



Va'yishlach ~ And He Sent
B'reshith 32:4-36:43
Beit Emet Congregation ~ Vancouver, WA
Ben Ehrhardt, Shamash
11/24/07
www.hearoisrael.org

This is one of only a couple of Torah portions that I have not specifically taught on before. It is **Parsha Va'yishlach**; or, in English, "**And He Sent**". Last year, I was led to teach on something different. The year before, Rob Gordon did a wonderful teaching on **Parsha Va'yishlach**. As I re-read his teaching and a few other commentaries during the week, and as I read this section of Torah a couple of times, something spoke to me that I had not noticed before. And, it was something quite profound; at least to me. It's something I would like to share with you today.

Again, this is one of those "*things*" that you just don't see in our English translations. It's one of those "*statements*" that you would more than likely just pass over, if it weren't for our brother Yehudah (the rabbi, in this case); who have guarded the Word of Elohim for us and preserved the original Hebrew. Now while our parsha begins in **B'reshith / Genesis 32:4** this week; I want us to jump ahead for a few minutes to **B'reshith 33:18**, which reads, from the ISR Scriptures; **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.** Now, from the King James Version it reads a little differently; **And Jacob came to Shalem, a city of Shechem, which [is] in the land of Canaan, when he came from Padanaram; and pitched his tent before the city.**

Now, in the Hebrew, it's different yet, as it reads; **Va'abo Ya'aqob shalem e'yr Shekem asher b'erezt Kena'an b'vo Paddan Aram va'eechan et paney ha'eyr.** Well, that's easy for you to say. But, what does that mean? It literally translates as; **And came Ya'aqob whole to the city of Shekem that is in the land of Kena'an and having come from Paddan Aram and encamped before the city.** The point here is this; Ya'aqob did not come to the city of "**Shalem**". Shalem is not a city of Shekem. Remember, the city of "**Shalem**" was the city/kingdom that the Melek Tzadik, Shem, was the King of. It would later be called Yerushalayim. This word "**shalem**" is describing the condition Ya'aqob was in, when he arrived at Shekem.

Let's take just a minute and look at the word "**shalem**". Contrary to Strong's Exhaustive Concordance and Dictionary, it does not mean "**peace**". It does not mean the same thing as "**shalom**". "**Shalem**", although spelled the same as "**shalom**" ("*shin-lamed-mem*" - except for the vowel markings), is a variation of the root word that means "**whole**", "**complete**", "**unified**", "**finished**" and "**restored**", according to Gesenius' Hebrew-Chaldee Lexicon, Klein's Etymological Dictionary of the Hebrew Language and Brown, Driver, Briggs. Now, there are no vowel markings in the Hebrew Scriptures. So, how do we know that Yahweh did not intend to use the word "**shalom**" to say that Ya'aqob arrived in "**peace**"? That's a fair question. Had the intent been to say "**And came Ya'aqob in peace to the city of Shekem....**", it would read in the Hebrew

“b’shalom” (in peace). There is no letter **“bet”** as a prefix. So, **“shalem”** would be the proper word to use here. Okay, so why is all of this so important, anyway?

Well, as I read this with fresh eyes, so to speak; I remembered what we’ve been learning about. **“Ma’aseh avot siman le’vanim”** or **“The deeds of the fathers (our ancestors) are signposts to the children”**. So, with our own future in mind, let’s look at this series of events. Now, we read that Ya’aqob is coming back from **“Paddan Aram”**. This is the birthplace of his wives and his mother, Rivka, and where Avraham lived just prior to his call to leave Babylon and sojourn in the Land. If we look up the word **“Paddan”** (*pey-dalet-nun*) in Strong’s Concordance, we’ll see that it means **“field”** or **“plain”**. When we go beyond and look at Gesenius’ and Klein’s, we see that it is from the root word **“paddah”** (*pey-dalet-hey*) which means to **“ransom”**, **“deliver”** or **“redeem”**. In Hebrew thought, a **“field”** or **“plain”** coincides with a **“plane of existence”** or a **“dimension”** that is outside of us, where redemption takes place.

