



Message 12-13-08
VaYishlach-And He Sent
Genesis 32:4-36:43
Obadiah 1:1-21
Hosea 11:7-12:12
Hebrews 11:35-12:2

Introduction

In this week's portion Jacob is on the way back from his exile, he is afraid. He is about to encounter his estranged brother Esau and the night before he finds himself in a struggle with a mysterious stranger, whose identity has been the object of countless discussions down through the ages.

Genesis 35:1-15

1 And God said to Jacob, Arise, go up to Beth-El, and live there; and make there an altar to God, who appeared to you when you fled from the face of Esau your brother. **2** Then Jacob said to his household, and to all who were with him, Put away the strange gods that are among you, and be clean, and change your garments; **3** And let us arise, and go up to Beth-El; and I will make there an altar to God, who answered me in the day of my distress, and was with me in the way which I went. **4** And they gave to Jacob all the strange gods which were in their hand, and all their rings which were in their ears; and Jacob hid them under the oak which was by Shechem. **5** And they journeyed; and the terror of God was upon the cities that were around them, and they did not pursue after the sons of Jacob. **6** So Jacob came to Luz, which is in the land of Canaan, that is, Beth-El, he and all the people who were with him. **7** And he built there an altar, and called the place El-Beth-El; because there God appeared to him, when he fled from the face of his brother. **8** And Deborah, Rebekah's nurse, died, and she was buried beneath Beth-El under an oak; and the name of it was called Allon-Bachuth. **9** And God appeared to Jacob again, when he came from Padan-Aram, and blessed him. **10** And God said to him, Your name is Jacob; your name shall not be called any more Jacob, but Israel shall be your name; and he called his name Israel. **11** And God said to him, I am God Almighty; be fruitful and multiply; a nation and a company of nations shall be of you, and kings shall come from your loins; **12** And the land which I gave Abraham and Isaac, to you I will give it, and to your seed after you will I give the land. **13** And God went up from him in

the place where he talked with him. **14** And Jacob set up a pillar in the place where he talked with him, a pillar of stone; and he poured a drink offering on it, and he poured oil on it. **15** And Jacob called the name of the place where God spoke with him, Beth-El.

In verse 1 God instructs Jacob to travel to Beth-El, where Jacob had the dream about the ladder with angels ascending and descending between heaven and earth and God standing at the top looking down at him. In obedience to God's instruction Jacob instructs his household to put away the strange or foreign gods that were in their midst, become clean and change their garments. God's intention in having Jacob and his family travel to Beth-El is for them to live there. They would take up residence in a place where Jacob had had a vision of a place where heaven and earth and the spiritual and physical almost came together.

The thoughts about the location of Beth-El are that it is the Temple Mount where the future Temple of God would be built. For this to be true we would have to have the Biblical city of Jerusalem nearby and there is no mention of it except in regards to Abraham and Melchizedek.

Genesis 14:18 Then Melchizedek king of Salem brought out bread and wine; he *was* the priest of God Most High.

Salem was the name of Jerusalem and Melchizedek was its king and priest and he served the Holy One of Israel. Even though Israel was not yet a nation, and would not be until the book of Exodus, the reality is that God had already seen the nation of Israel in His mind's eye and that made it a reality. Can you imagine the idea that all you had to do is to think about something and your thoughts would become reality as you spoke forth your thoughts into words? This is what it was like when God spoke forth the words that brought creation into existence as God gave voice to His words.

Genesis 1:3 Then God said, "Let there be light"; and there was light.

Here in Genesis 1:3 we have the moment when God the Father brought forth His Word who is His Son Yeshua. This was recognized by the Shaliach (Apostle) Yochanan (John) in his gospel account. The connection between the Torah and the Apostolic Scriptures is undeniable and we must keep this in mind as we study and reflect upon the word of God. It is in the pages of the Bible, both the Tanach (Hebrew or Jewish Scriptures) and the Apostolic Scriptures, that we find the Messiah and the promises that come with Him. It is through Him that we find reconciliation between ourselves and the Father. There is no other way to gain redemption which is a free gift based on God's grace to His creation.

