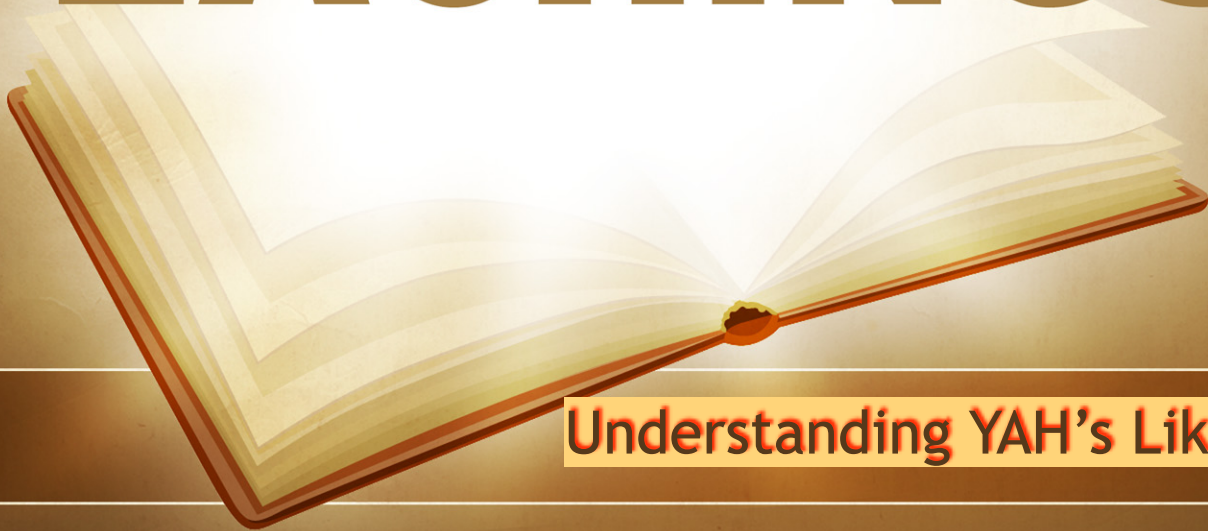


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#8 Vayishlah (וַיִּשְׁלַח) **— Hebrew for “and he sent,”**

Torah: Genesis 32:4-36:43
Haftarah: Obadiah 1:1-21

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Jacob returns to the Set Apart Land after a 20-year stay in Charan, and sends angel-emissaries to Esau in hope of a reconciliation, but his messengers report that his brother is on the warpath with 400 armed men. Jacob prepares for war, prays, and sends Esau a large gift (consisting of hundreds of heads of livestock) to appease him.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

That night, Jacob ferries his family and possessions across the Jabbok River; he, however, remains behind and encounters the angel that embodies the spirit of Esau, with whom he wrestles until daybreak. Jacob suffers a dislocated hip but vanquishes the supernal creature, who bestows on him the name Israel, which means “he who prevails over the divine.”

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Jacob and Esau meet, embrace and kiss, but part ways. Jacob purchases a plot of land near Shechem, whose crown prince—also called Shechem—abducts and rapes Jacob's daughter Dinah. Dinah's brothers Simeon and Levi avenge the deed by killing all male inhabitants of the city, after rendering them vulnerable by convincing them to circumcise themselves.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Jacob journeys on. Rachel dies while giving birth to her second son, Benjamin, and is buried in a roadside grave near Bethlehem. Reuben loses the birthright because he interferes with his father's marital life. Jacob arrives in Hebron, to his father Isaac, who later dies at age 180.

(Rebecca has passed away before Jacob's arrival.)

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Our Parshah concludes with a detailed account of Esau's wives, children and grandchildren; the family histories of the people of Seir, among whom Esau settled; and a list of the eight kings who ruled Edom, the land of Esau's and Seir's descendants.


Gen 32:1 And Ya'aqob went on his way, and the messengers of Elohim met him.

Gen 32:2 And when Ya'aqob saw them, he said, "This is the camp of Elohim." And he called the name of that place Maḥanayim.

Gen 32:3 And Ya'aqob sent messengers before him to Ėsaw his brother in the land of Sě'ir, the field of Edom

Gen 32:4 and he commanded them, saying, “Say this to my master Ėsaw, ‘Your servant Ya’aqob said this, “I have sojourned with Laban and stayed there until now.”

