

## וַיֵּצֵא

### VAYETZE/AND HE WENT OUT Bereshith/Genesis 28:10-32:2

---

Included in another drama-filled parasha this week, are the births of most of the sons of Ya'acov. The births began when יהוה had compassion on Leah:

**Bereshith/Genesis 29:31** When יהוה saw that Leah *was* hated, He opened her womb; but Rachel *was* barren.

Leah's first three sons were given names that expressed her hope that each would make her more beloved by her husband. "Reuven" comes from the Hebrew root "to see":

**Bereshith 29:32** So Leah conceived and bore a son, and she called his name Reuven; for she said, "יהוה has surely looked on my affliction. Now therefore, my husband will love me."

"Simeon" comes from the Hebrew root "to hear":

**Bereshith 29:33** Then she conceived again and bore a son, and said, "Because יהוה has heard that I am unloved, He has therefore given me this *son* also." And she called his name Simeon.

And the third son, "Levi," comes from the Hebrew root "to attach":

**Bereshith 29:34** She conceived again and bore a son, and said, "Now this time my husband will become attached to me, because I have borne him three sons." Therefore, his name was called Levi.

However, with the fourth son, there is a change in Leah's attitude. This time, in the naming of her son, her husband is not even mentioned. Her son is simply called "Yehuda/Judah," which comes from a Hebrew root translated "to thank" or "to praise." With her fourth son, Leah simply expressed her gratitude to יהוה for her son. She finally realized that the love she had hoped to find in her husband, could be found through her Elohim. In other words, יהוה became her primary source of love. It has been said that Leah was the first to recognize good within hardship.

**Romans 8:28** And we know that all things work together for good to those who love Yah, to those who are the called according to *His* purpose.

**Bereshith 29:35** And she conceived again and bore a son, and said, "Now I will praise יהוה." Therefore, she called his name Yehuda. Then she stopped bearing.

**Yehuda** would be unique among the brothers. He went on to become a leader. Kings would come through him. The southern kingdom of the Israelites became known as **Yehuda**; it would be the kingdom that would survive with its identity intact. **Jews** or **Yehudim** are descendants of the people of that kingdom. They are a people whose name means “**thank you.**” They are a nation of “**thankers.**” Jewish people have been praying a prayer of “**thanks**” (**Modim**) in their daily prayers three times a day for almost 2,500 years. That means about a hundred times, every day, religious Jews recite “**thanks and praise**”:

We thank You, for You are our God and the God of our ancestors, forever. Rock of our lives, Shield of our salvation, You are the One, from generation to generation. We thank You and tell of Your praises, regarding our lives, which are in Your hands; regarding our souls, which are entrusted to You; regarding Your miracles which are with us every day; and regarding Your wonders and favors, which are with us every moment, evening, morning, and noon. You are good, for Your compassion is never-ending. You are compassionate, for Your kindnesses never cease. Our hope has always been in You.

For all these things, we bless and exalt Your name, our Sovereign, constantly and forever. All living things will acknowledge and thank You, and they will praise Your name in truth, God, who saves and helps us. Selah. Blessed are You, Adonai. Your essence is goodness, and it is a pleasure to give thanks to You.

Another prayer of Jewish life is found in the first words upon awakening – “***I give thanks before You, eternal King, for having restored to me my soul.***” Beautiful, and such a simple way of starting the day with a grateful heart.

Of course, Yeshua came from the tribe of **Yehuda**. We can actually find hints of Yeshua in the sacred Name of יהוה AND within the name of **Yehuda**. First -

יהוה

...shown by the pictographic letters -

יָד יָד יָד יָד

Note the symbolism of the letters:

- The pictograph of the letter yud (י) is a **hand**, symbolizing power and strength:  
**1 Chronicles 29:12** Both riches and honor *come* from You, And You reign over all. In Your hand *is* power and might; In **Your hand** *it is* to make great and to give strength to all.
- Notice the pictographs of the two hey’s (ה). They symbolize a **person with his hands raised**, perhaps saying, “**Behold a revelation!**” Yeshua was revealed once when He came to do the work of salvation and will again be revealed when He returns as King!

- The vav (ו) is a connector and is a picture of a **nail**.

