

וַיִּשְׁלַח

VAYISHLACH/AND HE SENT Bereshith/Genesis 32:3(4) - 36:43

Our parasha begins with the **anticipation** of a **meeting between two brothers** who have been **estranged** for the **last 20 years**. Since his flight to Haran, **Ya'acov knew this day** would come to pass, and now he has **no idea how Esav will react** to him. **Has Esav's anger dissolved** and will they therefore be **able to restore their brotherly relationship**? Or...will the **hatred** that **Esav** felt when he **lost the blessings**, have turned into **unrestrained bitterness** and **resentment**? Whatever the case, the **Torah** surely **points out** that **Ya'acov** is **reaching out to Esav** as his **"brother"**:

Bereshith 32:3 Then Ya'acov sent messengers before him to Esav his brother in the land of Seir, the country of Edom.

Likewise, **Esav** also refers to **Ya'acov** as **"my brother"**:

Bereshith 33:9 But Esav said, "I have enough, my brother; keep what you have for yourself."

Ya'acov and Esav finally meet and the Torah seems to **describe a positive greeting** from **Esav**:

Bereshith 33:4 But Esav ran to meet him, and embraced him, and fell on his neck and he kissed him, and they wept.

In the **Hebrew scrolls**, a **series of dots** appear over the words **"and he kissed him"** - וַיִּשָּׂקְחוּ. It is generally agreed that these **dots indicate a secondary meaning** within the phrase. Most feel that **Esav's kiss was not completely genuine**. Although **Esav may have been overwhelmed by emotion** at the sight of his brother, **something was lacking** in the **long term sincerity** in his **expression of love** for **"his brother"**.

Rav Mosheh Lichtenstein points out that at the **end of the parasha**, we find an **entirely different Esav**. **Esav cuts himself off** from the **house of Avraham** and his **identity** as the **"brother"** of **Ya'acov** and becomes **simply "Edom"**. In fact **Torah** devotes an **entire chapter** to the **descendants of "Edom"** with **no references** to his **Hebrew relatives**:

Bereshith 36:1 Now this is the genealogy of Esav, who is Edom.

In parashat **Toldot**, we read how **decisions Esav made distanced him** from the **family** when he **purposely "took wives"** from the **forbidden Canaanites**:

Bereshith 26:34 When Esav was forty years old, he took as wives Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite.³⁵ And they were a grief of mind to Yitzchak and Rivkah.

Judith's (also called **Aholibamah**) **mother** was **Anah**, and **Anah** was the daughter of **Zibeon**, a **"Hivite"** (*Bereshith 36:2*). Thus **Judith** was a **"Hittite"** on her **father's side**, and a **"Hivite"** on her **mother's side**. By marrying her, **Esav made smart political family connections** with both the **Hittites** and the **Hivites**, two prominent **Canaanite nations**. These **decisions** are **consistent** with the **materialistic**

tendencies he displayed early on in life. He placed a low value on the spiritual blessings which were a part of the covenant made with his grandfather Avraham. Esav was more concerned with worldly gain in the present, not with promises to be fulfilled in the distant future.

Basemath (or Adah) was also the daughter of a “Hittite”. She appears to be Esav’s favored wife as she is listed first (*Bereshith 36:10*) and her son “Eliphaz” is called “Esav’s firstborn”:

Bereshith 36:15 These were the chiefs of the sons of Esav. The sons of Eliphaz, the firstborn son of Esav...

Rivkah made it clear how she felt about these “Hittite” (children of “Heth”) wives:

Bereshith 27:46 And Rivkah said to Yitzchak, "I am weary of my life because of the daughters of Heth; if Ya'acov takes a wife of the daughters of Heth, like these who are the daughters of the land, what good will my life be to me?"

After Ya’acov fled to Haran, Esav took a third wife, apparently in an effort to please his parents by marrying a “Hebrew”:

Bereshith 28:6 Esav saw that Yitzchak had blessed Ya'acov and sent him away to Padan Aram to take himself a wife from there, and that as he blessed him he gave him a charge, saying, "You shall not take a wife from the daughters of Canaan,"⁷ and that Ya'acov had obeyed his father and his mother and had gone to Padan Aram.⁸ Also Esav saw that the daughters of Canaan did not please his father Yitzchak.⁹ So Esav went to Ishmael and took Mahalath the daughter of Ishmael, Avraham's son, the sister of Nebajoth, to be his wife in addition to the wives he had.

