

EMC SHALOM INTERNACIONAL

PARASHAH 08 VAYISHLAJ | GENESIS 32:3 - 36:43

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Aliyahs of the Torah:

1. 32:3 (Hebrews 4) – 32:12(Hebrews 13)
2. 32:13(14) – 29(30)
3. 32:30(31) – 33:5
4. 33:6-20
5. 34:1 – 35:11(Ashkenazi) 13(Sefardi)
6. 35:12(A), 14(S) – 36:19
7. 36:20-43
8. Maftir: 36:40-43

Haftarah: Oshea 11:7–12:12(Ashkenazi.)
Avadyah 1-21(Sefardi)

Apostolic Writings: Mark 12:1–12:44

Aliyahs of the Apostolic Writings:

1. 12:1-12
2. 12:13-18
3. 12:19-27
4. 12:28-34
5. 12:35-44

VaYishlaj means “and sent”.

First Aliyah 32:3-32:12

32:3 And Yaaqov sent messengers before him to Esav his brother unto the land of Seir, the country of Edom. –The Hebrew word for messengers is “**malajim**¹” (“mal'âj” מֶלֶךְ H4397) and it is used in reference to celestial beings and to men alike because it means “**a messenger; specifically of Elohim, that is, an**

angel (also a prophet, priest or teacher): - ambassador, angel, king, messenger.” Now, what was that Yaaqov sent? The Commentary to the Jumash says: “He sent real angels to frighten Esav. We may conclude that the righteous are more important even than angels because when needed to send emissaries he had the right of sending the angels to fulfill his command.”² It is an audacity to think that they were angels, though, since only Yahweh can send them and they only obey Him since they do not respond to man’s orders. For that matter, if any person claims that he talks to angels and that he requests something from them and they obey, that person is being influenced by “spirits of error” sent to provoke confusion which leads men to witchcraft and sorcery (resulting in idolatrous worship of these “angels”). Besides, this passage the Scriptures says that Yaaqov sent them consequently the “messengers” must have been his menservants sent on his behalf.

32:7 Then Yaaqov was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands. –This verse contains three key words: “afraid”, “distressed”, and “divided”. The Hebrew word for “afraid” is “yârê”³ יָרֵא H3372 which means to fear; to revere; to frighten: - affright, be (make) afraid, dreadful, put in fear.” The word “yârê” is modified by the word “me'ôd”⁴ מְאֹד H3966 which means vehemence, that is, (with or without preposition) vehemently; by implication wholly, exceedingly, far, fast, good, great (greatly, might, mighty, mightily, utterly, very much. The

¹ H4397 New Strong’s Exhaustive Concordance of the Bible.

² Commentary to Bereshit (Genesis) 32:4. Jumash, p.182.

³ H3372 New Strong’s Exhaustive Concordance of the Bible.

⁴ H3966 New Strong’s Exhaustive Concordance of the Bible.

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Hebrew word for “distressed” is “yâtsar”⁵ יָצַר H3334 which means to press (intransitively), that is, be narrow; figuratively be in distress: - be distressed, be narrow, be straitened (in straits), be vexed. The term “divided” in Hebrew is “châtsâh”⁶ חָצֵה H2673 which means to cut or split in two; to halve: divide.

From these words, we understand that Yaaqov’s fear was so great when he learned that his brother was approaching with an army that he was in such great distress, a higher level of fear, that he made the decision of dividing his camp in two. The commentary to the Jumash says: Yaaqov was more distressed by the possibility of being forced to kill others than by his own death.”⁷ And that was likely to have happened!

Some others, however, adhere to the approach that this is a prophetic picture of the future division of the kingdom of Yisrael. We may fairly accept the approach that this event hints at the “two peoples or houses of Yisrael” and that in the end-times Yisrael shall again be only one camp with only one Pastor: Yahshua HaMashiaj.