Yahweh refers to **“men”** as trees in numerous places in Scripture. With this understanding of the word **“field”**, we read **Yeshayahu / Isaiah 55:10-12**; **“For as the rain comes down, and the snow from the heavens, and do not return there, but water the earth, and make it bring forth and bud, and give seed to the sower and bread to the eater, so is My Word that goes forth from My mouth – it does not return to Me empty, but shall do what I please, and shall certainly accomplish what I sent it for. For with joy you go out, and with peace you are brought in – the mountains and the hills break forth into singing before you, and all the trees of the field clap the hands.** The redeemed shall rejoice. The prophet Yo’el uses this same imagery when prophesying about **“Ya’aqob’s Trouble”** and the coming destruction of Yerushalayim in **Yo’el / Joel 2:15-20**; **Alas for the day! For the day of YHVH is near, and it comes as destruction from the Almighty. Is not the food cut off before our eyes, joy and gladness from the House of our Elohim? The seed has rotted under their clods, store-houses are laid waste, granaries are broken down, for the grain has withered. How the beasts moan! The herds of cattle are restless, because they have no pasture. The flocks of sheep also perish. I cry to You YHVH, for fire has consumed the pastures of the wilderness, and a flame has set on fire all the trees of the field. Even the beasts of the field cry out to You, for the water streams are dried up, and fire has consumed the pastures of the wilderness.**

Now, **“Aram”** is that area of Mesopotamia where the Arameans come from and also means **“exalted”** or **“lifted up”**. So, after the deception that Ya’aqob perpetrates on Esaw, he is sent to Paddan Aram (*the exalted field of redemption*). There are effects in the physical world for Ya’aqob’s actions against his brother. Here, as he experiences the deceptions and usury of Laban, the scales are balanced. But, in this time of redemption, Yahweh blesses Ya’aqob with children, flocks and herds. And, because of Laban’s greed and usury, Yahweh takes from him and in the end, gives to Ya’aqob. Then Yahweh calls him out of **“Haran”** (the Crossroads) back to his own land.

And now, after over twenty years, Ya’aqob has to face his brother, Esaw. So our *parsha* begins in **B’reshith 32:3-8**; **And Ya’aqob sent messengers before him to Esaw his brother in the land of Se’ir, the field of Edom and he commanded them, saying, “Say this to my master Esaw, ‘Your servant Ya’aqob said this, “I have sojourned with Laban and stayed there until now. And I have bulls, and donkeys, flocks, and male and female servants. And I have sent to inform my master, to find favor in your eyes.” ’ ’ ” So the messengers returned to Ya’aqob, saying, “We came to your brother Esaw, and he also is coming to meet you, and four hundred men with him.” 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, and he**

said, “If Esaw comes to the one group and attacks it, then the other group which is left shall escape.”

So right now, things aren't looking real tov for Ya'aqob. Esaw can't wait to see him; so he's going out to meet Ya'aqob, with 400 men. This number is very interesting. 400 is the numeric value of the letter **“tav”**, which is the **“mark”** or **“sign”** of the covenant and signifies the **“end”**. Just as **“aleph”** is the **“beginning”**, **“tav”** is the **“end”**. So, is this the **“end”** for our hero, Ya'aqob? He thinks it might be. He divides his family, his servants and all of his flocks and herds into two groups (two houses, if you will); so that if one is wiped out, the other can escape. But, that's according to man's reason, not Yahweh's. As I said, 400 is very interesting number. You see, it also equals **“la'mishle”** or **“for a proverb”** or **“parable”** (a story for us to pay attention to), also **“mishna'i”** or **“for both”** and **“la'shalom”** or **“for peace”**. Whether Esaw planned it for peace or not, there's no **“Plan B”** with Yahweh.

