

VaYetze 12/3/22

Genesis 28:10–32:3.

- I. We've personally looked exhaustively at this Parsha for two decades and each time we find a pulsating, living word beneath the Hebraic text that prophesies of our day, while also giving us a glimpse of what our future will look like through the lens of this enthralling Torah Portion! Shall we begin our study?

By design the Parsha starts with a short but powerful observation: Jacob is presently lodging at a unique place called Beersheba. This is not an accident and completely underscores the context of our Parsha in a manner not seen in the English translation. Without thoroughly examining the backdrop leading to why Jacob is here, we cannot expect to understand how pertinent and powerful this Parsha is! Look closer with me?

Beersheba: Why Here?

The Hebrew text connects the preposition Mem to Beersheba making it read:

מִבְּרָא שֶׁבַע Mib'er Shava. The simplest translation is found in the KJV – “*from Beersheba*”. Though the English text never divulges much regarding the importance of this place, the Hebrew language, as well as, the rabbinic history gives us an idea of why Jacob is currently here. One thing that is not noticed by almost everyone who reads the events recorded here, is that it IS NOT in chronological order! Let me explain!

If we discuss the previous chapter leading into our Parsha there seems a lapse in time between the previous events where we found Jacob deceiving Isaac and here. I'll try and be more specific. We have the encounter in chapter 27 where Jacob's deception of his father leads to his receiving the blessing of the firstborn in the stead of his elder brother Esau. As a result, Esau is infuriated!

Consequently, most Believers feel that those events are why Jacob immediately flees from his enraged and militant brother here in chapter 28. However, this is why Beersheba - the Name of the place - becomes so significant!

Permit me to give you a little background information before we proceed further. To begin with, as we mentioned in our last teaching, Jacob, like his grandfather Abraham would have been contemporary with Shem and Eber (Apprx. 46-years and 80-years respectively). From the Hebrew text of **Gen. 25:27** we can deduce that Jacob dwelt in the Tents or Schools of both Shem and Eber! (Which see)

And the boys grew: And Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

There are several ‘key’ or buzzwords above that should not be glossed over.

- Cunning, [H#3045](#), **יָדַע**, yada - to know intimately. The law of first reference regarding this word connects us to the Carnal knowledge first experienced by Adam, Chavah and the Nachash. Subsequently, it is most often associated with knowing in a sexual connotation.
- Hunter, [H#6718](#), **צִיד**, tsah-iyd, prey taken in hunting! It indicates to ‘lie in wait or ambush’.

Cunning is the adjective describing ‘hunter’. Thus, Esau is a sexual predator.

- Field, [H#7704](#), **שָׂדֵה**, sadeh, again, we have a unique connection to **Gen. 3** and the Nachash. Translated as ‘field’ it hints at spreading out. It is written the same as [H#7705](#), **שָׂדָה**, sadah, meaning a concubine or member of a harem.
- Plain, [H#8535](#), **תָּם**, tam, perfect, complete, pure, unimpaired. Once more, there’s a unique relation to Noah as he is also described in the same terms!
- Tents, [H#168](#), **אֹהֶלִים**, oheliym, tent, tabernacle, to be clear and shining, bright!

Before I break the above down, let me remind you that Rebekah later remarks that she is ‘weary of the daughters of Heth’ of which, Esau has married.

- Weary, is from [H#6973](#), **קִוֵּץ**, qutz, to be grieved, a loathing or abhorrence or a sickening dread. To be put in terror by a siege!
- Heth, [H#2845](#), **חֵת**, translated as ‘terror’, from chathath, meaning to be shattered, broken, abolished, and confounded. This word also gives us the name of one of Canaan’s sons, the father of the Hittites! These were offspring of the Nephylim!