Here then, is the meaning...**Behold a man with arms raised...hands with nails....**

Now note how the name of **Yehuda** contains within it, the **Yud, Hey, Vav, Hey**:

יהוה

I don't know of any other name in the Scriptures that contains the very name of יהוה. The “**dalet**,” (ד) the symbol of a “**door**” is added to the **Yud, Hey, Vav, Hey** in **Yehuda's** name. **Yeshua** came from the tribe of “**Yehuda**” and He is the “**door**”:

**John 10:7** Then **Yeshua** said to them again, "Most assuredly, I say to you, **I am the door** of the sheep.

It is through **Yeshua** that all will come to “**praise/thank**” יהוה:

**Hebrews 2:11** For both He who sanctifies and those who are being sanctified *are* all of one, for which reason He is not ashamed to call them brethren, <sup>12</sup> saying: "**I will declare Your Name to My brethren; In the midst of the assembly I will sing praise to You.**"

The following is a wonderful story on giving “**thanks**” to the One to whom it is due. It is an excerpt from the book, “**The Ten Journeys of Life**” by **Rabbi Michael Gold**:

A husband and a wife went to a fine restaurant to celebrate their anniversary. The meal was delicious, and when it was over, the couple thanked the waiter profusely for bringing them such a delicious dinner. The waiter replied, “Why do you thank me? I only brought you food that was prepared in our kitchen. Why don't you go back there and thank the chef?”

The couple went back to the kitchen to thank the chef for the meal, and he replied, “I appreciate your kind words, but why thank me? I simply combine and cook the many quality ingredients that our supplier brings me. Here is the company that supplies most of our products. Why don't you thank them?”

The couple went over to the supply company and thanked the truck driver. The truck driver replied, “Why thank me? I simply arrange transportation. It is the farmer who grows and produces the products that you eat. Why don't you thank the farmer?”

The couple drove out to the nearby farm and thanked the farmer for the many fresh products supplied. The farmer replied, “Why thank me? I plant the field and harvest the crops. I milk the cows and raise the chickens. But there is a force greater than me who supplies the food.”

“Who is that?” The farmer looked up, and the couple understood to Whom they needed to give thanks. They realized that the waiter, the chef, the supplier, and the farmer are all partners, working with the Ultimate Provider. They turned their hearts and thanked God.

The tribe of Judah became the major surviving tribe, so that an entire people go by the name “**Jews.**” They exist as a people whose whole purpose is to give thanks to their Adonai. In America we will soon be celebrating Thanksgiving, a day set aside to give thanks. Certainly life is not perfect, but sometimes we need to simply stop and say thanks for everything we have been privileged to receive. For family and friends, for food and clothing, for the roof over our heads, and for each breath that we take. Like the couple in the story above, let’s turn our hearts and thank the giver of all good gifts:

**James 1:17** Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.

**Psalm 107:1** Oh, give thanks to הוה, for *He is* good! For His mercy *endures* forever.

To end now, a story of gratitude from the Brit Chadasha with commentary by **Congregation Shema Yisrael** (<https://www.shema.com/gratitude-looks-like-13295/>):

**Mark 5:1** Then they came to the other side of the sea, to the country of the Gadarenes. <sup>2</sup> And when He had come out of the boat, immediately there met Him out of the tombs a man with an unclean spirit, <sup>3</sup> who had *his* dwelling among the tombs; and no one could bind him, not even with chains, <sup>4</sup> because he had often been bound with shackles and chains. And the chains had been pulled apart by him, and the shackles broken in pieces; neither could anyone tame him. <sup>5</sup> And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones.

This encounter took place right after Yeshua calmed the storm on the Sea of Galilee as they crossed at night. The first thing we need to know is just how dismal it was on the eastern shore. You may recall from the words of Isaiah 9, that the Galilee was already looked upon with contempt. They called it “Galilee of the Goyim.” But even to rough-and-tumble Galileans, the area around the eastern shore, especially the Gerasenes, was a place you wouldn’t want to find yourself stranded without a cell phone. Matthew refers to the area by a similar name, the Gadarenes (Gerasa and Gadara were 2 of the 10 cities there), and notes that there were two dangerous demon-possessed men. Mark focuses on the one who ran to Yeshua, rather than away from Him. In any case, this horribly demon-possessed man reflects the spiritual pall that hung over that region. God’s light had not yet penetrated the Decapolis – the 10 Cities. Contrary to Jewish law, and contrary to common sense, he lived among the tombs. The demons living in him gave him superhuman strength, but also tormented him.

