

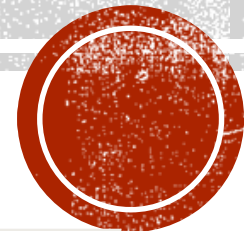
# GENESIS—CHAPTER # 32

Vayishlach - “He sent”

Genesis 32:3 – 36:43

Hosea 11:7-12:12

Matthew 2:13-23



# JACOB PREPARES TO MEET ESAU...

Jacob refers to himself as a “servant”.

Q - How does that line up with the oracle that Rebekkah received from G-d?

A - It is a contradiction of the actual patriarchal blessing

Not “malachim Elohim”

<sup>3</sup> (4) And Ya’akov sent **malachim (messengers)** before him to Esav achiv unto **Eretz Seir**, the **country of Edom**.

<sup>4</sup> (5) And he commanded them, saying, Thus shall ye speak unto adoni Esav; **Thy eved** **Ya’akov** saith thus, I have sojourned with Lavan, and stayed there until now;

<sup>5</sup> (6) And I have shor (oxen), and chamor (donkeys), tzon, and eved (male servants), and shifchah (female servants); and I have sent to tell adoni, that I may find chen (grace) in thy sight.

<sup>6</sup> (7) And the malachim returned to Ya’akov, saying, We came to Esav achicha, and also he cometh to meet thee, and arba me’ot (400) ish with him.

<sup>7</sup> (8) **Then Ya’akov was greatly afraid and distressed**; and he divided HaAm that was with him, and the tzon, and bakar (cattle), and the gemalim (camels), into **two machanot**;

<sup>8</sup> (9) And said, If Esav come to the one machaneh, and attack it, then the other machaneh which is left shall escape.





## AREA WERE JACOB WAS ENCAMPED

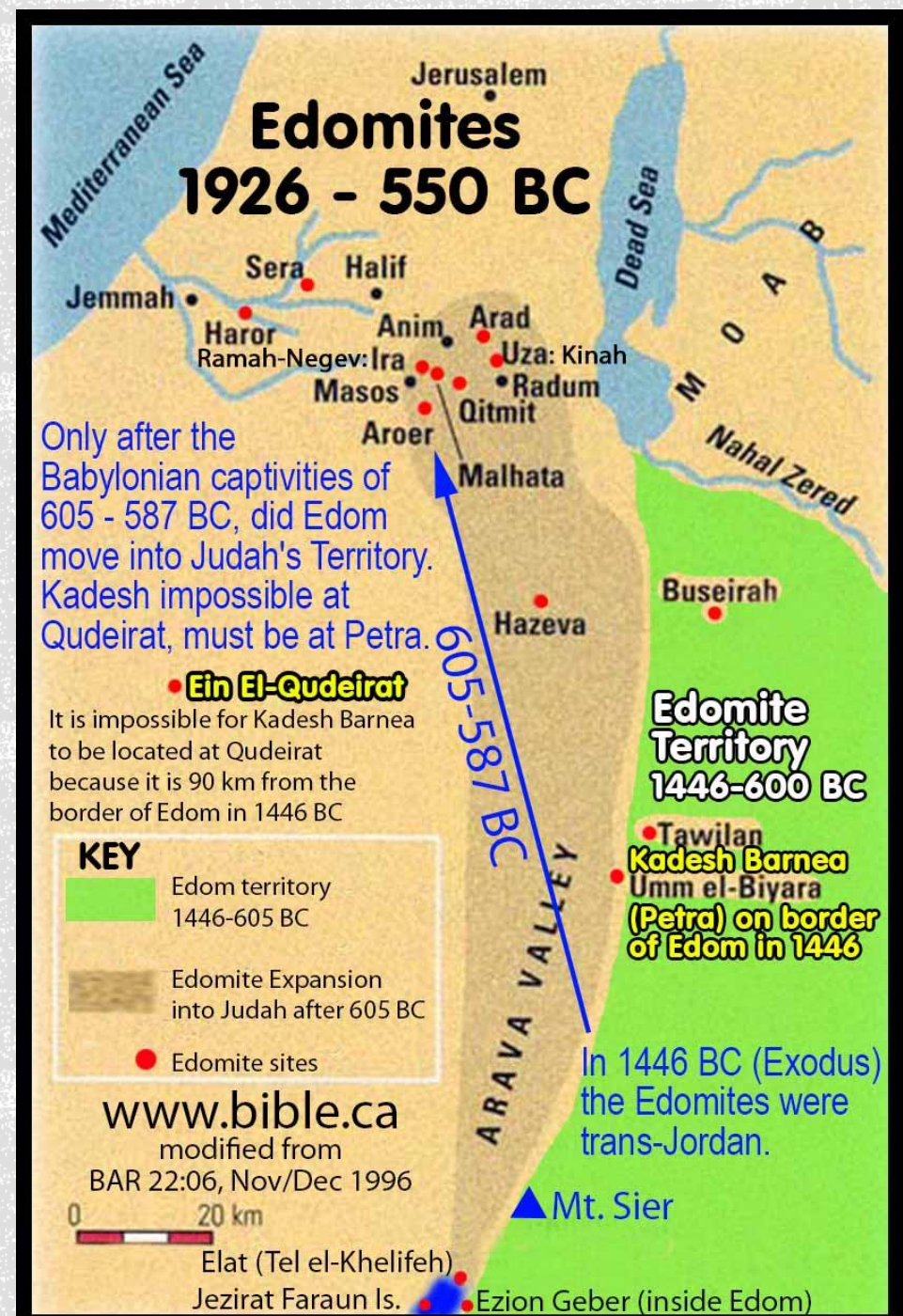
- Midpoint between the Dead Sea and the Sea of Galilee.
- The Jordan River was clearly visible in the distance from the bank of the Jabbok where Jacob was standing
- It was beautiful, green, lush and fertile





# WHILE JACOB WAS AWAY, WHAT ABOUT ESAU?

- Esau and his sons pushed the Horites out of their holdings on Mount Seir, the highlands on southeastern end of the Dead Sea
- The children of Esau intermarried with the survivors, and the nation of Edom was born.
- They eventually extended the borders of their territory south to the Red Sea and west into the biblical Negev.
- The word Edom means “red”
- Esau made his capital Seir a word that sounds like “hair” (se’ar)
- FAST FORWARD:
  - When the children of Israel began the journey to the land of promise after their long Egyptian exile, an Edomite tribe called the Amalekites attacked them on the way.
  - 40 years later, when Israel sought to cross Edomite territory to enter the land, Moses sent messengers ahead to the Edomites to ask permission to pass thru, Numbers 20:18 says...”You shall not pass through us, or I will come out with the sword against you.”





# THOUGHTS . . .

- Jacob had just left one angry family member and another was directly ahead of him. (“Out of the frying pan and into the fire.”)
- Good News/Bad News
  - Esau is coming to meet you
  - He is bringing 400 men with him
- LIFE LESSON:
  - Often this is what dealing with our past mistakes is like. Through the course of life, our sins and bad decisions leave broken relationships and emotional messes behind us. Ordinarily, it is easier to run like Jacob did. We run from the problems and hope they will go away. We hope the passage of time will heal the hurts we have caused. Rather...we should have dealt with our mistakes when we make them. When we do wrong to someone, we should immediately do everything in our power to make amends/to fix it.
  - Not only did this family mess create a problem for Jacob and Esau but for the rest of the world for hundreds and thousands of years.



# PROPHETIC?

Taken from Depths of the Torah  
pg 279-280

# a look into two camps

- Jacob's strategy of dividing into two camps prophetically foreshadows a couple things:
  - The Kingdom of Israel splitting into two sovereign nations during the reign of Rehoboam, son of Solomon. Under the leadership of Jeroboam, ten tribes in the north broke off from the house of David. They referred to themselves as the kingdom of Israel and Ephraim while the southern tribes of Judah, Benjamin, and Simeon referred to themselves as the kingdom of Judah.
  - Christianity from Judaism?
    - In His unsearchable sovereign wisdom, G-d chose to conceal the good news of the kingdom and the Messiah from the majority of His people. In a similar way, He concealed the enduring truth of Torah from the majority of Gentile Christians. Is it possible that the Almighty divided Christianity from Judaism to protect them like Jacob divided his family to protect them?
    - As the Christians and the Jewish people alike faced the wrath of Rome (which is homiletically identified with Esau), they separated into different camps. One camp has preserved the truth of G-d's Torah; the other camp has preserved the truth of His Messiah. Through the long centuries of exile, the two camps have safeguarded the truths entrusted to their respective communities.
    - Now we are in the last days and we see Torah reemerging among believers and the identity of Messiah reemerging among Jewish people
    - Messianic Judaism represents a family reunion for the house of Jacob.

Revelation 14:12

Here is the  
perseverance of the  
saints who keep the  
commandments of  
G-d and their faith in  
Yeshua.



# JACOB'S FERVENT PRAYER...

**9 (10) And Ya'akov said, O Elohei Avi Avraham, and Elohei Avi Yitzchak, Hashem which saidst unto me, Shuv l'aretzcha (to your country) and to thy moledet (kindred), and I will deal well with thee;**

**10 (11) I am not worthy of the least of all the chasadim (love), and of all the emes (faithfulness), which Thou hast showed unto Thy eved; for with my makal (rod, staff) I passed over this Yarden; and now I am become two machanot.**

**11 (12) Save me, now, from the yad achi, from the yad Esav; for I fear him, lest he will come and attack me, em with banim.**

**12 (13) But Thou saidst, I will surely do thee good, and make thy zera as the chol of the yam (sands of the seal) , which cannot be numbered for multitude.**

**13 (14) And he spent there that same night; and took of that which came to his yad a minchah (present) for Esav achiv;**

**14 (15) Two hundred female goats, and twenty male goats, two hundred rechelim (ewes), and twenty eilim (rams),**

**15 (16) Thirty nursing gemalim with their colts, forty parot (cows), and ten parim (bulls), twenty female donkeys, and ten male donkeys.**

**16 (17) And he delivered them into the yad of his avadim, every herd by itself; and said unto his avadim, Pass over before me, and keep a space between herd and herd.**



588 animals... which gives you an idea of how much G-d has blessed Jacob.

Five Sections –

\* Esau would not see everything at once

\* He would receive five sets/categories of gifts step by step







*The prayer of a righteous man  
is powerful and effective.*

I love being challenged in my prayer life with models of how the patriarchs prayed.

This particular prayer is just like our salvation prayer.

## JACOB'S RESPONSE TO BEING FRIGHTENED AND DISTRESSED...

- **1<sup>st</sup> Response** – He divided the people that were with him...into two companies each having flocks, herds, and camels.
- **2<sup>nd</sup> Response** – Prayer Preparations
  1. He acknowledged that the G-d of Abraham and Isaac had been the One Who made the revelation to Jacob, giving him the order to return
  2. Jacob gives recognition to past blessings that were the results of pure grace
  3. Jacob confessed unworthiness
  4. Jacob petitions for deliverance based on covenantal promise
- 1. **3<sup>rd</sup> Response** - He sent gifts to his brother to appease the anger of his brother





# JACOB BREAKS DOWN HIS GIFT INTO SECTIONS... SETTING THE STAGE FOR “PENIEL”

The thought is here is that Jacob was willing to relinquish the patriarchal blessing. (Even though he really didn't have the power to change it.)

17 (18) And he commanded the rishon (servant), saying, When Esav achi meeteth thee, and asketh thee, saying, Whose art thou? And to where goest thou? And whose are these [animals] before thee?

18 (19) Then thou shalt say, They are of thy **eved** Ya'akov; it is a minchah sent unto adoni Esav; and, hinei, also he is behind us.

19 (20) And so commanded he the second, and the third, and all that followed the adarim (herds), saying, On this manner shall ye speak unto Esav, when ye find him.

20 (21) And say ye moreover, Hinei, thy **eved** Ya'akov is behind us. For he said, **Akhapperah** (I will appease, pacify) his **face** with the minchah that goeth **ahead of me**, and afterward I will see his **face**; perhaps he will **accept me (will life up my face in forgiveness)**.

21 (22) So went the minchah (present) over ahead of him; but he himself stayed balailah in the machaneh (camp).

22 (23) And he rose up that night, and took his two nashim and his two shifchot, and his eleven yeladim, and passed over the ma'avar (ford) Yabbok.

23 (24) And he took them, and sent them over the stream, and sent over [all] that he had.

(5) Sections:

1. Goats
2. Ewes/  
Rams
3. Camels
4. Cows/  
Bulls
5. Donkeys

The word for “appease” used here has the same Hebrew root as “atonement”. This means Jacob was seeking forgiveness.



# JACOB'S WRESTLING MATCH...

24 (25) And Ya'akov was left by himself; and there wrestled an **ish** with him until the shachar (dawn, sunup).