Next, Ya'aqob reminds Yahweh and himself (I think), in true humility, of the promises made to him, as we read in **32:9-12**; **And Ya'aqob said, “O Elohim of my father Avraham and Elohim of my father Yitzaq, YHVH who said to me, ‘Return to your land and to your relatives, and I do good to you,’ I do not deserve the least of all the kind acts and all the truth which You have shown Your servant, for I passed over this Yarden with my staff, and now I have become two groups. Deliver me, I pray, from the hand of my brother, from the hand of Esaw, for I fear him, lest he come and shall smite me and the mother with the children. 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.’ ”**

Then, we read in **B'reshith 32:13-23**; **And he spent the night there, and took what came to his hand as a present for Esaw his brother – two hundred female goats and twenty male goats, two hundred ewes and twenty rams, thirty milk camels with their colts, forty cows and ten bulls, twenty female donkeys and ten foals. 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.” And he commanded the first one, saying, “When Esaw 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?’ then you shall say, ‘They are your servant Ya'aqob's. It is a present sent to my master Esaw. And see, he also is behind us.’ ” So he commanded the second, and the third, and all who followed the droves, saying, “Speak to Esaw this same word when you find him, 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.” And the present passed over before him, but he himself spent the night in the camp. 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. And he took them and sent them over the stream, and sent over what he had.**

Ya'aqob amasses quite large gift for his brother and tells his herdsmen to say to Esaw that they are indeed sent ahead to appease him. Again, I think that the numbers here are important to the picture that Yahweh is presenting to us in the history of our father Ya'aqob. This may seem a little tedious; but, I think you'll find it worthwhile. The first gift that Ya'aqob sends out in a drove (herd or group) is 200 female goats and 20 males. 200 is the numeric value of the letter **“reish”** which is the **“beginning”** and 20 is numeric value of **“kaf”** which is **“palm of the hand”** or **“covering”**. So, Ya'aqob wishes to convey to Esaw that this is only the first gift for covering his offense. He repeats these numbers again with ewes and rams. 200 is also the numeric value of the word **“va'tzadik”** which means **“and is righteous”** or **“just”**. 20 is also the numeric value of the word **“haya”**

which means **“has become”**. In this second gift we see Ya’aqob also saying that **“he has become righteous”** or **“I have changed”**.

Next, we see 30 milk camels with their colts (30, as one each is typical). 30 is the numeric value of the letter **“lamed”** or the **“shepherd’s staff”** which signifies **“learning”**. 30 also equals the words **“b’chai”** or **“in life”** and **“va’cheetah”** or **“and is purified”**. Here, he has not separated the nursing from their mothers. We see two 30’s, perhaps saying that he’s **“learned his lesson”** and respects life and his intentions are pure. He follows this gift with another of 40 cows and 10 bulls. 40 is the number of **“learning”** or **“testing”** and 10 is the number of the **“fullness of something”**, as in the **“fullness of time”**. Here we see the theme of **“completing the time of learning and testing”**. 40 is also the numeric value of the letter **“mem”** which is **“water”** or **“washing”** and 10 is the numeric value of the letter **“yud”** or **“the hand”**; perhaps to say that **“his hands are now clean”**. 40 is also the numeric value of **“b’levo”** or **“from the heart”** and 10 equals **“va’avo”** or **“I come”**. Together, **“b’levo va’avo”** means, **“from the heart I come”**. Finally, Ya’aqob sends 20 female donkeys and 10 foals. Again, 20 represents the **“palms”** and 10 the **“hands”**. When you come showing the palms of your hands, what are you saying? I surrender. I submit to you. Ya’aqob was coming not only in fear, but in true humility and showing respect to his elder brother.

It’s interesting that in the groupings of each of these droves, were male and female or mother and child; the continuation of life. These animals would, in and of themselves, reproduce and build wealth. I’m not trying to be a smart-aleck when I say that they were truly the **“gift that keeps on giving”**. And, if you were counting, there were five droves, or divisions, of these animals. Five is the number of **“chen”**, which is Hebrew for **“favor”** or **“grace”**. It also represents the Torah in Hebrew thought. These are very connected in that the Torah is all about **“favor”** and **“grace”**. In fact, the **fifth** Book of Torah, Debarim/The Words/Deuteronomy, is all about Yahweh’s **“favor”** and **“grace”** toward Yisra’el, even in their failures, as it speaks of their **turning away** and **exile** and ultimately their **teshuva**, redemption and **return** to Elohim and the Land of their inheritance.

