHVH.

-This is the idea I want you to get, if you’re telling the story and you’re in period it would say, “And he journeyed on from the Negeb as far as Luz”. Luz means almond.

-Gen 30: 37 Then Jacob took fresh sticks of poplar and almond and plane trees, and peeled white streaks in them, exposing the white of the sticks.

-Here where it talks about almond, it’s Luz. The place was known as Luz during the patriarchal period.

-Gen 35: 6 And Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him,

-Here, the later compiler wants us to know that Luz is Bethel, because it’s called that later.

-Gen 48: 3 And Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan and blessed me,

-This is pure, I love it because God is called El Shaddai and not YHVH which was later, and he’s telling the story and seems to fit the period. Here the compiler uses the right name (God Almighty) and the right place (Luz).

-Jos 18: 13 From there the boundary passes along southward in the direction of Luz, to the shoulder of Luz (that is, Bethel), then the boundary goes down to Ataroth-addar, on the mountain that lies south of Lower Beth-horon.

-This is during the conquest period, so is this saying that at the time of the conquest it was Luz? It is not known as Bethel until much later.

-Jdg 1: 23 And the house of Joseph scouted out Bethel. (Now the name of the city was formerly Luz.)

-Another meaning of the Hebrew word Luz, we know it means almond, but it can also mean to turn aside, to depart. Part of the reason is its location just north of Jerusalem. Luz sits sort of at a turning place where to the north is the hill country of Ephraim and to the south is the Judean Plateau. Later in biblical history, north of the Luz line (east – west) is Samaria and south of the line is Judea. Luz is a place of turning when you travel. When you get here, where do you go? Because Luz also means to turn, later this turning and departing took on a different sense, a spiritual sense. When Bethel is really known as Bethel much later in biblical history it's a place where people depart from the path. The word Bethel comes to be known as, at least figuratively, with devious, crafty, crookedness and our story of Jacob also has those same things. Jacob the chosen arrives in the ancestral home where he meets his match, Laban. When the story unfolds, this is the first person that Jacob ever runs into that's like him and he's really good. Like the servant in Abram's experience, Jacob too almost immediately meets with the woman he's supposed to meet with.

-Gen 29: 6 He said to them, "Is it well with him?" They said, "It is well; and see, Rachel his daughter is coming with the sheep!" 9 While he was still speaking with them, Rachel came with her father's sheep, for she was a shepherdess.

-Jacob sees Rachel and they meet up and he tells her the story and then they go to meet Rebekah's brother Laban, and he tells the story again and Jacob says, you are bone of my bone and flesh of my flesh. If Laban knew what Jacob did to get the blessing and the birthright he would have said, that's good, I can appreciate that, because that's the way Laban is, and we see that quickly. Jacob wants to marry Rachel the younger sister and Laban says yes you can marry her, but at the wedding that night he slides in Leah. Jacob sleeps with Leah and then finds out in the morning that he's not with Rachel, so he goes back and complains to Laban. Laban's response is that this is part of Jacob's learning. This is a life lesson to Jacob. Jacob has to realize that this is recompense for pretending to be his brother. You want to pretend to be Esau, I'm going to pretend that Leah is Rachel. You reap what you sow.

-Gen 29: 26 Laban said, "It is not so done in our country, to give the younger before the firstborn.

-So, he works it out with Laban that he can have both. He's got to fulfill the week with Leah and then he can have Rachel as well and he has to serve another seven years and he's learning valuable life lessons with Uncle Laban who puts it on him. It's interesting that we find out in the story, Sarah in Genesis 11:30 is barren. God wants to use Sarah, God's going to bring the promised seed through Sarah, she's barren and God has to intervene. Rebekah in Genesis 25:31 is barren. God wants to work the plan through Rebekah and God's got to perform a miracle to bring about his plan. Rachel in Genesis 29:31 is barren. God wants to work through Rachel, God's got to intervene with a miraculous conception. He got to work through a woman whose barren in order to bring

the plan to pass. If the story didn't involve three miraculous births it would be a boring read.