25 (26) And when he saw that he prevailed not against him, he struck his hip socket; so Ya'akov's hip socket dislocated while he wrestled with him.

26 (27) And he said, Let me go, for shachar (daylight) breaketh. And he said, I will not let thee go, unless thou make a berakah upon me.

27 (28) And he said unto him, What is shemecha (your name)? And he said, Ya'akov.

28 (29) And he said, Shimcha (your name) shall be called no more Ya'akov, but Yisroel: for sarita im Elohim ([*yisrah*=to prevail + *El*=G-d = *Yisroel*] ye have striven with Elohim) and with anashim, and hast overcome.

29 (30) And Ya'akov asked him, and said, Tell me, now, shemecha (your name). And he said, Why is it that thou dost ask after shim (my name)? And he made a brocha upon him there.

30 (31) And Ya'akov called the shem of the makom (place) **Peniel [Face of G-d]: for I have seen Elohim panim el panim, and my nefesh is saved.**

31 (32) And as he passed over Penuel the shemesh (sunrise) rose upon him, and he limped upon his hip.

32 (33) Therefore the Bnei Yisroel eat not of the sinew of the thigh vein (sciatic nerve) which is upon the hip socket, unto this day; because he touched the hip socket of Ya'akov in the sinew of the thigh vein.

## HOSEA 12:4

### New International Version

He struggled with the angel and overcame him; he wept and begged for his favor. He found him at Bethel and talked with him there--

### New Living Translation

Yes, he wrestled with the angel and won. He wept and pleaded for a blessing from him. There at Bethel he met God face to face, and God spoke to him--

### English Standard Version

He strove with the angel and prevailed; he wept and sought his favor. **He met God at Bethel**, and there God spoke with us—

### Berean Study Bible

Yes, he struggled with the Angel and prevailed; he wept and sought His favor; he found Him at Bethel, and there He spoke with us—

### New American Standard Bible

Yes, he wrestled with the angel and prevailed; He wept and sought His favor. He found Him at Bethel And there He spoke with us,



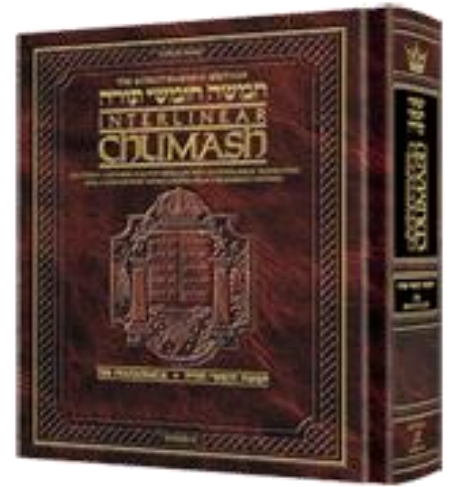


# WHO EXACTLY DID JACOB WRESTLE WITH?

- A man?
- An angel? – BTW...I don't think angels looked like this anyway and we know this one did not! :)
- G-d?
- What is an angel? (Bradford pg 215-216)
  - First and foremost a bearer of the divine word. An angel brings a divine message from G-d, or they carry out a divine command from G-d. He is not responsible for the content of the message.
  - Prophets and Priests were at times referred to as “angels of the Lord”....why? (ex Haggai and Malachi)
  - Sometimes there would be a blurring between an angel of the Lord and Yehoveh Himself. (burning bush, Hagar, Abraham, etc)
  - Yeshua was called “the Word”. He was the divine Word; and also a flesh-and-blood human (a man).
  - If you get it figured out...explain it to the facilitator/teacher! Ha ha



# WHAT THE CHUMASH HAS TO SAY ABOUT THE ANGEL...



- *The Rabbis explained that this man was the guardian angel of Esau (Rashi), in the guise of a man. The Sages teach that every nation has a Heavenly power, an angel that guides its destiny on earth, and acts as an “intermediary” between the nation and G-d. Two nations, however, are unique: Israel and Esau. Israel needs no go-between; it is G-d’s own people. And Jacob, because his image is engraved upon G-d’s Throne of Glory, symbolizes man’s highest potential. Esau’s guardian angel is different from all the others, for just as Esau epitomizes evil, so his angel is the prime spiritual force of evil – Satan himself.*
- *Satan descends and seduces man (to sin), then he ascends to incite G-d, by prosecuting man for his sinfulness, and then he receives permission to take man’s life...Satan, the Evil Inclination, and the Angel of Death are one and the same.*
- *The angel of Esau had to attack Jacob, because, as the last and greatest of the Patriarchs, Jacob symbolized man’s struggle to raise himself and the rest of the world with him – and Satan exists to cripple that effort. Thus the battle between Jacob and the “man” was the eternal struggle between good and evil, between man’s capacity to perfect himself and Satan’s determination to destroy him spiritually.*

Perhaps on some level: Jacob did wrestle with Esau that night, we know he did even in the womb. But why I would rather take the plain reading

1. Scripture indicates that Jacob wrestled with G-d
2. Jacob asks a blessing from this man/angel
3. The name change is indicative of who Jacob wrestled with



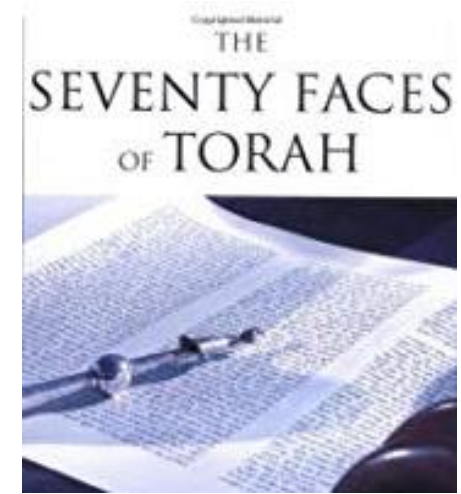
# TRADITIONAL CHRISTIAN INTERPRETATIONS . . .

- Just in case we forget that there can be many Christian interpretations of a passage here are just a few...
  - Jacob wrestled with himself, that is, his unredeemed nature
  - G-d was disciplining him for sneaking around and stealing people's birthrights.
  - An Angel of the LORD (perhaps Michael) reformed Jacob's character.
  - The Assailant was not the Angel of the LORD; it was Jesus. Jesus IS the Angel of the LORD. This is known as Christophany. Remember however, the book of Hebrews argues that Yeshua is not an angel.



# WRESTLING WITH THE STORY...

- Judaism teaches that the gem of Torah has seventy facets, which means that seventy contradicting explanations of a passage might be equally true. All the above explanations could be equally true, but of course, they might also be equally wrong.
- Our mentors at First Fruits of Zion attempt to refrain from delving into explanations that might help smooth out the difficulties of the text or interpret it beyond its face value. The deepest meaning is in the plain reading (peshat) of the text.
- Can this sometimes be okay? To not figure it out? It's in the wrestling that drives us to Scripture. That is also good!



## פְּרָדִים Pardes - Orchard, Garden

Hebrew	Letter	Meaning
פְּשָׁט	פ (p)	<i>P'shat</i> - Simple, literal
רְמֵז	ר (r)	<i>Remez</i> - Hint, Suggestion
דְּרָשׁ	ד (d)	<i>D'rash</i> - Insight
סוּד	ס (s)	<i>Sod</i> - Mystery





# WRESTLING WITH YESHUA...

- We have been trying to see the types and shadows thru Scripture of things repeating and yet to come. Consider this...



Jacob's Story	Final Redemption
Fleeing Esau	Exile from Jerusalem
Redemption in stages...his family crossed over but he stayed back	Jewish people have already begun to return to the land, but the final ingathering has not yet occurred
Jacob needed to wrestle with the Angel before crossing over into the promised land	So too, the Jewish people must struggle with the identity of Yeshua of Nazareth before the consummation of the final redemption.
Jacob needed to know the name of the Angel. Even though he was not told...there is something to this	So too, the chosen people will call upon the name of their Messiah...the name...there is something to this
I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced. (Zechariah 12:10)	



# JACOB DEMANDS A BLESSING, BUT HE GOT A LIMP...

- Preview of Jacob's life
- Bradford pg 216
  - What we have here is a scene that is at once literal and also symbolic. We all wrestle with others and eventually G-d for control of our lives.
  - After salvation, we are forgiven but often we still deal with natural consequences of our sin
  - Jacob had always won against men, but he wrestled with something more than just flesh and blood. He could not always win.
  - Our victory in G-d must occur through the defeat of ourselves.

Jacob had been in pursuit of G-d's blessing from the start

Jacob wrestled with Esau for the right of firstborn because only the firstborn stood to receive the blessing. Even though Esau prevailed, Jacob did not let go. He emerged holding on to Esau's heel.

He purchased the birthright from Esau in a soup transaction only for the sake of the blessing.

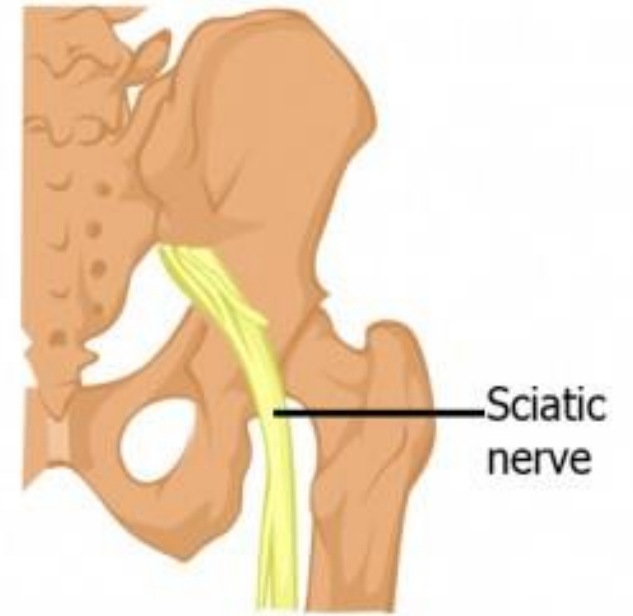
He deceived his father Isaac only for the sake of the blessing.

He wrestled all his life for the sake of the blessing G-d had given to Abraham and to Isaac. Now with the angel, he wrestled for a confirmation of that blessing prior to his encounter with Esau



# THE SOCKET OF HIS THIGH

- *Genesis 32:25* – When he saw that he had not prevailed against him, he touched the socket of his thigh; so the socket of Jacob’s thigh was dislocated while he wrestled with him.
- The “man” was not able to overpower Jacob or escape his grasp, so he touched the socket of Jacob’s hip in some manner.
  - Could have been a supernatural touch that miraculously wrenched his hip
  - Could mean he smote Jacob on the hip with a forceful blow
- Either way it damaged the sciatic nerve. It also provided an etiology to explain why Jewish butchers must remove that sinew from meat.
- Shochet – a “kosher” butcher trained in “shechitah” must carefully remove the sciatic nerve as part of the kosher slaughter procedure.



Pain from sciatica radiates from the buttock down the leg and can travel as far as the feet and toes.

Kosher butchers remove the sinew/sciatic nerve to this day. Among Ashkenazi (Eastern European) Jews, it is traditional not to eat any meat from the hindquarter of the animal lest it contain the sinew (easier). Applies within the land and outside it, with or without the Temple or Sanhedrin. It applies to both consecrated and unconsecrated animals. Does not apply to non-Jews or the Apostles would have stated it in the prohibitions of Acts 15.

JACOB,  
but  
ISRAEL,  
for you have striven with God and with men, and have

Genesis 32:28

## NAME CHANGE

- Ya'akov – Heel grabber, referring to Jacob's talent of not letting go; no longer did Jacob desire blessings by trickery or deceit
- Yisra'el – He struggles with God and men and prevails (even with the dislocated hip); blessings now are legitimate...as promised by G-d
  - Striven – “yisar”
  - G-d – “El”
  - Jacob prevailed because he recognized the true value of G-d's blessing. He was willing to struggle his whole life to obtain something that Esau was willing to trade for a bowl of soup. He refuses to “let go”. Makes me think of the Scripture that to “Seek first the kingdom and then all these things will be added” .....
- Now...think of this on a much grander scale...**the nation of Israel**
- Now...**think about you and I.**
  - On a spiritual level, everyone who encounters Yeshua must go through a similar name change. In Messiah we take the name of Israel. The Jewish believer enters into his spiritual inheritance. The Gentile believer receives adoption into the family of Abraham, Isaac, and Jacob.





# PENIEL

30 (31) And Ya'akov called the shem of the makom (place)  
Peniel [Face of G-d]: for I have seen Elohim panim el panim,  
and my nefesh is saved.

