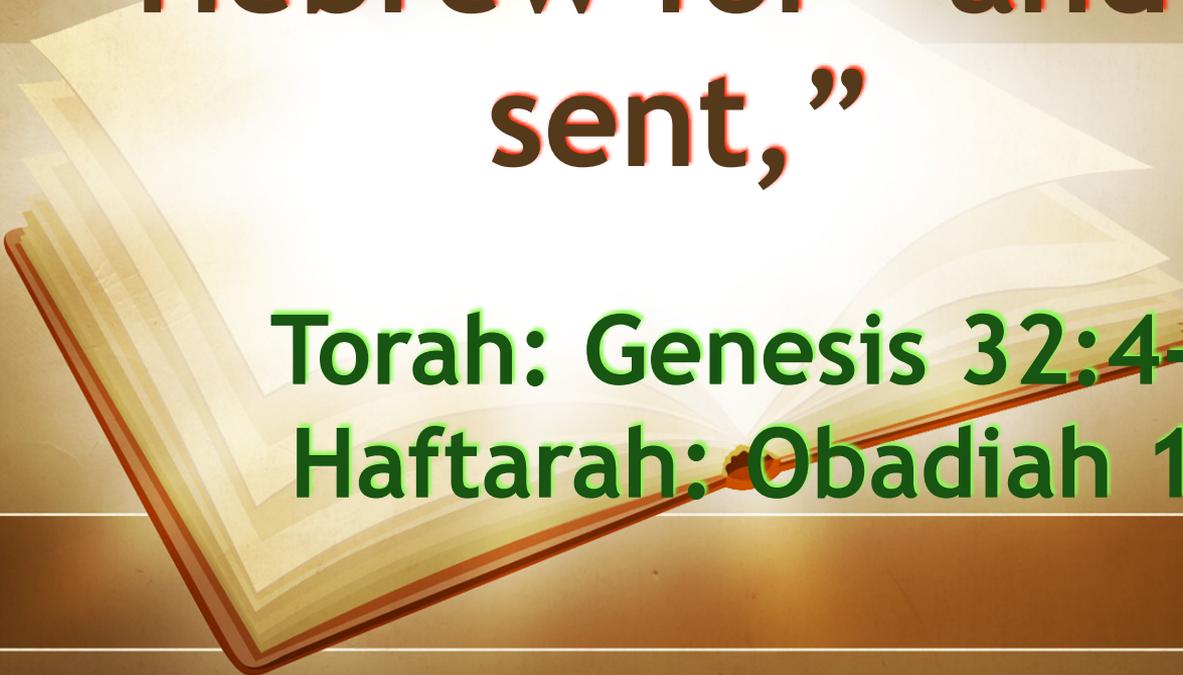


# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

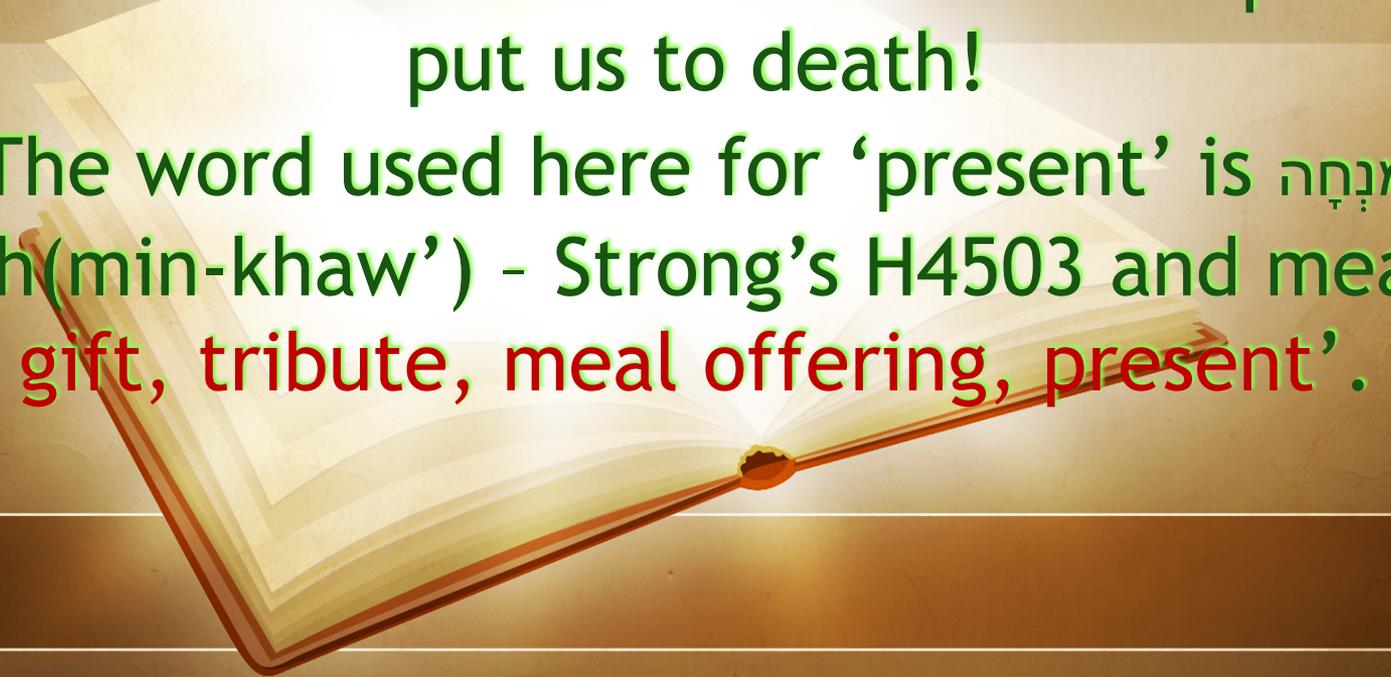


**#8 Vayishlah (וַיִּשְׁלַח)**  
— Hebrew for “and he  
sent,”

**Torah: Genesis 32:4-36:43**  
**Haftarah: Obadiah 1:1-21**

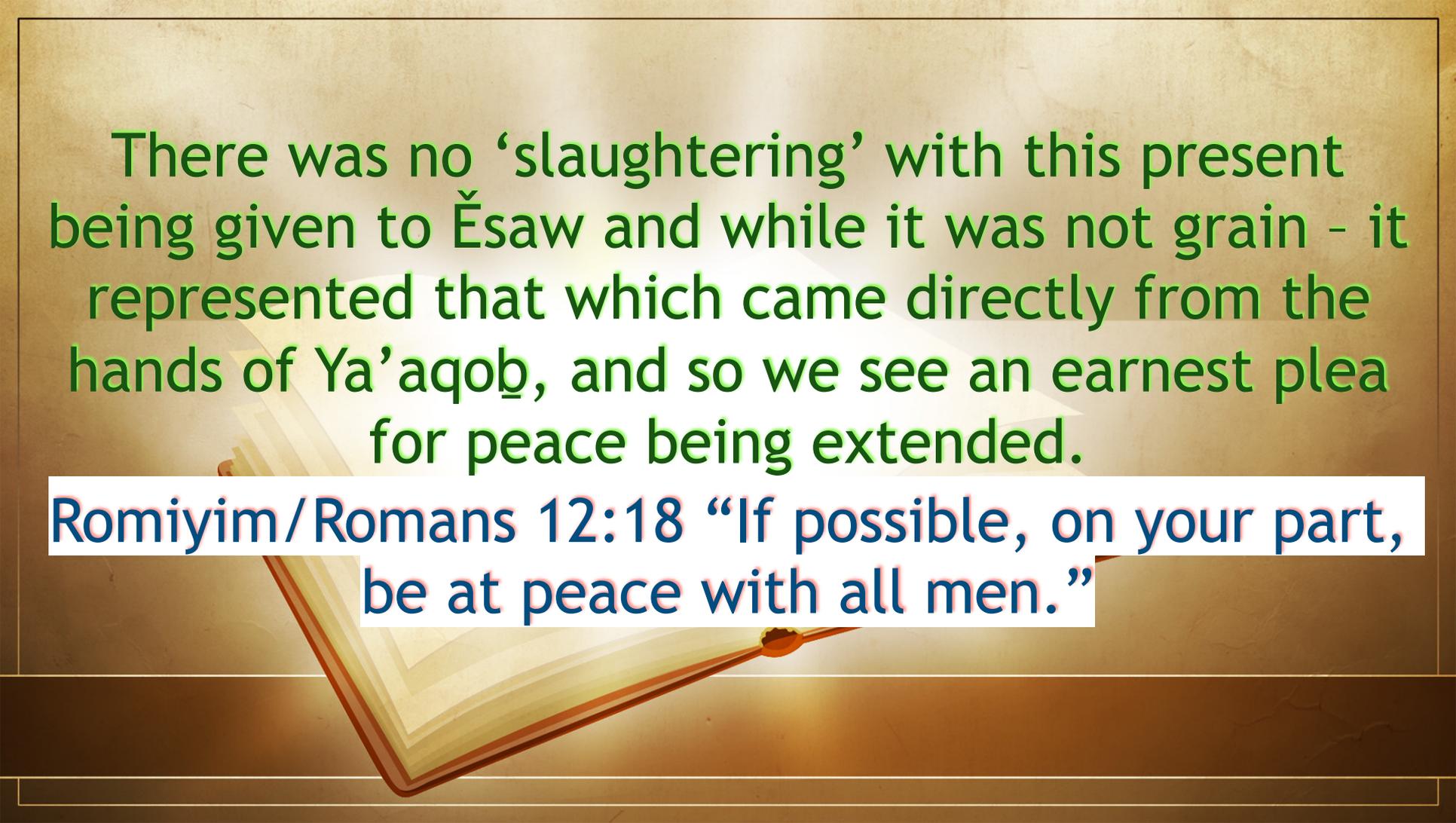
Through the Atonement of יהושע for our sins, we are reconciled to the One who has the power to put us to death!

The word used here for ‘present’ is מִנְחָה  
minḥah (min-khaw’) - Strong’s H4503 and means, ‘a gift, tribute, meal offering, present’.



The grain offering in the Hebrew is known as מִנְחָה minḥah and there is no blood in this offering and therefore does not represent atonement for sin, however it does still represent the one bringing it and is symbolic of the work of our hands, as it is prepared by the one bringing the offering.

Once we accept the atoning work of Messiah, we must not stop there, but must rather continue daily in bringing Him our all as we recognise clearly that what we do daily does count.