Then, we read in **verses 22 & 23; 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. And he took them and sent them over the stream, and sent over what he had.** It’s also very interesting that he passed over the River **“Yabboq”** (*Yud-bet-kuf*). You see **“Yabboq”** means to **“empty out”** or to **“be poured out”**. Ya’aqob was indeed **“poured out”** and at the **“end of himself”**. Having come through all that he had, being what amounted to an indentured servant for over 20 years; he now stood alone about to face his past and his future.

We read in **32:24-31; And Ya’aqob was left alone. And a Man wrestled with him until the breaking of day. 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. And He said, “Let Me go, for the day breaks.” But he said, “I am not letting You go until You have blessed me!” So He asked him, “What is your name?” And he said, “Ya’aqob.” And He said, “Your name is no longer called Ya’aqob, but Yisra’el, because you have striven with Elohim and with men, and have overcome.” 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. And Ya’aqob called the name of the place Peni’el, “For I have seen Elohim face to face, and my life is preserved.” And the sun rose on him as he passed over Penu’el, and he limped on his hip.**

Here we have a most interesting use of Hebrew to describe what went on between Ya’aqob and this **“man”** that he **wrestled** with. The common Hebrew words used for **“wrestled”** in Scripture are **“pathal”** and **“naftul”**. When Rahel says in **B’reshith 30:8** that she **wrestled** Leah with great

wrestlings, she uses both of these terms. And, you'll find both of these elsewhere in Scripture. However, in our *parsha* text today, a different word is used in both **verses 24 & 25**. And, it only appears here, in our text. According to Strong's Concordance, the word is "**abaq**", word #079. And, when you look up "**abaq**", you find that it means to "**wrestle**" or "**grapple with**" from the context of "**kicking up dust**" or "**getting dusty**". But, in the Hebrew Torah, the first time it's used (in **verse 25**) as "**and wrestled**", the word is rendered "**va'yaboq**". And, while it has an added "**aleph**", it has the same pronunciation as the river "**Yabboq**", which means "**poured out**". Now, from our context, it is obviously talking about a great struggle, as in an intense wrestling match that exhausts both parties. They are both "**poured out**" or "**emptied**".

So here, having struggled with both man (*Esaw* and *Laban*) and Elohim (*Yahshua*), Ya'aqob is given a new name, **Yisra'el**; because he has "**overcome**" or "**prevailed with El**". And, he names that place "**Peni'el**" which literally means "**facing El**". I love how Torah states that "**the sun rose on him as he passed over Penu'el**". The Hebrew word in Scripture for "dawn" or "sunrise" is "**shachar**". Here we have the phrase "**Va'eezerach li ha shemesh**" as he passed over Penu'el. The implication is that the sun (shemesh) rose because of him. It's a word-play or Hebraism denoting that he "**walked in the light**" as in the *light of the sun*.

Now, we move on to **B'reshith / Genesis 33:1-16**; **And Ya'aqob lifted his eyes and looked and saw Esaw coming, and with him four hundred men. And he divided the children among Le'ah, and Rahel, and the two female servants. And he put the female servants and their children in front, and Le'ah and her children behind, and Rahel and Yoseph last. And he himself passed over before them and bowed himself to the ground seven times, until he came near to his brother. And Esaw ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept. 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 favored your servant." Then the female servants came near, they and their children, and bowed themselves. And Le'ah also came near with her children, and they bowed themselves. And Yoseph and Rahel came near, and they bowed themselves. Then Esaw said, "What do you mean by all this company which I met?" And he said, "To find favor in the eyes of my master." But Esaw said, "I have enough, my brother, let what you have remain yours." And Ya'aqob said, "No, please, if I have now found favor 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. Please, take my blessing that is brought to you, because Elohim has favored me, and because I have all I need." And he urged him, and he took it. And he said, "Let us depart and go, and let me go before you." 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. 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 Se'ir." And Esaw said, "Please let me leave with you some of the people who are with me." But he said, "Why this? Let me find favor in the eyes of my master." And Esaw returned that day on his way to Se'ir.**

Now, I need to point out that this "**Se'ir**" is not *Mt. Se'ir*, the area of Edom. We'll read in a few minutes that Esaw moves to Edom and *Mt. Se'ir* after the death of Yitzaq. It's very interesting, that at this time, Esaw was still living in *Kena'an*. There is a *Mt. Se'ir* in *Yisra'el*, that is located in Northern Judea (*Yehudah*), west of *Yerushalayim*, near *Qiryath Yearim*. It lies south and west of *Beit El* and well north of *Be'ersheva*. Ya'aqob did not misdirect Esaw into going home and then take off in another direction. He was heading toward his brother's home and then on to his father's.

