

Vayishlach (and he sent) Torah Portion 8 Genesis 32:4 - 36:43

Background: This Torah portion is directly related to the end time battle between the descendants of Jacob and Esau. Jacob as a type of the nation of Israel fled from the land into exile, just as Judah was driven out of their land by the Romans on 70 AD. Jacob was told by Elohim to return to the land but Esau still hated Jacob and gave him trouble. The Jewish people have been returning to the land for many years and the descendants of Esau (Arabs) have caused them great trouble. Many have been killed by Arab attacks. This time of trouble is foreshadowed in this Torah portion. Esau's hatred of Jacob is perpetual as shown in Ezekiel.

Related Scripture: Esau's Perpetual hatred of Jacob

Ezekiel 35:5 Because you have had a **perpetual hatred**, and have shed *the blood of the children of Israel* by the force of the sword in the time of their calamity, **in the time that their iniquity had an end:**

Comment: Because Esau has this **unending hatred**, Elohim will destroy the descendants of Esau in the final battle of the ages. The actions of Jacob and Esau in this Torah portion will display what will happen to each of these families throughout history. This is where the term "**Jacob's Troubles**" comes from that Jeremiah uses in chapter 30 verse 7. This phrase is synonymous with the **Great Tribulation** that Messiah spoke about in Matthew 24 and in the book of Revelations.

Related Scripture: Jacob's Troubles / Great Tribulation

Jeremiah 30:7-8 Alas! for that day *is* great, so that none *is* like it: it *is* even the time of **Jacob's trouble**; but he shall be saved out of it. 8 For it shall come to pass in that day, says **יהוה** of hosts, *that* I will break his yoke from off your neck, and will burst your bonds, and strangers shall no more serve themselves of him:

Related Scripture: Jacob's Troubles / Great Tribulation

Matthew 24:20-22 But pray that your flight be not in the winter, neither on the Sabbath day: 21 For then shall be **great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no **flesh** be saved: but for the elect's sake those days shall be shortened.

Vayishlach (וישלח) = and he sent

Events in this Torah portion:

- Jacob sent messengers to Esau telling him that he was returning
- The messengers returned to tell Jacob that Esau was coming with 400 men.
- Jacob became afraid and distressed so he divided his family into two camps
- Jacob thanked **יהוה** for His kindness and asked to be rescued from Esau
- Jacob divided portions of his livestock as gifts for Esau and sent them ahead
- Jacob got up in the night and took his family across the stream Jabbok but returned to spend the night alone.

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- Jacob wrestled with a man all night. When He could not overcome him, the man struck the socket of Jacob's hip.
- Jacob said I will not let You go unless You bless me.
- Jacob's name was changed to Israel.
- Jacob asked the name of the man but was not told, but he was blessed
- Jacob saw Esau coming to him so he divided the the children into groups
- Jacob bowed to Esau seven times then Esau embraced him and kissed him
- Esau asked about the livestock and offered to help with them
- Esau went back to Seir but Jacob journeyed to Succoth
- Jacob arrived at Shechem and bought land and set up an altar there
- Dinah was violated by the prince of Shechem
- Hamor, Shechem's father, asked Jacob for Dinah for a wife for his son
- The sons of Jacob came from the field and were distressed
- Jacob's sons said they could not allow Dinah to marry him unless all males in the city were circumcised
- Hamor and his son convinced all the men of Shechem to be circumcised
- On the third day when they were in pain, Simeon and Levi killed all the men
- The sons of Jacob plundered the city, taking their wealth, wives and children
- Jacob was fearful that the Canaanites and Perizzites would join together to destroy him
- Elohim told Jacob to go to Bethel and make an altar
- Jacob told his family to discard heir idols, immerse themselves and change their clothes to prepare to go to Bethel, the house of El
- Jacob buried the alien gods near Shechem
- Jacob came to Bethel and built an altar and called the place El-Beth-el
- Deborah the wet nurse of Rebecca died and was buried below Bethel
- יהוה blessed Jacob again when he came from Paddan-aram and called his name Jacob
- God (El Shaddai) told Israel to be fruitful and multiply into a congregation of nations
- יהוה gave him the land that He had given to Abraham and Isaac
- Jacob poured oil on a pillar of stone he had set up and called the place Bethel
- Rachel died in childbirth calling her son Ben Oni, but Jacob called him Benjamin
- Jacob set up a monument over her grave
- Reuben lay with Bilhah his father's concubine
- Jacob's sons were twelve and Jacob came to his father Isaac at Kiriath-arba
- Isaac died at one hundred and eighty years, Jacob and Esau buried him
- Esau took all that he had and moved to Mount Seir because the land could not support his livestock and Jacob's
- A list of Esau's descendants including the Chiefs

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Esau is coming with 400 Men

Genesis 32:4-12 And he commanded them, saying, This is how you shall you speak to my lord **Esau**; Your servant **Jacob** said, I have sojourned with Laban, and stayed there until now: 5 And I have oxen, and donkeys, flocks, and menservants, and women servants: and I have sent to tell my lord, that I may find grace in your sight. 6 And the messengers returned to Jacob, saying, We came to your brother Esau, and also he is coming to meet you, and four hundred men with him. 7 Then Jacob was **greatly afraid and distressed**: and he divided the people that *were* with him, and the flocks, and herds, and the camels, into two bands; 8 And said, If Esau come to the one company, and strike it, then the other company which is left shall escape. 9 And Jacob said, O Elohim of my father Abraham, and Elohim of my father Isaac, **יהוה** which said to me, Return to your country, and to your kindred, and I will deal well with you: 10 I am not worthy of the least of all the mercies, and of all the truth, which You have showed to Your servant; for with my staff I passed over this Jordan; and now I am become two bands. 11 Deliver me, I ask, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and attack me, *and* the mother with the children. 12 And You said, I will surely do you good, and make your seed as the sand of the sea, which cannot be numbered for multitude.

Esau = "hairy", completely developed so much hair at birth (עשו #06215)

Jacob = heel holder or supplanter (יעקב #03290) (yah-ak-obe')

Comment: He divided the people with him into two camps. Remember in the previous Torah portion when he saw the angels on his way, he called the place Mahanaim which means a **pair of camps**. **We should take note of this because we are told this twice.**

Those who believe in the Elohim of Abraham Isaac and Jacob today are in two camps. The Jewish people and the Christians. Remember the first Torah portion talked about the **six alephs** in the first sentence in Genesis. The last two Alephs were the second letter of the last two words. This meant that there would be two groups of people who would worship Elohim but would believe very different things. One group believed they should obey the Torah and the commands of Elohim. The other group believed they did not need to keep the Torah (law) because they were under grace. The truth is that all need to keep the commandments.