-Isa 54: 1 "Sing, O barren one, who did not bear; break forth into singing and cry aloud, you who have not been in labor! For the children of the desolate one will be more than the children of her who is married," says YHVH. 2 "Enlarge the place of your tent, and let the curtains of your habitations be stretched out; do not hold back; lengthen your cords and strengthen your stakes. 3 For you will spread abroad to the right and to the left, and your offspring will possess the nations and will people the desolate cities.

-Where this is talking about the children of Israel spreading abroad to the right and to the left, this is the same word used when God tells Jacob at Luz, your descendants will spread abroad. Isaiah 54 is a prophetic picture of what God tells Jacob in Genesis 28:14.

-The births of the sons and one named daughter excluding Benjamin are covered in this week's parsha, Genesis 29:31 – Genesis 30:24. All of them except Benjamin are born in this ancestral homeland, which is modern day Turkey, not Israel. The patriarchs and the matriarchs are not from the land of Israel / Canaan either, they were Turks on a modern map. After the birth of Joseph, Jacob requests to return.

-Gen 30: 25 As soon as Rachel had borne Joseph, Jacob said to Laban, "Send me away, that I may go to my own home and country. 26 Give me my wives and my children for whom I have served you, that I may go, for you know the service that I have given you."

-But his departure is delayed, and we have the story of the magical mating where Jacob grew rich just like Isaac and Abraham before him.

-Gen 30: 43 Thus the man increased greatly and had large flocks, female servants and male servants, and camels and donkeys.

-Gen 26: 12 And Isaac sowed in that land and reaped in the same year a hundredfold. YHVH blessed him, 13 and the man became rich, and gained more and more until he became very wealthy. 14 He had possessions of flocks and herds and many servants, so that the Philistines envied him.

-Gen 13: 2 Now Abram was very rich in livestock, in silver, and in gold.

-God is blessing the people through whom his plan will pass. Abraham is blessed and multiplied and becomes great. Isaac is blessed and multiplied and becomes great. Jacob is blessed and multiplied and becomes great. Jacob gets the call to return.

-Gen 31: 3 Then YHVH said to Jacob, "Return to the land of your fathers and to your kindred, and I will be with you."

-He's told the plan and then he tells the plan to the girls. Two things are stolen on their departure, Rachel steals two of her father's taraphim / household gods and Jacob doesn't know about it.

-Gen 31: 19 Laban had gone to shear his sheep, and Rachel stole her father's household gods.

-Jacob even argues that nobody stole your stuff, but Jacob has a thief in the camp and it's his beloved Rachel. Jacob stole something too; the English doesn't bring it out. In Genesis 31:19 it says that Jacob stole the household gods, but Jacob stole something that's even more important. It says he stole the heart of Laban. 20 And Jacob tricked Laban the Aramean, by not telling him that he intended to flee. 21 He fled with all that he had and arose and crossed the Euphrates, and set his face toward the hill country of Gilead.

-As a father and a grandfather, I could not imagine if one of my kids on son-in-law took my grandkids and just left in the middle of the night. I'd chase him down too and now I'll know it. Laban has a heart and Jacob stole it. He's fearful and thinks that if tells him he's going back he'll make it difficult for him. I want you to picture and feel these people, these are human lives that are affected one way or the other.

-Rachel pretends that she's in her cycle so she can't get up and daddy doesn't find the gods. The story is at a place now and the route home puts them east of the Jordan River and we'll pick up with the long-awaited reunion between Jacob and Esau is going to happen. What can we learn about the story of the reunion and what if it points prophetically to something else? We'll pick up the story next week at a place called Mahanaim, and talk about how that figure's in, not only historically, but prophetically in the life of Israel.

Shabbat Shalom, Shavua Tov, Have a great week!

