

Parashah 8 Vayishlach (He Sent)

Vayishlach (He Sent) {Genesis 32:4 – 36:43}

Haftorah: Hoshea (Hosea) 11:7 -12:12

Alternative: Obadiah (Obadiah) 1-21

B'rit Hadashah suggested readings for Parashah

James 1:22-25; John 16:33; 1 John 5:4; Revelation 3:12

This week's portion is from Genesis 32:4 – 36:43

(Bold, Underlining and Italics added for emphasize) {NKJV-New King James Version, CJB-Complete Jewish Bible, TEV-Today's English Version}

We will start with prayer for understanding of G-d's word with His promises and requirements for us: **Psalm 86:11,6 (NKJV)** "***Give ear, O LORD, to my prayer; and attend to the voice of my supplications.¹¹ Teach me Your way, O LORD; I will walk in Your truth; Unite my heart to fear Your name.***"

As said last week, Jacob is a work in progress. He is growing in "spiritual" maturity. Jacob still faces hurdles in his life and the lives of his sons, the forefathers of the 12 tribes of Israel. As we travel the history and teachings of G-d, His plans, purposes and command for mankind, be thankful this is taking place well behind us and we are more prepared and attuned to G-d's ways now than at the beginning of this path from G-d. Be very, very grateful for G-d's patience, love, mercy and grace in dealing with mankind, His Chosen People and now us.

The title for this week's teaching portion comes from Jacob sending messengers ahead of himself to his brother Esau.

- ✚ Remember Esau, the older brother of Jacob, his twin bother?
- ✚ Remember Esau, who sold his birthright to Jacob for a bowl of stew?
- ✚ Remember Esau who was deprived of the first-born blessings by the deception of Jacob and their mother?
- ✚ Remember Esau who planned to kill his brother Jacob after their father, Isaac died?

After his encounter with Esau and other events, G-d Almighty, once again sent Jacob off on another journey to another location. Hence the two fold meaning to the title for today's teaching.

Jacob has his ups and downs as a patriarch of the Nation of Israel. The patriarchs are role models for us in many ways and help us learn how to handle challenges we face in daily life.

- Abraham – Strength of Conviction and how to stand apart from or be in but not a part of an ungodly culture
- Isaac – Picture of sacrifice and obedience, foreshadowing the Messiah
- Jacob – Learning our identity and the truth of who we are and G-d's purpose for us, persistence

- Abraham, Isaac, Jacob – Learn of G-d's patience, love, grace and mercy for us, if we strive to grow and walk with Him; recognizing G-d's appearances in our lives, with the resulting direction and instruction He gives us; recognizing the blessings G-d bestows on us for our obedience and sacrifice for Him.

Jacob still has some issues with trust, through the fear of man. However with his growth in spiritual maturity, he recognized this and went to G-d in prayer and supplication about his eminent meeting with Esau:

Genesis 32:6 (NKJV) ⁶ Then the messengers returned to Jacob, saying, "We came to your brother Esau, and he also is coming to meet you, and four hundred men are with him."

7. The angels returned to Jacob, saying, "We came to your brother, to Esau, and he is also coming toward you, and four hundred men are with him."

ז. וַיָּשׁוּבוּ הַמַּלְאָכִים אֶל יַעֲקֹב לֵאמֹר בָּאנוּ אֵל אַחֶיךָ אֶל עֵשָׂו וְגַם הִלֵּךְ לְקִרְאָתְךָ וְאַרְבַּע מֵאוֹת אִישׁ עִמּוֹ:

Genesis 32:9-12 (TEV) ⁹ Then Jacob prayed, "God of my grandfather Abraham and God of my father Isaac, hear me! You told me, LORD, to go back to my land and to my relatives, and you would make everything go well for me. ¹⁰ I am not worth all the kindness and faithfulness that you have shown me, your servant. I crossed the Jordan with nothing but a walking stick, and now I have come back with these two groups. ¹¹ Save me, I pray, from my brother Esau. I am afraid—afraid that he is coming to attack us and destroy us all, even the women and children. ¹² Remember that you promised to make everything go well for me and to give me more descendants than anyone could count, as many as the grains of sand along the seashore."

9. And he said, "If Esau comes to one camp and strikes it down, the remaining camp will escape."

ט. וַיֹּאמֶר אִם יָבֹא עֵשָׂו אֶל הַמַּחֲנֶה הָאֶחָת וְהִכָּהוּ וְהָיָה הַמַּחֲנֶה הַנִּשְׁאָר לְפָלִיטָה:

10. And Jacob said, "O God of my father Abraham and God of my father Isaac, the Lord, Who said to me, 'Return to your land and to your birthplace, and I will do good to you.'

י. וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי אָבִי אַבְרָהָם וְאֱלֹהֵי אָבִי יִצְחָק יְהוָה הָאֹמֵר אֵלַי שׁוּב לְאַרְצְךָ וְלִמְוֹלָדְתְּךָ וְאִישִׁיבָה עִמָּךְ:

11. I have become small from all the kindnesses and from all the truth that You have rendered Your servant, for with my staff I crossed this Jordan, and now I have become two camps.

יא. קִטַּנְתִּי מִכָּל הַחֲסָדִים וּמִכָּל הָאֱמֶת אֲשֶׁר עָשִׂיתָ אֵת עַבְדְּךָ כִּי בְמַקְלִי עָבַרְתִּי אֶת הַיַּרְדֵּן הַזֶּה וְעַתָּה הִיטִי לְשָׁנֵי מַחֲנוֹת:

12. Now deliver me from the hand of my brother, from the hand of Esau, for I am afraid of him, lest he come and strike me, [and strike] a mother with children.

יב. הַצִּלְנִי נָא מִיַּד אַחִי מִיַּד עֵשָׂו כִּי יֵרָא אֲנֹכִי אֹתוֹ פֶּן יָבֹא וְהִכָּנִי אִם עַל בְּנָיִם:

As Jacob stayed behind making sure all was going according to his directions and all he owned had gone before him, an event, which has caused great controversy over the millenniums, occurred. Jacob, for an unknown reason and provocation comes to wrestle with someone, not named nor described except as "a man". In Judaism and the "church" today, there are many theologies about who the man was, although not identified in scripture (G-d's Word). At the least, Judaism believes the man to be an angel sent as G-d's representative, to finally make Jacob understand a few things, in answer to his prayer.

Genesis 32:24-31 (NKJV) ²⁴ Then Jacob was left alone; and a Man wrestled with him until the breaking of day. ²⁵ Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him. ²⁶ And He said, "Let Me go, for the

day breaks." But he said, "I will not let You go unless You bless me!" ²⁷ So He said to him, "What *is* your name?" He said, "Jacob." ²⁸ And He said, "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed." ²⁹ Then Jacob asked, saying, "Tell *me* Your name, I pray." And He said, "Why *is* it *that* you ask about My name?" And He blessed him there. ³⁰ And Jacob called the name of the place Peniel: "For I have seen God face to face, and my life is preserved." ³¹ Just as he crossed over Peniel the sun rose on him, and he limped on his hip.

24. And he took them and brought them across the stream, and he took across what was his.

כד. ויקחם ויעברם את הנחל ויעבר את אשר לו:

25. And Jacob was left alone, and a man wrestled with him until the break of dawn.

כה. וינותר יעקב לבדו ויאבק איש עמו עד עלות השחר:

26. When he saw that he could not prevail against him, he touched the socket of his hip, and the socket of Jacob's hip became dislocated as he wrestled with him.

כו. וירא כי לא יכל לו ויגע בכף ירכו ותקע כף ירד יעקב בהאבקו עמו:

27. And he (the angel) said, "Let me go, for dawn is breaking," but he (Jacob) said, "I will not let you go unless you have blessed me."

כז. ויאמר שלחני כי עלה השחר ויאמר לא אשלחך כי אם ברכתני:

28. So he said to him, "What is your name?" and he said, "Jacob."

כח. ויאמר אליו מה שמך ויאמר יעקב:

29. And he said, "Your name shall no longer be called Jacob, but Israel, because you have commanding power with [an angel of] God and with men, and you have prevailed."

כט. ויאמר לא יעקב יאמר עוד שמך כי אם ישראל כי שריתעם אלהים ועם אנשים ותוכל:

30. And Jacob asked and said, "Now tell me your name," and he said, "Why is it that you ask for my name?" And he blessed him there.

ל. וישאל יעקב ויאמר הגידה נא שמך ויאמר למה זה תשאל לשמי ויברך אתו שם:

31. And Jacob named the place Peniel, for [he said,] "I saw an angel face to face, and my soul was saved."

לא. ויקרא יעקב שם המקום פניאל כי ראיתי אלהים פנים אל פנים ותנצל נפשי:

Does it really matter who the stranger was? Does it affect G-d's plans and purposes and what we have in the substance and life of Yeshua HaMashiach, Jesus Christ the Messiah? No it doesn't, and therefore should not be a matter of division in the Body of Christ either.

What matters is that Jacob came "face to face" with reality, a blessing of destiny with a new identity and a new name! Jacob now had looked into the "perfect Torah of liberty" and became blessed.