**Penei – El**

**Face of G-d**

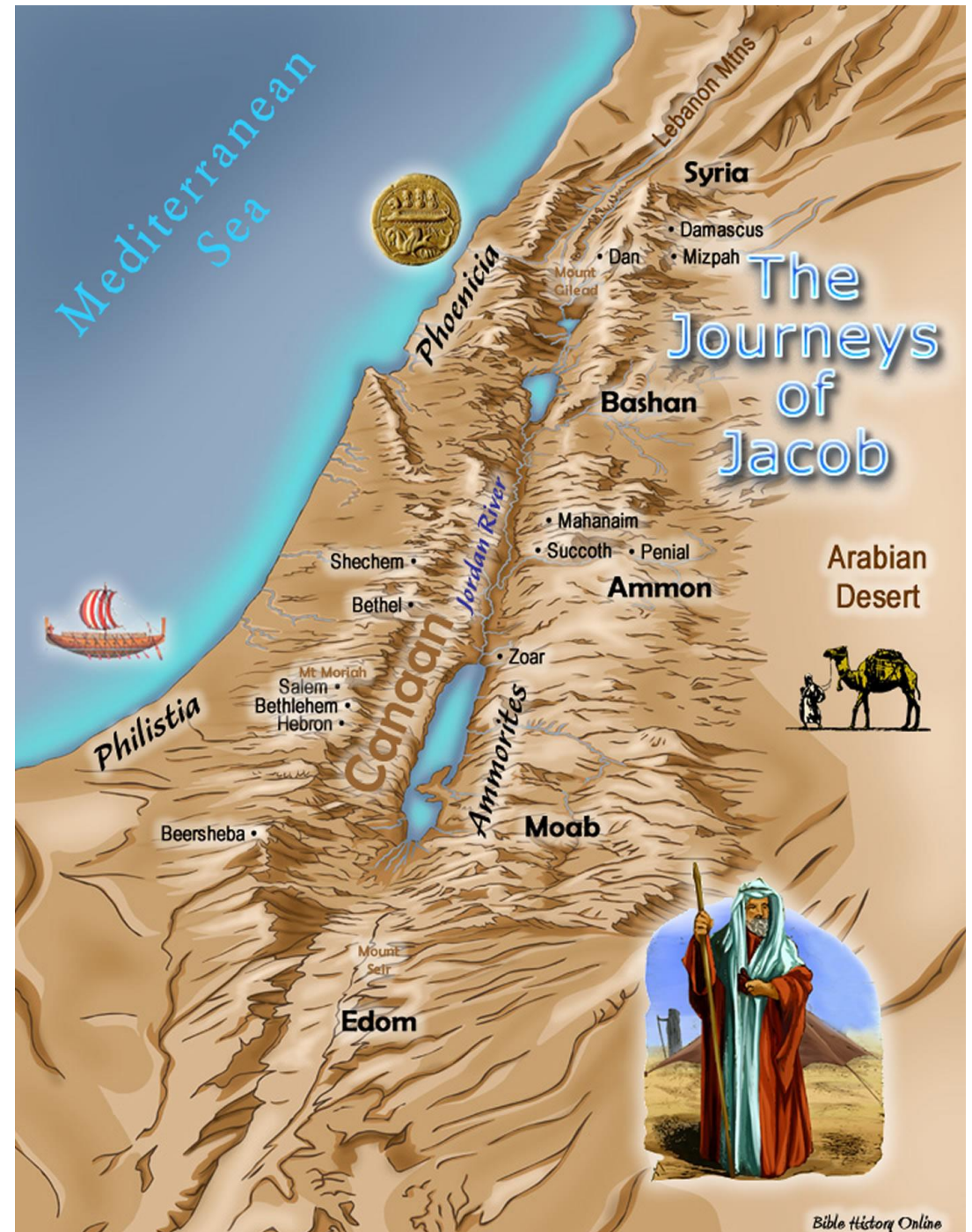
Did he really see G-d's face? In that dim, pre-dawn light, did he glimpse the silhouette of the Almighty? The Torah does not say in what sense he saw G-d or in what manifestation G-d appeared to be seen.

So it is with us...

***2 Corinthians 4:6 "For G-d...is the One who has shone in our hearts to give the Light of the knowledge of the glory of G-d in the face of the Messiah."***

And our lives are preserved for eternal life in the Messiah.

I also want to mention that when Jacob left in exile..."The sun had set" Gen 28:11 Upon his return "the sun was rising" Gen 32:31





# CONCEALED IDENTITIES PATTERN...

*Then Jacob asked him and said, "Please tell me your name." Gen 32:30(29)*

- Let's take a look at all the concealed identities so far...
  - Jacob concealed his identity from his father, Isaac in order to procure the blessing
  - Leah concealed her identity in order to marry Jacob and bring about the line of Messiah
- Future portions yet to come...
  - Tamar, the daughter-in-law of Judah, will conceal her identity to contribute to the maternity of Messiah
  - Joseph will conceal his identity from his brothers to bring about the salvation of Israel
- This concealed-identity motif alludes to Yeshua of Nazareth whose identity as Messiah and Son of G-d remains concealed from Israel to this very day.
- Let us admit that what we see of the Jewish who struggle to know their Messiah intimately, is of no surprise to G-d. He has shadowed this over and over again and has a plan to redeem his people and as Romans says... "All Israel will be saved."

Taken from Shadows of the Messiah pg 201-202



# **SUMMARY – CHAPTER #32**

- **Thoughts**
- **Questions**
- **Additional Comments**

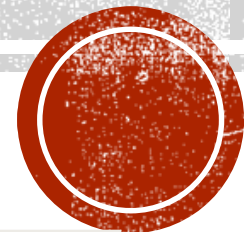
# GENESIS—CHAPTER # 33

Vayishlach - “He sent”

Genesis 32:3 – 36:43

Hosea 11:7-12:12

Matthew 2:13-23





# JACOB AND ESAU MEET...

The dizzying events of the night before had prepared Jacob, in a nick of time, for what was coming....this!

And Ya'akov lifted up his eyes, and looked, and, hinei, Esav came, and with him arba me'ot ish (four hundred men). And he divided the yeladim (children) unto Leah, and unto Rachel, and unto the two shefachot (slave-girls).

<sup>2</sup> And he put the shefachot and their yeladim rishonah (first), and Leah and her yeladim acharonim (follow the rishonah), and Rachel and Yosef acharonim.

<sup>3</sup> And he passed over before them, and bowed himself to the ground sheva pe'amim (seven times), until he came near to achiv (his brother).

<sup>4</sup> And Esav ran to meet him, and embraced him, and fell on his tzavar (neck), and kissed him; and they wept.

<sup>5</sup> And he lifted up his eyes, and saw the nashim and the yeladim; and said, Who are those with thee? And he said, The yeladim which Elohim hath graciously given thy eved.

<sup>6</sup> Then the shefachot came near, they and their yeladim, and they bowed themselves.

Bradford, pg 218 – The irony of this situation is hard-hitting; the blessing of Isaac upon his two sons was, at this moment in history, exactly reversed.



# THE EXCHANGE...

<sup>7</sup> And Leah also with her yeladim came near, and bowed themselves; and after came Yosef near and Rachel, and they bowed themselves.

<sup>8</sup> And he said, What meanest thou by all this machaneh (procession) which I met? And he said, These are to find chen (grace) in the eyes of adoni.

<sup>9</sup> And Esav said, I have enough, achi (my brother); keep that thou hast unto thyself.

<sup>10</sup> And Ya'akov said, No, now, if I have found chen (grace) in thy sight, then receive my minchah at my yad inasmuch as I have seen thy face, as though I had seen the p'nei Elohim (the face of G-d) vatirtzeini (and thou wast pleased to accept me, thou wast appeased by me).

<sup>11</sup> Accept, now, my brocha that is brought to thee; because Elohim hath dealt graciously with me, and because yesh li khol (there is to me all, my needs are met). And he urged him, and he accepted.

<sup>12</sup> And he said, Nise'ah (let us take our journey), and let us go, I will go next to thee.

<sup>13</sup> And he said unto him, Adoni knoweth that the yeladim are tender and the nursing tzon and bakar are upon me; and if men should overdrive them yom echad, all the tzon will die.





# DID JACOB JUST LIE??

<sup>14</sup> Let now adoni, pass over before his eved; and I will lead on slowly, according to the pace of the drove that goeth before me and the pace the yeladim are able to endure, until I come unto adoni at Seir.

<sup>15</sup> And Esav said, Let me now leave with thee some of HaAm that are with me. And he said, What needeth it? Let me find ches in the sight of adoni.

<sup>16</sup> So Esav returned that day on his derech unto Seir.

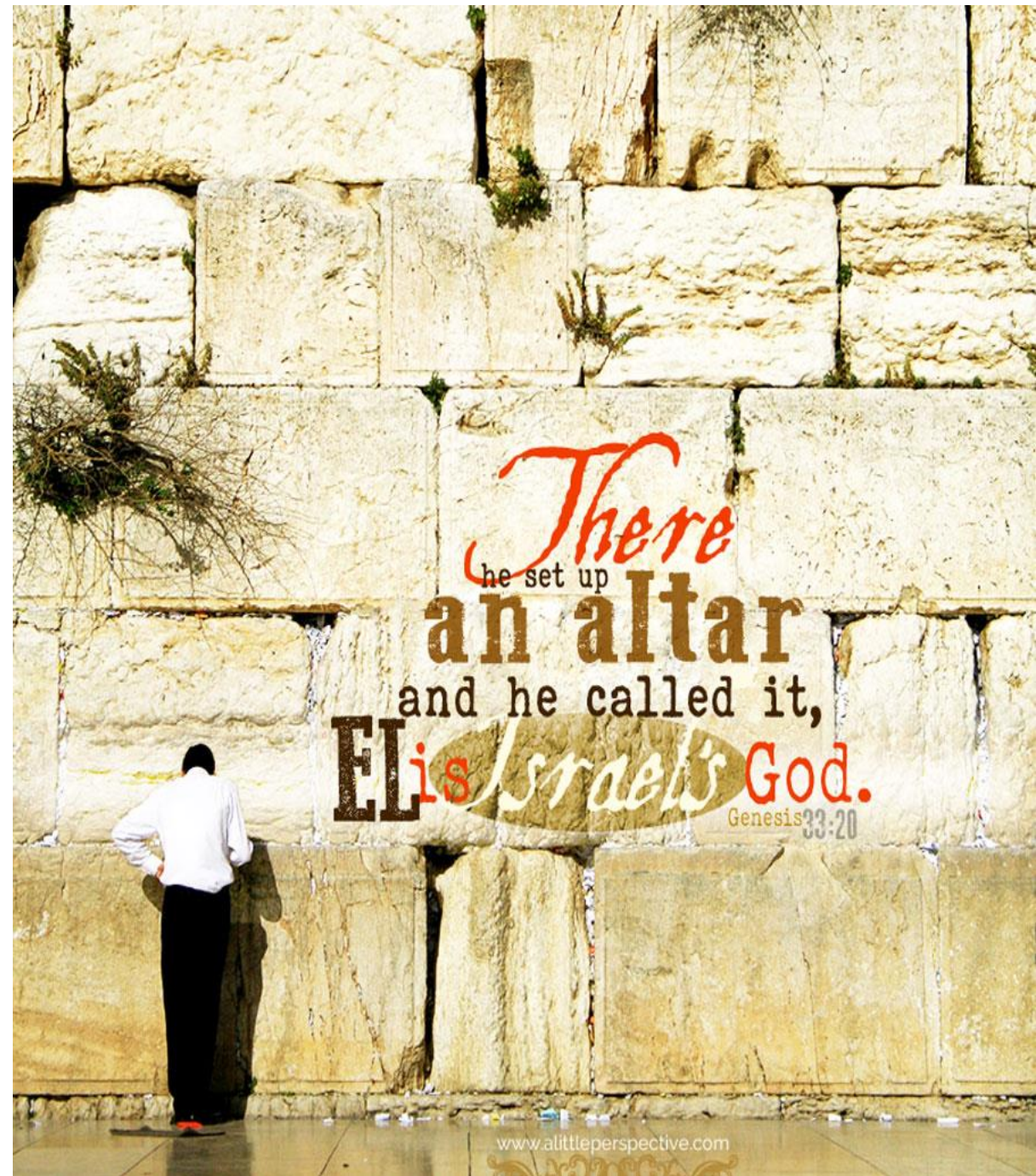
<sup>17</sup> And Ya'akov journeyed to Sukkot, and built him a bais, and made sukkot for his mikneh; therefore the shem of the makom is called Sukkot.

<sup>18</sup> And Ya'akov came shalem (safely) to Ir Shechem, which is in eretz Kena'an, when he came from Padan Aram; and encamped before the Ir.

<sup>19</sup> And he bought a chelkat hasadeh (piece of land), where he had pitched there his ohel, from the yad Bnei Chamor Avi Shechem (hand of the sons of Hamor, Shechem's father), for a hundred pieces of kesitah (money).