Related Scripture: The Number 401 (Esau and 400 Men)

Revelations 22:13-15 I am Aleph (400) and Tav (1), the beginning & the end, the first and the last. 14 Blessed *are* they that do His commandments, that they may have the right to the tree of life, and may enter in through the gates into the city. 15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whoever loves and makes a lie.

The letters Alpha and Omega are the first and last letters in the Greek alphabet. The New Testament was originally written in Hebrew but was translated into many languages including Greek. We now only have the book of Matthew in it's original language of Hebrew. We know that Yeshua was speaking in His native tongue and He was the first and last which is the Aleph and Tav, the first and last Hebrew letters. These same two letters are used twice in the first

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sentence in the book of Genesis. They are the 4th and 6th words. Messiah came 4,000 years after the creation. He will return 6,000 years after creation. The gamatra or numerical sum of the Aleph and the Tav is one (1) plus four hundred (400), for a total of four hundred and one (401). When ever we see the number 401 in Scripture we should look for a hidden reference to Messiah.

Related Scripture: Deliverance and the number 401

I Samuel 30:1-20 And it came to pass, when David and his men came to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and struck Ziklag, and burned it with fire; 2 And had taken the women captives, that [were] there: they did not kill anyone, either great or small, but carried [them] away, and went on their way. 3 So David and his men came to the city, and, behold, [it was] burned with fire; and their wives, and their sons, and their daughters, were taken captives. 4 Then David and the people that [were] with him lifted up their voice and wept, until they had no more power to weep. 5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. 6 And David was greatly distressed; for the **people spoke of stoning him**, because the soul of all the people was grieved, every man for his sons and for his daughters: but **David encouraged himself in יהוה** his Elohim. 7 And David said to Abiathar the priest, Ahimelech's son, **bring me the Ephod**. And Abiathar brought the ephod to David. 8 And David enquired of יהוה, saying, Shall I pursue after this troop? shall I overtake them? And He answered him, Pursue: for you shall surely overtake [them], and without fail recover [all]. 9 So David went, he and the **six hundred men** that [were] with him, and came to the brook Besor, where those that were left behind stayed. 10 But David pursued, **he and four hundred men(401)**: for two hundred stayed behind, which were so faint that they could not go over the brook Besor. 11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he ate; and they made him drink water; 12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk [any] water, **three days and three nights**. 13 And David said to him, To who do you belong? and from where [are] you? And he said, I [am] a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick. 14 We made an invasion [upon] the south of the Cherethites, and upon [the coast] which [belongs] to Judah, and on the south of Caleb; and we burned Ziklag with fire. 15 And David said to him, Can you bring me down to this company? And he said, swear to me by Elohim, that you will neither kill me, nor deliver me to the hands of my master, and I will bring you down to this company. 16 And when he had brought him down, behold, [they were] spread abroad on all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. 17 And David fought them from the twilight even to the evening of the next day: and there escaped not a man of them, save **four hundred young men**, which rode on camels, and fled. 18 And David recovered all that the Amalekites had carried away: and David rescued his two wives. 19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor anything that they had taken to them: David recovered all.

Comments: We see that deliverance takes place when the number of rescuers including David added up to 401 the gamatra of the aleph tav (אָת). We see in this Torah Portion when Esau comes with 400 men (401 including himself) that Jacob will not be destroyed, but will be

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protected from his brother. Again this is to show us that Messiah was the protection that those who follow Him received.

Jacob sends presents to Esau

Genesis 32:13-21 And he lodged there that same night; and took of that which came to his hand for a present for Esau his brother; 14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, 15 Thirty milk camels with their colts, forty cows, and ten bulls, twenty she donkeys, and ten foals. 16 And he gave *them* to the hand of his servants, every drove by themselves; and said to his servants, Pass over before me, and put a space between drove and drove. 17 And he commanded the first saying, When Esau my brother meets you, and asks you, saying, Whose *are* you? and where are you going? and whose *are* these before you? 18 Then you shall say, *They are* your servant Jacob's; it *is* a present sent to my lord Esau: and, behold, also he *is* behind us. 19 And so he commanded the second, and the third, and all that followed the droves, saying, On this way shall you speak to Esau, when you find him. 20 And also, Behold, your servant Jacob *is* behind us. For he said, I will appease him with the present that goes before me, and afterward I will see his face; perhaps he will accept this of me. 21 So the present went over before him: and he lodged that night in the company.

Comment: Jacob also knew that the customs of this time forbade a person to harm someone who he had received a gift from. Even though Esau was still very angry with Jacob for taking his blessing and birth right, he could not harm him without bringing disgrace on himself. This is why we will see dots in the Torah Scroll above the word that Esau kissed Jacob. The interpretation of these dots is that each dot represents Esau's teeth marks on Jacob's neck.

Jacob wrestles with a Man

Genesis 32:22-29 And he rose up that night, and took his two wives, and his two women servants, and his eleven sons, and passed over the ford **Jabbok**. 23 And he took them, and sent them over the brook, and sent over all that he had. 24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day. 25 And when He saw that He prevailed not against him, He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with Him. 26 And He said, Let me go, for the day is breaking. And he said, I will not let You go, except You bless me. 27 And He said to him, What *is* your name? And he said, Jacob. 28 And He said, Your name shall be called no more Jacob, but **Israel**: for as a prince you have power with Elohim and with men, and have prevailed. 29 And Jacob asked *Him*, and said, Tell *me*, Your name. And he said, Why *is* it *that* you ask after My name? And He blessed him there.

Jabbok = emptying, pouring, river east of the Jordan (s#02999 **יַבֹּק**) (yab-boke') from (s#01238 **בָּקַק**) (baw-kak') prim. root word to pour out, depopulate, to spread out (fruitful vine), empty out, make void

Israel = is a combination of (**יִשְׂרָאֵל** To prevail) and (**אֱלֹהִים** with El) = (s# 03478 **יִשְׂרָאֵל**) Also governed by Elohim

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ישראל Israel's name is an acrostic of the matriarchs and patriarchs who יהוה used to build the nation.