Both Isaac and Rebekah know full well that Esau is not fit to become the inheritor of the Birthright or Blessing, though Isaac indulges him to a fault! Why? Because Esau is consumed by sexual perversion and often preys on others, lying in wait to satisfy his lusts! Though portrayed a ‘hunter’ he, like NIMROD preys on Men (Women). Hence, the rejection by Rebekah who later sees that he has intermarried with the Nephylim and thus, no seed from Esau is fit to be called an ‘IVRIT’! In fact, taking a Canaanite wife disqualified Esau and

Ishmael from the birthright. Jacob on the other hand is TAM – pure in his seedline – dwelling in the Tents or Tabernacle of Shem!

As we think further of Jacob, he is the same man who single-handedly removes the stone from atop the well for Rachel to water her flock, and later wrestles with a Divine Being! Therefore, Jacob is NOT afraid of Esau! So, what is happening here between **Genesis 27** and **28**? Allow a bit of history?

Shem, Eber and Beresheva:

II. We've established that a full 3-chapters earlier Jacob had spent years in the Tents of both Shem and Eber. By the way, most scholars believe them to have been 2 separate Tents that sufficed as schools! With that in mind, here in our Parsha we find Jacob at this same location once again *before leaving for Haran!* Indeed, most of the Sages conclude that this 2nd 'school' consumed a period of 14-years and was spent this time in the House of Eber! Thus, we can conclude that Jacob did NOT immediately flee from Esau; neither did he speedily obey his father and mother regarding taking a wife! In fact, most scholars believe Jacob to have been 77-years old upon arriving in Haran, thus, 63 when he enters this 2nd school. Why is this important? What happened here at the well of Beresheva this time? Dig a little deeper shall we? No pun intended!

- Shem, H#8035, שֵׁם, Shem, though defined as 'Name', there's far more here! In fact, the etymology of the word has it indicating the idea of a definite and conspicuous position as conferred by the Name! I.E. a 'setting in place or position'. It hints that one so named is designated or Marked with a sign indicative of authority! Jacob is here to learn how to conduct himself in such a manner.

It is my opinion that SHEM was also Melchizedek, King of Salem and the Priest of YHVH in the earth! If so, then Jacob would have learned both Kingly and Priestly duties inherent in the lineage of Shem – Abraham! As we learned during Brittney's recent teaching, the earth is divided among the 3-principal nations comprised of Shem, Ham and Japheth. This division included the Tongues of those nations, with Shem entrusted with the language of creation – Hebrew – and in my opinion – he would have been also been entrusted with guarding and therefore, given the LAND OF CREATION – EDEN! This land to become the inheritance of Abraham, Isaac and Jacob, Joseph and all those who would Y'sharEl – Stand Upright Before El!

Moreover, consistent with that charge would have been the right of inheritance that comes with being the Firstborn and inheriting the Blessing that would be consistent with being caretakers of the Land of Promise i.e. Eden! While in the Tents of Shem and Eber, Jacob had been trained for the very role that Isaac seems to deny him and thus, accordingly, Rebekah has to take measures into her own hands in order to fulfill the prophecy of YHVH found in **Gen. 25:23**! The Firstborn of the house filled the role of High Priest – entitled to the birthright of that house! Esau confirms as much in **Gen. 25:29-34** when he is found willing to sell the same to Jacob. Now, let's look at Eber.

- Eber, H#5677, עֵבֶר, we looked extensively at this name in Parsha V'Yera, and found that it indicates to crossover, stand against, to ensure a safe ford across the river(s). Could this speak both figuratively and literally? In other words, could there have been a literal River or Rivers that the descendants of Eber would traverse over while guarding those same fording or crossing places from the Fallen Ones and their representative at the time – Nimrod? Could these rivers be the same as those mentioned in **Gen. 2:10-14** – Pison, Gihon, Hiddekel and the Euphrates - the 4 rivers of Eden? Could Abraham have been told as much when instructed to walk up and down the length and breadth of the land of Eden?

If we break the word Eber apart, the Ayin represents a Well, while the 2-letter root Bet-Resh can indicate a Son – bar – to cleanse, and is also found pointing to a well! In fact, the literal word picture is one of a SON WITHIN A WELL! A son who would stand in opposition, one who would ensure safe passage for his lineage! This is a foreshadowing of both Joseph and Yahshua!