The fact is that “Mahalath” was quite a mixture. It is true that she had no Canaanite blood in her, but with Hagar as her grandmother, she turns out to be three quarters Egyptian. So....when we put this all together, we see that Esav has intermingled with Hebrews, Hittites, Hivites, Ishmaelites, and Egyptians!

This information sheds a new light on the incident that happened at Shechem. Without going into great detail, we know that Hivite men of Shechem were slain in a surprise attack by Ya’acov’s sons, Simeon and Levi. The wealth of the city was seized, and the women and children carried away captive. Ya’acov was much disturbed over this, fearing all the surrounding Canaanite nations would unite to attack him with overwhelming odds:

Bereshith 34:30 Then Ya'acov said to Simeon and Levi, "You have troubled me by making me obnoxious among the inhabitants of the land...they will gather themselves together against me and kill me. I shall be destroyed, my household and I."

And who do you suppose had the potential of gathering all of these inhabitants for an attack? I would suggest to you that it was Esav who had made all the connections through his marriages. יְהוָה, however, restrained such an attack, and Ya’acov continued to live under the protection of the Almighty:

***Bereshith 35:5** And they journeyed, and the terror of Elohim was upon the cities that were all around them, and they did not pursue the sons of Ya'acov.*

Okay, let's return to our point that **by the end of our Torah parasha, Esav has totally axed himself from his family's identity.** First we saw it in the wives that he took, but we also see it in his abandonment of the land:

***Bereshith 36:6** Then Esav took his wives, his sons, his daughters, and all the persons of his household, his cattle and all his animals, and all his goods which he had gained in the land of Canaan, and went to a country away from the presence of his brother Ya'acov.*

What was Esav thinking when Ya'acov went to Haran and settled there? The longer Ya'acov was gone, the more likely it seemed that he was **not planning on returning.** Was he thinking after 20 years had gone by that Ya'acov had turned his back on the promises? Did Esav begin to see himself as the son who would inherit the blessings? Well, Ya'acov returns and it is now clear to Esav that his brother has come to reclaim his position. From this point on, Esav disassociates himself with the house of Ya'acov and becomes identified as just plain.....Edom/Esav. To continue to make this point, notice the difference in how Torah lists future generations:

***Bereshith 37:1** Now Ya'acov dwelt in the land where his father was a stranger, in the land of Canaan. ² These are the generations of Ya'acov. Yosef, being seventeen years old...*

***Bereshith 36:8** So Esau dwelt in Mount Seir. Esav is Edom. ⁹ And these are the generations of Esav the father of the Edomites in Mount Seir.*

At the end of the Exodus, prior to the Israelite's entry into the Promised Land, we read of another encounter with Esav:

***Bemidbar 20:14** Now Moshe sent messengers from Kadesh to the king of Edom. "Thus says your brother Israel: 'You know all the hardship that has befallen us, ¹⁵ how our fathers went down to Egypt, and we dwelt in Egypt a long time, and the Egyptians afflicted us and our fathers. ¹⁶ When we cried out to יהוה, He heard our voice and sent the Angel and brought us up out of Egypt; now here we are in Kadesh, a city on the edge of your border. ¹⁷ Please let us pass through your country. We will not pass through fields or vineyards, nor will we drink water from wells; we will go along the King's Highway; we will not turn aside to the right hand or to the left until we have passed through your territory.' " ¹⁸ Then Edom said to him, "You shall not pass through my land, lest I come out against you with the sword." ¹⁹ So the children of Israel said to him, "We will go by the Highway, and if I or my livestock drink any of your water, then I will pay for it; let me only pass through on foot, nothing more." ²⁰ Then he said, "You shall not pass through." So Edom came out against them with many men and with a strong hand. ²¹ Thus Edom refused to give Israel passage through his territory; so Israel turned away from him.*

Notice that the first time Moshe asks for permission to pass through Edom's land, he specifically identifies Israel as a "brother". Moshe describes the hardships that they have endured and seeks the compassion of a "brother". Edom, however, responds negatively and even threatens to "come out against them with the sword." The children of Israel then change their tactics and approach him as

they would **any other nation** with a **proposition** that would be **economically attractive** to them. **Still Esav refused** and **Israel was forced to turn away**.