(י) -- first letter in the names **Isaac** (s#03327 יצחק) & **Jacob** (s#03290 יעקב)

(ש)-- first letter in the name **Sarah** (s#08283 שרה)

(ר)-- first letter in the names **Rebekah** (s#07259 רבקה) & **Rachel** (s#07354 רחל)

(א)-- first letter in the name **Abraham** (אברהם)

(ל)-- first letter in the name **Leah** (s#03812 לאה)

Reference: Bill Cloud aleph-tav CD set

Comment: The tribute passed on before him while he spent that night in the camp. I believe **The Night** is a reference to the night of the **Day of יהוה**. Remember the day starts at sundown, just as the **Day of יהוה** starts with the **Tribulation** and great darkness.

Related Scripture: Israel will mourn for Yeshua

Zechariah 12:9-14 And it shall come to pass in that day, [that] I will seek to destroy all the nations that come against Jerusalem. 10 And **I will pour on the house of David, and on the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look on Me whom they have pierced, and they shall mourn for Him**, as one mourns for [his] only [son], and shall be in bitterness for Him, as one that is in bitterness for [his] firstborn. 11 In that day shall there be a great mourning in Jerusalem, as the **mourning** of Hadadrimmon in the **valley of Megiddon**. 12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; 13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; 14 All the families that remain, every family apart, and their wives apart.

Judah will mourn for Yeshua as they mourned for King Josiah when he was killed in battle with Pharaoh Necho of Egypt, in the valley of Megiddo.

Related Scripture: Israel mourned for King Josiah

II Chronicles 35:21-25 But he sent ambassadors to him, saying, What have I to do with you, you king of Judah? I come not against you this day, but against the house that I have war with: for Elohim commanded me to make haste: forbear from meddling with Elohim, who is with me, that He will not destroy you. 22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and **did not listen to the words of Necho from the mouth of Elohim**, and came to fight in the **valley of Megiddo**. 23 And the archers shot at king Josiah; and the king said to his servants, Take me away; for I am wounded. 24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchers of his fathers. And **all Judah and Jerusalem mourned for Josiah**. 25 And Jeremiah lamented for Josiah: and

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all the singing men and the singing women spoke of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations.

The day all Judah will know Messiah: This means that the book of Lamentations is about the end times. *Zechariah 12:9-14* is about this time in the future when Jerusalem is shown. Messiah and all Israel will mourn for him because of all He endured for them. All the Jewish people will turn to the Messiah on that day.

Related Scripture: Two Thirds of all believers will be killed

Zechariah 13:8-9 And it shall come to pass, [that] in all the land, says יהוה, two parts shall be cut off [and] die; but the third shall be left there. 9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, It [is] My people: and they shall say, יהוה [is] my Elohim.

Many of all who follow יהוה shall be cut off (killed) during the Tribulation. Only those who are obedient will live and many of those may give their lives to save others. One third (1/3) of all the Jewish people were killed in the first Holocaust.

Related Scripture: Living Waters in the Kingdom

Zechariah 14:8-9 And it shall be in that day, [that] living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the other sea: in summer and in winter shall it be. 9 And יהוה shall be king over all the earth: in that day shall there be one יהוה, and His name one.

Jacob passes Peniel limping

Genesis 32:30-32 And Jacob called the name of the place **Peniel**: for I have seen Elohim face to face, and my life is preserved. 31 And as he passed over Penuel the sun rose on him, and he limped on his thigh. 32 Therefore the children of Israel do not eat of the sinew which shrank, which is on the hollow of the thigh, to this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

Peniel = face of El, a place east of Jordan (s#06439 פניאל) (pin-ee-ale') from (s#06437 פנה) (paw-naw') (to face, appear, look) and (s#0410 אל) (ale) (strength, mighty, almighty, El, power strong)

Angels = messenger, angel, prophet, priest, ambassador (s#04397 מלאך) (mal-awk')

Mizpah = "watchtower", name of places in Israel (s# 04708 מצפה) (mits-peh')

Mahanaim = "a pair of camps" (s# 04266 מחנים)

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Esau meets Jacob and his family

Genesis 33:1-11 And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children of **Leah**, and of **Rachel**, and of the two handmaids. 2 And he put the handmaids and their children in front, and Leah and her children next, and Rachel and **Joseph** last. 3 And he went before them, and bowed to the ground seven times, until he came near to his brother. 4 And Esau ran to meet him, and embraced him, and fell on his neck, **and kissed him**: and they wept. 5 And he lifted up his eyes, and saw the women and the children; and said, Who *are* these with you? And he said, The children which Elohim has graciously given your servant. 6 Then the handmaidens came near, they and their children, and they bowed. 7 And Leah also with her children came near, and they bowed: and after Joseph came near and Rachel, and they bowed. 8 And he said, What do you mean by all this drove which I met? And he said, *These are* to find grace in the sight of my lord. 9 And Esau said, I have enough, my brother; keep that which you have for yourself. 10 And Jacob said, No, I beg you, if now I have found grace in your sight, then receive my present from my hand: for I have seen your face, as though I had seen the face of Elohim, and you were pleased with me. 11 I ask that you will take my blessing that I brought to you; because Elohim has dealt graciously with me, and because I have enough. And he urged him, and he took *it*.

Leah = "Weary" (s#03812 **לאה**) kind eyes not weak

Rachel = "Ewe" (Lamb) (s#07354 **רתל**) comes from word meaning to journey. She died in childbirth and the journey back to the land.

Joseph = "another son" (will do again) (s# 03130 **יוסף**) "Elohim has taken away my disgrace." (son of Rachel)

Comment: Notice that Joseph is the only son who is mentioned by name

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Jot and Tittle: Matthew 5:17-19 : Think not that I am come to destroy the Torah, or the prophets: I am not come to destroy, but to fulfil. 18 For truly I say to you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Torah, until all is fulfilled. 19 Whoever therefore shall break one of these least commandments, and shall teach men to, he shall be called the least in the kingdom of heaven: but whoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.
(ref. Monty Judah Lion Lamb Ministries)

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Genesis 33:4 (and kissed him) וישקהו

Genesis 33:4 Esau ran toward him **AND KISSED HIM**. The word in Hebrew for **AND KISSED HIM** has dots or JOTS above each letter. The teaching about this is that Esau's kiss is deceitful. Meaning that Esau will always hate Jacob, and this will pass to their future descendants. The final battle between the followers of יהוה and the descendants of Esau will take place when Yeshua returns in the year 6,000, thus there are six dots to refer to the year of this future battle.