Gen 32:5 “And I have bulls, and donkeys, flocks, and male and female servants. And I have sent to inform my master, to find favour in your eyes.” ’ ”



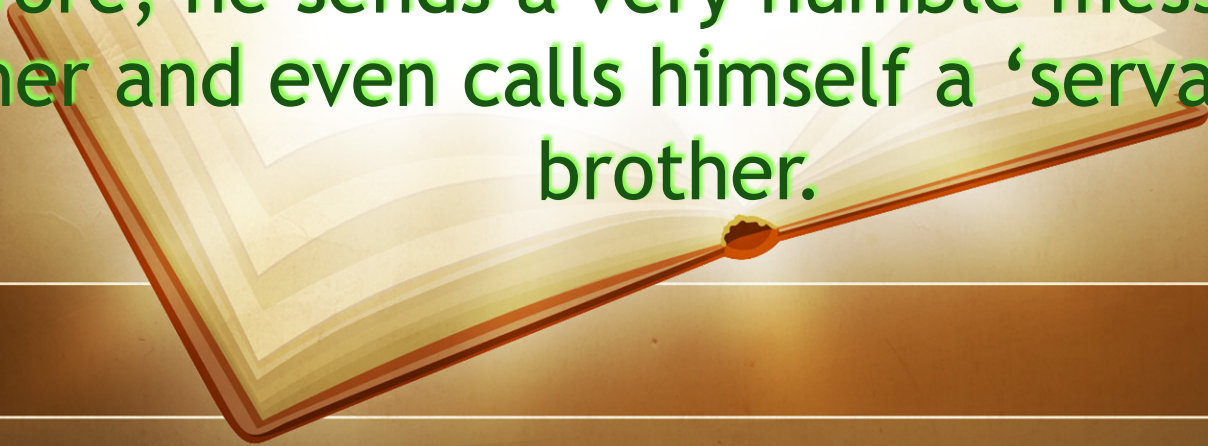
Ya'aqob had now left Laban and was headed home and this week's Torah portion is called - וַיִּשְׁלַח -
vayishlah, which means, 'and he sent' and comes from the root word שָׁלַח shalah (shaw-lakh') -
Strong's H7971 which means, *'to send, bid farewell, let go, put forth, stretch out, direct, urgently send'*.

In Berēshith/Genesis 32:1 we see that Ya'aqob had left Laban and was then met by the messengers of Elohim and he called the place מַחֲנַיִם Maḥanayim (makh-an-ah'-yim)- Strong's H4266 which means, '*two camps*', and as we will see in the next Torah portion, it was from here that he divided his family into two groups, in order to meet his brother Ėsaw, with shalom; and in many ways pictures the prophetic picture of the fullness of Yisra'ēl's two camps (House of Yisra'ēl and House of Yehudah) being fully provided for in Messiah (as pictured by Yosēph).

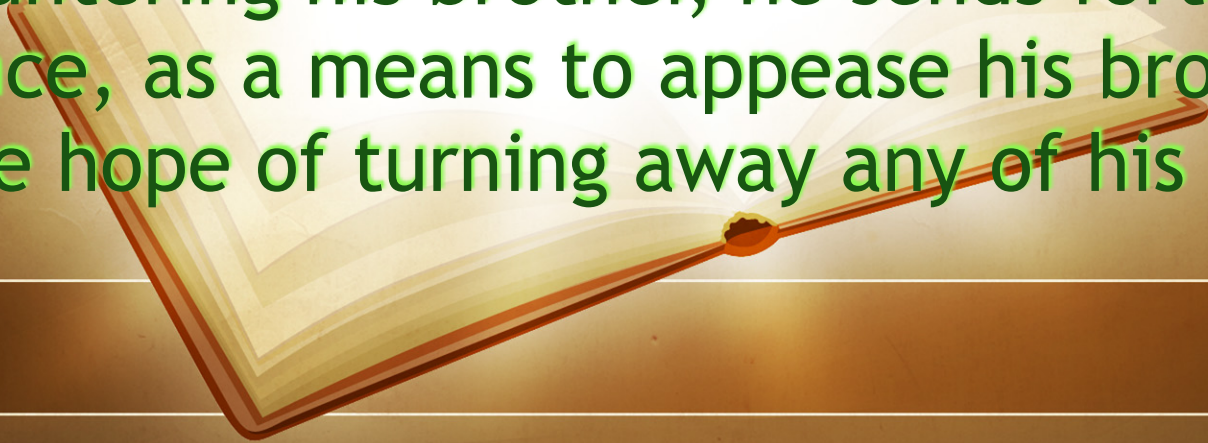
From this point, Ya'aqob sent messengers ahead of him to his brother Ėsaw, in a style of humility that was done as a means to have some form of reconciliation and meet in peace.