<sup>20</sup> And he erected there a Mizbe'ach, and called it El Elohei Yisroel (G-d, the G-d (Elohei is plural in construct state) of Israel).

This is the 1<sup>st</sup> time G-d is referred to as "the G-d of Israel"





# PROPHETIC ENCOUNTER...

## What did Esau see?

An old man (90-100), limping on his hip, and bowing seven times as he approached. **What was the ORACLE that Rebekkah had received regarding her two sons?**

Another foreshadow of the coming final redemption when the exiles of Israel return to the promised land.

## **Obadiah 21 says this**

### **The Kingdom of the LORD**

<sup>19</sup> Those of the Negeb shall possess Mount Esau,  
and those of the Shephelah shall possess the land of the Philistines;  
they shall possess the land of Ephraim and the land of Samaria,  
and Benjamin shall possess Gilead.

<sup>20</sup> The exiles of this host of the people of Israel  
shall possess the land of the Canaanites as far as Zarephath,  
and the exiles of Jerusalem who are in Sepharad  
shall possess the cities of the Negeb.

<sup>21</sup> **Saviors shall go up to Mount Zion  
to rule Mount Esau,  
and the kingdom shall be the LORD's.**

**Bilhah & Zilpah**

•and their children

**Leah**

•and her children

**Rachel**

•Joseph (who interestingly enough will be estranged from his brothers for approx. 20 yrs as well)

## **JUDAISM & CHRISTIANITY**

The reconciliation of Jacob and Esau also portend a future reconciliation between Judaism and Christianity. The rabbis homiletically applied the prophecies about Edom to the Roman Empire. When Christianity inherited the Roman Empire, rabbinic interpretation transferred the association to the Christian religion. Following that same line of interpretation, Jacob represents the Jewish people and his brother Esau represents Christianity. At the time of the final redemption, when the exiles return to the promised land, Christianity and Judaism will reconcile into one religion under King Messiah. This future destiny helps explain the prophetic significance behind the motif of estrangement and reconciliation between brothers.

# MIDDLE EASTERN PRACTICE OF ACCEPTING GIFTS...

- Bradford, pg 218-219
  - “In a Middle eastern style greeting, with the greatest respect, Jacob offered gifts to his brother and introduced his family. Esau first refused the gifts, then eventually accepted them. Jacob was wise, though, and even after Esau had been gracious, Jacob continued to talk as an inferior speaking to his superior. Middle Eastern custom demands that all gifts initially be refused before they’re accepted. This customary cultural dance we see in which Jacob offered and Esau refused and then finally accepted could have gone no other way; there is no special spiritual meaning to it.”
  - What other example do we recall where this happened??
- First Fruits of Zion – Shadows of Messiah pg 197
  - The rabbis regarded the gifts and tribute that Jacob gave Esau as prophetic portents regarding the gifts and tribute that the Jewish people would ultimately surrender to the Romans during the years of their subjugation to the Empire and under the duress of the exile. The rabbis insisted, “All the gifts will ultimately be returned to King Messiah.”
    - “In the Messianic Era, the nations will return to King Messiah all the gifts that our father Jacob gave to Esau. How do we know? Because it says [in Psalms 72:10], “Let the kings of Tarshish and of the islands return gifts.” It does not say, “Let them bring gifts.” It says, “Let them return gifts.” (Genesis Rabbah 78:12)





# JACOB'S "CUNNING"?

- Jacob had no intention of following Esau into Edom unless it was by force. Notice the opposite directions the two brothers went.
- Succoth – means “booths” or “huts”, because he built shelters for his family and some of the animals on a temporary basis. This was not where he intended on settling down but he remained there for a couple of years.
- When Jacob moved here, it was also the place his grandfather Abraham had come to when he first entered Canaan. History is repeating itself.
- 1. Living near a city gave him the opportunity to make a mutual security treaty for his family’s protection and to have the staples of life nearby. The amount he paid for the land outside the city walls is important because
  1. It records that he did purchase land
  2. He paid a proper price for it so he could not be accused of cheating the king.
- What future significance does this piece of property have?

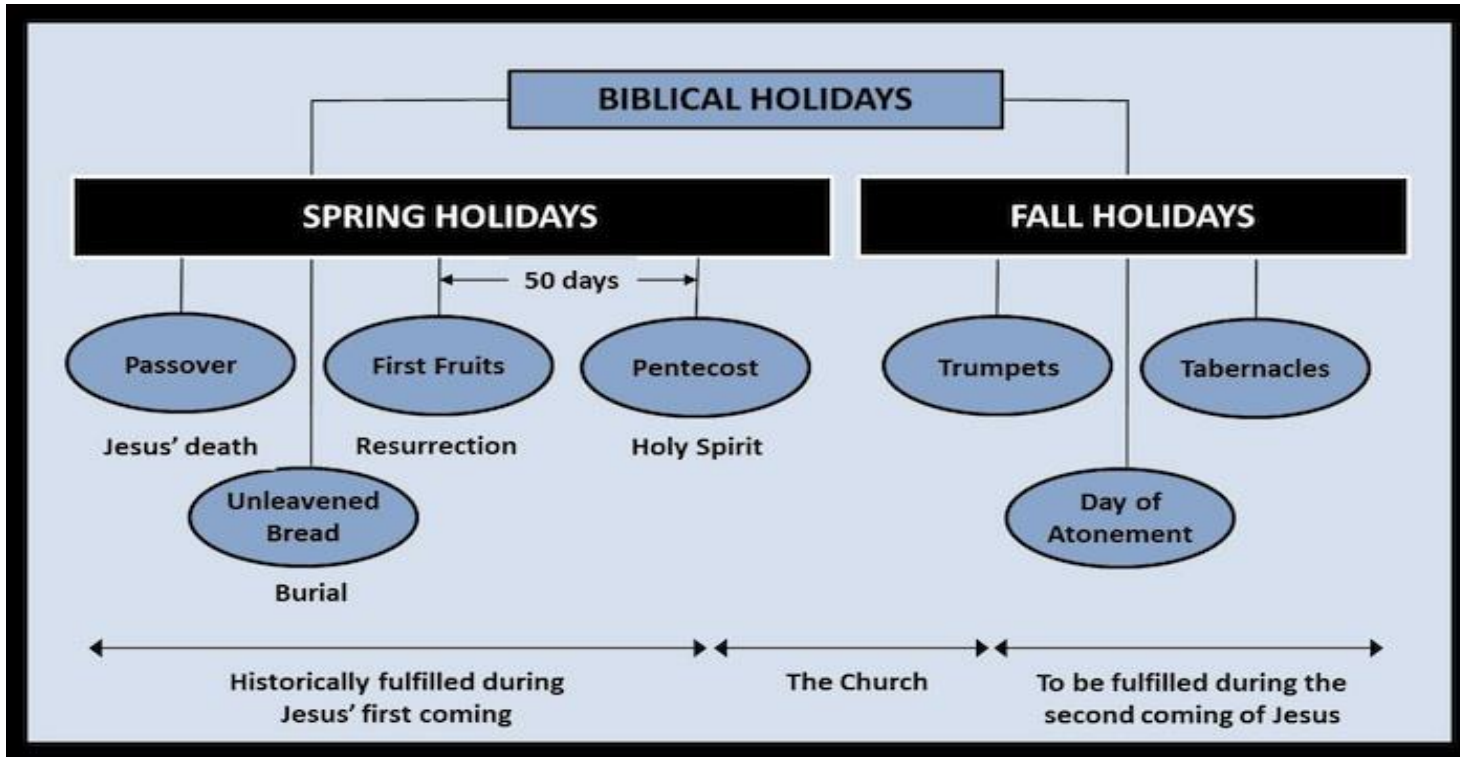


Genesis 32-37



# CONNECTION WITH YOM KIPPUR & SUKKOT

- Setting the Stage:
  - Jacob's Wrestling Match – shadow of Yom Kippur (Day of Atonement)
  - Jacob Settling in Sukkot (Tabernacles) – Gen 33:17
- What is the Day of Atonement? (This yr Tues, Oct 8<sup>th</sup>)
  - *Yom* means "day" in **Hebrew** and *Kippur* comes from a root that means "to atone". Yom Kippur is usually expressed in English as "Day of Atonement". During the Days of Awe, a Jew tries to amend his or her behavior and seek forgiveness for wrongs done against God (*bein adam leMakom*) and against other human beings (*bein adam lechavero*). The evening and day of Yom Kippur are set aside for public and private petitions and confessions of guilt (*Vidui*). At the end of Yom Kippur, one hopes that they have been forgiven by God.
- What is Tabernacles (Sukkot) (This yr Sun, Oct 13<sup>th</sup> – 20<sup>th</sup>)
  - Sukkot is a weeklong Jewish holiday that comes five days after Yom Kippur. Sukkot celebrates the gathering of the harvest and commemorates the miraculous protection G-d provided for the children of Israel when they left Egypt. The name Chag HaSukkot commemorates the temporary dwellings G-d made to shelter our ancestors on their way out of Egypt (some say this refers to the miraculous clouds of glory that shielded us from the desert sun, while others say it refers to the tents in which they dwelled for their 40-year trek through the Sinai desert).





# FESTIVAL OF SUKKOT...

- Foreshadows the future kingdom of heaven when Israel will dwell under the shade of the Almighty. Then the LORD will establish Messianic Jerusalem and spread a canopy over the city. In the Messianic Era, all nations will ascend to Jerusalem to hear the Torah and to worship the LORD at the Festival of Sukkot.
  - The Restoration of Israel
    - **Amos 9:11**

“In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins and rebuild it as in the days of old,<sup>12</sup> that they may possess the remnant of Edom and all the nations who are called by my name,”<sup>[a]</sup> declares the LORD who does this.
    - **Zechariah 14:18-19**
      - <sup>18</sup> And if the family of Egypt does not go up and present themselves, then on them there shall be no rain;<sup>[a]</sup> there shall be the plague with which the LORD afflicts the nations that do not go up to keep the Feast of Booths. <sup>19</sup> This shall be the punishment to Egypt and the punishment to all the nations that do not go up to keep the Feast of Booths. The Branch of the LORD
    - **Isaiah 4:2**
      - In that day the Branch of the LORD will be beautiful and glorious, and the fruit of the land will be the pride and glory of the survivors in Israel.<sup>3</sup> Those who are left in Zion, who remain in Jerusalem, will be called holy, all who are recorded among the living in Jerusalem. <sup>4</sup> The Lord will wash away the filth of the women of Zion; he will cleanse the bloodstains from Jerusalem by a spirit<sup>[a]</sup> of judgment and a spirit<sup>[b]</sup> of fire. <sup>5</sup> Then the LORD will create over all of Mount Zion and over those who assemble there a cloud of smoke by day and a glow of flaming fire by night; over everything the glory<sup>[c]</sup> will be a canopy. <sup>6</sup> It will be a shelter and shade from the heat of the day, and a refuge and hiding place from the storm and rain.

Leviticus 23:42-43 – You shall live in sukkot for seven days; all the native-born in Israel shall live in sukkot, so that your generations may know that I had the sons of Israel live in sukkot when I brought them out from the land of Egypt.





# **SUMMARY – CHAPTER #33**

- **Thoughts**
- **Questions**
- **Additional Comments**

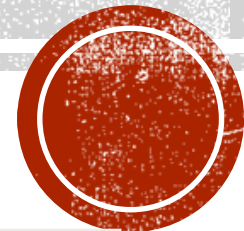
# GENESIS—CHAPTER # 34

Vayishlach - “He sent”

Genesis 32:3 – 36:43

Hosea 11:7-12:12

Matthew 2:13-23



# THE RAPE OF DINAH...

34 And Dinah Bat Leah, which she bore unto Ya'akov, went out to see the Banot HaAretz.

<sup>2</sup> And when Shechem Ben Chamor the Chivvi (Hivite), Nasi HaAretz (prince of the land), **saw her, he took her, and lay with her, and violated her** (pattern of all sin).

<sup>3</sup> And his **nefesh had deveykus (soul had cleaved)** unto Dinah Bat Ya'akov, and he loved the na'arah, and spoke to the lev hanaarah (kindly to the young woman).

<sup>4</sup> And Shechem spoke unto Chamor aviv, saying, Get me this yaldah as isha.

<sup>5</sup> And Ya'akov heard that he had made his bat Dinah tameh (defiled); now his banim were with his mikneh (cattle) in the sadeh; and Ya'akov held his peace until they were come.

Dinah did not come home that night..

<sup>6</sup> And Chamor avi Shechem went out unto Ya'akov to speak with him.

<sup>7</sup> **And the Bnei Ya'akov came from the sadeh when they heard it; and the anashim were grieved, and they were in wrath greatly, because he had wrought nevalah (folly, disgrace, outrage) against Yisroel** in lying with Bat Ya'akov; which thing ought not to be done.