Esau returns and Jacob comes to Sukkot

Genesis 33:12-17 And he said, Let us take our journey, and let us go, and I will go before you. 13 And he said to him, My lord knows that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die. 14 Let my lord, pass over before his servant: and I will lead on softly, according as the cattle that goes before me and the children will be able to endure, until I come to my lord at Seir. 15 And Esau said, Let me now leave with you *some* of the folk that *are* with me. And he said, What need is it? let me find grace in the sight of my lord. 16 So Esau returned that day on his way back to Seir. 17 And Jacob journeyed to **Sukkot**, and built him a house, and made booths for his cattle: therefore the name of the place is called Sukkot.

Sukkot = Succoth, name of a place in Egypt, Festival of booths (s# 5523 סוכות) (sook-kohth')

Comment: We see that the first place that Jacob camped after being set free of Laban, he called Sukkot. We also see that the first place that Israel camped after being released by Egypt to go to offer sacrifices they also called Sukkot. This is why Monty Judah says that when we leave on the Greater Exodus, we should go to the place where we last celebrated the Feast of Sukkot.

Jacob moved to Shechem and bought land

Genesis 33:18-20 And Jacob came in peace, to the city of Shechem, which *is* in the land of Canaan, when he came from Padanaram; and pitched his tent before the city. 19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. 20 And he erected there an Altar, and called it Elelohe-Israel.

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Dinah is Raped in Shechem

Genesis 34:1-24 And **Dinah** the daughter of Leah, which she bare to Jacob, went out to see the daughters of the land. 2 And when **Shechem** the son of **Hamor** the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. 3 And his soul held to Dinah the daughter of Jacob, and he loved the damsel, and spoke kindly to the damsel. 4 And Shechem spoke to his father Hamor, saying, Get me this damsel to wife. 5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they came. And Hamor the father of Shechem went out to Jacob to commune with him. 7 And the sons of Jacob came out of the field when they heard *it*: and the men were grieved, and they were very angry, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done. 8 And Hamor communed with them, saying, The soul of my son Shechem longs for your daughter: I ask you to give her him to wife. 9 And make marriages with us, *and* give your daughters to us, and take our daughters to you. 10 And you shall dwell with us: and the land shall be before you; dwell and trade, and take possessions of it. 11 And Shechem said to her father and to her brethren, Let me find grace in your eyes, and what you shall say to me I will give. 12 Ask me ever so much dowry and gift, and I will give according as you shall say to me: but give me the damsel to wife.

Dinah = "Judgment" (s# 01783 **דִּינָה**) (dee-naw') (daughter of Leah)

Shechem = to incline the shoulder to a burden (s# 07927 **שֶׁכֶם**) (shek-em') This town was built on the shoulder of a hill, from (s#07926 **שָׁכַם**) (shaw-kam') ridge

Hamor = male Ass (s# 02544 **חָמוֹר**) (kham-ore')

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Jacob's sons deceive Shechem and his father Hamor

Genesis 34:13-24 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: 14 And they said to them, We cannot do this thing, to give our sister to one that is uncircumcised; for that *is* a reproach to us: 15 But in this will we consent to you: If you will be as we *are*, that every male of you be circumcised; 16 Then will we give our daughters to you, and we will take your daughters to us, and we will dwell with you, and we will become one people. 17 But if you will not listen to us, to be circumcised; then we will take our daughter, and we will be gone. 18 And their words pleased Hamor, and Shechem Hamor's son. 19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honorable than all the house of his father. 20 And Hamor and Shechem his son came to the gate of their city, and communed with the men of their city, saying, 21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters. 22 Only this way will the men consent to us to dwell with us, to be one people, if every male among us is circumcised, as they *are* circumcised. 23 *Shall* not their cattle and their substance and every beast of theirs *be* ours? only let us consent to them, and they will dwell with us. 24 And to Hamor and to Shechem his son they agreed, all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

Simeon and Levi kill the men of Shechem

Genesis 34:25-29 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, **Simeon** and **Levi**, Dinah's brothers, took each man his sword, and came to the city boldly, and slew all the males. 26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. 27 The sons of Jacob came on the slain, and spoiled the city, because they had defiled their sister. 28 They took their sheep, and their oxen, and their donkeys, and that which *was* in the city, and that which *was* in the field, 29 And all their wealth, and all their little ones, and their wives they took captive, and spoiled even all that *was* in the house.

Simeon = "Heard" (s# 08095 שמעון) "Because יהוה has heard that I am unloved, He has given me this one also," (son of Leah)

Levi = "Joined to" (s# 03878 לוי) "This time my husband will become attached to me for I have borne him three sons" (son of Leah)

Schottenstein Edition Interlinear Chumash (page 201) Gur Aryeh contends that the act of the brothers was entirely unrelated to the Noahide Laws. He suggests the the nations that are the victims of aggression have the right to retaliate against their attackers. In this case, the city -state of Shechem committed an act of aggression against the nation of Israel, so that Simeon and Levi had the right to counterattack.

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Jacob is fearful of the Canaanites and Perizzites

Genesis 34:30-31 And Jacob said to Simeon and Levi, You have troubled me to make me to stink among the inhabitants of the land, among the **Canaanites** and the **Perizzites**: and I *am* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. 31 And they said, Should he deal with our sister as with an harlot?

Canaanites = inhabitant of Canaan, a pedlar, neighbors of the Ishmaelites who conducted mercantile caravans (s# 03669 **כנעני**)(Ken-ah-an-ee')

Perizzites = inhabitant of the open country, a Canaanite tribe(s# 06522 **פריזי**) (per-iz-zee')

Stone Edition Chumash (page 185-186)Simeon and Levi did not respond to Jacob's charge that their act had put the family in danger. Instead, they insisted that there was an overriding issue that they had no right to ignore, no matter what the consequences: "Should he treat our sister like a harlot?" Should we have permitted Shechem, unchecked and unpunished, to treat our sister like a loose woman who has no protector? (Radak). As her brothers, we were obligated to defend her honor (Sforno).