Efesyim/Ephesians 2:14-15: “For he is our Shalom, who hath made both one, and hath broken down the “*mejitzah*” (middle wall) of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making Shalom.” If Yahshua has made one people so there must have been two people to unite. Many say that Efrayim swallowed by the earth but Yahshua said and taught otherwise. “Both people” are the two houses of Yisrael: Efrayim Yisrael and Yahudah Yisrael. Prophet Yejezqel said that Yahshua shall bring together

Efrayim and Yehudah by his own hand to make one camp (a people). And if we get to see clearly what happened on the cross. Not only were those two crossbeams united together but they were united by the nails in his hands. Hallelujah! **Yaaqov/James 1:1** “James, a servant of Yahweh and of the Adon Yahshua Hamashiaj, to the twelve tribes which are scattered in the Galut (diaspora), Shalom. If this epistle is addressed to the twelve tribes of Yisrael in the Galut or diaspora, exile. If all Yehudah had returned from the exile with Ezra and Nehemyah, Yaaqov would not have addressed his epistle to the twelve tribes but to the ten tribes of Efrayim.

32:9-12 **And Yaaqov said, “O Elohim of my father Abraham, and Elohim of my father Isaac, the Elohim which saidst unto me, ‘Return unto thy country, and to thy kindred, and I will deal well with thee’: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Yarden; and now I am become two bands. “Deliver me, I pray thee, from the hand of my brother, from the hand of Esav: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, ‘I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.’”** –Before such a numerous army, Yaaqov’s possibilities of victory were minimal. As seen before, he was overwhelmed by fear and distress. At times such as this, only the man of Elohim finds a satisfactory way out. Yaaqov was one of those men, who through prayer and a true and intimate

5 H3334 New Strong’s Exhaustive Concordance of the Bible.

6 H2673 New Strong’s Exhaustive Concordance of the Bible.

7 Commentary to Bereshit (Genesis) 32:8. Jumash, p.185.



relationship with Him that had sent him and who had proven His support in difficult circumstances. This is the most powerful weapon of a servant of Elohim: Confidence, Emunah.

This is a model of prayer for effective praying:

1. Remember when you pray that Elohim is by your side as He was with Avraham, Yitzhak, and Yaaqov.
2. Pray His promises. Yaaqov said "**as You said to me.**"
3. Pray with a humble spirit recognizing that if you have anything or you have achieved anything at all is by His Grace. Yaaqov said: "**I am not worthy of the least of all the mercies You have shown unto your servant.**"
4. Present your supplications recollecting the victories of the past; they will reinforce your faith to invoke the Everlasting Elohim. Yaaqov expressed: "**for with my staff I passed over this Yarden; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esav.**"
5. Confess your fears and insecurities, pray to receive the faith you need. Conquer your fears in prayer recalling the promises of the Everlasting Gadol Elohim. "**for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, "I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude."**"

This is the kind of prayer that moves the heavens.

32:24 And Yaaqov was left alone; and there wrestled a man with him until the breaking of the day. –This passage has stirred a lot of controversy. The question is who did Yaaqov wrestled with? The text says it was a man or male in Hebrew "**îysh**" (ישׁ H376) a contraction

of the Hebrew word "**înôsh**" (אָנָשׁ H582) which means "a mortal hence a man in general (singly or collectively). This word is also used in other passages like **Softim/Judges 8:18** in the sense of image or appearance. It may be assumed that it was someone with the image or appearance of a man, male, or mortal. The text does not refer to gender but to an appearance, figure or image. Based on this and having the following verses as corroboration, we may conclude that it was Yahweh Himself in the form of a mortal man. As for me, I adhere to the fact that this was a preview of the plan of redemption and the future restoration of Yisrael fulfilled by Yahweh in human form.

Rab Shaul said: "And without controversy great is the mystery of godliness: Elohim was manifest in the flesh, justified in the Ruaj, seen of malajim, preached unto the nations, believed on in the world, received up into glory."⁹ By saying this, Shaul specified that the Most High Elohim Himself had manifested; had shown, had revealed in the form of mortal flesh to show us His Glory. He also said in reference to Yahshua: "Who, being in the form of Elohim, thought it not robbery to be equal with Elohim but made himself of no reputation, and took upon him the form of a servant (a subordinate position), and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."¹⁰

Another interesting aspect of this passage lies on the word "wrestled" which in Hebrew is

8 H582 New Strong's Exhaustive Concordance of the Bible.

9 Timoteos Alef/1 Timothy 3:16. King James Version.

10 Filipiym/Philippeans 2:6-8. King James Version.



"âbaq" (אַבָּאָק H79) probably meaning to float away (as vapor), but used only as denominative from H80; to bedust, that is, grapple: wrestle one on one. This may suggest that the wrestle was not on the ground but in the air (atmosphere) or any other celestial place. Either way it be, the ground or a celestial place, it was an overwhelming experience for Yaaqov who, stricken by awe, learned Who he was fighting with.

