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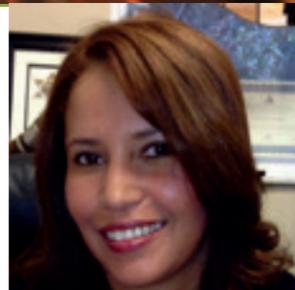
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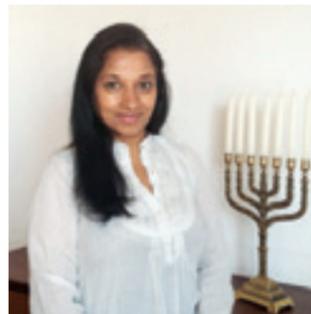
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Shabbat Shalom Newsletter

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21 November / 9 Kislev
2015 / 5776

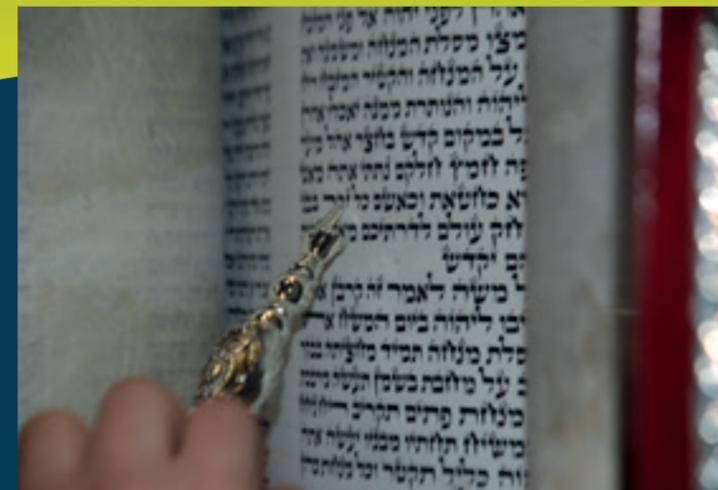
Weekly
Jewish-Adventist
Journal
of Information

We pray every
week for the
leaders of the
Jewish Ministry
or Jews
somewhere in
the world.

I suggest that
our partners
pray from
November 22
to 28 for Matt &
Tina Munson,
Leaders of
the Jewish
Adventist
ministry In
Cleveland, GA,
United States.
Let's pray for
the success of
Their ministries
there.

Shabbat - Vayetze

ויצא



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NEWS

NEXT JEWISH CELEBRATION

**CHANUKAH
FEAST OF DEDICATION**

✧ Every year when we approach the Christian feast of Christmas, we know that Chanukah is coming very soon. It is a feast celebrated in the Winter time (North hemisphere). The first day of Chanukah is on the 25th of Kislev, and as you can see in the date of this newsletter, Shabbat is already the 9th of Kislev. Thus the first day of Chanukah will be on Monday December 7. This feast is called among Christian, the feast of the lights because Jews are lighting 9 candles, but in fact for the Jewish people it is the feast of the dedication. The word Chanukah means in Hebrew Dedication. Here we see the Jewish origin of the book of the Besorat of John in the second part of the Bible, because when John mentions this feast he calls it with its correct Hebrew name Chanukah, which has been translated in our translation by the feast of the dedication: "At that time the Feast of Dedication took place at Jerusalem. It was winter" (John 10:22). The fact that the gospel mentions this feast and that Yeshua made the great effort to travel by foot from Capernaum to Jerusalem during the windy and raining season of winter

demonstrates that believers in Yeshua should not take to lightly this feast and should think about its celebration and meaning. Some will say that it is not a feast commanded in the Torah, and that is correct, that is why for the Jewish people it is a minor feast, and there is no obligation to cease his work in order to go to the synagogue on the first and the last day like in Pesach or Sukkoth. But this minor celebration of the dedication of the Temple after his purification during the time of the Maccabees (2nd century before Yeshua) and the celebration of Purim (feast of Esther) which is also a minor feast show us that human beings have the right to celebrate important events of their history and to put aside some days for these celebrations, which are not commander in the Torah. God has accepted Purim by inspiring the Biblical authors to put the book of Esther within the Bible and God has accepted Chanukah by mentioning Yeshua celebration of Chanukah in the gospel of John. If Purim is in the Hebrew Bible and not Chanukah it is just because the time of the last prophet (Malachi) was over and no text were added to the Bible after his death in the 5th century before Yeshua (425 bc).

