



Vayetze – He Went Out 28:10-32:3

Haftorah – Hosea 12:13-14:10

B'rit Hadashah- John 1:43-51

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Birthing Wars – 12 Tribes Born

Overview:

Jacob leaves his hometown of Beersheba and journeys to Charan. On the way, he encounters “the place” and sleeps there, dreaming of a ladder connecting heaven and earth, with angels climbing and descending on it; G-d appears and promises that the land upon which he lies will be given to his descendants. In the morning, Jacob raises the stone on which he laid his head as an altar and monument, pledging that it will be made the house of G-d.

In Haran, Jacob stays with and works for his uncle Laban, tending Laban’s sheep. Laban agrees to give him his younger daughter, Rachel—whom Jacob loves—in marriage, in return for seven years’ labor. But on the wedding night, Laban gives him his elder daughter, Leah, instead—a deception Jacob discovers only in the morning. Jacob marries Rachel, too, a week later, after agreeing to work another seven years for Laban.

Leah gives birth to six sons—Reuben, Simeon, Levi, Judah, Issachar and Zebulun—and a daughter, Dinah, while Rachel remains barren. Rachel gives Jacob her handmaid, Billhah, as a wife to bear children in her stead, and two more sons, Dan and Naphtali, are born. Leah does the same with her handmaid, Zilpah, who gives birth to Gad and Asher. Finally, Rachel’s prayers are answered and she gives birth to Joseph.

Jacob has now been in Charan for fourteen years, and wishes to return home. But Laban persuades him to remain, now offering him sheep in return for his labor. Jacob prospers, despite Laban’s repeated attempts to swindle him. After six years, Jacob leaves Charan in stealth, fearing that Laban would prevent him from leaving with the family and property for which he labored. Laban pursues Jacob, but is warned by G-d in a dream not to harm him. Laban and Jacob make a pact on Mount Gal-Ed, attested to by a pile of stones, and Jacob proceeds to the Holy Land, where he is met by angels.¹

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Leah and Rachel and the Birthing of the 12 Tribes

A Tale of 2 Sisters – Genesis 28:1-30:25

Rachel –Beautiful, Loved, Barren (for a season), Birthed Joseph, Died giving birth to Benjamin

Rachel (Hebrew: רָחֵל, Modern Rakhél) The name "Rachel" is from an unused (root meaning: "to journey as a ewe that is a good traveler."^{[2][3]}

Leah-Plain, Not Loved, Fruitful, Birthed Judah

Leah (Hebrew: לֵאָה, Modern Le'a, Akkadian for cow^{[1][2][3]}) probably in reference to her eyes.

We see from Scriptures that Jacob loved Rachel and wanted her in the first place. However, her brother Laban tricked Jacob and at the wedding made a switch giving him Leah instead. I always felt bad for Leah, she was given to a man who she knew didn't love her and I am sure felt rejection knowing that he was truly in love with his sister. Jacob loved Leah, but not in the way he loved and desired Rachel.

It also must have been heartbreaking for Rachel as well that on the day she was suppose to be wed to Jacob, her sister is the bride instead! Not a good situation for either of the sisters and I am sure there was a lot of tension as well between them as we see this week's Torah study.

Also this situation does not help to promote sisterly love! We see the sisters competing for Jacobs attention and love via child birth.

Rabbi Tvi Freedman puts it this way "Rachel is the embodiment of the *Shechinah* as She descends to care for Her children, even to travel their journey of exile with them. And so she ensures they will return.

Her sister, Leah, is also our mother, the *Shechinah*. Yet she is the transcendent, concealed world; those hidden things of the divine mind too deep for men to fathom. She is the sphere of royalty, as She rises above to receive in silent meditation.

Rachel is the world of revealed words and deeds. She held beauty that Jacob could perceive and desire. But Leah was too lofty, too far beyond all things, and so Jacob could not attach himself to her in the same way. Yet it is from Leah that almost all of the Jewish nation descends.²"

² Rabbi Tzvi Freeman, a senior editor at Chabad.org, also heads our Ask The Rabbi team. He is the author of Bringing Heaven Down to Earth.