Jacob is told to go back to Bethel

Genesis 35:1-7 And Elohim said to Jacob, Arise, go up to Bethel, and dwell there: and make there an Altar to Elohim, that appeared to you when you fled from the face of Esau your brother. 2 Then Jacob said to his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments: 3 And let us arise, and go up to Bethel; and I will make there an Altar to Elohim, who answered me in the day of my distress, and was with me in the way which I went. 4 And they gave to Jacob all the strange gods which *were* in their hand, and *all their earrings* which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem. 5 And they journeyed: and the terror of Elohim was on the cities that *were* round about them, and they did not pursue after the sons of Jacob. 6 So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Bethel, he and all the people that *were* with him. 7 And he built there an Altar, and called the place **Elbethel**: because there Elohim appeared to him, when he fled from the face of his brother.

Earrings = From an unused root of uncertain meaning; a nose *ring*: - earring, jewel (s# 5141 **נזם**) (neh'-zem)

Elbethel = God of Bethel; El-Bethel, title given for consecrated spot (s# 0416 **אל בית אל**) (ale-bayth-ale')

Comment: We can understand that a greater degree of holiness was required to go to Bethel, but it is troubling that Jacob had allowed "strange gods" to be kept in his camp. This could have been idols that were taken from Shechem which were made of gold or silver, but they should not have kept them as idols. We see later in the Torah that the gold and silver that is used to make idols is not allowed to be reclaimed, it must be ground into dust and thrown away. We also see

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that **earrings** are associated with idol worship. Earrings are signs of submitting to masters or possibly false gods.

Elohim appears to Jacob at Bethel

Genesis 35:8-15 But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called **Allonbachuth**. 9 And Elohim appeared to Jacob again, when he came out of **Padanaram**, and blessed him. 10 And Elohim said to him, Your name *is* Jacob: your name shall not be called any more Jacob, but **Israel** shall be your name: and he called his name Israel. 11 And Elohim said to him, I *am* Elohim Almighty: be fruitful and multiply; a nation and a company of nations shall be from you, and kings shall come out of your loins; 12 And the land which I gave Abraham and Isaac, to you I will give it, and to your seed after you will I give the land. 13 And Elohim went up from him in the place where he talked with him. 14 And Jacob set up a pillar in the place where He talked with him, *even* a pillar of **stone**: and he poured a drink offering on it, and he poured oil on it. 15 And Jacob called the name of the place where Elohim spoke with him, Bethel.

Allonbachuth = Oak of weeping (s# 0439 **אלון בכות**) (al-lone baw-kooth')

Padanaram = to extend, a plateau, table land of Aram (s# 6307 **פדן ארם פדן**) (pad-dawn', pad-dan 'ar-awm')

Israel = He will rule as God (s# 03478 **ישראל**) (yis-raw-ale')

Stone = stone large or small (s#068 **אבן**) (eh'-ben) from the root (s#01129 **בנה**) (baw-naw) to build, rebuild, establish, cause to continue

Stone Edition Chumash (page 188) Your name is Jacob. Although He was about to give Jacob the additional name Israel, God told him that he would continue to be called Jacob (Ramban; Sforno). From that time onward, the name Jacob would be used for matters pertaining to physical and mundane matters, while the name Israel would be used for matters reflecting the spiritual role of patriarch and his descendants (R'Bachya)

Rachel Dies as Benjamin is born

Genesis 35:16-20 And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labor. 17 And it came to pass, when she was in hard labor, that the midwife said to her, Fear not; you shall have this son also. 18 And it came to pass, as her soul was in departing, (for she died) that she called his name **Benoni**: but his father called him **Benjamin**. 19 And Rachel died, and was buried in the way to Ephrath, which *is* Bethlehem. 20 And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave to this day.

Ben = a son as a builder of the family name (s#01121 **בן**) (bane)

Oni = to pant, to exert oneself in vain, to come to naught, nothingness, trouble, vanity, wickedness, sorrow, unrighteous (s#0205 **און**) (aw-ven')

Ben Oni = son of my great sorrow (s#01121,0205 **בן-אוני**) (ben-oni)

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Benjamin = "Son of my right hand" (ס#01144 בנימן)(bin-yaw-mene')

Comment: Rachel called him Ben Oni - **son of my great sorrow** but Jacob called him Benjamin - son of my right hand. Benjamin's life is associated with the birth pains of Messiah this is the term that the Jewish Sages use in connection to the End of Days when the Messiah comes at the end of the time of Jacob's troubles, which we call the Great Tribulation. Messiah said these times are like the birth pangs that come before the Messianic Kingdom is brought forth. The worst of times will be the Great Tribulation (son of my great sorrow) which will be followed by the best of times when Messiah returns (Son of my right hand).

Related Scripture: Benjamin's birth foreshadows the Great Tribulation

Matthew 24:1-22 And Yeshua went out, and departed from the Temple: and His disciples came to *Him* to show him the buildings of the Temple. 2 And Yeshua said to them, You see all these things? truly I say to you, There shall not be left here one stone upon another, that shall not be thrown down. 3 And as He sat on the Mount of Olives, the disciples came to Him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of Your coming, and of the end of the world? 4 And Yeshua answered and said to them, Be careful that no man will deceive you. 5 For many shall come in My name, saying, I am Messiah; and shall deceive many. 6 And you shall hear of wars and rumors of wars: see that you are not troubled: for all *these things* must come to pass, but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in many places. 8 All these *are* the beginning of sorrows. 9 Then they shall deliver you up to be afflicted, and shall kill you: and you shall be hated of all nations for My name's sake. 10 And then many shall be offended, and shall betray one another, and shall hate one another. 11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall grow cold. 13 But he that shall endure to the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come. 15 When you shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (those who read, let him understand:) 16 Then let them which are in Judea flee to the mountains: 17 Let him who is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe to them that are with child, and to them that nurse in those days! 20 But pray that your flight is not in the winter, neither on the Sabbath day: 21 For then there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be again. 22 And except those days are shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Reuben lays with Bilhah

Genesis 35:21-22 And Israel journeyed, and spread his tent beyond the tower of Edar. 22 And it came to pass, when Israel dwelt in that land, that **Reuben** went and lay with **Bilhah** his father's concubine: and Israel heard *it*. Now the sons of Jacob were twelve:

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Reuben = "Behold a son" (s#07205 רֵאוּבֵן) "Because יהוה has discerned my humiliation, for now my husband will love me." (son of Leah)

Bilhah = "Troubled" (s# 01090 בִּלְהָה) (handmaid of Rachel)

Comment: Most Rabbinical sources say that Reuben only tampered with his father's bed meaning that he moved Jacob's bed to cause Jacob to sleep somewhere else, meaning sleep with Leah his mother. We see that Reuben continued to be listed first when all the sons were listed, but we do not have a clear indication of what really happened. We know that Joseph was given a double portion of land because his two sons Ephraim and Manasseh were adopted by Jacob and given the status of sons of Jacob.