THIS WEEK IN TORAH

NOVEMBER 13, 2021

This week's Torah Portion VaYetzay: "And He Left" (Genesis 28:10 -32:3) Jacob's flight; Jacob's dream at Moriah; Jacob meets Rachel; Jacob contracts to marry and is deceived; Laban substitutes Leah for Rachel; Jacob marries Leah and Rachel; Jacob's children; Leah bears four sons; Rachel is fulfilled through Bilhah; The dudaim; Leah's last three children; Rachel conceives the birth of Joseph; Jacob wishes to leave but concludes an employment contract with Laban; Laban's new deceit; Jacob's prosperity; The decision to flee from Laban; Jacob wins the consent of his wives; Jacob flees from Laban; Laban's pursuit and God's warning; The confrontation of Jacob and Laban; Laban proposes a treaty. "Shavua Tov" and Have a Great Week!

"This Week in Torah" FB Page: <https://www.facebook.com/groups/571648826269105/>

[Portion 25 – The Women for Jacob – Genesis 28:10-29:30](#) (Leaving the Promised Land – Beersheba to Haran; Jacob's Dream and God's Promise to him and his Descendants; All families of the earth will be blessed; Being a Servant; God with us; Jacob's anointed thing; Jacob's love for Rachel; Jacob reaps what he sows – Laban deceives Jacob; Character Development behind the scenes for Something Great)

June 24, 2017 – Ross Nichols

Audio/Video: <https://unitedisraelworldunion.com/women-jacob-genesis-2810-2930/>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-25-the-women-for-jacob-genesis-2810-2930-20170624/345961809155513/>

[Portion 26 – Leah Brings Forth – Genesis 29:31-30:21](#) (The Daughters of Laban (Leah and Rachel); Love at First Sight; Jacobs Wages; Laban's Deceit; Waiting Seven Years and Seven Days for Rachel; Leah is Unloved; External vs. Internal Beauty; Seeing Leah's Pain; Leah's Womb is Opened; Names for Leah's Children; Reuben's Mandrakes; The Priestly Blessing (Rachel and Leah); Viewing Others through Soft and Tender Eyes)

July 1, 2017 – Ross Nichols

Audio/Video: <https://www.facebook.com/unitedisrael/videos/1706943925989940/>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-26-leah-brings-forth-genesis-2931-3021-20170701/348927652192262/>

Portion 27 – Remembering Rachel – Genesis 30:22-31:2 (You Have I Known – The Chosen People; Elohim Remembered Rachel – A Miraculous Birth; Crying Out to God; Joseph is Born; A Request to Leave Slavery; Blessing Others; Jacob’s Second Dream; God’s Dream of Guiding His People; You will not go Empty-Handed)

July 8, 2017 – Ross Nichols

Audio/Video: <https://www.facebook.com/unitedisrael/videos/1715810858436580/>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-27-remembering-rachel-genesis-3022-312-20170708/352210831863944/>

Portion 28 – The Return of Jacob – Part 1 – Genesis 31:3-32:2 (God promises Jacob he will be with him wherever he goes; God to extend his hand Yet a Second Time; I will bring them back; Rachel steals her Father’s Idols; God tells Laban in a dream to be careful with Jacob; Laban searches for his idols; Jacob says, Whoever has you gods shall not live; This is God’s Camp; Mahanaim – Twin Camps; Get rid of your idols and return to God)

July 15, 2017 – Ross Nichols

Audio/Video: <https://unitedisraelworldunion.com/return-jacob-part-one-genesis-313-322/>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-28-the-return-of-jacob-part-1-genesis-313-322-20170715/355291051555922/>

UPCOMING EVENTS

-Blossoming Rose Israel Tours (2022): <https://blossomingrose.org/>

-Walking the Ancient Paths – (2022): Tabor – Nichols Israel Tour March 4-15, 2022; <https://unitedisraelworldunion.com/israel-tours/>; <https://blossomingrose.org/2022-walking-the-ancient-paths/>

-UNCC Mt. Zion Archaeological Project, Dig Mt. Zion (2022): June/July 2022;

<https://digmountzion.uncc.edu/>, <https://www.facebook.com/groups/digmountzion/>

-Accessible Adventure Israel Tour – (2022): Nichols – Young; October 17 – 27, 2022; <https://blossomingrose.org/accessible-adventure-israel-tour-2022/>

& <https://www.youtube.com/watch?v=gyUGXC4fUvU> -