

VaYishlach 2022

VaYishlach/"And He Sent", Genesis 32:3-36:43, deals with Jacob's return home, confrontation with Esau, and the various trials of settling in the land. As is always the case, it becomes a prophetic shadow picture and blueprint that lends insight into our days! Jacob once again is preparing to be restored and dwell in the inheritance that belongs to him. This parshah, however, is quite perplexing. Jacob and his entire house bow to Esau, 7x's paralleling ancient near eastern court rituals. By bowing 7x's it was symbolic of one recognizing the other as their superior or king, and yourself as the vassal. This seems to be the moment Esau gains the right to infiltrate the house of Jacob, and to this very day is masquerading in the garments of Jacob!

But why does Jacob do this? From the time in the womb, every step and decision Jacob has made has been to protect the Covenant birthright passed on from Abraham. It is evident from every previous passage that Jacob is not scared of Esau, though the translations have made a calculated effort to paint Jacob in a cowardly light and Esau as the favored. The question must be asked then why does he bow, and is there perhaps insight found here buried in the Hebrew revealing the greater plan and ultimate fulfillment of the prophetic word delivered upon their birth in **Genesis 25:23**?

Genesis 25:23 – "...and the one people shall be stronger than the other people; and the elder shall serve the younger."

Stronger: Strong's #553 'amets אָמֵץ to be strong, alert, courageous, or brave; figuratively used of an alert, strong, and active mind; to be of a fixed mind! Breaking this word down, אָץ (#518) if, when, oath contexts, conditional clauses; this is attached to the letter צ = righteousness, from an ancient perspective it means to go straight, to be unwavering

*This prophetic declaration spoken not only over Jacob, but his entire house/generations, reveals that he will be stronger than Esau if/when he is walking in righteousness! From this place, Jacob is 'amets, one with a fixed mind, straight and unwavering in his faith and trust in Yahweh, and as such the stronger nation compared to Esau whose mind is easily swayed and susceptible to the fallen ones and the whispering of the nachash!

Could this be why so much of the Messiah's focus was on restoring the mind of Israel?

Philippians 2:5 – "Let this mind be in you, which was also in Messiah Yahshua."

1 Corinthians 2:16 – "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Messiah."

With this framing of Jacob's role, let's take a closer look at what takes place here in this portion! Though it starts in vs. 3, the very title and first word "vayishlach" begins with the letter ו translated as "and", serving as a connector, what is taking place regarding Jacob sending messengers to Esau cannot be separated from what has just transpired directly before it, and this is emphasized with the ו!

Genesis 32:1-3

Met: Strong's #6293 paga' פגַע to encounter, to meet, reach, entreat, to strike or touch a boundary, can infer a hostile encounter, or to strike a covenant with anyone in order to make peace; once again these verses begin with the letter ו inferring that this divine encounter Jacob is having is directly connected to what has just transpired! He is paga'/met, seemingly an initial hostile encounter regarding boundary lines that have been touched/crossed, therefore requiring the Covenant terms to be readdressed!

*This encounter takes place on the heels of Jacob being confronted by Laban and accused of stealing the gods of Laban (**Gen. 31**)! It would seem then that this encounter here is dealing with the crossing of this boundary line!

If Jacob's act of sending messengers to Esau is directly connected to what takes place at this encounter, and this encounter is a direct result of Rachel stealing the house gods of Laban, then it seems the answer to our question of why Jacob bows and what's happening can only be answered by understanding the events that have led up to this moment!

Genesis 31:34 – "Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not."

Images: Strong's #8655 teraphim תְּרַפִּיִּם idols, or images, family idols, an idol used in a household shrine; these teraphim are personal! They function as a symbol of the inheritance of Laban's house, and his covenant with the spiritual entities represented by these idols. They are a marker for authority and property rights within a family!

It's no accident that these images/teraphim תְּרַפִּיִּם are closely associated with the ability to speak within rabbinical literature as well as in the book of Jasher & Zechariah! Whoever listens to their words, they are their master! Jasher further describes how these idols are made – "*in taking a man who is the first born and slaying him...*"

*These idols are directly connected with firstborn birthright and inheritance – specifically the cutting off of another's birthright and status, so that theirs can "live"!

Teraphim comes from the root stem Rapha' (#7495) רָפַח to heal, or to sew together, to mend, to restore something to its intended state; yet this same root can also infer the dead ones, shades (same root as Rephaim a race of giants). Seems these teraphim were involved in sewing together and interweaving life and death,

intertwining their seed with that of the living man! Isn't it interesting that the method has not changed...today once again the dead ones are busy interweaving life and death by intertwining their seed into the DNA of man as they masquerade their true intent in the name of "health/healing"!