**Story of Tamar and Amnon prior to her rape.** II Samuel 13:12 She answered him, "No, my brother, do not violate<sup>[a]</sup> me, for such a thing is not done in Israel; do not do this outrageous thing.

My point in this is...we begin to see Israel operating as a "collective".





# SONS OF JACOB SPEAK DECEITFULLY . . .

<sup>8</sup> And Chamor spoke with them, saying, The nefesh of beni (my son) Shechem longeth for your bat; now give her him as isha.

<sup>9</sup> So intermarry with us, and give your banot unto us, and take benoteinu (our banot) unto you.

<sup>10</sup> And ye shall dwell with us; and HaAretz shall be before you; dwell and trade therein, and get you possessions therein. (HSM Note...this sounds eerily familiar)

<sup>11</sup> And Shechem said unto her av and unto her achim, Let me find chen (grace) in your eyes, and what ye shall say unto me I will give.

<sup>12</sup> Ask me never so much mohar (bride price, dowry) and mattan (gift), and I will pay according as ye shall say unto me; but give me the na'arah as isha.

<sup>13</sup> And the Bnei Ya'akov answered Shechem and Chamor aviv in **mirmar (deceit)** and spoke because he had made Dinah their achot tameh (sister defiled);

<sup>14</sup> And they said unto them, We cannot do this thing, to give achoteinu (our sister) to ish that is arelah (uncircumcised); for that would be a cherpah (reproach, disgrace) unto **us**;



# CHOICES...HOW IMPORTANT ARE THEY?

## WHAT IT SEEMED

- When Hamor made the offer to dwell in the land, trade, and get possessions....this might have seemed like a fulfillment of what the L-rd had promised Abraham at Shechem: “To your seed I will give this land” (Genesis 12:7), by intermarrying into the Canaanite peoples of Shechem.

## WHAT WOULD HAVE HAPPENED

- If Jacob had accepted the offer, they would have forfeited the promised land. Intermarriage with the Canaanites would have made their descendants Canaanites, and the L-rd had already resolved to drive the Canaanites out of the land.



# CIRCUMCISION IS A “GO” . . .

<sup>15</sup> But in this will we consent unto you: If ye will become like us, that every zachar (male) of you be circumcised;

<sup>16</sup> Then will we give benoteinu unto you, and we will take your banot to us, and we will dwell among you, and we will become as Am Echad.

<sup>17</sup> But if ye will not pay heed unto us, to become circumcised; then will we take biteinu (our daughter), and we will go.

<sup>18</sup> And their words pleased Chamor, and Shechem Ben Chamor.

<sup>19</sup> And the na'ar (young man) deferred not to do the thing, because he had delight in Bat Ya'akov; and he was more respected than kol Bais Aviv.

<sup>20</sup> And Chamor and Shechem bno came unto the Sha'ar of their city, and they spoke with the anashim of their city, saying,

The brothers had NO intention of accepting these new converts into their family. The “bride price” was a ruse!





# SIMON AND LEVI SLAUGHTER...

<sup>21</sup> These anashim are shlemim (peaceable) with us; therefore let them settle in HaAretz, and let them trade therein for HaAretz, hinei, it is plenty of room for them; let us take their banot to us as nashim, and let us give them benoteinu.

<sup>22</sup> Only herein will the anashim consent unto us for to dwell with us, to be Am Echad, if every zachar among us be circumcised, just as they are nimolim (ones being circumcised).

<sup>23</sup> **Shall not their mikneh (cattle) and their property and every behemah of theirs be ours? Only let us consent unto them, and they will settle among us.** (This didn't come up in the negotiating with the brothers.)

<sup>24</sup> And unto Chamor and unto Shechem bno paid heed all that went out of the Sha'ar of his city; and every zachar was circumcised, all that went out of the Sha'ar of his city.

<sup>25</sup> And it came to pass on the Yom HaShlishi, when they were in pain, that two of the Bnei Ya'akov, **Shimon and Levi**, achei Dinah, took each ish his cherev, and came upon the Ir betach (boldly, confidently), and they slaughtered kol zachar.

<sup>26</sup> And they slaughtered Chamor and Shechem bno with the edge of the cherev, and took Dinah from the Bais Shechem and left.

<sup>27</sup> The Bnei Ya'akov came upon the chalalim (dead ones, slain ones), and plundered the Ir, because they had made their ahot tameh.



# SIMON AND LEVI ARE REPRIMANDED...

<sup>28</sup> They seized their tzon, and their bakar, and their chamorim, and that which was in the Ir, and that which was in the sadeh,

<sup>29</sup> And all their wealth, and all their little ones, and their nashim they carried off and plundered even all that was in the bais.

<sup>30</sup> And Ya'akov said to Shimon and Levi, Ye have brought trouble on me to make me a stench among the inhabitants of HaAretz, among the Kena'ani and the Perizzi; and I being few in mispar (number), they shall gather themselves together against me, and attack me; and I shall be destroyed, I and my bais.

<sup>31</sup> And they said, Should he deal with achoteinu (our sister) like with zonah (whore)?

## Why Tell This Horrific Story?

### Genesis 49:5-7

In Jacob's blessing, these two sons will be cursed in that they will not receive their own territory in the land. This story is a basis for Messiah coming from the tribe of Judah and not these brothers or even Reuben which we will see why shortly!

### Joshua 8:30-35

Joshua took Shechem without a fight because it was now recognized by the local population that Shechem belonged to Israel by right of conquest under Jacob's sons. So while Joshua had to fight for other territories, he did not need to fight for Shechem.







## EVERY MALE TO BE CIRCUMCISED...

- Bad idea all the way around...
  - If Jacob and his family had mixed in with the Canaanites, it would have meant the end of the Abrahamic covenant. G-d had promised to drive the Canaanites out of the land in order to give it to the descendants of Abraham. That would not work if the descendants of Abraham became Canaanites themselves.
  - So the only solution was for the Canaanites to join Jacob's family. How did one convert to Judaism? They would take on the "covenant of G-d".
- Simeon and Levi entered the city with swords and slew all the men in their beds.
  - Timing: Day three
  - Slaughterers: Simeon and Levi sons of Leah and Dinah's full-brothers, not half-brothers.
  - Came upon the city unawares: boldly and confidently knowing that the male population was incapacitated







## Grappling With The Rape Of Dinah (Parshat Vayishlach)

The rape of Dinah: it's one of the most disturbing stories in the entire Torah, the kind that usually gets "skippe...

[Read More](#)



# **SUMMARY – CHAPTER #34**

- **Thoughts**
- **Questions**
- **Additional Comments**

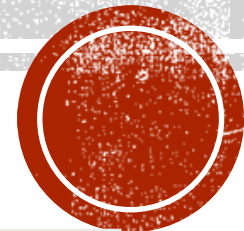
# GENESIS—CHAPTER # 35

Vayishlach - “He sent”

Genesis 32:3 – 36:43

Hosea 11:7-12:12

Matthew 2:13-23





# JACOB GOES BACK TO BEIT-EL TO BUILD AN ALTAR...

**35 And Elohim said unto Ya'akov, Arise, go up to Beit-El, and settle there; and make there a Mizbe'ach unto El (G-d) that appeared unto thee when thou didst flee from the face of Esav achicha.**

<sup>2</sup> Then Ya'akov said unto his Bais, and to all that were with him, Put away the elohei hanekhar (foreign gods) that are among you, and be tahor (pure/purified), and change your simlah (garments);

<sup>3</sup> And let us arise, and go up to Beit-El; and I will build there a Mizbe'ach unto El (G-d) Who answered me in my yom tzoros (day of distress), and was with me in the derech in which I went.

<sup>4</sup> And they gave unto Ya'akov kol elohei hanekhar which were in their yad, and all their nezamim (earrings) which were in their oznayim (possession); and Ya'akov buried them under the elah (terebinth) which was at Shechem.

<sup>5</sup> And they journeyed; and the chittat Elohim (terror of G-d) was upon the cities that were around them, and they did not pursue after the Bnei Ya'akov.

<sup>6</sup> So Ya'akov came to Luz, which is in Eretz Kena'an, that is, Beit-El, he and kol haAm that were with him.

<sup>7</sup> And he built there a Mizbe'ach, and called the makom (place) El Beit-El; because there HaElohim appeared unto him, when he fled from the face of achiv.

Where Jacob had the "Ladder Dream" on his way out of Canaan.



# Journeys of Jacob



## REVIEW JACOB'S JOURNEY

- Succoth
- Shechem (Rape of Dinah)
- Bethel (Building of altar and affirmation of new name)
- Bethlehem – (Death of Rachel)
- Hebron – (Death of Isaac)
- Esau went to Edom (Seir); Jacob stayed in the land of Canaan





# JACOB'S UNDERSTANDING OF YHVH...

- It was common practice for the Patriarchs to build altars (12:7, 8; 13:18; 22:9; 26:25; 33:20), but this was the only time G-d actually commanded one to be built.
- YHVH was the G-d of Canaan, not Mesopotamia. Many gods of the neighboring nations were “territorial” with specific job descriptions.
- YHVH was their G-d; Jacob's G-d, Israel's G-d
- Notice the reaffirmation of Jacob's new name...once outside the Promised Land on the opposite side of the Jordan and again IN the promised land when he was in the province of El Shaddai, Yehovah, the G-d whose territory is Canaan. (vs 9)



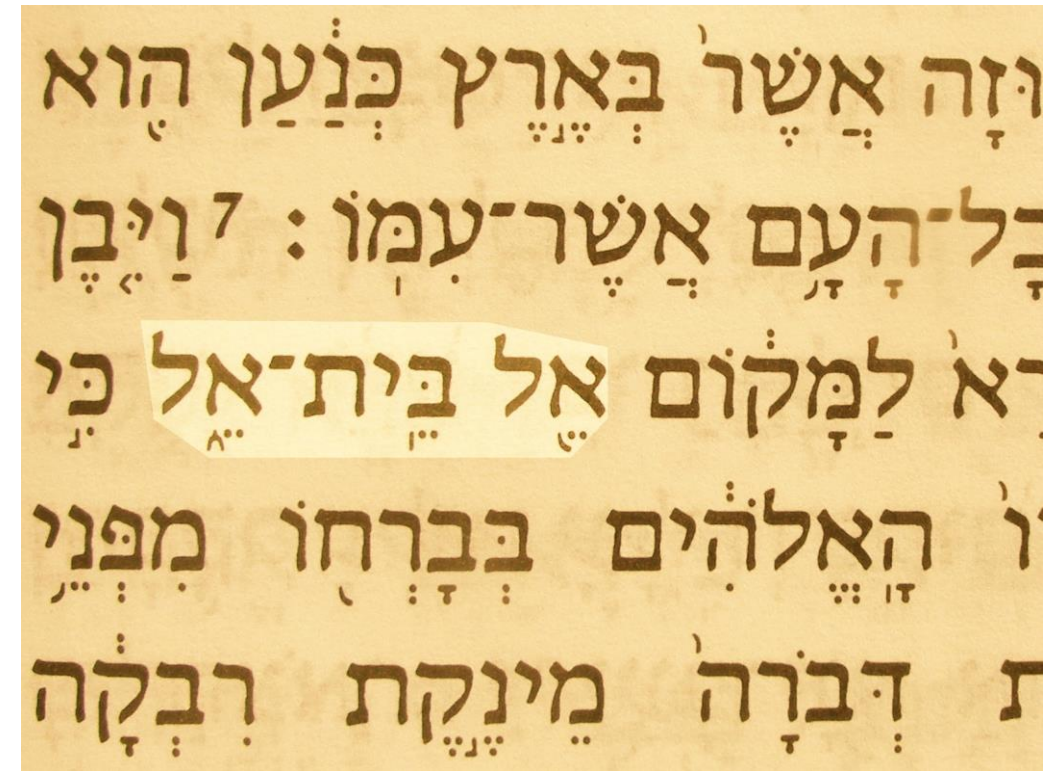
Pistachio Tree, Oak Tree, Terabinth Tree





# REVIEW OF BETHEL...

- Jacob is returning to an important place in the life of his family
  - This was the place where Jacob stopped in his flight from Esau
  - Where he saw the ladder of angels ascending and descending to Heaven at this point
  - This is where he heard the L-rd promise to keep him and bless him
  - Where he learned of the covenant from G-d for the first time.
- It had been 30 years since Jacob last heard from G-d here
  - Genesis 28:15-22      When G-d made promises at Bethel
  - Genesis 31:13      When G-d reminded Jacob...I am the G-d of Bethel, where you anointed a pillar and made a vow....return
- We get the impression that Jacob tried to settle down at Shechem
  - He bought and paid for a plot of land outside a city
  - He was supposedly there for 10 years after returning from Laban's



# RITUAL CLEANSING...

- **Ritual Cleansing**
  - Put away the foreign gods
  - Purify yourselves
  - Change your garments
- **Why Bury the gods?**
  - It was more a repudiation of their gods than an absolute belief that those gods didn't exist.
  - Earrings were worn in honor of foreign gods.