Let's go on with **verses 17-20**; *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. And Ya'aqob came whole 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. 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. And he set up an altar there and called it El Elohe Yisra'el.* Here Ya'aqob stops for a bit in Sukkoth, which is just east the Yarden River in what would become the inheritance of Gad.

Then, we come to where we began. He arrives in Shekem "**whole**", "**complete**", "**unified**" and "**restored**". As we read about the life of Yitzaq, we understand that he had been given the estate of Avraham, which was very large. And, we saw that he amassed even more wealth. Ya'aqob would receive the first-born's share, or double portion of that estate. But, he leaves home because of Esaw and during his over 20 years with Laban, he is blessed with wives, children and his own wealth. Now Yahweh calls him to come home and he is restored to his brother Esaw.

As I looked at this picture, I couldn't help but notice that as Ya'aqob makes his way back to Kena'an, he crosses the Yabboq River (remember, "*poured out*") and enters what is then, the Kingdom of Ammon (one of Lot's two sons). It will later belong to the Tribe of Gad; but, it's on the east side of the Yarden. It is here that Esaw and Ya'aqob reunite. The two halves of the "**House of Yitzaq**" reunite in Ammon, which is today part of Jordan. According to the TaNaK (namely the "*Nevi'im*" or "*Prophets*"), in the "**last days**", the two halves of the "**House of Ya'aqob**" (Yisra'el) will reunite in what is today called Jordan (Ammon, Moab and Edom). Mo'ab being the other son of Lot and Edom being Esaw's old kingdom.

Now, when Ya'aqob crosses the Yarden, after he leaves Sukkoth, he arrives "**restored**" and "**whole**" at Shekem. If you don't remember, "**Shekem**" means "**shoulder**" or the "**upper back**"; where the load carried or the "**burden is shouldered**". In fact, Kohen ha Gadol (the High Priest) would later wear stones engraved with the names of the twelve tribes "**upon his shoulders**" to bear the burden of Yisra'el. And, the prophet speaks of Mashiach (Yahshua) in **Yeshayahu / Isaiah 9:6-7**; *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, Counselor, Strong El, Father of Continuity, Prince of Peace. Of the increase of His rule and peace there is no end, upon the throne of Dawid and over His reign, to establish it and sustain it with right-ruling and with righteousness from now on, even forever. The ardor of YHVH of hosts does this.* Also, Shekem is the city that lies between Mt Gerizim and Mt. Eybal. It was here that Yehoshua (Joshua) and the Children of Yisra'el would later come to declare the "**blessings**" and the "**curses**" as instructed by Yahweh.

It is here that Ya'aqob arrives back in the Land and now begins the establishment of the "**Children of Yisra'el**", whom Yahweh will choose as a people for Himself. But, in Shekem, a problem arises; the rape of Dinah. We read in **B'reshith 34:1-26**; *And Dinah, the daughter of Le'ah, whom she had borne to Ya'aqob, went out to see the daughters of the land. And Shekem, son of Hamor the Hiwwite, prince of the land, saw her and took her and lay with her, and humbled her. And his being clung to Dinah the daughter of Ya'aqob, and he loved the girl and spoke kindly to the girl. And Shekem spoke to his father Hamor, saying, "Take this girl for me for a wife." 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. And Hamor, the father of Shekem, went out to Ya'aqob to speak with him. And the sons of Ya'aqob came in from the field when they heard it. And the men were grieved and very wrath, because he had done a senseless deed in Yisra'el by lying with Ya'aqob's daughter, which should not be done. But*

