



VAYISHLACH

Parasha:.....VAYISHLACH/AND HE SENT

Torah Portion:.....GENESIS 32:3-36:43

Tanak:.....HOSEA 11:7-12:12

Brit Hadasha:.....JAMES 1:1-12, MAT. 5:38-48, 11:25-30

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SHAKESPEARE SAID, “The world is a stage and we are the actors.” As we survey the present landscape of our world, we observe a conglomeration of disconcerting activity. In the political scene of this world we see nation rising up against nation, ethnic group against ethnic group and even in our own country, America, we witness bi-partisan politics unraveling the moral fabric of our foundations. The polarization of our moral, social, religious and political realms create a sense of bewilderment. However, there is a realm beyond this that Yeshua spoke of when He said “But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also.”¹ When we overcome the fear of our surrounding circumstances, we can find the place of resisting nothing and embracing all.

Everyone has a part to play on this stage we call life. The scene that was played out between Ya’akov and Esau is an age old conflict between brothers with different hearts. In the mortal realm we see they were born from a sense of separation operating out of rivalry, betrayal and fear. Ya’akov fled the scene of disloyalty to his brother, Esau, to the country of his mother. There he lived a life of servitude. There he found his soul-mate and treachery in another. He accumulated wealth. On the other hand, Esau stays behind with his family and commits treachery with foreign women. They both live a life of separation until Ya’akov decides

to overcome the fear of his brother’s anger and returns to make reconciliation. Ya’akov’s willingness to conquer his fear of Esau was sustained by the manifested presence of YHVH throughout his journey. Ultimately, Esau does not resist Ya’akov, instead, he “embraces him, falls on his neck and kissed him, and they wept.”

YHVH has no enemies for He is the only Sovereign power in this world. Yeshua put it this way, “In this world you will have tribulation but be of good cheer, I have overcome this world.” During the trials and tribulations of this life we will either be ensnared with the fear of man and/or our circumstances or we will willingly place our lives before the fear of YHVH. Instinctive fear of danger is a blessing from YHVH. Our bodies are fearfully and wonderfully made. When our hand gets too close to the hot pot on the stove our brain automatically sends a signal to our hand and reflexes from impending danger. However, this is different from fearing the bully down the street. This kind of fear torments.² It is best summed up in the Scripture as follows “You are not to say, ‘It is a conspiracy!’ In regard to all that this people call a conspiracy, And you are not to fear what they fear or be in dread of it. “It is the Lord of hosts whom you should regard as holy, And He shall be your fear, And He shall be your dread.”³

If we keep watching the world we will have tribulation; but, as we set our focus on the Kingdom of YHVH the shadows of this world fade away.

Shavu Halacha/Weekly Walking:

We can easily become accustomed to others serving us. As a matter of fact, it is much easier to receive service than to serve others. Yet, our example in Messiah is to be servants to all of those around us. He taught us to walk with them two miles when they requested only one. He also taught us to give the coat and the cloak off our backs when they ask for only a coat. Being a servant will cost us everything as we walk out our servant’s heart unto YHVH.

Moreover, if we get used to being served rather than serving, we may even find ourselves scheming and manipulating others for our own contentment. This can be insidious as we may not even realize what we are doing. Ignorance does not justify the means! We must safe-guard ourselves against abusing others’ desires to be servants. Furthermore, we must not use our influence to manipulate or to sway others to our opinions. We must remember to love our neighbors as we love ourselves. Do we want others to bully us around with behavior that benefits them only? Or, do we want a two way street to be able to serve others knowing that as we serve, we are actually serving Yeshua. Our goals should be for His service and work at all times. In doing this, we love Him with all that we are at the same time we love our neighbor as ourselves.

Day 1

PARASHA:
GEN. 32:3-12

TORAH STUDY

PRAYER LEAVES

**Sandals
Worshipping in Spirit**

In Devarim and Joshua, both Moshe and YHVH tell Joshua not to fear and to be courageous. Sheer human instinct has an aspect of fear that we must overcome. YHVH placed this mechanism within us when he created us.

This instinctive fear can keep us away from impending dangers; however, if left unrestrained fear can rob us of blessings. It is fear that can paralyze us during a physical or emotional confrontation; it is similar fear that keeps us from reaching out to YHVH. The children of Israel were not ready for YHVH and were afraid to go up to Mt. Sinai.¹ They asked Moshe to go for them.