We know that **brotherhood** is important to אָהֲבָה, and **despite Esav's treatment of Israel, Israel is commanded to have respect for his "brother"**:

Devarim 23:7 "You shall not abhor an Edomite, for he is your brother..."

Edom seems to **have an attitude problem**, and the **prophets address this from two angles**. **Jeremiah considers Edom as just one of the many nations** who is **"prideful"** and who will be **"made small"**:

*Jeremiah 49:8 I will bring the calamity of Esav upon him... I have made Esav bare; I have uncovered his secret places, And he shall not be able to hide himself...¹⁵ " For indeed, I will make you small among nations, Despised among men.¹⁶ **Your fierceness has deceived you, the pride of your heart, O you who dwell in the clefts of the rock, Who hold the height of the hill! Though you make your nest as high as the eagle, I will bring you down from there,"** says אָהֲבָה.*

Jeremiah's rebuke to Esav pinpoints his "pride". He mentions nothing of **"brotherly" ties with Israel**. **Amos takes a completely different approach toward Edom**. He **confronts his perpetual hostility towards his "brother"**:

Amos 1:11 Thus says אָהֲבָה: "For three transgressions of Edom, and for four, I will not turn away its punishment, Because he pursued his brother with the sword, And cast off all pity; His anger tore perpetually, And he kept his wrath forever.

The **Haftara** for this week is the book of **Obadiah**, and it is very interesting that the **prophet covers both of the elements Jeremiah and Amos have touched on....pride and brotherly connection**. The **first nine verses of Obadiah are very similar to Jeremiah's prophecy and its focus on Edom's "pride"**. However, continuing with **verse 10, like Amos, Obadiah combines "pride" along with rebuke for rejecting Ya'acov as a "brother"**:

*Obadiah 1:10 "For violence against your brother Ya'acov, Shame shall cover you, And you shall be cut off forever.¹¹ In the day that you stood on the other side -- In the day that strangers carried captive his forces, When foreigners entered his gates And cast lots for Jerusalem -- Even you were as one of them.¹² **But you should not have gazed on the day of your brother in the day of his captivity; Nor should you have rejoiced over the children of Yehuda In the day of their destruction; Nor should you have spoken proudly In the day of distress.¹³ You should not have entered the gate of My people In the day of their calamity. Indeed, you should not have gazed on their affliction In the day of their calamity, Nor laid hands on their substance In the day of their calamity.¹⁴ You should not have stood at the crossroads To cut off those among them who escaped; Nor should you have delivered up those among them who remained In the day of distress.***

Notice in **verse 11** that it is **"foreigners", not Edom that is attacking Jerusalem**. Yet, **Edom "rejoiced" over "their destruction"**. This scenario is referred to again in the **Psalms**:

Psalm 137:7 Remember, זָרָה, against the sons of Edom the day of Jerusalem, Who said, "Raze it, raze it, to its very foundation!"

It is a **serious mistake** in the eyes of הָרָהֵק to **rejoice** over the **misfortune of a "brother"**. A **"brother"** is expected to **act differently** than a **stranger**. The **Apostle John** speaks of **"love"** for **"our brother"**:

1 John 3:14 We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death.¹⁵ Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.¹⁶ By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren.¹⁷ But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of Adonai abide in him?

Changing directions now...remember the **prophecy** given to **Rivkah** when her **twins** were **in the womb**? Consider the **words** spoken of **Esav**:

Bereshith 25:23 ... And the older shall serve the younger."

What if **Esav** had **joyfully accepted** serving his **brother**? **Through serving his brother** he would have **eventually** been lead to **Yeshua the Messiah**! In fact, **according to tradition**, **Obadiah** was an **Edomite** who **aligned himself** with his **brother Ya'acov**. Another **possible descendant** of **Esav** who may be **mentioned** in our **parasha** this week is **Job**. To make the connection, we will **consider historical information** on the **Hyksos kings**.