PARIS, FRANCE UNDER ATTACK

Paris is again bruised and wounded by terrorist attacks, As now 129 people died, and 352 people are still in hospital injured by these fanatic terrorists, 99 among them are in a very serious condition. We pray for these people who are still in hospitals and for their family members.

Parasha Overview: VAYETSE

Fleeing from Esav, Yaakov leaves Beer Sheva and sets out for Charan, the home of his mother's family.

Yaakov Arrives at Bethel, Hebrew word meaning House of God.

He sleeps there and dreams of angels going up and down a ladder between Heaven and earth. G-d promises him the Land of Israel, that he will found a great nation and that he will enjoy Divine protection. Yaakov wakes and vows to build an altar there and tithe all that he will receive.

Then he travels to Charan and meets his cousin Rachel at the well. He arranges with her father, Lavan, to work seven years for her hand in marriage, but Lavan fools Yaakov, substituting Rachel's older sister, Leah.

Yaakov commits himself to work another seven years in order to also marry Rachel.

Leah bears four sons: Reuven, Shimon, Levi and Yehuda, the first Tribes of Israel.

Rachel is barren, and in an attempt to give Yaakov children, she gives her handmaiden Bilhah to Yaakov as a wife.

Bilhah bears Dan and Naftali. Leah also gives Yaakov her handmaiden Zilpah, who bears Gad and



YAAKOV AND THE LADDER

The parasha starts saying: "Jacob left Beersheba and went toward Haran." (Genesis 28:10) On his way to Haran Yaakov stops in Bethel and lies down to rest. He falls asleep and the Torah relates the dream Yaakov has: "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!" (Genesis 28:12). G-d gave him the assurance that He will be with him and protect him wherever he will go and that G-d will eventually bring him back to this land. Yaakov wakes up refreshed and energized and says a special prayer. Yaakov drew great strength from this dream for the next 20 years while he was with his uncle, Lavan.

What is the significance of this ladder? According to our sages, the ladder represents: prayers through which we connect to G-d and intercession. Through the ladder of prayer we con-

nect to G-d. The Torah tells us that in his dream Yaakov saw, "a ladder stood upon the earth and the top of the ladder reached into heaven." According to Yochanan the ladder represents the Mashiach, "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man." (Yochanan 1:51) The angels ascend and descend upon the Messiah, because he is the one who stands for us. He is the one who intercedes for us, he is the one who prays God for our forgiveness and salvation.

THE DREAM OF A RIGHTEOUS

Yaakov slept in the place called Bethel (house of G-d) and during that night he had a dream. This "ladder" shows him that there is a link between the terrestrial (earthly) and celestial (heavenly) realms.

Rabbi Hirsch says that this ladder is not there by chance, but was set up there by a higher power, the ladder was according to the Hebrew word *Artsab* "toward the earth" this means that G-d who set up the ladder, is not

PARASHA FOR THIS WEEK

Vayetse

וַיֵּצֵא

Genesis 28:10 - 32:3

on earth but above. From on high, the ladder was lowered and set down on the earth.

The natural movement or purpose of the ladder is for the angels to go from up to down that means to care of human beings, as it is written in the book of Hebrews "to serve for the sake of those who are to inherit salvation" (Heb 1:14). They were sent to serve Yaakov but the movement from down to up is the destiny of Yaakov and all believers after him who will accept to serve the almighty. Our destiny is to ascent to heaven and to live with G-d for eternity, but this ascension is possible only in one way: through Yeshua haMashiach.

Yochanan, one of the talmidim of Yeshua reports these words of Yeshua "Truly, truly, I say to you, you will see heaven opened, and the angels of G-d ascending and descending on the Son of Man." (John 1:51). The ladder represented the Mashiach, Yeshua ben Yoseph, and the angels are sent by Him to serve G-d's people and they will be able to discover G-d and his Mashiach only if they ascent through the Mashiach.