James 1:22-25 (TEV) ²² Do not deceive yourselves by just listening to his word; instead, put it into practice. ²³ If you listen to the word, but do not put it into practice you are like people who look in a mirror and see themselves as they are. ²⁴ They take a good look at themselves and then go away and at once forget what they look like. ²⁵ But if you look closely into the perfect law that sets people free, and keep on paying attention to it and do not simply listen and then forget it, but put it into practice—you will be blessed by God in what you do.

This is why Jacob was acting the way he was with Esau. He was attempting to make "things right" with Esau, by giving back the blessing, the bracha he had stolen through deception some 20 years earlier. It was not the "Bechira", the birthright blessing, which was rightfully his, but the blessing of health and prosperity (dew of heaven and the richness of the earth) that was stolen from Esau. Through his wrestling with G-d, in

essence truth and trust, himself as well as the mysterious man, Jacob came to understanding. Therefore this is why we see him giving the blessing back to Esau. Jacob came to understand who he was and that the sustenance from G-d Almighty was sufficient, for all needs.

Genesis 33:8-11 (CJB) ⁸ ‘Esav asked, “What was the meaning of this procession of droves I encountered?” and he answered, “It was to win my lord’s favor.” ⁹ ‘Esav replied, “I have plenty already; my brother, keep your possessions for yourself.” ¹⁰ Ya‘akov said, “No, please! If now I have won your favor, then accept my gift. Just seeing your face has been like seeing the face of God, now that you have received me. ¹¹ So please accept the gift I have brought you, for God has dealt kindly with me and I have enough.” Thus he urged him, until he accepted it.

8. And he said, "What is to you [the purpose of] all this camp that I have met?" And he said, "To find favor in my master's eyes."

ח. וַיֹּאמֶר מִי לָךְ כָּל הַמְחֻנָּה הַזֹּאת אֲשֶׁר פָּגַשְׁתִּי וַיֹּאמֶר לְמַצָּא חֵן בְּעֵינֵי אָדֹנָי:

9. But Esau said, "I have plenty, my brother; let what you have remain yours."

ט. וַיֹּאמֶר עֲשׂוּ יֵשׁ לִי רֵב אָחִי יְהִי לָךְ אֲשֶׁר לָךְ:

10. Thereupon Jacob said, "Please no! If indeed I have found favor in your eyes, then you shall take my gift from my hand, because I have seen your face, which is like seeing the face of an angel, and you have accepted me.

י. וַיֹּאמֶר יַעֲקֹב אֵל נָא אִם נָא מָצָאתִי חֵן בְּעֵינֶיךָ וְלָקַחְתָּמִנְחָתִי מִיָּדִי כִּי עַל כֵּן רָאִיתִי פְּנֶיךָ כְּרֵאת פְּנֵי אֱלֹהִים וַתִּרְצָנִי:

11. Now take my gift, which has been brought to you, for God has favored me [with it], and [because] I have everything." He prevailed upon him, and he took [it].

יא. קַח נָא אֶת בְּרִכְתִּי אֲשֶׁר הִבֵּאת לָךְ כִּי חֲנַנִּי אֱלֹהִים וְכִי יֵשׁ לִי כָל וַיִּפְצַר בּוֹ וַיִּקַּח:

We have the birth of Israel with that wrestling match. Jacob struggled, wrestled with and prevailed to come to understand and have this truth. He overcame. Not only did Jacob become the namesake of Israel, but the embodiment of the Nation of Israel.

Haftarah - Prophets
Hoshea (Hosea) 11:7 -12:12
Alternative: Obadiah (Obadiah) 1-21

This week's Haftarah mentions the punishment of Edom, the descendants of Esau, whose conflict with Jacob is in this week's Torah portion study.

Obadiah 1:1-3 (TEV) ¹ This is the prophecy of Obadiah—what the Sovereign LORD said about the nation of Edom. The LORD has sent his messenger to the nations, and we have heard his message: "Get ready! Let us go to war against Edom!" ² The LORD says to Edom, "I will make you weak; everyone will despise you. ³ Your pride has deceived you. Your capital is a fortress of solid rock; your home is high in the mountains, and so you say to yourself, 'Who can ever pull me down?'

The prophet Obadiah, himself an Edomian convert to Judaism, describes the punishment destined for the

nation of Edom.

The Edomites did not come to Judea's aid when she was being destroyed by the Babylonians, and even joined in the carnage. Many years later the Edomites (the Roman Empire) themselves destroyed the Second Temple and mercilessly killed and enslaved their Jewish cousins.