שְׂעִיר Sě'ir (say-eer') - Strong's H8165 is a mountain range in Edom, that lies south of the Dead Sea, and the name means, '*shaggy, hairy*' which comes from the word שְׂעָר se'ar (say-awr') - Strong's H8181 which means, '*hair, hairy*'.

As Ya'aqob nears home, he is filled with memories of his dealings with his brother Ėsaw and how his brother had hated him and wanted to kill him, and therefore, he sends a very humble message to his brother and even calls himself a 'servant' of his brother.

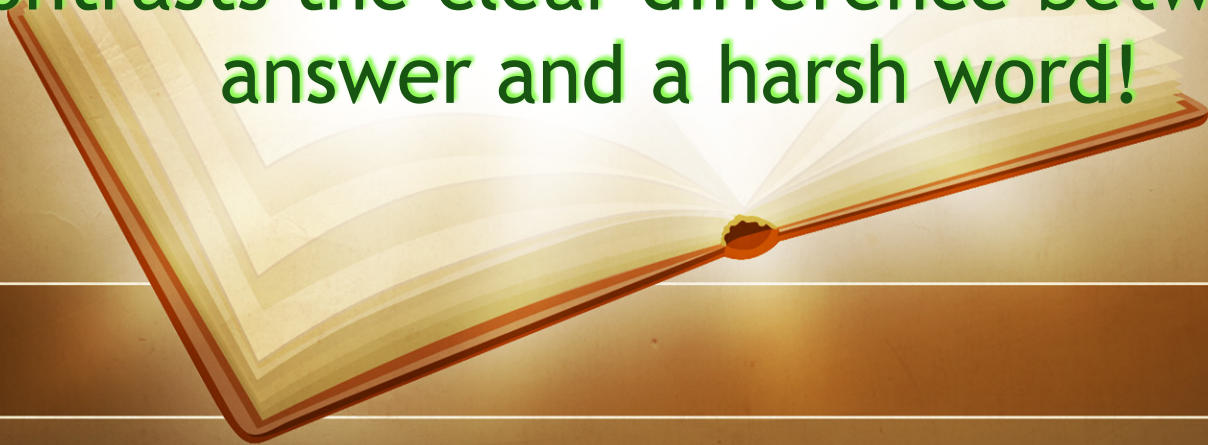


And what we can glean from this, is that while Ya'aqob may have certainly been very unsure of how his brother would react to seeing him again, and while he was greatly afraid of the prospect of encountering his brother, he sends forth gifts, in advance, as a means to appease his brother, with the hope of turning away any of his wrath.



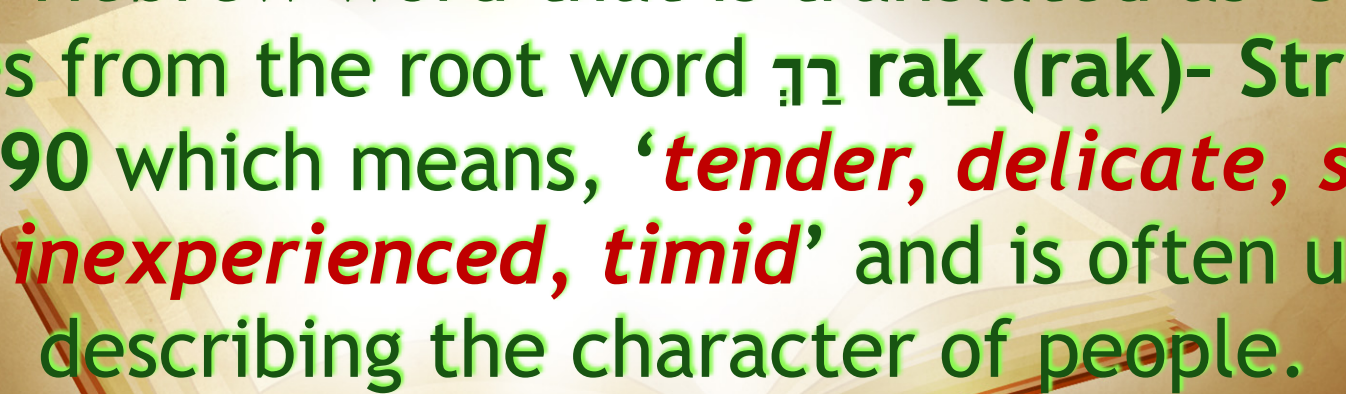
Mishlě/Proverbs 15:1 “A soft answer turns away wrath, but a harsh word stirs up displeasure.”