While fear is a defense mechanism against an imminent hazard it must be restrained from affecting our relationship with YHVH and fellow man. Remember faith is the opposite of fear and it is impossible to please YHVH without faith² and “perfect love casts out all fear.”³ Conversely, the book of Proverbs tells us that the fear of YHVH is the beginning of wisdom. This kind of fear is defined as a holy reverential respect for the Holy One of the whole Universe. Fear can be a useful tool that YHVH uses in our lives for our good. We must surrender our fears to His will so that He will draw us closer to Him and reveal Himself to us.

1. As Ya'akov has just met the angels of Elohim along the way, he named that site Mahanaim. What does this word mean? Furthermore, how many divisions can you name in this portion of reading that can be counted as pairs of camps?

2. Looking at biblical maps, discuss where Seir or Edom is and trace where Ya'akov has traveled to and where he is now going.

As we remember YHVH's decreed blessing to Abraham testifying that wherever his foot shall tread shall become the land of possession. We should take into consideration that the same blessing has been passed down to Ya'akov. What is the significance of Edom and why would Ya'akov deliberately travel through that land?

3. Ya'akov enters this land with a different mind-set to his thinking when he first came into Haran. What has YHVH done to Ya'akov to bring him to a place of brokenness as he enters the promised land?

What Torah principle(s) can be seen with this attitude change and why would YHVH honor such a change?

4. The servant tells Ya'akov that Esau is coming to meet him with four hundred men. What is the significance about four hundred men? Look back to what YHVH told Abraham about his descendants being enslaved and draw a parallel between these four hundred men on behalf of Ya'akov's outcome.

¹Exodus 19
²Hebrews 10:38
³1 John 4:18

5. Ya'akov's prayer in verses 9-12 contains various aspects of how to approach YHVH through prayer by making requests and supplications. Breakdown this prayer into the different elements and explain how this teaches us to approach YHVH. Notice that Ya'akov does not make another vow but does something else, what does he says to YHVH and how does he address Him?

6. Taking into consideration verses 1-2 and the rest of this portion, of what part(s) of Messiah's ministry and life does this remind us? Compare and contrast these areas.

7. When Ya'akov says to YHVH that he fears Esau, he admits his weakness and limitations. What does this fear compare to in our individual life and walk with YHVH in this world?

Moreover, how does this portion of Torah teach us to forestall our fears and how does Torah teach us to overcome them?

Day 2

PARASHA:
GEN. 32:13-32

TORAH STUDY

PRAYER LEAVES

Midrash Point:

As Ya'akov sends droves of gifts to Esau, Ya'akov is giving him a part of his possessions that YHVH has blessed him. This could be seen as a tithe. We do not see another instance where Ya'akov gives his tithe to YHVH as he had vowed to at Bethel. Discuss this action. Could it be a tithe or just a peace offering to stay alive?

1. As Ya'akov divides his gifts on behalf of Esau, he sends his servants out in droves. It is like a processional that is sent out and offered as a gift for peace. What other events in Torah and the Tanak does this event remind you?

2. Compare Ya'akov's character and the way that he is presenting his servants as proxy of himself to Esau in contrast to when he entered the land of Haran. What are the most significant changes in Ya'akov's character?

3. Ya'akov sends out droves of gifts to meet Esau. In doing this, he is alluding to how large of a company Ya'akov and his family has become since he left the land. As a matter of fact, Ya'akov presents himself as being so sizeable that all of the droves are gifts to his brother. Discuss if this was a necessary precaution for Ya'akov to give so much to Esau or would he have been safe anyway.

4. In light of the above question, what do we display in front of YHVH before He sees the genuine person within us and why do we hide behind our possessions and our short comings? Compare this idea to how Ya'akov was hiding from Esau.

5. After extricating himself of his acquired possessions, Ya'akov removes himself from his past as he crosses the ford of the Jabbok to a place of isolation. Yet, YHVH meets him there as Ya'akov wrestles with an angel-man. Discuss how you see this man as the pre-incarnation of Messiah.

6. Why would this man, if YHVH as a man, allow Ya'akov to prevail against Him? Use other Torah passages to answer this question as well as the Ruach's insights.

7. When the man changes Ya'akov's name to *Israel*, it is given as a blessing that Ya'akov has just entreated from the angel of YHVH. How does changing a person's name equate to a blessing? Moreover, YHVH knew Ya'akov's name, why did He ask for Ya'akov's name?

8. Studying the meaning of Israel, discuss this name and its relevance to Ya'akov's name being changed to Israel.

A root word of *Israel* is *sarah* meaning contend, have power, contend with, persist and persevere. This is also the same word meaning noble woman as given in a name change from Sarai to Sarah. Discuss this aspect of the meaning of Israel along with the name change of Sarai.