Chana Weisberg³ sums it up this way regarding the rivalry of the sisters and their descendants as well “The vast gulf dividing their respective worlds not only affected their own lives, but continued as a rift in the lives of their descendants.

Beginning with the rivalry between Joseph (Rachel’s child) and his brothers (primarily Leah’s children), who sought to kill him but instead were placated by selling him as a slave to a passing caravan—the schism keeps resurfacing.

It was Moses, Leah’s descendant, who redeemed our people from their slavery in Egypt, but only Joshua—Moses’ disciple and Rachel’s descendant—who was able to lead the nation into the Holy Land.

The rulership of our first national king, King Saul (descendant of Rachel) was cut short by King David (Leah’s descendant), through whom a dynasty would be established. But the schism again resurfaced with the constant strife and divisiveness between *malchut Yisrael* (the kingship of Israel) and *malchut David* (the Davidic dynasty).”

In the end both sisters are destined to become the mothers of Israel. Out of the 12 Tribes, 2 were destined to become dominate in God’s plan. Through Leah would come the tribe from which Messiah Yeshua would come, Judah (Messiah Ben David, Yeshua as the triumphant King of Kings and Lord of Lords) and through Rachel would come forth the Tribe of Joseph i.e. Ephraim (a type of Messiah Ben Yosef, Yeshua the suffering Messiah). Both lives impacted the destiny of the people of Israel in a great way!

Even though there would be much fighting between the 2 main tribes and eventually separation due to God’s judgement in the end the 2 shall come together again and restored via Messiah Yeshua.

The Haftorah

Vayeitzei Haftorah in a Nutshell

Hosea 11:7-12:14.

Hos 11:7 So My people are bent on turning from Me. Although they are being called upwards, none will rise up.

Hos 11:8 “How can I give you up, Ephraim? How can I surrender you, Israel? How can I make you like Admah? How can I set you as Zeboim? My heart is turning over within Me. My compassions are kindled.

Hos 11:9 I will not vent My fierce anger. I will not again destroy Ephraim. For I am God—not a man—the Holy One in the midst of you, and I will not come in fury.”

Hos 11:10 They will walk after Adonai. He will roar like a lion. Indeed, He will roar and the children will come trembling from the west.

Hos 11:11 “They will come trembling like a bird out of Egypt, like a dove out of the land of Assyria, and I will settle them in their houses.” It is a declaration of Adonai.

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Hos 12:7 So you should return to your God, keep covenant loyalty and justice, and wait for your God continually.

bent to backsliding — Not only do they *backslide*, and that too *from ME*, their “chief good,” but they are *bent upon it*. Though they (the prophets) called them (the Israelites) to the Most High (from their idols), “none would exalt (that is, extol or honor) Him.” To exalt God, they must cease to be “*bent on backsliding*,” and *must* lift themselves upwards.⁴

Hos 12:8 A merchant loves to extort, with deceptive balances in his hand.

repentings — God speaks according to *human* modes of thought (Num 23:19). God’s *seeming* change is in accordance with His secret everlasting purpose of love to His people, to magnify His grace after their desperate rebellion.

Hos 12:9 Now Ephraim has said: “How rich I have become! I found wealth by myself. I won’t be guilty of any sin with any of my property.”

I will not return to destroy Ephraim — that is, I will no more, as in past times, destroy Ephraim. The destruction primarily meant is probably that by Tiglath-pileser, who, as the Jewish king Ahaz’ ally against Pekah of Israel and Rezin of Syria, deprived Israel of Gilead, Galilee, and Naphtali (2Ki 15:29). The ulterior reference is to the long dispersion hereafter, to be ended by God’s covenant mercy restoring His people, not for their merits, but of His grace.

Hos 12:10 “Yet I have been Adonai your God, since the land of Egypt. I will yet again make you dwell in tents, as in the days of the moed.

Hos 12:11 I also spoke through the prophets and I multiplied visions. Now through the prophets I will make parables.