God created man, then woman, and it was through them that we were brought into being. While we were not created by God as He had created Adam and Chava, we are indeed His creations because we come into existence by way of our parents Adam and Chava. Granted that we have biological parents who bring us into being but it is only because of Adam and Chava that we exist at all and by the grace of God that we are allowed to live. Down through time God chose people to work through but when He came to Abraham He chose him to be the father of all the faithful who have faith in God and live out His Torah in their lives. It would be through Abraham, his son Isaac, and Isaac's son Jacob that God would bring about the birth of the twelve tribes of Israel and Israel itself.

Israel is not a matter of bloodline but it is a matter of faith and acceptance of the redemption of God through the office of Yeshua. What I mean is we receive redemption through our acceptance of Yeshua. No one is saved based on their keeping of the Torah alone. Some believe that by the keeping of the Torah we can gain redemption and there is no need for acceptance of Yeshua. They put this belief up for those Jewish people who follow Torah but reject Yeshua. They say that because the Jews were blinded to the truth of Yeshua that they should not be condemned to Sheol based on the blindness placed on them by God. It is my firm belief that God will give all of those Jews who were blinded the opportunity to accept Yeshua or reject Him. The Shaliach Shaul (the Apostle Paul) clearly states in Romans 11 what the situation with blinded Judah is about.

Romans 11:7 What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened; **8** just as it is written, "GOD GAVE THEM A SPIRIT OF STUPOR, EYES TO SEE NOT AND EARS TO HEAR NOT, DOWN TO THIS VERY DAY." [Deuteronomy 29:4, Isaiah 29:10] **9** And David says, "LET THEIR TABLE BECOME A SNARE AND A TRAP, AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM. [Psalm 69:22] **10** "LET THEIR EYES BE DARKENED TO SEE NOT, AND BEND THEIR BACKS FOREVER. [Psalm 69:23]" **11** I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation *has come* to the Gentiles, to make them jealous. **12** Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfillment be!

If the Gentiles or the nations are to make Judah jealous over their relationship with Yeshua it cannot be from a Church perspective but must be from a Torah perspective and an acceptance of the Jewish or Hebraic heritage that has been carried down through the ages by the Jewish people. There are some who say that the house of Ephraim has their own traditions and that it is alright to reject those of Judah. I would put this forward to you, that the traditions of Judah are what will make Judah jealous so they examine who Yeshua is. To present Yeshua to the Jews as a non-Jew how can you expect them to accept Him? Abraham received the truth of Torah and of Yeshua. He passed it to his son Isaac who in turn passed it to his son Jacob and probably to Esau as well. Esau turned his back on his heritage while Jacob tried to make sense of it until the day he wrestled with the stranger before meeting his brother Esau. It was out of this encounter that Jacob became Israel and grew in his knowledge and understanding of God.

Obadiah 1:3-17

13 You should not have entered the gate of my people in the day of their calamity; nor should you have been among those who looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity; **14** Nor should you have stood in the crossway, to cut off those of his who escaped; nor should you have delivered up those of his who remained in the day of distress. **15** For the day of the Lord is near upon all the nations. As you have done, it shall be done to you; your reward shall return upon your own head. **16** For as you have drunk upon my holy mountain, so shall all the nations drink continually; indeed, they shall drink, and they shall swallow down, and they shall be as though they had not been. **17** But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their own possessions.

This passage would appear to be talking about past events but as we know about prophecy, it can be fulfilled several times. This brings to mind that God is giving us an opportunity to see the future of His plan for mankind based on prophecy being fulfilled in past events. It would appear in this

passage from Obadiah that God is warning the enemies of Israel about their treatment of His people. Though we see this prophecy fulfilled in history there is still a future time where it will come to pass one last time when the nations of the earth line up against the city of God – Jerusalem. It will be in this day, when the world believes it has won the day and the extinction of the Jewish people seems to be at hand that the reality of Yeshua will come forward in a manner that no one or any nation will be able to refute His reality.

Zechariah 14:1 Behold, the day of the LORD is coming, and your spoil will be divided in your midst. **2** For I will gather all the nations to battle against Jerusalem; the city shall be taken, the houses rifled, and the women ravished. Half of the city shall go into captivity, but the remnant of the people shall not be cut off from the city. **3** Then the LORD will go forth and fight against those nations, as He fights in the day of battle. **4** And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split in two, from east to west, *making* a very large valley; half of the mountain shall move toward the north and half of it toward the south.