The other root word in *Israel* is *el*. This means god, god like one or mighty one. Yet, it is a shortened form of *'ayil* meaning ram. Discuss this meaning of Israel and its root word *el* and *'ayil* as you relate them to the passage of Abraham going up and upon the mountain about to sacrifice Isaac.

9. When Ya'akov leaves the area where he encounters the angel of YHVH he calls it *Peniel*, meaning "facing Elohim". This should enlighten us both in how to see YHVH and live, and, how to face YHVH to be counted or remembered. Discuss these ideas in relationship to how you approach YHVH.

10. Why did YHVH touch the hollow of Ya'akov's thigh? Compare what happened to Ya'akov with our walk with YHVH in how He touches us. Compare the significance of Ya'akov's experience with YHVH and how we should walk out Torah and worship YHVH in Spirit and in Truth?

Midrash Point:

As we see Ya'akov wrestling, we should be reminded of Yeshua's struggle in the garden before he was betrayed. Compare these two situations and discuss how this teaches us how we will have to face YHVH and how He will face us as well.

Day 3

- PARASHA:
GEN. 33:1-33:20
- TORAH STUDY
- PRAYER LEAVES

1. As Ya'akov separates his wives and children into groupings, he obviously demonstrates favoritism to Rachel's group while he seeks protection from Esau for the whole entourage. Why, after all these years, does Ya'akov show a preference to a particular wife and son in contrast to the others who are just as much his flesh and blood?

2. As parents, we realize we shouldn't have a "preferred" child or play favoritism with our children. What does this passage reveal about YHVH preferring children that He chooses for a certain purpose while His other children, seemingly, are less important?

3. Comparably speaking, the kiss in which Esau gives to Ya'akov is a reminder of other kisses in scripture. We observed that Ya'akov kissed his father to demonstrate that he was "Esau;" Ya'akov, also, kisses Rachael at the well upon entering Haran. In future contexts, we see a kiss of betrayal by Judas and in Psalm 85: 10 the writer says that righteousness and peace have kissed each other. The manner of a kiss is very significant to what is taking place. Discuss Esau's kiss in comparison to these other well-known kisses.

Is Esau's kiss a heart felt action or was he masquerading other motives regarding Ya'akov?

Furthermore, what are some spiritual applications of a kiss in regarding preference or motives?

4. Of all Ya'akov's children and wives who bow down before Esau, it is only Yosef that is mentioned by name and is mentioned before his mother (Rachael). What is the significance of Yosef's name and actions mentioned during the onset?

Midrash Point

When Esau runs to meet Ya'akov, he kisses Ya'akov. He had four hundred men with him, however, we really do not know why such a group was brought out to simply meet a brother coming back home. Some viable points to discuss are:

- 1) How did Esau know that Ya'akov was making his way back home?
- 2) Was Esau's kiss really intended as a loving gesture towards Ya'akov?
- 3) Does Ya'akov ever go with Esau into Seir as suggested he would in verse 14?

5. Immediately, Esau asks about the possessions of Ya'akov, but seemingly refuses the gifts Ya'akov has just presented to him. Ya'akov has to convince Esau to accept his gift and says, "for I see your face as one sees the face of Elohim, and you have received me favorably." Now, remember, Ya'akov had just wrestled with "the angelic man" and then *crossed-over* with a new name. He then calls that place Penuel with the statement "I have seen Elohim face to face..." Discuss these two ways that Ya'akov sees the face of Elohim.

Correlate Ya'akov seeing Elohim's face in the two different manners to what Yeshua said in serving others and how to find Him.

6. As the two brothers part company, it is apparent that Esau expected Ya'akov and all of his possessions to go to Seir with him. He even suggests to leaving some of his men with Ya'akov to perhaps assist them along their way. Why do you think Esau wanted Ya'akov to go to Seir and what implications would this have if Ya'akov had gone to Seir?

Discuss how some individuals around us seem to have good motives but are secretly planning to enslave us within their turf. When should we know this is happening to us? How should we disentangle ourselves?

7. As Ya'akov returns to the land, he builds booths for his livestock and the name of that place is Succoth. This will have future meaning as we understand more about dwelling in the land and the *ha moedim*/the feast days. For now, discuss what you see in this passage that is prophetic about Messiah and about dwellings for both livestock and people.

8. In Shechem, Ya'akov erects an altar and names it *El-Eloh-Israel*, or *the Mighty Elohim* of Israel. Discuss this name and why he would name an altar this in this part of the land.