Hamor spoke with them, saying, "My son Shekem's being longs for your daughter. Please give her to him for a wife. And intermarry with us, give us your daughters and take our daughters for yourselves, and dwell with us, and let the land be before you. Dwell and move about in it, and have possessions in it." And Shekem said to her father and her brothers, "Let me find favor in your eyes, and whatever you say to me I give. 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." But the sons of Ya'aqob answered Shekem and Hamor his father, and spoke with deceit, because he had defiled Dinah their sister. 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. Only on this condition would we agree to you: If you become as we are, to have every male of you circumcised, 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. But if you do not listen to us and be circumcised, we shall take our daughter and go." And their words pleased Hamor and Shekem, Hamor's son. 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. And Hamor and Shekem his son came to the gate of their city, and spoke with the men of their city, saying, "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. 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. 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." 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. 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 Lewi, Dinah's brothers, each took his sword and came boldly upon the city and killed all the males. And they killed Hamor and Shekem his son with the edge of the sword, and took Dinah from Shekem's house, and went out.

We also read that they plundered the city of all its wealth and took, as captives, the women and children of the Hiwwites of Shekem. One has to ask, "Why are we told this here?" Well, first let's look at some terms. "**Shekem**" we know is "**shoulder**". Hamor has two meanings; the first being "**ass**" or "**male donkey**" and the second is "**heap**". "**Jack-ass**" sounds tov and it gets a laugh. But, what about "**heap**"? What's a "**heap**"? Well, it is a "**memorial**". People of that day would pile stones or rocks into a "**heap**" as a remembrance or memorial to whatever they wanted generations to come to see and remember. Perhaps that is what Yahweh is doing with this story. He wants us to take note of it and remember it. Now, the men of this city were "**Hiwwites**". If you'll remember back to our "*Counting of the Omer*" study; "**Hiwwites**" or "**Chivi**" (Chet-vav-yud) is Strong's #2340, meaning "**dwellers of the high place**", whose capital was on Mt. Ba'al Hermon (#1179, meaning "**lord of destruction**").

So, we have a city of pagans, who worship the "**lord of destruction**", whose leader represents a memorial or historic event (if you will) and his son Shekem. Now, consider it this way; we read a little bit ago, in Yeshayahu about Mashiach (Yahshua, the Son) having the "**reign of the Kingdom**" on His shoulders. Shekem, as Hamor's son, is a picture of "**anti-messiah**" who has the reign of his father on his shoulders. He kidnaps and defiles "**Dinah**", whose name means "**Judgment**" or "**Justice**". And, this happens in the Land, in the place where Yehoshua would declare the Torah (Yahweh's Word as Justice) between the mountains (*blessings and curses*). Standing there, all those years later, Yehoshua and B'nei Yisra'el would have known the significance of this. And again, in our time, we will see the Land invaded by the forces of the "**lord of destruction**" (*anti-messiah*) and we're already seeing the raping of "**Justice**".

Only this time, Yahweh/Yahshua will fight for Ya'aqob and defeat the "**lord of destruction**" and his armies and cleanse the Land. And, a "**shalem**" Ya'aqob, a "**whole**", "**unified**" and "**restored**" Yisra'el will bury the dead of that war, as Yehezqel / Ezekiel 39:11-13; "**And it shall be on that day that I give Gog a burial site there in Yisra'el, the valley of those passing by east of the sea, and stopping those passing by, because there they shall bury Gog and all his crowd, and shall call it the Valley of Hamon Gog. And the house of Yisra'el shall bury them for seven months, in order to cleanse the land. And all the people of the land shall bury them, and it shall be for a name to them on the day that I am esteemed,**" declares the Master YHVH."