Looking further at these teraphim, on multiple occasions they are directly mentioned and associated with the priestly ephod (**Judges 17-18 & Hosea 3:4**) leading some scholars to believe that the teraphim were unauthorized substitutes for the Urim (Urim & Thummim)! *"The inference is strengthened by the fact that the [Septuagint] uses here, instead of teraphim, the same word (δήλων) which it usually gives for Urim. The very name Urim was, [Spencer] argued, identical in meaning with Teraphim (Urim = "lights, fires;" Seraphim = "the burning, or fiery ones;" and Teraphim is but the same word, with an Aramaic substitution of ת for ש).*"
John McClintock, James Strong, Cyclopaedia of Biblical, Theological and Ecclesiastical Literature, v.19, p.677 (Harper, 1894).

The Urim and Thummim were a means of communication between Israel and Yahweh! The acronym of the Urim & Thummim forms 'Et תא (the Aleph & Tav), pointing towards the Messiah! It is said that when a question was asked of the Urim and Thummim, the letters that formed the corresponding answer would be lit up upon the other 12 stones of the Breastplate of the High Priest! Those 12 stones represented Israel – His People!

*The Urim and Thummim being directly connected to the Aleph Tav (beginning and end), also then is connected to the language of Creation and therefore the DNA of Creation! And as the 12 stones represent the house of Israel, when the Messiah speaks, it should resonate and illuminate within His people, whose very DNA is a mirror image.

Can you see then the devastating sin that has taken place by allowing the teraphim entrance? They will change the DNA of Jacob's house, compromising the stones that should be revealing the message that will give the house direction and wisdom. And simultaneously, instead of the Voice of the Aleph Tav/Urim speaking to the stones (stones and sons – 'eben אבן & Banim בנים have the same root stem in Hebrew!) it is the voice of another who now speaks!

No wonder Jacob has a paga' encounter, an encounter where boundary lines that have been compromised are addressed, this is a warning regarding what has been taking place in his own house unbeknownst to him – there's a breach that is strategically designed to compromise his role as the firstborn!

Even in the midst of this warning, there is promise of redemption and hope! Paga' has a numerical value of 153, the same value as B'nei Elohim/Sons of Elohim, as well as directly connects to the 153 fish caught by the disciples after Yahshua's resurrection, representing the commission to draw back in the scattered sons of Israel! Could this encounter be revealing to Jacob not only the compromise within

his house and the long lasting consequences – the splitting of his house into two kingdoms and the scattering of the tribes, but the redemption plan as well that will unfold to restore the stones/sons?

*Remember, last week David shared Jacob has been taught and spent years in the tents of Shem & Eber learning of this very redemption plan written in the Heavens, and now he sees the beginning pieces falling into place!

Now let's look at Jacob's actions (Gen. 32:3)! The opening statement "and he sent"/Vayishlach וַיִּשְׁלַח from the root #7971 shalach שְׁלַח to send, send away, to let go, cast out, set free, or put away; first used to describe Adam being sent forth out of the garden after having compromised his position

Breaking it apart שָׁל root (#7944) a great sin or error deserving of death (used specifically describing one who mishandled the Presence of Yahweh) & לָח (#3892-#3893) vigor, strength, drive or spark or energy of life

*It seems that Jacob's house has committed a great sin of mishandling the Covenant promise and birthright by allowing the teraphim to interweave and intermingle their seed/words, and it affects the strength, drive, and life of his house! It seems to be indicating a spiritual death just like with Adam upon listening to the words of the Nachash!

Genesis 3:14 reveals that the Serpent is commanded to consume the dust, those who remain in a fallen, carnal, "dead" condition are easily bruised and consumed by the serpent! In this condition, Jacob understands that his house is susceptible to Esau! This is further emphasized by the gifts that are sent by Jacob's hand totaling 550, the gematria of mapelet (#4658) מַפְלֵת corpse, carcass; Could it be that Jacob is sending a message – he fully understands that with this open door in his own house, Esau has a right to attack. So the gift this is sent symbolically relays this – what is dead, the corpse is what belongs to Esau!

Yet Vayishlach has a numerical value of 354, the same as Shemittah (#8059) שְׁמִטָּה letting drop of exactions, remitting, release from debt; the Shemittah/Sabbatical seventh year is not only a year that the land rests, but debts are canceled, property and inheritance is restored to its rightful owner, and those in bondage/slavery are set free!

