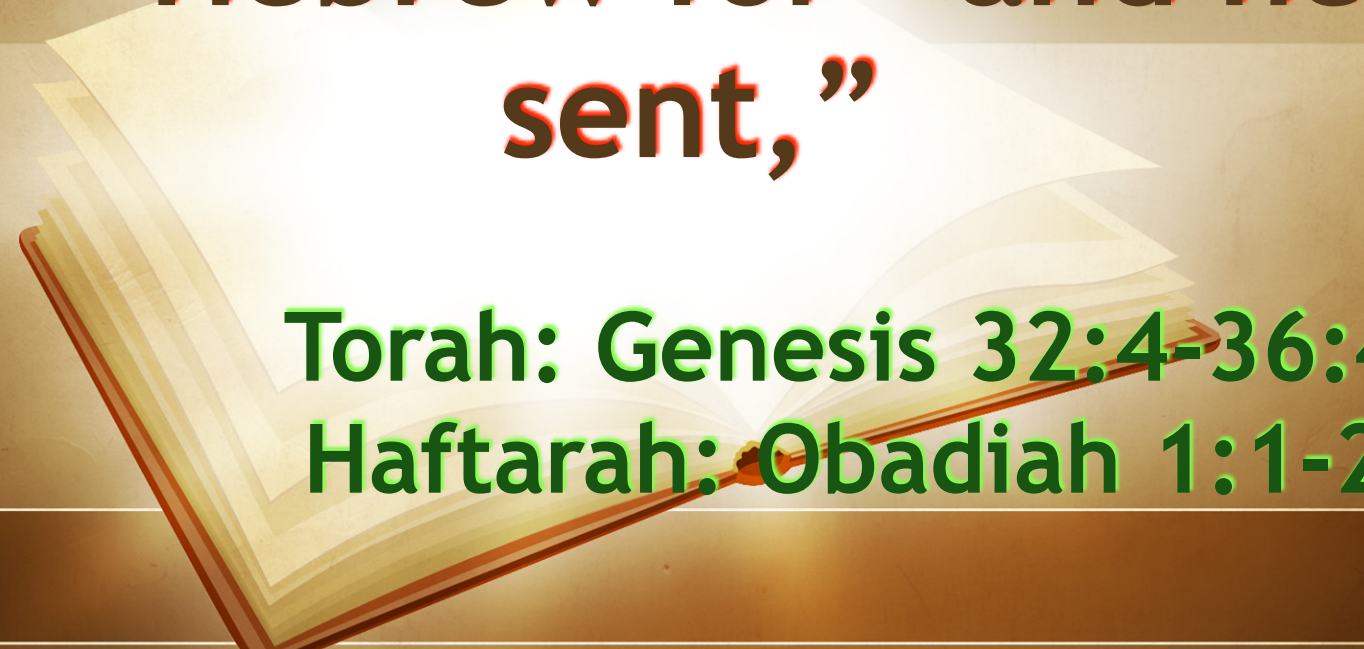


TORAH TEACHINGS



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 supernatural 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.

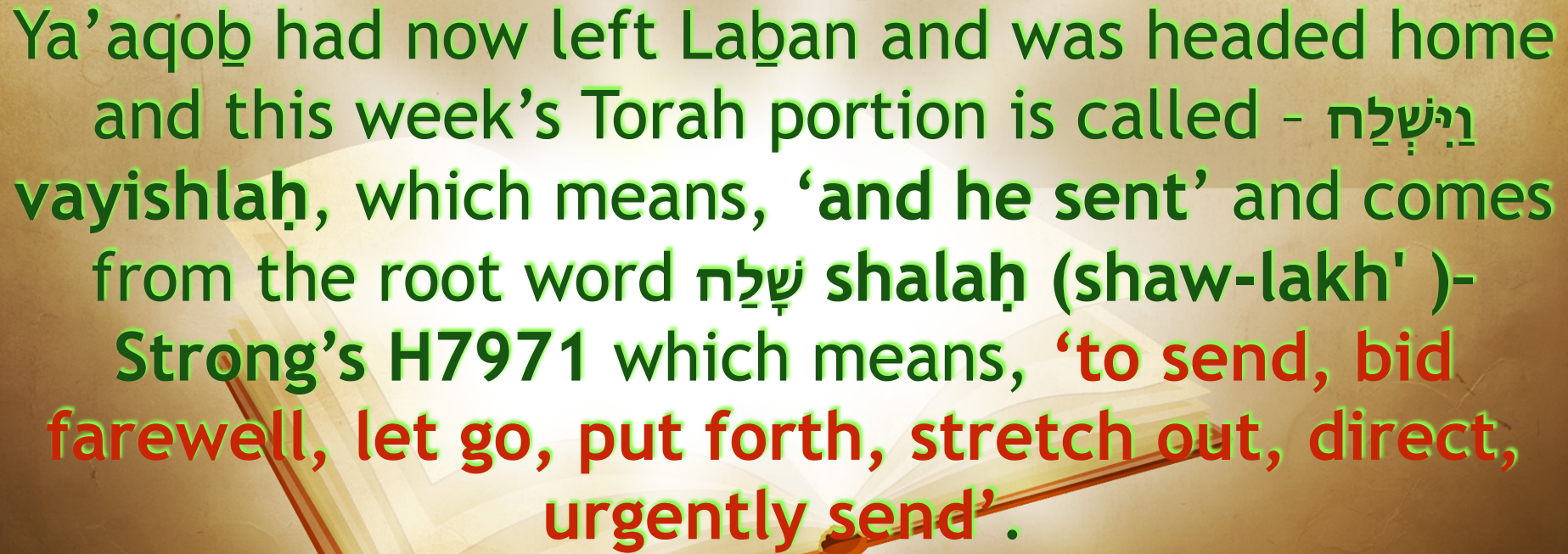
Gen 32:1 And Ya'aqob went on his way, and the messengers of Elohim met him.

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 Ĕsaw 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 Ĕsaw, ‘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.” ’ ”



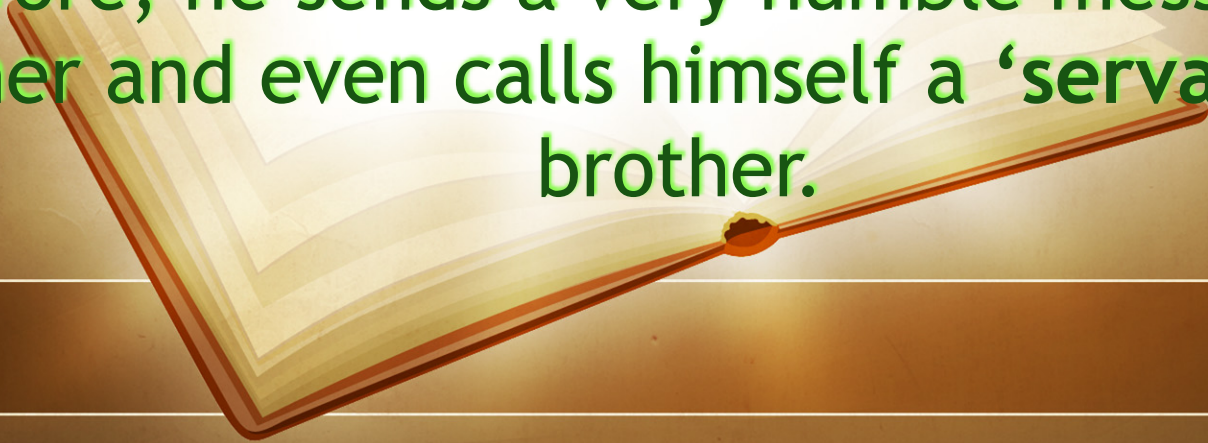
Ya'aqob had now left Laban and was headed home and this week's Torah portion is called - וַיִּשְׁלַח - **vayishlah**, which means, 'and he sent' and comes from the root word שָׁלַח **shalah** (shaw-lakh') - **Strong's H7971** which means, 'to send, bid farewell, let go, put forth, stretch out, direct,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

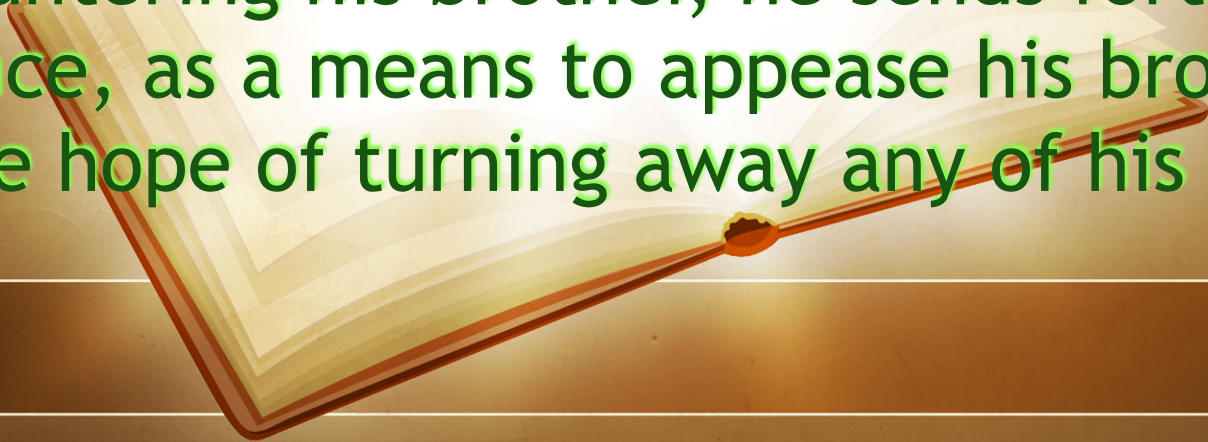
From this point, Ya'aqob sent messengers ahead of him to his brother Ėsaw, in a style of humility that was done as a means to have some form of reconciliation and meet in peace.

שְׂעִיר Sə'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.

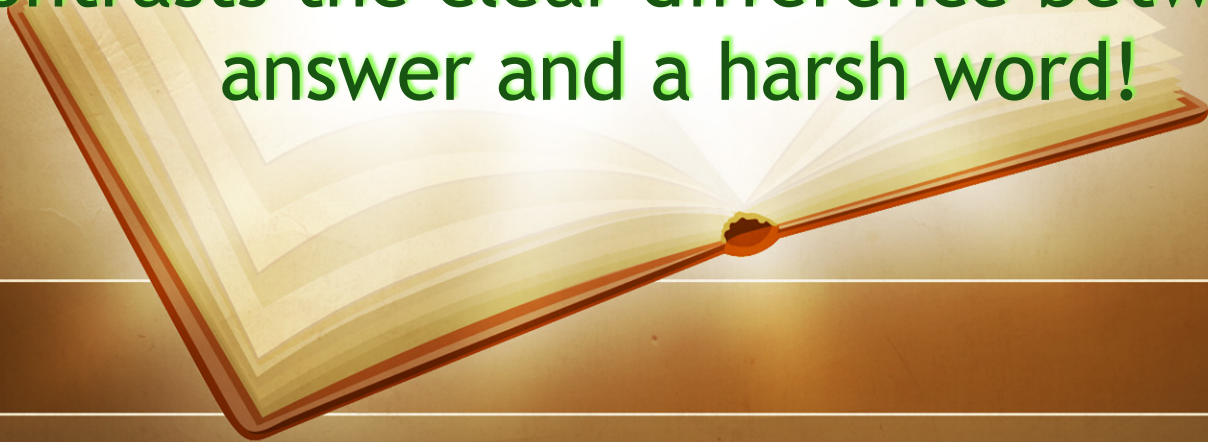


And what we can glean from this, is that while Ya'aqob may have certainly been very unsure of how his brother would react to seeing him again, and while he was greatly afraid of the prospect of encountering his brother, he sends forth gifts, in advance, as a means to appease his brother, with the hope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



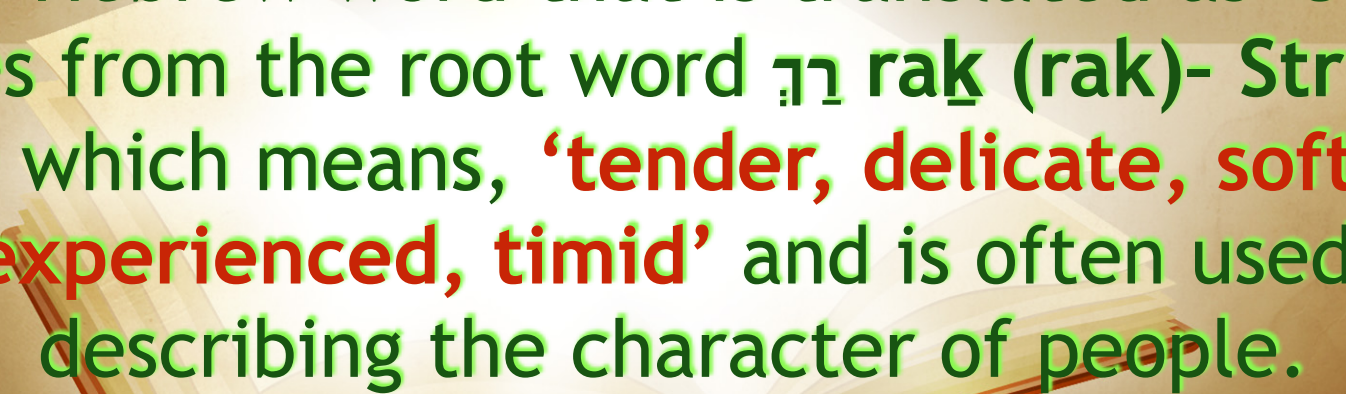
Mishlě/Proverbs 15:1 “A soft answer turns away wrath, but a harsh word stirs up displeasure.”

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 raḵ (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!



Hoshĕa/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 Aĕor 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?

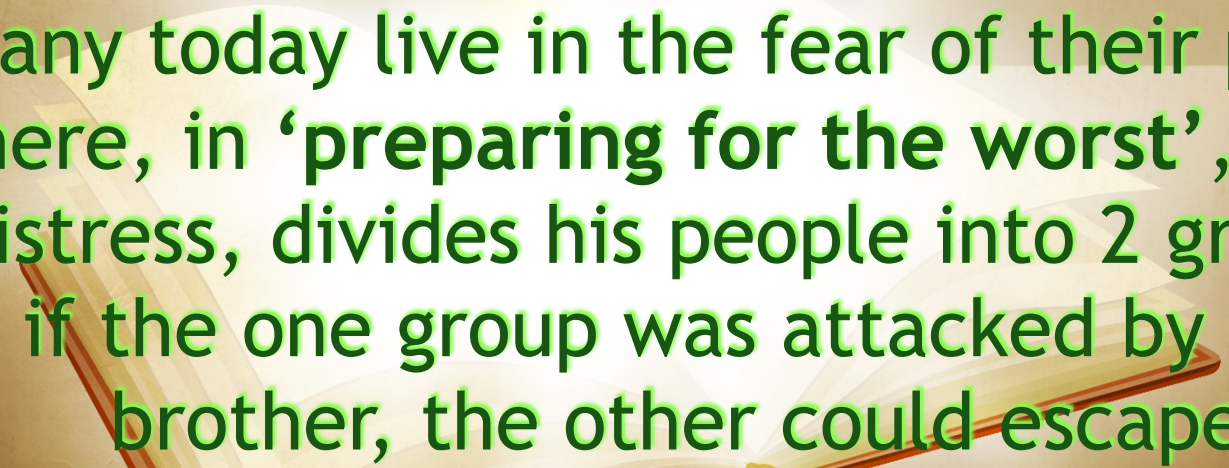
Reacting in a harsh manner as opposed to a tender and delicate one can fuel a fire of displeasure and start a verbal or even physical battle that only leads to harm and loss.

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!


Esau 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!

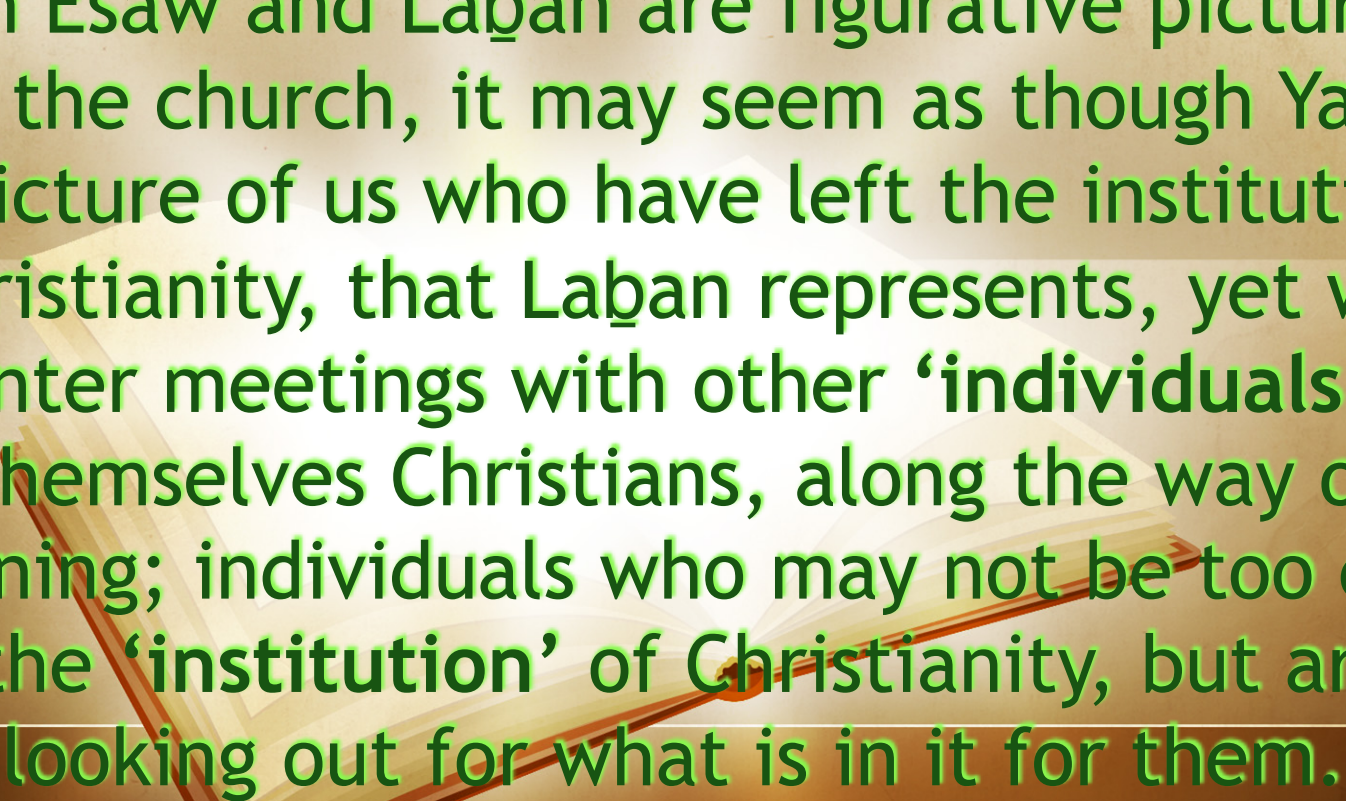
Esau had become very powerful over the last 20 years and had established himself as being a man of the world, and as Ya'aqob had left Laban's house, we can learn from these events on how Ya'aqob would deal with facing the people of the world.

As we come out the 'False 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!



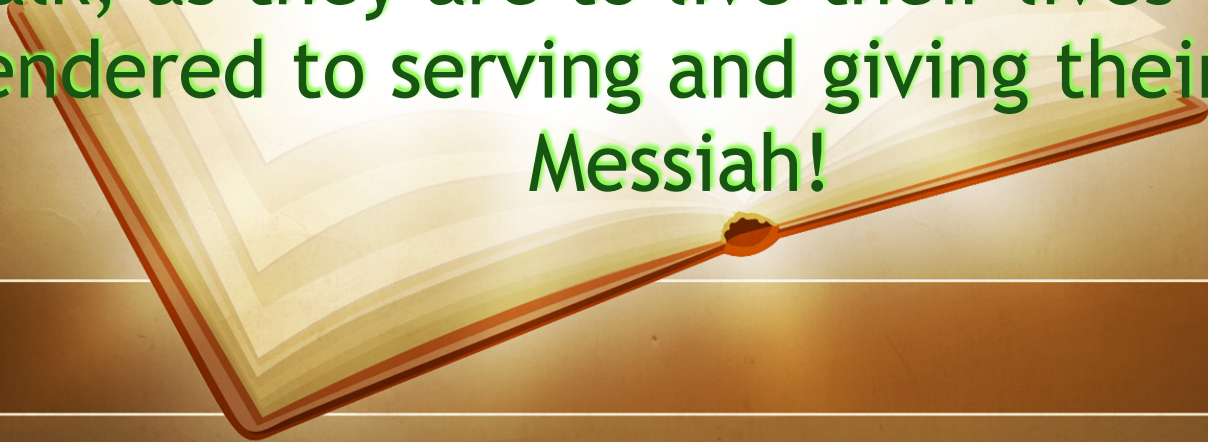
For Laban it was all about the gold and possessions, while for Esau it was all about the hunt and kill or rather, the control of the masses - and both are competing with Ya'aqob, who had received the Covenant Promise and protection of Elohim!





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 Esaw 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-law') - 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 trustee"** - 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 'naḵah' (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.”



What we must recognize, is that no matter the imminent threats we may face, on a daily basis, we have the assurance of escape, as we find our refuge in Messiah, who has gone before us!


As we consider the words of Yosēph, to his brothers, as a shadow picture of Messiah, in the following verse, we can be greatly encouraged in the 'escape' we have in our Master:

Berēshith/Genesis 45:7 “And Elohim sent me before you to preserve for you a remnant in the earth, and to give life to you by a great **escape**.”

While it certainly was not in Ya'aqob's heart to have any of his family killed, we can also understand from these two groups, that in the last days there will also be, primarily, two groups - one that will be struck with the wrath of Elohim and the other that shall escape, being delivered by the Blood of Messiah.

Gen 32:9 And Ya'aqob said, "O Elohim of my father Abraham and Elohim of my father Yitshaq, יהוה who said to me, 'Return to your land and to your relatives, and I do good to you,'

Gen 32:10 "I do not deserve the least of all the loving-commitment and all the truth which You have shown Your servant, for I passed over this Yardēn with my staff, and now I have become two groups.



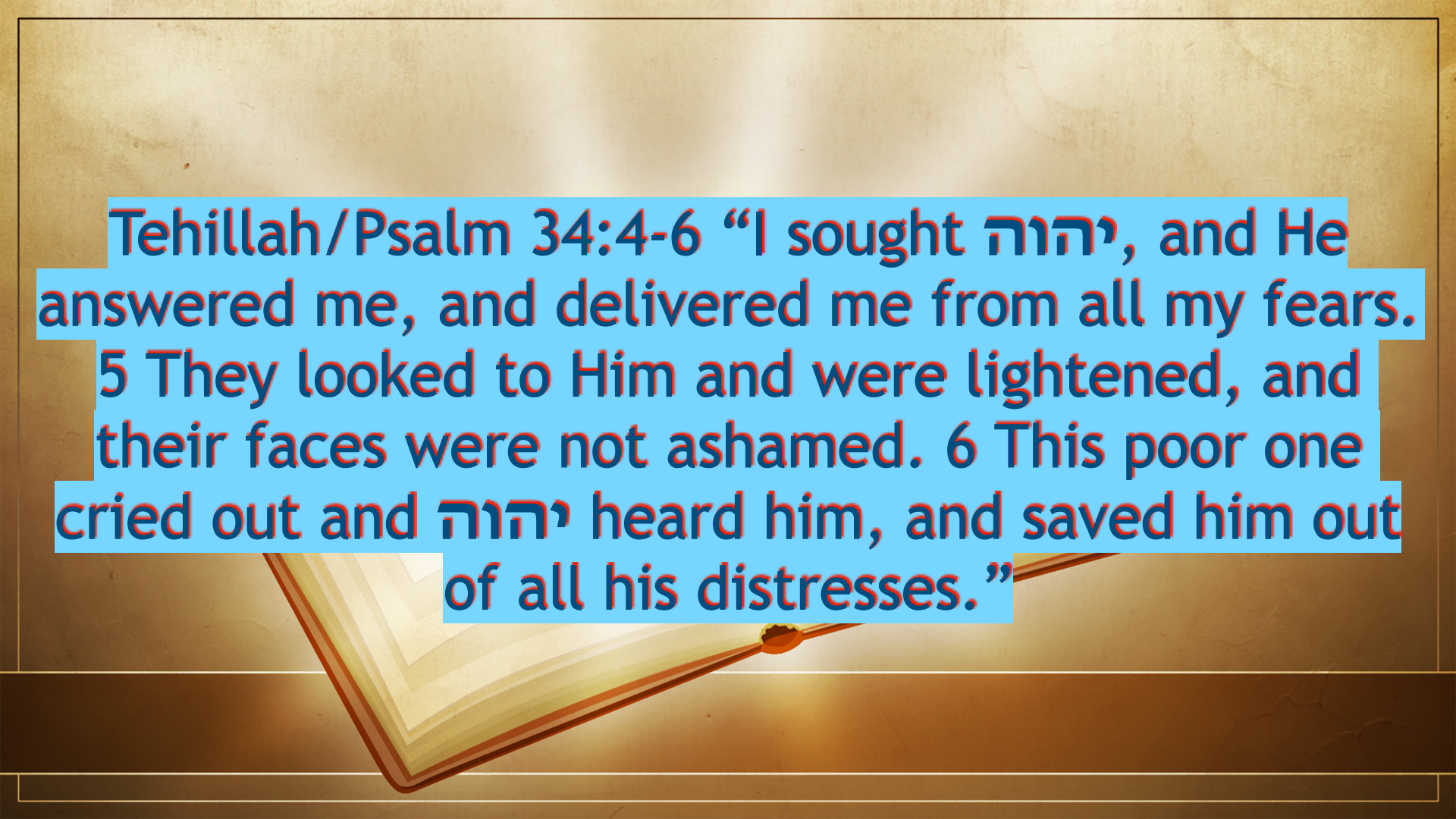
Gen 32:11 “Deliver me, I pray, from the hand of my brother, from the hand of Esau, for I fear him, lest he come and shall strike me and the mother with the children.”

Gen 32:12 “For You said, ‘I shall certainly do good to you, and shall make your seed as the sand of the sea, which are too numerous to count.’ ”

Verse 9-12 - Ya'aqob's prayer for help

In his opening statement to יהוה, Ya'aqob declares who יהוה is and reminds יהוה of His clear instructions that He had given to Ya'aqob, commanding Him to return to the Promised Land.

Ya'aqob was leaving the place where Abraham had left and was returning to the place where his father had never left, and in this plea, we see Ya'aqob's cry to יהוה, which basically said, **"I am yours too, and I will carry on the covenant - only deliver me please!"**



Tehillah/Psalm 34:4-6 “I sought יהוה, and He answered me, and delivered me from all my fears.
5 They looked to Him and were lightened, and their faces were not ashamed. 6 This poor one cried out and יהוה heard him, and saved him out of all his distresses.”

YEHOVAH is the only one who can deliver from all fears and save out of all distresses! And this we would do well to remember, for then our diligent seeking, in times of distresses and fear, we can find comfort in the knowledge that He hears our cries and He answers the prayers of His lovingly-committed ones!

I am not worthy and I do not deserve the least of your loving-commitment that you have shown me!!! WOW!
How many times have we all felt this - we do not deserve the least that He has done for us, never remind the rest?

Verse 10:

In Hebrew, the root word translated as 'loving commitment' is חֶסֶד ḥesed (kheh'-sed)- Strong's H2617 and means, **'goodness, kindness, deeds of devotion, faithfulness'**; and the word translated as 'truth' is אֱמֶת emeth (eh'-meth)- Strong's H571 which means, **'truth, firmness, faithfulness'**, and this word carries an underlying sense of certainty and dependability - and we know that The Word of יהוה is truth:

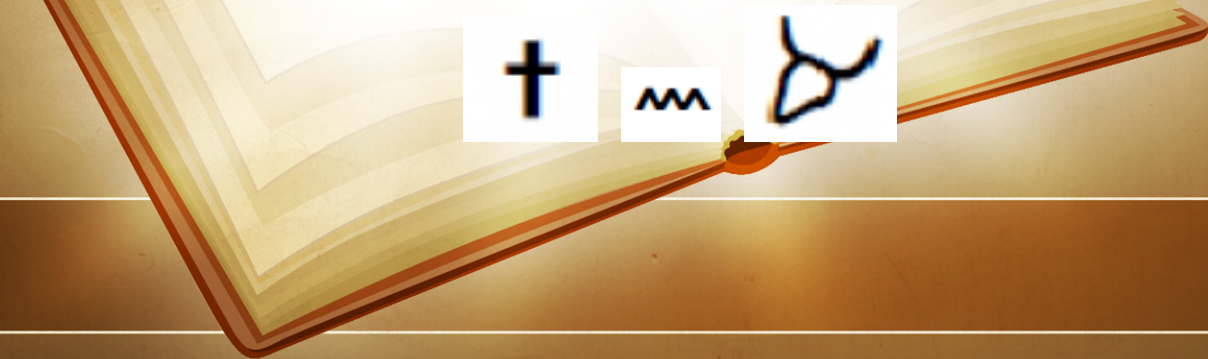
Tehillah/Psalm 119:142 “Your righteousness is righteousness forever, and Your Torah is truth.”

Tehillah/Psalm 119:151 “You are near, O יהוה, and all Your commands are truth.”

Tehillah/Psalm 119:160 “The sum of Your word is truth, and all Your righteous right-rulings are forever.”


In the ancient pictographic symbols of this word,
we are given a greater insight in understanding
how **יהושע** Messiah is **THE TRUTH!**

This word - **אמת** **emeth** - **Strong's H571**, in the
ancient script, look like this:





Aleph - א




The ancient script has this letter as  and is pictured as **'the head of an ox'**, and represents **'strength'**, meaning **'muscle'** as the ox is the strongest of the livestock animals. This also carries the meaning of **'yoke'**, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the **'red heifer'** sacrifice that יהושע Messiah fulfilled!

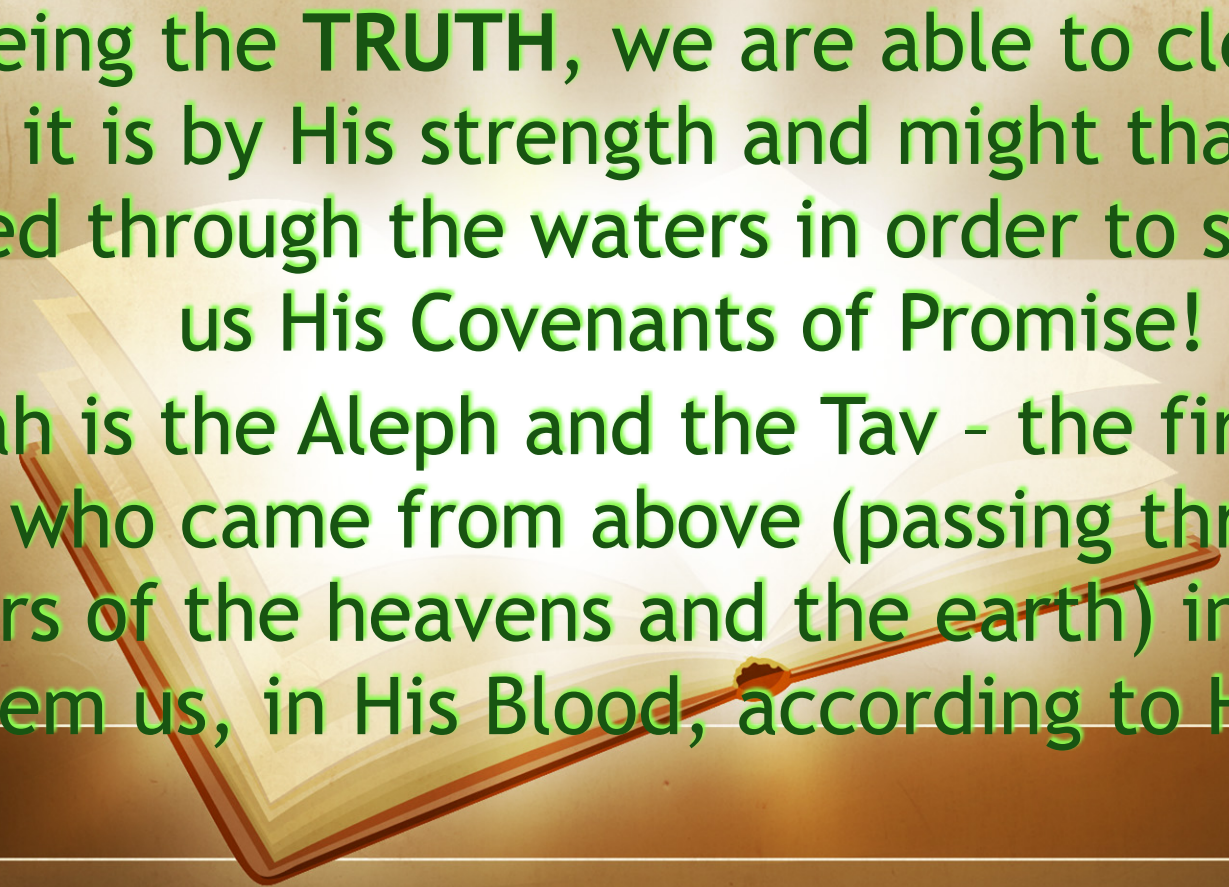
Mem - מ

The ancient script has this letter as  and is pictured as **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty or massive** as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.



Tav - ת

The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us **‘seal, covenant, mark or sign’**; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra’ĕl and Yehudāh together in Him, as One, for He is not only the **‘aleph’**, but is also the **‘tav’** - the beginning and the end of all creation!



As we consider these letters in describing Messiah as being the **TRUTH**, we are able to clearly see that it is by His strength and might that He has passed through the waters in order to secure for us His Covenants of Promise!

Messiah is the Aleph and the Tav - the first and the last, who came from above (passing through the waters of the heavens and the earth) in order to redeem us, in His Blood, according to His Word!

In the ancient pictographic form, the Hebrew word for 'loving-commitment' - **חֶסֶד** ḥesed - Strong's H2617 looks like this:




ח

ס

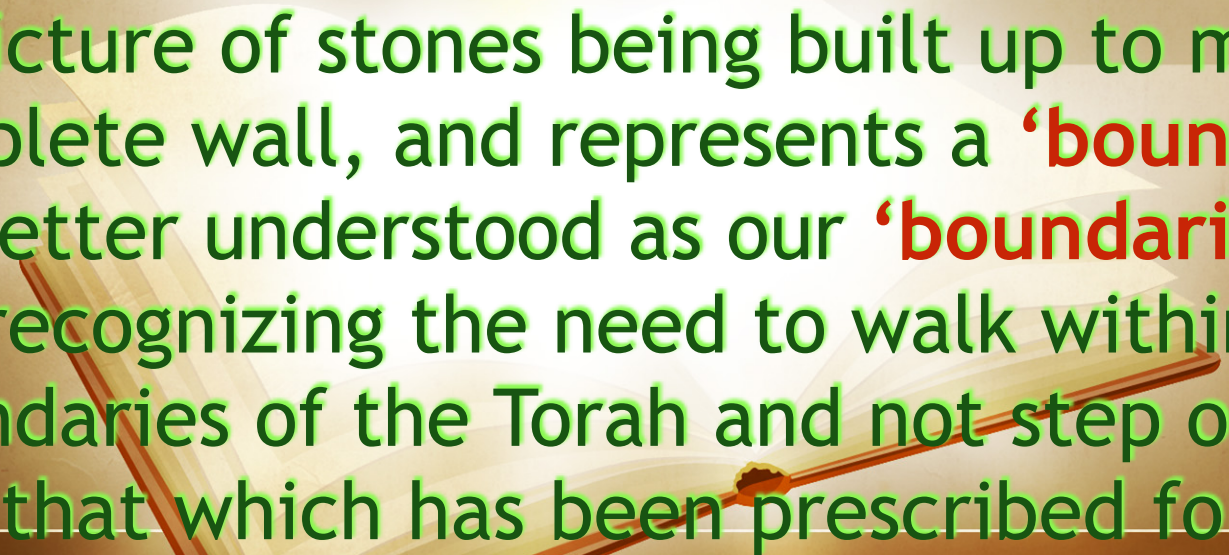
ד

Het - ה


The ancient script has this letter as  which is a 'tent wall', and carries a meaning of 'separation', as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection and security to those inside, while picturing a cutting off of those who are outside.

Hence this letter can mean **'established, secure'**
as well as **'cut off, separated from'**.

As a tent wall we are also able to recognize the picture of stones being built up to make a complete wall, and represents a **'boundary'**, or better understood as our **'boundaries'** in recognizing the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!