32:26-28 And he said, “Let me go, for the day breaketh.” And he said, “I will not let thee go, except thou bless me.” And he said unto him, “What is thy name?” And he said, Yaaqov. And he said, “Thy name shall be called no more Yaaqov, but Yisrael: for as a prince hast thou power with Elohim and with men, and hast prevailed. –Another evidence of who fought with Yaaqov is the resultant blessing. Can a simple mortal man or, even more so, a celestial creature bless a person this way and with such a magnificent blessing like this? We sustain that only Yahweh has the authority to give this kind of blessing. A blessing that extended beyond time and changed the future of a person. There is no record whatsoever in all the Scriptures in which a blessing of such transcendent implications as this be given by any other than Yahweh Himself.

In the Hebrew culture, a person's name tells what that person is and what he will be in the future. Yaaqov, which means deceiver, supplanter among other meanings, received a change of identity. He will be the deceiver no more but he was called Yisrael. Only the

Everlasting Elohim can give you a new life. In the Tanaj, this is the first instance of the name Yisrael. It may be fairly concluded that this is the birth of the Nation of Yisrael. Put another way, this is where the promise given to Avraham and confirmed to Yitzhak starts to become a reality.

Yaaqov received his blessing legitimately. The word for “power” is the Hebrew word “sârâh”¹¹ (שָׂרָה H8280) which means to prevail, to have power (as a prince). It may also be translated as “to show power or strength.” That is, he had exerted his power with Elohim as well as with men.

The Hebrew preposition (or adverb) “im” (ע H5973) –translated as “with”- denotes in conjunction with, equally with, before, beside. Therefore, he was not struggling against Yahweh but he was struggling beside or in conjunction with Yahweh. Yisrael means he who fight alongside Yahweh or he who is beside Yahweh.

32:29 And Yaaqov asked him, and said, “Tell me, I pray thee, thy name.” And he said, “Wherfore is it that thou dost ask after my name?” And he blessed him there. –This is the same unanswered question that appears in the parallel passage of the announcement of Shimshom's (Samson) birth. Manoah, Shimshom's (Samson) father asked the name of the celestial being receiving the same answer. Whereas, in **Shemot/Exodus 3:14**, Moshe asked the same question and he receives the answer: “I AM THAT I AM (YHWH)” (“eheyeh esher eheyeh” אֶהָיֶה אֲשֶׁר אֶהָיֶה). We may

¹¹ H8280 New Strong's Exhaustive Concordance of the Bible.



conclude that we are referring to the same **BEING**, YHWH. From this we have the first understanding of the so called "**Tetragrammaton**", the Sacred Name of the Everlasting Elohim of Yisrael.

Third Aliyah 32:30-33:5

32:30 And Yaaqov called the name of the place Peniel: “for I have seen God face to face, and my life is preserved.” –According to the Hitchcock Dictionary, "**Peniel**" means "face of Elohim" or "who sees Elohim". (In Hebrew: "**penū'ēr**" פָנִיאָל or "**peniy'ēl**" פָנִיאָל H6439. It comes from the word "**pānâh**" פָנָה H6437 which means to turn; by implication to face, and "**ēl**" אֵל H410 which means "strength; as adjective mighty; especially the Almighty, God."). From the meaning of these words, we understand that it was Yahweh Himself whom Yaaqov saw and fought with. Yaaqov himself said "**I have seen God face to face, and my life is preserved.**"

33:3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. –The act of bowing does not mean worship but humiliation. In Hebrew, number seven means perfection consequently his humiliation was perfect, wholehearted, real, and transparent. Yaaqov recognized Esav his brother as his superior (elder brother). Rab Shaul said: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."¹²

33:4 And Esav ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. –Because Yaaqov humbled himself wholeheartedly, Yahweh made Esav's heart sensitive. This sensitivity in Esav inspired him to put aside his anger and wishes of revenge. The feeling of brotherhood and family ties resurfaced above all other feelings. This is yet another great victory Yahweh gave Yaaqov in his life. The Scriptures say: "When a man's ways please Yahweh, he maketh even his enemies to be at peace with him."¹³

33:5 And he lifted up his eyes, and saw the women and the children; and said, “Who are those with thee?” And he said, “The children which Elohim hath graciously given thy servant.” –Yaaqov recognizes that everything he has, especially his family, are gifts given by Yahweh. **Mishlé/Proverbs 18:22:** "Whoso findeth a wife findeth a good thing, and obtaineth favor of Yahweh." **Tehilim/Psalms 127:3:** "Lo, children are an heritage of Yahweh: and the fruit of the womb is his reward."