Jacob's twelve sons

Genesis 35:23-26 The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and **Judah**, and **Issachar**, and **Zebulun**: 24 The sons of Rachel; Joseph, and Benjamin: 25 And the sons of Bilhah, Rachel's handmaid; **Dan**, and **Naphtali**: 26 And the sons of **Zilpah**, Leah's handmaid; **Gad**, and **Asher**: these *are* the sons of Jacob, which were born to him in Padanaram.

Judah = "Praised" (s# 03063 יְהוּדָה) "This time let me gratefully praise יהוה" (son of Leah)

Issachar = "There is no recompense" (s# 03485 יִשָּׂשכָר) "Elohim has granted me my reward because I gave my maidservant to my husband." (son of Leah)

Zebulun = "Exalted" (s# 02074 זְבוּלוֹן) "Elohim has endowed me with a good endowment; now my husband will make his permanent home with me for I have borne him six sons." (son of Leah)

Dan = "A judge" (s# 01835 דָּן) "Elohim has judged me, He has also heard my voice and has given me a son." (son by Bilhah for Rachel)

Naphtali = "Wrestling" (s# 05321 נַפְתָּלִי) "Sacred schemes have I maneuvered to equal my sister, and I have also prevailed!" (son by Bilhah for Rachel)

Zilpah = "A trickling" (s# 02153 זִלְפָּה) (handmaid for Leah)

Gad = "a Troop" (s# 01410 גָּד) "Good luck has come!" (son by Zilpah for Leah)

Asher = "Happy" (s# 0836 אָשֶׁר) "In my good fortune! For women have deemed me fortunate!" (son by Zilpah for Leah)

Stone Edition Chumash (page 191) Jacob's firstborn, Reuben. Although the birthright was later transferred from Reuben to Joseph (see/ I Chronicles 5:1) our verse calls Reuben the firstborn to indicate that he would continue to have certain privileges of his status. Joseph would receive a double share of Eretz Yisrael because Jacob would latter give his sons Ephraim and Manasseh the status of a separate tribes. Reuben, however, would be considered the firstborn in the following ways:(a) regarding the inheritance [for he personally received a double share of Jacob's estate and his tribe would be the first to receive its share of Eretz Yisrael (Yafeh To'ar)]; (b) regarding the sacrificial service [for before the sin of the golden calf the Altar

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service was performed by the firstborn (Matador Keturah)]; and regarding the census, for the tribe of Reuben was always the first to be counted (Rashi).

Isaac dies

Genesis 35:27-29 And Jacob came to Isaac his father in Mamre, to the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned. 28 And the days of Isaac were an hundred and fourscore years. 29 And Isaac gave up the ghost, and died, and was gathered to his people, *being* old and full of days: and his sons Esau and Jacob buried him.

Generations of Esau

Genesis 36:1-19 Now these *are* the generations of Esau, who *is* Edom. 2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite; 3 And Bashemath Ishmael's daughter, sister of Nebajoth. 4 And Adah bare to Esau Eliphaz; and Bashemath bare Reuel; 5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born to him in the land of Canaan. 6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went to the country from the face of his brother Jacob. 7 For their riches were more than they might dwell together; and the land where they were strangers could not bear them because of their cattle. 8 Thus dwelt Esau in mount Seir: Esau *is* Edom. 9 And these *are* the generations of Esau the father of the Edomites in mount Seir: 10 These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. 11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. 12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these *were* the sons of Adah Esau's wife. 13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife. 14 And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah. 15 These *were* dukes of the sons of Esau: the sons of Eliphaz the firstborn *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, 16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz in the land of Edom; these *were* the sons of Adah. 17 And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife. 18 And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife. 19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

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The Generations of the Horites in Mount Seir

Genesis 36:20-39 These *are* the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, 21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom. 22 And the children of Lotan were Hori and Hemam; and Lotan's sister *was* Timna. 23 And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam. 24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the mules in the wilderness, as he fed the donkeys of Zibeon his father. 25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah. 26 And these *are* the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran. 27 The children of Ezer *are* these; Bilhan, and Zaavan, and Akan. 28 The children of Dishan *are* these; Uz, and Aran. 29 These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, 30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir. 31 And these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. 32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah. 33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. 34 And Jobab died, and Husham of the land of Temani reigned in his stead. 35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith. 36 And Hadad died, and Samlah of Masrekah reigned in his stead. 37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead. 38 And Saul died, and Baalhanan the son of Achbor reigned in his stead. 39 And Baalhanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

Descendants of Esau that became Leaders in Mount Seir

Genesis 36:40-43 And these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth, 41 Duke Aholibamah, duke Elah, duke Pinon, 42 Duke Kenaz, duke Teman, duke Mibzar, 43 Duke Magdiel, duke Iram: these *are* the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau the father of the Edomites.

Comment: We see that when Esau and his family moved to Mount Seir, they slowly became powerful leaders and finally they were the ruling class. They displaced the existing leading families. This is the same way that their descendants, the Arab people are taking over countries around the world. When their population reaches even ten percent of the total population they demand that their laws supersede the laws of the land. They increase their numbers in certain cities and cause the people of that area to move out for their own protection. They are demanding that their laws must be followed even though the laws of the land that they have moved into have existed for several hundred years. They do not assimilate, they demand that everything must be changed to conform to their laws and customs. Several major cities in the United States are no longer under the the control of the police or the laws of the state and nation,

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but under Sharia law. Their population is growing at a much greater rate than our existing citizens so that in a short ten to fifteen year period they will overtake the country and we will be a Islamic country.