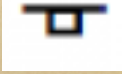
Samek - פ:

The ancient script has this letter pictured as , which is a thorn and has the meanings of **‘pierce and sharp’** and can also carry the meaning of **‘a shield’**, as thorn bushes were used by shepherds to build a wall to enclose their flock in the night against the attack of predators. Another meaning would be **‘to grab hold of’** as a thorn is a seed that clings to hair and clothing.

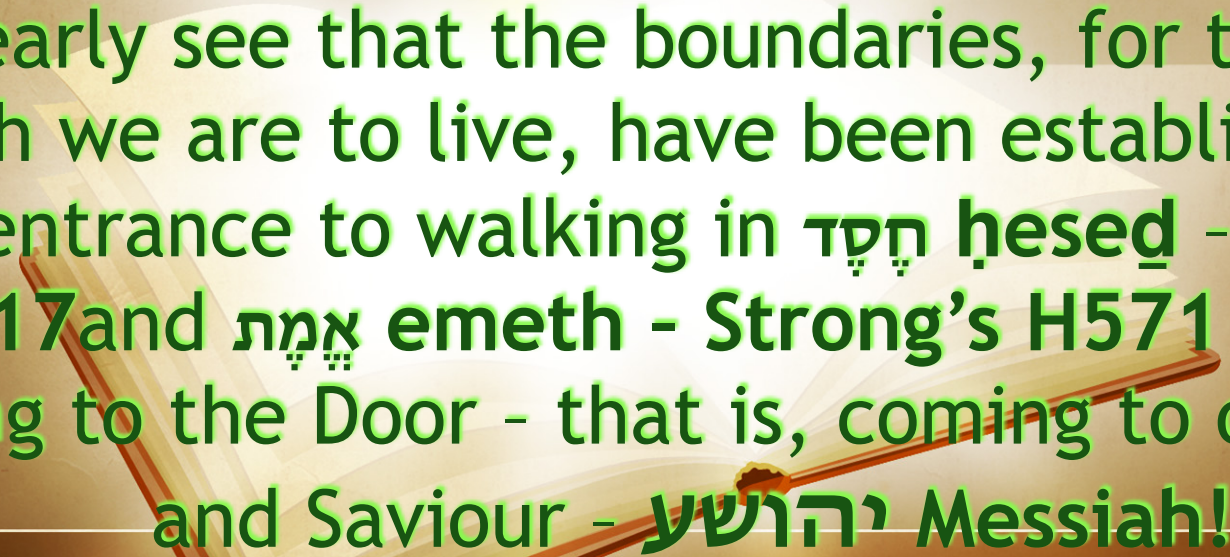
The Word of Elohim is sharper than a doubled edged sword and when we find that we do not grab hold of His word and allow His Word to be our shield of faith, we may find ourselves being pierced through with sin and compromise!

Our praise we have for our Master is that in Him we are upheld forever, for He is the shield of our Help, as He Himself took the crown of thorns upon His head, bearing our sin and shame that we may be found to be shielded in Him! It can also give a meaning of **'turning'**, for it is the thorn that turns us away from danger and to that which is secure.

Dalet - ד

The ancient script has this letter as  and is pictured as a **'tent door'**. It can also have the meaning of a back and forth movement as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of **'dangle' or hanging** as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

When understanding חֶסֶד ḥesed - Strong's H2617, in these ancient pictographic letters, we are able to clearly see that the boundaries, for the way in which we are to live, have been established and the entrance to walking in חֶסֶד ḥesed - Strong's H2617 and אֱמֶת emeth - Strong's H571 is by our coming to the Door - that is, coming to our Master and Saviour - יְהוֹשֻׁעַ Messiah!



**WE AS LIVING STONES ARE TO
GRAB HOLD OF AND CLING TO
THE DOOR!**



Tehillah/Psalm 16:2 “I have said to יהוה, “You are יהוה, I have no good beside You.”

Without יהוה we have no ‘good’ - in other words - without יהוה, Ya’aqob could not function as he should or as he was called to, just as Dawid expressed in this Tehillah/Psalm 16!!!

Without the loving-commitment and Truth of Elohim we could not do anything and what we are able to accomplish in Him, is all because of His Word and not because we think we may deserve something!

The Hebrew root word for 'good' is טוב **tob** (tobe)-
Strong's H2896 and carries the meaning,
**'pleasant, good, agreeable, beautiful, to be
pleasing, done well'**.

In the true understanding of this word טוב **tob** we
can see that it may best be translated in most
cases as **'functional'**, for when יהוה **YHWH** said in
Berēshith/Genesis 1:31 that when He saw all that
He had made, that He said it was very good.

What He saw was His creation functioning properly and working the way it should and this is why it was 'good'.

Sounds all good - yet as we study further into the Hebraic mind-set in regards to this word we get a fuller understanding of what **טוֹב** toḇ means.

To do that it does help to look at the ancient script and get a wider perspective of the true meaning of this word.




In the ancient pictographic script - טוב tob -
Strong's H2896 - is pictured as:




Tet - v:




The original pictograph for this letter is , which is pictured as **'a container/basket made of wicker or clay'**. Containers were a very important item among the nomadic Hebrews.

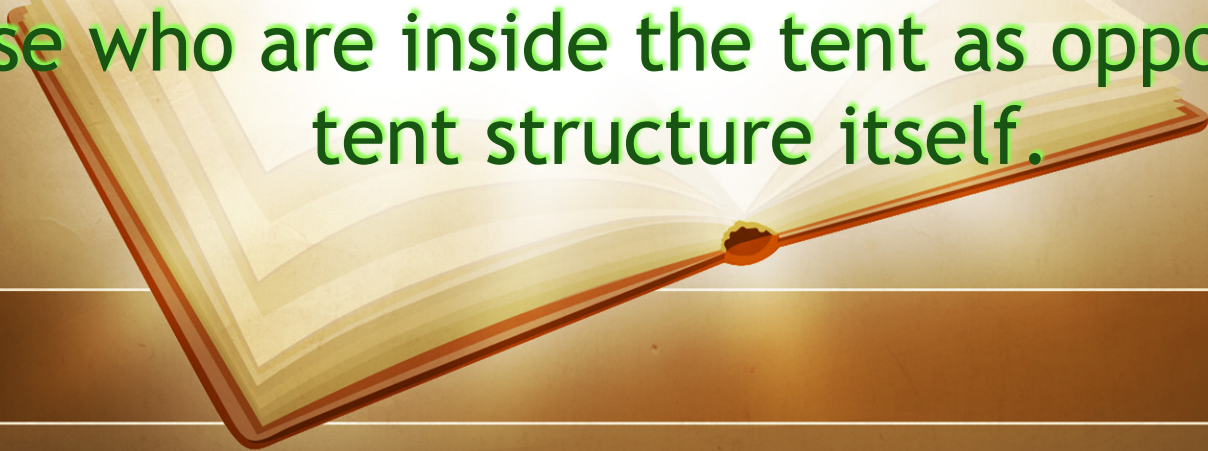
They were used for storing grains and other items. Wicker baskets were used as nets for catching fish. The meanings of this letter are **'basket, contain, store and clay'**.

Vav - ו:

The ancient pictographic form of this letter is , which is a picture of **'a peg or tent peg'**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **'to add, secure or hook'**.

Beyt - ב:

The ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents 'family' and the importance of those who are inside the tent as opposed to the tent structure itself.



From this picture we are able to learn and see that:

THE BASKET IS SECURED IN THE HOUSE!

Or, can also be understood as:

WE, AS CLAY VESSELS, ARE MADE SECURE THROUGH THE BLOOD OF MESSIAH THAT HOLDS FOR US A SECURE COVENANT PROMISE, OF BEING MADE COMPLETE IN HIM AND BECOMING THE DWELLING PLACE OF THE MOST HIGH

.... where He that is Good - The Potter - may dwell with those He has created and called by name!

As we look at these letters, we find a great revelation in terms of the Good News (Besorah) or rather 'טוב News'!

The way we, as 'clay vessels', are secured into the House of Elohim, is by being secured by the peg!

Listen to what it says in:

Yeshayahu/Isaiah 22:22-24 "And I shall place the key of the house of Dawid on his shoulder. And he shall open, and no one shuts; and shall shut, and no one opens. 23 'And I shall fasten him like a peg in a steadfast place, and he shall become a throne of esteem to his father's house. 24 'And they shall hang on him all the weight of his father's house, the offspring and the offshoots, all vessels of small quantity, from the cups to all the jars."

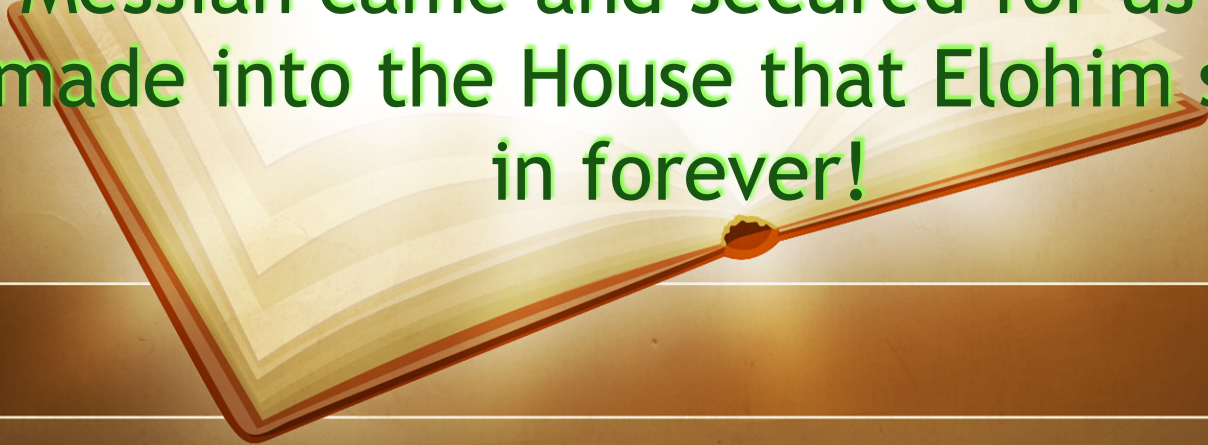
We know that this is a great picture of how, through **יהושע** Messiah, we are fastened in a steadfast place!

Ezra 9:8 “But now, for a short while, favour has been shown from **יהוה** our Elohim, to leave us a remnant to escape, and to give us a peg in His set-apart place, that our Elohim might enlighten our eyes and give us a little reviving in our bondage.”

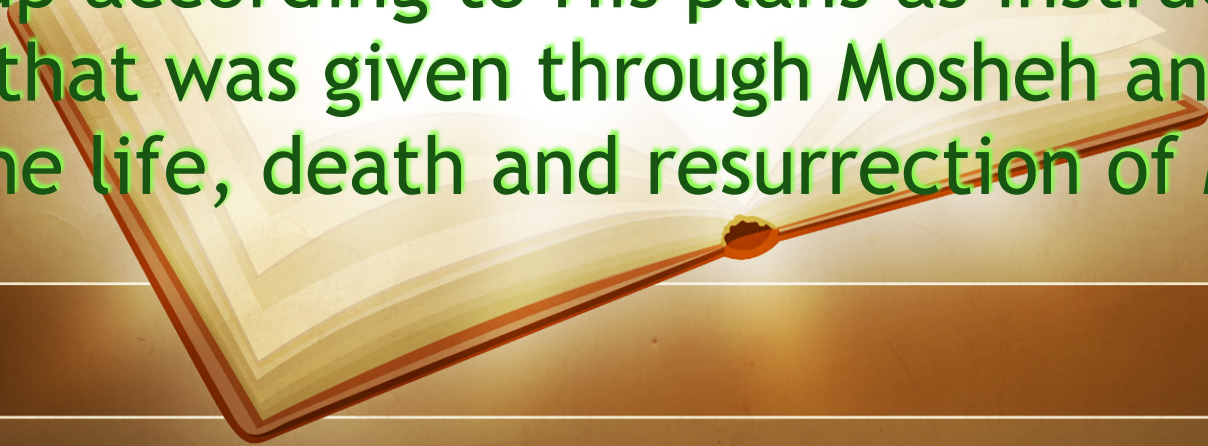
This again is a wonderful promise given amidst a time of bondage due - that a peg is given in His set-apart place - a great picture of the loving-commitment and compassion יהוה has for His called-out nation, that while the 'House of Elohim' had been neglected and broken down, He would bring the necessary means to 'secure' His covenanted people to His House, that he builds by His design!

It is through the work of Messiah, who has become the very 'peg' that secures us and adds us, the clay vessels, to His House!

The Word of Elohim made flesh - The Living Torah, **יהושע** Messiah came and secured for us the ability to be made into the House that Elohim shall dwell in forever!



His House/Dwelling Place is built by His design and His plan and so when we see how that we are the **‘Dwelling Place’** of the Most-High, then we are able to get a clearer understanding that we are built up according to His plans as instructed in His Torah that was given through Mosheh and revealed in the life, death and resurrection of Messiah.



Just as the Tabernacle in the Wilderness had to be built exactly according to the pattern shown to Mosheh on the mountain of the true heavenly Tabernacle, so too do we need to recognize that the only way we can be built up into being the True Dwelling Place of Elohim is through carefully following His instructions as we walk in and stay in **Messiah - The Living Torah.**

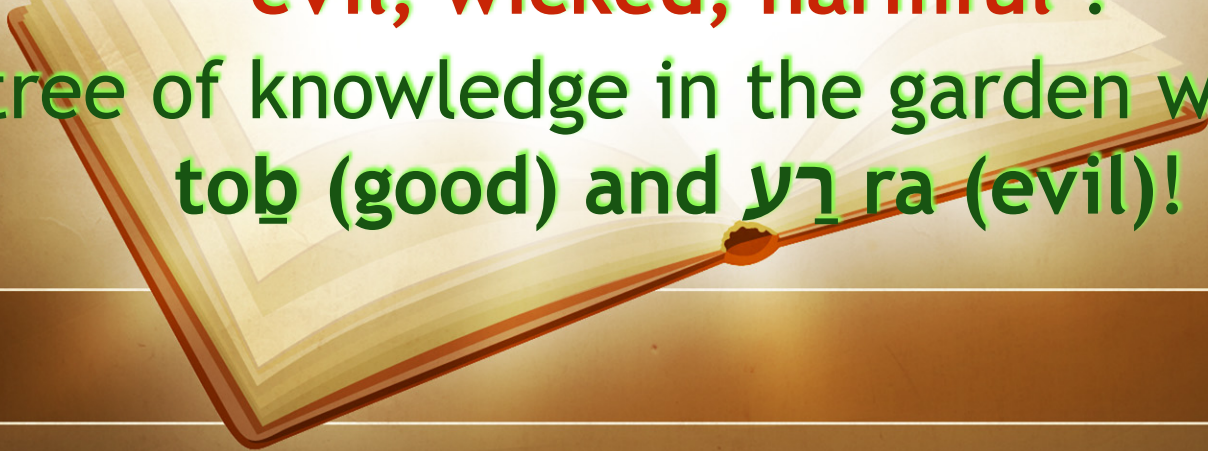
When something is working properly, we might say today something like, ‘working like a well-oiled machine’, when speaking of that which is functioning the way it should and the way it was designed to.

So טוב **tob** - Strong's H2896, in the true sense of the word, expresses the idea that something is ‘good’ when it is fulfilling the action for which a person or thing is specifically fitted or used, or for which something exists.

In other words, it refers to something that functions within its intended purpose!

The opposite of טוב **tob** (good) is evil which is Hebrew is רע **ra** - Strong's H7451 meaning, **'bad, evil, wicked, harmful'**.


The tree of knowledge in the garden was of טוב **tob** (good) and רע **ra** (evil)!

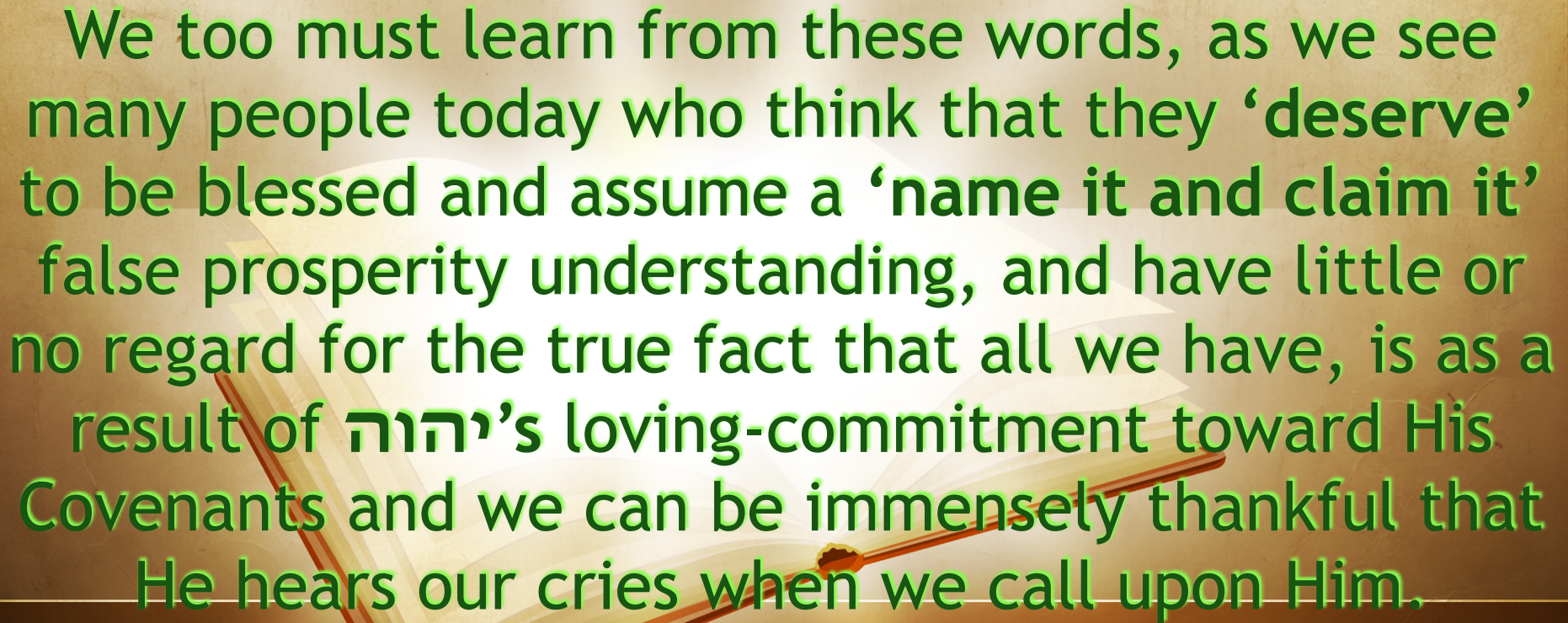


Just as we understand that טוב **tob** represents that which is 'functional', we can then see that רע **ra** represents that which is 'dysfunctional', which simply put speaks of that which reveals and abnormal and unhealthy lifestyle that is not functioning as it should.

We may often think something is good, yet if it is not 'functional' according to the plumb line of the Torah of יהוה, then we had best be careful to consider our steps!

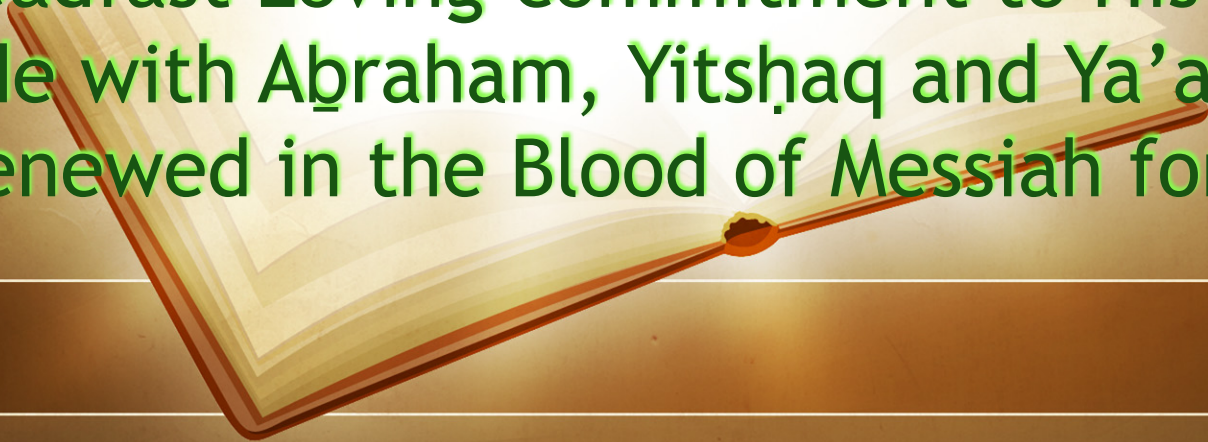
Ya'aqob went to Laban with only his staff and now, after 20 years, he had amassed to being two groups of people with plenty herds and flock - and he accredits this to יהוה, and in this moment of great distress, he acknowledges that he did not have what he had because he deserved any of it, but because יהוה extended His loving-commitment to him, based on His Covenant Promises!





We too must learn from these words, as we see many people today who think that they ‘deserve’ to be blessed and assume a ‘name it and claim it’ false prosperity understanding, and have little or no regard for the true fact that all we have, is as a result of יהוה’s loving-commitment toward His Covenants and we can be immensely thankful that He hears our cries when we call upon Him.

We have no right to demand anything of Elohim, but rather, with thanksgiving, we can present our requests and petitions to Him - thanksgiving for His steadfast Loving-commitment to His Covenants made with Abraham, Yitshaq and Ya'aqob and renewed in the Blood of Messiah forever!



Timotiyos Aleph/1 Timothy 1:12-15 “And I thank
Messiah **יהושע** our Master who empowered me,
because He counted me trustworthy, putting me into
service, 13 me, although I was formerly a blasphemer,
and a persecutor, and an insulter. But compassion was
shown me because being ignorant I did it in unbelief.

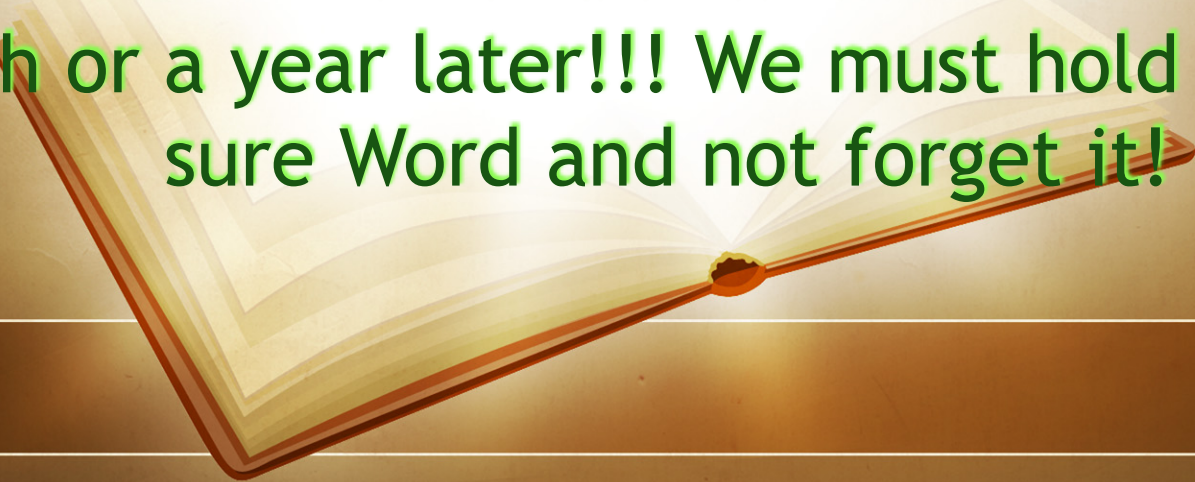
14 And the favour of our Master was exceedingly
increased, with belief and love which are in Messiah
יהושע.

15 Trustworthy is the word and worthy of all
acceptance, that Messiah **יהושע** came into the world
to save sinners, of whom I am foremost.”

Luqas/Luke 17:10 “So also you, when you have done all that you were commanded, say, ‘We are unworthy servants, we have done what was our duty to do.’”

Ya’aqob reminds יהוה of His words, not because יהוה needs reminding but because we do, and faith comes by hearing His Word and יהוה delights in the fact that we can speak his Truth back to Him - it shows that we are in fact hearing, guarding and doing His commands!

Here we see how Ya'aqob had held fast to the Word for 20 years and had not forgotten the Covenant promises - how many people today cannot even remember what His Word says a month or a year later!!! We must hold on to His sure Word and not forget it!



Ya'aqob asks יהוה to 'deliver' him from his brother's hand, and the Hebrew root word that is translated as 'deliver' is נָצַל natsal (naw-tsal)-
Strong's H5337 meaning, **'to strip, plunder, deliver oneself, be delivered, snatch away, deliver, recover, escape'**.

We see this word being used again in verse 30, where we see Ya'aqob says that he had seen the face of יהוה and his life was 'preserved'!


Gen 32:13 And he spent the night there, and took what came to his hand as a present for Esau his brother -

Gen 32:14 two hundred female goats and twenty male goats, two hundred ewes and twenty rams,

Gen 32:15 thirty suckling-camels with their colts, forty cows and ten bulls, twenty female donkeys and ten foals.

Gen 32:16 And he gave into the hand of his servants, every drove by itself, and said to his servants, “Pass over before me, and put some distance between drove and drove.”

Gen 32:17 And he commanded the first one, saying, “When Ęsaw my brother meets you and asks you, saying, ‘To whom do you belong, and where are you going? And whose are these in front of you?’”



Gen 32:18 then you shall say, 'They are your servant Ya'aqob's. It is a present sent to my master Ěsaw. And see, he also is behind us.' ”

Gen 32:19 So he commanded the second, and the third, and all who followed the droves, saying, “Speak to Ěsaw this same word when you find him,



Gen 32:20 and you shall say, ‘Also look, your servant Ya‘aqob is behind us.’ ” For he said, “Let me appease him with the present that goes before me, and after that see his face. He might accept me.”

Gen 32:21 And the present passed over before him, but he himself spent the night in the camp.

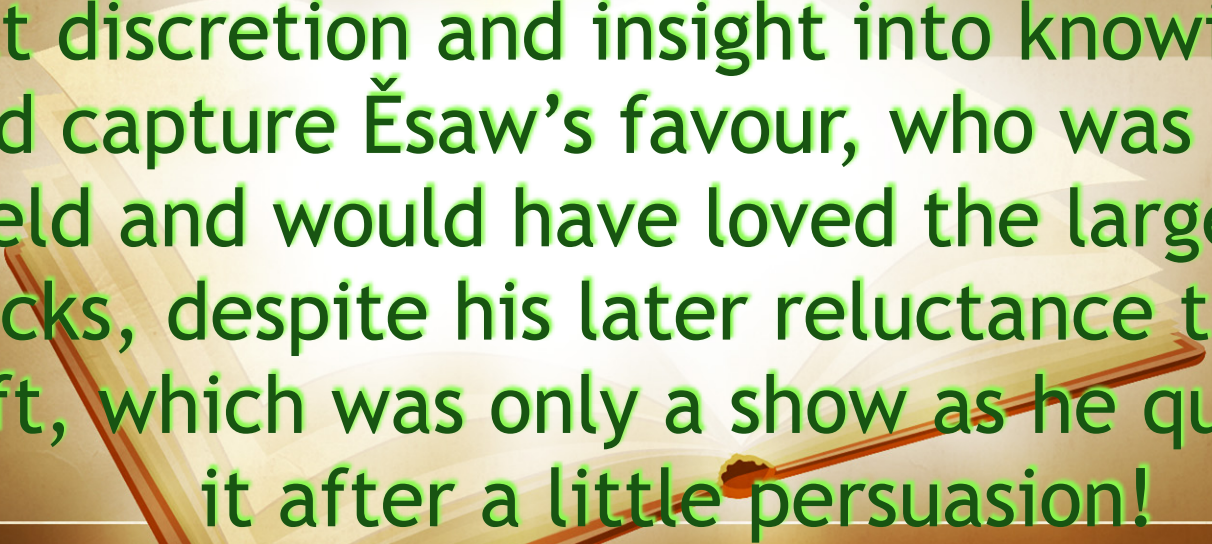
Verse 13-21

Ya'aqob gave, as a present for his brother, 580 animals!!! 200 female goats and 20 male goats; 200 ewes and 20 rams; 30 nursing camels with their colts (30); 40 cows and 10 bulls; 20 female donkeys and 10 male donkeys!

This was a huge present - how much did Ya'aqob have!

Mishlě/Proverbs 18:16 “A man’s gift makes room for him, and brings him before great men.”

There was certainly a strategy behind this, as he had obviously spent the night thinking what he could give his brother to appease him and he used great discretion and insight into knowing what would capture Ěsaw's favour, who was a man of the field and would have loved the large increase in flocks, despite his later reluctance to receive the gift, which was only a show as he quickly took it after a little persuasion!



Each drove would be a wave after wave of presents for Ėsaw - and this was certainly a tactic to soften his heart.

In verse 20 we see Ya'aqob's motives behind the gifts as he says that he wanted to 'appease' Ėsaw with the presents.

What is interesting to note is that the word for 'appease' here is from the root word כָּפַר 'kaphar' (kaw-far') - Strong's H3722 which means: **'to cover over, pacify, make propitiation, atone'**.

As a noun it can also carry the meaning of ‘a ransom’, ‘gift’, or ‘to secure favour’.

It literally means to ‘cover over’ or ‘smear with pitch’ as in the sealing of a ship.

Therefore ‘*kaphar*’ or atonement means to cover that which is bare or naked or shamed, and also means to ‘smear the ship so that your ship will not sink and drown all those aboard’!

The Hebrew word for atonement, which is derived from this word, is כִּפָּר ‘kippur’ (kip-poor)- Strong’s H3725.

This word כָּפַר 'kaphar' is used in reference to the atonement offerings in the temple, and we know that the atonement offerings of bulls and goats did not remove sin, but only covered them, that would bring the winner closure for his guilt and by a definite act of confession would put him in a place to receive forgiveness. Here in an attempt to cover over his wrong with Ĕsaw, Ya'aqob sought to appease him with these animals with the hope that there would be a closure for his guilt.

Little did Ya'aqob know that it was יהוה who had chosen to remove the birthright from Ėsaw and give it to Ya'aqob!

He did not do wrong yet did not want to fight with his brother and we too must learn that we must do our utmost to seek true shalom with our brothers, who are still in the world - who knows they may respond to the True light and accept Messiah; and we recognize that we do not need to make atonement for or try to appease any other man - for we who have been immersed in Messiah have been 'covered' - Atoned for by His Blood!!!

The Hebrew word כֹּפֶר Kopher(ko'-fer)- Strong's H3724 means, 'pitch (as a covering)' and also carries the meaning of 'the price of a life' and this word is also the name of the henna plant, as used in:

Shir HaShirim/Song of Songs 1:14 "My beloved is to me a cluster of henna blooms in the vineyards of Ĕn Gedi."

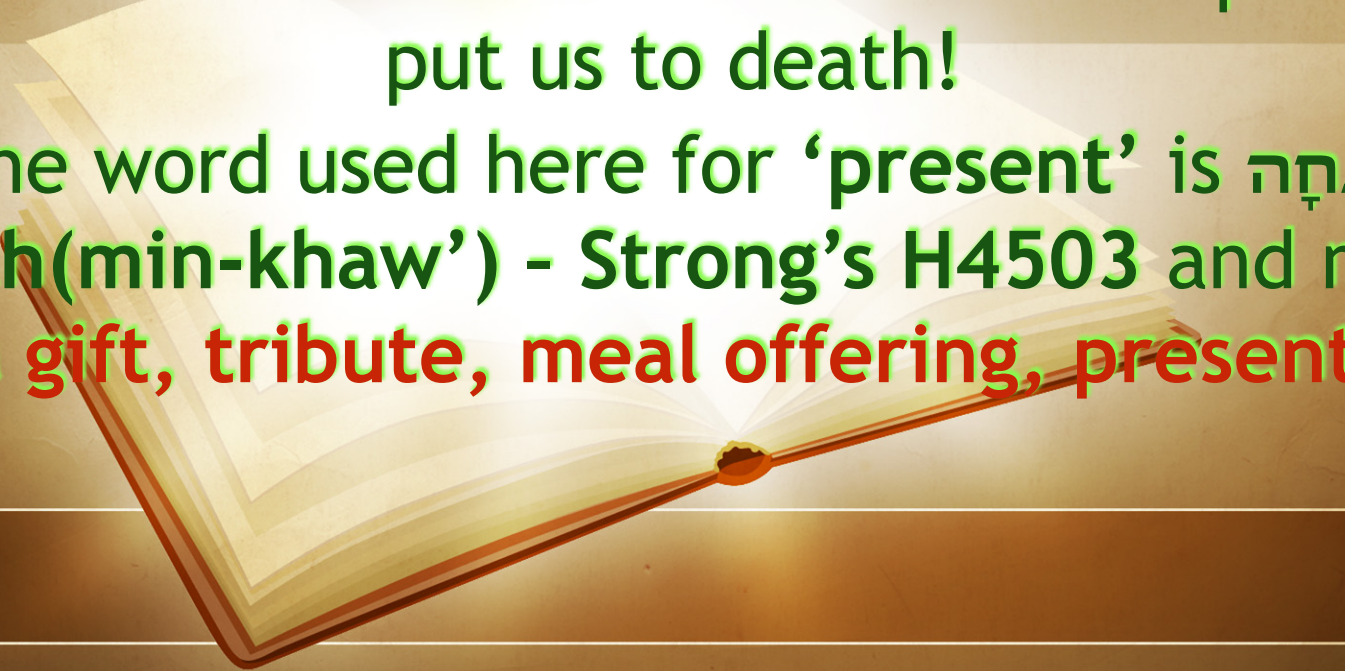
Kaphar' also means **to ransom** - and so we know that יהושע has paid our ransom and atoned for us.

It also means **to reconcile** with someone who has the power of death over you, and to pacify the one who has the power to do you harm!

We must realize that the punishment for sin is death, and no sin goes unpunished.

Through the Atonement of **יהושע** for our sins, we are reconciled to the One who has the power to put us to death!

The word used here for 'present' is **מִנְחָה** **minḥah**(min-khaw') - Strong's H4503 and means, 'a gift, tribute, meal offering, present'.



The grain offering in the Hebrew is known as מִנְחָה **minḥah** and there is no blood in this offering and therefore does not represent atonement for sin, however it does still represent the one bringing it and is symbolic of the work of our hands, as it is prepared by the one bringing the offering.

Once we accept the atoning work of Messiah, we must not stop there, but must rather continue daily in bringing Him our all as we recognize clearly that what we do daily does count.

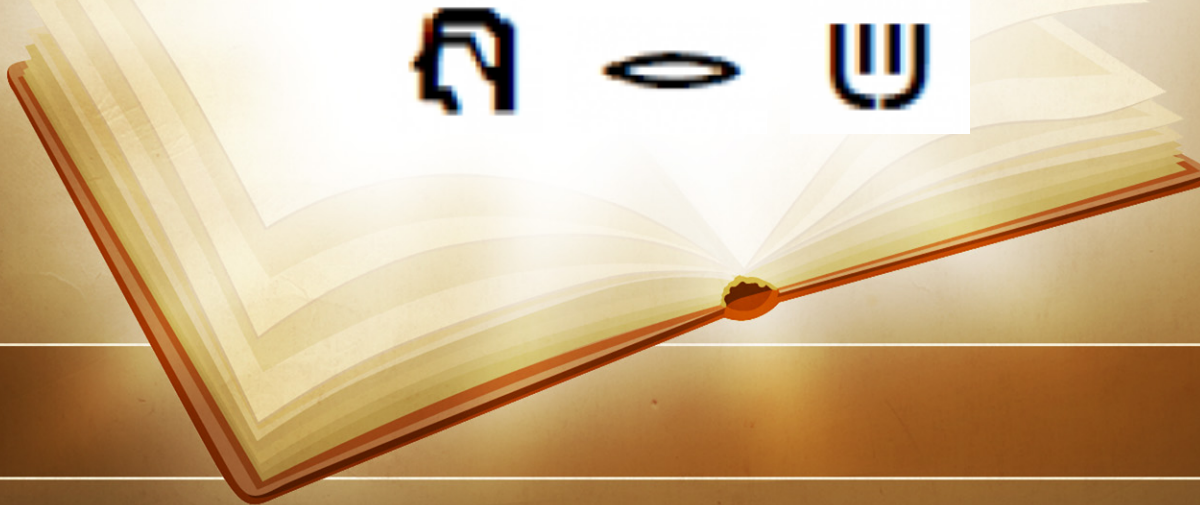
There was no 'slaughtering' with this present being given to Ėsaw and while it was not grain - it represented that which came directly from the hands of Ya'aqob, and so we see an earnest plea for peace being extended.