When Jacob sends this gift, and then subsequently bows to Esau, it does in fact subjugate his house to Esau, giving Esau the right to now put on Jacob's garments, masquerading for a season as one who has the authority of king and priest. But without digging further we miss the most significant lesson from Jacob for us today! Esau has authority over that which is dead! Yet there is a prophesied shemittah/release coming! And that which has been in bondage will be set free and the inheritance restored to its rightful owner!

It's no accident that the tentacles of Esau can be found woven within the "elite" families today who control the world's power and wealth, from the royal houses to

the Vatican controlling what rightfully belongs to the house of Jacob! Not only does this have spiritual implications – if you are spiritually dead, listening to dead words/dead seed, does that give Esau authority, but Esau as a man of the world, whose very name means a doer, much like Nimrod before him has based his very rule and power by the law of the land off of this concept! Many will scoff and say, couldn't be!

Yet in 1302 the Pope signed the Papal Bull 'Unam Sanctum', creating the first express trust declaring that all the souls in the world belong to the Roman (Idumean/Esau) Catholic Church, claiming control of the whole planet! Building upon this in 1455, the Papal Bull Romanus Pontifex claimed all land as "crown land". (Depriving you of all beneficial entitlements and rights on the land.)

In 1481, with the papal bull Aeterni Regis, meaning "Eternal Crown", Esau deprived the masses of ownership of their flesh and condemned them to perpetual servitude, as a Roman person, or slave. The third Papal Bull in this scheme created in 1540, the Ecclesiastical See, set up for the claiming of all "lost souls", lost to the See, created when a child is baptized, dealing with title to the soul. Thus, without legal title over one's own soul, you can be denied legal standing and will be treated as things--cargo without souls--Maritime law.

*This is the current world system of today, designed to declare you, the house of Jacob as dead, therefore giving Esau legal right to plunder your inheritance! Remember, Esau's example was Nimrod – King of Babel, hence the reason we are told to "Come out of her my people"! Jacob understood this...as long as his house is dead, Esau has every right to enter yet knowing the redemption plan of Yahweh he also understands and boldly declares a shemittah/a release is on the horizon!

Continuing to look here an interesting word play emerges between Jacob's name, the location – Jabbok, and what takes place, the wrestling!

Genesis 32:22 – "And he rose up that night, and took his two wives, and his two women servants, and his eleven sons, and passed over the ford Jabbok."

Jabbok: Strong's #2999 Yaboq יַבֹּק emptying; notice it's the same root letters as Jacob's own name Ya'aqov יַעֲקֹב – rivers/waters represent seed, he sends his entire household across this river. Seeming to emphasize they represent the seed of Jacob.

Yet while left alone he wrestles – **Gen. 32:24** – "And Jacob was left alone; and there wrestled a man with him until the breaking of the day."

Wrestled: Strong's #79 'abaq יַבֹּק to wrestle, grapple, get dusty; once again notice the word play with the name Jacob/Ya'aqov and Jabbok/Yaboq! As Jacob wrestles with whom he later acknowledges as the "Face of Elohim", the Messiah/Aleph Tav, it seems to revealing that his seed – the seed of Jacob, the fleshly man must be wrestled and transformed into the one who will be Israel/Yashar'El!

*The name Israel יִשְׂרָאֵל containing the root yashar יָשַׁר meaning straight, upright, is a cognate and forms a word play with the term yarash יָרַשׁ (#3423) to seize, dispossess, to drive out, take possession of, inherit, or be an heir. With this word connection, Israel could also then infer the one who is the heir (yashar/yarash) of Elohim ('El)!

It seems this encounter and the wrestling of Jacob is for the purpose of transforming the seed of Jacob into Israel, into one whom is a capable heir of Elohim in order to rightfully access those promises and inheritance! When the physical immediate family bows to Esau, having crossed the Jabbok it was revealing that the house of Jacob, having been compromised, therefore having death working in them will bow to Esau, but the seed of Israel is the heir to a new promise – they are the heirs of Elohim! The shemittah is about restoring this inheritance!

Obadiah 1:18 – “And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for Yahweh hath spoken it.”

Stubble: Strong's #7179 qash קָשׁ stubble, chaff; gematria = 400, like the 400 men Esau confronts Jacob with! Hmm...once again Jacob knows the redemption plan foretold from the beginning, they will become the stubble burned by the fire of his house!

*From the root #7197 qashash קָשַׁשׁ to gather, assemble, collect, can indicate to seek for, or to gather one's self or to gather one's thoughts! Remember Jacob is the stronger people/'amets, he has a strong fixed mind! Esau on the other hand, will be seeking to gather his thoughts (unstable mind), wondering how in the world the one who bowed previously has now devoured his house! The shemittah is upon us!