**Sandals
Worshipping in Truth**

All of our actions have reactions. This is found to be true in physical relationships with the world around us, and in relationships with others around us. Our speech, actions, gestures and attitudes all reflect what is taking place within our hearts and minds. Sometimes, a negative action is demonstrated out of a negative emotion, such as anger, or it can be impulsively triggered. A reaction is the consequence of an action. The end result is contingent upon the positive or negative reaction of one individual to another individual.

Each step we take must be taken with serious contemplation as to the effects our footsteps. This is called walking circumspectly which becomes a lifestyle that must be learned by practice.

Conversely, walking circumspectly also means that we should not take what others do or say at immediate face value. Every encounter we have with others gives us an option to walk in love, patience and forgiveness opposed to taking an offense or causing an offense.

Day 4

- PARASHA:
GEN. 34:1-35:12
- TORAH STUDY
- PRAYER LEAVES

1. When Shechem defiles Dinah, he then goes to his father, Hamor, insisting that He “Get him this young girl for a wife”. It is, also, noted that Shechem had spoken tenderly to Dinah. However, Shechem’s sentiments seem to be belated rhetoric in view of the fact that had already lay with Dinah by force. In what way do you see Shechem asking for pardon rather than permission?

How does Shechem’s approach to his father compare to our approach to our Heavenly Father when we have violated His laws in regards to YHVH or our fellow man? Compare how we sometimes make assumptions vs. seeking for the permissive will of YHVH first?

Midrash Point

The battle of the gates has begun. Shechem wants everyone to live under one rule, but everyone has to decide who’s rule it will be. The sons of Israel place the conditions of their gate by discussing circumcision and their requirements for marriage.

This happens all around us in many situations. Do we cave-in to the whims and pleas of a lost and dying world so that they will feel better about their sins and transgressions? Or, do we have a moral compass by which we set our navigations standards and stand by those standards?

In conclusion, once a wrong has been committed are we under obligation to maintain uprightness or is there an open opportunity for retaliation in any way, shape or form?

2. In verse 34:7, the sons of Ya’akov make a statement that separates them from the other inhabitants. They say that this type of action is not done in Israel. This could indicate that Dinah had not completely left their dwelling places, but was still within the boundaries of Ya’akov’s belongings. Furthermore, it does establish who Ya’akov, his children and possessions are. No matter the magnitude thus far, they are considered *Israel*. No matter the resistance or persecution, they are regarded as Israel. Discuss the name Israel in view of Ya’akov’s name change. Was the name Israel a distinctive name change or a complete identity name change?

Also, discuss the reality that Israel is Israel regardless of size or stature.

3. In what ways does this passage relate to the B’reisheet 6 account of the sons of Elohim seeing that the daughters of men were beautiful and took them as wives (“whomever they chose”)?

4. A closely related spiritual relationship between virginity and sin are disclosed in this passage of Torah. This account is written in the midst of the formation of Israel and the character definitions of the patriarchs. As placement goes, this is a pivotal place in Torah to teach us about dishonor and disrespect in regard to future revelation of what is pleasing to YHVH. The act of defilement and debasement of a virgin is something that cannot be undone. There is no magic undo button or a way to take back the memory

or to regain full composure. Any of the restoration of these attributes are done by the Ruach only. Discuss how the issue of sin and sin-nature affects our lives before men and before YHVH?

5. Simeon and Levi took revenge for their sister. Meanwhile, the other brothers take full advantage of their two brother's actions by looting the city. Ya'akov benefits with all the wealth, the wives and children that will now serve his own household. Relate your thoughts regarding the actions of Simeon and Levi. Do you think their actions should have been carried out?

6. Life cycles indicate that many times where lifestyle changes are needed, life circumstances must change as well. In 35:2, Ya'akov tells his household to "put away the foreign gods and purify themselves." These actions is followed by a burial of the old and an emergence of a new life for Ya'akov's household in Bethel. As they walk in obedience, YHVH's providence is evident as He has placed the fear of Ya'akov and company into the inhabitants of the land. How do you explain this as a Torah principle and in what way does this relate to our walk with Yeshua? These two concepts should merge into one particular theme based in verse 2.

7. YHVH calls Ya'akov out of Shechem to journey to Bethel. There, He will confirm Ya'akov's new name as a person and as a nation. Eventually, a company of nations and kings will come from Israel. YHVH also re-establishes the covenant made with Abraham and Isaac for the land and his Israel's descendents. Discuss the continued double disclosure and progressive disclosure of the covenant to the patriarchs thus far. Why is it important to YHVH to state the covenants in multiple layers and at multiple times?