Romiyim/Romans 12:18 "If possible, on your part, be at peace with all men."


Let us carefully consider these words, in terms of our relationship with our Master, who has covered us and cleansed us, and recognize how we are to give our lives as a daily living offering, which will help us in doing what we can, in our part, to live at peace with all.

When we look at the ancient pictographic script's rendering of the words for כִּפָּר 'kippur' H3725, כָּפַר 'kaphar' H3722 and כֹּפֶר 'Kopher' H3724 we are able to see a powerful picture of the way which our Master Himself opened up for us to be One with Him!


In the ancient pictographic script, we see the following picture for these three words:




Kaph - קָ:

The ancient form of this letter is  - meaning **‘the open palm of a hand’**. The meaning behind this letter is **‘to bend and curve’** from the shape of a palm as well as **‘to tame or subdue’** as one has been bent to another’s will (under their hand), as an open hand symbolizes submission. This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one’s work, or under whose hand you submit and obey!

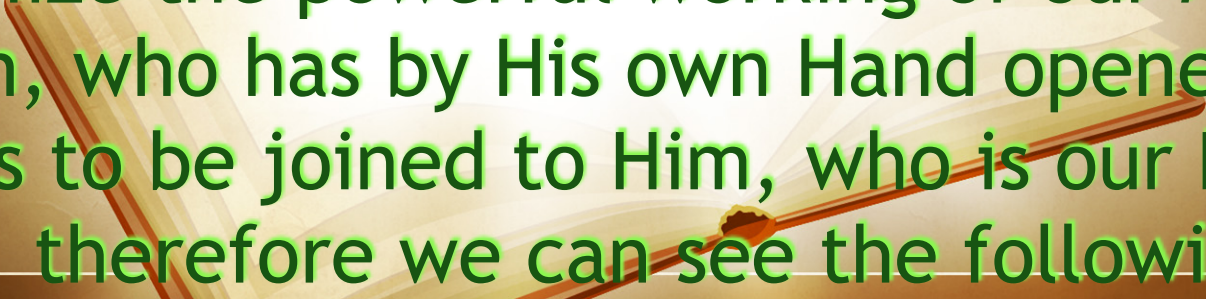
Pey - פּ:

This is the letter 'pey', which is pictured as , which is an 'open mouth' and carries the meaning of 'speak and blow', from the functions of the mouth, and can have the meaning of 'scatter' by blowing. It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the words of one's mouth, as being established! This can also render for us a picture of that which has been opened, in terms of the way that has been opened by the Word of Elohim!

Resh - ר:

The ancient script has this letter 'resh' as -  - and is pictured as **'the head of a man'** and has the meaning of the **head of a man** as well as **chief, top, beginning or first.**

This letter can mean **'top'** - as in the top or head of a body; and **'chief'** - as in head of a tribe or people, as well as the one who rules the people.



When we consider the significance of these pictures that render the words כִּפָּר 'kippur' (kip-poor') H3725, כָּפַר 'kaphar' (kaw-far') H3722 and כֹּפֶר 'Kopher' (ko'-fer) H3724 we are able to clearly recognize the powerful working of our Master and Elohim, who has by His own Hand opened the Way for us to be joined to Him, who is our Head and therefore we can see the following:

**THE OPEN HAND THAT
OPENED THE WAY TO THE
HEAD!**



Our Master revealed His open Hand and took the nails in His Hands for our sin, in order that we can be cleansed and able to draw near to Him and be joined to Him, opening up for us the Way to Eternal Life in Him!

When I see the rendering of these pictures, with regards to Yom Kippur, I am reminded of the encounter that T'oma had with Messiah, in:

Yohanan/John 20:26-29 “And after eight days His taught ones were again inside, and T’oma with them.

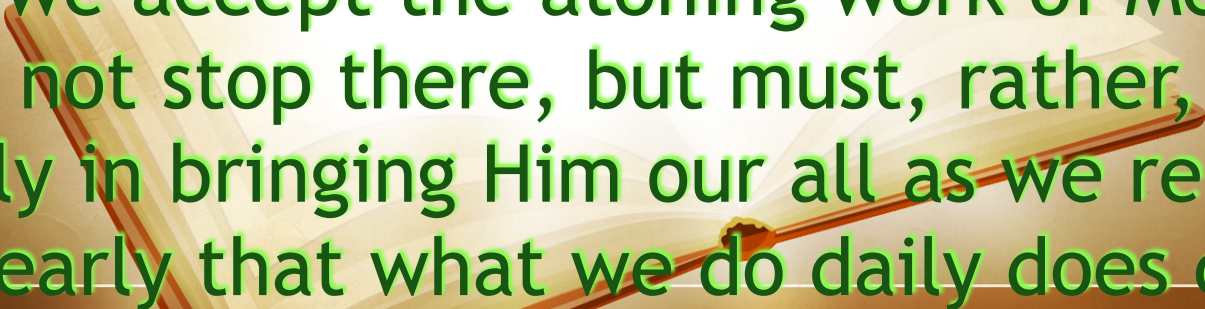
יהושע came, the doors having been shut, and He stood in the midst, and said, “Peace to you!” 27 Then

He said to T’oma, “Bring your finger here, and see My hands. And bring your hand and put it into My side - and do not be unbelieving, but believing.” 28 And

T’oma answered and said to Him, “My Master and my Elohim!” 29 יהושע said to him, “T’oma, because you have seen Me, you have believed. Blessed are those who have not seen and have believed.”

At the sight of the open hand of the Master, T'oma instantly recognized that יהושע is the only One True Master and Elohim and that by His death and resurrection His revealed hand opened the way for us to be joined to Him, our Head!

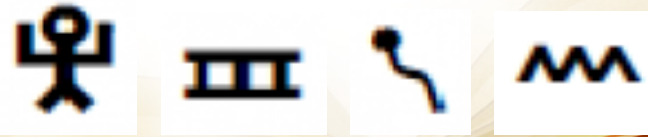
Once we accept the atoning work of Messiah, we must not stop there, but must, rather, continue daily in bringing Him our all as we recognize clearly that what we do daily does count.



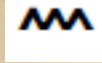
We need to build community and be committed to giving our part into a greater family where יהוה has chosen to make His Name Dwell, and submit to the leadership that יהוה has appointed!



In the ancient Hebrew script, the word מִנְחָה
minḥah (min-khaw')- Strong's H4503 which
means, 'a gift, tribute, meal offering, present',
is pictured as:




Mem - ך:


The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown. We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture.

This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially blood!


Nun - ن:

The ancient pictographic script has this letter pictured as , which pictures a 'sprouting seed' and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one's life expectancy, and can carry the meaning of 'new life or renewal, rebirth'.

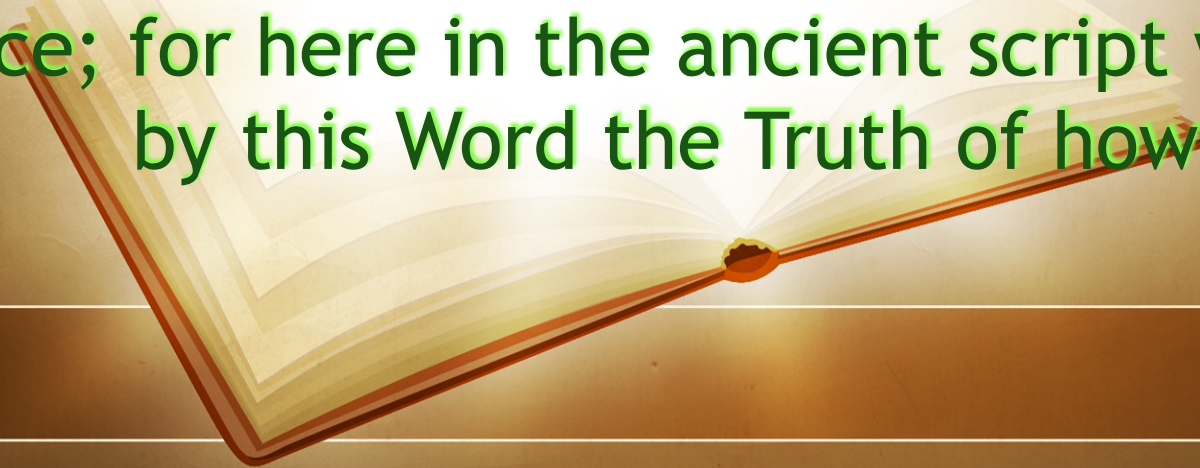
Het - ה:

The ancient script has this letter as  which is a 'tent wall', and carries a meaning of 'SEPARATION', as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection and security to those inside, while picturing a 'cutting off' of those who are outside. Hence this letter can mean 'established, secure' as well as 'cut off, separated from'. As a tent wall we are also able to recognize the picture of stones being built up to make a complete wall, having been separated from the world and built up in the master!

Hey - ה:

The ancient script has this letter pictured as , which is **‘a man standing with his arms raised out’**. This word can also mean **“behold, look, breath, sigh and reveal or revelation”**; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to **יהוה** as we lift our hands in praise, declaring His authority under which we humbly submit!

As we look at this word in the understanding of a gift offering or tribute, we can see how this can represent our joy in bringing our lives daily before our Master and Redeemer, as a daily living sacrifice; for here in the ancient script we can see by this Word the Truth of how:

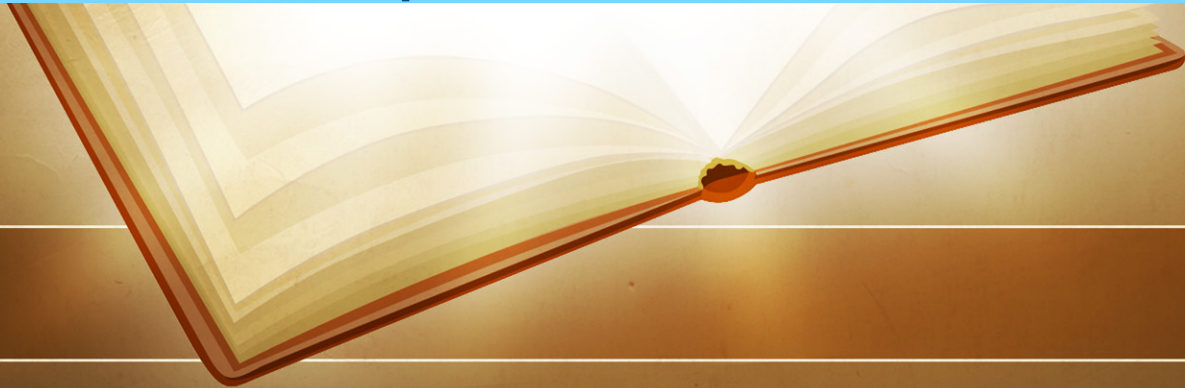


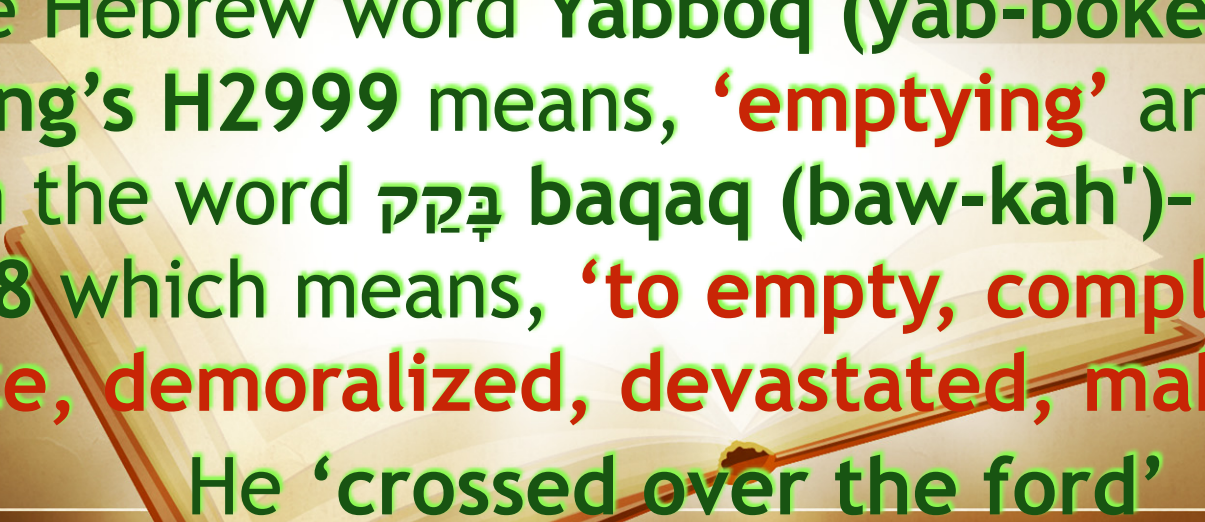
**WE, WHO ARE IMMERSSED IN
MESSIAH, HAVING DIED TO SELF,
ARE RAISED TO NEW LIFE IN HIM
TO BECOME A PART OF HIS BODY,
THAT IS - HIS TABERNACLE, AS
PICTURED BY THE TENT WALL, IN
ORDER TO OFFER UP THE DAILY
PRAISE DUE TO HIS NAME!!!**

This can also be understood as:

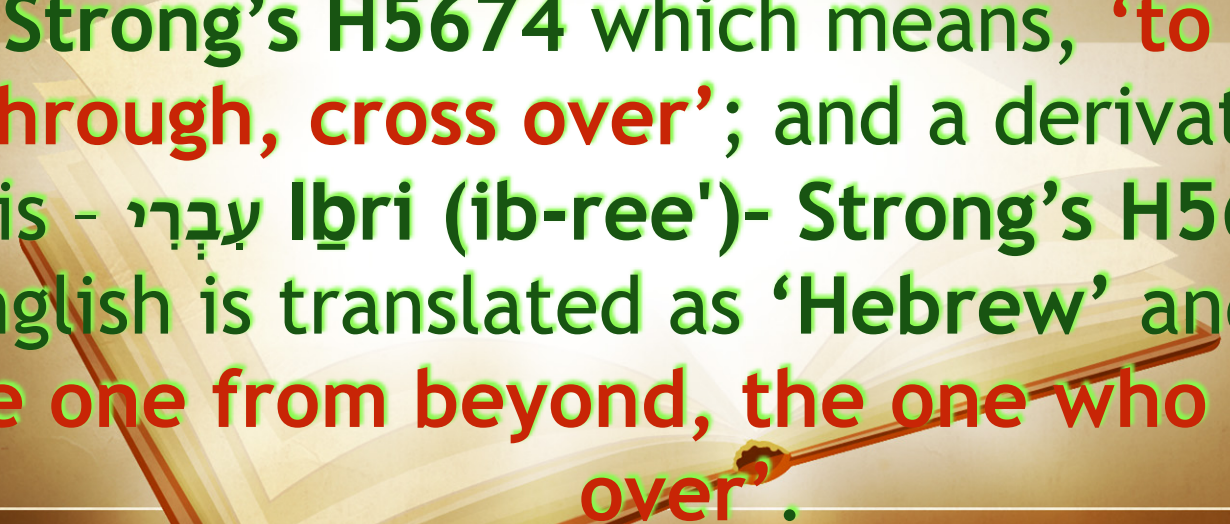
**BY THE BLOOD OF MESSIAH,
WE (HIS BODY) HAVE BEEN
WASHED, RENEWED AND
SEPARATED UNTO HIM AND WE
SUBMIT AND GIVE OUR LIVES
AS A DAILY LIVING OFFERING!**

Gen 32:22 And he rose up that night and took his two wives, and his two female servants, and his eleven sons, and passed over the ford of Yabboq.



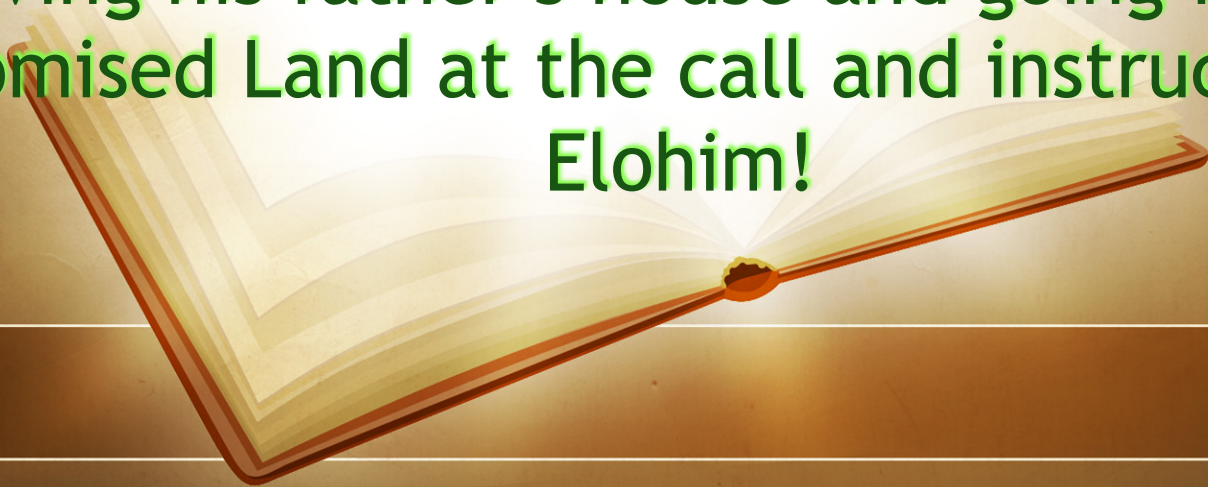


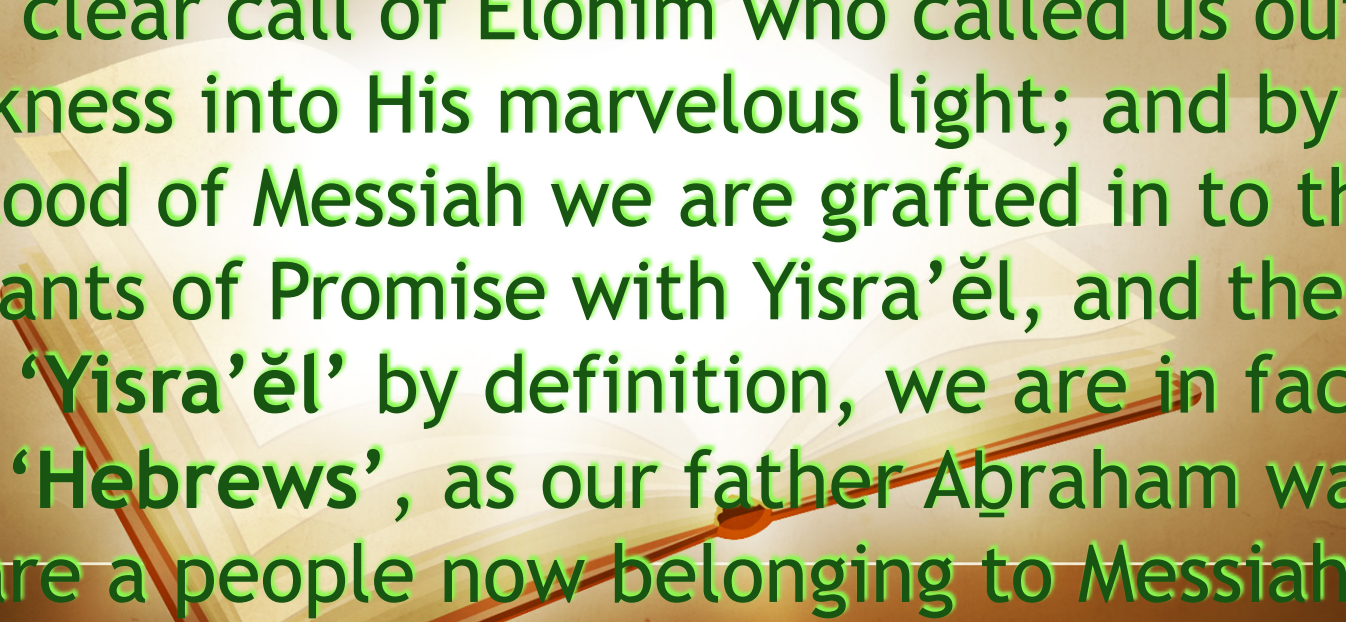
Verse 22 - passed over the ford of Yabboq
The Hebrew word Yabboq (yab-boke')- יַבֹּק -
Strong's H2999 means, **'emptying'** and comes
from the word בָּקַח baqaq (baw-kah')- Strong's
H1238 which means, **'to empty, completely laid
waste, demoralized, devastated, make void'**.
He **'crossed over the ford'**



The Hebrew word that is used here for ‘crossed over’ comes from the root verb עָבַר *abar* (aw-bar')- Strong's H5674 which means, ‘to pass over, pass through, cross over’; and a derivative of this word is - עִבְרִי *Ibri* (ib-ree')- Strong's H5680 which in English is translated as ‘Hebrew’ and means, ‘the one from beyond, the one who crossed over’.


Abram was the first person to be called a Hebrew (Berēshith/Genesis 14:13) and we recognize this by his **‘crossing over’** the Euphrates River, when leaving his father’s house and going into the Promised Land at the call and instruction of Elohim!






We too, who have ‘crossed over’, so to speak, have become ‘Hebrews’, as we have responded to the clear call of Elohim who called us out of darkness into His marvelous light; and by the Blood of Messiah we are grafted in to the Covenants of Promise with Yisra’ĕl, and therefore being ‘Yisra’ĕl’ by definition, we are in fact also called ‘Hebrews’, as our father Abraham was, and are a people now belonging to Messiah!

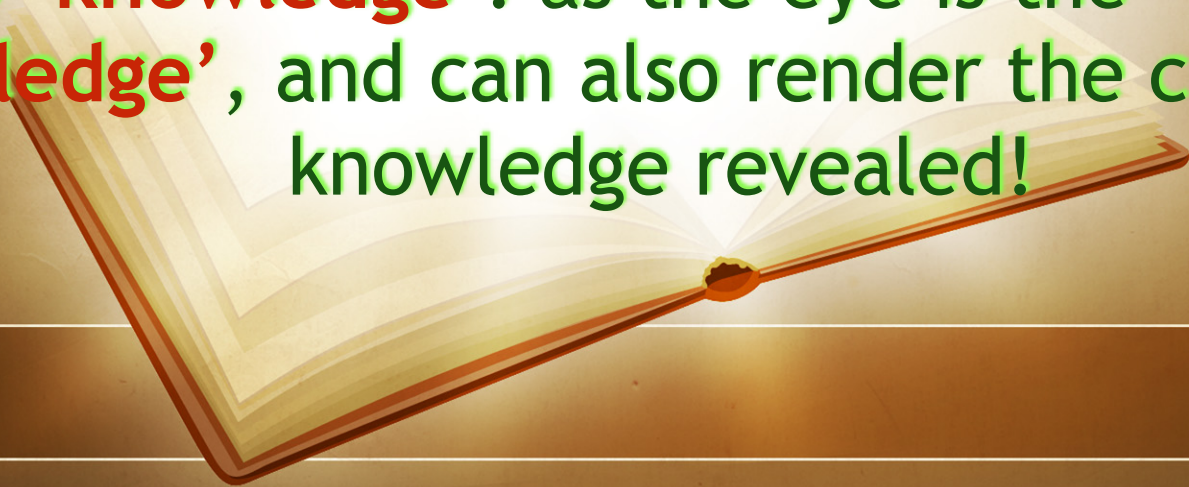
The Hebrew root word עִבַּר *ab̄ar* - Strong's H5674,
in the ancient pictographic script, is written as
follows:




א ב ע

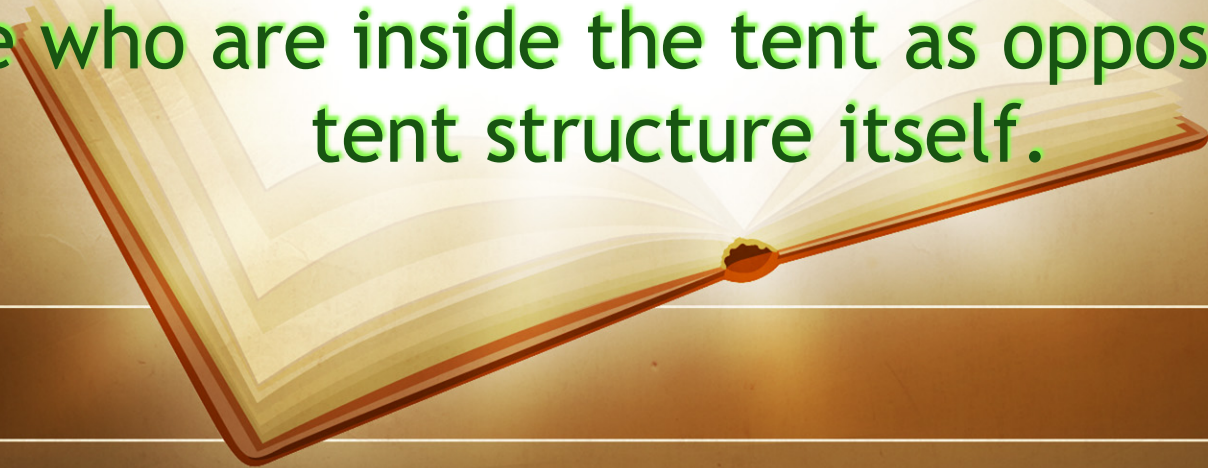
Ayin - א:

The original pictograph for this letter is  and represents the idea of **'seeing and watching'**, as well as **'knowledge'**. as the eye is the **'window of knowledge'**, and can also render the concept of knowledge revealed!



Beyt - בַּיִת:

The ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.



Resh - ר:

The Ancient picture for this letter is , **‘the head of a man’**. This letter has the meanings of **‘head or man’** as well as **‘chief, top, beginning or first’**.



From this pictographic rendering of one who passes/crosses over, we take note that the meaning given here can be understood as:

**LOOKING TO THE HOUSE'S
HEAD**

Or

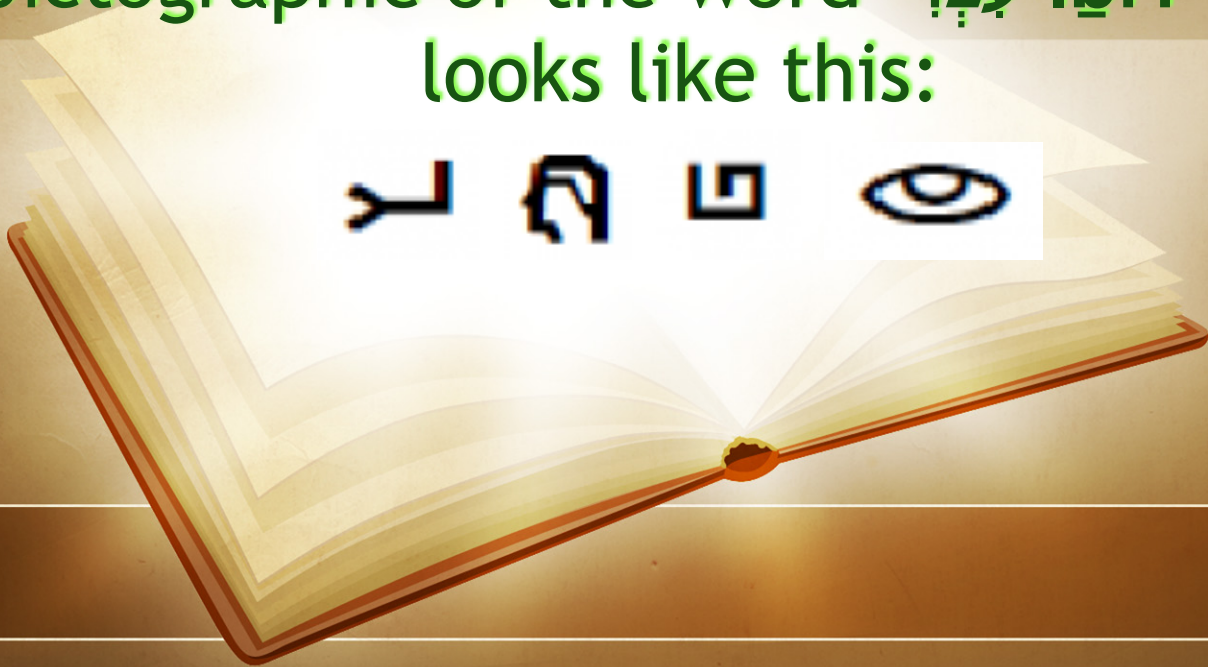
**THE EYES OF THE HOUSE ARE
ON THE HEAD**

Messiah, is the Head of the Body, that is us, the assembly; which are being up in Him, as living stones that keep their eyes on the Head of the House!

Kěpha Aleph/1 Peter 2:4-5 “Drawing near to Him, a living Stone - rejected indeed by men, but chosen by Elohim and precious - 5 you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through יהושע Messiah.”


The pictographic of the word **עִבְרִי** **ibri** - Hebrew
looks like this:

יְבְרִי



The extra letter that is used at the end of this word is the letter:

Yod - י:

The ancient script has this letter as  which is 'an arm and hand' and carries the meaning of 'work, make, throw', from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one's hands is the basic meaning of this letter! As true Hebrew's we have our eyes fixed on the Head of the House, because of His work of redemption, as we look to the revealed arm of Elohim!

To whom has the arm of יהוה been revealed?

To those who have turned to the Master the veil has been removed and are therefore able to properly see the deliverance that our Head has secured for us, giving us the strength to look to Him and **'cross over'**, so to speak!

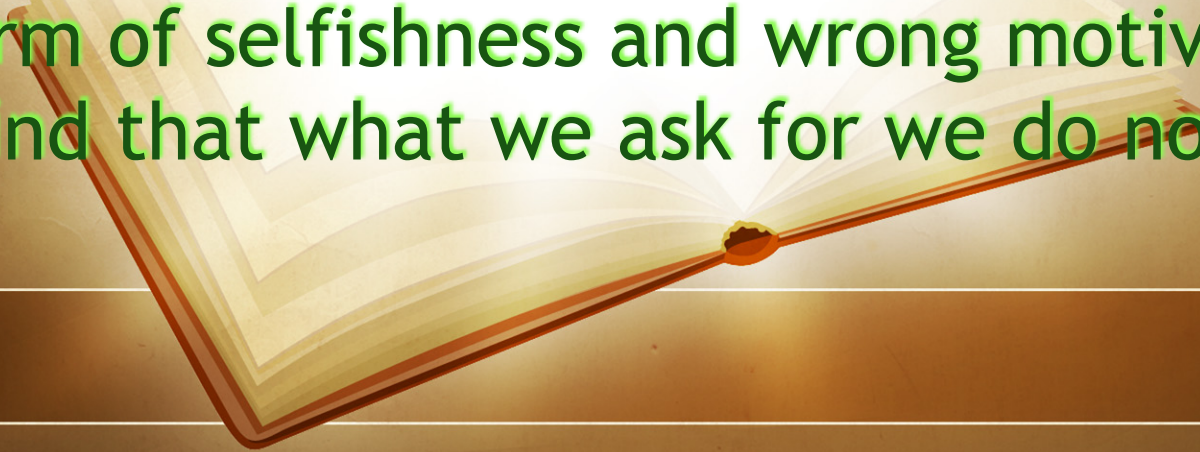
The Hebrew word that is translated 'ford' in Berēshith/Genesis 32:22 is the noun מַעְבָּר ma'abar (mah-ab-awr')- Strong's H4569 meaning, **'a ford, passing, pass'** and is a derivative of the root verb עָבַר abar - Strong's H5674.

In a sense, we can see what was in fact happening to Ya'aqob, as he journeyed home, after having come out of his uncle's house - he was being emptied, so to speak, as he passed over from one place to another!

This passing over the Yabboq, was right before the intense wrestling that he would have with Elohim; and so, we also realize how we too must be emptied of self, so to speak, especially when we find ourselves in a place where we are 'wrestling out' matters with Elohim.

If we try to wrestle out matters and have not been emptied of self we will get nowhere!

As we draw near to Elohim, we must come to Him having been emptied of pride and arrogance and any form of selfishness and wrong motives, lest we find that what we ask for we do not get!



Ya'aqob / James 4:1-3 "Where do fightings and strivings come from among you? Do they not come from your pleasures that battle in your members? 2 You desire, and do not have. You murder, and are jealous, and are unable to obtain. You strive and fight, and you do not possess, because you do not ask. 3 You ask and do not receive, because you ask evilly, in order to spend it on your pleasures."

Ya'aqob had crossed over the Yabboq and so he left that which he came from behind and after his encounter with Elohim his walk was changed.

We too, who have 'crossed over', so to speak, have become 'Hebrews', as we have responded to the clear call of Elohim who called us out of darkness into His marvelous light, and by the Blood of Messiah we are grafted in to the Covenants of Promise with Yisra'ěl, and therefore being 'Yisra'ěl' by definition, we are in fact also called 'Hebrews', as our father Abraham was, and are a people now belonging to Messiah and no longer enslaved to the traditions and dogmas of the world!

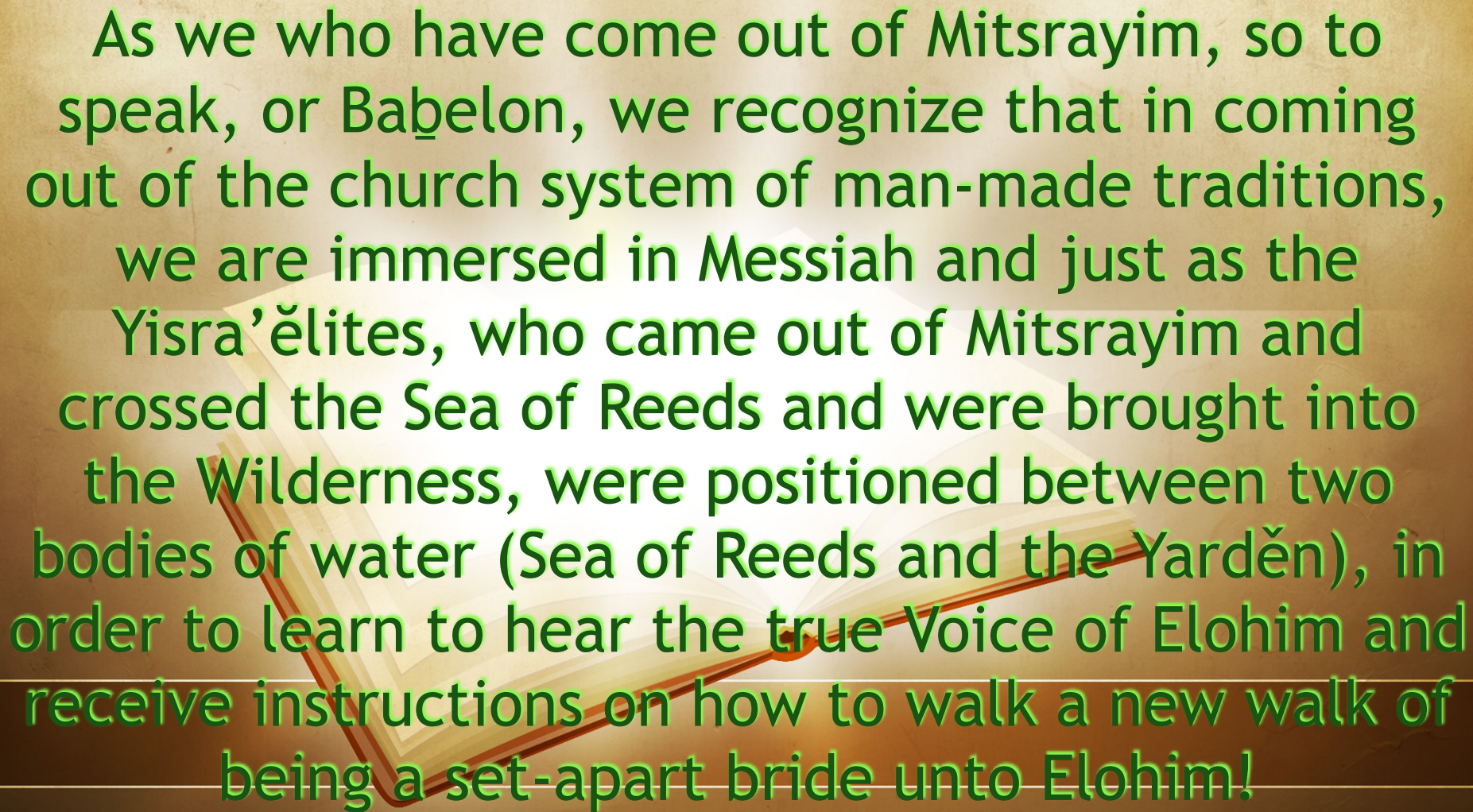
Gen 32:23 And he took them and sent them over the stream, and sent over what he had.