## PUT AWAY IDOLATRY

Colossians 3:5 – Therefore, put to death the earthly parts of your nature – sexual immorality, impurity, lust, evil desires and greed (which is a form of idolatry); for it is because of these things that G-d's anger is coming on those who disobey him.

## PURIFY YOURSELVES

2 Corinthians 7:1 – Therefore, my dear friends, since we have these promises, let us purify ourselves from everything that can defile either body or spirit, and strive to be completely holy, out of reverence for G-d.

## CHANGE YOUR GARMENTS

Colossians 3:9-14 9Do not lie to each other, since you have taken off your old self with its practices 10and have put on the new self, which is being renewed in knowledge in the image of its Creator. 11Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all. 12Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience.



# G-D REAFFIRMS JACOB'S NAME IS NOW "ISRAEL" . . .

<sup>8</sup> But Devorah meineket Rivkah (Rebecca's nurse) died, and she was buried under an alon (oak) below Beit-El; and shmo was called Alon Bachut (oak of weeping).

<sup>9</sup> And Elohim appeared unto Ya'akov again, when he returned from Padan Aram, and made a brocha upon him.

<sup>10</sup> And Elohim said unto him, Shimcha (your name) is Ya'akov; shimcha shall not be called any more Ya'akov, but Yisroel shall be shemecha; and He called shmo Yisroel.

<sup>11</sup> And Elohim said unto him, I am El Shaddai; be fruitful and multiply; a Goy (nation) and a Kehal Goyim (assembly of nations) shall be from thee, and Melechim shall come out of thy loins;

<sup>12</sup> And HaAretz which I gave Avraham and Yitzchak, to thee I will give it, and to thy zera after thee will I give HaAretz.

<sup>13</sup> And Elohim went up from him in the makom where He talked with him.

<sup>14</sup> And Ya'akov set up a matzevah (pillar, monument) in the makom where He talked with him, even a matzevat even (pillar of stone); and he poured a nesech (drink offering) thereon, and he poured shemen (oil) thereon.

<sup>15</sup> And Ya'akov called the shem of the makom where Elohim spoke with him, Beit- El.

An odd  
verse

Read  
Bradford pg  
226 on name  
change

This wasn't  
just any  
blessing...  
this was  
THE  
BLESSING  
given to  
Abraham.

Picture of  
Obedience  
in finally  
presenting  
his tithes and  
offerings



# THE DEATH OF DEBORAH

**Do you find this one verse odd? Why is it here?**

- Review:
  - Eliezer, the servant of Abraham, brought Rivkah (Rebecca) back from Mesopotamia as a wife for Isaac, her nurse accompanied her back to Canaan. This much beloved nurse, Deborah, had died, and there was much grieving in the camp.
- THOUGHT # 1 - Why does the Torah even mention Deborah?
  - Even the deaths of the matriarchs Rivka and Leah, both prominent female figures in the creation and formation of Israel, are not even recorded.
  - Tom Bradford suggests (pg 226) that she represents a link between Israel and Mesopotamia, a link that G-d was in the process of dissolving. For Abraham, Isaac, and Jacob...Mesopotamia was more their homeland than Canaan. But Canaan was the land G-d set apart and promised to Abraham and his descendants, so G-d wanted to erase any ties between Israel and a "foreign" land – Mesopotamia. The death of Deborah is almost a metaphor for the death of any relationship between Israel and the land of the Euphrates and Tigris Rivers.
- THOUGHT # 2 - Deborah was probably "like a mother" to Jacob. Since he was not around when his mother died...this is the end of the "toledot" of Isaac and Rebekkah
- THOUGHT # 3 - Could there also be a connection to burying Rachel's idols/idols of Shechem under the sacred tree at Shechem and the burial of Deborah under the sacred tree at Bethel?
- THOUGHT # 4 - Interesting...generations later, another Deborah arose among Israel and sat under a sacred tree near Bethel judging over Israel.
  - Judges 4:4-5

<sup>4</sup> Now Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time.

<sup>5</sup> She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the people of Israel came up to her for judgment.

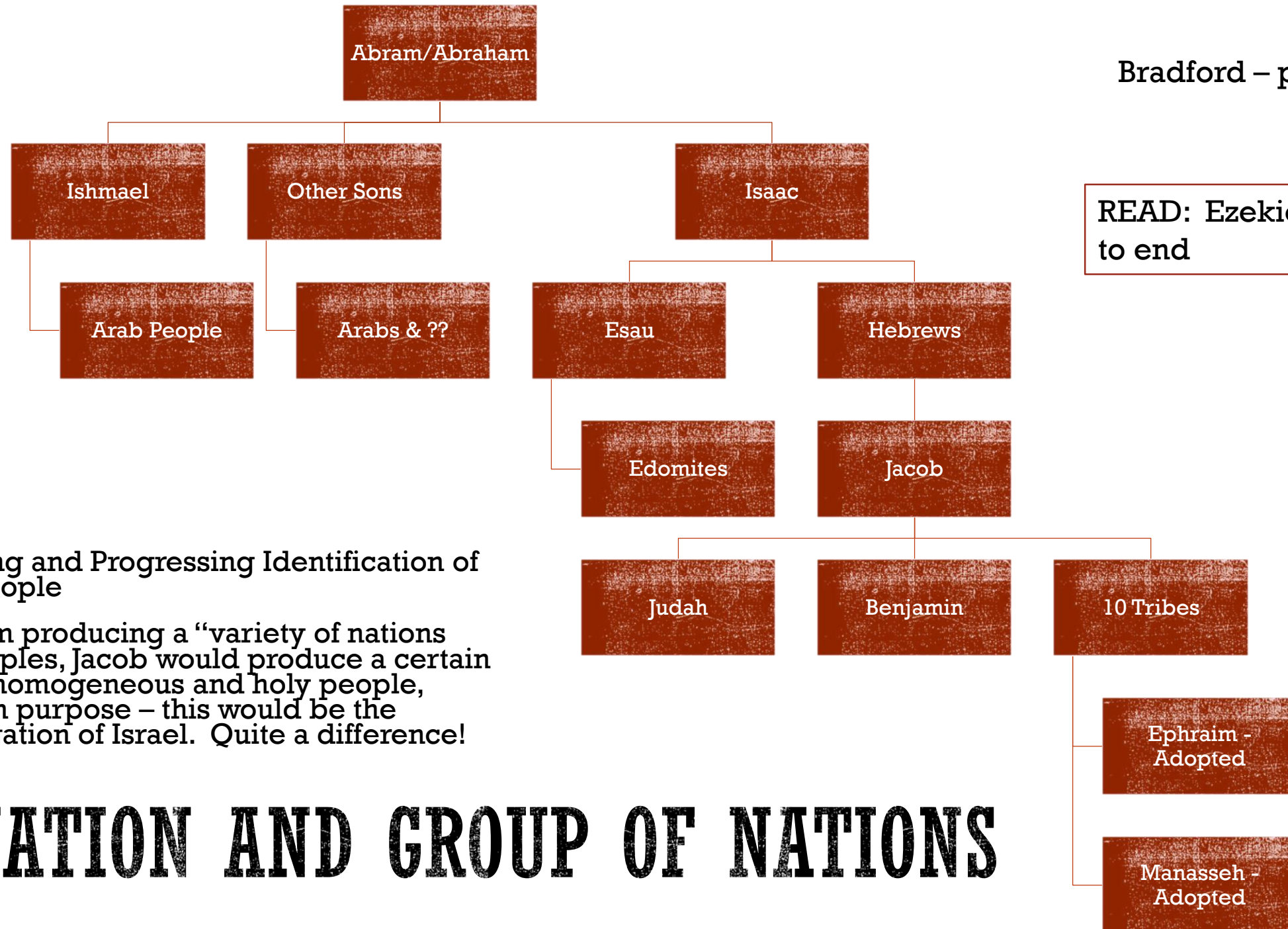


# COMPARE ISAAC'S BLESSING OVER JACOB AND SECOND ORACLE AT BETHEL

Isaac's Blessing over Jacob	Second Oracle at Bethel
GENESIS 28:3-4	GENESIS 35:11-12
<p><sup>3</sup> God Almighty bless you and make you fruitful and multiply you, that you may become a <b><u>company of peoples</u></b>. <sup>4</sup> May he give the blessing of Abraham to you and to your offspring with you, that you may take possession of the land of your sojournings that God gave to Abraham!"</p>	<p><sup>11</sup> And God said to him, "I am God Almighty: be fruitful and multiply. A nation and a <b><u>company of nations</u></b> shall come from you, and kings shall come from your own body. <sup>12</sup> The land that I gave to Abraham and Isaac I will give to you, and I will give the land to your offspring after you."</p>

G-d is the same yesterday, today and tomorrow....His promises never change and His free gifts and calling are IRREVOCABLE!





READ: Ezekiel 37:12 to end

- Changing and Progressing Identification of G-d's People
- Abraham producing a “variety of nations and peoples, Jacob would produce a certain kind of homogeneous and holy people, united in purpose – this would be the congregation of Israel. Quite a difference!

**Two House Theology...**  
See next slide!  
See Bradford's summary of this on page 229

# A NATION AND GROUP OF NATIONS





# EPHRAMITE THEOLOGY...

These theologies are NOT  
MESSIANIC JUDAISM.

They are often referred to as the  
Hebrew Roots movement.

- At our recent Malchut conference we have been learning about some theologies that are floating out there that we DO NOT represent.
  - Replacement Theology
  - One Law Theology
  - **Ephramite Theology or Two House Theology**
  - Sacred Name Movement
  - Alternate Calendars
- What is “EPHRAMITE THEOLOGY” or Two House Theology?
  - A belief that Gentile believers are descendants of the lost tribe of Israel. These lost tribes were scattered after Israel is conquered by the Neo-Assyrian Empire around 722BCE. Believers are fulfilling the prophecies of the return of the lost tribes. Also...that the gathering of the lost tribes out of Christianity and back to their Israelite roots
- This results in complete identity confusion for everyone and delegitimizes Israel.

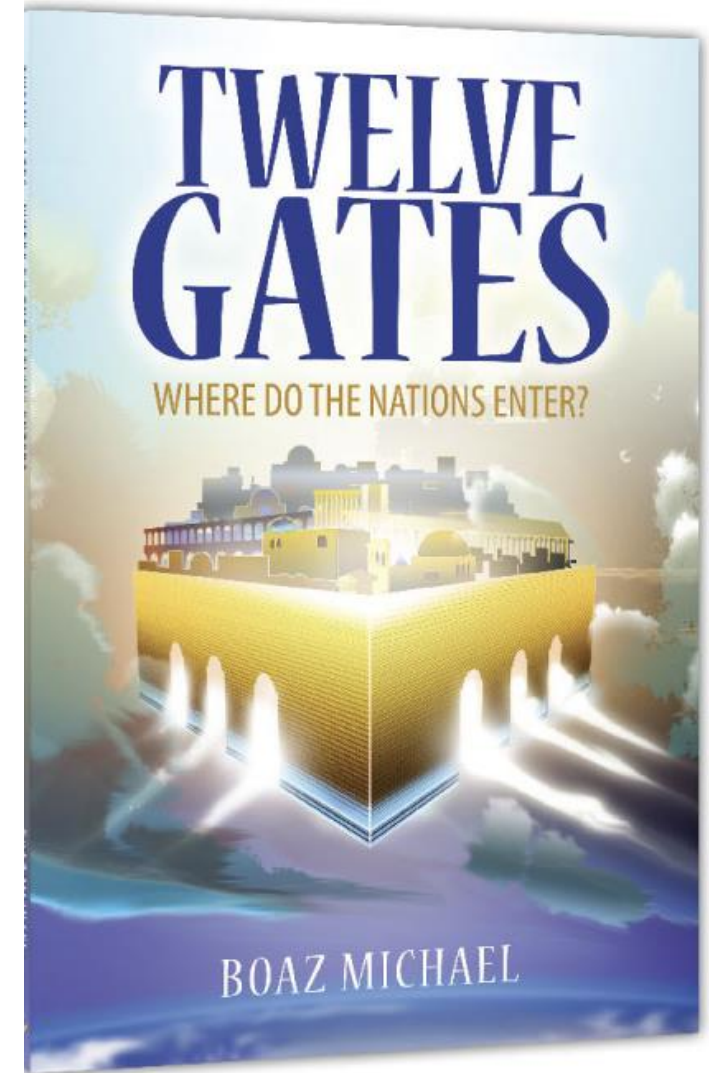
## SAID ANOTHER WAY...