Yaakov was *Isb tam* that



means a man of integrity (Gen 25:27), Yaakov was a righteous and now as he was sleeping the angels were descending and ascending first to protect him from any danger but also to put on him the ideal image of the Messiah in order to cover him with the righteousness which comes from above not from below or earth. In *Bereshit Rabbah* it is said "they ascended and looked at the image above and then descended and looked at the image below, and they found His image engraved in Israel as he was glorifying G-d. The only way human beings can reproduce the image of G-d (in which they have been created) is to glorify G-d and to give him all glory for what happens in their life. Yaakov left his family without anything, he lost everything the affection of his parents, the love of his brother, the possession of his father, everything, but he left with his faith in G-d, sure that G-d's promises to Abraham would be for himself and his descendants.

"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!"
(Genesis 28:12)

LASHON HARA

On the way to his uncle Laban in Charan, the Torah tells us: "Jacob vowed a vow saying: If God will be with me and keep me in this way that I go..." (Genesis 28:20) What did Jacob mean that the Almighty should "keep me in this way that I go"? The Midrash (*Bereshit Rabbah* 70:4) explains that Jacob's request was that God might keep him from speaking *lashon hara* — derogatory speech (gossip, tale bearing). The Chofetz Chaim (Rabbi Yisrael Meir Kagan), writes that we should learn two lessons from Jacob's behavior:

When we find ourselves in physical danger, we should be especially careful not to speak *lashon hara*. When one is in danger and needs God's help to be saved, *lashon hara* may discourage G-d from extending His assistance. For this reason, knowing that his uncle was a cunning man, Jacob requested to be saved from speaking *lashon hara* (*Shimat Halashon* 2:10).

When we find ourselves in danger of speaking against

other people, we should pray to God to save us from *lashon hara*. Jacob was on his way to Laban's house and feared that he would be detrimentally influenced by him; hence, his request to be saved from speaking *lashon hara*.

ANGER CONTROL

The Torah states: "And when Rachel saw that she did not bear children to Jacob, Rachel envied her sister. And she said to Jacob: 'Give me children, if not I am as a dead woman.' And Jacob's anger was kindled against Rachel; and he said, 'Am I in the place of God, who has withheld from you the fruit of the womb?'" (Genesis 30:1-2) Why did Jacob grow angry at Rachel? Rabbi Leibovitz quoting the Sforno explains that Jacob grew angry at Rachel because she said, "Give me," implying that her bearing a child was dependent on Jacob, rather than on God's will. His anger was for the Almighty's honor and this took precedence even over his love for Rachel.

Nevertheless, we find in the Midrash (*Bereshit Rabbah* 71:7) that Jacob should have controlled his anger. Despite the justice of his rebuke, he should have appreciated the immensity of Rachel's suffering and not have spoken so

Asher.

Leah then bears Yissachar, Zevulun, and a daughter, Dina.

Hashem finally blesses Rachel with a son, Yosef.

Yaakov decides to leave Lavan, but Lavan, aware of the wealth Yaakov has made for him, is reluctant to let him go, and concludes a contract of employment with him.

Lavan tries to swindle Yaakov, but Yaakov becomes extremely wealthy.

Six years later, Yaakov, aware that Lavan has become dangerously resentful of his wealth, flees with his family.

Lavan pursues them but is warned by G-d not to harm them.

Yaakov and Lavan agree to a covenant and Lavan returns home.

Yaakov continues on his way to face his brother Esav.

Haftara Overview HOSEA 11:7-14:10

This week's Parasha tells us that Yaakov left his home to go to his Uncle Lavan's house. On the way he slept in Bethel and had a dream — the dream of the ladder. “He came to a certain place and stayed there for the night, ... And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the LORD stood beside him and said, “I am the LORD, 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.” (Genesis 28:11-13).

In the Haftara, Hosea reminds us of Yaakov's dream saying. “He met him at Bethel, and there he spoke with him. The L-rd the G-d of hosts, the L-rd is his name!” (Hosea 12:4,5). It is interesting that Hosea said that Yaakov met the Lord and spoke to him while Yochanan said it was Yeshua, “The Son of Man,” the title of the Mashiach in Daniel 7.

In the parasha G-d spoke directly to Yaakov: “Then the LORD said to Yaakov, “Return to the land of your ancestors and to your kindred, and I will be with you.” (Genesis 31:3).



sharply. For this lack of consideration he was punished.