Thematic Analysis of the Two Stories with 401 men

<u>Theme</u>	<u>Esau was coming against Jacob</u>	<u>David and his men lost their family</u>
What was the fear & distress about?	Jacob feared Esau would kill his family	David feared his and his men's family were taken as slaves
What was their relationship to Elohim?	Jacob had been guided by Elohim for 20 years and had just seen His angels	David was a man after Elohim's own heart and had been delivered from death many times by Him
What kind of communication had they with Elohim?	Jacob had just been told by Elohim to return to the Land	David prayed and encouraged himself in Adonai. He asked Elohim what to do using the Ephod and was told to pursue them and he would recover all.
Was there a separation of people?	Jacob divided his family into two groups to allow at least one to escape	David left 200 of his men at the river so he could pursue those who had taken his family
Who was the enemy?	Jacob was afraid of his brother Esau	David feared Amalek the descendants of the grand son of Esau

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<p>What had Elohim said about the enemy?</p>	<p>Ezekiel 35:5-6 Because you have had a perpetual hatred, and have shed <i>the blood of</i> the children of Israel by the force of the sword in the time of their calamity, in the time <i>that their iniquity had</i> an end: 6 Therefore, <i>as I live</i>, says Adonai Elohim, I will prepare you unto blood, and blood shall pursue you: since you have not hated blood, even blood shall pursue you.</p>	<p>Exodus 17:16 Elohim maintains a war with Amalek from generation to generation The final battle will be between Messiah and the descendants of Esau Isaiah 63:1-3 Who <i>is</i> this that comes from Edom, with dyed garments from Bozrah? this <i>that is</i> glorious in his apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save. 2 Wherefore <i>are You</i> red in Your apparel, and Your garments like him that treads in the winevat? 3 I have trodden the winepress alone; and of the people <i>there was</i> none with Me: for I will tread them in My anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment</p>
<p>How is the number 401 related to the story?</p>	<p>Jacob and his family were delivered from danger when the 401 men arrived</p>	<p>David and his men delivered their families when the 401 (David and his men) arrived to fight the enemy</p>
<p>Was there a struggle within the camp before the confrontation?</p>	<p>Jacob struggled with a man (Messiah) all night</p>	<p>David struggled with his men. They were thinking of killing him</p>
<p>What was the outcome of the story?</p>	<p>Esau did not kill even one of Jacob's family</p>	<p>David and his men did not lose even one member of their family</p>

Comment: In the story of David the Ephod is called for, not the Breastplate. This might actually mean the Breastplate as well since they were both made of the same twenty four strand thread they both could have been called this. Also the Breastplate was not worn without the other vestments. The Robe that the High Priest wore was called "the Robe of the Ephod." Notice that David went on with four hundred men. This makes a total of four hundred and one men. The Gamatra of (**נא**) is **401**. This is a veiled hint of the work of Messiah when He returns to fight the battle with the Amalekites and recovers all that is His. Not one will be lost that is His own. The timing of this battle will take place when the descendants of Jacob return to the land as shown by Genesis 32:7. Esau came to meet Jacob with 400 men. This again is a total of 401. This tells us that this event and the battle David fought with the Amalekites are a foreshadowing

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the future battle when Messiah returns to destroy the enemy and save all Israel. Notice the number **three** which is the number of salvation and redemption is used many times in this passage. Even the phrase "**three days and three nights.**" This story may also tell us that the Ephod and the Urim and Thummim will be found along with the Ark of the Covenant and the Tabernacle just before the return of Messiah and the establishment of the nation of Zion. The present day nation of Israel is not the nation of Zion that is spoken of in the Scriptures. The modern nation of Israel is not governed by the word of God. It is a secular government with many if not most of its leaders not believing in the God of Abraham, Isaac and Jacob. The nation of Zion will be formed in Samaria when the UN tries to take away the land to give it to the Palestinians. The people of Israel that live there and others will rebel and form their own country. The force of the whole world in the form of the United Nations Army will come against Zion to destroy these "Rebels" but will be defeated by Messiah. This conflict was foreshadowed in the rebellion that is told in the book of Maccabees. They also defeated armies that were much larger than them and rededicated the Temple.

Empty out that is what is about to happen to this very area today. The 150,000 people of Samaria will be homeless like those who were forced out of their homes in Gaza if the UN has its way. We should expect the same thing to happen to the United States that happened after we (our government) forced Israel to give up the Gaza. We caused thousands to be homeless and Elohim in turn sent us Hurricane Katrina that caused thousands to be homeless in America. This new action of forcing Israel to take the homes of 150,000 people and giving it to the Arabs who want to kill all Jews may cause a like punishment to come on America. The sub-prime home mortgage crises has caused many thousands to be homeless in America. The economy of our country has been on the decline since that incident. Elohim pays back in like kind.

Thematic connection between Jacob's return to the land and the return of the Great Exodus

Jacob's Troubles Returning	Greater Exodus & Tribulation
<p>יהוה told Jacob to return to the Land Gen 31:3 ... Return to the land of your fathers and to your native land, and I will be with you.</p>	<p>We are told by יהוה when to return to the land. Jer 51:50 You that have escaped the sword, go away, stand not still: remember יהוה afar off, and let Jerusalem come to your mind.</p>
<p>Jacob sent messengers to Esau to gain favor and tell him he was returning. Gen 32:4</p>	<p>Israel is now giving away land for peace</p>

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Jacob's Troubles Returning	Greater Exodus & Tribulation
The term "Jacob's troubles" comes from Gen 32:8 Jacob became greatly afraid and distressed.	The terms "Great Tribulation" and "the Time of Jacob's Sorrows" come from these verses in Genesis. We are fearful of "terrorists."
Jacob divided his family into two groups. Gen 32:8	The family of Jacob is divided into two groups today. Judah and the ten tribes
Jacob was fearful of Esau killing his wives and children Gen 32:12	Terrorists (Arabs) today target women and children
Jacob had great wealth and many in his family Gen 32:11	The nations of Judah and Israel have increased in numbers and have acquired great wealth
The messengers returned with news that Esau was coming to destroy him. Gen 32:7	The Arab countries make it plain that they plan to destroy Israel. They will not sign an agreement stating that Israel has a right to exist
Esau was coming with 400 men, or a total of 401, counting Esau. 401 is the gamatra of יְהוּא the first and last letter. This points to the fact that Yeshua came to defend Jacob. This could also point to the anti-messiah who would try to look like Messiah	Yeshua (יְהוּא) will come and destroy Esau when he is about to attack Israel Isaiah 63:1-4 Who <i>is</i> this that comes from Edom , with dyed garments from Bozrah? this <i>that is</i> glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save. 2 Why <i>are you</i> red in Your apparel, and your garments like him that treads in the wine vat? 3 I have trodden the wine press alone; and of the people <i>there was</i> none with Me: for I will tread them in My anger, and trample them in My fury ; and their blood shall be sprinkled on My garments, and I will stain all My raiment. 4 For the day of vengeance <i>is</i> in My heart, and the year of My redeemed has come.
Jacob remembered that יהוה had said he would become as numerous as the sand of the Sea	Today there are 15 million Jewish people in the world, and those who say they believe in "Jesus/Yeshua" number a little less than 2 billion