- The idea that people who are attracted to the Hebrew roots of our faith are actually BIOLOGICAL descendants of Abraham, Isaac, and Jacob, and therefore entitled to the promises of G-d, is inherently attractive.
- They have left mainstream Christianity and practice a form of Judaism under the auspices of their claimed identity as BIOLOGICAL children of Abraham, Isaac, and Jacob.



# TWELVE GATES... WHERE DO THE NATIONS ENTER?

- A Little History of the 10 Tribes???
- David killed Goliath and became ruler of Israel expanding the territory
- Solomon built the temple but had 700+ wives which led him into idol worship (expressly forbidden by G-d)
- Divine judgement was that Solomon's kingdom was divided after this death.
  - His son **Rehoboam** lost control over all of the tribes except for Judah and Benjamin (south). According to 2 Chronicles 11:13-15, the tribe of Levi also migrated down to the Southern Kingdom from their ancestral cities. So actually three tribes remained under Rehoboam's rule.
  - The other 10 tribes (remember, Joseph's was split in two Manasseh and Ephraim – making a total of thirteen) were ruled by **Jeroboam**. Jeroboam made idols for the citizens of the Northern Kingdom to worship and instituted a new priesthood in place of the Levitical priesthood. The Northern Kingdom never recovered from this descent into idolatry.
- The deportation of the Northern Kingdom does not contain a specific record as to what happened as the Southern Kingdom of Judah in the books of Ezra and Nehemiah. The Northern Kingdom were deported by the Assyrians east to the Orient or west into Europe, or perhaps across the sea...but all is a mystery.





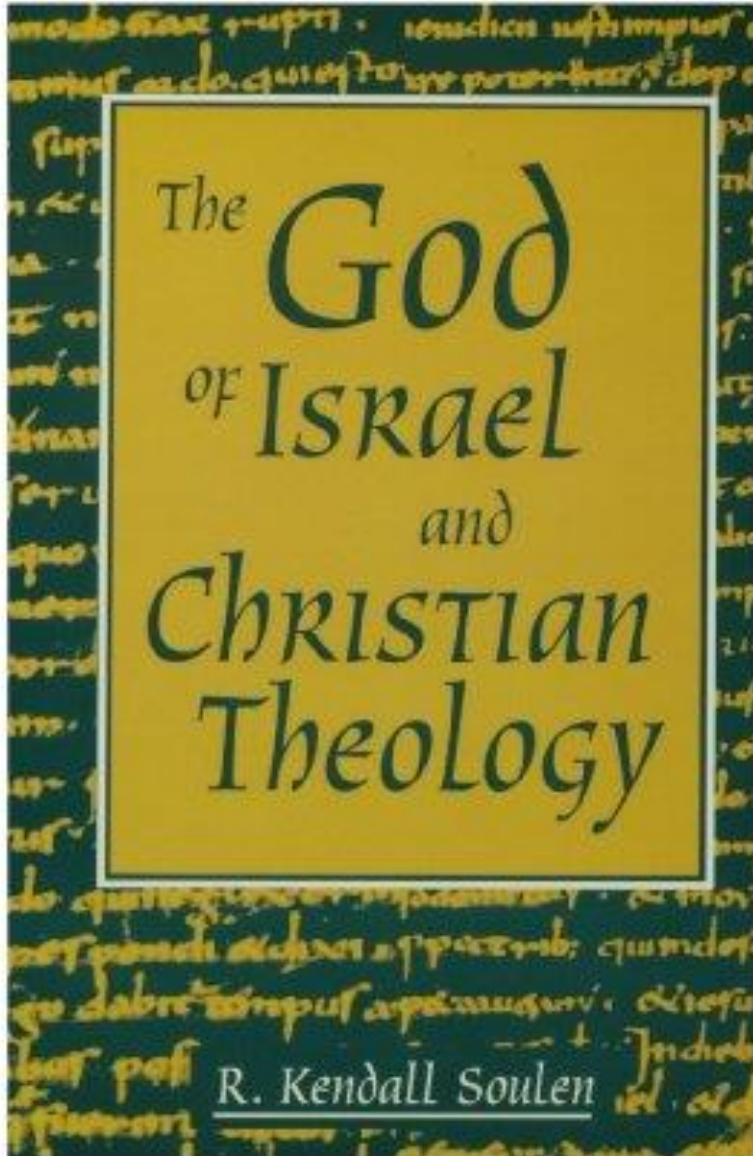
# BRITISH ISRAELISM

- “Widely disparate people groups from the Japanese to the Native Americans to the Anglo-Saxons, were offered as descendants of the lost tribes. Most of these theories didn’t gain much lasting traction, though a variation on the Native American theory found its way into the Book of Mormon. The Anglo-Saxon theory, however, proved to be remarkably popular and became known as “British Israelism” or “Anglo-Israelism.”
- Fast forward to the 1970’s. The Hebrew Christian movement, until then a missionary enterprise designed to make Christianity look attractive to Jews, began to reflect on its identity and purpose in ways that previously had been unthinkable. In 1975, the Hebrew Christian Alliance of American changed its name to the Messianic Jewish Alliance of American, signifying a shift in practice away from traditional Christianity and toward a full-fledged form of Judaism. These Messianic Jews were, of course, still believers, and they remained orthodox in their doctrine, but they had rediscovered their distinct identity as Jews. To reflect this newfound identity, they began to worship in “Messianic synagogues” instead of “Hebrew Christian churches.” Gentiles accompanied them...seeking to be “equal” to the Jew.
- What ensued...was an “identity crisis” that attempted to put Gentiles on the same footing as Jews. A Gentile Christian attracted to Messianic Judaism could claim that they had just as much right as Messianic Jews to practice a form of Judaism alongside the Jewish people (COVENANTALLY). Then...this grew into a millennial eschatological re-gathering issue that brought fervor to the movement...assuming these folks were biological Jews in some way.





# GENTILE IDENTITY IN MESSIAH...



- So if Ephramite Theology (Two House Theology) is incorrect, the question it was designed to answer still remains.
- Q – If the Jews are still G-d’s chosen people, what about believing Gentiles? How can Gentiles benefit from the covenants G-d made with the Jewish people without becoming Jewish?
  - More practically, how can Gentiles who are drawn to the Torah and the Jewish people become involved with Messianic Judaism?
  - Essentially, if Israel is limited to the Jewish people, and Israel is the people of G-d, where do believing Gentiles find their identity?
- R. Kendall Soulen – pointed out that “the traditional Christian belief since Christ’s coming is as follows...the Church has taken the place of the Jewish people as G-d’s chosen community and that G-d’s covenant with the Jews is now over and done.” We have identified that as \_\_\_\_\_. This doctrine ties up all the loose ends; unfortunately, it leaves G-d’s eternal covenant people out of the equation and negates the eternal covenant itself.
- Rest assured we are working on this issue in our study...little by little...chipping away doctrines of men and replacing it with the Scriptures themselves. Please be patient!!



# RACHEL GIVES BIRTH TO BENJAMIN...

<sup>16</sup> And they journeyed from Beit-El; and there was still a space of ha'aretz to get to Ephratah; and Rachel travailed, and she had hard labor.

<sup>17</sup> And it came to pass, when she was in hard labor, that the meyaledet (midwife) said unto her, Fear not; thou shalt have this ben also.

<sup>18</sup> And it came to pass, as her nefesh was in departing, (for she died) that she called shmo Ben-Oni (Son of Affliction); but aviv called him Binyamin (son of the right hand).

<sup>19</sup> And Rachel died, and was buried on the derech to Ephratah, which is Beit- Lechem (Bethlehem).

<sup>20</sup> And Ya'akov set up a matzevah (standing stone) upon her kever (grave); that is matzevet kevirat Rachel to this day.

Just an interesting aside...

1. I Samuel 10:2 this location is in the area that later belonged to the tribe of Benjamin.
2. Benjamin is the only son born in the land



# SON OF AFFLICTION VS SON OF THE RIGHT HAND...

- **“Son of my trouble”** – describes the rabbinic idea of Messiah son of Joseph who rises up to make war against the enemies of Israel and dies for the sins of the nation. It describes the first coming of Yeshua who brought the sword of judgment to the nation
  - “Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword.”  
Matthew 10:34
  - His appearance heralded and set in motion a time of judgement. The great exile and all the calamity that has befallen the Jewish people for the last 2,000 years began with Yeshua. He has been a Son of Trouble for Israel
- **“Son of the right hand”** – The Psalms refer to the Messiah as the man of Your right hand.
  - **Psalm 80:17** <sup>17</sup>Let your hand rest on the man at your right hand, the son of man you have raised up for yourself.
  - **Psalm 110:1** <sup>1</sup>The LORD says to my LORD: "Sit at my right hand until I make your enemies a footstool for your feet."
  - When He returns, the nation of Israel will recognize Yeshua as the One seated at the right hand of the Father





# WHY WASN'T RACHEL BURIED AT MACHPELAH?

## ▪ Genesis 35:19-20

<sup>19</sup> So Rachel died, and she was buried on the way to Ephrath (that is, Bethlehem), <sup>20</sup> and Jacob set up a pillar over her tomb. It is the pillar of Rachel's tomb, which is there to this day.

## ▪ Jeremiah 31:15-16

<sup>15</sup> Thus says the LORD:  
“A voice is heard in Ramah,  
lamentation and bitter weeping.  
Rachel is weeping for her children;  
she refuses to be comforted for her children,  
because they are no more.”

<sup>16</sup> Thus says the LORD:  
“Keep your voice from weeping,  
and your eyes from tears,  
for there is a reward for your work,  
declares the LORD,  
and they shall come back from the land of the enemy.

## ▪ Matthew 2:17-18

<sup>17</sup> Then was fulfilled what was spoken by the prophet Jeremiah:

<sup>18</sup> “A voice was heard in Ramah,  
weeping and loud lamentation,  
Rachel weeping for her children;  
she refused to be comforted,  
because they are no more.”



Rachel stands for the house of Joseph and the suffering Messiah son of Joseph, her death and the ensuing sorrow associated with her place of burial alludes to the death of Messiah son of Joseph. As believers, we know that Yeshua of Nazareth fulfilled the role of Messiah son of Joseph when He suffered and died under Pontius Pilate. He died for the sake of Israel and to bring about the final redemption. Rachel's tomb on the edge of Bethlehem, off the side of the road on the way to Jerusalem is the 3<sup>rd</sup> holiest site in the world, after the Temple Mount and the Machpelah tomb. Pilgrims revere it as a place for prayer, a place for reciting of psalms, and a place for weeping. Her tragic and premature death sets her apart from the other six mothers....Sarah, Rebekah, Leah, Bilhah and Zilpah who all rest with their husbands in Machpelah in Hebron

# REUBEN TRYS TO ELEVATE HIS POSITION AND FAILS . . .

<sup>21</sup> And Yisroel journeyed, and pitched his ohel beyond Migdal-Eder.

<sup>22</sup> And it came to pass, when Yisroel dwelt in that land, that Reuven went and lay with Bilhah pilegash aviv (his father's concubine) and **Yisroel heard it**. Now the Bnei Ya'akov were Sheneym Asar (Twelve);

<sup>23</sup> The Bnei Leah: Reuven bechor Ya'akov (Jacob's firstborn), and Shimon, and Levi, and Yehudah, and Yissakhar, and Zevulun;

<sup>24</sup> The Bnei Rachel: Yosef, and Binyamin;

<sup>25</sup> And the Bnei Bilhah shifchat (slave girl of) Rachel: Dan, and Naphtali;

<sup>26</sup> And the Bnei Zilpah shifchat Leah: Gad, and Asher; these are the Bnei Ya'akov, which were born to him in Padan Aram.

<sup>27</sup> And Ya'akov came unto Yitzchak Aviv unto Mamre, unto Kiriath HaArba, which is Chevron, where Avraham and Yitzchak sojourned.

<sup>28</sup> And the days of Yitzchak were me'at shanah u'shemonim shanah (180 years).

<sup>29</sup> And Yitzchak expired, and died, and was gathered unto his people, being zaken (old) and full of yamim; and his banim Esav and Ya'akov buried him.

Ending  
of  
Isaac's  
toledot!





# Migdal Eder



And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. (Micah 4:8)

## MIGDAL EDER

“The Watchtower of the Flock”

Eighteen hundred years later this would be the tower from which the shepherds watching over the flocks in the field at night would see and hear angels announce and rejoice at the birth of the Savior of the world.

Alfred Edersheim suggests that the shepherds watching over the flocks near Migdal Eder might have been in the direct employ of the Temple – perhaps Levitical shepherds watching over Temple flocks.