Hos 12:12 Since Gilead is full of iniquity, they are utterly worthless. In Gilgal they sacrifice bulls—even their altars will become heaps of rocks along the furrows of My field.”

Hos 12:13 Now Jacob fled to the field of Aram, when Israel served for a wife—yes, he kept watch for a wife.

Hos 12:14 So by a prophet Adonai brought Israel up out of Egypt, and by a prophet he was kept.

Hos 12:1-14. *Reproof of Ephraim and Judah: Their father Jacob ought to be a pattern to them.*

This prophecy was delivered about the time of Israel’s seeking the aid of the Egyptian king So, in violation of their covenant with Assyria (see Hos 12:1). He exhorts them to follow their father Jacob’s persevering prayerfulness, which brought God’s favor upon him. As God is unchangeable, He will show the same favor to Jacob’s posterity as He did to Jacob, if, like him, they seek God.

This week’s *haftorah* mentions Jacob’s flight from home to the “field of Aram,” an episode that is recounted in this week’s Torah reading.

⁴ jamieson fausset brown commentary

The *haftorah* begins with the prophet Hosea's rebuke of the Jewish people for forsaking G-d. Nevertheless, Hosea assures the people that G-d will not abandon them: "How can I give you, Ephraim, and deliver you [to the hands of the nations]? . . . I will not act with My fierce anger; I will not return to destroy Ephraim."

The prophet discusses the misdeeds of the Northern Kingdom of Israel, and the future degeneration of the Kingdom of Judea. He contrasts their behavior to that of their forefather Jacob who was faithful to G-d and prevailed against enemies, both human and angelic.

The *haftorah* also makes mention of the ingathering of the exiles which will occur during the Final Redemption: "They shall hasten like a bird from Egypt and like a dove from the land of Assyria; and I will place them in their houses, says the Lord."⁵

Hos 5:5 And the pride of Israel doth testify to his face: therefore shall Israel and **Ephraim** fall in their iniquity; **Judah** also shall fall with them.

Hos 5:12 Therefore *will I be* unto **Ephraim** as a moth, and to the house of **Judah** as rottenness.

Hos 5:13 When **Ephraim** saw his sickness, and **Judah** saw his wound, then went **Ephraim** to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.

Hos 5:14 For I *will be* unto **Ephraim** as a lion, and as a young lion to the house of **Judah**: I, *even* I, will tear and go away; I will take away, and none shall rescue *him*.

Hos 6:4 O **Ephraim**, what shall I do unto thee? O **Judah**, what shall I do unto thee? for your goodness *is* as a morning cloud, and as the early dew it goeth away.

Hos 10:11 And **Ephraim** *is as* an heifer *that is* taught, *and* loveth to tread out *the corn*; but I passed over upon her fair neck: I will make **Ephraim** to ride; **Judah** shall plow, *and* Jacob shall break his clods.

Hos 11:12 **Ephraim** compasseth me about with lies, and the house of Israel with deceit: but **Judah** yet ruleth with God, and is faithful with the saints.

Zec 9:13 When I have bent **Judah** for me, filled the bow with **Ephraim**, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

Psa 108:8 Gilead *is* mine; Manasseh *is* mine; **Ephraim** also *is* the strength of mine head; **Judah** *is* my lawgiver;

⁵ This is a synopsis of the Haftorah that is read in Chabad synagogues. Other communities could possibly read more, less, or a different section of the Prophets altogether. Additionally, specific calendrical conditions can cause another Haftorah to be read instead of this one.

Isa 11:13 The envy also of **Ephraim** shall depart, and the adversaries of **Judah** shall be cut off: **Ephraim** shall not envy **Judah**, and **Judah** shall not vex **Ephraim**.

Eze 37:16 Moreover, thou son of man, take thee one stick, and write upon it, For **Judah**, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of **Ephraim**, and *for* all the house of Israel his companions:

Eze 37:19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which *is* in the hand of **Ephraim**, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of **Judah**, and make them one stick, and they shall be one in mine hand.

In the end, all tribes will be reunited in Israel under Messiah Yeshua. Right now, we are seeing people all over the world who are not from Jewish backgrounds returning to Torah and worshipping at Jewish Messianic Congregations as one people in Messiah.