The Chofetz Chaim's son wrote that his father was particularly careful not to hurt the feelings of beggars, although sometimes these unfortunate people say things that could arouse one's anger. The Sages comment in the Mechilta on Mishpatim that the prohibition against vexing a widow or an orphan includes anyone who suffers. Causing such a person even a slight discomfort is forbidden.

STONES: SPIRITUAL PROTECTION

Rabbi Shaul wrote, “All scripture is given by inspiration of G-d, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2Tim 3:16). Our sages say that whatever happened to our forefathers, Abraham, Isaac and Jacob, the patriarchs of the Jewish people, is a sign and guide for their descendants. Thus, the stories the Torah tells about the patriarchs and matriarchs are not merely to tell us historical events of thousands of years ago, but serve as a lesson for every believer, in every country, in every generation.

Rabbi Shaul said too, “Now all these things happened to

“He called the name of that place Bethel, ... Then Jacob made a vow, saying, If God will be with me and will keep me in this way that I go, and will give me bread to eat and clothing to wear, so that I come again to my father's house in peace, then the LORD shall be my God, ... I will give a full tenth to you.” (Genesis 28:19-22)

them by way of example, and they were written for our admonition, on whom the ends of the ages have come.” (1 Cor 10:11). One of the episodes told in this week's Parasha, *Vayetse*, which is about Jacob's traveling to Charan, to the home of his uncle and future father-in-law, Laban, where he spent twenty years.

The Torah tells us that on the way he passed by Bet-El, Jacob prayed and went to sleep for the night. Rabbi Marozov affirms that it was there that Jacob made his final preparations before leaving the land, which was later to be the homeland of the Jewish people, and continuing onto the land of Charan, which comes from the Hebrew Word *Charon-Af* which means “anger.” A country where it's people made G-d angry through their behavior.

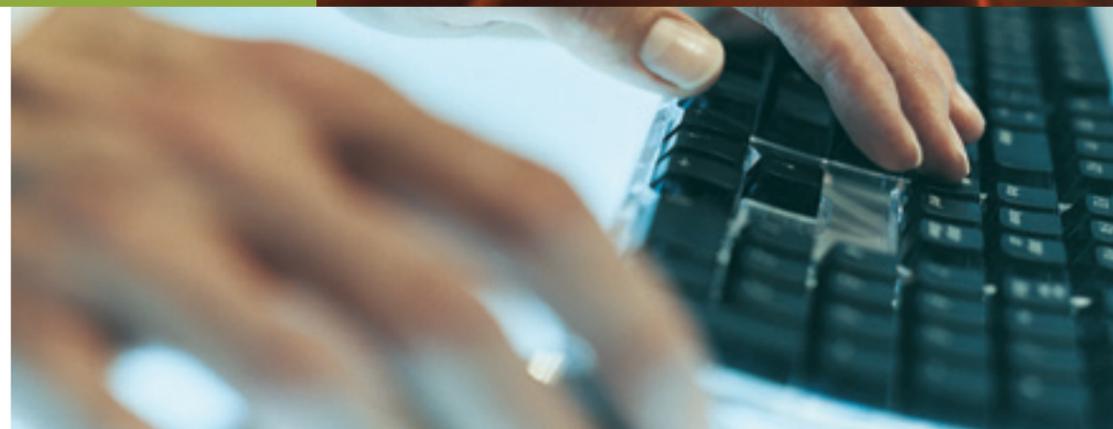
How does Jacob prepare himself for this transition from the promised land and the security of his parents' home to this unholy place? The Torah tells us that after he prayed, “He took from the stones of that place and placed them around his head.” (Genesis 28:11)

The Torah's commentator, Rashi, explains the reason that Jacob placed the stones around his head, “Because he was afraid of the wild beasts.” He placed the stones around his head for protection. The obvious question is: If Jacob was afraid for his physical welfare why did he place the stones only around his head? He should have placed them around his entire body for protection?

Jacob knew that coming to Charan he would have to deal with physical and monetary matters. He was afraid that they may pull him away from his connection to G-d. He was worried that he may be too involved in making a living and thus forget the purpose of it all; that everything is from G-d, Who gives us the strength to accomplish whatever we have to accomplish.