It is my opinion that Jacob spends time here learning of prophetic events in his future and how to begin to prepare for his role as King-Priest of the family. This season in Jacob's life is to teach him how to live the role of King and Priest while in the world. Like most Believers - It is easy to be 'SAVED' while in Shem's tent. However, when one is called to move forward and allow his life to prophesy the Promise, you learn now from Eber – how to stay saved! How to confirm the Oath while under duress and while being tested reveals which tent you've spent your days in! Jacob has to learn a valuable lesson. It can only be taught in the School of Eber. What is the price of your inheritance? If you're Esau, you can sell it for a cheap meal of red beans, but if you're Jacob you can NEVER buy it cheap. It will cost you your life!

Moreover, it is here at this final stop that Jacob learns from EBER something that will affect his future! What could that be? Is it possible to hope for a literal return to EDEN in our future? Perhaps we should look for more clues?

*Note: verse 29...pay close attention as the writer uses a fascinating play on words in a couple of instances that require our attention while helping to explain a bit more the disparity between Jacob and Esau. *And Jacob sod pottage: And Esau came from the field, and he was faint:* וַיַּזְדַּךְ יַעֲקֹב נַזִּיד Vayyazed Ya`aqov nazid. The KJV English words Sod and Pottage both come from the root H#2102, זָדַךְ, zood, a root indicating to boil, but also to seethe in anger, to act presumptuously, to be insolent or rebellious. What's interesting is that this root is etymologically the same as the root of Hunter! How so? Hunter, H#6718 is written צִיד, tzid, the Tzade and Zayin being closely related! Based on the definition of hunter – one who lies in wait, to ambush – and the relationship between Vayyazed nazid – sod pottage – and tzid – hunter – could it be possible that Jacob angrily and with contempt, intentionally set a trap for his brother Esau? Why?

Take into account that the above meal of 'lentils' was historically known as a 'Mourners' meal. (Even Western Tradition espouses this ancient ritual) The Sages indicate that Jacob was preparing this particular meal on behalf of his father Isaac at the death of Abraham his grandfather. This was unique in that only women prepared meals with this mourner's meal exception, which required someone outside the immediate family (Spouse, brothers, sisters, children) to prepare such. The task fell on the GRANDSONS Esau and Jacob with Esau notably absent! It would seem that the 'Firstborn' would have had this singular honor. Yet, Esau is conspicuously absent.

Was this interaction as simple as the KJV would have us believe? Again, take note of the above word for FAINT, used in both verses 29 & 30. H#5889, עֵיֶף, `ayep, here rendered 'faint or weary'. The gematria of this word equals 160, while the value of Ya`aqov is 182. If we subtract them we're left with 22, the value of the Hebrew Alef-Bet! Esau is faint: Weary and famished because of a lack of the hearing the word – The Hebrew language! Amos 8:11!

Most KJV adherents believe Jacob simply means supplanter or deceiver, the heel catcher, etc. However, as a representation of the literal 'heel' of the foot, it indicates that which or he who comes at the end, that which happens afterwards, to be the result or reward of one's actions. Did Esau make reference in a

condescending manner of the Birthright to his brother? This would make sense as Jacob has spent years in the Tents of Shem hearing the language of Creation – Hebrew! *So, Jacob what has your schooling benefited you seeing how you're doing a woman's work cooking a meal for me? While look now at me!*

In answer, the writer uses another interesting wordplay when referring to the Red Pottage as *'min-ha`adom ha`adom'*. Here is where things get a bit interesting. The word 'adom' does infer a red color, but it can also indicate a bloody garment! With the double emphasis in the Hebrew text on the word adom, and with the preposition 'MIN' – מִן – indicating 'on account of, seeing as that, because of' – it would seem that Esau is telling Jacob, *"Feed me, I pray thee, I am faint on account of this bloody garment!"*

The Hebrew word phrase here for 'Feed me' is from the root of H#3938, לֶעַט, la`at, translated as 'to greedily devour', yet if you'll notice, it is the same root as LOT, the nephew of Abraham whose name indicates a covering or garment, a veil and, to secretly cover oneself. Here, we have a hidden reference to what the Sages teach regarding Esau having killed Nimrod and taking from him the Skin Garment that would have once been worn by Adam and thus, would indicate that Esau trusted in the power inherent in that garment and demonstrated by Nimrod, rather than the Right of Firstborn and the Blessing of Abraham!