Also many ‘Lost Tribes’ have been discovered in various countries where they have been dispersed, such as India, Ethiopia, China and other regions. Some have returned to Israel as well.

Here are some groups who claim they are from the 10 Lost Tribes.⁶

Bene Israel

Main article: [Bene Israel](#)

After learning about normative Judaism in the 19th century, the Bene Israel often migrated from villages in [Konkan](#)^[29] to nearby cities, which included [Mumbai](#),^[30] [Pune](#), [Ahmedabad](#), and [Karachi](#).^[31] Based on Bene Israel tradition, after centuries of traveling through [Western Asia](#) from Israel, their ancestors migrated to India and slowly assimilated into the surrounding community, while maintaining particular Jewish traditions.^[32] David Rahabi, an Indian Jew, found the Bene Israel in the 18th century and took note of their Jewish customs.^[33] Some historians note that the ancestors of the Bene Israel belonged to one of the Lost Tribes of Israel;^[34] however, Jewish authorities have not officially recognized the Bene Israel as one of the Lost Tribes.^[35]

Bnei Menashe

Main article: [Bnei Menashe](#)

Since the late 20th century, some tribes in the Indian North-Eastern states of [Mizoram](#) and [Manipur](#) claim they are Lost Israelites and have been studying Hebrew and Judaism.^{[36][37]}

⁶ Source - Wikipedia

Beta Israel of Ethiopia

Main article: [Beta Israel](#)

The Beta Israel ("House of Israel") are Ethiopian Jews, who were also called "Falashas" in the past.^[38] Some members of the Beta Israel, as well as several Jewish scholars, believe that they are descended from the lost Tribe of Dan, as opposed to the traditional story of their descent from the Queen of Sheba.^[39] They have a tradition of being connected to Jerusalem.^[40] Early DNA studies showed that they were descended from Ethiopians, but in the 21st century, new studies have shown their possible descent from a few Jews who lived in either the 4th or 5th century, possibly in Sudan.^{[41][42][43][44][45]} The Beta Israel made contacts with other Jewish communities in the later 20th century. After Halakhic and constitutional discussions, Israeli officials decided on March 14, 1977 that the Israeli Law of Return applied to the Beta Israel.^[46]

Igbo Jews

Main article: [Igbo Jews](#)

The Igbo Jews of Nigeria claim descent variously from the tribes of Ephraim, Naphtali, Menasseh, Levi, Zebulun and Gad. The theory, however, does not hold up to historical scrutiny. Historians have examined the historical literature on West Africa from the colonial era and they have elucidated diverse functions which such theories served for the writers who proposed them.^{[47][48]}

Pakhtun/Pashtun of Afghanistan and Pakistan

Main article: [Theory of Pashtun descent from Israelites](#)

The Pashtuns are a predominantly Muslim people, native to Afghanistan and Pakistan, who adhere to a pre-Islamic indigenous religious code of honor and culture, Pashtunwali. The myth about Pashtuns being from the lost tribes of Israel has never been substantiated through concrete historical evidence.^{[49][50]} Many members of the Taliban hail from the Pashtun tribes and they do not necessarily disclaim their alleged "Israelite" descent.^{[51][52]}

The tribal name 'Yusef Zai' in Pashto translates as the "sons of Joseph", as described in *Makhzan-i-Afghani*, a historical work from the 17th century by Nehamtullah, an official in the royal court of Mughal Emperor Jehangir. A similar story is told by the Iranian historian Ferishta.^[53]

A number of genetic studies refute the possibility of a connection, whereas others maintain a link.^{[54][55]}

In 2010, *The Guardian* reported that the Israeli government was planning to fund a genetic study in order to test the veracity of a genetic link between the Pashtuns and the lost tribes of Israel. The article stated "Historical and anecdotal evidence strongly suggests a connection, but definitive scientific proof has never been found. Some leading Israeli anthropologists believe that, of all the many groups in the world who claim a connection to the 10 lost tribes, the Pashtuns, or Pathans, have the most compelling case."^[56]