Here Shelomoh identifies the power of one's words and contrasts the clear difference between a soft answer and a harsh word!



A soft answer:


The Hebrew word that is translated as 'soft' comes from the root word רַךְ *rak* (rak)- Strong's H7390 which means, '*tender, delicate, soft, frail, inexperienced, timid*' and is often used in describing the character of people.



Dawid said of Shelomoh the following:

Dibre haYamim Aleph/1 Chronicles 22:5 “And


Dawid said, “Shelomoh my son is young and tender, and the house that is to be built for יהוה is to be exceedingly great, for a splendid Name, to all the lands. Please, let me make preparation for it.” So Dawid made extensive preparations before his death.”



The Hebrew word that is translated as 'answer' is מַעֲנֶה ma'aneh (mah-an-eh')- Strong's H4617 which means, 'an answer, response', and comes from the root verb עָנָה anah (aw-naw')- Strong's H6030 which means, 'to sing, utter tunefully, be occupied with, cry'.

This word is used 329 times and relates to giving an answer, testifying, as well as shouting with joy, often as a response to being a faithful witness!

Hoshěa/Hosea 2:14-15 “Therefore, see, I am alluring her, and shall lead her into the wilderness, and shall speak to her heart, 15 and give to her vineyards from there, and the Valley of Akor as a door of expectation. And there she shall respond as in the days of her youth, as in the day when she came up from the land of Mitsrayim.”



Here, in Hoshěa/Hosea, it is translated as 'respond' and in the KJV it is translated as 'sing'; and we are able to learn from this the clear picture of the true response of a bride that has been led into the Wilderness in order to hear the sweet tender words of her Husband and King.

A 'soft answer', therefore, speaks of a response that is done in a tender and delicate manner, which certainly does not show weakness but rather a mature strength in the Word!

How often do we find ourselves 'reacting' in an aggressive manner to words or actions that we did not like or approve of?

Reacting in a harsh manner as opposed to a tender and delicate one can fuel a fire of displeasure and start a verbal or even physical battle that only leads to harm and loss.

With Shelomoh telling us that a soft answer turns away wrath, we can and must learn how important our response to aggression is.

There may be times when someone comes at you with harshness and malicious intent, and the best way to turn the wrath away, is to give a soft, tender, delicate and controlled response, as opposed to an irrational response that is done with harshness!

With the sending of messengers before him, Ya'aqob was taking a prudent precaution, in order to properly ascertain the present temper of Ėsaw.

How do you react when you remember the wrong dealings that you had with someone close, even a family member?

Ya'aqob was afraid for his own life and the life of his family, as it had been 20 years since he had left home, after fleeing the wrath of his brother.

So many today live in the fear of their past sins, and here, in 'preparing for the worst', Ya'aqob, in distress, divides his people into 2 groups, so that if the one group was attacked by an angry brother, the other could escape.

What do you do when you are facing the prospect of facing past enemies?

Ya'aqob did not inquire of יהוה, and so we take note that it was Ya'aqob who divided the people into 2 groups and not Elohim!

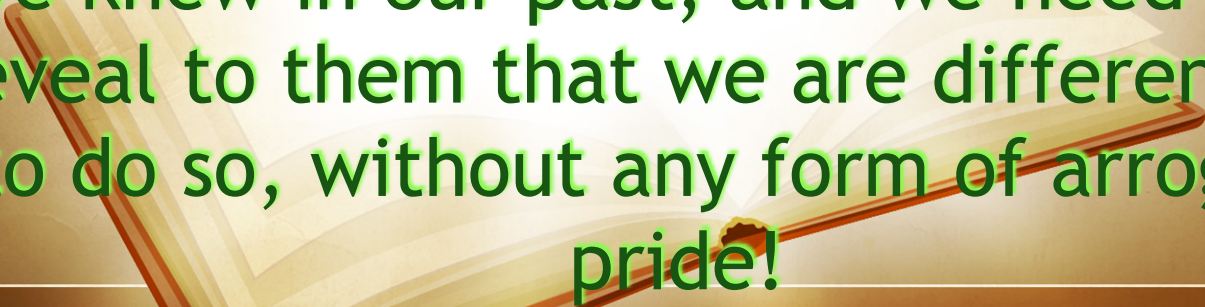
If Ya'aqob had simply sought the face of יהוה, I am sure that he would have saved himself a great deal of stressful planning and scheming.