Verse 23

As a total emptying of himself, he sent his wives and sons across the stream with everything that he had and he himself, was emptied of self, while he stayed at the place between the ford and the stream!

In one sense, we see Ya'aqob positioned here between the ford and the stream - he was between 2 'bodies of water', so to speak, and in a perfect position to encounter Elohim and have his walk changed for life!

The background of the slide features a faint, artistic illustration of an open book with a red bookmark. The text is overlaid on this background in a green, serif font. The text is arranged in a single paragraph that spans across the width of the slide.

As we who have come out of Mitsrayim, so to speak, or Babelon, we recognize that in coming out of the church system of man-made traditions, we are immersed in Messiah and just as the Yisra'ēlites, who came out of Mitsrayim and crossed the Sea of Reeds and were brought into the Wilderness, were positioned between two bodies of water (Sea of Reeds and the Yardēn), in order to learn to hear the true Voice of Elohim and receive instructions on how to walk a new walk of being a set-apart bride unto Elohim!

Many who come out of the lies and traditions of falsehood and **'cross over'**, end up wrestling over much that has been stripped away and emptied of!



Gen 32:24 And Ya'aqob was left alone. And a Man wrestled with him until the breaking of day.

Gen 32:25 And when He saw that He did not overcome him, He touched the socket of his hip. And the socket of Ya'aqob's hip was dislocated as He wrestled with him.

Gen 32:26 And He said, "Let Me go, for the day breaks." But he said, "I am not letting You go until You have blessed me!"

Verse 24-26

Ya'aqob wrestled with a Man of Elohim all night! This was an intense wrestle and he was not going to let go, and it is with this kind of intensity that we too ought to 'wrestle' in prayer for each other.

Qolasim/Colossians 4:12 "Epaphras, who is one of you, a servant of Messiah, greets you, always wrestling for you in prayers, so that you stand perfect and complete in all the desire of Elohim."

Ya'aqob was left alone - and being left alone can have both positive and negative aspects to it.

The Hebrew root word that is translated here as 'left alone' is **בָּדַד** badad (bad)- Strong's H905 which means, '**separation, apart, alone, besides**' and comes from the word **בָּדָד** badad (baw-dad')- Strong's H909 meaning, '**to be separated, isolated, alone, straggler, stranded**'.

Nobody, in their right mind, likes to be left alone or stranded, or feel as though they have been isolated away from all that is good, and often there are many times where we may feel isolated and wrestle out our despair before Elohim.

Many who face daunting circumstances will often isolate themselves away from others and crawl into a hole of pity so to speak and say that they need time alone with Elohim.

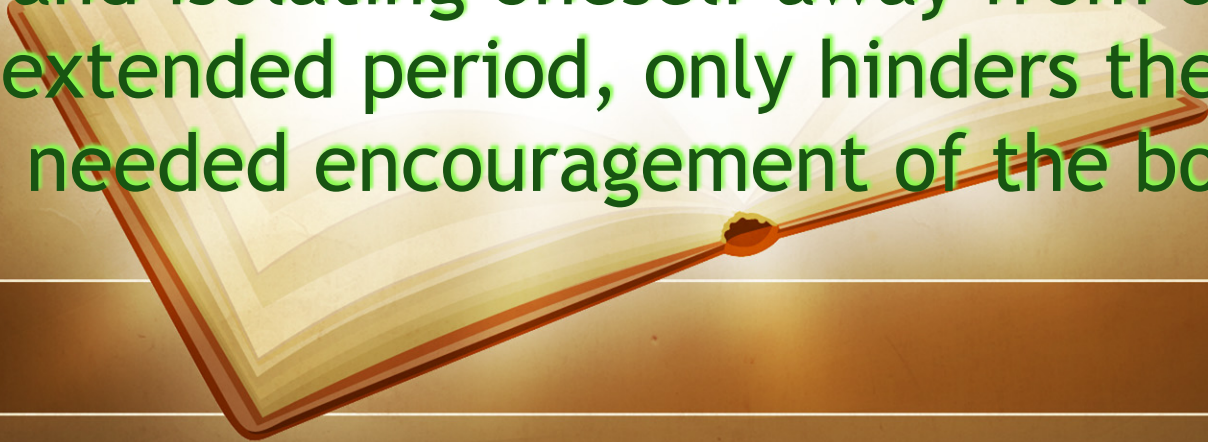
While we certainly do need to have alone time with Elohim, we must recognize that we cannot use circumstances to determine our willingness to engage in building the community or body of Messiah or not.

There is a negative side to wrestling through matters on our own, as what we often realize is that when we find ourselves reacting in this way, it is as the result of not having truly been emptied of self and so, pride stands in the way as a barrier that isolates us from others!

On the positive side, there are certainly times when we do need to be alone with Elohim, and **יהושע** demonstrates this practice very clearly for us by His example of regularly spending time alone in prayer.

While He sets us a great example of spending alone time with Elohim, we must recognize that this must not result in the 'alone time' being a matter of days or even weeks and months!

Wresting alone can happen on a daily basis, and even in the darkest times, we must realize that each day we also have an active responsibility in engaging each other with encouragement in the Word and isolating oneself away from others, for an extended period, only hinders the much-needed encouragement of the body!



We can also learn from these accounts is that it was not only Ya'aqob's walk that changed, but his name changed and in essence this is a picture of the whole body being changed through intercession and so, the verse I quoted from Qolasim/ Colossians, is a powerful sobering reminder of how we are to daily be interceding and wrestling in prayer for each other, so that we as a set-apart body might stand perfect and compete in the desire of Elohim, doing all He has commanded us!

Ya'aqob wrestled all night - and the next day he moved on!

The Hebrew root word that is translated as 'wrestled' is אָבַק *abaq* (aw-bak') - Strong's H79 which means, '**wrestle, grapple, get dusty**'.

Often the most intense wrestling that we may go through on our own will bring us back to our roots! Ya'aqob was '**left alone**' yet he was not alone! He wrestled with a Man of Elohim and we recognize that this is a powerful picture of how He wrestled with the **"WORD"** of Elohim!

We must also learn that when we find ourselves in a position of being 'all alone', we must realize that we need not wrestle on our own, as we must wrestle with His Word that strengthens and doing so, will certainly change our walk!

He wrestled all night having to deal with his own insecurities and worries and to do this without the Word is a fruitless task! Many people have sleepless nights yet they do not engage in the Word and wonder why they don't find the answers on how they must walk differently if need be!

How we react under the most intense times will define our true character, and whether or not we will allow His Word to shape our character, as the battles and struggles that we face in life will reveal just how committed we are to walking in the Truth or not!

As Ya'aqob wrestled that night, we can understand that he certainly would have wrestled with many insecurities, and would have wrestled with how much of the 'world', as influenced by Laban and Esau, was still in him - was he really emptied of self so that he could lead a nation and walk in the Covenants of promise?

This was a big wrestle that was taking place!

Wrestling until the breaking of day

The Hebrew word that is used here, in reference to the breaking of day, is שָׁחַר *shaḥar* (shakh'-ar)-

Strong's H7837 and means, '**dawn, daybreak, morning**' and a denominative verb used from this word means, '**to seek early, seek diligently for, earnestly seek**'.

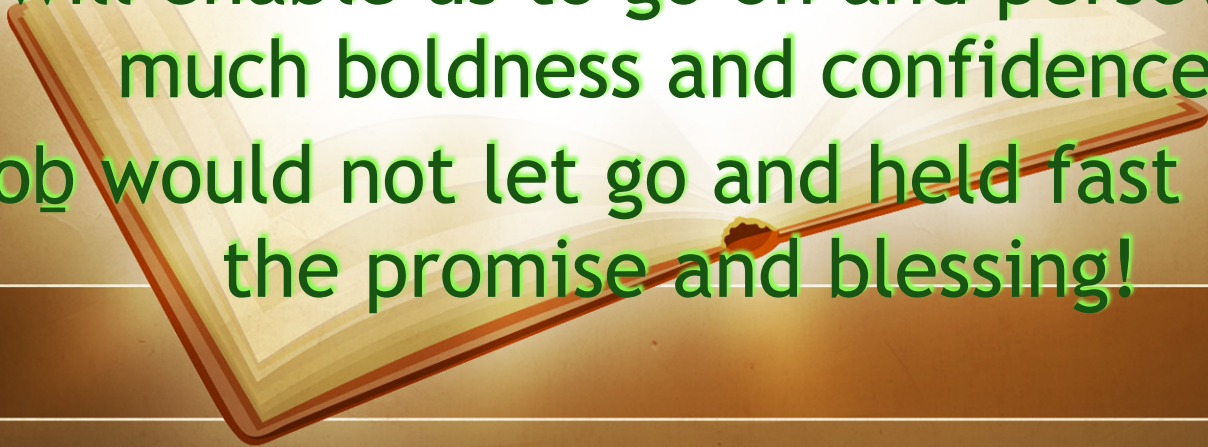
From this wrestling through the night until dawn, we can learn how we too are to do as Ya'aqob did, and wrestle with the Word until the situation or circumstances we are wrestling over comes to light and gives us a renewed walk!

Wrestling without the Word will only keep you in the dark so to speak!

As we wrestle with the Word and the internal fight of self is overcome, the darkness and oppression lifts at the unveiling of the Light of the Word that brings clarity and insight.

While the Word will not take away the circumstances, as we see that Ya'aqob would still have to face his brother, we can know that the Word will clarify our position and give insight on how to walk, giving us a clearer understanding that will enable us to go on and persevere with much boldness and confidence!

Ya'aqob would not let go and held fast to receive the promise and blessing!



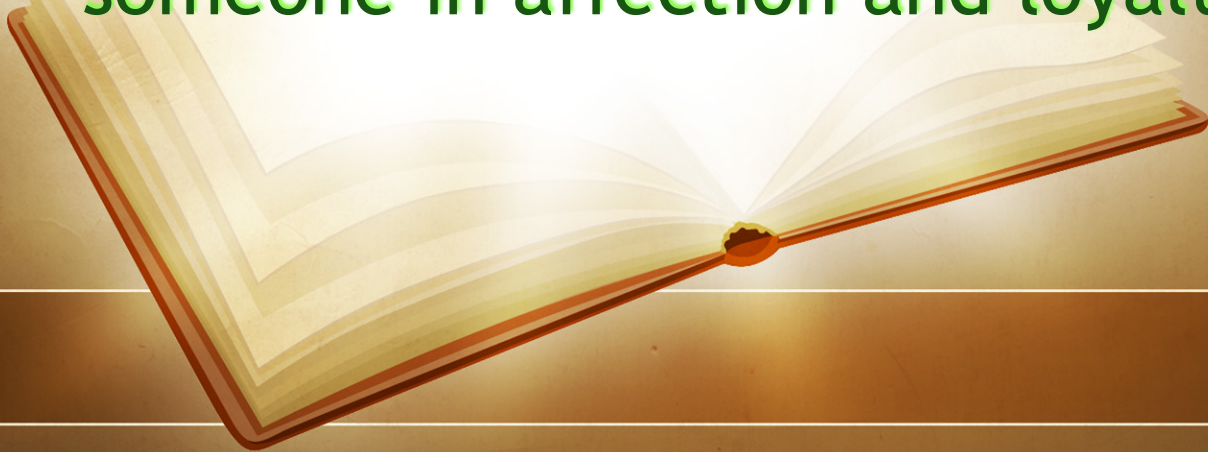
When Elohim saw the intensity of Ya'aqob, He saw that Ya'aqob was not going to give up and so Elohim struck his hip and changed Ya'aqob's walk forever!

It is evident that Ya'aqob knew, or was greatly aware, of the character of the Man of Elohim, that he wrestled with, and his determination to not let go, shows the kind of zealous determination that we are to have, in clinging to **The Word of Elohim.**

Yehoshua/Joshua 22:5 “Only, diligently guard to do the command and the Torah which Mosheh the servant of יהוה commanded you, to love יהוה your Elohim, and to walk in all His ways, and to guard His commands, and to **cling** to Him, and to serve Him with all your heart and with all your being.”

Here, the word that is translated as ‘cling’, is the Hebrew primitive root word דָּבַק *dabaq* (daw-bak’)-Strong’s H1692 which means, ‘to cling, cleave, keep close, stick to, follow closely, stay with, joined to, joined together’.

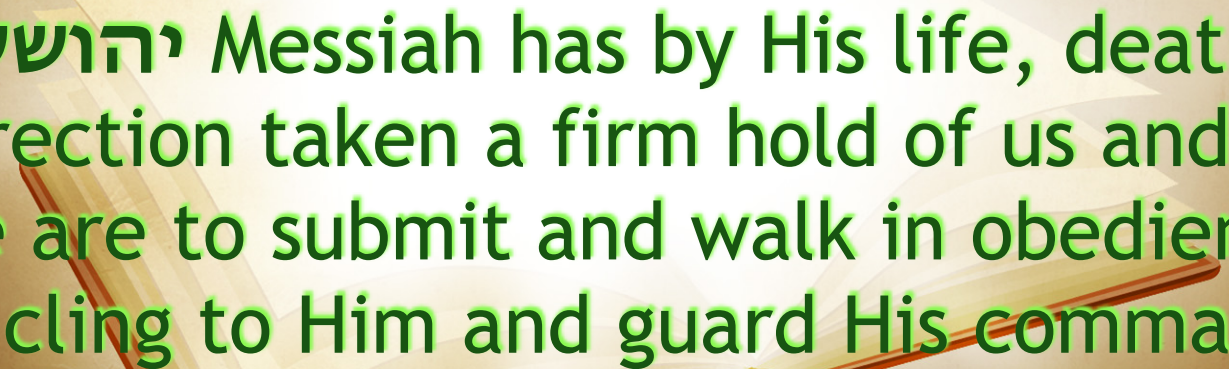
In Scripture the idea or understanding of ‘clinging’ is often used in the context of cleaving to someone in affection and loyalty.



We are told to 'cling/cleave' to יהוה and clinging/cleaving to יהוה and guarding His commands go hand in hand - you cannot do one without the other, and the truest expression of our fervent love for Him is to cling to Him by doing what is required and obeying His Torah, keeping a firm grip on the truth and not letting go - and to do that one must be awake and alert and sober at all times - being fully ready and equipped to love:

Romiyim/Romans 13:10 “Love does no evil to a neighbour. Therefore, love is completion of the Torah.”

יהושע Messiah has by His life, death and resurrection taken a firm hold of us and we as His Bride are to submit and walk in obedience as we cling to Him and guard His commands!



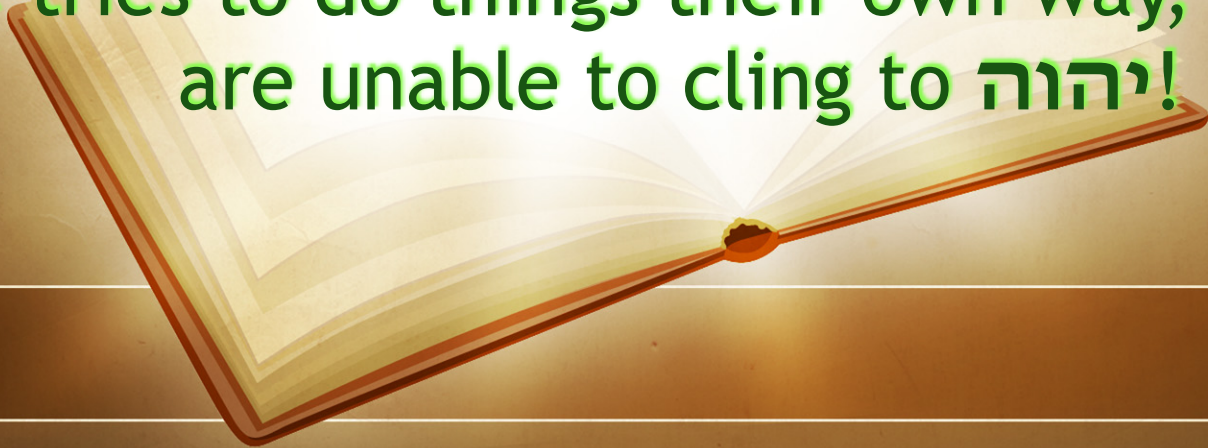
If we truly love יהוה, then we will cling to Him - if we are not clinging to Him, then our love is not real!

Romiyim/Romans 12:9 “Let love be without hypocrisy. Shrink from what is wicked, cling to what is good.”

Clinging to יהוה is not just a stiff literal obedience; but it also involves and earnest seeking of His face in doing our utmost to know Him and therefore embrace His commands as that which separates us and identifies us as His.

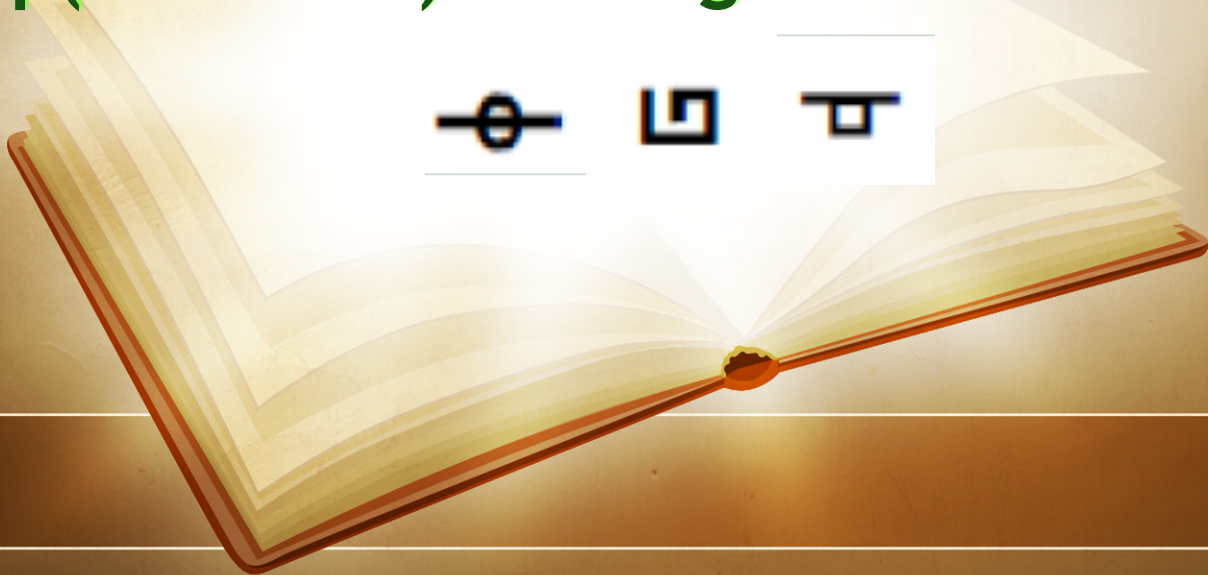
It is not a matter of “I have got to obey”, but rather, it is a “I get the privilege to obey and show my love”

If one tries to do things their own way, then they are unable to cling to יהוה!




In the ancient pictographic alphabet, the word דָּבַק **dab̄aq** (daw-bak')- Strong's H1692 is written as:

⊖ ㄣ ㄆ



Dalet - ד:

In the ancient script this letter is pictured as , which is a **'tent door'**.


It can also have the meaning of a back and forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of **'dangle' or hanging** as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

We also recognize that **יהושע** Messiah is The Door, and whoever enters through Him, shall be saved, and shall go in and shall go out and find pasture.

The commands are also commanded to be put on our doorposts as a continual reminder that we are to guard His commands, as we go out and come in, submitting under the authority of The Door, through which we have been given access to being built up as a spiritual House for Elohim.

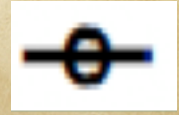
Beyt - בָּ:

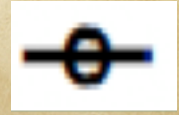


In the ancient script this letter is pictured as , pictured as a **'tent floor plan'**, and means, **'house' or 'tent'**. It represents **'family'** and the importance of those who are inside the tent as opposed to the tent structure itself.

We, as living stones are built up in the Master, and are the Dwelling Place of Elohim.

Quph - ק:



In the ancient script this letter is pictured as , a **'horizon'** and depicts the elements of **'time'**, as it pictures the sun in its rising and setting. It therefore carries the meaning of **'circle'** or **'to go around'**, representing for us both, appointed cycles or times as well as eternity.

This can very well picture for us **'consistency'** in guarding the commands without compromise, as we do not neglect to adhere to the commands of the House!

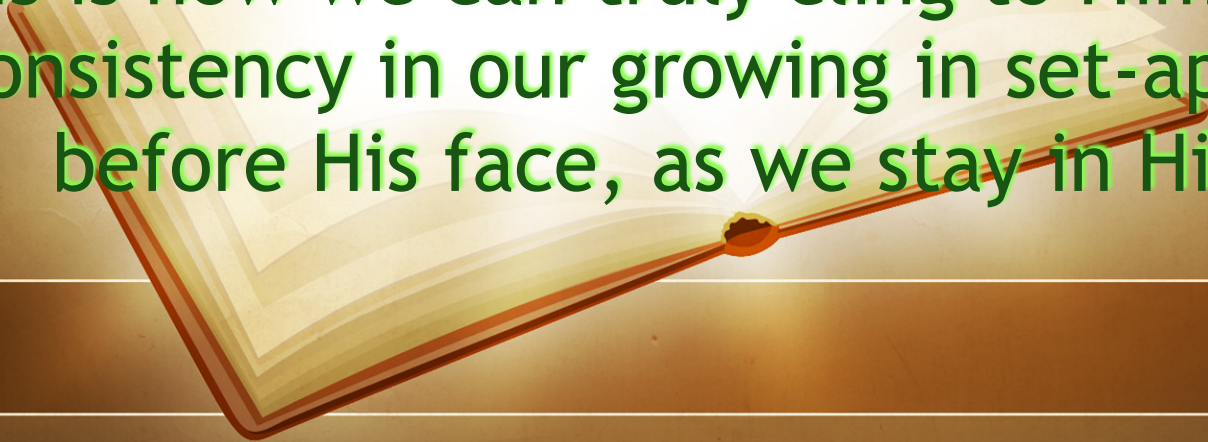
As we consider this word דָּבַק dabaq - Strong's H1692 which means, 'to cling, cleave, keep close, stick to, follow closely, stay with, joined to, joined together', in the ancient lettering, we can clearly recognize how we are to be steadfast in our complete commitment in guarding the rules of the House, so to speak!

CONTINUALLY AT THE DOOR OF THE HOUSE

or

AT THE DOOR OF THE HOUSE FOREVER

With the Door, which is *Messiah*, being the entrance point to the House, we also take note how important it is for us to make sure we keep all of the Sabbaths and Appointed Times of Elohim, for this is how we can truly cling to Him and show a consistency in our growing in set-apartness before His face, as we stay in Him!





Gen 32:27 So He asked him, “What is your name?”

And he said, “Ya‘aqob.”

Gen 32:28 And He said, “Your name is no longer called Ya‘aqob, but Yisra’ēl, because you have striven with Elohim and with men, and have overcome.”

Verse 27-28

After wrestling until dawn and being adamant that he was not going to let go, Ya'aqob was asked a question - one of identity!

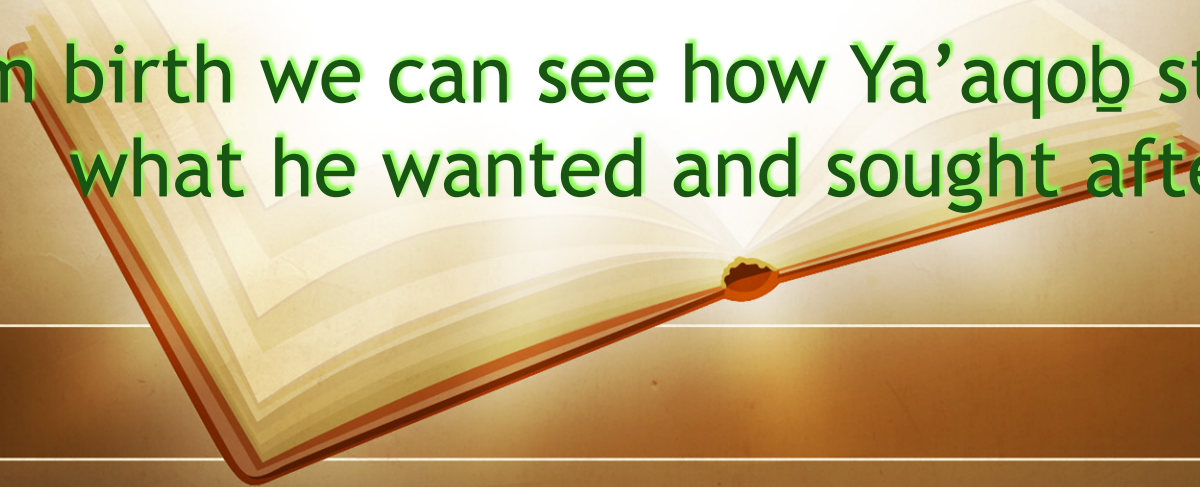
We certainly know that Elohim knows our names and it was not that He did not know Ya'aqob's name, but rather, He wanted Ya'aqob to confess who he was before His Maker, whom He had wrestled all night with!

The name יַעֲקֹב Ya'aqob (yah-ak-obe')- Strong's H3290 means, **'grabs the heel'**, and comes from the word אָקֵב aqeb (aw-kabe')- Strong's H6119 which means, **'heel, footprint, hind part'**.

The 'heel' is the last part of the body to come out of the womb and so this word also speaks of the hind or latter part; and with Ya'aqob 'catching the 'heel' of Ėsaw we see how, even at birth, he sought the 'blessing' of the first born!

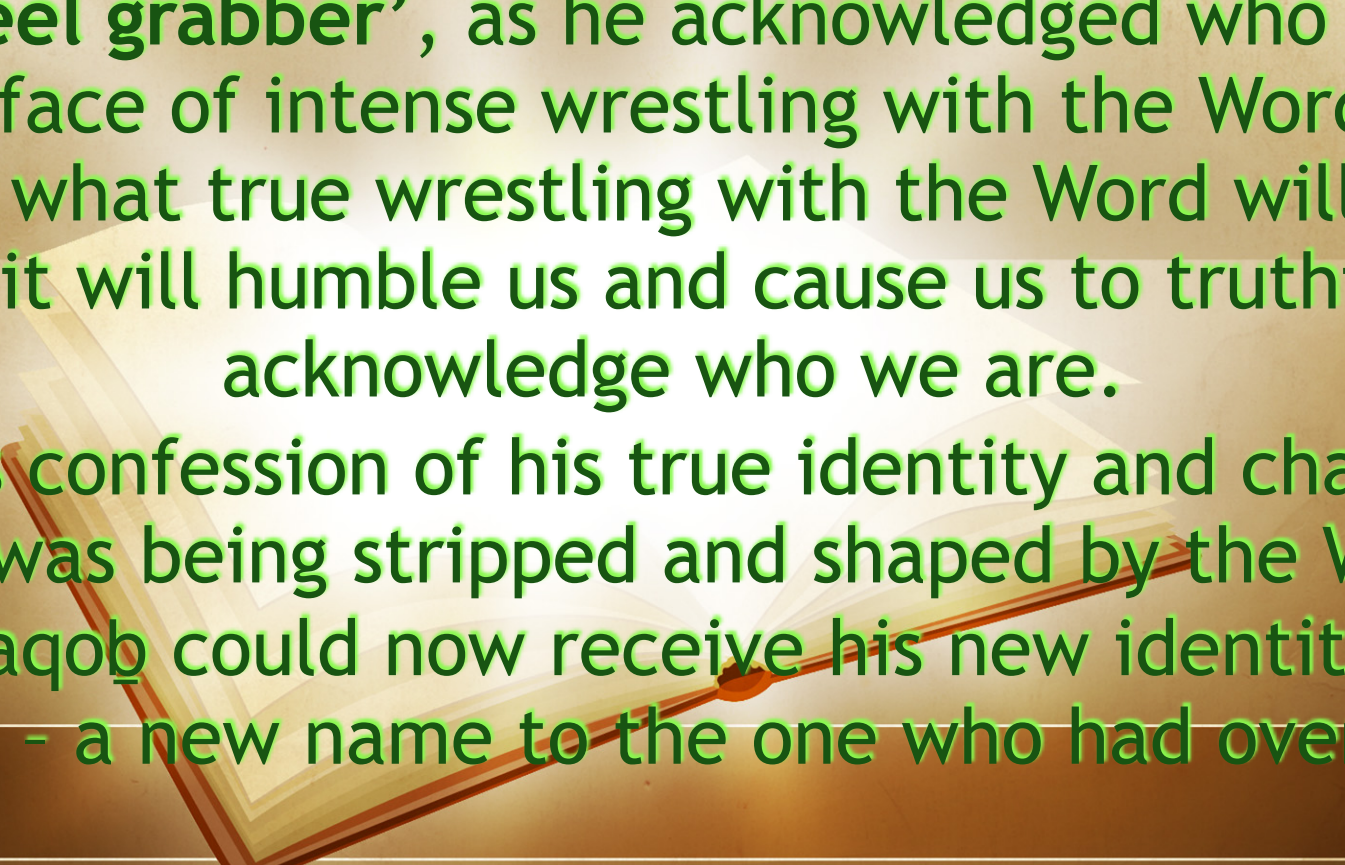
A we look at his life, we can also learn a great deal regarding the blessings of יהוה that **‘followed hard after his heel’**, when he walked in obedience to the instructions of Elohim!

From birth we can see how Ya'aqob strove for what he wanted and sought after:



Hoshĕa/Hosea 12:3-5 “He took his brother by the heel in the womb, and in his strength he strove with Elohim. 4 He strove with the Messenger and overcame, he wept and sought His favour. He found Him in Bĕyth Ĕl, and there He spoke to us - 5 even יהוה Elohim of hosts, יהוה is His remembrance.”





Here Ya'aqob was owning up to the fact that he was the 'heel grabber', as he acknowledged who he was in the face of intense wrestling with the Word - and this is what true wrestling with the Word will do to us - it will humble us and cause us to truthfully acknowledge who we are.

By this confession of his true identity and character that was being stripped and shaped by the Word, Ya'aqob could now receive his new identity in Elohim - a new name to the one who had overcome!

Hazon/Revelation 2:17 “He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes I shall give some of the hidden manna to eat. And I shall give him a white stone, and on the stone a renewed Name written which no one knows except him who receives it.”

Ya’aqob received a renewed name as a result of having overcome the striving with Elohim and men!



The Hebrew word used, in this account of Ya'aqob's wrestling, for 'overcome' is יָכַל *yakol* (yaw-kole')- Strong's H3201 which means, 'to be able, have power, endure, prevailed, overcome, be victor, have ability, have strength'.

The word used here for 'striven' is שָׁרִיתָ - 'sarit', which comes from the root word verb שָׂרָה *sarah* (saw-raw')- Strong's H8280 which means, 'to persist, exert oneself, persevere, wrestle, contend', and is spelt the same way as the wife of Abraham!

There is another word in Hebrew which sounds the same as this word for persevering or striving, yet reveals the opposite of striving and persevering with Elohim, and is seen in:

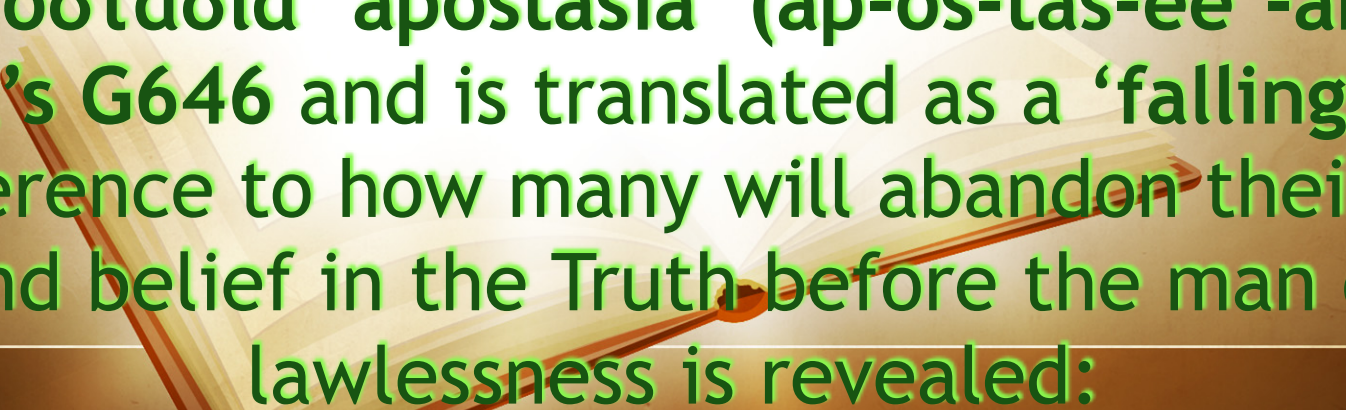
Yeshayahu/Isaiah 1:5 “Why should you be beaten anymore? You continue in apostasy! All the head is sick, and all the heart faints.”

Here we see that יהוה is appealing to Yehudah by saying:

‘Why should you continue to be beaten down - there is not a part of the body that has not been beaten - why do you keep disobeying!!! You continue in apostasy!’

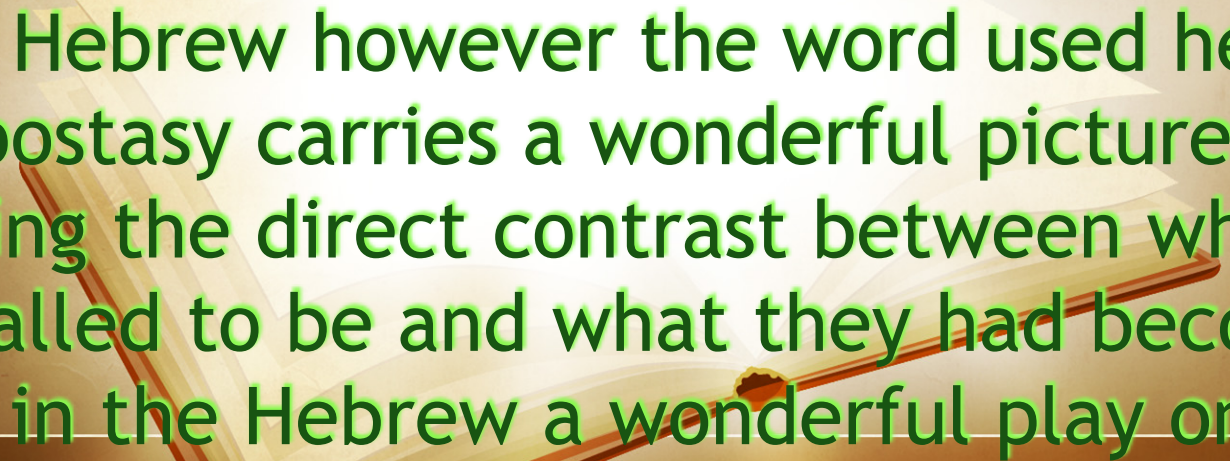


Apostasy means **‘a renunciation of one’s belief and an abandonment to loyalty’** - and this is exactly what Yehudah had done, and we get our English word **‘apostasy’** from the Greek word **ἀποστασία ‘apostasia’** (ap-os-tas-ee’-ah)-**Strong’s G646** and is translated as a **‘falling away’** in reference to how many will abandon their faith and belief in the Truth before the man of lawlessness is revealed:

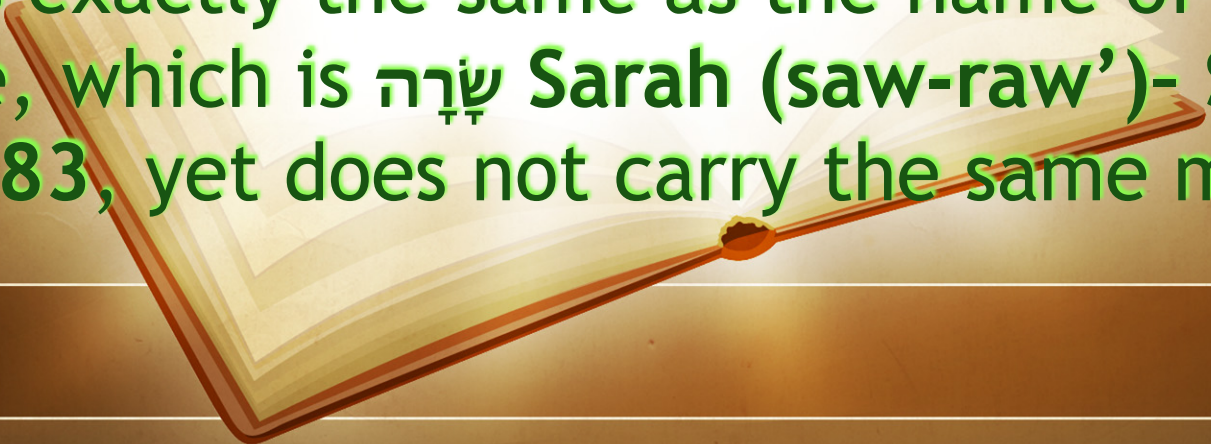


Tas'loniqim Bět/2 Thessalonians 2:3 “Let no one deceive you in any way, because the falling away is to come first, and the man of lawlessness is to be revealed, the son of destruction,”

In Hebrew however the word used here for apostasy carries a wonderful picture for us showing the direct contrast between who Yisra'ěl was called to be and what they had become as we see in the Hebrew a wonderful play on words:



The Hebrew root word that is translated as apostasy in Yeshayahu/Isaiah 1:5 is סָרָה sarah (saw-raw') - Strong's H5627 and phonetically sounds exactly the same as the name of Abraham's wife, which is שָׂרָה Sarah (saw-raw') - Strong's H8283, yet does not carry the same meaning!