Sandals Worshipping in Truth

The spiritual artifacts that we wear reveal something about our personal beliefs and convictions. When Ya'akov's household released their idols to him, they also gave him the rings in their ears. This should remind us of the Torah passage that describes the slave that chooses to become a bond-servant to the master. Reference?

As we purge ourselves of the mixture of paganism with religious practices, our accessories will change as well. A literal example of this would be the cessation of celebrating Christmas. The true birth of Messiah was during the fall of the year, most likely, during the Feast of Tabernacles. (For more details on this subject please see exposition on website: restorah.com) The outward symbol of this holiday is viewed as the Christmas tree.¹ As we release unto YHVH the pagan symbols, such as the Christmas tree along with its additional trappings, our lifestyle and habits will transform during that time of year.

Every pursuit that becomes the center of our attention will bear its unique fruit. Consider these as garnishes to our actions. Bearing good fruit is a product of His Spirit within us acting on YHVH's behalf and not our own. Wouldn't you rather bear the fruit of His Spirit than to be laden down with the embellishments of false idols?²

¹Jeremiah 10:3-4
²Galations 5:22-23, 1 John 4:21

Day 5

- PARASHA:
GEN. 35:13-36:19
- TORAH STUDY
- PRAYER LEAVES

1. Today's reading opens with the Elohim going up from Bethel and Israel setting up a pillar of stone to pour out a drink offering and oil on it. He then reaffirms the name of the place as Bethel. In what way is this revitalization important and what does this allude for the future generations to look for in Messiah?

2. As Rachel is dying, she names her son *Ben-oni*, meaning son of my sorrow. This is such a sad end to Rachel's life, as all she wanted was to be loved by Ya'akov and to make this happen, she wanted nothing more than to bear sons for him. Why would Rachel depart leaving such a somber name to her second son?

Moreover, how does this name and the birth order relate to Yeshua in both personage and posterity.

3. After Rachel's death, Ben-oni's father immediately revises his name to Benjamin. What does Benjamin mean and why would his father call him by that name and not Ben-oni?

4. After Reuben lifts his father's skirt by lying with Bilhah, we are given a genealogical list to make certain we know the birth order and to whom the sons belonged. This may not be the actual order of birth by mother, but it probably is the way the both YHVH and Israel see the birth order of the twelve sons. Why would this birth order be placed in this particular place in the Torah portion?

5. Isaac is mentioned again as he dies and is buried by Esau and Ya'akov. Interestingly, this passage in verse 35:29 lists Esau first. Isaac has not passed away as he was depicted as being elderly when Ya'akov takes the firstborn blessing. This could have happened sometime between Isaac being 80 to 160 years old. Moreover, looking back to end of B'reisheet 27 and the beginning of 28, Ya'akov could have been sent away and brought back, blessed to go search for his wife and sent out once more. In fact, Ya'akov could already have been to

Midrash Point

In this week's parasha, Torah states several instances of companies of peoples and nations. Discuss how each of these relates to one another going back to B'reisheet 28:3.

What do these have to do with Ya'akov's encounter with YHVH's angels and naming that place Mahanaim prior to sending messengers to Esau.

Haran, fell in love with Rachel and that be the reason why he kisses her so quickly at the well. Discuss this scenario along with the passing of Isaac so much later than expected.

6. Immediately after the death and burial of Isaac, Torah gives records for the generations of Esau/Edom. In verses 36:1-8, Torah describes Esau's wives, sons, daughters and possessions that he *has in the land* of Canaan. He takes all that is in Canaan to Mount Seir. Earlier, when Esau comes to meet Ya'akov upon returning to the land, he comes from and wants to return to Seir.¹ At this point, Ya'akov goes to dwell in the land of promise, while Esau dwells in Seir. The present passage of 36:7-8 could indicate that Esau's possessions are an inheritance from the death of Isaac. Otherwise, Esau has two residents that he is occupying and makes a final move to Seir. Discuss your viewpoint on this and use other Torah/Tanak based references to back your view.