Native Americans

In 1650, a British divine named Thomas Thorowgood, who was a preacher in Norfolk, published a book entitled *Jewes in America or Probabilities that the Americans are of that Race*,^[62] which he had prepared for the New England missionary society. Tudor Parfitt writes:

The society was active in trying to convert the Indians but suspected that they might be Jews and realized they better be prepared for an arduous task. Thorowgood's tract argued that the native population of North America were descendants of the Ten Lost Tribes.^[63]

Lemba

Main article: [Lemba people](#)

The [Lemba people](#) (Vhalemba) from [Southern Africa](#) claim to be the descendants of several Jewish men who traveled from what is now [Yemen](#) to [Africa](#) in search of gold, where they took wives and established new communities.^{[71][72][73]} Recent research published in the South African Medical Journal studied Y-chromosomes variations in two groups of Lemba, one South African and the other Zimbabwean (the Remba). It concluded that "While it was not possible to trace unequivocally the origins of the non-African Y chromosomes in the Lemba and Remba, this study does not support the earlier claims of their Jewish genetic heritage." The researcher suggested "a stronger link with Middle Eastern populations, probably the result of trade activity in the Indian Ocean."^[74] They have specific religious practices similar to those in Judaism and a tradition of being a migrant people, with clues pointing to an origin in [West Asia](#) or [North Africa](#). According to the oral history of the Lemba, their ancestors were Jews who came from a place called [Sena](#) several hundred years ago and settled in [East Africa](#). Sena is an abandoned ancient town in Yemen, located in the eastern Hadramaut valley, which history indicates Jews inhabited in past centuries. Some research suggests that "Sena" may refer to [Wadi Masilah](#) (near [Sayhut](#)) in Yemen, often called Sena, or alternatively to the city of [Sana'a](#), also located in Yemen.^{[75][76]}

Could God be waking up the DNA within those who are genetically connected to Israel? Also many believers in Messiah feel they may have Jewish or Israelite Roots. However, what is important is who we are in Messiah whether we are Jewish, Ephraim or from the Nations, as believers we are One New Man in Messiah Yeshua.

God is watching over His word to perform it and in whatever way He sees fit, he is restoring the 12 Tribes of Israel and regathering them in these last days. It is Messiah Yeshua that is directing His people to return to their Hebraic Heritage in Him and to the Torah and Feasts of YHWH. Only God knows for sure where the Tribes are, but you can be sure we are living in a day where the regathering is happening and will be totally fulfilled at Yeshua's return.

Rom 11:7 What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened,

Rom 11:8 as it is written, "God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day."

Rom 11:9 And David says, "Let their table become a snare and a trap, a stumbling block and a retribution for them;

Rom 11:10 let their eyes be darkened so that they cannot see, and bend their backs forever."

Rom 11:11 So I ask, did they stumble in order that they might fall? By no means! Rather through their trespass salvation has come to the Gentiles, so as to make Israel jealous.

Rom 11:12 Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!

Rom 11:13 Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry

Rom 11:14 in order somehow to make my fellow Jews jealous, and thus save some of them.

Rom 11:15 For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?

Rom 11:16 If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches.

Rom 11:17 But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree,

Rom 11:18 do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you.

Rom 11:19 Then you will say, "Branches were broken off so that I might be grafted in."

Rom 11:20 That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear.

Rom 11:21 For if God did not spare the natural branches, neither will he spare you.

Rom 11:22 Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off.

Rom 11:23 And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again.

Rom 11:24 For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree.

Rom 11:25 Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in.

Rom 11:26 And in this way all Israel will be saved, as it is written, "The Deliverer will come from Zion, he will banish ungodliness from Jacob";

Rom 11:27 "and this will be my covenant with them when I take away their sins."

Rom 11:28 As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers.

Rom 11:29 For the gifts and the calling of God are irrevocable.

Rom 11:30 For just as you were at one time disobedient to God but now have received mercy because of their disobedience,

Rom 11:31 so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. (Emphasis mine)