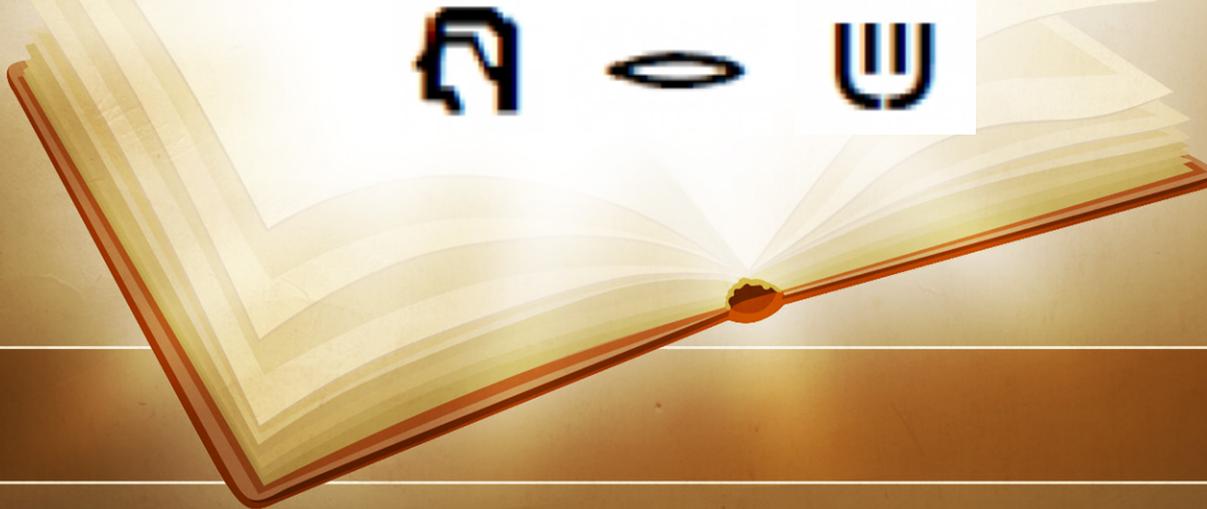
There was no ‘slaughtering’ with this present being given to Ėsaw and while it was not grain - it represented that which came directly from the hands of Ya’aqob, and so we see an earnest plea for peace being extended.

Romiyim/Romans 12:18 “If possible, on your part, be at peace with all men.”

Let us carefully consider these words, in terms of our relationship with our Master, who has covered us and cleansed us, and recognise how we are to give our lives as a daily living offering, which will help us in doing what we can, in our part, to live at peace with all.

When we look at the ancient pictographic script's rendering of the words for כִּפָּר 'kippur' H3725, כָּפַר 'kaphar' H3722 and כֹּפֶר 'Kopher' H3724 we are able to see a powerful picture of the way which our Master Himself opened up for us to be One with Him!

In the ancient pictographic script, we see the following picture for these three words:



## Kaph - קָפָה:

The ancient form of this letter is  - meaning **‘the open palm of a hand’**. The meaning behind this letter is **‘to bend and curve’** from the shape of a palm as well as **‘to tame or subdue’** as one has been bent to another’s will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one’s work, or under whose hand you submit and obey!

## Pey - פ:

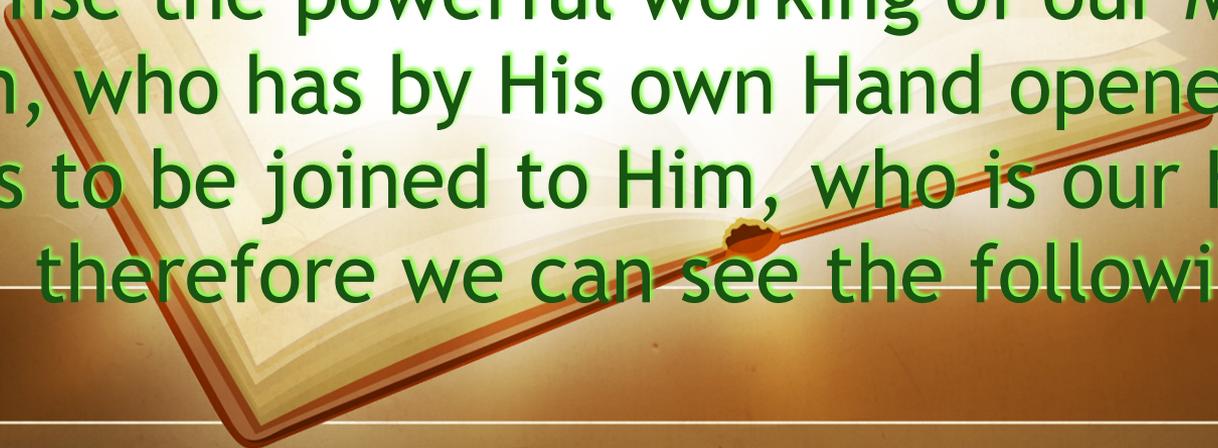
This is the letter 'pey', which is pictured as , which is an **'open mouth'** and carries the meaning of **'speak and blow'**, from the functions of the mouth, and can have the meaning of **'scatter'** by blowing. It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the words of one's mouth, as being established! This can also render for us a picture of that which has been opened, in terms of the way that has been opened by the Word of Elohim!