7. Looking at the end of this reading, we see all the sons and grandsons of Esau and some are called chiefs. This word in the Hebrew is *alluph*, meaning tame, docile, friend, intimate and chief or leader of a group. It is rarely used when discussing Israel or the Jews as leaders of them, but is most commonly used to describe the leaders of the Edomites. We know that Esau also has a grandson by the name of Amalek. He is the progenitor of a very ancient Arabian tribe. Edom's influence on the land and the surrounding lands is very apparent. To this day, the trade route established back in that day still exists as a road called the King's Highway. It is this same route that the children of Israel wanted to use to journey north in order to enter the land via the plains of Moab. Contemplating these docile chiefs and contrasting them to the Bedouin people and the eventual Arabian tribes, discuss the influence of anti-Israel campaigns and the eventual promotion to take back the land as a firstborn inheritance belonging to Edom.

**Sandals
Worshipping in Spirit**

What's mine is mine, and by the way, what's yours is mine as well. This seems to be a theme with both Laban and eventually with the people that are descendants thereof or influenced by Edom.

Our lessons from this are both clear and vague. Clearly, we should glean that what YHVH has given can be taken away; it should be held on to; and, it belongs to YHVH first and foremost. On the not so clear side, what others have is not always enough for them. They want what we have and won't settle for just a portion. This is good when they want YHVH as their Elohim; it is bad when they want the substance our lives and our land.

There is a place in the middle that we must learn. We must learn to hear from the Ruach when we are to freely distribute our possessions and *when* we are to resist those who demand us of our possessions; for the blessing given us from our Father is the sanctified portion for us alone. It is likened to casting our pearls before swine. The question remains--what are our pearl possessions and who are the swine?

¹Breisheet 33:16

Day 6

- PARASHA:
GEN. 36:20-43
- TORAH STUDY
- PRAYER LEAVES

1. In verse 36:31, Torah relates that “these are the kings who reigned in the land of Edom before any king reigned over the sons of Israel.” Later, during the time of the judges of Israel, we will see Israel longing and complaining for a king to rule over them. Edom is one of the neighboring countries that is used to provoked Israel to long for a kings over them. Discuss how the succession of kings could have influenced Israel.

How would the other nations that have kings create a desire for Israel to yearn for a king over them as well?

2. An interesting point to make about the chiefs of Edom is that at least one chief was a woman. Timnah is listed in several passages as being a concubine, but later, a different Timnah is a sister to Lotan. Describe how this is comparable to Devorah being a female judge in Israel.

3. As we know Esau was first called Edom when he sold his birthright to Jacob for a bowl of red lentil pottage. When Esau was born he was described as red and hairy which suggests an untamed nature. According to Scripture what type of spirit did Esau/Edom possess? Why is the color red a reoccurring theme associated with his name, and how does Edom’s name shape the listed generations of Esau, the father of the Edomites, as recorded in Genesis 36: 8-43?

4. As we sift through the life of Esau we remember that he inter-married the daughters of Canaan, as well as, the daughters of Ishmael. We, also, remember when Rivkah inquired of YHVH about the commotion within her womb; He informs her of the two nations struggling within her. Now we see the effects of these two distinct nations which have emerged into two masses of people. In what ways do these two nations differ from one another?

5. The chiefs belonging to Edom's clan are recorded in Genesis 36:29 as descendents of the Horites. The Horites were Edom's predecessors in mountainous region of Mount Seir. Their name implies that they were troglodytes, or dwellers in caves. The Edomites seem to have adopted their dwellings, as well as, their country. What other practices do you believe they adopted along the way?

6. The Horites dwell within the mountains in east Jordan going south toward the Red Sea. This is the same mountain range that Torah refers to twice as Mount Hor (in the north part of the range) and as Mount Sinai (in the south portion of the same mountain range). What significance does this have with the inhabitants being of Isaac's seed and the children of Israel seeking YHVH on these mountains that are part of Edom's possession?

6. In conclusion we see that Esau's descendents are plenteous, yet throughout Scripture we study that his offspring known as Edom is a continuous source of conflict towards Israel. In Malachi 1:2-3 YHVH speaks to Israel through this prophet saying "I have loved you," says the YHVH, But you say, "How have You loved us?" Was not Esau Jacob's brother?" declares the YHVH, "Yet I have loved Jacob; but I have hated Esau, and I have made his mountains a desolation, and appointed his inheritance for the jackals of the wilderness." Why did YHVH have such an intense hatred toward Esau? Is this Scripture still applicable to YHVH's people, Israel/Jacob, today? Discuss 2 Corinthians 6:14-18 in relationship to the above Scripture.