Vayishlach (and he sent) Torah Portion 8 Genesis 32:4 - 36:43

Jacob's Troubles Returning	Greater Exodus & Tribulation
Jacob spent <u>the night</u> there Gen 32:14	We will be here for all the Tribulation Matthew 24:29 Immediately <u>after</u> the tribulation (darkness)of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the nations of the earth (<i>not Israel</i>)mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. Also see Revelations 12
Jacob tried to <u>buy</u> peace Gen 32:14-16	Today land is being given, by the nation of Israel, to terrorist to <u>buy</u> peace.
Jacob instructed his servants to speak humbly to Esau Gen 32:18-19	The nation of Israel is dealing with terrorist who openly declare their intentions to destroy them
Jacob took all his family and crossed the ford of the Jabbok (Jabbok means emptying out) Gen 32:23	Families may be separated from each other during the Tribulation.
Jacob then sent over his possessions Gen 32:24	We may loose all our possessions
Jacob was left alone and he wrestled with a man until the dawn Gen 32:25	The church will be wrestling with the Pre-Trib rapture that did not happen and if they are to keep יהוה's commands. Jewish people will be wrestling with who is the Messiah and why He has not come.
Jacob would not let the man go until he blessed him.	Those who really love יהוה will not give up, even when things look hopeless
When the man could not overcome Jacob, he struck the socket of Jacob's hip. Gen 32:26 (Jacob's walk changed from that point in time)	The church will turn back to the commandments and Jewish people will desire to have a relationship with Yeshua the Messiah. A different walk.
The man said let me go for the dawn has broken	The end of the Tribulation and the beginning of the return of Messiah

Vayishlach (and he sent) Torah Portion 8 Genesis 32:4 - 36:43

Jacob's Troubles Returning	Greater Exodus & Tribulation
Jacob's name was changed from heel catcher to Israel, governed by יהוה because he had striven with יהוה and with man (Esau) and has overcome	The followers of Yeshua had not lost faith and had not complained or accused יהוה and they did not hate Esau
Jacob asked the man's name	Judah will ask if this Yeshua could be the Messiah

Related Scripture: Prophecy of the Descendants of Israel and Esau

Ezekiel 35:1-15 Moreover the word of יהוה came to me, saying, 2 Son of man, set your face against **mount Seir**, and prophesy against it, 3 And say to it, This says Adonai Elohim; Behold, O mount Seir, I [am] against you, and I will stretch out my hand against you, and I will make you most desolate. 4 I will lay your cities waste, and you shall be desolate, and you shall know that I [am] יהוה. 5 Because you have had a **perpetual hatred**, and have shed [the blood of] the children of Israel by the force of the sword in the **time of their calamity**, in the time [that their] iniquity [had] an end: 6 Therefore, [as] I live, says Adonai Elohim, I will prepare you for blood, and **blood shall pursue you: since you have not hated blood**, even blood shall pursue you. 7 I will make mount Seir most desolate, and cut off from it him that leaves out and him that returns. 8 And I will fill his mountains with his slain [men]: in your hills, and in your valleys, and in all your rivers, shall they fall that are slain with the sword. 9 **I will make you perpetual desolations, and your cities shall not return**: and you shall know that I [am] יהוה. 10 Because **you have said, These two nations and these two countries shall be mine**, and we will possess it; where יהוה was there: 11 Therefore, [as] I live, says Adonai Elohim, I will even do according to your anger, and according to your envy which you have used out of your hatred against them; and **I will make Myself known among them, when I have judged you**. 12 And you shall know that I [am] יהוה, [and that] **I have heard all your blasphemies which you have spoken against the mountains of Israel** (CNN calls this the West Bank), saying, They are laid desolate, they are given us to consume. 13 Thus with your mouth **you have boasted against Me**, and have multiplied your words against Me: I have heard [them]. 14 This says Adonai Elohim; **When the whole earth rejoices, I will make you desolate**. 15 As you did rejoice at the inheritance of the house of Israel, because it was desolate, so will I do to you: you shall be desolate, O mount Seir, and all Idumaea, [even] all of it: and they shall know that I [am] יהוה.

Explanations of the terms of Ezekiel 35

mount Seir	Esau dwells in Mount Seir
perpetual hatred	The hatred Esau had for Jacob is the seed of the serpent, and it has passed down to his future generations
time of their calamity	at the time that Babylon came against Israel as the judgment of Elohim. But Esau looked on with hatred and joy.

Vayishlach (and he sent) **Torah Portion 8 Genesis 32:4 - 36:43**

in the time that their iniquity had an end	This refers to Daniel 9:24, when Israel's time of exile and judgment is over and Messiah comes. The exile of Israel was over in 2010. 390 days that Ezekiel laid on his left side for Israel times 7 because they did not repent equals 2730 years minus 721 BC equals the year 2010 AD since there is no year zero.
blood shall pursue you	since you have not hated blood - as you have done unto others so shall it be done unto you. If you live by the sword you will die by the sword.
I will make you a perpetual desolations	Esau's descendants will all be destroyed forever
you have said, These two nations and these two countries shall be mine	This could refer to Israel and Judah or it could refer to the modern countries of USA and Israel.
I will make myself known among them, when I have judged you	Yeshua will first destroy Esau (Israel will be about to be destroyed) then He will show Himself (scars of His hands) to Israel, and they will mourn for Him and they all will be saved in one day.
I have heard all your blasphemies which you have spoken against the mountains of Israel	They have said the mountains of Israel (West Bank) are ours to possess
you have boasted against Me	They say great is allah (Elohim of Israel is no god)
When the whole earth rejoices, I will make you desolate	The whole earth will rejoice after evil has been destroyed and Yeshua reigns. Esau will be destroyed.