Resh - ר:

The ancient script has this letter 'resh' as -  - and is pictured as **'the head of a man'** and has the meaning of the **head of a man** as well as **chief, top, beginning or first.**

This letter can mean 'top' - as in the top or head of a body; and 'chief' - as in head of a tribe or people, as well as the one who rules the people.

When we consider the significance of these pictures that render the words כִּפָּר 'kippur' (kip-poor') H3725, כָּפַר 'kaphar' (kaw-far') H3722 and כֹּפֶר 'Kopher' (ko'-fer) H3724 we are able to clearly recognise the powerful working of our Master and Elohim, who has by His own Hand opened the Way for us to be joined to Him, who is our Head and therefore we can see the following:



**THE OPEN HAND THAT  
OPENED THE WAY TO THE  
HEAD!**



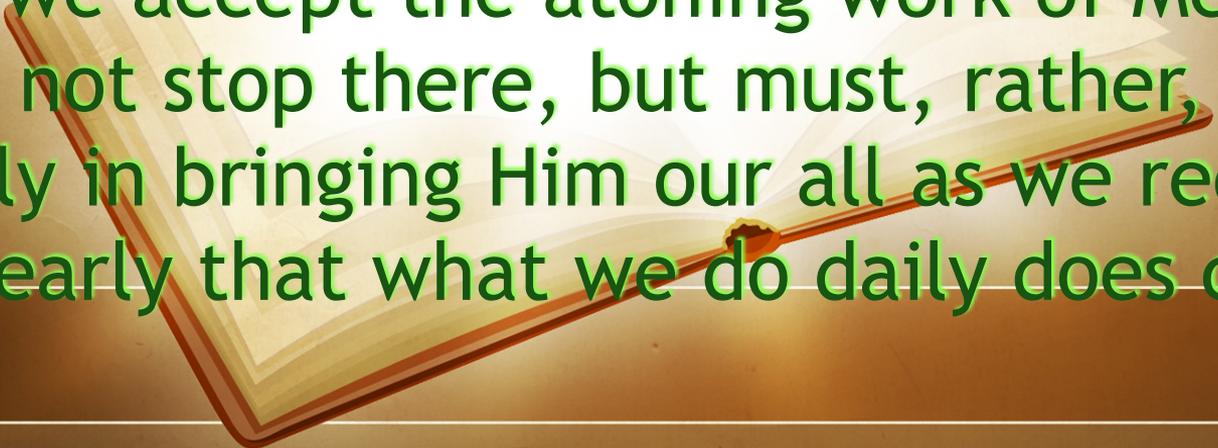
Our Master revealed His open Hand and took the nails in His Hands for our sin, in order that we can be cleansed and able to draw near to Him and be joined to Him, opening up for us the Way to Eternal Life in Him!

When I see the rendering of these pictures, with regards to Yom Kippur, I am reminded of the encounter that T'oma had with Messiah, in:

Yohanan/John 20:26-29 “And after eight days His taught ones were again inside, and T’oma with them. יהושע came, the doors having been shut, and He stood in the midst, and said, “Peace to you!” 27 Then He said to T’oma, “Bring your finger here, and see My hands. And bring your hand and put it into My side - and do not be unbelieving, but believing.” 28 And T’oma answered and said to Him, “My Master and my Elohim!” 29 יהושע said to him, “T’oma, because you have seen Me, you have believed. Blessed are those who have not seen and have believed.”