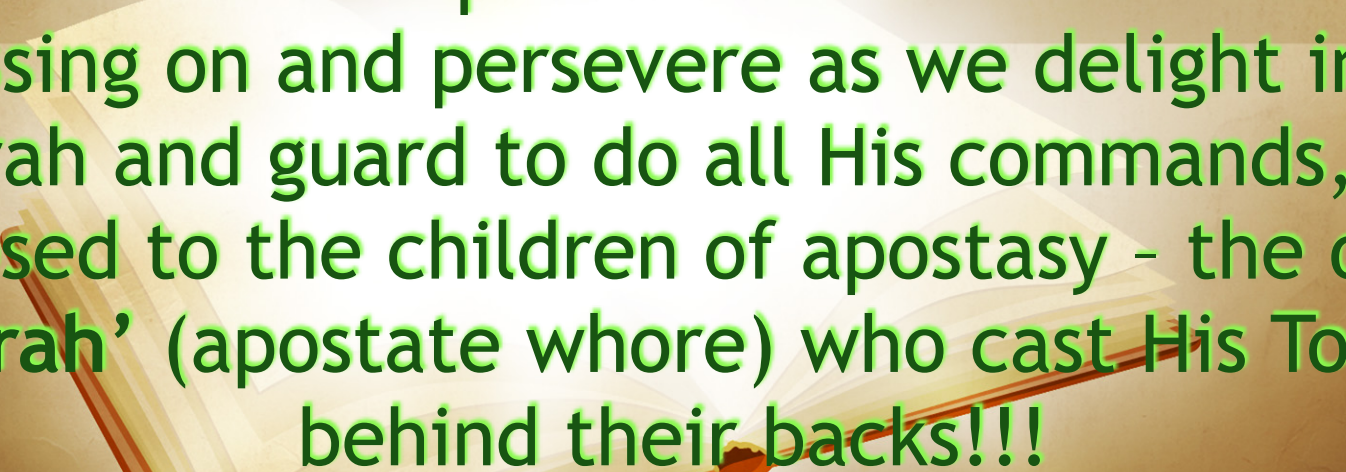


The word used for apostasy - סָרָה sarah - is spelt with a ס 'samek', ר 'resh' and ה 'hey'; while שָׂרָה Sarah', Abraham's wife, is spelt with a ש 'Shin', ר 'resh' and ה 'hey'; and carries the opposite picture to an apostate Bride, as the wife of Abraham's name means '*princess or noble woman*'; and as we know, she is used in Scripture as a picture of the obedient wife.

Abraham is often referred to in Scripture as the 'father of our faith', which would make Sarah, his wife, the 'mother of our faith'; and the play on words here is incredible, as Yehudah were being called to look into the mirror of His Word, which would show them how they were not, by their lifestyle, who they ought to have been, but were rather the opposite and had become a disobedient and rebellious children of whoring who follow a 'mother' that was sick from head to toe - not the picture of a princess or noble woman and Bride of יהוה.

Yehudah looked like the offspring of an adulterous
whore and not the seed of a faithful people who
listen to and do not despise the discipline of their
father, nor forsake the Torah of their mother -
which is the true faithful Bride!

And while we see today, how so many people
claim to be the bride - when looking through the
mirror of the Word of Truth, they will be found out
to be nothing more than an adulterous and dressed
up whore!!!



So, we who are Yisra'ěl and in essence children of the promise, of the seed of Abraham and Sarah, are the ones who prevail and overcome with El, pressing on and persevere as we delight in his Torah and guard to do all His commands, as opposed to the children of apostasy - the other 'sarah' (apostate whore) who cast His Torah behind their backs!!!

Hazon/Revelation 3:21 “To him who overcomes I shall give to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.”

His name was now called YISRA'ĔL

The name Yisra'ĕl' - יִשְׂרָאֵל Yisra'ĕl (yis-raw-ale')-
Strong's H3478 which means, 'he who prevails,
overcomes with Ĕl', comes from the primitive
root words:

1) אֵל ʾēl - Strong's H410 which means, 'Mighty, power, shortened form of Elohim - Mighty One' and the root word verb:


2) שָׂרָה sarah - Strong's H8280 which means, 'to persist, exert oneself, persevere, wrestle, contend', which is spelt the same as the name of Abraham's wife, שָׂרָה 'Sarah' - Strong's H8283 which means 'princess or noble woman'; which is the feminine of the word שָׂר sar - Strong's H8269 which means, 'prince, captain, chieftain, ruler'!

Only those who endure and overcome in Messiah, by the guarding and keeping of His Torah, will receive a crown of life, to rule with Him as princes in His Kingdom!


The Hebrew root word verb שָׂרָה sarah - Strong's H8280 which means, **'to persist, exert oneself, persevere, wrestle, contend'** and the name שָׂרָה 'Sarah' - Strong's H8283 which means, **'princess, noblewoman'** are pictured in the ancient pictographic script as follows:



Shin - ש:


This is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.

Resh - ר

The ancient script has this letter as  and is pictured as **'the head of a man'** and has the meaning of the head of a man as well as **chief, top, beginning or first.**

Top, as in the top or head of a body and chief, as is head of a tribe or people as well as the one who rules the people.

Hey - ה

The ancient script has this letter as  and is pictured as a man standing with his arms raised up and out as if pointing to something, and in essence carries the meaning of **'behold'** as in when looking at something very great. It can also have the meaning to **'breath'** or **'sigh'** as when looking at a great sight and having your breath taken away so to speak!

It also has the meaning of **revelation or to reveal** something by pointing it out. It also symbolizes the action of surrender and praise, lifting hands to the one who is to be praised!

When considering the life of Sarah and how she reflects for us a 'noble woman' who embraced the life that was given to her, we can see that her name teaches us how we are to live as a capable bride unto our Master.

For the true Bride of Messiah, as declared through this pictograph, can be represented as follows:

**MEDITATES UPON THE WORD
OF OUR MASTER AND CHIEF
UNTO WHOM ALL PRAISE IS DUE!**



**BEHOLD THE WORD OF THE
HEAD
WHOM WE PRAISE!**

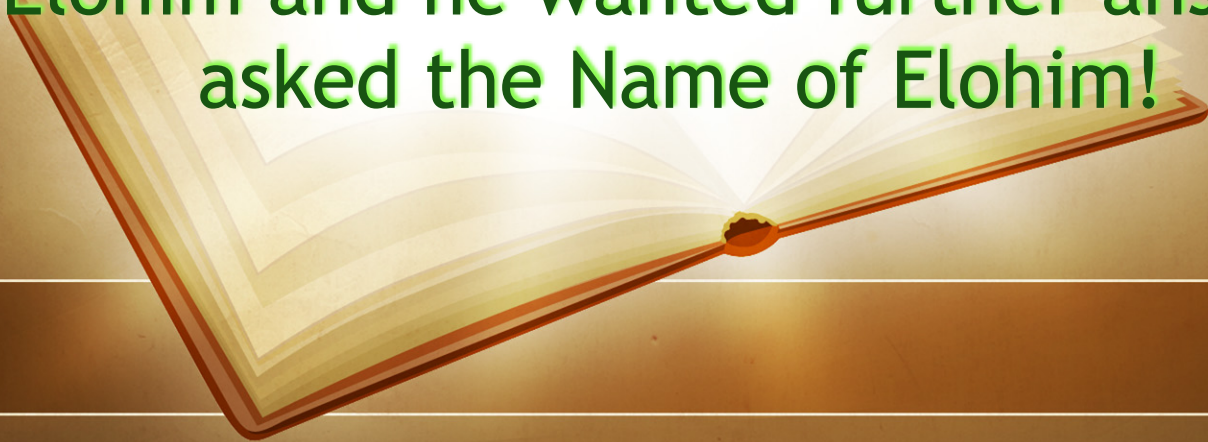
Those who cling to the Word and overcome shall be given a new name and shall rule with Elohim!

Gen 32:29 And Ya'aqob asked Him, saying,
"Please let me know Your Name." And He said,
"Why do you ask about My Name?" And He blessed
him there.



Verse 29 - What is your Name?

Ya'aqob receives his new identity as an overcomer with Elohim and he wanted further answers and asked the Name of Elohim!



Manowaḥ, the father of Shimshon (Samson) asked the same question and received a little more than Ya'aqob did, in:

Shophetim/Judges 13:17-18 “Then Manowaḥ said to the Messenger of יהוה, “What is Your name? When Your words come true, then we shall esteem You.” 18 And the Messenger of יהוה said to him, “Why do you ask My name, since it is wondrous?”


מְנוּחַּ Manowah - Strong's H4495 means, 'rest',
and we know that those who 'enter the rest' of
Elohim, that is - those who faithfully guard His
Sabbaths and commands, shall esteem His Name,
and sing of the great and marvelous works of our
King!

In answer to his question of the Messenger's Name,
the Messenger of יהוה replies - 'why do you ask -
since it is WONDROUS?'

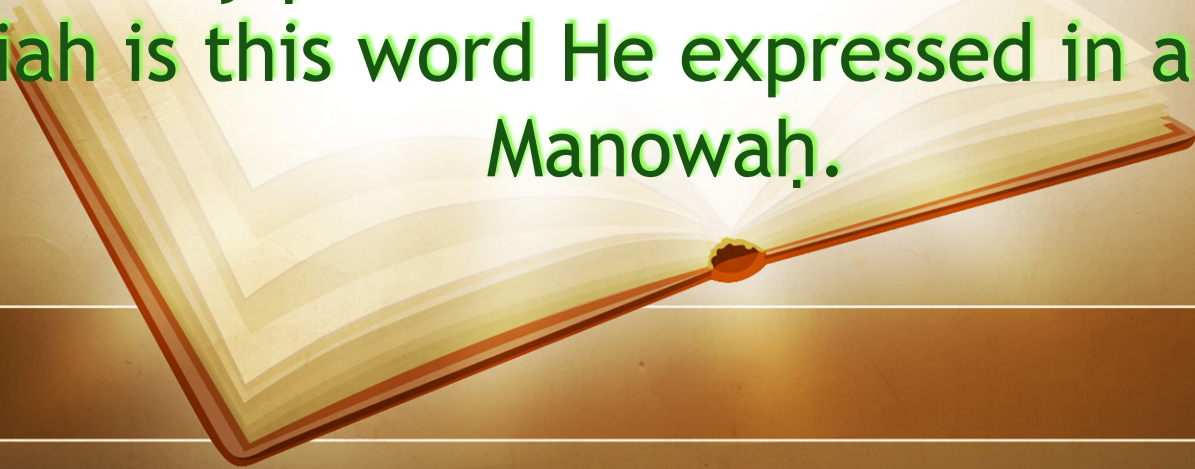
The Hebrew phrase that is translated here as 'since it is wondrous' is - הוֹהוּא־פִלְאִי hoo pheli, and the Hebrew word for 'wondrous' is פִּלְאִי piliy - Strong's H6383, which is used as an adjective meaning, **'wonderful, incomprehensible'**, which comes from the root verb פָּלַא pala - Strong's H6381 which means, **'to be surpassing or extraordinary, fulfil a special (vow), to do extraordinary or hard things, to show oneself wonderful or marvellous'**.

A noun that is derived from this root is the Hebrew פֶּלֶא pele - Strong's H6382 meaning, 'a wonder, astonishingly, wonderful', which is used in reference to what Messiah would be called in:

Yeshayahu/Isaiah 9:6 "For a Child shall be born unto us, a Son shall be given unto us, and the rule is on His shoulder. And His Name is called Wonder, Counsellor, Strong Ėl, Father of Continuity, Prince of Peace."



When looking at the ancient pictographic symbols of the early script of the Hebrew letters we can see a very powerful and clear revelation of Messiah is this word He expressed in answering Manowah.




The word פִּלְאִי pili (pil-ee')- Strong's H6383, in the ancient script, looks like this (reading from right to left):




𐤀 𐤏 𐤏 𐤀

Pey - פ:


This letter in the ancient script is pictured as , which is an **'open mouth'** and carries the meaning of **'speak and blow'**, from the functions of the mouth, and can have the meaning of **'scatter'** by blowing.

It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the words of one's mouth, as being established!


Lamed - ל:

The ancient script has this letter as , and is pictured as a **'shepherd's staff'**, can give the meaning of **'to or toward'** and can represent that which pushes or pulls a flock in a direction, and can speak of authority or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

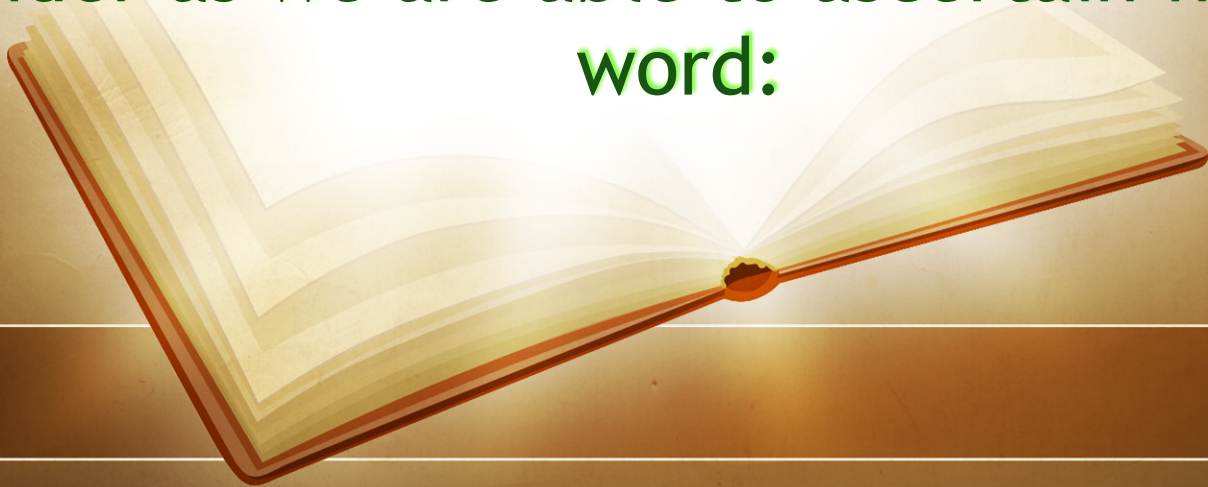
Aleph - א:

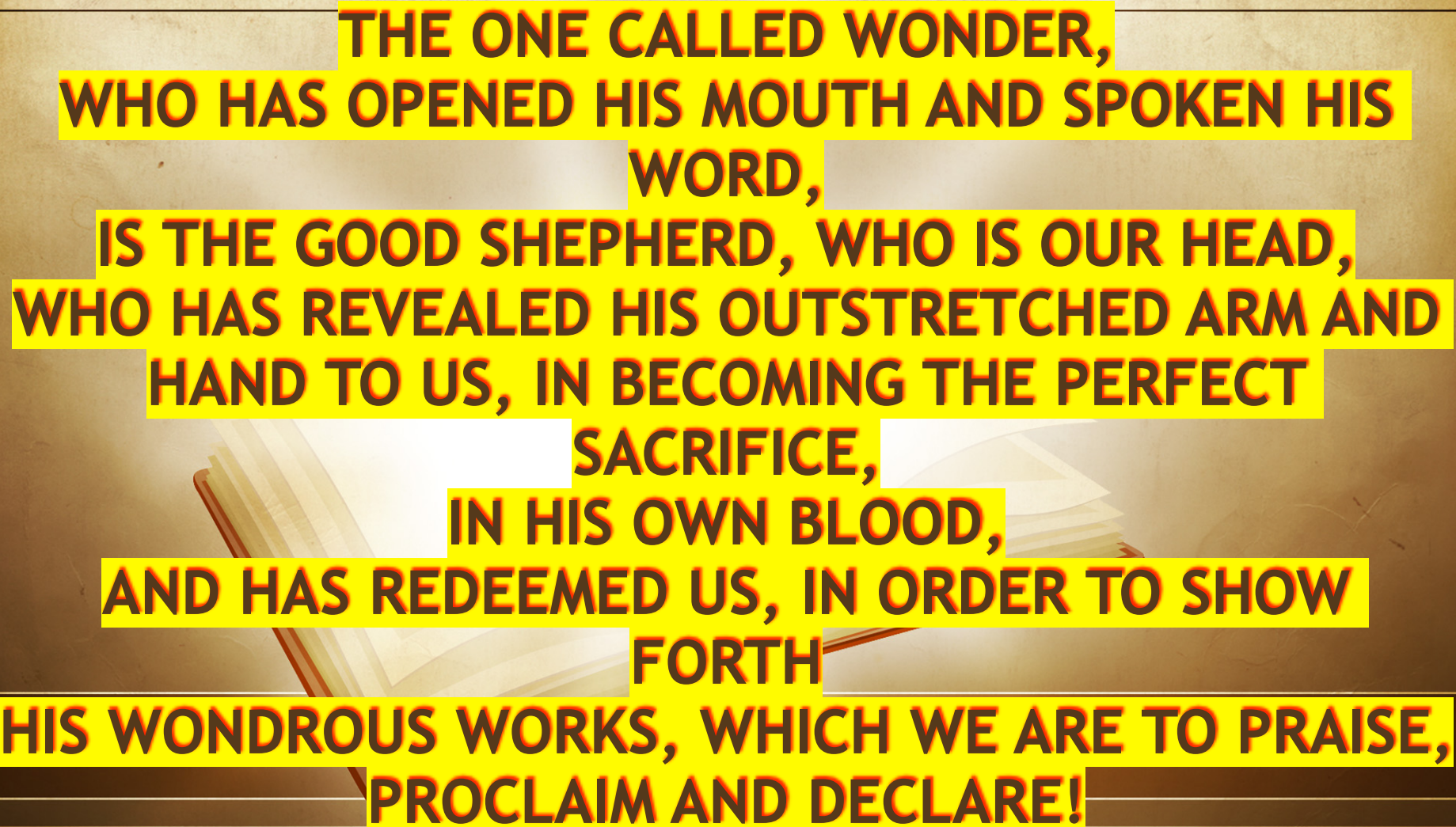
The ancient script has this letter as  and is pictured as **'the head of an ox'**, and represents **'strength'**, meaning **'muscle'** as the ox is the strongest of the livestock animals. This also carries the meaning of **'yoke'**, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the **'red heifer'** sacrifice that יהושע Messiah fulfilled!

Yod - י:

The ancient script has this letter as  which is **‘an arm and hand’** and carries the meaning of **‘work, make, throw’**, from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one’s hands is the basic meaning of this letter!

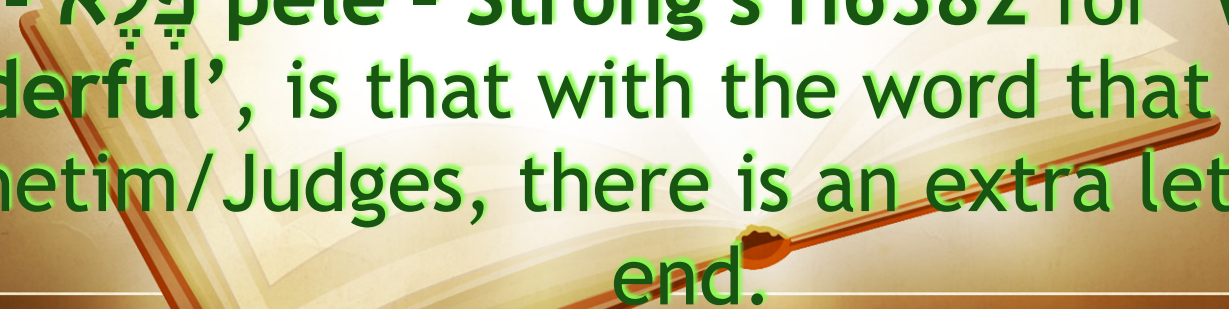
When looking at these pictographic symbols we are able to see the revelation of the One called Wonder as we are able to ascertain from this word:





**THE ONE CALLED WONDER,
WHO HAS OPENED HIS MOUTH AND SPOKEN HIS
WORD,
IS THE GOOD SHEPHERD, WHO IS OUR HEAD,
WHO HAS REVEALED HIS OUTSTRETCHED ARM AND
HAND TO US, IN BECOMING THE PERFECT
SACRIFICE,
IN HIS OWN BLOOD,
AND HAS REDEEMED US, IN ORDER TO SHOW
FORTH
HIS WONDROUS WORKS, WHICH WE ARE TO PRAISE,
PROCLAIM AND DECLARE!**

What is worth noting here, is that the difference in the letters of the Word used in Shophetim/Judges 13:18 - פִּלִּי pili - Strong's H6383 - for **wondrous** and the word used in Yeshayahu/Isaiah 9:6 - פֶּלֶא pele - Strong's H6382 for 'Wonder/Wonderful', is that with the word that is used in Shophetim/Judges, there is an extra letter at the end.



And that is the Hebrew letter 'yod' (י) as shown above (י), which is a powerful illustration of how He had manifested Himself before Manowah by revealing His Outstretched Arm and Hand!



Yeshayahu/Isaiah 53:1 “Who has believed our report? And to whom was the arm of יהוה revealed?”

His Arm has been revealed to those who enter into His rest!!!

For many this is too marvelous to comprehend and can only be revealed by His Set-Apart Spirit!

Have you believed the report of the prophets!!!
This is the 'Marvelous mystery' that shall be fully
revealed for all to see - the great wonder of who
our Creator is!!!

It is Wondrous to carefully consider how our
Creator could come Himself and dwell among us -
this is why He is called 'Wonder' - as this is
clearly beyond, or rather, 'passes human
comprehension'!

What we are to recognize, is that those who faithfully Hear, Guard and Do His commands and keep His Sabbaths and Appointed Times shall have their eyes opened to see and comprehend the Outstretched Arm of יהוה, as He shall reveal Himself to those who faithfully continue to 'enter into His rest' by simply being lovingly committed to walking in loving obedience to His Word and stripping away all dogmas and traditions of man, that have caused many to be veiled from this wonderful truth that we are to proclaim!

Ya'aqob wrestled with the Messenger of Elohim
(The True Word), it is what יהוה said that
matters!

And with the answer given to Ya'aqob, he was
actually being told:

“Do you not know - why do you ask as you have
just wrestled all night with Me?”

As we seek out and wrestle through His Word and earnestly seeking His Face, we can clearly see the revelation of **יהושע** Messiah - The Word made flesh!



We see the riddle of this mystery of the Oneness of Elohim, being asked in:

Mishlě/Proverbs 30:4 “Who has gone up to the heavens and come down? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who established all the ends of the earth? What is His Name, and what is His Son’s Name, if you know it?”

If you know it!!!

Many are sadly blinded by the fact that יהושע is the son of יהוה who kept His Word perfectly and was manifested in the flesh!

We also see that this was a great mystery to many in the days of the apostles, as many denied the deity of Messiah:

Yohanan Bět/2 John 1:7: “Because many who are leading astray went out into the world who do not confess יהושע Messiah as coming in the flesh. This one is he who is leading astray and the anti-messiah.”

Here we can clearly see that the ones who do not confess that **יהושע** is the son **יהוה** in the flesh are leading people astray and are anti-messiah! I mean just think about it logically for a moment - everyone in that day knew that **יהושע** was in the flesh - they walked and talked and ate with Him!

The problem was that they did not confess that this **יהושע** that walked among them was in fact the Messiah - the expected deliverer - The Word in the flesh!

And if they did - they would be confessing to having killed **The son of יהוה** in the flesh which seemed blasphemous to even mention - yet that is what our sin brought about!

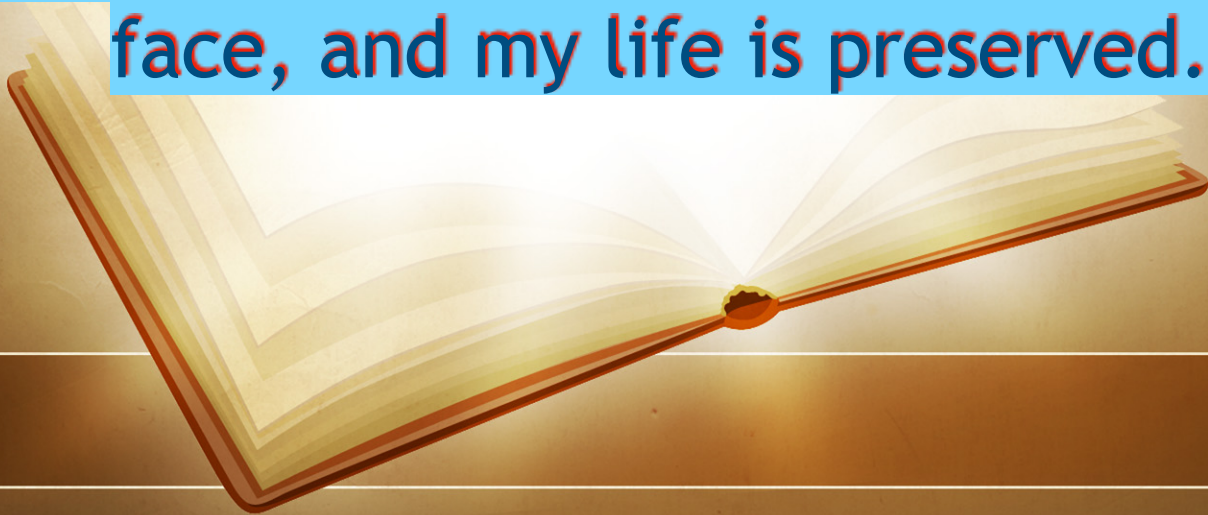
Because of our Redeemer and King, having come in the flesh and overcame death through His own Blood, we are able to receive our new identity in Him and have our walk changed - from lawlessness to obedience and from foreigner to son!



Ya'aqob had not only received a new name but a new identity - as we must recognize that while Ya'aqob may have been in the run from his brother Ėsaw, Yisra'ěl was not and Yisra'ěl owed Ėsaw nothing - he was now free - set free by the Wondrous Messenger!

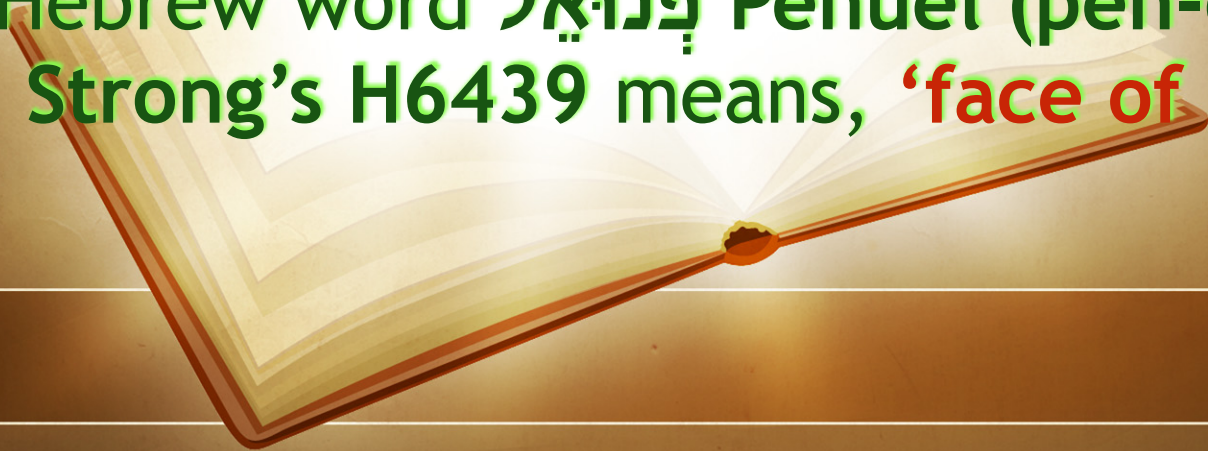
We too have been set free from sin and lawlessness and are now able to run in the Torah of Freedom with great joy!

Gen 32:30 And Ya'aqob called the name of the place Peni'ěl, "For I have seen Elohim face to face, and my life is preserved."



Verse 30

I have seen Elohim face to face and lived!
The Hebrew word פְּנוּאֵל Penuel (pen-oo-ale')-
Strong's H6439 means, 'face of El'.



The Hebrew root word for 'preserved' is נָצַלְתִּי
natsal (naw-tsal')- Strong's H5337 which means,
'to strip, plunder, deliver oneself, be delivered,
snatch away, deliver, recover, escape'.

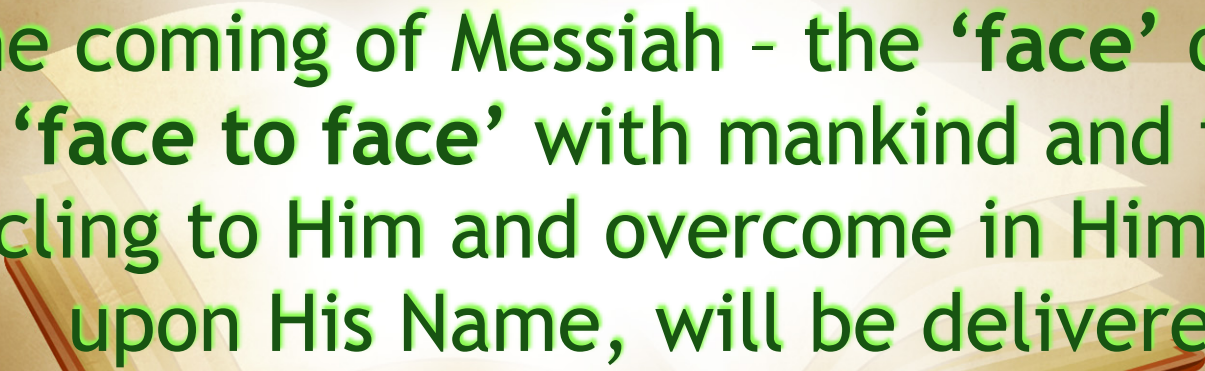
Tehillah/Psalm 18:17 "He delivered me from my
strong enemy, and from those hating me, for they
were stronger than I."

Our deliverance, by the life, death and resurrection of Messiah has come - Messiah came to meet with us **'face to face'** in order that our lives would be delivered!

Qolasm/Colossians 1:14-15 "in whom we have redemption through His blood, the forgiveness of sins, 15 who is the likeness of the invisible Elohim, the first-born of all creation."

Qorintiyim Bět / 2 Corinthians 4:6 “For Elohim, who said, “Let light shine out of darkness,” is the One who has shone in our hearts for the enlightening of the knowledge of the esteem of Elohim in the face of **יהושע** Messiah.”

Qorintiyim Bět / 2 Corinthians 3:17-18 “Now **יהוה** is the Spirit, and where the Spirit of **יהוה** is, there is freedom. 18 And we all, as with unveiled face we see as in a mirror the esteem of **יהוה**, are being transformed into the same likeness from esteem to esteem, as from **יהוה**, the Spirit.”



At the coming of Messiah - the 'face' of Elohim came 'face to face' with mankind and those who will cling to Him and overcome in Him and call upon His Name, will be delivered!

Coming before the face of Elohim also reflects our need to look intently into the mirror of the Word and examine ourselves, lest we be judged:

Qorintiyim Aleph/1 Corinthians 11:31 “For if we were to examine ourselves, we would not be judged.”

Ya'aqob/James 1:22-25 "And become doers of the Word, and not hearers only, deceiving yourselves. 23 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, 24 for he looks at himself, and goes away, and immediately forgets what he was like. 25 But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah."

Gen 32:31 And the sun rose on him as he passed over Penu'ěl, and he limped on his hip.

Gen 32:32 That is why the children of Yisra'ěl to this day do not eat the sinew of the hip, which is on the socket of the thigh, because He touched the socket of the thigh of Ya'aqob, in the sinew of the hip.

Verse 31

Ya'aqob's walk was permanently altered as he passed over and **'limped'** on his hip.

The Hebrew root word that is used here for **'limped'** is **צָלַע** tsala (tsaw-lah')- Strong's H6760 which means, **'limp, halt, lame'** and is used in another 3 verses in Scripture:

Mikah/Micah 4:6-7 “In that day,” declares יהוה, “I gather the lame, and I bring together the outcast and those whom I have afflicted. 7 “And I shall make the lame a remnant, and the outcast a strong nation. And יהוה shall reign over them in Mount Tsiyon, from now on and forever.”

Tsephanyah/Zephaniah 3:19 “See, I am dealing with all those afflicting you at that time. And I shall save the lame, and gather those who were cast out. And I shall give them for a praise and for a name in all the earth where they were put to shame.”

Jacob Meets Esau

Gen 33:1 And Ya'aqob lifted his eyes and looked and saw Ěsaw coming, and with him four hundred men. And he divided the children among Lě'ah, and Raḥěl, and the two female servants.

Gen 33:2 And he put the female servants and their children in front, and Lě'ah and her children behind, and Raḥěl and Yosěph last.

Gen 33:3 And he himself passed over before them and bowed himself to the ground seven times, until he came near to his brother.

Gen 33:4 And Esaw ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept.

Gen 33:5 And he lifted his eyes and saw the women and children, and said, "Who are these with you?" And he said, "The children with whom Elohim has favoured your servant."

Gen 33:6 Then the female servants came near, they and their children, and bowed themselves.

Gen 33:7 And Lě'ah also came near with her children, and they bowed themselves. And Yosěph and Raḥěl came near, and they bowed themselves.

Gen 33:8 Then Ěsaw said, "What do you mean by all this company which I met?" And he said, "To find favour in the eyes of my master."

Gen 33:9 But Ěsaw said, "I have enough, my brother, let what you have remain yours."

Gen 33:10 And Ya'aqob said, "No, please, if I have now found favour in your eyes, then receive my present from my hand, because I have seen your face like seeing the face of Elohim, and you were pleased with me.

Gen 33:11 "Please, take my blessing that is brought to you, because Elohim has favoured me, and because I have all I need." And he urged him, and he took it.

Gen 33:12 And he said, "Let us depart and go, and let me go before you."

Gen 33:13 But he said to him, “My master knows that the children are weak, and the flocks and herds which are nursing are with me. And if the men should drive them hard one day, all the flocks shall die.

Gen 33:14 “Please let my master go before his servant, and let me lead on slowly according to the pace of the livestock that go before me, and according to the pace of the children, until I come to my master in Sě‘ir.”

Gen 33:15 And Esau said, "Please let me leave with you some of the people who are with me." But he said, "Why this? Let me find favour in the eyes of my master."

Gen 33:16 And Esau returned that day on his way to Se'ir.

Gen 33:17 And Ya'aqob set out to Sukkoth, and built himself a house, and made booths for his livestock. That is why the name of the place is called Sukkoth.

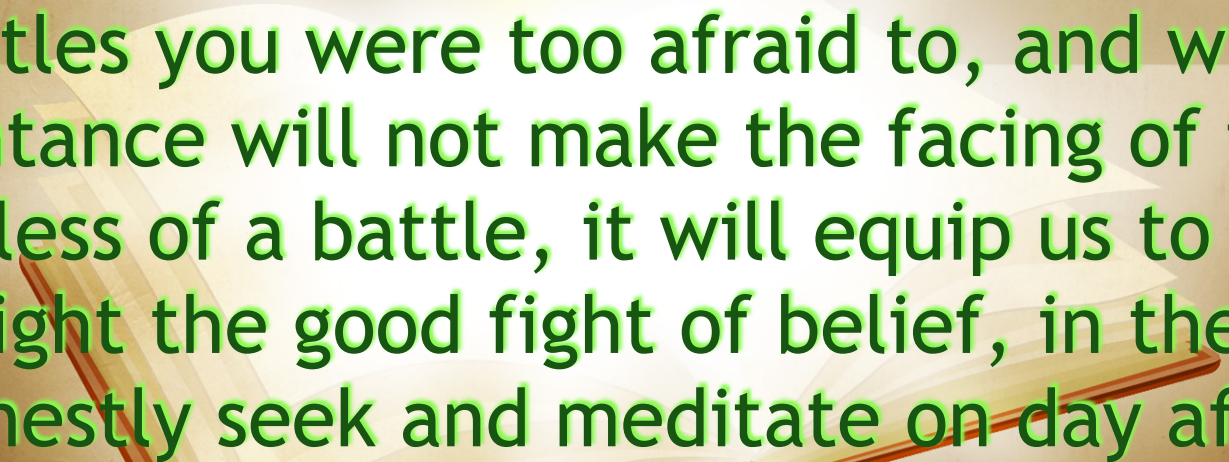
CHAPTER 33

Ya'aqob lifted his eyes and what did he see?