Many of us today do the same, when facing a 'seeming crisis', in that we often try to work out various plans and strategies instead of seeking wisdom from יהוה and trusting in His Sure Word that must guide our every step!

Esaw was still a man of the field, meaning that he had no spiritual aspirations or desires to walk in the ways of יהוה, but rather that he lived only for the things of the flesh, as his priorities were primarily on only seeking wealth and fame - things of the world that do not last!

Esaw had become very powerful over the last 20 years and had established himself as being a man of the world, and as Ya'aqob had left Laban's house, we can learn from these events on how Ya'aqob would deal with facing the people of the world.

As we come out the 'church' system, as represented by Laban's house, we recognize that there will be people that we will encounter, who are very 'worldly' and we need to know how to deal with them, as many of them may be people that we knew in our past, and we need to be able to reveal to them that we are different and be able to do so, without any form of arrogance and pride!

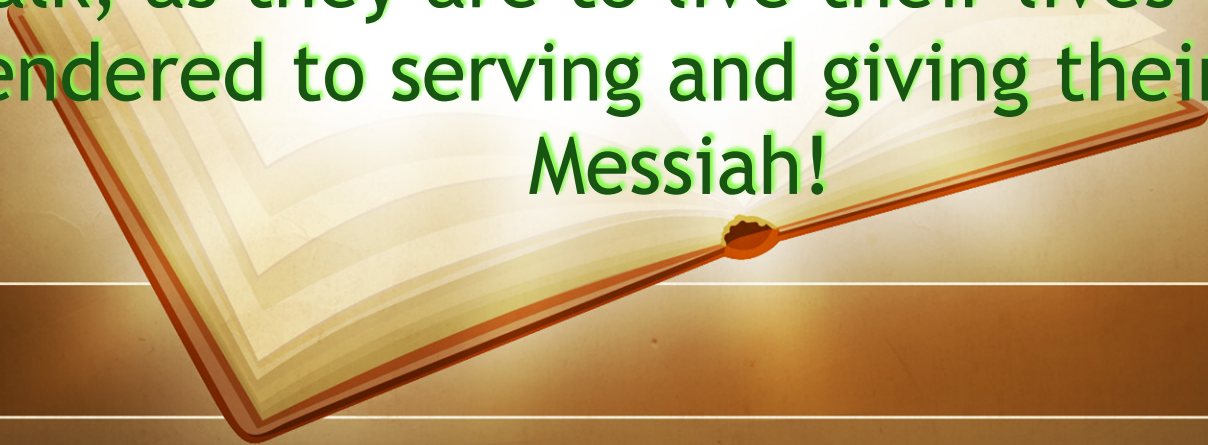


For Laban it was all about the gold and possessions, while for Ėsaw it was all about the hunt and kill or rather, the control of the masses - and both are competing with Ya'aqob, who had received the Covenant Promise and protection of Elohim!



If both Ėsaw and Laban are figurative pictures for us, of the church, it may seem as though Ya'aqob is a picture of us who have left the institution of Christianity, that Laban represents, yet will encounter meetings with other 'individuals', who call themselves Christians, along the way of our sojourning; individuals who may not be too caught up in the 'institution' of Christianity, but are only looking out for what is in it for them.

In many ways, both of these promote a religion that is a very selfish religion, as it promotes only that which can be a benefit to self, which is not the way that true worshippers of Elohim are to walk, as they are to live their lives totally surrendered to serving and giving their all unto Messiah!



Gen 32:6 So the messengers returned to Ya'aqob, saying, "We came to your brother Ėsaw, and he also is coming to meet you, and four hundred men with him."

Gen 32:7 And Ya'aqob was greatly afraid and distressed. So he divided the people that were with him, and the flocks and herds and camels, into two groups,

Verse 6-7

After sending messengers ahead of him, they returned to Ya'aqob with a very daunting report!

They reported that Ėsaw was coming to meet Ya'aqob and he had 400 men with him.

The Hebrew root word that is used here for 'meet' is different to the Hebrew root word that is used in verse 1.

In verse 1 the Hebrew root word for 'met/meet' is פָּגַע paga (paw-gah')- Strong's H6293 which means, '*to meet, encounter, reach, approach, intercession*' and the Hebrew root word that is used for meet, here in verse 6, is קָרָא qara (kaw-raw')- Strong's H7121 & H7122 which means, '*call, proclaim, encounter, befall*' and this word can, in a negative way, present the meaning of, 'to approach and speak to', in an often challenging or aggressive way.