In closing, we see a *foreshadowing* of even more, in this "**memorial heap**", this *parsha*. At the end of **B'reshith 35**, Yahweh calls Ya'aqob back to "**Beit El**" (*the House of Elohim*). Elohim calls Ya'aqob back to where He visited him, back to the "**roots of his faith**", in order to see if he will honor and give praise to the El of his deliverance. Is this sounding a little familiar, Yisra'el? Then, we read in **35:28-29**; **And the days of Yitzaq were one hundred and eighty years. So Yitzaq breathed his last and died, and was gathered to his people, aged and satisfied of days. And his sons Esaw and Ya'aqob buried him.** It's interesting to think about how long some of these periods of time actually were. Scripture tells us that Yitzaq was 60 years old, when Esaw and Ya'aqob were born. Of course, Ya'aqob was separated from his father for 22 years. Scripture doesn't tell us how old Ya'aqob was, when he went into Paddan Aram, to Laban's house. But, if you look at the oral accounts, Ya'aqob and Esaw dwelt together, after their reunion, between 30 and 50 years, until Yitzaq's death at 180. They had indeed reconciled.

However, at the death of Yitzaq, things would change. I believe that all things written in Torah are significant. I may, or may not see the whole picture. But, as I looked at Yitzaq's age of 180 at his death, I know the number has meaning. 100 represents the letter "**kuf**" which means "**touch**" and 80 is the letter "**pey**", which is the "**mouth**", which is part of the "**face**". "**Face**" in Hebrew is "**paniyim**" and has the numeric value of 180. In fact, as I looked at this number and related words and phrases in Torah, I found several instances referring to "**the face**", as well as "**nasah**" or "**to go out**" or "**to journey**" which also equals 180. These were all connected to "**going out**" or "**journeying before**" (*in the face of*) Elohim. Yitzaq's life journey was constantly "**before**" (**paniyim**) Yahweh, as His purpose and plan was being brought to fruition. The same is certainly true of Ya'aqob, who was in the palm of Yahweh's hand always.

As I said, we don't know exactly how long Esaw and Ya'aqob dwelt together; whether 30 or 50 years. It's interesting that 30 is the number of "**teaching**" and 50 is the number of "**the kingdom**". Esaw had those years with Ya'aqob to learn about the kingdom. But, he despised his birthright; not only the "**first-born**" birthright, but as part of Yahweh's kingdom. So, we read in **B'reshith 36:6-8**, following the death of Yitzaq; **And Esaw took his wives, and his sons, and his daughters, and all the beings of his household, and his herds and all his beasts, and all his possessions which he had gained in the land of Kena'an, and went to a land away from the presence of his brother Ya'aqob. For their possessions were too great for them to dwell together, and the land of their sojournings could not support them because of their herds. So Esaw dwelt in Mount Se'ir. Esaw is Edom.**

As we keep seeing in Torah, and throughout all the Scripture, and as we see in our own day; Yahweh keeps putting Yisra'el in co-habitation with the "**world**", with Edom. Why? So that the world, through Yisra'el, might come to know Yahweh. Those who have ears to hear and come to "**journey before**" Elohim, separate themselves from the world. And, after a season of "**learning**", Yahweh separates to Edom (*the world*) from Yisra'el. We are seeing this play out in our lifetime and in our lives. It's our "**hamor**", our "**heap**", our "**story**" too.

Yahweh, speaking through the prophet, tells us in **Yehezqel / Ezekiel 20:34-38**; *“And I shall bring you out from the peoples and gather you out of the lands where you are scattered, with a mighty hand, and with an outstretched arm, and with wrath poured out. And I shall bring you into the wilderness of the peoples, and shall enter into judgment with you face to face there. As I entered into judgment with your fathers in the wilderness of the land of Mitsrayim, so I shall enter into judgment with you,” declares the Master YHVH. “And I shall make you pass under the rod, and shall bring you into the bond of the covenant, and purge the rebels from among you, and those who transgress against Me. From the land where they sojourn I bring them out, but they shall not come into the land of Yisra’el. And you shall know that I am YHVH.”*

The kingdom of Yahweh is indeed **“at hand”**. Let us not despise our birthright, as Esaw did. We may be among the gentiles; but, we are not gentiles. Instead, let us grab the tzitzit of our Messiah and learn the lesson of Ya’aqob. For if we believe in Adonai Yahshua, we are **“seed of Avraham”**, as Sha’ul said. And we are of our father Ya’aqob and not of Edom, whom Yahweh hates.

Ahmein.