Ėsaw coming with his 400 men!!!

While we may have great victory in our wrestling in the Word and overcome much insecurity and fear, as we confess our sins and deal with the guilt we carried for too long, we also recognize that the enemies that we were facing, may still be in front of us - however, having overcome the battle in prayer and intercession, we become equipped to stand on the battlefield of life and face the circumstances that we once were afraid to meet!

True repentance will enable you to face the battles you were too afraid to, and while the repentance will not make the facing of the battle any less of a battle, it will equip us to stand up and fight the good fight of belief, in the Word we earnestly seek and meditate on day after day!

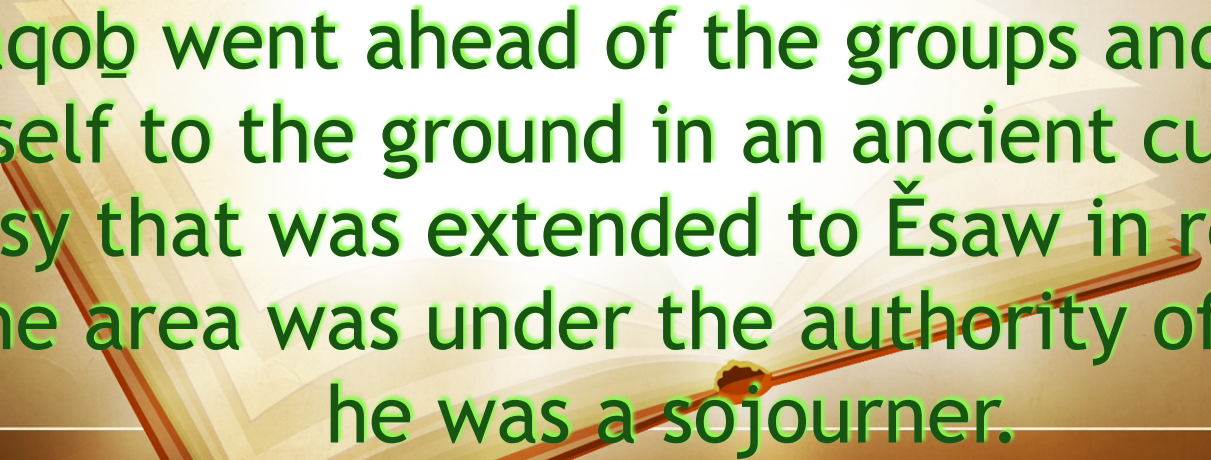


Ya'aqob was a 'new' man, with a 'new' name and identity, and was now empowered by faith to stand and face what he previously would have tried to run from and not be held captive by any assumed fears!

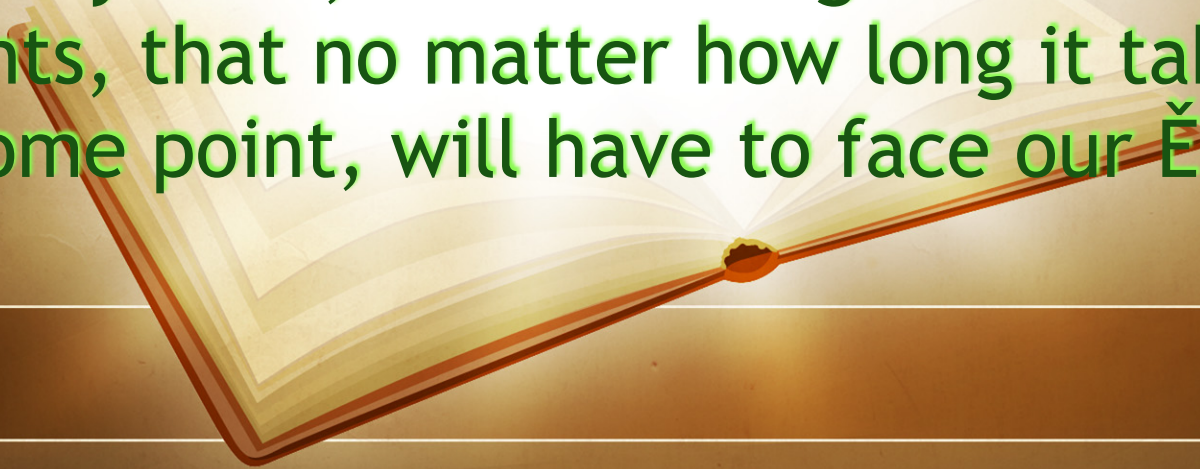
And in preparation he divided his children into 4 groups, and in essence we see here the birthing of the military style formation of the Tribes of Yisra'el in their going out and coming in, as instructed to Mosheh in regards to moving and setting up camp!

There was a clear structure and picture of true order in the camp of Yisra'ěl - one that must be restored in Messiah!

Ya'aqob went ahead of the groups and bowed himself to the ground in an ancient custom of courtesy that was extended to Ěsaw in recognition that the area was under the authority of Ěsaw and he was a sojourner.




Ya'aqob had been away for 21 years and now came face to face with his brother, whom he had ran away from, and we recognize from these accounts, that no matter how long it takes, we, at some point, will have to face our Ėsaw's.



From the life of Ya'aqob we learn how we are enabled and equipped to do just that - we first need to come face to face with Elohim, be emptied of self and allow His Word to change and transform us, then we will be able to confidently come face to face with our long-held fears, knowing that we have an Elohim who goes before us and who fights for us!

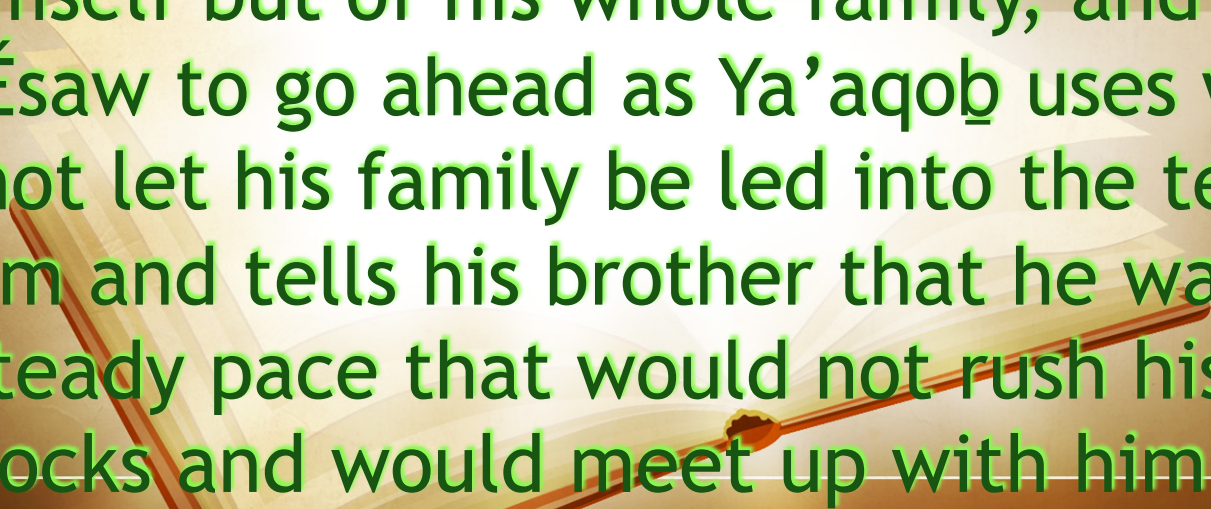
Trying to face enemies and fears without having truly come face to face with the Truth of the Word is not a safe ground to enter into as you may just find that you are unable and ill-equipped to handle the situation!

In this very brief encounter Ya'aqob did what he needed to in order to bridge the peace between them and he lets Ėsaw meet his family, and after Ėsaw asked him why he sent drove after drove before him, Ya'aqob told him that by the mere fact that Ėsaw had **'embraced'** him and not tried to kill him was a great testimony of the true deliverance of Elohim.



He told Ěsaw that seeing his face was like seeing the face of Elohim, and his brother was pleased with him! He then presents Ěsaw with flocks, which Ěsaw at first said was not necessary, but being a man of the world, he would never really say no to a free gift - he will only make it sound like he is saying no, while insinuating that he will take it gladly!

It only took three offers before Ěsaw took the gift!



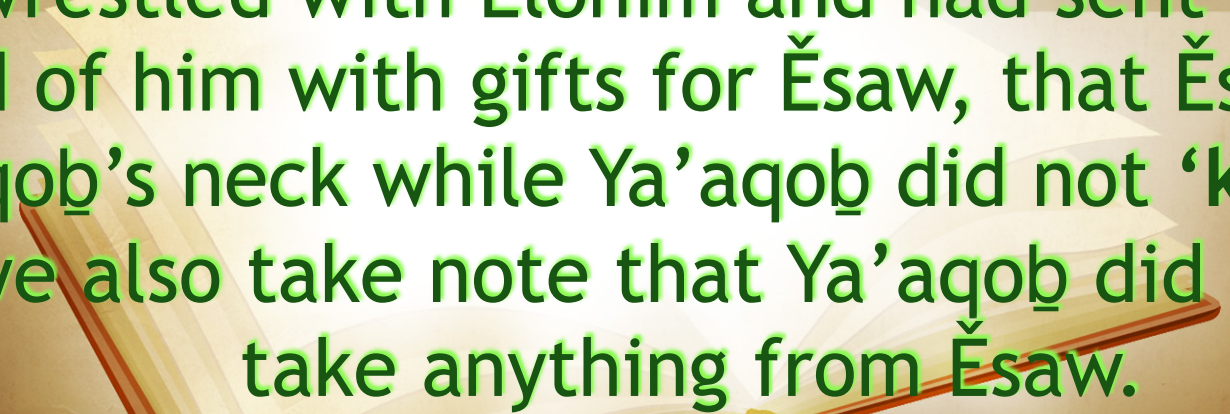
Esaw then tried to get Ya'aqob to follow him and Ya'aqob, now a different man, did not just think of himself but of his whole family, and so wisely tells Esaw to go ahead as Ya'aqob uses wisdom so as to not let his family be led into the temptations of Edom and tells his brother that he wanted to go at a steady pace that would not rush his family or flocks and would meet up with him later.

While we know that Ya'aqob never did make it to Sə'ir we do acknowledge that in time to come when the children of Yisra'ěl do encounter 'Edom' again it will not be a pleasant one according to the book of Obadyah/Obadiah (please read).

Ėsaw turned and went back to Sə'ir while Ya'aqob went on to Sukkot:

In Bemidbar/Numbers 19 regarding the account of Edom refusing to let Yisra'ěl through and Yisra'ěl turning away we can quickly be reminded of the account when Ya'aqob met up with his brother Ėsaw after many years as recorded in Berěshith/Genesis 33.

What we notice from this encounter, after Ya'aqob had wrestled with Elohim and had sent his family ahead of him with gifts for Ėsaw, that Ėsaw kissed Ya'aqob's neck while Ya'aqob did not 'kiss back' and we also take note that Ya'aqob did not ask or take anything from Ėsaw.



In their 'parting ways', Ĕsaw went to שְׂעִיר Sě'ir (say-eer')- Strong's H8165 which means 'hairy, shaggy' and Ya'aqob went on to סֻכּוֹת Sukkoth - Strong's H5523 which means, 'booths'.

This, for me, is a wonderful picture of the people of Elohim, Yisra'ěl - that is you and me included, turn away from what the world has to offer as we see our dwelling is with the Most-High, who will come and tabernacle with us.

סֻכּוֹת Sukkoth - Strong's H5523, we know refers to the 7th Feast, which is the Feast of Booths which shadow pictures for us the time when יהושע will come to take up His Bride and 'Sukkoth' with Her.


This is a powerful picture for us, when understanding where we are headed toward - Sukkoth - and our need to steer clear of what the world has to offer, for we have the full assurance that this promise is true as we, a Bride who makes Herself ready, has been sealed by the Blood of Messiah!!!

When we look at the word for סֻכּוֹת Sukkoth -
Strong's H5523 in the ancient Script, we find a
beautiful confirmation of this fact

† ש כ




Samech - ס:

The modern name for this letter is samech , yet it is also known in the ancient script as **'sin'**.

This letter is pictured as- **'a thorn'** and has the meanings of **'pierce and sharp'** and can also carry the meaning of a **'shield'** as thorn bushes were used by shepherds to build a wall to enclose his flock in the night against the attack of predators. Another meaning would be **'to grab hold of'** as a thorn is a seed that clings to hair and clothing.

Kaph - כ:

The ancient form of this letter is  - meaning **‘the open palm of a hand’**. The meaning behind this letter is to **‘bend and curve’** from the shape of a palm as well as **‘to tame or subdue’** as one has been bent to another’s will (under their hand) as an open hand symbolizes **‘submission’**. This also can picture for us a palm or palm branch from the curved palm shape.

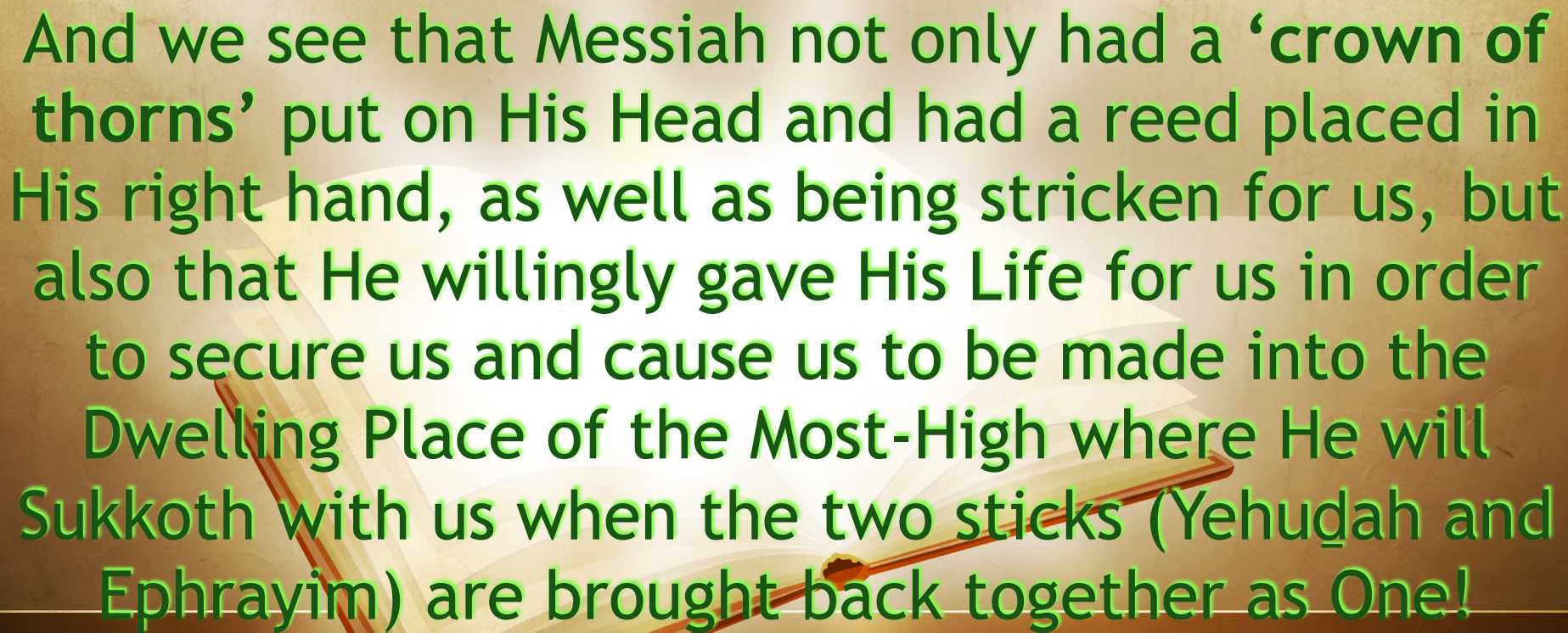
Tav - ת:

The ancient form of this letter is - meaning **‘two crossed sticks’**.

It was a type of a mark as being displayed by two crossed sticks and has the meaning of **‘mark, sign or signature or identification’**, used as a marker to identify people, places or things. It can also carry the meaning of **‘seal’ or ‘covenant’**.

Now, when we understand that these three letters make up **סִכּוֹת Sukkoth** I find it very fascinating as we see being pictured here that **יהושע** is Most certainly our Good Shepherd who has sealed us in His Blood, as **יהוה** extended His Right Hand to us.





And we see that Messiah not only had a ‘crown of thorns’ put on His Head and had a reed placed in His right hand, as well as being stricken for us, but also that He willingly gave His Life for us in order to secure us and cause us to be made into the Dwelling Place of the Most-High where He will Sukkoth with us when the two sticks (Yehudāh and Ephrayim) are brought back together as One!

Can you see the clear significance of Sukkoth?
We take note that the Word סִכּוֹת - 'Sukkoth', in
the ancient pictographic lettering, can render for
us the following:

**PROTECTED COVERING
OF THE COVENANT!**

Gen 33:18 And Ya'aqob came safely to the city of Shekem, which is in the land of Kena'an, when he came from Paddan Aram. And he pitched his tent before the city.

Gen 33:19 And he bought the portion of the field where he had pitched his tent, from the children of Hamor, Shekem's father, for one hundred qesitah.

Gen 33:20 And he set up a slaughter-place there and called it Ěl Elohě Yisra'ěl.

Verse 18-20

Ya'aqob then moves on into the Promised Land and comes to - שֶׁקֶם Shekem (shek-em')- Strong's H7927 meaning, **'back or shoulder'**.



It was here at Shekem that Ya'aqobu dug a well -
the well where **יהושע** met the Shomeroni woman
and so opened the door for the return of the lost
sheep of Yisra'ěl!

He set up a slaughter-place there and called it Ęl
Elohě Yisra'ěl, which is written in the Hebrew as:

אֱלֹהֵי יִשְׂרָאֵל and means, Ęl is the Elohim of
Yisra'ěl or **Mighty is the Elohim of Yisra'ěl**

The Defiling of Dinah

Gen 34:1 And Dinah, the daughter of Lě'ah, whom she had borne to Ya'aqob, went out to see the daughters of the land.



CHAPTER 34

The events around Dinah, the daughter of Leah!

The name of Ya'aqob's daughter - דִּינָה Dinah -

Strong's H1783 means, '**judgement**', and

comes from the primitive root verb דִּין din - **Strong's**

H1777 which means, '**to judge,**

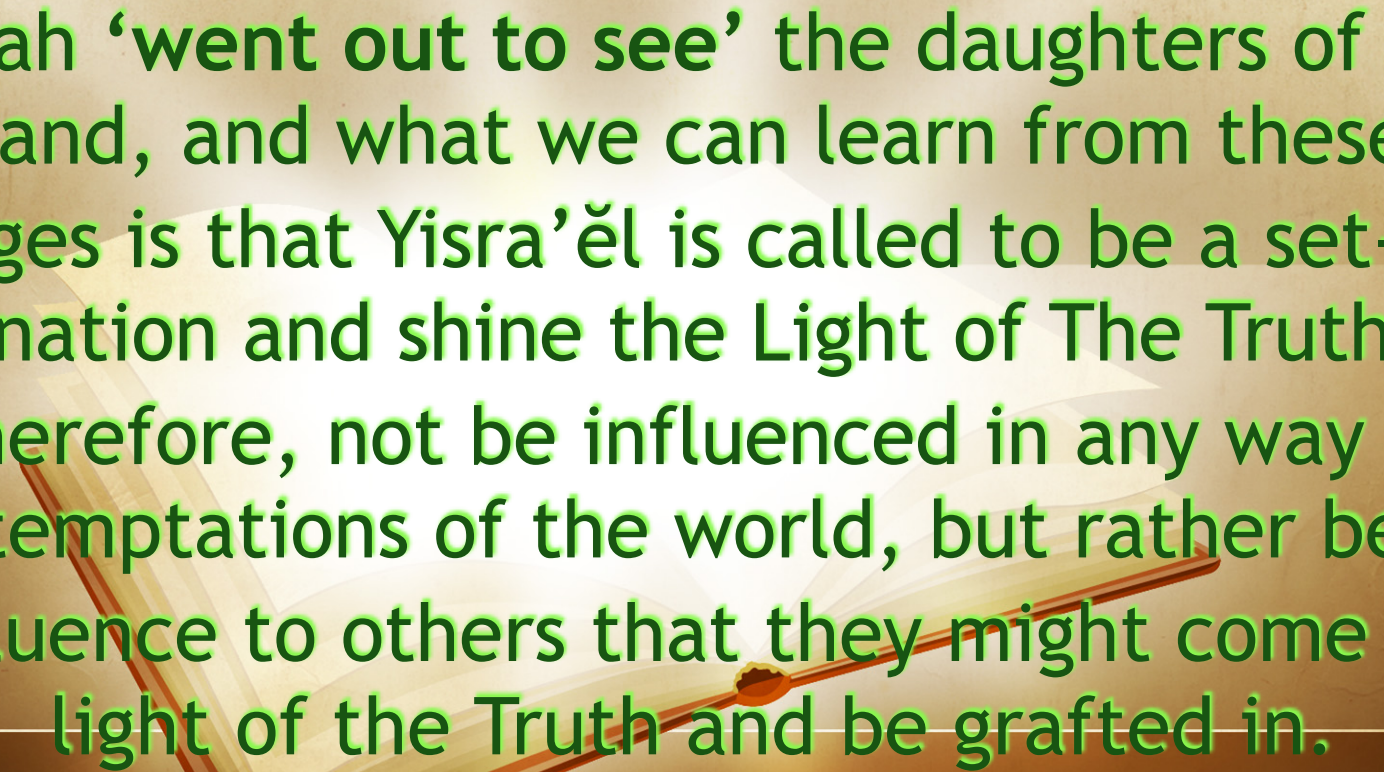
administer, defend, execute, vindicate, quarrelling,

strive', and we can certainly see from

this Chapter's account, that there was certainly great

judgement executed upon the men of

Shekem.



Dinah 'went out to see' the daughters of the land, and what we can learn from these passages is that Yisra'el is called to be a set-apart nation and shine the Light of The Truth and therefore, not be influenced in any way to the temptations of the world, but rather be an influence to others that they might come to the light of the Truth and be grafted in.

Like any typical teenage daughter today, Dinah may have just wanted to 'check out the fashion' and as a result her going out ended up in a great judgement being executed on this nation.



While Dinah, who was possibly around 15 years of age, may have innocently gone out to see the other daughters of the land, what she possibly did not take into account is that where there is 'daughters of the land' there is also 'sons of the land' and the same dangers still apply today as we see how the 'world of fashion' grips young girls to want to keep up with the latest trends and dress nicely etc., yet what we are to be fully aware of is that there are many sons of the world out there who are waiting to pounce on the innocent 'sojourner'.

The Hebrew root word that is used here for 'went out' is יָצָא yatsa - Strong's H3318 meaning, 'to go or come out, brought, came, go forth, depart, go forward, proceed' and is written in the 'qal active' which shows that Dinah went out with a purpose - to see what the daughters of the land were like and to see what they wore or what they did, with the innocent intention of seeing what other girls her age would be up to, bearing in mind that she is the firstborn daughter of Leah.

And while she is the only recorded daughter of Ya'aqob, there may have been other daughters that were born from the other sons or servants that were with them, she may have had no other girls her age to look up to.

Being the daughter of Leah, and seeing how hard Leah always tried to be loved and accepted by

Ya'aqob, may also have been seeking more attention and approval from her father, which led her to develop an interest in what else might be out there!

This is a great lesson for us as parents and more importantly for us who are fathers with daughters, which we must ensure that they are loved and cared for and that they know it!

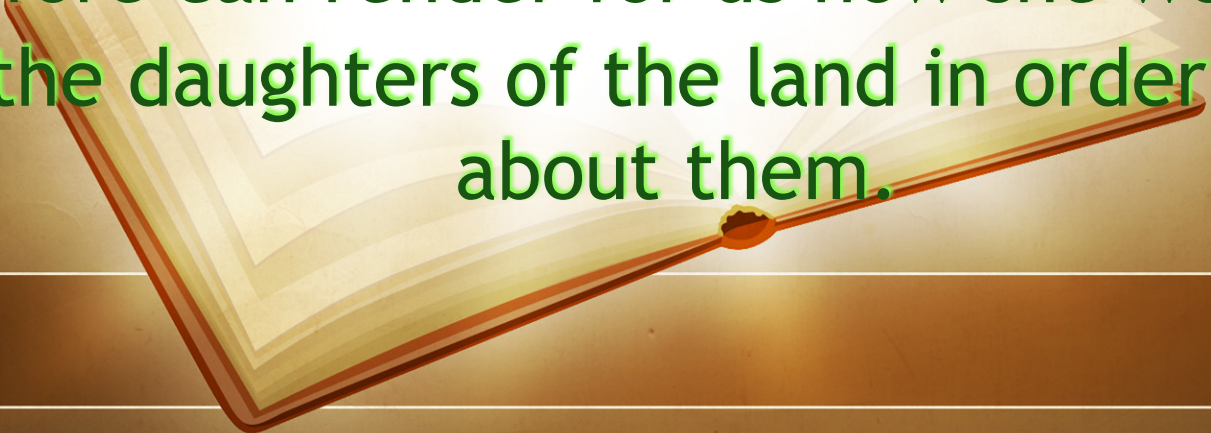
Often, the result of a father who shows little interest in his daughter's affairs, will cause the daughter to seek approval and identity through other means, which can, in itself, put her in harm's way.

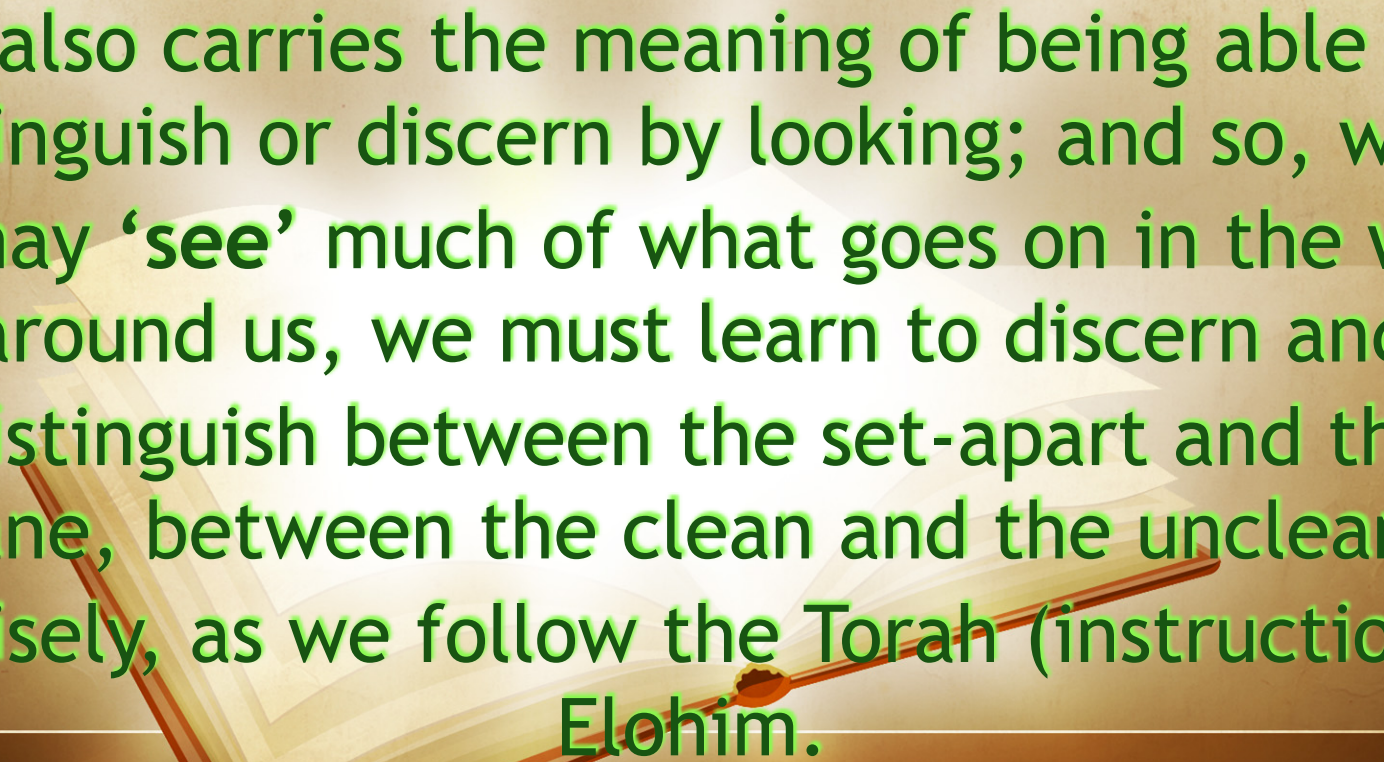
Dinah went out to see the daughters of the land
and the word used here for 'see' is the
root word רָאָה ra'ah - Strong's H7200 - meaning,
**'to see, look, observe, pay close
attention, consider, appear, provide'**.



She went out to observe and consider the ways of
the daughters of the land.

It is written in the **'qal active'** tense and
therefore can render for us how she went out to
see the daughters of the land in order to learn
about them.





It also carries the meaning of being able to distinguish or discern by looking; and so, while we may **'see'** much of what goes on in the world around us, we must learn to discern and distinguish between the set-apart and the profane, between the clean and the unclean and act wisely, as we follow the Torah (instructions) of Elohim.


In the ancient script this word also reveals a great truth to us as **רָאָה** ra'ah is pictured as:




Three ancient Hebrew characters representing the word 'ra'ah' (ראה). The first character is a stick figure with a crossbar, representing the letter 'aleph'. The second is a simple curve, representing the letter 'vav'. The third is a square with a diagonal line, representing the letter 'ayin'.



Resh - ר


The ancient pictographic script has this letter pictured as  , which is **'the head of a man'** and carries the meaning of **'top, beginning, first, chief'**, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

Aleph - א

The ancient pictographic script has this letter pictured as , which is 'the head of an ox', and represents 'strength', meaning 'muscle' as the ox is the strongest of the livestock animals. This also carries the meaning of 'yoke', as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the 'red heifer' sacrifice, that יהושע Messiah fulfilled!

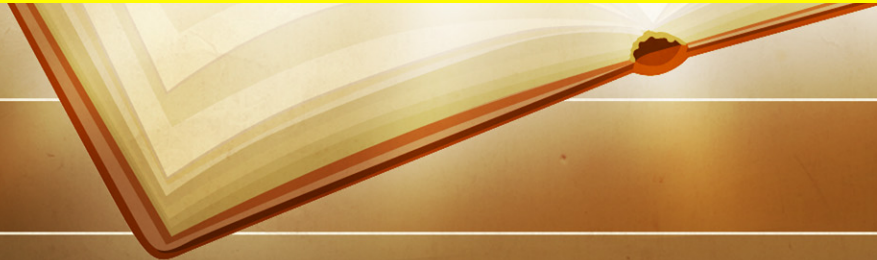
Hey - ה



The ancient script has this letter pictured as , which is ‘**a man standing with his arms raised out**’. The meaning of the letter is “**behold, look, breath, sigh and reveal or revelation**”; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to **יהוה** as we lift our hands in praise, declaring His authority under which we humbly submit!

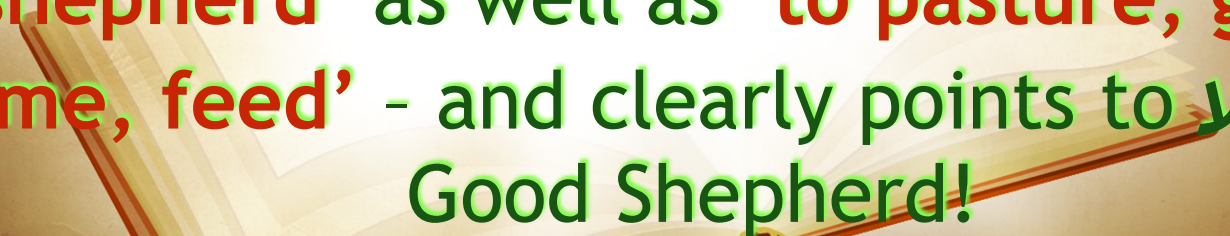
To see and be functional in seeing as we should
can render the following meaning for us:

**THE BEGINNING OF OUR STRENGTH
IS IN THE REVELATION OF MESSIAH OUR HEAD,
WHO WE PRAISE AND SERVE WITH OUR ALL**



Another Hebrew word, which sounds the same yet is spelt different, is רָעָה ra'ah -

Strong's H7462 which can carry the meaning of 'shepherd' as well as 'to pasture, graze, consume, feed' - and clearly points to יהושע - Our Good Shepherd!



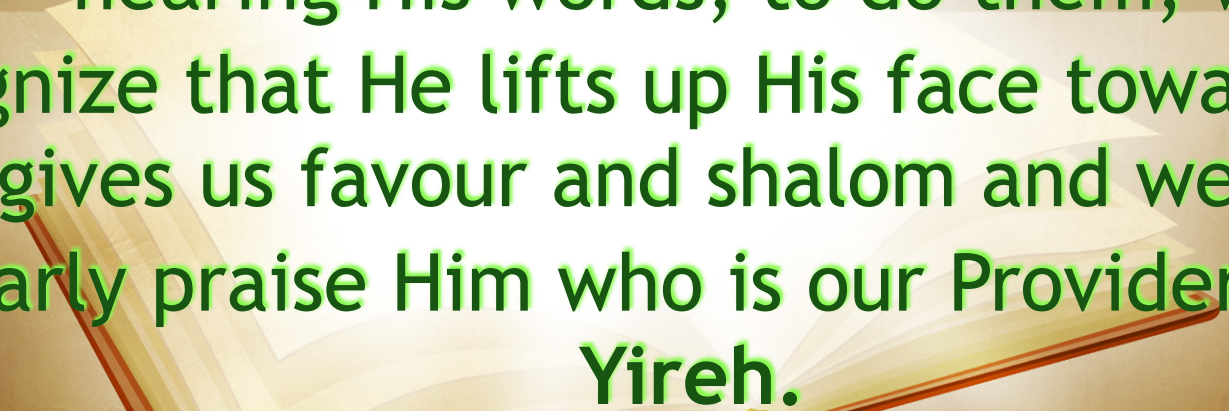
Our Strong Head that was lifted up and exalted on
High as in Tehillah/Psalm 80:1 - רָעָה

יִשְׂרָאֵל - 'Ro'eh Yisra'ěl' which means, Shepherd of
Yisra'ěl or, in Tehillah/Psalm 23 -

יְהוָה רֹעִי - YEHOVAH ro'i - Strong's H7473 which
means **'YEHOVAH is my Shepherd'**.

We are to 'lift up our eyes' and 'look' to the
Prince and Perfecter of our faith - Our Good
Shepherd - יְהוֹשֻׁעַ Messiah!

When we are looking intently unto our maker and hearing His words, to do them, we recognize that He lifts up His face toward us and gives us favour and shalom and we can clearly praise Him who is our Provider - יהוה Yireh.



The Hebrew word ' יִרְאֶה yireh' comes from the word רָאָה ra'ah and is rendered as, He will see or He sees and provides! His eyes that are looking upon us give us a sure security and we need not worry about what we need, as the nations do!

However, when we take our eyes off of Him and turn away then He only sees our back as He scatters as a result of disobedience!

The word 'evil', in Hebrew, is based on the root word רָע ra - Strong's H7451 meaning, 'bad, evil, wicked, harmful'. This word is often expressed in the feminine as רָעָה ra'ah - Strong's H7451, as in:

Mishlě/Proverbs 22:3 "A clever one foresees evil and hides himself, but the simple go on and are punished."

In Hebrew, the phrase that is translated here as
‘foresees evil’ is רָאָה רָעָה ra’ah ra’ah,
and is interesting to take note of how these two
words phonetically sound the same yet
have different meanings!