Thus, Jacob placed “the stones of that place around his head.” He said to himself, “Even when I will have to work and be involved in my family's physical success, my “head;” (my thoughts) will be protected by the holy stones of this holy place upon which the Holy Temple would later be built. According to the Jewish tradition Yaakov stayed 14 years in the Torah Academy of Melchisedek. Then he resumes his journey and comes to Mount Moriah, identified with the Bethel of the Bible, the place where his father Yitzchak was brought as an offering, and the future site of the Beit Hamikdash. So that the Torah study of these fourteen years and the holy atmosphere of his parents' home will stay with him throughout the years in Charan.

This is a lesson for each one of us. Although we spend so much time being involved in our physical and monetary success, we must remember the purpose of it all. We have to remember to place as much emphasis on our spiritual success as on our physical and make sure that they enhance each other.



APOSTOLIC WRITINGS — MARK 11:26 - 12:6

In the parasha we learn that Yaakov is sleeping in a certain place, “He came to a certain place and stayed there for the night, because the sun had set.” (Genesis 28:11). The Jewish people identified this “certain place” as Jerusalem. The Bethel, the House of God, is there.

In the besorah of Mark, Yeshua is in Jerusalem too. “Again they came to Jerusalem. As he was walking in the temple,” (Mark 11:27)

Yaakov's authority is questioned by Esau. Esau disagrees with Yaakov and wants to cancel their deal about the firstborn's rights “Your brother Esau is consoling himself by planning to kill you.” (Genesis 27:42)

In the same way the scribes and elders questioned Yeshua's authority. “The chief priests, the scribes, and the elders came to him and said, “By what authority are you doing these things? Who gave you this authority to do them?” (Mark 11:27-28).

For the biblical tradition, Esau's opposition to his brother Yaakov has become the type of all op-

position to God's people. Yeshua applied this opposition to his own person. He explained it by a parable. “A man planted a vineyard, put a fence around it, dug a pit for the wine press, and built a watchtower; then he leased it to tenants and went to another country. When the season came, he sent a slave to the tenants to collect from them his share of the produce of the vineyard. But they seized him, and beat him, and sent him away empty-handed. And again he sent another slave to them; this one they beat over the head and insulted. Then he sent another, and that one they killed. And so it was with many others; some they beat, and others they killed. He had still one other, a beloved son. Finally he sent him to them, saying, “They will respect my son.” (Mark 12:1-6). Some people have taught that Yeshua wanted to teach the rejection of Israel through this parable, but that is not the case. In this parable Yeshua said to the pharisees that he knew their reaction, and the rejection of Yeshua as a Messiah was known. This text

is very instructive about the intention of God, because the man who planted the vineyard represents G-d, the vineyard represents his people, Israel. He took care of her with all his heart, he put a fence around it, he dug a pit, he built a watchtower, and leaving the earth he pointed tenants who represents the leaders. However when he sent some servants, which represents the prophets, they were not received as servants of the master, after several tentative, the master sends his “beloved son.” The question we can ask here is: why did G-d send his beloved son? To sacrifice him? Not at all, the text says: “Finally he sent him to them, saying, “They will respect my son.”, G-d wanted his people to respect his son. The ultimate will of G-d was not that his son would be rejected and would die, in this way we understand the love of G-d as a father, he did not send his son to be killed. G-d is a father who loves his son, as he loves humanity, and if the salvation of the world passes by the death of his “son” he will accept it.

In the Haftara, Hosea reminds us that Yaakov was guarded by G-d.

No prophet spoke to Yaakov. G-d spoke directly to him, not like when the people of Israel left Egypt. “Yaakov fled to the land of Aram, there Israel served for a wife, and for a wife he guarded sheep. By a prophet the LORD brought Israel up from Egypt, and by a prophet he was guarded. (Hosea 12:12-13).

In the Parasha, G-d said that he will be with Yaakov. “I am the G-d of Bethel, ... Now leave this land at once and return to the land of your birth.” (Genesis 31:13).

In the Haftara, Hosea said that the return of Yaakov to his land will also be a return to G-d. Yaakov is the representative of G-d's people who are to return to G-d. “Return, O Israel, to the L-RD your G-d” (Hosea 14:1).