Oh, by the way, Gen. 13:10 says: *And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before YHVH destroyed Sodom and Gomorrah, even as the GARDEN OF YHVH (EDEN) like the land of Egypt, as thou comest unto Zoar. *Remember a river once watered the plains of Sodom and Gomorrah!*

The text of Gen. 25:30 declares that as a result of this encounter, Esau is called Edom. I don't think he's called 'Red' by having eaten a meal of red lentil soup! Rather, I believe he's forever known as a BLOODY MAN – EDOM!

Incidentally, Edom has a value of 51, the same as H#4224, מַחְבֵּי, machbey, meaning to hide or lurk, to secretly draw back. From that day until now, Esau has secretly hidden himself in the house of Shem, while taking on the form or role of Ya`aqov as the PRIESTLY ONE and presenting himself as – the POPE – of Idumea or Rome! Moreover, Esau is the ancestor of the Khazerian Jews who also presently control the Priestly lineage of Aaron, the Temple authorities, and many of the world's positions of power including all the European Royals who at

the moment claim both Birthright and Blessing belonging to the House of Ya`aqov! This is about to change!

What does all this have to do with our Parsha VaYetze And Beersheba?

- III. We've tried to establish a motive for the actions of Jacob and Rebekah in what looks like a deception, but, which, was rather a righteous intervention on their part to ensure that the Birthright was not compromised by having Esau as its' recipient. In particular, as Esau has already married the Canaanite women and had children who would themselves be in line for inheritance should Esau have been given the Birthright or Blessing!

The biblical text and Jacob's sojourn here at Beersheba remind us that this was the locale of several 'oaths' made with foreign kings (Abimelech) over water rights. Hence, the name Beersheba: Beer – Well and Sheba – Seven or Oath. But, were these the oaths that lent Beersheba its' name? Let me make a powerful statement: I personally don't believe the typically accepted location of Beersheba to be the real location. But, we'll discuss this later!

Given the above, whereas Sheba-Sheva is from the same root as Shabbat, Beersheba could also be called the WELL OF THE SABBATH! How apropos that both Shem and Eber set up Torah teaching schools at this location. It is also without doubt that both men would have instructed their families regarding the Sabbath, [H#7676](#), **שבת**, taken from this same root – Sheva: To seven oneself, to cut an oath. Is it probable that the two Houses of Jacob and Esau could one day be divided based upon their Oath Keeping; one who adheres to the Sabbath, the other the Sunday worship of Nimrod?

By the way, since we've discussed Eden, **עֵדֶן**, whose letters Ayin-Dalet-Nun give us the picture of - The Well That is the Door of Life – while the 2-letter root Ayin-Dalet can literally mean time, eternity or witness, while Gan indicates the Garden of The Appointed Time(s) I.E. the Sabbath. Eden could just as easily represent Ayin – Well of the Oath or Well of the witness who sevens himself! Moreover, it would be consistent with Beersheba – Well of the Ones Who Oath or Seven themselves! Just as fitting, Beersheba could also be translated as: *Well of the Sabbath!* As a result, we cannot separate The Sabbath whose Oath is first seen in Eden from this place called Beersheba because the two are inseparably linked! In my opinion Beersheba would have been the location of one of the Rivers of Eden, the site of the First Oath of Creation – The Shabbat! As a result,

it would seem then that Jacob is here with Shem and Eber at the Doorway of Eternity. That same doorway is called the SABBATH and becomes a prophetic picture to Jacob who is being shown past, present and future! Need more evidence?