Fourth Aliyah 33:6-20

33:10 And Yaaqov said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of Elohim, and thou wast pleased with me. –Yaaqov knew Yahweh's hand was in the matter. The fact that Esav had put aside his desires of revenge could only have been inspired by Elohim. Yaaqov admits that seeing his brother's face was like seeing Yahweh. Only

12 Filipiym/Filipians 2:3. King James Version.

13 Mishlé (Proverbs) 16:7. King James Version.



Yahweh could make Esav to appease to welcome Yaaqov happily.

33:13 And he said unto him, “My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die.” –A faithful servant takes good care of what he has received from Yahweh. Yaaqov recognized that what he possessed were blessing of Yahweh for him thus he was responsible for them. We must hold dear the blessings of Yahweh for in so doing we show how much we appreciate the favor of the Everlasting Elohim; this will speak highly of us. Yaaqov focused on the most defenseless and vulnerable like anyone who has the calling to serve.

33:17 And Yaaqov journeyed to Sukkot, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth. –The Hebrew word “sûkkôth” (סֻכּוֹת or סֻכּתָּה H5523; plural of “sûkkâh” סֻקּה H5521) means booths, a hut or lair: booth, tabernacle, tent. A sukkah was a provisional dwelling for Yaaqov’s plan was not staying there for a long time. Sukkot was not the final destination for that reason the people of Yisrael lived in tents while they journeyed the wilderness. Their final destination was the land promised to Avraham and his descendants after him not the wilderness.

33:18 And Yaaqov came to Shalem, a city of Shechem, which is in the land of Kennan, when he came from Padan-aram; and

pitched his tent before the city. –The Hebrew word used here is “shâlêm”¹⁴ (שָׁלֵם H8003) which means complete (literally or figuratively); peaceable, perfect, perfected, quiet, whole. This term derives from the word “shâlam”¹⁵ (שָׁלָם H7999) which means to be safe (in mind, body or estate). This is evidence that Yaaqov did not lose anything of his material possessions. Neither did he lose his spirituality, nor did he suffered any material loss of his property and kept a close relationship with Yahweh. The word Shalom¹⁶ “shâlôm” (שָׁלֹם or שָׁלָם H7965) means safe, that is, welfare, that is, health, prosperity, peace.) is a derivative from these two words.

33:19-20 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Jamor, Shejem's father, for an hundred pieces of money. And he erected there an altar, and called it El Elohei-Yisrael. –Yaaqov’s desire was to establish a place and consecrate it to the worship of Yahweh. He then built an altar to the Everlasting Elohim and named it “**El Elohey-Yisrael**”, יְהָדָה אֱלֹהֵי אֶל (‘êl ‘elôhêy yiśrâ‘êl), the Mighty Elohim of Yisrael. This is the first altar built by Yaaqov; the pillar of stone was just a landmark but the place was not consecrated as a place of worship.

In a parallel passage, King David is doing something similar. “And the king said unto Araunah, “Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto Yahweh my Elohim of that which doth cost me nothing. So David bought the threshingfloor and

¹⁴ H8003 New Strong’s Exhaustive Concordance of the Bible.

¹⁵ H7999 New Strong’s Exhaustive Concordance of the Bible.

¹⁶ H7965 New Strong’s Exhaustive Concordance of the Bible.



the oxen for fifty shekels of silver.¹⁷ This passages are a reminder of the importance of investing in the offering and the worshiping of Yahweh. Being generous is a signal of devotion, commitment, integrity, and true love.

Fifth Aliyah 34:1-35:13

34:2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. – Dinah was getting acquainted with the daughters of the land when she was seen by the son of the king of the land. The Scriptures say that he defiled her because he had a surge of sexual covetousness. The prince, abusing his power, raped her. The word “**defiled**” in Hebrew is “**‘ānâh**”¹⁸ (עָנָה H6031) which means abase self, afflict, deal hardly with, defile, exercise force, hurt, ravish, rape. The moral of this passage is that such a shameful act of lack of temperance was soon to have a retaliation. Not only will the perpetrators find death but also the disruption of the peace of those who acted according to their own criteria avenging their sister without discerning the consequences (Yaaqov's son).