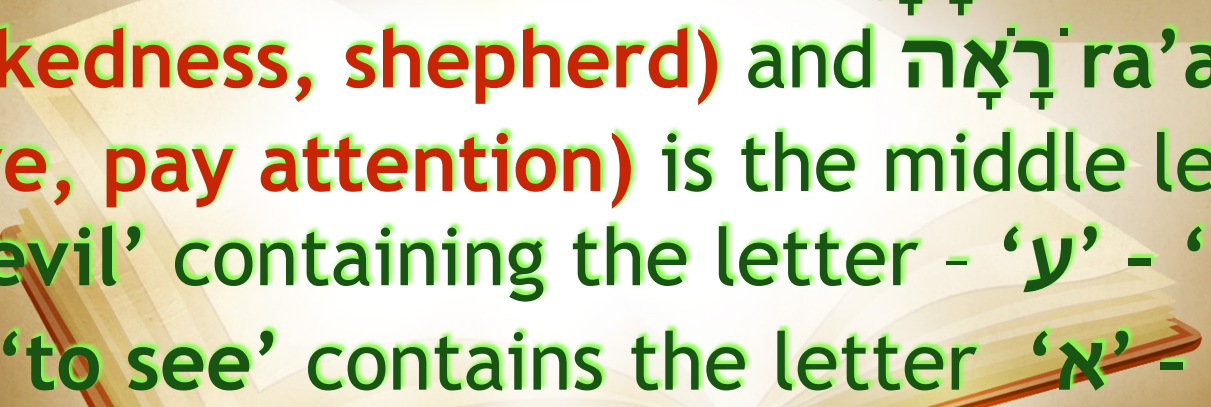
The Hebrew word that is translated as 'foresees'
comes from the root word רָאָה ra'ah -

Strong's H7200 which means, 'to see, look,
observe, pay close attention, consider, appear,
provide, observe, discern, distinguish'.



The Hebrew root word that is frequently translated as 'evil' is the adjective רָע ra - Strong's H7451 meaning, 'bad, evil, wicked, harmful'.

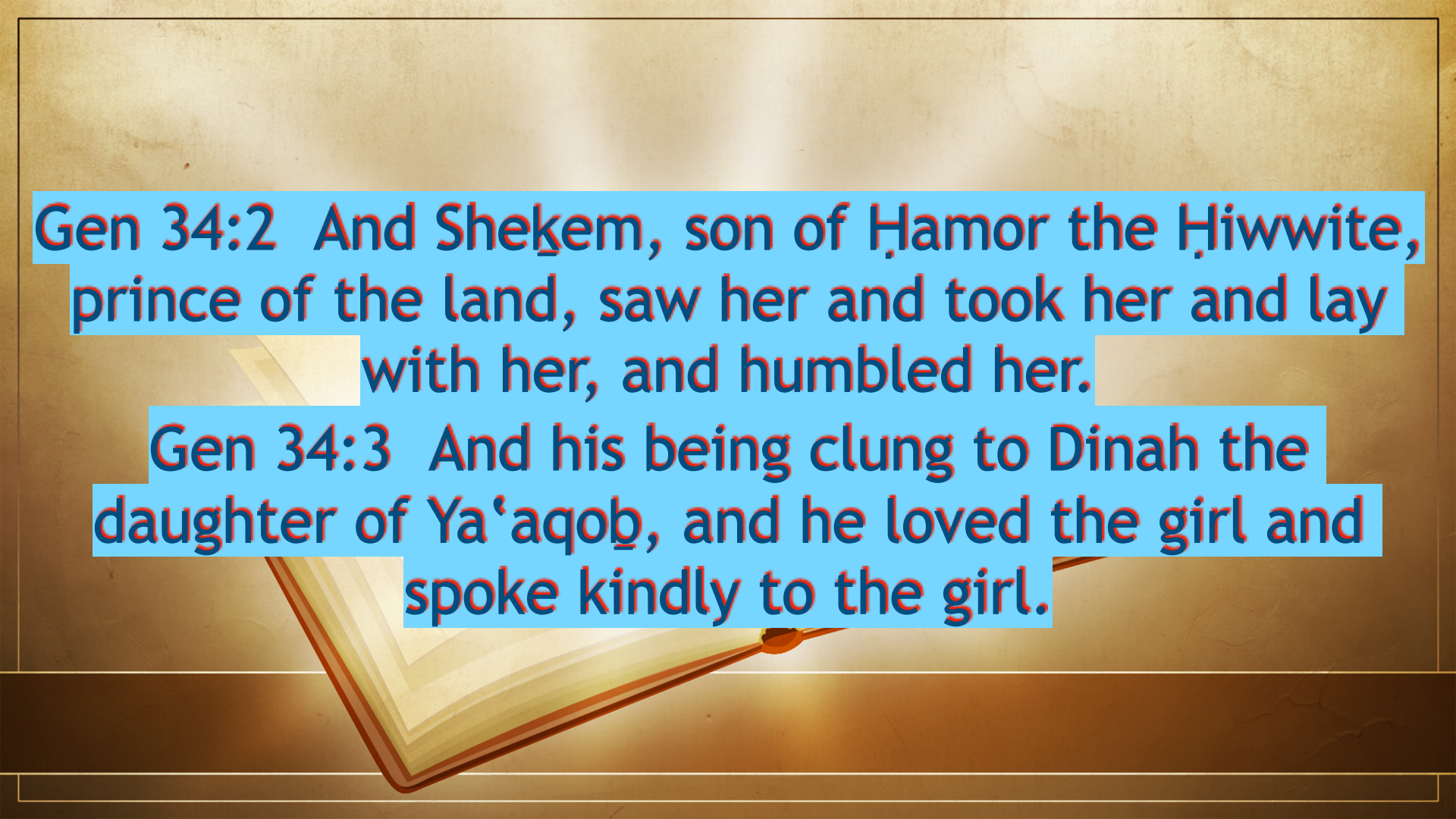
This word is often expressed in the feminine as רָעָה ra'ah - Strong's H7451, and comes from the root verb רָעָה ra'a - Strong's H7489 which means, 'to be evil, bad, act wickedly, practice evil, work calamity, do harm, be displeasing'.



The difference between רָעָה ra'ah (evil, wickedness, shepherd) and רָאָה ra'ah (see, observe, pay attention) is the middle letter - with 'evil' containing the letter - 'ע' - 'ayin' and 'to see' contains the letter 'א' - 'aleph'.

This should be a clear 'wakeup call' for us to see how things may sound correct and even at times may be written with the same letters, yet may cause us to 'look' at what is wrong - many of our father's teachings and ways may sound good and true yet when tested against the measuring stick of the Torah we find that most of what we inherited was in fact not good at all and what we must learn is that corrupt practices spoil our relationship with

יהוה!

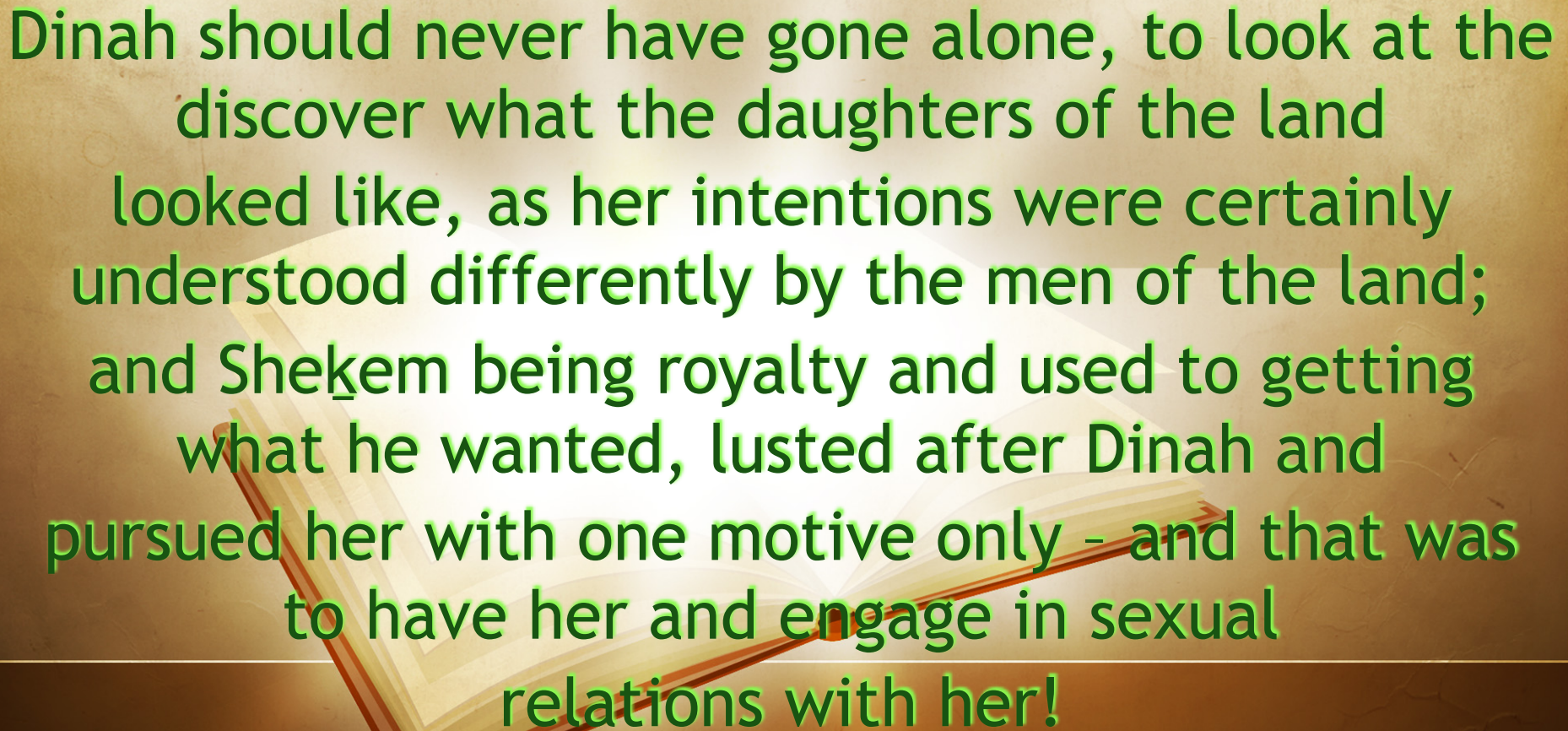


Gen 34:2 And Shekem, son of Hamor the Hivvite, prince of the land, saw her and took her and lay with her, and humbled her.

Gen 34:3 And his being clung to Dinah the daughter of Ya'aqob, and he loved the girl and spoke kindly to the girl.

Verse 2-3

The name שְׁכֶם Shekem(shek-em') - Strong's H7927 means, **'back or shoulder'** and he was the son of חָמוֹר Hamor(kham-ore') - Strong's H2544 which means, **'he-ass'** which comes from the primitive root word חָמַר hamar meaning, **'to be red, flushed'**. These were חִיֻּוֹת Hiwwites - H2340 - meaning "dwellers of the high place" whose capital was on 'mount' - בַּעַלְחֶרְמוֹן Ba'al Hermon - Strong's H1179, meaning "lord(master) of destruction").



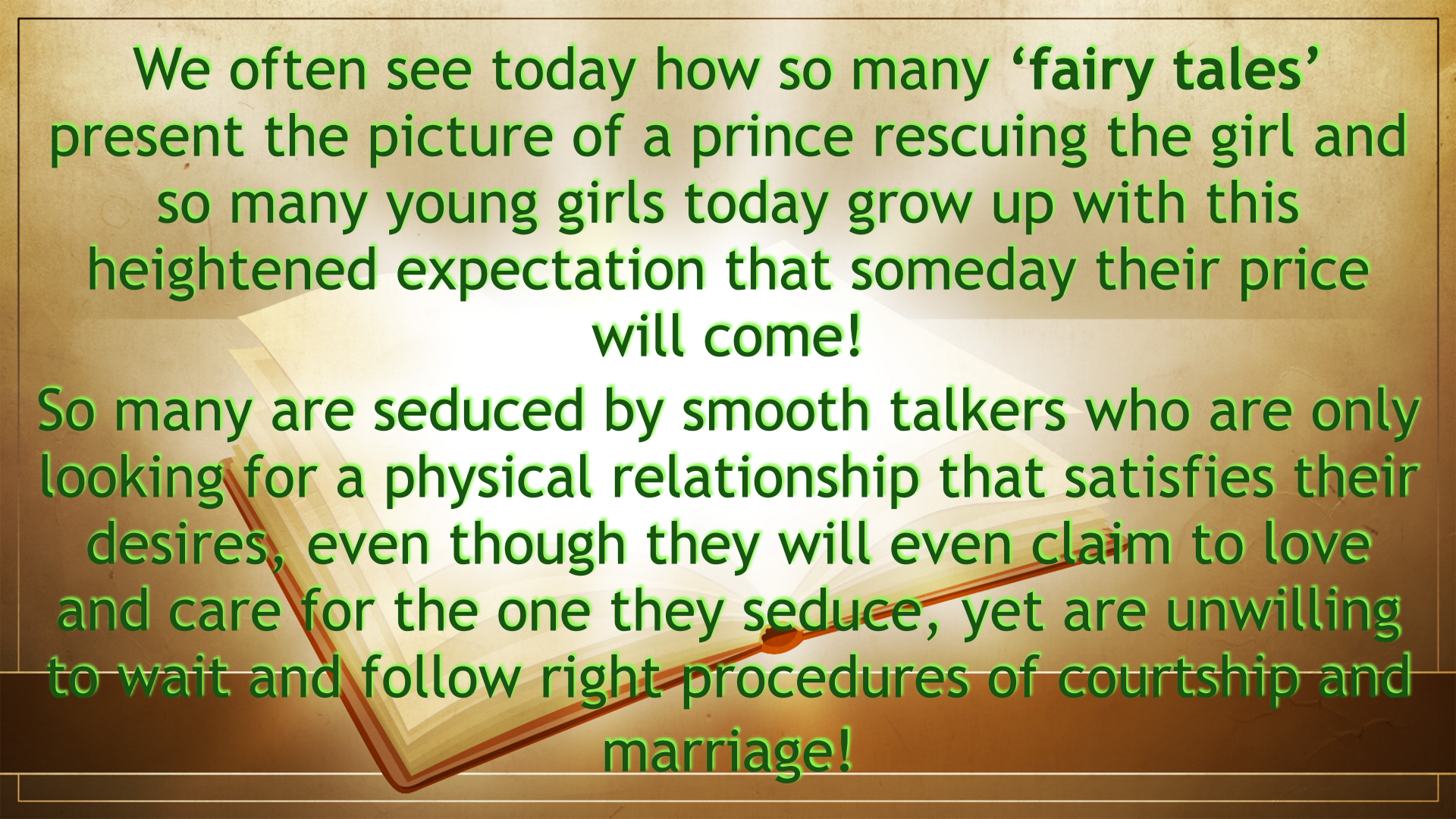
Dinah should never have gone alone, to look at the
discover what the daughters of the land
looked like, as her intentions were certainly
understood differently by the men of the land;
and Shekem being royalty and used to getting
what he wanted, lusted after Dinah and
pursued her with one motive only - and that was
to have her and engage in sexual
relations with her!

Sadly, Dinah got caught up in the whole affair and by the language and wording used here in these verses it does not appear as though she resisted in any way.

She was lured into his bed and Shekem humbled her in causing here to lose her maidenhood.

While Shekem spoke kindly to her, he went about it the wrong way - he had sex before marriage and so stole away her rights and so he also let his emotions drive him rather than restrain himself and seek out the proper ways of asking for a girl's hand in marriage!

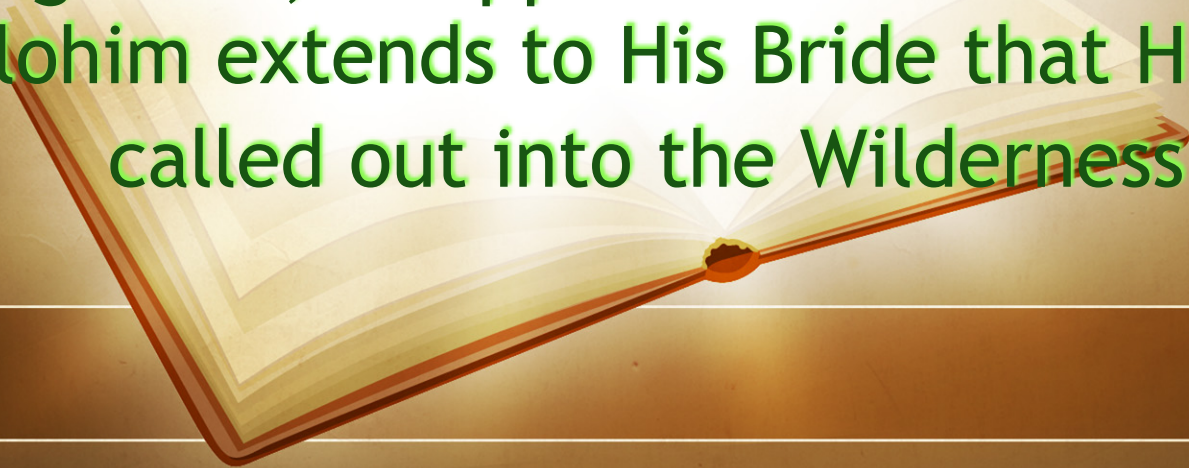
He clung to her and loved her, which also shows that this was not a 'rape' as an act of violence but that this may have been consensual sex; yet we must constantly be aware that Dinah was a little girl, and was seduced by this 'prince of the land'!



We often see today how so many 'fairy tales' present the picture of a prince rescuing the girl and so many young girls today grow up with this heightened expectation that someday their prince will come!

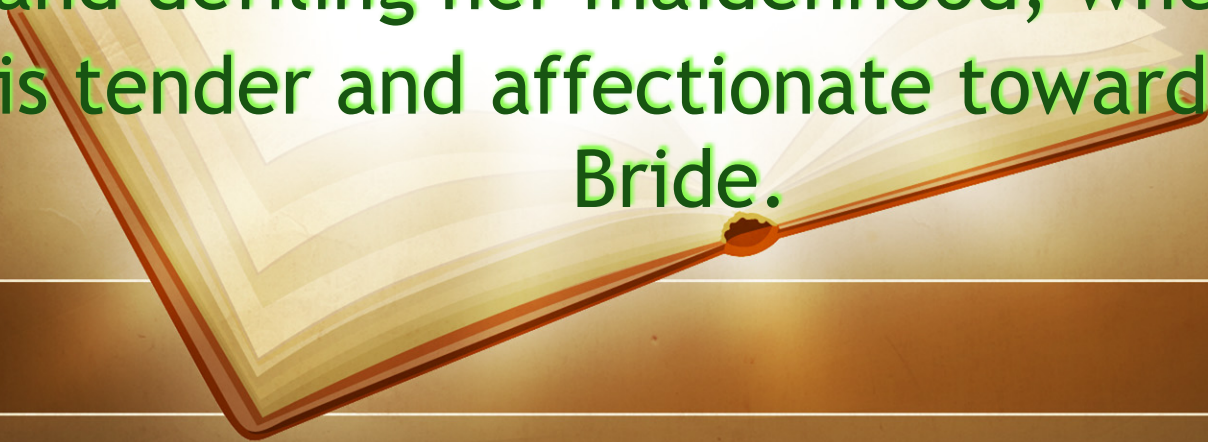
So many are seduced by smooth talkers who are only looking for a physical relationship that satisfies their desires, even though they will even claim to love and care for the one they seduce, yet are unwilling to wait and follow right procedures of courtship and marriage!

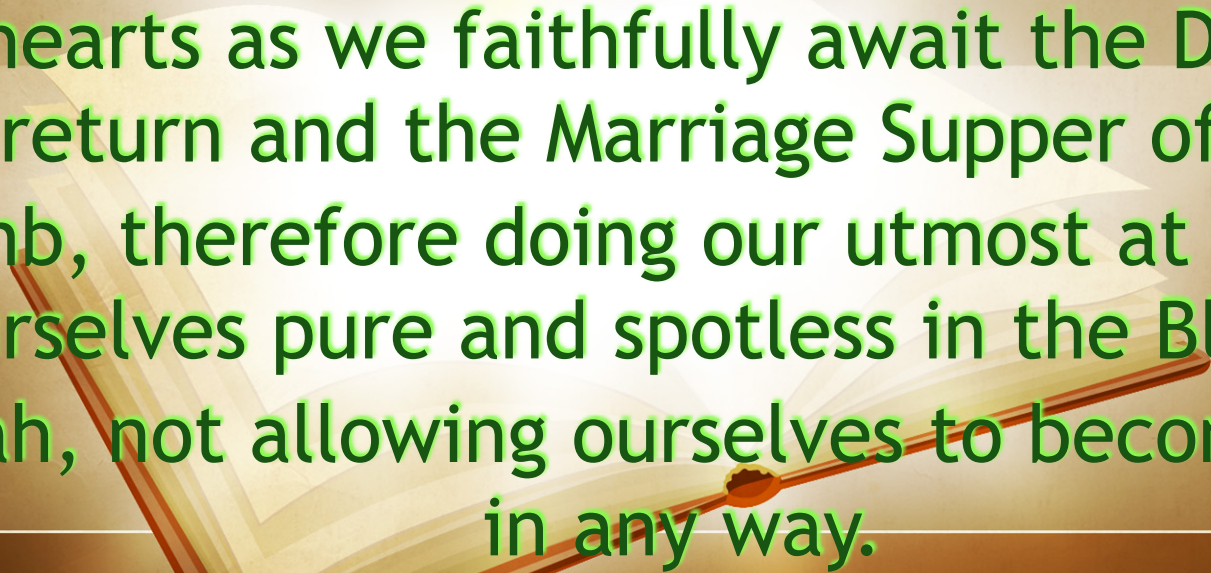
Here we see a contrasting counterfeit picture of how seducing the enemy can be to a waiting Bride, as opposed to the True Love that Elohim extends to His Bride that He has called out into the Wilderness!



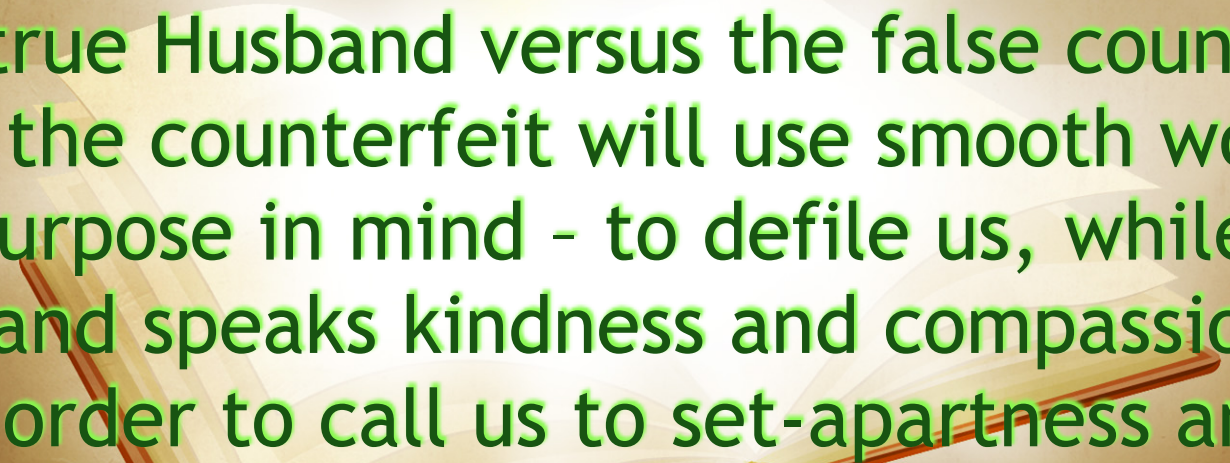
Hoshēa/Hosea 2:14-16 “Therefore, see, I am alluring her, and shall lead her into the wilderness, and shall speak to her heart, 15 and give to her vineyards from there, and the Valley of Aḵor as a door of expectation. And there she shall respond as in the days of her youth, as in the day when she came up from the land of Mitsrayim. 16 “And it shall be, in that day,” declares יהוה, “that you call Me ‘My Husband,’ and no longer call Me ‘My Ba‘al.’”

Shekem spoke 'kindly' to Dinah, yet was due to the impulses of the flesh and lustful desires that he could not restrain Himself from humbling and defiling her maidenhood; whereas יהוה is tender and affectionate toward us, as His Bride.



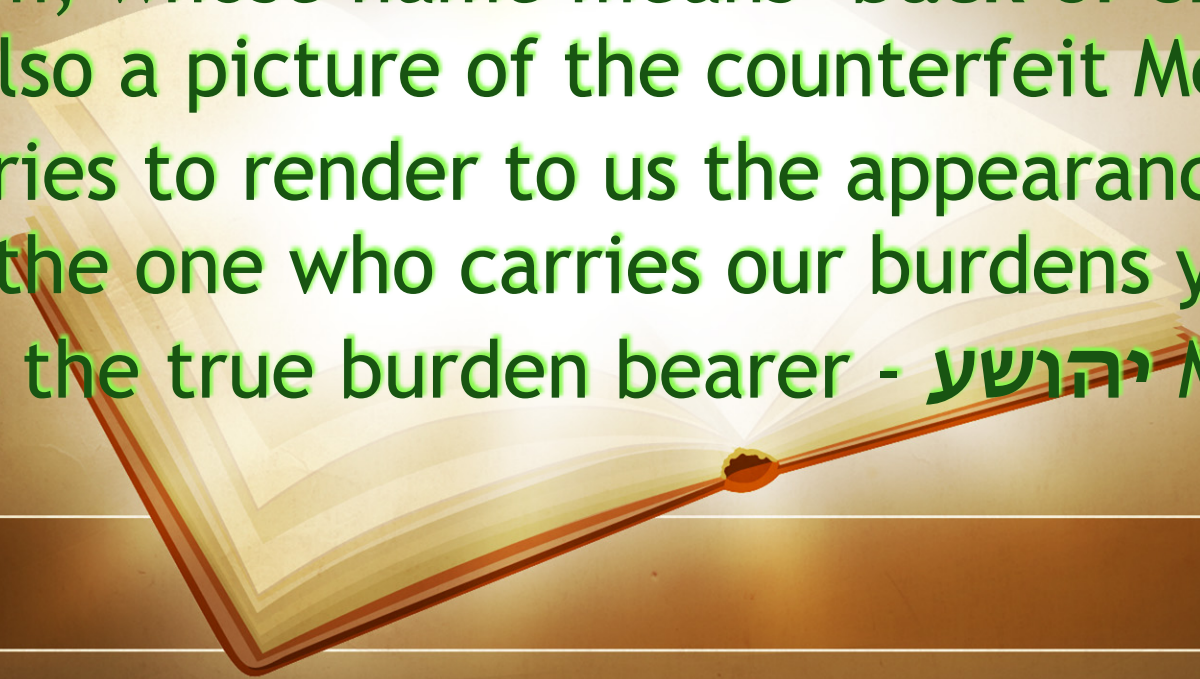


And speaks words that lead us to a place of hearing Him and allowing him to speak truth to our hearts as we faithfully await the Day of His return and the Marriage Supper of the Lamb, therefore doing our utmost at keeping ourselves pure and spotless in the Blood of Messiah, not allowing ourselves to become defiled in any way.

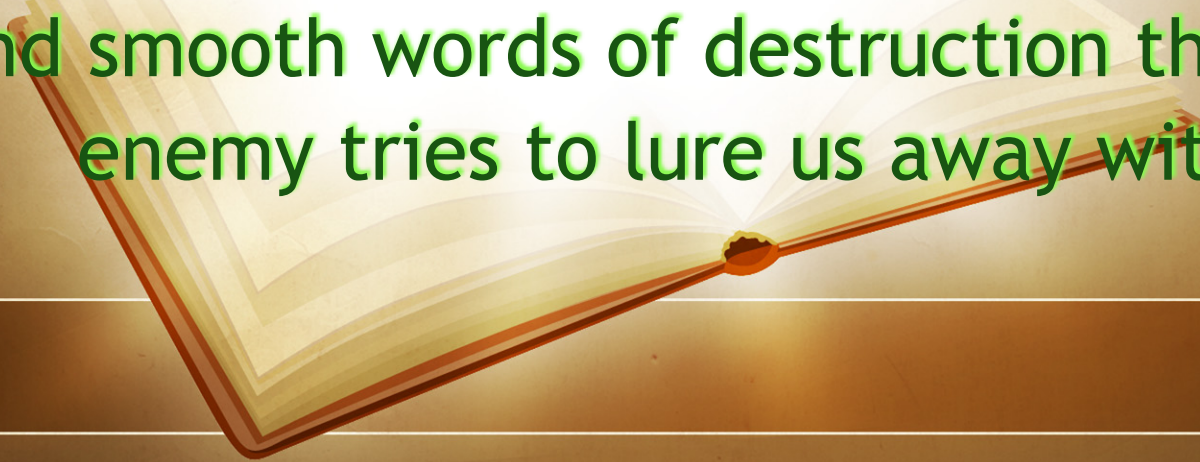


So, the clear difference here between the voice of our true Husband versus the false counterfeit is that the counterfeit will use smooth words with one purpose in mind - to defile us, while Our True Husband speaks kindness and compassion toward us in order to call us to set-apartness and purity!

Shekem, whose name means 'back or shoulder' is also a picture of the counterfeit Messiah that tries to render to us the appearance of being the one who carries our burdens yet is not the true burden bearer - יהושע Messiah!



We are called to judge ourselves according to His righteousness and Dinah's account must teach us to not judge with wrong scales of deceit and smooth words of destruction that the enemy tries to lure us away with.

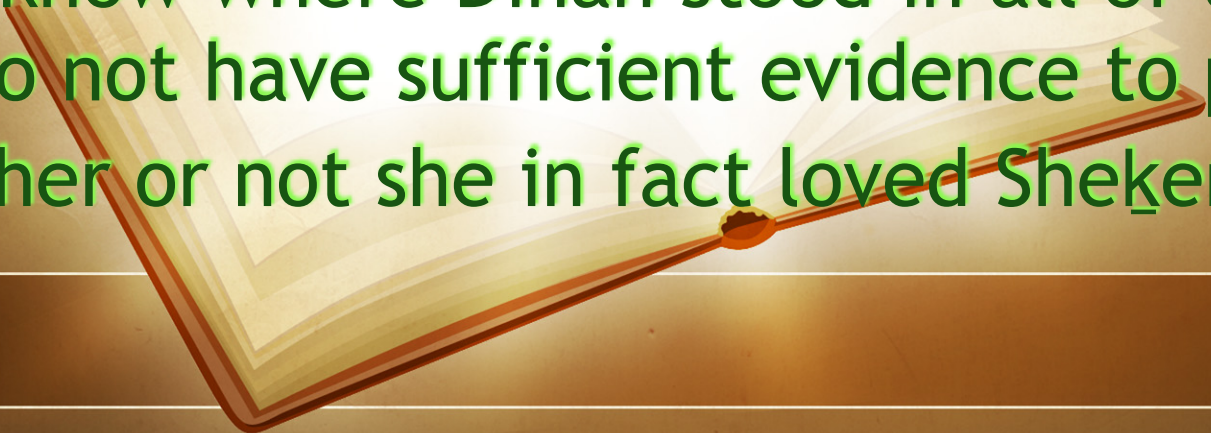




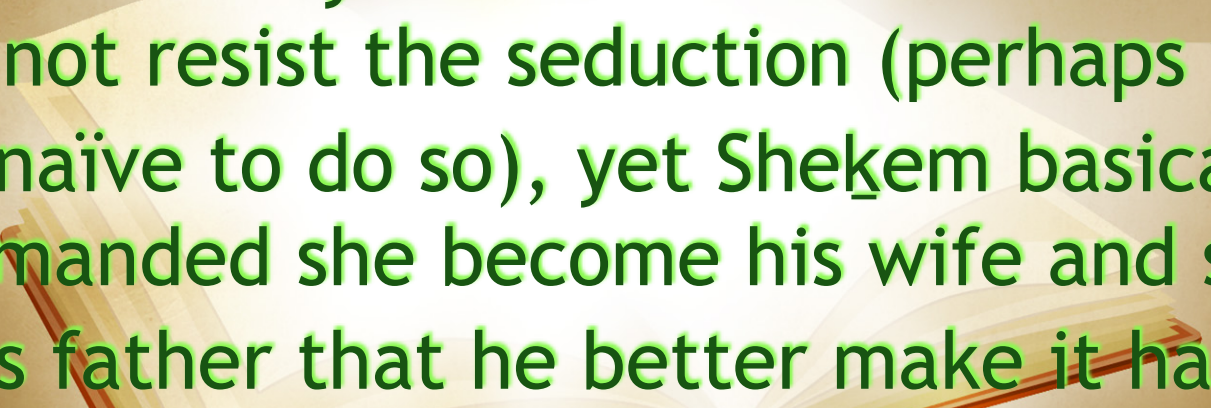
Gen 34:4 And Shekem spoke to his father Hamor, saying, “Take this girl for me for a wife.”

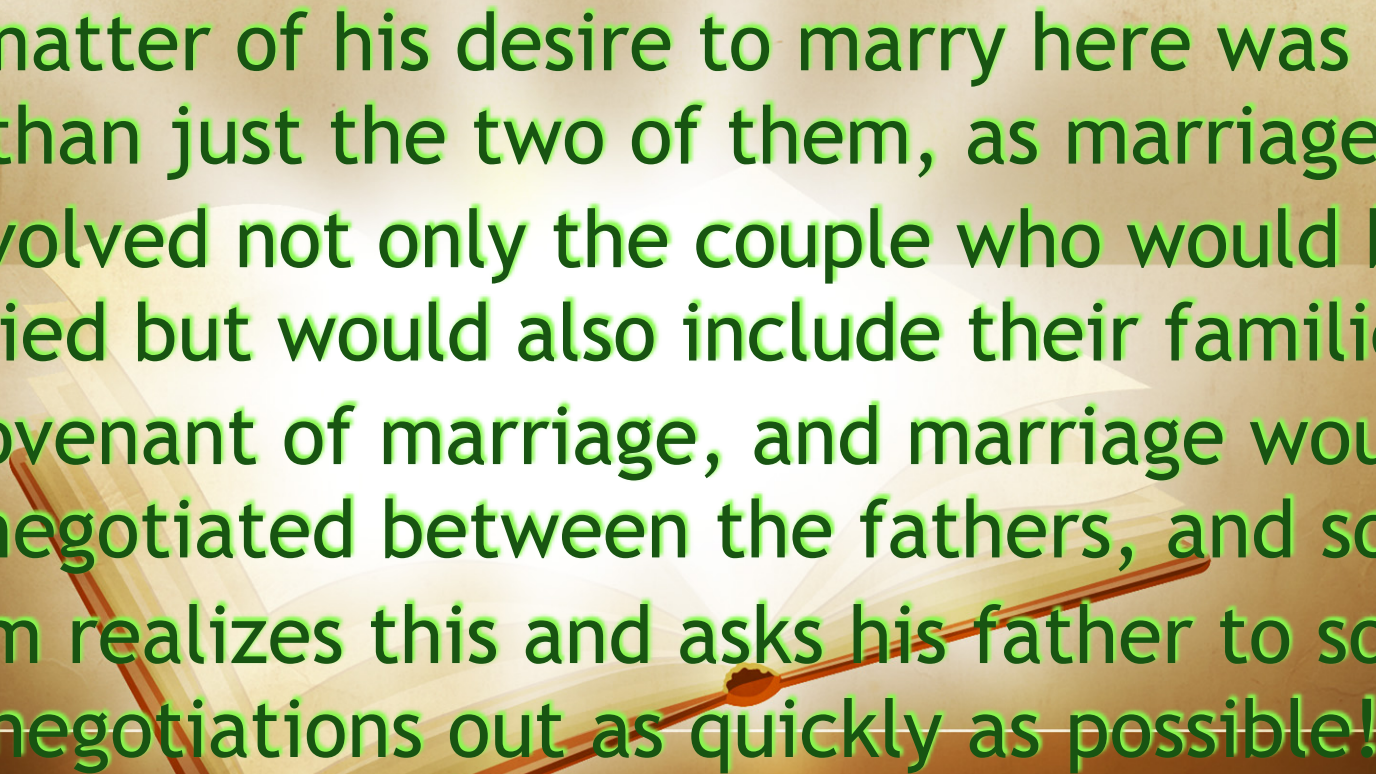
Verse 4

Shekem here is demanding his father to take Dinah as a wife for him. It is very difficult for us to know where Dinah stood in all of this as we do not have sufficient evidence to prove whether or not she in fact loved Shekem or not.



We can certainly see that she was seduced and did not resist the seduction (perhaps was too naïve to do so), yet Shekem basically now demanded she become his wife and says to his father that he better make it happen!





The matter of his desire to marry here was more than just the two of them, as marriage involved not only the couple who would be married but would also include their families in the covenant of marriage, and marriage would be negotiated between the fathers, and so Shek_{em} realizes this and asks his father to sort the negotiations out as quickly as possible!

Gen 34:5 And Ya'aqob heard that he had defiled Dinah his daughter. Now his sons were with his livestock in the field, so Ya'aqob kept silent until they came.