# HOW DOES REUBEN'S CALCULATED ACT AGAINST HIS FATHER RELATE TO THE SHECHEM STORY?

Bradford –  
pg 230

- <sup>22</sup> And it came to pass, when Yisroel dwelt in that land, that Reuven went and lay with Bilhah pilegish aviv (his father's concubine) and Yisroel heard it.
- After Rachel died, Reuben was worried that Jacob might decide to comfort himself with Rachel's handmaiden, Bilhah, rather than with Leah.
  - This was more than SIMPLE JEALOUSY or EMOTION
  - The status of being the son of Jacob's favorite brought with it tangible benefits and after all those years of playing second fiddle to Joseph and Joseph's mother, Rachel, he wasn't about to allow Bilhah to interfere.
  - By taking Bilhah, he ruined her.
  - His thought was that Leah would become queen bee.
  - He was also challenging his father's authority as leader of Israel. He act was cunning and political. It was a coup.
  - It was also viewed as an action of "taking inheritance" before his father was dead. Reuben thought he held the birthright as firstborn, he took his father's wife which was a way of challenging his authority and power and conquest.
- Both of these stories explain why Jacob removed blessings and privilege from Reuben, Simeon and Levi and ultimately set the stage for the Messiah being born in the lineage of Judah.



# **SUMMARY – CHAPTER #35**

- **Thoughts**
- **Questions**
- **Additional Comments**

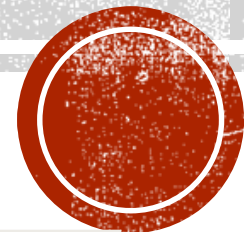
# GENESIS—CHAPTER # 36

Vayishlach - “He sent”

Genesis 32:3 – 36:43

Hosea 11:7-12:12

Matthew 2:13-23





# READING VS. STUDYING

- This is an opportunity for us to appreciate the difference between reading the Bible and studying the Bible
  - Reading the Bible is “leaning back” activity, and in those times we might skip a genealogy chapter for good reason
  - Studying the Bible is “leaning forward” behavior, when we pick up pen and paper (or computer) and dig deep into the word

**Who are the Horites, the Amalekites, the Hittites, the Edomites?**



# INTERESTING FACTS:

- Esau's descendants intermarried to a large degree with Ishmael's descendants, meaning that most of the peoples of the Middle East, today, have some mixture of Ishmael's and Esau's blood in their veins.
- Ishmael and Esau, two dispossessed sons are in constant opposition to the descendants of the chosen and blessed sons of the patriarchs, Isaac and Jacob. They carry a hatred that is both historical and spiritual in origin.
- All of Esau's sons were born inside the Promised Land, but Jacob's sons were born outside the Promised Land. Yet, Esau took his family and removed them from the blessing of the Promised Land, but Jacob took his family and brought them into the blessing of the Promised Land.



# THE GENERATIONS OF ESAU — BORN IN THE LAND OF CANAAN

36 Now these are the toldot Esav, who is Edom.

<sup>2</sup> Esav took his nashim of the Banot Kena'an: Adah Bat Elon the Chitti, and Oholivamah Bat Anah Bat Tziveon the Chivvi;

<sup>3</sup> And Basemat Bat Yishma'el, achot Nevayot.

<sup>4</sup> And Adah bore to Esav Eliphaz; and Basemat bore Reuel;

<sup>5</sup> And Oholivamah bore Yeush, and Ya'alam, and Korach; these are the Bnei Esav, which were born unto him in Eretz Kena'an.

<sup>6</sup> And Esav took his nashim, and his banim, and his banot, and kol nafshot of his bais, and his mikneh, and all his behemah, and all his possessions, which he had acquired in Eretz Kena'an; and went into the erez from the face of Ya'akov achiv.

<sup>7</sup> For their wealth was more than that they might dwell together; and the erez of their sojourns could not support them because of their mikneh.

<sup>8</sup> Thus dwelt Esav in har Seir; Esav is Edom.





# SONS AND GRANDSONS BORN OUTSIDE THE LAND IN EDOM...

<sup>9</sup> And these are the toldot Esav avi Edom in har Seir:

<sup>10</sup> These are the shemot Bnei Esav; Eliphaz Ben Adah eshet Esav, Reuel Ben Basemat eshet Esav.

<sup>11</sup> And the Bnei Eliphaz were Teman, Omar, Tzepho, and Gatam, and Kenaz.

<sup>12</sup> And Timna was pilegesh (concubine) to Eliphaz Ben Esav; and she bore to Eliphaz Amalek; these were the Bnei Adah eshet Esav.

<sup>13</sup> And these are the Bnei Reuel: Nachat, and Zerach, Shammah, and Mizzah; these were the Bnei Basemat eshet Esav.

<sup>14</sup> And these were the Bnei Oholivamah Bat Anah Bat Tziveon, eshet Esav: and she bore to Esav Yeush, and Yaalam, and Korach.



# CHIEFS AND LEADERS OF THE CLANS...

<sup>15</sup> These were alufei (chiefs) of the Bnei Esav: the Bnei Eliphaz the bechor Esav; aluf (chief) Teman, aluf Omar, aluf Tzepho, aluf Kenaz,

<sup>16</sup> Aluf (chief) Korach, aluf (chief) Gatam, and aluf (chief) Amalek; these are the alufei Eliphaz in Eretz Edom; these were the Bnei Adah.

<sup>17</sup> And these are the Bnei Reuel Ben Esav: aluf (chief) Nachat, aluf Zerach, aluf Shammah, aluf Mizzah; these are the alufei Reuel in Eretz Edom; these are the Bnei Basemat eshet Esav.

<sup>18</sup> And these are the Bnei Oholivamah eshet Esav: aluf (chief) Yeush, aluf Yaalam, aluf Korach; these were the alufei Oholivamah Bat Anah eshet Esav.

<sup>19</sup> These are the Bnei Esav, who is Edom, and these are their alufim (chiefs).

<sup>20</sup> These are the Bnei Seir the Chori, who inhabited HaAretz: Lotan, and Shoal, and Tziveon, and Anah,



# CHIEFS AND LEADERS CONT...

<sup>21</sup> And Dishon, and Etzer, and Dishan; these are the alufei HaChori, the Bnei Seir in Eretz Edom.

<sup>22</sup> And the Bnei Lotan were Chori and Hemam; and achot Lotan was Timna.

<sup>23</sup> And the Bnei Shoval were these: Alvan, and Manachat, and Eval, Shepho, and Onam.

<sup>24</sup> And these are the Bnei Tziveon: both Ayyah, and Anah; this was that Anah that found the mules in the midbar, as he pastured the chamorim of Tziveon aviv.

<sup>25</sup> And the Bnei Anah were these: Dishon, and Oholivamah Bat Anah.

<sup>26</sup> And these are the Bnei Dishon: Chemdan, and Eshban, and Yitran, and Keran.

■ <sup>27</sup> The Bnei Etzer are these: Bilhan, and Zaavan, and Akan.

<sup>28</sup> The Bnei Dishan are these: Uz, and Aran.

<sup>29</sup> These are the alufei (chiefs) haChori: aluf (chief) Lotan, aluf Shoval, aluf Tziveon, aluf Anah,

<sup>30</sup> Aluf Dishon, aluf Etzer, aluf (chief) Dishan; these are the alufei haChori by their alufim (chiefs) in Eretz Seir.





# KINGS THAT REIGNED IN EDOM...

<sup>31</sup> And these are the melechim that reigned in Eretz Edom, before there reigned any melech over the Bnei Yisroel.

<sup>32</sup> And Bela Ben Be'or reigned in Edom; and the shem of his city was Dinhavah.

<sup>33</sup> And Bela died, and Yovav Ben Zerach of Botzrah reigned in his place.

<sup>34</sup> And Yovav died, and Chusham of Eretz Temani reigned in his place.

<sup>35</sup> And Chusham died, and Hadad Ben Bedad, who defeated Midyan in the sadeh of Moav, reigned in his place; and the shem of his city was Avit.

<sup>36</sup> And Hadad died, and Samlah of Masrekah reigned in his place.

<sup>37</sup> And Samlah died, and Sha'ul of Rechovot-nahar reigned in his place.

<sup>38</sup> And Sha'ul died, and Baal Chanan Ben Achbor reigned in his place.

<sup>39</sup> And Baal Chanan Ben Achbor died, and Hadar reigned in his place; and the shem of his city was Pau; and the shem of his isha was Mehetavel Bat Matred Bat Mei Zahav.

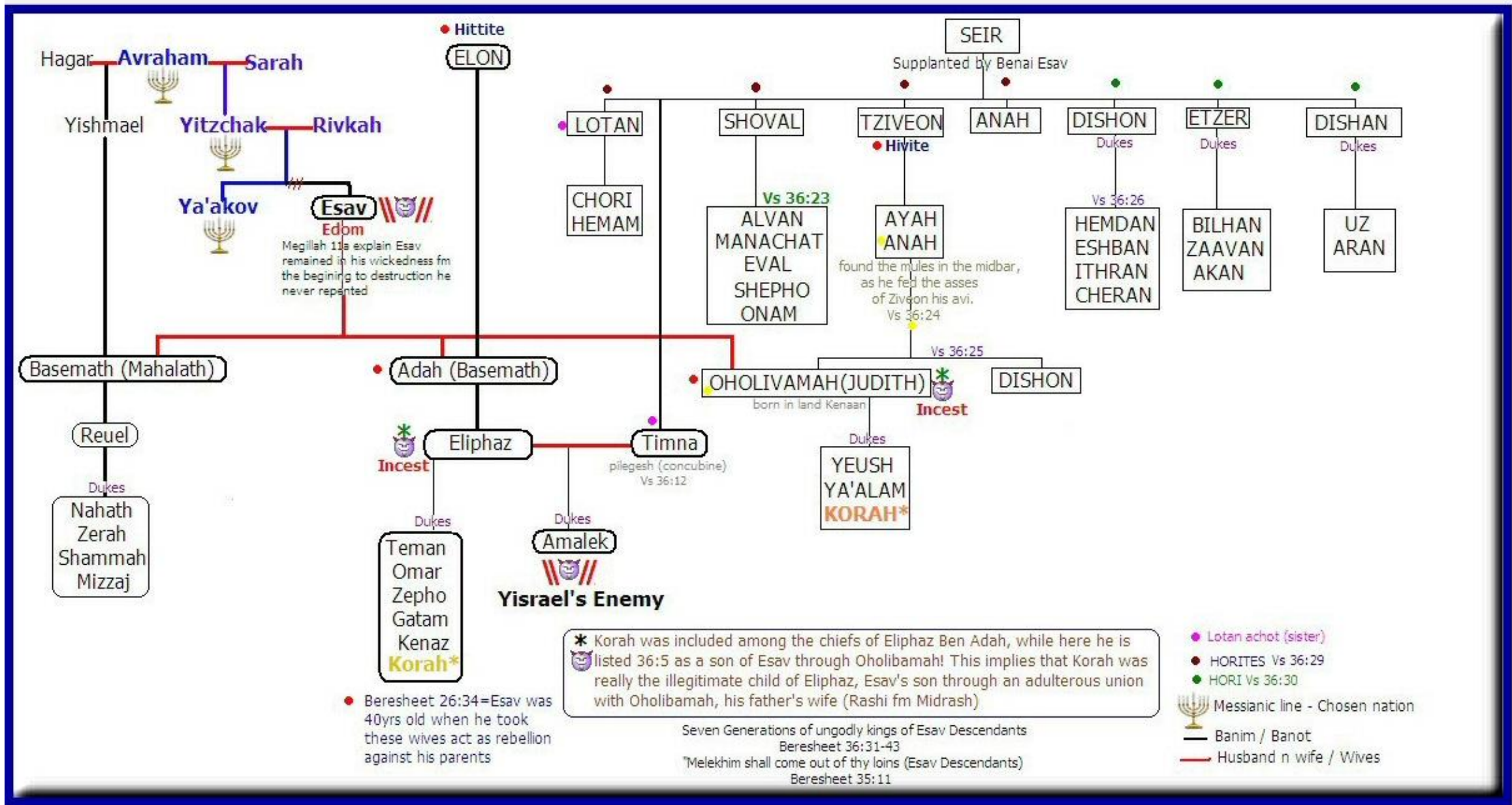
<sup>40</sup> And these are the shemot of the alufei Esav, according to their mishpechot, after their mekomot, by their shemot: aluf (chief) Timnah, aluf (chief) Alvah, aluf (chief) Yetet,

<sup>41</sup> Aluf Oholivamah, aluf (chief) Elah, aluf (chief) Pinon,

<sup>42</sup> Aluf (chief) Kenaz, aluf (chief) Teman, aluf (chief) Mivtzar,

<sup>43</sup> Aluf (chief) Magdiel, aluf (chief) Iram; these are the alufei Edom, according to their moshavot in the eretz of their achuzzah; this is Esav Avi Edom.





# **SUMMARY – CHAPTER #36**

- **Thoughts**
- **Questions**
- **Additional Comments**