STORIES AND TRADITIONS

ABOUT DREAMS

The Talmud tells the following story. A woman once came to Rabbi Eliezer to interpret her dream. "In my dream I saw that the ceiling of my house caved in," she told Rabbi Eliezer. Rabbi Eliezer said to her, "You will give birth to a boy." Indeed, Rabbi Eliezer's interpretation came true. A while later, the woman again came to Rabbi Eliezer to interpret her dream. This time however, Rabbi Eliezer was not there. Instead, she told Rabbi Eliezer's students her dream, "I again dreamed that the ceiling of my house caved in." The students said to her, "Your dream means that your husband will die and be buried!" When Rabbi Eliezer returned, the students told him about the dream and their interpretation of it. Rabbi Eliezer angrily told his students, "You made her lose her husband! For the outcome of the dream depends on its interpretation!" Our rabbis give us the following advice: "Think positive and things will be positive!"

G-D'S BLESSINGS

Once a Chassid came to Rabbi Israel of Ruzhin to ask the Rabbi's advice and blessing for an urgent problem which he had to deal with. When the Chassid came out of the Rabbi's room he met the Rabbi's young son and told him about the problem he discussed with his father.

"What did my father tell you?" Inquired the Rebbe's son.

"Your father said, 'Not to worry for G-d will help!'"

"But what will you do until G-d sends His help?" Inquired the boy. The Chassid realized that the boy was right. He indeed had a problem which needs G-d's intervention immediately. He again went into the Rabbi's room and asked, "Rabbi, what will I do until G-d helps me?"

"Don't worry," replied the Rabbi, "G-d will help you even until He helps you!" Then the Rabbi added, "This is exactly what G-d told Yaakov, 'I will not leave you until I have done that which I have spoken to you.'" G-d told Yaakov that even when it may seem that G-d's promise is not yet fulfilled, he should know that even during that time G-d will be with him!

The Torah is a teaching for all generations. We too must remember that even during difficult times when we do not see G-d's blessings in a revealed way, we must know that even then G-d is watching over us and is with us.

LESSON OF LOVE

Rabbi Aharon Kotler was legendary for his devotion to studying and teaching Torah. Once, shortly after leaving his home on his way to yeshiva, he asked his driver to turn around and return to his house. His driver couldn't imagine what he had forgotten that could possibly be so critical, but he immediately

returned to Rav Aharon's home.

The driver offered to run inside to fetch whatever was forgotten, but Rav Aharon insisted that he would go to the house himself.

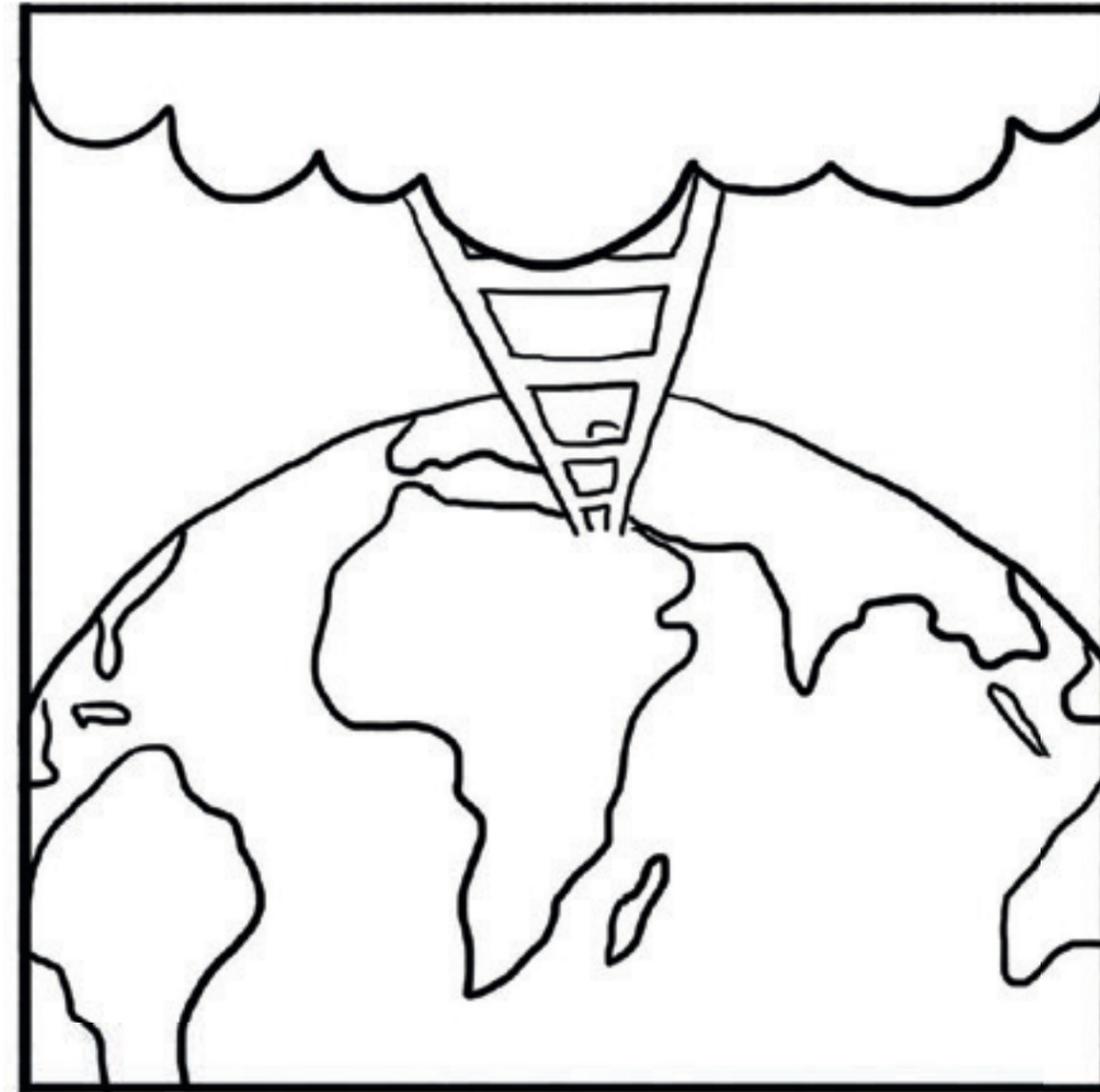
The curious driver followed to observe what was so important and was astonished to observe Rav Aharon tell his wife "Goodbye, and have a wonderful day," and return to the car.