34:7 And the sons of Yaaqov came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Yisrael in lying with Yaaqov 's daughter; which thing ought not to be done. – This shameful act inflamed the anger of Yaaqov's sons. They understood that the family had been contaminated as well as all the descendants after them. This manifested in two

directions: first, the incident of rape was aggravated by the fact that it was by force; second, the perpetrator was an uncircumcised man. A holy lineage cannot be contaminated by a pagan one. In **Qorintiyim Bet/2 Corinthians 6:14**, the Scriptures say: “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?” (See also **Devarim/Deuteronomy 22:9-11**). Every time this principle is neglected there are problems.

35:1 And Elohim said unto Yaaqov, Arise, go up to Bethel, and dwell there: and make there an altar unto Elohim, that appeared unto thee when thou fleddest from the face of Esav thy brother. – After his sons had killed all the men and ransacked the city, Yaaqov was forced to leave his camp. Then, Yahweh commanded him to go to the place he himself called House of Elohim and that had become his refuge before. At remez level. We may conclude that only in the House of Elohim we find refuge and protection. The psalmist said: “How amiable are thy tabernacles, O Yahweh of hosts! My soul longeth, yea, even fainteth for the courts of Yahweh: my heart and my flesh crieth out for the living Elohim. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Yahweh of hosts, my King, and my Elohim. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my Elohim, than to dwell in the tents of wickedness.”¹⁹

17 Shemuel Bet/2 Samuel 24:24 King James Version.

18 H6031 New Strong's Exhaustive Concordance of the Bible.

19 Tehilim/Psalm) 84:1-3,10. King James Version.



35:2 Then Yaaqov said unto his household, and to all that were with him, “Put away the strange gods that are among you, and be clean, and change your garments.” –To be in the House of Elohim in the presence of Yahweh (in Bet-El) we must put away every kind of spiritual contamination, that is, everything that is not pleasing in His Sight must be thrown away. The interpretation at remez level suggest three phases to be able to be in the presence of Most Hight Elohim:

- 1) **Put away the strange gods:** this implies that we must cast away all traces of idolatry or all pagan worshiping. An idol is not just an image or statue; it is anything that takes the place Yahweh must have in our lives.
- 2) **Be clean:** this means primarily, tevilah (immersion). It goes without saying that teshuva (repentance, returning) was required before it as well as the renovation and restoration of the relationship with Elohim.
- 3) **Change your garments:** this implies a change of life. Rab Shaul said: “That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts. And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.”²⁰

35:4-5 And they gave unto Yaaqov all the strange gods which were in their hand, and all their earrings which were in their ears; and Yaaqov hid them under the oak which was by Shechem. And they journeyed: and the terror of Elohim was upon the cities that were round about them, and they did not pursue after the sons of Yaaqov. –What filled

with terror the neighboring nations? All of them were riddle with idolatry and paganism, full of acts of abomination onto Yahweh.

Devarim/Deuteronomy 18:9-13: “When thou art come into the land which Yahweh thy Elohim giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto Yahweh: and because of these abominations Yahweh thy Elohim doth drive them out from before thee. Thou shalt be perfect with Yahweh thy Elohim.”

When the nations saw that Yaaqov had thrown way the pagan idols and all the clothes and nothing happened to them, they were greatly afraid and they did not disturb them anymore. Idolatry inflict fear and suggestion in those who practice it. The main fear of those who practice idolatry is, that if they abandon it, something bad will happen to them. When they realized that Yaaqov was unharmed, they understood that a higher and more powerful being than all their deities combined was with him. In other words, idolatry is bondage; faithfulness to Yahweh is freedom.

35:7 And he built there an altar, and called the place El-bethel: because there Elohim appeared unto him, when he fled from the face of his brother. –Yaaqov’s experience in this place was so awe inspiring that from a pillar of stone as landmark he would build an altar. An



altar is a place of encounter with Yahweh. Here, the creature meets with the Creator. It is very important that we build that altar in our homes: *The Shabbat*.