The report therefore, that had come back, was an alarming one for Ya'aqob.

With his brother coming to meet him with 400 men, it looked to Ya'aqob as though his brother was coming to kill him.

The number 400, in the Scriptures, is repeatedly used on a number of occasions, in regards to the numbering of fighting men or armies and so, this pending meeting with Ėsaw certainly must have gotten Ya'aqob a little worried!

He was unsure whether or not his brother was coming to him in peace or in an act of war and so, he divided the people into 2 groups, in a militaristic style tactic that would prepare for the worst.

The Hebrew root word that is used for 'fear' is יָרָא yare (yaw-ray') - Strong's H3372 which means, '*to fear, be afraid, reverence, respect*', and the word for 'distressed' is the root word יָצַר yatsar (yaw-tsar') - Strong's H3334 which can mean, '*be distressed, vexed, cramped, narrow, besiege*' and so we can see from this that it felt to Ya'aqob as though he was being cramped in and he had no place to turn.

Have you ever found yourself in a situation where you feel you are losing your breath, as fear grips you on every side, so much so that you become numbed by the circumstances that feel as though it had cramped you in so tight you do not know where to run?

In Tehillah/Psalm 27:1 Dawid declares such confidence in יהוה that could be best expressed as follows:

“יהוה is my light, and He saves me - now whom should I fear or whom should I stand in awe of or show respect and have reverence for?” - the answer is obvious - יהוה - our Light and Salvation!!!

Then he asks the second question which in essence is saying, “because יהוה is my strong tower and refuge for my soul, whom shall I be afraid of or who should cause me to be in distress or terror?” -

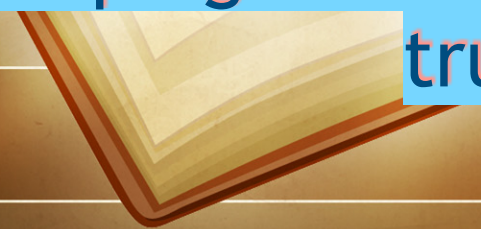
Again, the answer is obvious - no one!!!

Romiyim/Romans 8:31 “What then shall we say to this? If Elohim is for us, who is against us?”



יהוה is his salvation in regards to everything that oppresses him and is the stronghold of his life in regards to everything that exposes him to peril! Just as Dawid can confidently declare this, so too should we no matter who or what we face!

Tehillah/Psalm 27:3 “Though an army encamps against me, my heart does not fear; though battle comes up against me, even then I would be trusting.”



Here we see that Dawid says that no matter what comes against him he would not be afraid, and even in the toughest battles he would be trusting! The Hebrew root word that is used for trusting is נִטָּח bataḥ (baw-takh')- Strong's H982 which carries the meaning, '*to trust , be bold, confident, be secure, courageous*', and it is written in the tense that carries the meaning of saying, "*I will be a truster*" - something that he would continue to be.

In other words, it is as though he is saying, “my trusting will be thing that I am, not just what I do”; and I see this as very powerful indeed and to trust in יהוה is not just something that we do as an active response to a particular circumstance but rather it is who we are - we are ‘**trusters**’ - continually trusting יהוה in all things, amě!

It is this kind of confident declaration that can dispel any fears or worries we may face and the more we meditate on the power of these words we cannot help but get encouraged by the reality of declaring such truths over our lives!

Gen 32:8 and he said, “If Esaw comes to the one group and strikes it, then the other group which is left shall escape.”



Verse 8

Ya'aqob used the best strategy that he could think of as means to try to ward off the threat of an attack, and was even willing to sacrifice one group!

The Hebrew root word that is translated here as 'strikes' is נָכָה 'nakah' (naw-kaw') - Strong's H5221 which means 'strike, make physical contact with a blow, cause the destruction of an object, strike with the mouth of the sword, kill'.

He was preparing for the worst.

The Hebrew word that is translated as escape is פְּלִיטָה peletah (pel-ay-taw')- Strong's H6413 which means, 'escaped, deliverance, survivors'.

We see this word פְּלִיטָה peletah (pel-ay-taw')- Strong's H6413 being used in:

Yeshayahu/Isaiah 4:2 “In that day the Branch of יהוה shall be splendid and esteemed. And the fruit of the earth shall be excellent and comely for the escaped ones of Yisra'ěl.”

Yeshayahu/Isaiah 37:32 “For out of Yerushalayim comes forth a remnant, and those who escape from Mount Tsiyon - the ardour of יהוה of hosts does this.”