Verse 5

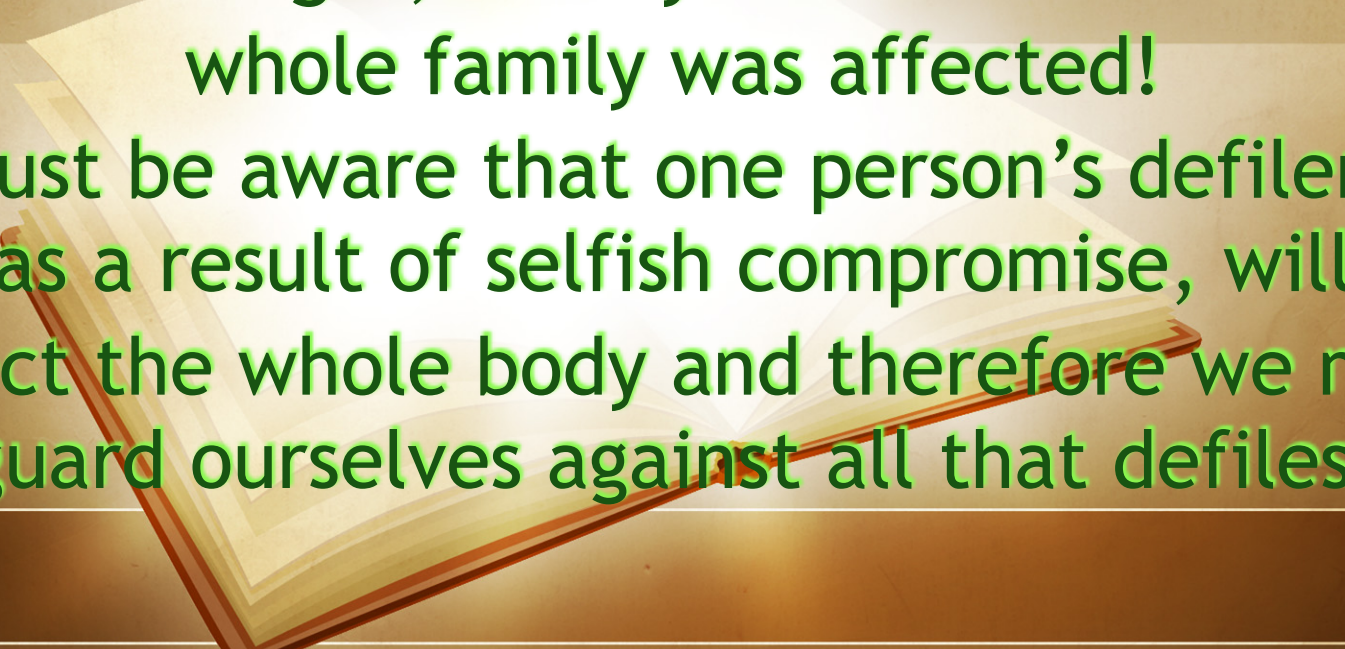
Ya'aqob heard that his daughter had been defiled!

The Hebrew root word that is used here for 'defiled' is **טָמַא** tamey (taw-may')- Strong's H2930 which means, **'to be or become unclean, defiled, become impure'** and written in the 'piel form' which expresses an "intensive" or "intentional" action, it can render the following meaning, **'to defile: sexually, religiously, ceremonially, to pronounce or declare unclean, profane the Name of Elohim'**.

By this sexual, act Dinah had been rendered unclean and impure and we can see how through sexual sin we not only become defiled and ceremonially unclean but also profane the Name of Elohim!

Defilement, in Scripture, is often also a picture of becoming unclean as the result of selfishness - putting one's desires before that of Elohim.

Intimacy with what is foreign defiles the clean!



Shekem, an uncircumcised man, defiled this
Yisra'elite girl, and by here defilement the
whole family was affected!

We must be aware that one person's defilement,
as a result of selfish compromise, will
affect the whole body and therefore we must
guard ourselves against all that defiles!

Qorintiyim Bět / 2 Corinthians 7:1 “Having, then, these promises, beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting set-apartness in the fear of Elohim.”



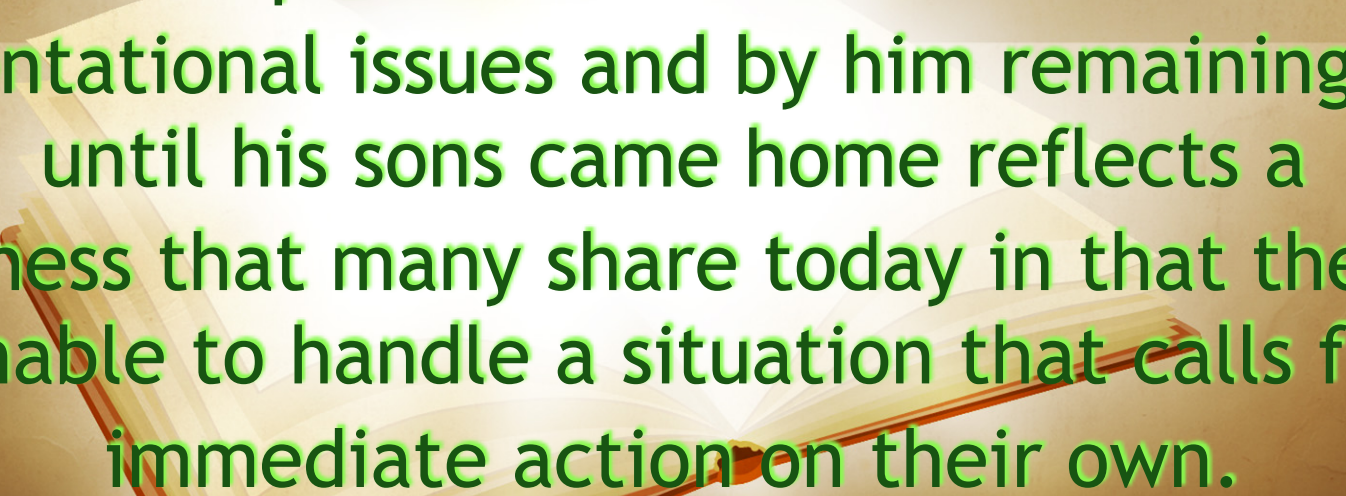
The Greek word that is used here for 'defilement' is μολυσμός molusmos (mol-oos-mos')- Strong's G3436 meaning, **'defilement, filthiness, an action by which anything is defiled and rendered unclean and unfit'** and comes from the word μολύνω molunō (mol-oo'-no)- Strong's G3435 meaning, **'to stain, defile, soiled'**.

We are to keep our garments from being stained or soiled by sin and compromise and cleanse ourselves in the Blood of Messiah and obey His Word!

Ya'aqob's sons were in the field when he heard of this report and he kept quiet until they came!

The root word used here for 'kept silent' is שָׁרַשׁ ḥarash (khaw-rash')- Strong's H2790 meaning, 'to be silent, dumb, speechless, deaf, say nothing'.

Ya'aqob was 'speechless' and in a sense acted dumb towards the news of his daughter's defilement!



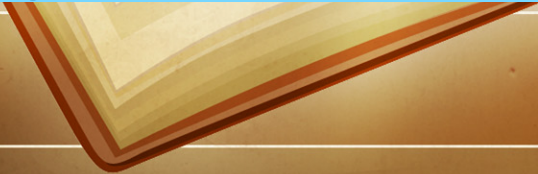
This is very shocking and sad, and we further see how Ya'aqob did not like to be faced with confrontational issues and by him remaining silent until his sons came home reflects a weakness that many share today in that they are unable to handle a situation that calls for immediate action on their own.

Saying nothing is being as guilty as the offender, and often many who are afraid to speak up and defend their own family are as guilty as the enemy who attacks and defiles your loved one.

Ya'aqob's sons were with his livestock in the field - they were about his father's business in sense, unlike the time which was to come where they were not doing their father's business when Yosēph went to look for them and found them in Dothan.

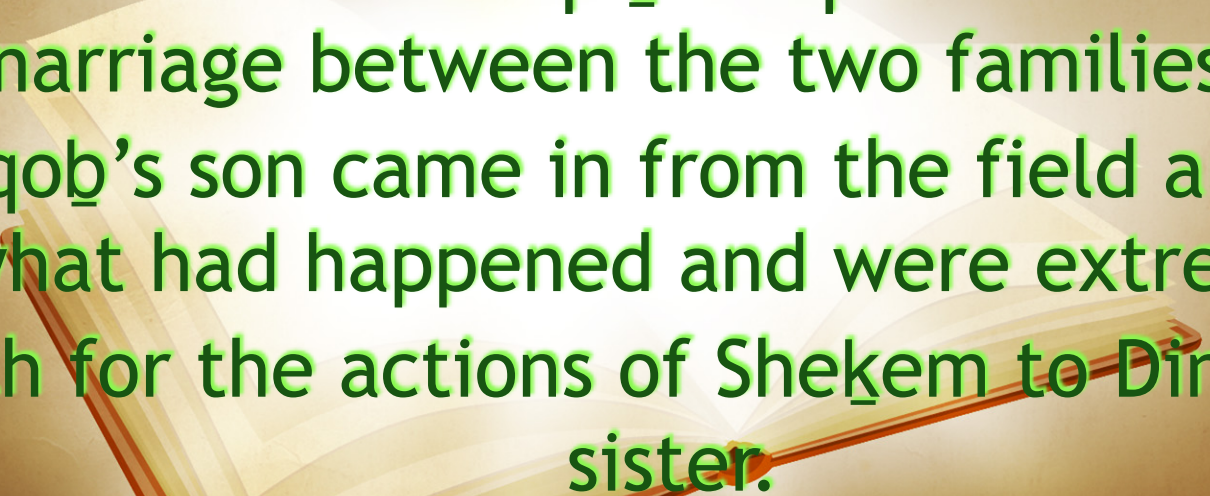
Gen 34:6 And H̄amor, the father of Shek̄em, went out to Ya'aqob̄ to speak with him.

Gen 34:7 And the sons of Ya'aqob̄ came in from the field when they heard it. And the men were grieved and very wroth, because he had done a senseless deed in Yisra'ēl by lying with Ya'aqob̄'s daughter, which should not be done.



Verse 6-7

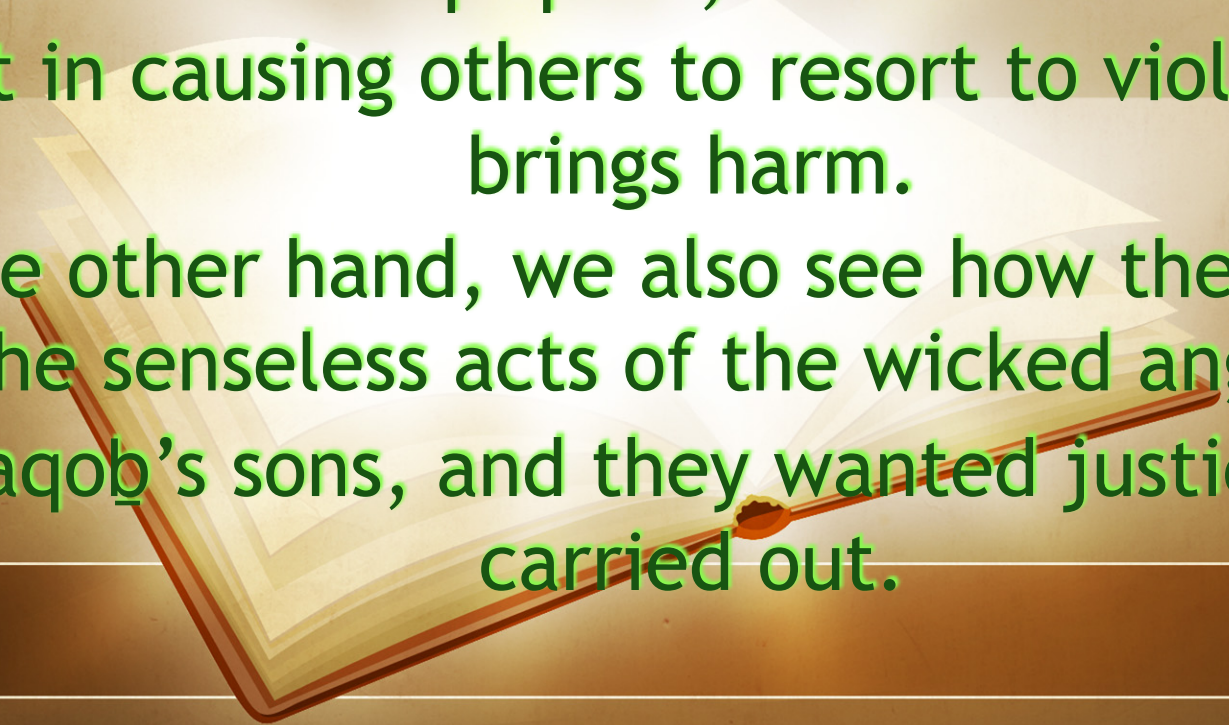
Ḥamor came to Ya'aqob to speak to him about a marriage between the two families and Ya'aqob's son came in from the field and heard what had happened and were extremely wroth for the actions of Shekem to Dinah their sister.



Grieved and very wroth:

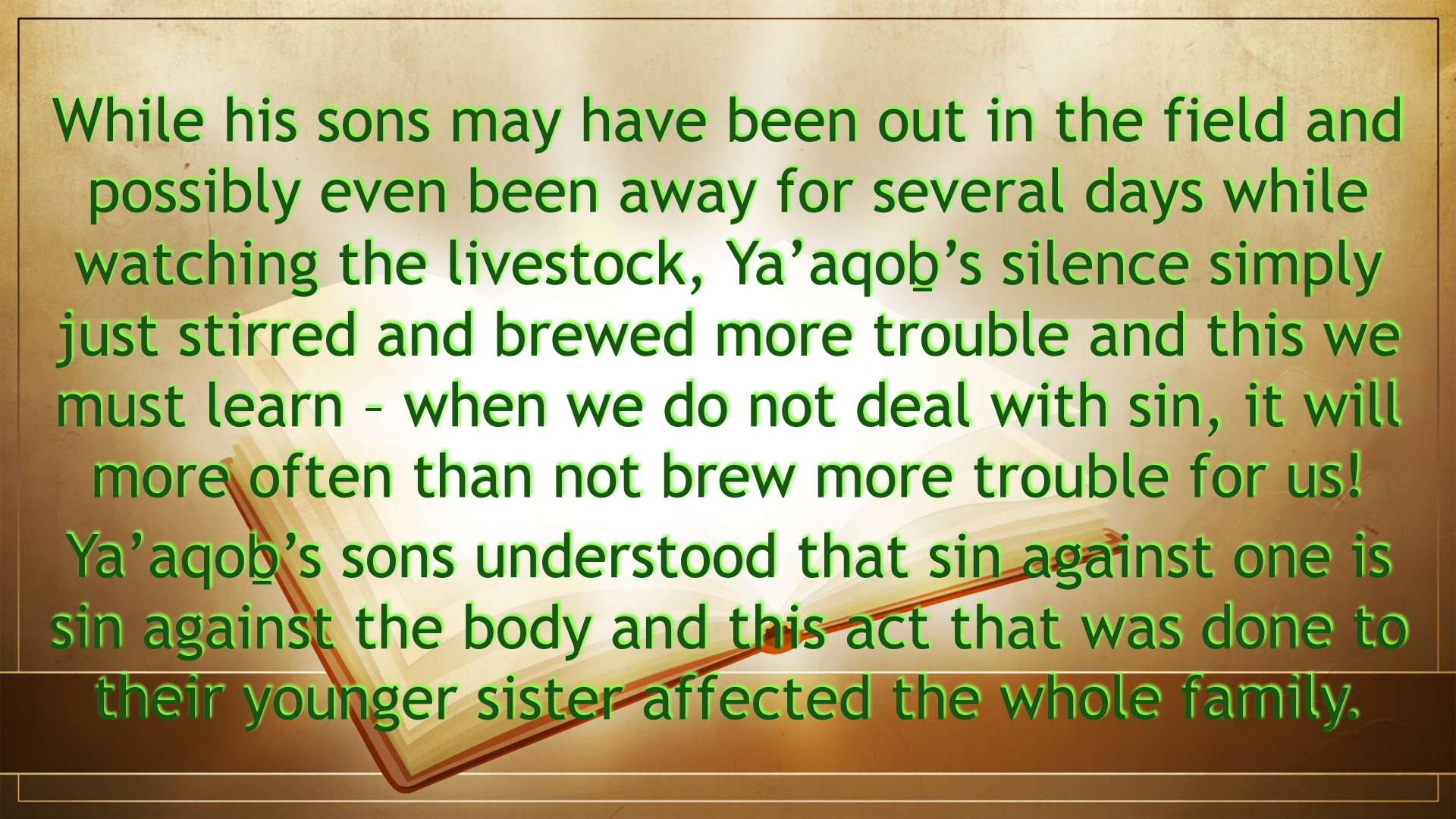
The Hebrew root word for 'grieved' is אָצַב atsab (aw-tsab')- Strong's H6087 which means, 'to hurt, pain, grieved, displeased' and the Hebrew root word for 'wroth' is חָרָה harah (khaw-raw')- Strong's H2734 which means, 'to burn or be kindled with anger, wroth, hot with anger'. These guys were hurt and furious and out for revenge, as what happened to their sister should not have been done!

Shekem had done a 'senseless' deed and the word for 'senseless' is נְבָלָה nebalah (neb-aw-law)- Strong's H5039 which means, 'senselessness, disgrace, foolishness, nonsense, profanity' and comes from the word נָבַל nabal (naw-bale)- Strong's H5034 which means, 'to be senseless or foolish, treat contemptuously, dishonour, come to nought, fall off'.



We can learn from Ya'aqob's initial silence that when we keep quiet, our silence may result in causing others to resort to violence that brings harm.

On the other hand, we also see how the report of the senseless acts of the wicked angered Ya'aqob's sons, and they wanted justice to be carried out.



While his sons may have been out in the field and possibly even been away for several days while watching the livestock, Ya'aqob's silence simply just stirred and brewed more trouble and this we must learn - when we do not deal with sin, it will more often than not brew more trouble for us!


Ya'aqob's sons understood that sin against one is sin against the body and this act that was done to their younger sister affected the whole family.

Gen 34:8 But Hamor spoke with them, saying,
“My son Shekem’s being longs for your daughter.
Please give her to him for a wife.

Gen 34:9 “And intermarry with us, give us your
daughters and take our daughters for yourselves,
Gen 34:10 and dwell with us, and let the land be
before you. Dwell and move about in it, and have
possessions in it.”


Gen 34:11 And Shekem said to her father and her brothers, “Let me find favour in your eyes, and whatever you say to me I give.”

Gen 34:12 “Ask of me a bride price and gift ever so high, and I give according to what you say to me, but give me the girl for a wife.”



Verse 8-12

Ḥamor then speaks to Ya'aqob's sons and pleads with them to let his son marry Dinah and makes it sound like they all could get along and be joined as families, and Yisra'ēl would be able to intermarry with them.

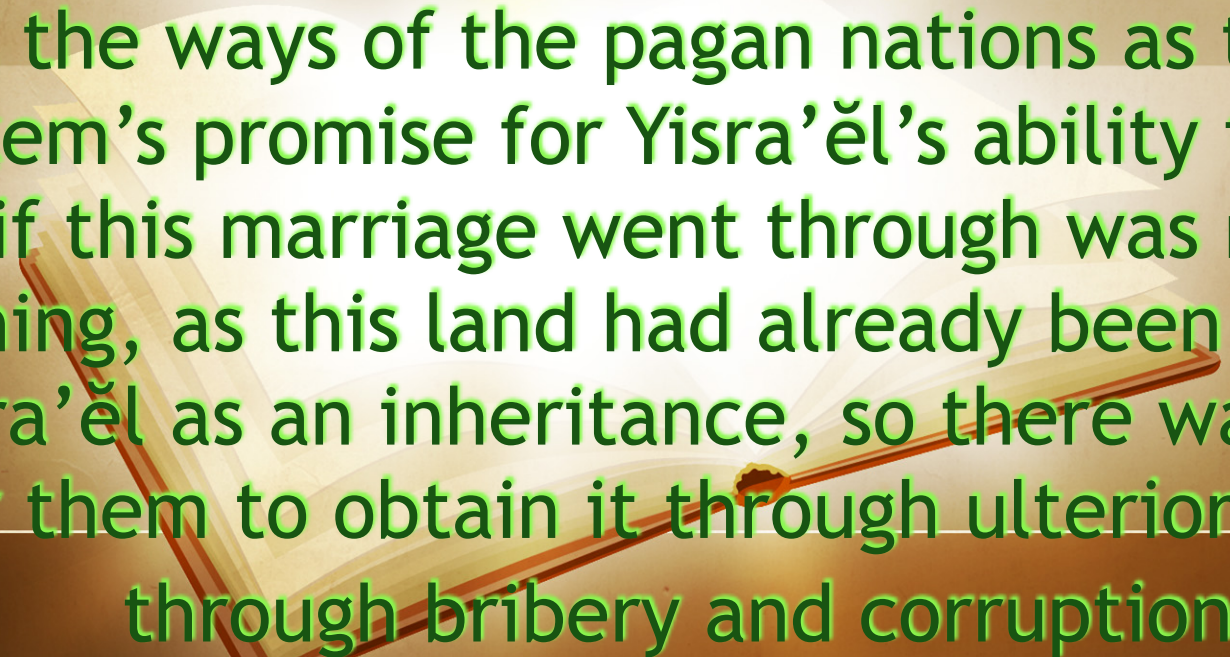


He was avoiding the fact that justice needed to be carried out and so his appeal to be joined was a very subtle bribe in the hope at appeasing the anger of the sons of Ya'aqob.

He even said that they would pay the bride price for Dinah, yet we must remember that Yisra'el was not supposed to be joined to the Kena'anites - they were to be their servants and not their equals:

Berēshith/Genesis 9:26 “And he said, “Blessed be יהוה, the Elohim of Shēm, and let Kena’an become his servant.”

Shekem was literally begging them for Dinah, which does indicate that he did not simply rape her but deeply wanted to be with her, and this whole act was a shameful act in the eyes of Yisra’ēl!



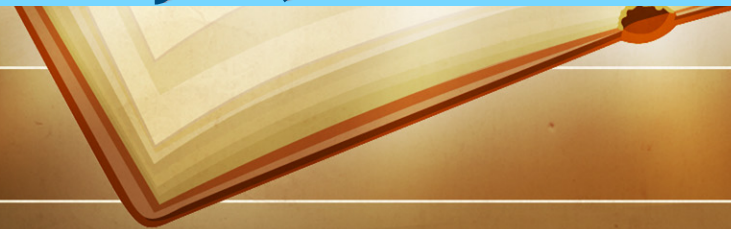
While it may not have been a shameless act in the customs of Kena'an, it was for Yisra'ěl and as a set-apart nation they were not to submit to or adopt the ways of the pagan nations as their own. Shekem's promise for Yisra'ěl's ability to obtain land if this marriage went through was not worth anything, as this land had already been promised to Yisra'ěl as an inheritance, so there was no need for them to obtain it through ulterior means through bribery and corruption!

Gen 34:13 But the sons of Ya'aqob answered Shekem and H̄amor his father, and spoke with deceit, because he had defiled Dinah their sister.

Gen 34:14 And they said to them, "We are not able to do this matter, to give our sister to one who is uncircumcised, for that would be a reproach to us."

Gen 34:15 “Only on this condition would we agree to you: If you become as we are, to have every male of you circumcised,

Gen 34:16 then we shall give our daughters to you, and take your daughters to us. And we shall dwell with you, and shall become one people.



Gen 34:17 “But if you do not listen to us and be circumcised, we shall take our daughter and go.”

Gen 34:18 And their words pleased H̄amor and Shek̄em, H̄amor’s son.

Gen 34:19 And the young man did not delay to do this because he delighted in Ya‘aqob’s daughter. Now he was more respected than all the household of his father.

Gen 34:20 And H̄amor and Shek̄em his son came to the gate of their city, and spoke with the men of their city, saying,

Gen 34:21 “These men are at peace with us, so let them dwell in the land and move about in it. And see, the land is large enough for them. Let us take their daughters for us for wives, and let us give them our daughters.

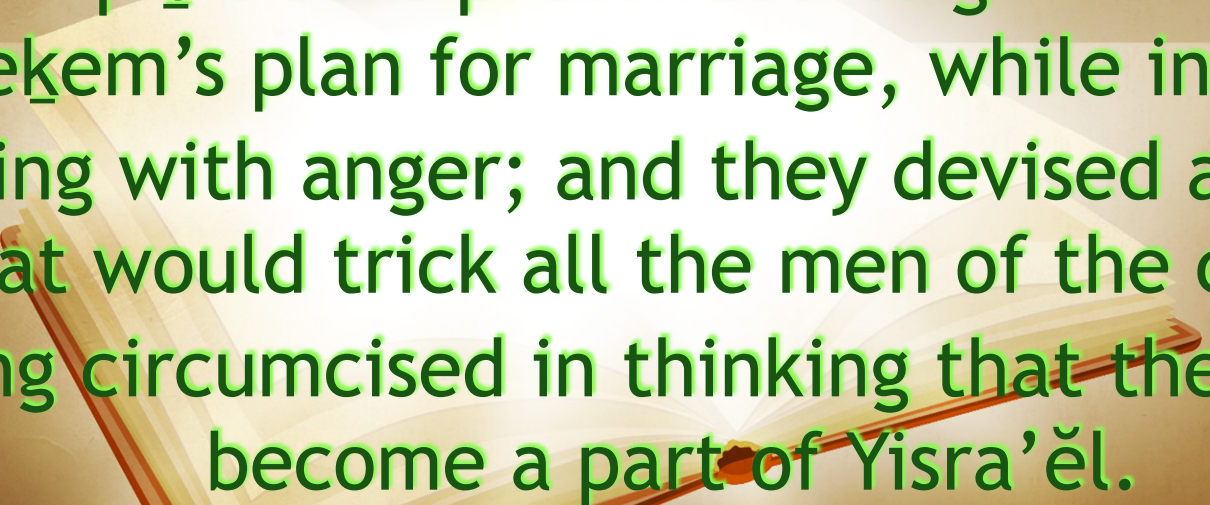
Gen 34:22 “Only on this condition would the men agree to dwell with us, to be one people: if every male among us is circumcised as they are circumcised.

Gen 34:23 “Their herds and their possessions, and all their beasts, should they not be ours? Only let us agree with them, and let them dwell with us.”

Gen 34:24 And all who went out of the gate of his city listened to Hamor and Shekem his son; every male was circumcised, all who went out of the gate of his city.

Verse 13-24

Ya'aqob's sons pretended to go along with Shekem's plan for marriage, while inwardly burning with anger; and they devised a scheme that would trick all the men of the city to being circumcised in thinking that they could become a part of Yisra'el.



This request for all men to be circumcised was accepted by the enemy - this shows how much Shekem must have wanted Dinah!

While the sons of Ya'aqob may have reckoned that they would never have agreed to this condition, we must recognize that we must never underestimate the enemy, who will go to extreme length at trying to steal away our inheritance and assume that he can be joined to what is ours.

Later in Yisra'el's journey they were instructed to not make any covenants with these nations:

Shemoth/Exodus 23:32 “Do not make a covenant with them nor with their mighty ones.”

Debarim/Deuteronomy 7:2 “And when יהוה your Elohim gives them over to you, you shall smite them and put them under the ban, completely. Make no covenant with them, and show them no favour.”

Shekem assumed that by agreeing to be circumcised that they would gain all of Yisra'el's wealth and possessions and that they would rule over them, and this would not be!

Ya'aqob's sons did not really want them to be circumcised, but knew that this would weaken the city to the point of being able to destroy the men of the city for the wickedness of the son of their king.

Gen 34:25 And it came to be on the third day, when they were in pain, that two of the sons of Ya'aqob, Shim'on and Lěwi, Dinah's brothers, each took his sword and came boldly upon the city and killed all the males.

Gen 34:26 And they killed H̄amor and Shekem his son with the edge of the sword, and took Dinah from Shekem's house, and went out.

Gen 34:27 The sons of Ya'aqob came upon the slain, and plundered the city, because they had defiled their sister.

Gen 34:28 They took their flocks and their herds, and their donkeys, and that which was in the city and that which was in the field,

Gen 34:29 and all their wealth. And all their little ones and their wives they took captive, and they plundered all that was in the houses.

Gen 34:30 And Ya'aqob said to Shim'on and Lěwi, "You have troubled me by making me a stench among the inhabitants of the land, among the Kena'anites and the Perizzites. And I am few in number, they shall gather themselves against me and shall strike me, and I shall be destroyed, my household and I."

Gen 34:31 But they said, "Should he treat our sister like a whore?"

Verse 25-31

On the third day, when the men of the town are helpless because of their wounds from circumcision, Shim'on and Lěwi walk into their camp and slaughter them!

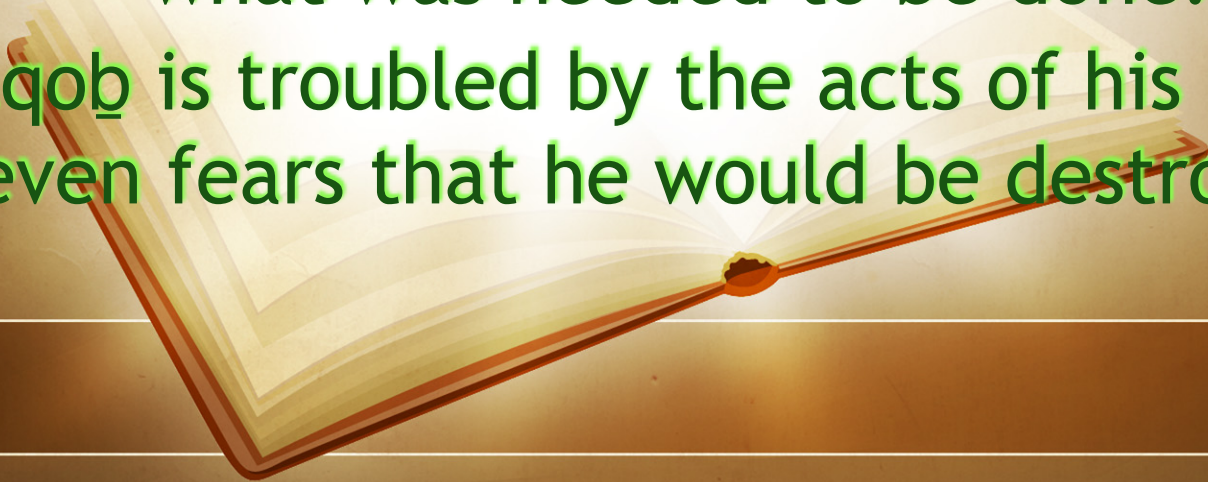
Shim'on and Lěwi were the two brothers who acted on their passionate zeal for justice, through physical measures, and killed all the males of the city.

The Hebrew root word that is translated as 'killed' is **הָרַג** harag (haw-rag')- Strong's H2026 which means, **'to kill, slay, destroy, ruin'**, which is different to the word used in Scripture for 'murder', which is **רָצַח** ratsah (raw-tsakh')- Strong's H7523 which means, **'to murder, slay, kill'**.

The males of this city deserved to be killed for what they done, by allowing this wicked moral standard to be acceptable.

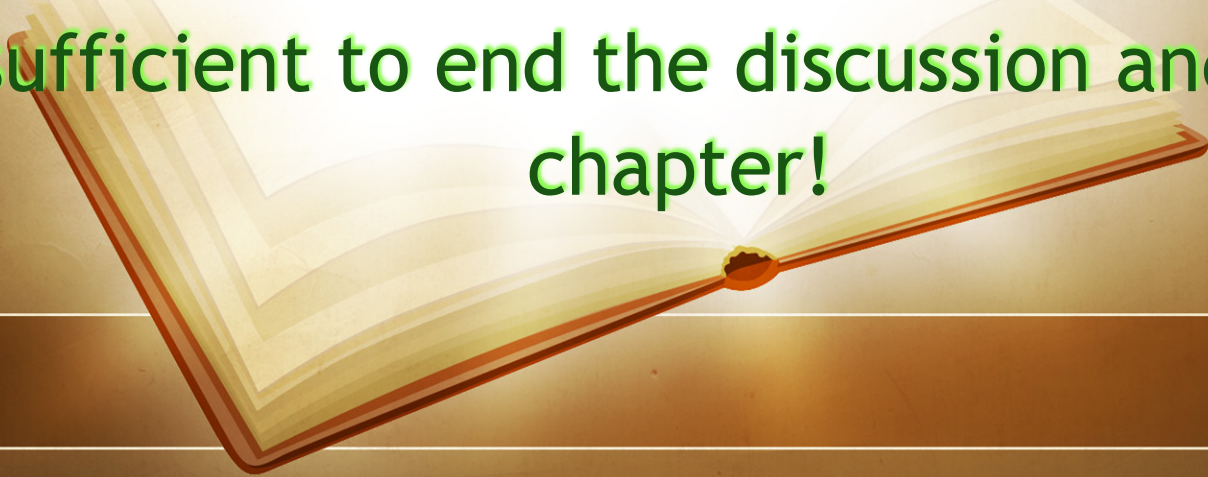
While Ya'aqob lacked boldness to do what was right, Shim'on and Lěwi stood up and did what was needed to be done.

Ya'aqob is troubled by the acts of his sons and even fears that he would be destroyed.




We notice that the name Ya'aqob is used here in these events as opposed to Yisra'el as we can often see in Scripture that the reference to the use of Ya'aqob often relates to a weak side of this man who would not stand up for what is right, and here he seems to have forgotten the promises of Elohim - he was not going to be destroyed in Kena'an, and weakened in his faith at this point he neglected to recognize how just 2 of his sons took out a whole city - there was no need to be afraid of these surrounding nations - for יהוה was on their side!

His sons put an end to the discussion by asking their father if they should have allowed their sister to be treated as a whore! This was sufficient to end the discussion and the chapter!



Elohim Blesses and Renames Jacob

Gen 35:1 And Elohim said to Ya'aqob, "Arise, go up to Běyth Ĕl and dwell there. And make a slaughter-place there to Ĕl who appeared to you when you fled from the face of Ĕsaw your brother."

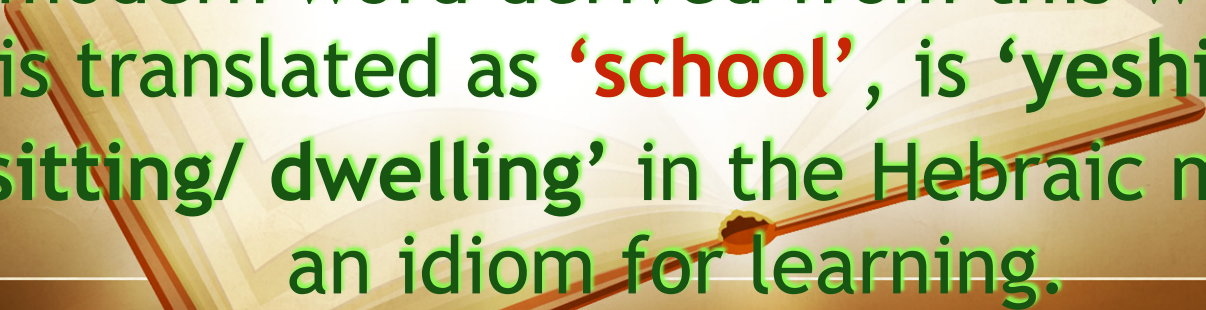


CHAPTER 35

After these events יהוה tells Ya'aqob to arise and go up to Běyth Ĕl and dwell there!

Ya'aqob needed to get back to the place where he could remember the truth of the Covenants of promise.

Běyth Ĕl (bayth-ale')- בֵּית־אֵל- Strong's H1008 means, **'house of Ĕl'**, and the word for 'dwell' is יָשַׁב yashab (yaw-shav')- Strong's H3427 meaning, **'sit, dwell, remain, abide, inhabit, sitting still'** and a modern word derived from this word, which is translated as **'school'**, is 'yeshiva'.
And **'sitting/ dwelling'** in the Hebraic mind-set is an idiom for learning.



Ya'aqob needed to once again be reminded of this and learn in the House of Elohim; and it is at the Master's Feet that we come and sit and drink of His Pure and Clear Living Water and get great clarity and insight and strength to sojourn with joy!

The idea of sitting in the Hebrew mind-set is to learn, and not to simply sit and vegetate but rather sit and pay attention to the instructions of their teacher.

The Hebrew word for 'house' is בַּיִת bayith (bah'-yith)-
Strong's H1004 which means, 'house, home,
armoury, building' and is often pronounced as 'beyt'.

The town אֶפְרַת Ephrath (ef-rawth')- Strong's H672
would later become known as בֵּית לֶחֶם

Běyth lehem - Strong's H1035 which means, 'house of
bread', and comes from the two
words:

1) בַּיִת Běyth - Strong's H1004 which means, 'house,
armoury, building' and

2) לֶחֶם lehem - Strong's H3899, which means 'bread,
meal, provision, food'.