35:11 And Elohim said unto him, “I am Elohim Almighty (El-Shadday): be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins.” –Yahweh appeared unto Yaaqov as EL-Shadday (Elohim Almighty), that is, He is all sufficient to meet his needs from sustenance to protection, from happiness to prosperity and wellbeing.

The Most High Elohim reaffirms the promise given to Avraham. This promise had enormous prophetic dimensions: it included the Nation of Yisrael as well as a multitude of nations that shall be joined to it. Prophet Yeshayahu (Isaiah) said: “For Yahweh will have mercy on Yaaqov, and will yet choose Yisrael, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the House of Yaaqov.”²¹

Sixth Aliyah 3514-36:19

35:16-19 And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rajel travailed, and she had hard labor. And it came to pass, when she was in hard labor, that the midwife said unto her, “Fear not; thou shalt have this son also.” And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Binyamin (Son of my right hand). And Rajel

died, and was buried in the way to Ephrath, which is Bet Lejem.” –Near Bet Lejem, Rajel died and Binyamin was born. There is a manifest typology between Binyamin and Mashiach:

- 1) Mashiach has two ministries: Mashiach ben Yosef and Mashiach ben David, the suffering servant and the King of kings. First, Binyamin was named Benoni which is “son of my sorrow” but afterwards he was named Binyamin which means “son of the right hand” (the right hand denotes authority and lordship).
- 2) Binyamin was born near Bet Lejem; it was precisely there where Yahshua was born. Cf. Mikah/Micah 5:2; Matityahu/Matthew 2:1.

36:19 These are the sons of Esav, who is Edom, and these are their dukes. –This passage narrates the genealogy of Esav. Two things stand out. First, his descendants were filled with sexual immorality and promiscuity in specific. Second, the names of all of these clans correspond to geographical places surrounding Yisrael: all the enemies that rise up against Yisrael today are descendants of Esav.

36:31 And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Yisrael. –We can see a partial fulfillment of the prophesy because we can see Esav, the eldest, establishing as a nation with kings and rulers much earlier than Yisrael ever had a king. Esav, the eldest, would serve the younger, Yisrael.

Conclusions

Being confident in the promises of the Everlasting Elohim bring us great blessings. We must always trust Him when we are going

²¹ Yeshayahu/Isaiah 14:1. King James Version.



through difficult times as a result of our own mistakes in the past or in times of trials that we may all have. His eternal promises are our support and our thrust onward to victory. Every encounter we have with Him takes us onto a new level of holiness and communion with Him.

Elohim has established ways of having an encounter with us in order to elevate our spirituality and communion:

- 1) **Prayer.**
- 2) **Shabbat.**
- 3) **The Feast (Moedim) of Yahweh.**
- 4) **The righteousness of the Kingdom of Heaven.**

All these four actions open the heavens above us in a mighty way.

Note to the EMC edition: It is worth noting at this point, wishing that the brethren who begin to study the parashot (Torah weekly reading) can have clarification as to the teaching material we use: The MIDRASH. The Midrash is a compilation of commentaries by the most renown rabbi along the literary history of Yisrael. Their place of eminence with respect to their abilities and literary understanding of the Torah, allow us to have broader perspectives of the implicit and subjective aspects of the prophetic message in the Holy Hebrew Scriptures. Nonetheless, the student or reader of the Torah are not necessarily compelled to agree with these comments.

Glossary

Torah: instructions, Pentateuch, law.

Jumash: name of the Torah containing rabbinic commentaries.

Parashah/parashot: weekly portion of the Torah. Plural of parashah.

Aliyah: to go up, to ascend (return of Jews to Yerushalayim).

Haftarah: Commentaries of the prophets.

Berit Hadashah: The Renewed Pact (mistakenly rendered as New Testament).

Tanaj: Old Pact (mistakenly rendered as Old Testament).

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1**. “ALL THE LOST HOUSE OF EFRAYIM.” Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as “the lost sheep of the House of Yisrael” (Mello Ha Goyim), “the just among the nations.” This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**).”

EMC SHALOM INTERNACIONAL

PARASHAH 08 VAYISHLAJ | GENESIS 32:3 - 36:43

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It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind todays subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus, allowing us to have a solid interpretation of the biblical texts.

All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a "revival" so powerful that it brings the presence of the King of kings and establishes his Kingdom once and for all; but the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the continuation and conclusion of this beautiful love story.

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00AM to 12:00PM through



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