**Mark 5:6** When he saw Yeshua from afar, he ran and worshiped Him. <sup>7</sup> And he cried out with a loud voice and said, "What have I to do with You, Yeshua, Son of the Most High God? I implore You by God that You do not torment me." <sup>8</sup> For He said to him, "Come out of the man, unclean spirit!" <sup>9</sup> Then He asked him, "What *is* your name?" And he answered, saying, "My name *is*

Legion; for we are many." <sup>10</sup> Also he begged Him earnestly that He would not send them out of the area.

The man came running to Yeshua, but I'll bet the demons inside him were trying to get him to run in the other direction. As he fell to his knees at Yeshua's feet, it was a demon who cried out – apparently the spokesperson for a host of demons that had taken up residence in this poor guy. A Roman Legion consisted of 6,000 soldiers. That doesn't mean there were precisely 6,000 demons in him – just that there were a lot!

But notice that they recognized who Yeshua was – calling Him the Son of the Most High God. Some scholars suggest they were not honoring Him; but trying to invoke His precise name, according to the belief that if you pronounced a person's name precisely, you could take authority over them. That wasn't about to happen. Notice too that they recognized His authority over them. Yeshua was commanding them to come out of the man, and they were desperately trying to negotiate with Him.



**Mark 5:11** Now a large herd of swine was feeding there near the mountains. <sup>12</sup> So all the demons begged Him, saying, "Send us to the swine, that we may enter them." <sup>13</sup> And at once Yeshua gave them permission. Then the unclean spirits went out and entered the swine (there were about two thousand); and the herd ran violently down the steep place into the sea, and drowned in the sea. <sup>14</sup> So those who fed the swine fled, and they told *it* in the city and in the country. And they went out to see what it was that had happened.

Demons apparently find it tormenting when they are unable to inhabit a body of some kind. Their preference would be a human body. If they can take up residence in a human, they can use that person's mind and body for their dark purposes. From a comparison with Matthew's account, they negotiated with Yeshua that He not immediately send them to the abyss, but at least allow them to go into a nearby herd of pigs. He consented, and no sooner did the demons enter the pigs than the pigs drowned themselves – probably the demons were hoping to flee at that point and seek human hosts elsewhere. Word of this got to town quickly, and everyone hurried out to see what happened. And the scene that awaited them was remarkable.

**Mark 5:15** Then they came to Yeshua, and saw the one *who had been* demon-possessed and had the legion, sitting and clothed and in his right mind. And they were afraid. <sup>16</sup> And those who saw it told them how it happened to him *who had been* demon-possessed, and about the swine. <sup>17</sup> Then they began to plead with Him to depart from their region.

Perhaps it was out of fear of Yeshua's power and authority, or out of resentment that the death of the pigs represented a huge financial loss; in any case, the citizens of that town begged Yeshua to leave. What a tragic decision on their part! First of all, they had nothing to fear from Him. And secondly, how do you measure the worth of a man? Here was this formerly violent, tormented soul, now sitting there calmly, dressed and in his right mind. Isn't he worth more than a herd of pigs?

But it is the man's response that is our focus:

**Mark 5:18** And when He got into the boat, he who had been demon-possessed begged Him that he might be with Him. <sup>19</sup> However, Yeshua did not permit him, but said to him, "Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you." <sup>20</sup> And he departed and began to proclaim in Decapolis all that Yeshua had done for him; and all marveled.

The people of the town begged Yeshua to leave. This man begged Yeshua to let him accompany Him. What a contrast! And who can blame that man? After being set free from so many years of torment, out of deep gratitude, wouldn't you want to follow Him, learn from Him, serve Him?

But Yeshua had other plans for this man. So remarkable a deliverance was this, that by returning home and testifying to the wonderful grace of God in his life, many more people would become disciples of Yeshua and experience salvation, and the light of the Lord would spread in this once-dark, demonic region. What I appreciate is the obedience and zeal with which the man complied. I'm sure he was disappointed at not being allowed to go with Messiah Yeshua, but his obedience proved his love for Him.

So, what about us? How do we show our gratitude for what Messiah Yeshua has done for us?

**Psalm 107:1** Oh, **give thanks** to יהוה, for *He is good!* For His mercy *endures* forever.

**Colossians 4:2** Continue earnestly in prayer, being vigilant in it with **thanksgiving**

**1 Thessalonians 5:18** in everything **give thanks**; for this is the will of Adonai in Messiah Yeshua for you.

Shabbat Shalom!

*Ardelle*