Rav Aharon explained that every day he bid farewell to his wife before leaving. That day he had accidentally forgotten, and he didn't want to hurt his wife's feelings. Only after expending the time to return home and personally say goodbye was he able to proceed to the yeshiva to give his lecture.

Rabbi Ozer Alport says that "although Yaakov wasn't legally required to work for Leah (he said on the first time that he will work for Rachel not for Leah), had he in fact departed prematurely, Leah would have been devastated. She would have felt that her husband viewed his beloved Rachel as being worth seven years of work, but not her. Even though the extra seven years of work came at the expense of Yaakov's ability to study Torah, (let's remember that he like to stay among the tents) and to escape the evil influences of Laban, it was worth seven full years of spiritual sacrifice to avoid hurting the feelings of his wife Leah." What a great lesson for each one of us who is married.

KIDS PARASHA VAYETSE

וַיֵּצֵא



Genesis 28:10-32:3

"Jacob left Beersheba and went toward Haran. 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. 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 G-d were ascending and descending on it! And behold, the L-rd stood above it and said, 'I am the L-rd, the G-d of Abraham your father and the G-d of Isaac. The land on which you lie I will give to you and to your offspring. 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.'" (Genesis 28:10-14)

<http://www.bnai-tikkun.org.nz>

Inspirational Corner

❖ Jacob in the night vision saw earth connected with heaven by a ladder reaching to the throne of God. He saw the angels of God, clothed with garments of heavenly brightness, passing down from heaven and up to heaven upon this shining ladder. The bottom of this ladder rested upon the earth, while the top of it reached to the highest heavens and rested upon the throne of G-d. The brightness from the throne of God beamed down upon this ladder and reflected a light of inexpressible glory upon the earth. This ladder represented Mashiach, who had opened the communication between earth and heaven. (Con 46)

Inspirational Corner

❖ The ladder is the medium of communication between G-d and the human race. Through the mystic ladder the gospel was preached to Jacob. As the ladder stretched from earth, reaching to the highest heavens, and the glory of G-d was seen above the ladder, so Mashiach in His divine nature reached immensity and was one with the Father. As the ladder, though its top penetrated into heaven, had its base upon the earth, so Mashiach, though [He was] God, clothed His divinity with humanity and was in the world "found in fashion as a man." The ladder would be useless if it rested not on the earth or if it reached not to the heavens. (CTr 88)