The **mysterious Hyksos kings** of **ancient Egypt** were **not Egyptians**. Seemingly out of nowhere, they **invaded the country** and then **reigned in that land of the Nile** as **Pharaohs**. They were **never absorbed by** or **loved by** the **Egyptians**. Some of the **later kings** ruled over an **enormous empire** which **stretched from the Euphrates to the Nile**. Finally the **Egyptians rebelled** against them and as suddenly as they came, they **mysteriously dropped out of sight**.

What I am suggesting is that the **Hyksos Empire** was an **expansion** of the **Edomite Kingdom**. It may be that the **Hyksos ruled in Egypt** during **part of the sojourn** of the **Israelite's bondage**, although the **fall of the Hyksos Empire** appears to have occurred well **before the birth of Moshe**. Now let's consider **Job's ties** to the **Hyksos**:

Bereshith 36:31 Now these were the kings who reigned in the land of Edom before any king reigned over the children of Israel:³² Bela the son of Beor reigned in Edom...³³ And when Bela died, Jobab the son of Zerah of Bozrah reigned in his place.

These verses mention the **first two kings of Edom**. **"Jobab"** was the **second king**. The **similarity between the names** is **very obvious**. Before his testing, **"Job"** was a **wealthy, upright man**:

Job 1:1 There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, and one who feared Elohim and shunned evil.² And seven sons and three daughters were born to him.³ Also, his possessions were seven thousand sheep, three thousand camels, five hundred

*yoke of oxen, five hundred female donkeys, and a very large household, so that **this man was the greatest of all the people of the East.***

Job also occupied a leading position among the people:

Job 29:2** Oh, that I were as in months past, As in the days when Elohim watched over me; ³ When His lamp shone upon my head, And when by His light I walked through darkness; ⁴ **Just as I was in the days of my prime, When the friendly counsel of Elohim was over my tent...** ⁷ "When I went out to the gate by the city, When I took my seat in the open square, ⁸ The young men saw me and hid, And the aged arose and stood; ⁹ **The princes refrained from talking, And put their hand on their mouth...** ²¹ "Men listened to me and waited, And kept silence for my counsel. ²² After my words they did not speak again, And my speech settled on them as dew. ²³ They waited for me as for the rain, And they opened their mouth wide as for the spring rain. ²⁴ If I mocked at them, they did not believe it, And **the light of my countenance they did not cast down.

Job was not a king at the **time of his suffering**, but it is clear that he was a **very influential man**. After his trials, we are told that he became **greater and even more blessed than before**.

***Job 42:12** Now **יְהוָה** blessed the latter days of Job more than his beginning..*

Considering this **tremendous blessing**, was **Job elevated to kingship** following the **death of Bela**, the first king of Edom? Now let's look at the **evidence** for **Job** being the "**Jobab**" of **Bereshith 36**:

1. **Same country** – **Job lived** in the "**land of Uz**" (**Job 1:1**). **Jobab** was **King of Edom**, living in the city of "**Bozrah**" (**Bereshith 36:33**). However from **Lamentations 4:21**, we see that **Edom dwelt** in the "**land of Uz**". Evidently "**Uz**" is the **name of a large area**, which **included** within it the **land of Edom**. It's kind of like saying we live in Iowa...then another time saying we live in the U.S.A.

***Lamentations 4:21** Rejoice and be glad, O daughter of **Edom**, You who dwell in the land of **Uz**!*

2. **Local geographical features** - **Jobab** lived in **Bozrah**, not far from the Dead Sea into which the "**Jordan**" River empties. **Job** also mentions the "**Jordan**" River.

***Job 40:23** "If a river rages, he is not alarmed; He is confident, though the **Jordan** rushes to his mouth.*

3. **Lived about the same time** - **Jobab** belongs to the **fourth generation from Ishmael**. **Job** speaks of "**the troops of Tema**" (**Job 6:19**). "**Tema**" was **one of the tribes descended from Ishmael** (**Bereshith 25:15**), thus **Job also lived after** the time of **Ishmael**. **Job** speaks of the "**companies of Sheba**" (**Job 6:19**) who would be **descendants of Sheba**, a **half-brother to Ishmael** (**Bereshith 25:3**).
4. **Contemporary Persons** - If **Eliphaz, Esav's oldest son** (**Bereshith 36:4**) lived a **normal life-span** as common in the family and descendants of Avraham, we find that this **Eliphaz** would be an **old man, about 100 years of age or more, before Jobab** would become **king**. **Job's chief**