Shabbat

□ PARASHA:

GEN. 32:3-36:43

□ RESTORATORY—
MIDRASH

□ PRAYER LEAVES

Each of us suffer from *it* in some way or another. Many are paralyzed by *it*, while others tolerate *it* and go on with life. Speakers deal with *it* on a regular basis and are taught that *it* will cause a fight or flight syndrome. *It* is a motivational tool used by many to provoke the masses into action; and, *it* is the a leading cause for millions' adverse behavior toward others, particularly, actions and even breakdowns emotionally, mentally and physically. The *it* that we are referring to is *fear*.

Fear has so much power over us, mainly because we give fear that power. HaSatan/the devil uses the spirit of fear in our lives to take advantage of us at any given opportunity we allow him. Our enemy uses the fear of not having enough or the fear of getting hurt. He plants thoughts within our minds of being lonely or being overwhelmed; the adversary plants seeds of perversion and disobedience seducing us away from the reverential fear of YHVH.

Let us break this down a bit. We as free-will moral agents make choices throughout our lives. Selecting the fear of man is one of the largest obstacles that is placed in our lives which keeps us away from the love of YHVH. Torah speaks about Ya'akov leaving the land of his father, Isaac to go back to the land of his mother's in Haran. This is due to several things, but one main reason to leave so quickly was the apprehension of Esau. Esau had sold his birthright and then Ya'akov rightfully takes the blessing of that birthright for himself. Obviously, Esau is incensed and consoles himself with thoughts of revenge, retaliation and murder. Whether or not Ya'akov left home only once or came back and left again, we do know that he took with him that dread of being sought out and punished for his actions.

From Esau's point-of-view, Ya'akov took advantage of him and deprived him of his birthright. Esau believed that he had a right to take revenge and get what was rightfully his back from Ya'akov. Once convinced in his own mind that he was right and the victim of the situation, he would be sure to seek his revenge.

Often, bullies start out by a false impression through gossip or hearsay about them; or the offense of an unintended wrong. Yet there are many cases where someone has intentionally tried to hurt someone, either physically or emotionally, which provokes rage and retaliation. The case is very similar of people who are looking for ways to cheat and scheme for their personal gain and advancement. When caught in the act or denied the pleasure of being deceitful or getting their own way, the person become emblazed in anger with self righteous behavior. That anger develops into a consolation of

seeking revenge on the originator so that the hurting will be eased and the anger soothed by satisfaction knowing that the *offender* is now in pain.

Esau was greatly hurt by his *own* actions and by the supplanting of Ya'akov. However, Ya'akov was entitled to take Esau's place, as Esau sold his birthright to Ya'akov for stew. His appetite for earthly satisfaction robbed himself of the position of power in the next generation. He would not have the right to represent the entire family, he would not have the right to obtain the firstborn's inheritance and he would not have the right to receive the priestly blessing of being the first born son. Yet, in Esau's mind, he did not associate that bowl of red stew for all of these cessations. He still felt entitled to all the blessings and possessions belonging to the first born.

Subsequently, while Ya'akov may have taken deceitful action against Isaac and Esau, he was walking in obedience to his mother. Rivkah is the one that instigated the whole thing by telling Ya'akov to take this action to acquire the firstborn's blessing. Ya'akov was also being governed by the Ruach haKodesh as the chosen righteous seed and as a successor to Issac. In contrast, the dread of his brother takes any of the joy that could be had in the moment of blessing and turns it into a fear that would endure Ya'akov for twenty years.

Esau could have conspired quietly, and consoled himself within his heart. It could have been a secret that someday, he would avenge his pain and even kill Ya'akov. But that is not the case. Either Esau confides in Rivkah or he is ranting to others in the household so that his plans are laid bare. This, again, is YHVH's plan for his chastisement to prepare the preservation for Ya'akov. It is a trepidation that overtakes him to leave his home in search for safety and his eventual marriage(s). This fear is what YHVH brought about that Esau intended for evil but it was worked for Ya'akov's good. The fear of Esau is partly responsible for the entire twelve sons of Israel and the meeting of YHVH in Bethel and at Peniel, as well as the meeting of the angels at Mahanaim. This fear has turned Ya'akov back to YHVH to return home and face Esau, but only with YHVH's protection. Ya'akov knows that he cannot face down this fear and prevail over his brother without help from on high.

When Ya'akov sends all of his possessions over the Jabbock and waits throughout the night, he is interceding for intervention. That is exactly what he receives by wrestling with the "man". Not only does he wrestle the man, but he prevails as to receive another blessing and a name change. Ya'akov learns a valuable secret in his walk with YHVH, not to let go. No matter what the odds are, not matter

how much it hurts, he was not going to let go of the *man* that had so much power in his life.