It would appear that Obadiah and Zechariah agree on what will happen when Yeshua returns and just before that. It will not be overnight that these events take place but it is my belief, and I am saying it is my belief or opinion, that the return of Yeshua is close though probably not in our lifetime I believe we will begin to get a taste for what is coming. We will begin to see life coming to many of the prophecies found in the Bible. These prophecies can be found not just in the books of the prophets but in the Torah and the writings as well as the Apostolic Scriptures. Prophecy abounds throughout the word of God so no one can claim not to know what is coming our way especially Believers. The fate of the unrighteous is already sealed if they continue to walk down that road. It is the fate of the righteous that have missed the signs or have seen the truth and rejected it. Yeshua worked hard to share this truth through His parables. In them we can see the fate of the righteous Believers and those who think they are righteous and part of Yeshua's people only to be left out in the cold.

Matthew 7:12 "In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets. **13** "Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. **14** "For the gate is small and the way is narrow that leads to life, and there are few who find it. **15** "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. **16** "You will know them by their fruits. Grapes are not gathered from thorn *bushes* nor figs from thistles, are they? **17** "So every good tree bears good fruit, but the bad tree bears bad fruit. **18** "A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. **19** "Every tree that does not bear good fruit is cut down and thrown into the fire. **20** "So then, you will know them by their fruits. **21** "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven *will enter*. **22** "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' **23** "And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE TORAHLESSNESS. [Psalm 6:8]'

I have often quoted this passage because of its references to those who believe they are doing the work of the Lord and in the end His judgment on them is not what they expected. I realize that many do not think this passage applies to them and it does not matter if you are a Christian or Messianic or something in between. The road to God is narrow and if you have chosen to follow the

wider road it may lead to your destruction. The way of God is narrow and it is in the Hebrew word *halachah* which means the way and is used to depict the way to follow God through the Torah or the Oral Law of the rabbis. The implication in this passage is that the *halachah* of Yeshua is not open to a wide interpretation. In verse 23 everything is summed up in the phrase “Depart from Me, you who practice torahlessness or lawlessness.” This is a quote from Psalm 6:8.

Psalm 6:8 Depart from me, all you workers of iniquity; for the LORD has heard the voice of my weeping.

<0205> אָוֶן *aven* (19d)

Meaning: *trouble, sorrow, wickedness*

The word translated as iniquity can also mean trouble, sorrow and wickedness. Put trouble in place of iniquity and all of a sudden you have all kinds of scenarios opening up to you. While we might lean towards iniquity being tied to sin trouble is a whole other issue. If trouble is used it would explain why those who believe they are doers of Yeshua’s word are told they are not and that they will find themselves in the outer darkness being cut off from Messiah and the salvation He brings. Could it be that those who believe they have God’s salvation have lost sight of the goal and focused on that which has taken them away from their true love?

Hebrews 11:35-12:2

35 Women received their dead raised to life again. And others were tortured, not accepting deliverance, that they might obtain a better resurrection. **36** Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. **37** They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented -- **38** of whom the world was not worthy. They wandered in deserts and mountains, *in dens and caves of the earth.* **39** And all these, having obtained a good testimony through faith, did not receive the promise, **40** God having provided something better for us, that they should not be made perfect apart from us. **12:1** Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, **2** looking unto Yeshua, the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

The Apostolic Scriptures are no different than the prophets or the rest of the Bible. While they tend to bring hope to us in the form of Messiah Yeshua they also bring to us confirmation of the prophecies found in the Tanach. Where many of the prophets focused on our hope that is to be found in God the writers of the Apostolic Scriptures focused on our hope that will be found in a risen Savior. The Tanach brings us promises of that hope to come while we can now look to that hope that has been revealed.

Some may wonder why there are not more people who turn to Messiah now that we know who He is when the truth is that the revelation that has been revealed must be accepted for it to find its fulfillment.

1 Thessalonians 1:3 remembering without ceasing your work of faith, labor of love, and patience of hope in our Lord Yeshua the Messiah in the sight of our God and Father.

1 Thessalonians 2:19 For what is our hope, or joy, or crown of rejoicing? *Is it not even you in the presence of our Lord Yeshua the Messiah at His coming?*

We must look to the narrow road that Yeshua travelled to find our redemption. We must look to our faith in Messiah and the narrow road spelled found in the Torah of God, the Living Word Yeshua!

**One righteous human being is equal to the whole world, as it is said (Proverbs 10:25),
*The righteous are the foundation of the world.***

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May the Lord bless you and yours... *Mordecai Silver*

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