Though the Roman Empire was one of the mightiest to ever inhabit the earth, the prophet forewarns:

Obadiah 1:4 (CJB) ⁴ If you make your nest as high as an eagle's, even if you place it among the stars, I will bring you down from there." says Adonai.

Obadiah 1:18 (CJB) ¹⁸ The house of Ya'akov will be a fire and the house of Yosef a flame, setting aflame and consuming the stubble which is the house of 'Esav. None of the house of 'Esav will remain, for Adonai has spoken.

After describing the division of Esau's lands amongst the returning Judean exiles, the Haftorah concludes with;

Obadiah 1:21 (NKJV) ²¹ Then saviors shall come to Mount Zion To judge the mountains of Esau, And the kingdom shall be the LORD'S.

B'rit Hadashah – New Testament

James 1:22-25; John 16:33; 1 John 5:4; Revelation 3:12

Time to review and summarize this week's teaching and study.

Truth, Trust - truth and trust are what Jacob wrestled with during his life. Jacob was not a stupid man; he was wise and cunning. Going back to his childhood, Jacob knew he was to be the line of blessing and descendants promised to Abraham and his father Isaac, yet he was not the first born, he followed behind Esau who was the first born. Why did Jacob think he needed to be deceitful to obtain what had been promised and was rightfully his by proclamation of G-d, lack of trust? Jacob at times failed to depend on what he "heard" (Shema) and depended on his other senses and skills to make decisions. Jacob took advantage of this fact with his father Isaac, to obtain the blessing of the first born (birthright blessing), the "Bechira" blessing. He used deceit, for Isaac was blind and had to depend on his other senses to identify the son he was with. Yet Isaac also did not depend on what he "heard" (Shema), for his "hearing" gave him reason for doubt as to whether he was talking with Jacob or Esau. Jacob's decisions in not being truthful came back to haunt him several times.

However Jacob met his match and nemesis with deceit and untruthfulness in his uncle Laban. It cost Jacob twenty plus years of his life in servitude, before G-d allowed Jacob to be free to leave that situation. Yet, keeping His promises, G-d blessed Jacob and his work while with Laban.

With G-d's direction to leave, Jacob just could not get past his fear of man and trust in G-d fully to

handle life and protection as promised. He took and snuck out of the "household" of Laban, leaving to get far away. Again G-d did bless and protect him for He appeared to Laban and gave instruction not to do anything to Jacob, either good or bad.

As Jacob continued to struggle with, wrestle with and finally overcome, we too must be like him, persistent! What Jacob lacked in judgment, he made up with tenacity and persistence. Our savior, Yeshua HaMashiach, Jesus Christ the Messiah overcame in order to provide salvation for us.

John 16:33 (NKJV) ³³ These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world."

1 John 5:4 (TEV) ⁴ because every child of God is able to defeat the world. And we win the victory over the world by means of our faith.

There is a special promise and position promised to those who struggle, wrestle with and overcomes:

Revelation 3:12 (NKJV) ¹² He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. And I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And *I will write on him* My new name.

Are we doing the same things today as did Jacob? Are we striving to walk with G-d and yet holding back because of fear and lack of trust in His ways, His instructions and His timing? Are we suffering and afraid of the consequences of our decisions and our lack of truthfulness in our lives and dealings with each other? Are we struggling with G-d over what He wants for us?

Are we like Esau? Do we despise the calling G-d has for us (like the firstborn rights and responsibilities he despised)? Are we willing to sell out our G-d given life and direction for a little comfort and self-gratification in the immediate as Esau who sold his birthrights to Jacob?

We often, too often, struggle or contend with G-d for His blessings, not being just content to be with Him. We try to force something from G-d. Yes, we should be like Jacob, by holding on and refusing to let go. But, we should stop struggling with G-d for what He already wants to give us!! Hold on, hang on, don't let go, but stop the fight and allow G-d to take us wherever he wants us to go and give us whatever he wants to give us.

CLOSING:

Quote from the Messianic Torah Devotional:

"Abba, Father – my healer, and protection – I have struggled against You, and I am in pain. Thank You, ADONAI that I no longer have to fight – now please heal me and change my name. Help me to entrust my life to You, Lord; never leave me, but stay with me in every way that I go. I praise You for Your faithfulness, my G-d and my strength... teach me to rely on Your way alone. I concede, Lord – I give up! The victory is Yours! From now on, Father, instead of your faithful wounds, may I know the overflowing joy of Your blessing..."

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***YOU HAVE TO BE IN THE WORD,
FOR THE WORD TO BE IN YOU!***

Shabbat Shalom, G-d Bless and Keep you!

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