Historically, this physical area was known as both the End and the Beginning: I.E. both the stopping point and the beginning of the route of travel recognized as 'The Way of the Patriarchs'. It is my opinion that Shem intentionally settled here to teach of the Heavenly Witness called The Way – Zodiac – The Message of the Luminaries - to his students! Simultaneously, he would have given instructions regarding the Sabbath or Oath of YHVH because it is the hub that sets in motion the REDEMPTION CALENDAR OF YHVH and that surely would involve the Lineage of Abraham, Isaac and now, Jacob! It is my position that Eber taught Jacob about the Son in the Well or Pit, Messiah Ben Yosef who, like Yahshua would be the rightful heir of his house and would suffer on behalf of his brothers in order to reconcile the Promise and keep the Oath of the Sabbath!

Out of this well...

- IV. As I mentioned earlier, both Shem and Eber would have passed along information regarding the redemption plan of YHVH. I found it fascinating that out of all the places they would spend their days – Notably here at Beersheba – each of the Patriarchs themselves reiterated their commitment to the OATH originally made – not by Adam, Shem, or Abraham – neither who could swear by themselves – but by YHVH who swore by Himself – setting in motion the plan of His Redemption here in what was once called - at the beginning - EDEN – A.K.A BEERSHEBA - THE WELL OF THE OATH! The Oath, sealed by and inside the Sabbath, testified that the Living Waters of Eden would ONE DAY be restored again UNITING THE BLESSING AND THE BIRTHRIGHT IN ONE MAN WHO WOULD DEMONSTRATE BOTH IN THE KINGSHIP AND THE PRIESTHOOD! How so? Look again at the Names of Shem and Eber.

Shem: The Kingship and Priesthood United. Eber: Ayin – the Well, Bet-Resh – the Son in the Well! Jacob would learn that his son Joseph would fill both roles in anticipation of the coming Melchizedek King and Priest – Messiah Yahshua, ben Yoseph!

In Closing...

Once more: What is so important about this location? Is it possible that we have traditionally acknowledged the wrong location of Beersheba, just as we have Mt. Sinai? Could this well have indeed have been the actual site of one of the original rivers of Eden? Perhaps Gihon, H#1521, גִּיחוֹן, to burst forth as a child issuing from the womb!

It would seem that this Gihon, (Like the 3 other Rivers of Eden) which, again, I believe to have been Beersheba, became a living memorial prophesying of the *living waters flowing out of the Womb or Belly!* Who's Belly? Frankly, Yahshua seems to infer the same in **John 7:37-39**. *In the last day, that great day of the feast, Yahshua stood and cried, saying, if any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive: For the Ruach H'Qodesh was not yet given; because that Yahshua was not yet glorified.*

Now, there are NO scripture references where the latter is quoted. However, Ezekiel, Zechariah and John all reference the New Temple as the location out of which these living waters will flow! Could Jacob intentionally spend 14-years at Beersheba getting filled with the Spirit, partaking of the Living Waters of Yahshua enabling him to demonstrate the Birthright and the Blessing as he sets out on the journey that would establish the Prophesied Promise of His House! What does 'to burst forth as a child issuing from the womb really mean?'

Simply put: *To issue out of the Belly!* Both words womb, and belly, come from H#990, בֶּטֶן, beten, The gematria is 59, the same as אַחִיָּלָד, Achyalad – brother by birth – נִדְדָה, Niddah, to be unclean – גּוֹיִם, Goyiym – Nations, Gentiles. Yes, Jacob/Israel/Joseph is the Brother by birth, thought to be unclean and scattered among the Nations! He has been cast into a dry pit for 3-days – 3000-years and the birth pangs of Jacob have a SON NOW CROWNING WHO WILL STAND AT THE WELL OF OATHS – SABBATHS – BEERSHEBA administering the Kingdom and the Priesthood!

Shabbat Shalom!