This is what bolsters his faith to meet Esau. It has taken twenty years of coming to grips with his destiny in YHVH ensuing the humility and servitude that transforms Ya'akov into Israel. Now he is ready to meet his avenging brother, face to face. However, it is not the meeting he had dreaded, but a reunion of a family member coming back. A wiser Ya'akov that would not be taken advantage of, but rather would be the leader in what would take place by not going to Seir, and not being deceitful about why he would take his own time to do what he pleased. The bully was disarmed and the umbrage no longer had power in the lives of Ya'akov or Esau.

Likewise, haSatan is greatly offended by us who have been redeemed by Messiah, the firstborn of YHVH. He resents our entitlement to take his place in heavenly places in the throne room of Adonai.¹ Ezekiel 28 describes the adversary as the cherub who covers, then goes further to describe the ways in which the adversary fell from his heavenly position. Adam is to pick up the mantle of covering YHVH with his praises and worship. Along comes the serpent to deceive man into walking in disobedience. The offense is not something that man has done to haSatan, it is the punishment that YHVH has served to him that makes haSatan so angry and vengeful. In his vengeance, he is consumed with jealousy of all the lavish attention that YHVH was giving to His creation, man. That jealousy is propagated upon to both corrupt man and make him loathsome in the eyes of Elohim, and to gain back recognition for his beauty and his significance regained in the eyes of the Master of all. Man fell prey to the enemy's bullying tactics and has been struggling his way back into paradise ever since. The last thing that haSatan wants us to be are overcomers of him and the things influenced by him in this world. Overcoming would mean that we are still the rightful heirs to the promise of eternal life with YHVH by way of Yeshua.

Like our adversary, our flesh suffers great loss when suppressed by YHVH's Ruach which will reach past that which is earthly so that we can be conformed more into the likeness of our Creator.² The flesh has been corrupted by the fall of Adam and Eve and we are subject to the earth and the corruptness and curses of the earth due to our sin nature. As we press in to the spiritual awakening granted by YHVH by His grace showing us what is pleasing to Him, our flesh retaliates with all the lusts and passions for what it is losing. We sacrifice our time to be with Him in prayer and worship, our

flesh screams for sleep or television or sports or anything to get us out of the presence of Yah. Our money is given as offerings and sacrifices as tithes to be obedient and to accomplish the Creator's will through us. Yet our flesh screams all the louder wanting the newest electronic toys, cars or any diversion to make us *feel* happier. At times, our spiritual demeanor falls prey to the darker sides of humanity by abandoning that which truly gives us sustenance and life. Yeshua is the Word and Spirit in the flesh. Our flesh retaliates with manifestations of sickness or depression, with guilt or lust. Each and every temptation is able to be overcome by He who lives in us.

Yeshua represents the second Adam and the rightful heirship of the firstborn blessing and birthright as revealed to us in Ya'akov.³ Yeshua, by living a blameless life on earth, has shown us the way unto the Father, through Him. Moreover, He gives us the same inheritance that He has in the Father, eternal life. Yeshua duly took up the mantle of suffering for us, He entered into a ministry of "search, rescue and servitude" for the lost sheep of the house of Israel.⁴ Multitudes have wandered away from their identity as *Israel*/Ya'akov to join themselves to the other nations. But, through the restoration of the true and whole house of Israel, the other nations are now perceiving a great light and hope for their salvation into eternity. What was meant for the destruction of all man by the temptation in the garden, has turned into the plan of redemption from a malicious bully and his schemes.

This bully has no place or power in our lives. He has been rendered helpless at the execution stake where our Savior triumphed over all that is of this world.⁵ He is left holding only the false illusions he has been permitted to keep as security blankets until his final demise is fulfilled. We must continue to overcome all of his devices, for they are all false hopes to lure us away from our only Security, our Messiah.

Our Messiah has longed to gather us from the north, south, east and west into His arms and under His wings. He longs to show us His power over the bullies that intimidate us and to extricate them from our lives. He longs to fulfill the covenant with Abraham to his seed in this present generation to be rejoined to a promised land that is our possession forever. Yeshua has overcome the spirit of Esau, a marionette of haSatan, and all of the darkness of this world so that we would be called children of Light. Remember "He who overcomes shall inherit these things, and I will be his YHVH and he will be My son."⁶

¹Ephesians 2:6

²Reisheet 1:26

³Romans 5:14-15, & 1 Cor. 15:22-28

⁴Matthew 15:24

⁵Colossians 2:13-15

⁶Revelation 21:7