friend was a man named, “*Eliphaz the Temanite*”. He was **evidently** an **old man**...he speaks of himself and his two companions as “*aged men*” (*Job 15:10*). **Eliphaz, Esau’s son**, was the **father of Teman**...thus the **elder living with his son** could easily become known as a “*Temanite*”. Also take into account that some of the **wisdom of Eliphaz** (in the book of Job) could easily have come from his **grandfather, Isaac**.

Thus, as the **kingdom of the Edomites** became **established**, **Job’s enormous wealth** would not be overlooked. It would **put him in line** for the **kingship** of the **fledgling nation**. Now again, **why** is this **important**? Because we see from this information that **Job** is from **Esav**. He is an **Edomite**. **Esav** is **dominantly thought of** as being **against Israel**. But what do we know of **Job**?

Job 1:1 There was a man in the land of Uz, whose name was Job, and that man was blameless, upright, fearing Elohim, and turning away from evil.

- תָּם - (tam) – blameless, complete
- יָשָׁר - (yasher) – upright
- יָרֵא - (yare) – God fearer

Even יְהוָה refers to **Job** as “*My servant Job*”:

Job 1:8 And יְהוָה said to hasatan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing Elohim and turning away from evil."

Take a look at **Job’s possible family tree**:

Father – Zerah (*Bereshith 36:33*)
Grandfather – Reuel (*Bereshith 36:13*)
Greatgrandfather – Esau (*Bereshith 36:14*)
Greatgrandmother – Basemath (*Bereshith 36:14*)

Remember **Basemath**? **Basemath** was the **daughter of Elon** the **Hittite** (*Bereshith 26:34*). **Who** were the **Hittites**? The **Hittites** were **descendants of Heth**, the **2nd** son of **Canaan**.

So...let’s try to put it all together now...**Job** is a **descendent of Esav** and **ALSO** a **descendent of Canaan, the cursed line of Ham**. Now....do you remember what was said to the **Canaanites** back in **Bereshith 9**?

*Bereshith 9:25 So he said, "Cursed be Canaan; A servant of servants He shall be to his brothers."
²⁶ He also said, "Blessed be יְהוָה, The Elohim of Shem; And let Canaan be his servant."*

Job understood the “*servant*” role under **Shem**. Even **יְהוָה** referred to **Job** as a “*servant*” (*Job 1:8*). Therefore, **Job**...from the **cursed line of Canaan** and the **hate-filled line of Esav**, still appears to us in the Scriptures as an **example** of what it means to be “*blameless*”. Only a **handful of people** in the

scriptures are **declared to be “blameless”**.....Noach, Avraham, & Ya’acov. We are told several times in the Brit Chadasha that we also are to **“be perfect/blameless”**.

*Ya’acov (James) 1:4 But let patience have its perfect work, that you may **be perfect and complete**, lacking nothing.*

Another **descriptive word** for **Job** (*Job 1:1*) is **“upright”** (yashar - יָשָׁר). Notice anything familiar about the **Hebrew letters**? These **letters** make up the **first three letters of the Hebrew word for Israel**. Add to these **letters El/God** (אֱלֹהִים) and you have **defined Israel** (יִשְׂרָאֵל) as the **“upright of El”**! **Job**, through his **obedient and submissive life, identified himself with the people of Elohim**. And he was from **both the cursed and hate-filled lineage!**

Our **Heavenly Father makes room for everyone in His Plan**. **Job**, a **Canaanite and an Edomite**, is in our Scriptures as **not only an example of patience**, but as an **example of blamelessness, uprightness, and proper fear of the Almighty**. He is **identified with Israel**. יהוה is **looking for hearts that desire Him**. We can all be a part of **Israel** (יִשְׂרָאֵל), **“the upright of El”**!

*Psalm 133:1 A Song of Ascents. Of David. Behold, how good and how pleasant it is for **brothers** to dwell together in unity!*

Shabbat Shalom!

Ardelle