At the sight of the open hand of the Master, T'oma instantly recognised that יהושע is the only One True Master and Elohim and that by His death and resurrection His revealed hand opened the way for us to be joined to Him, our Head!

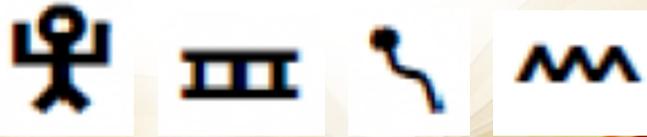
Once we accept the atoning work of Messiah, we must not stop there, but must, rather, continue daily in bringing Him our all as we recognise clearly that what we do daily does count.



We need to build community and be committed to giving our part into a greater family where יהוה has chosen to make His Name Dwell, and submit to the leadership that יהוה has appointed!



In the ancient Hebrew script, the word מִנְחָה  
minḥah (min-khaw')- Strong's H4503 which  
means, '*a gift, tribute, meal offering, present*',  
is pictured as:



Mem - ך:

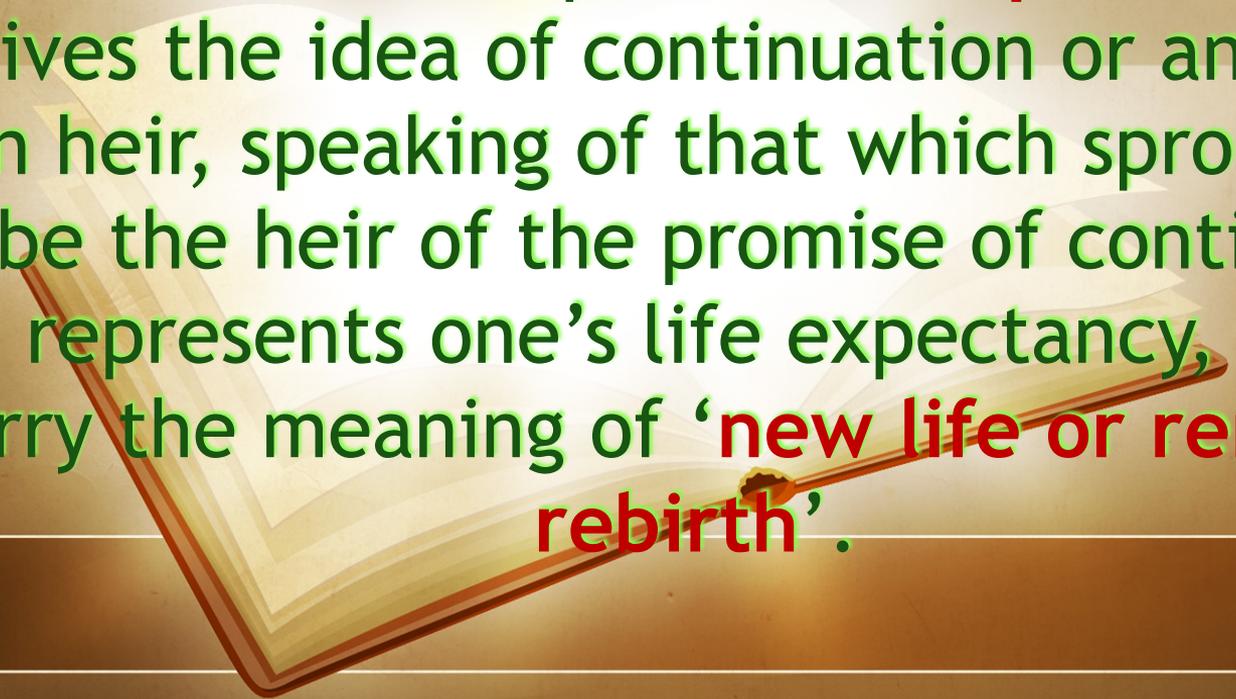
The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown.

We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture.

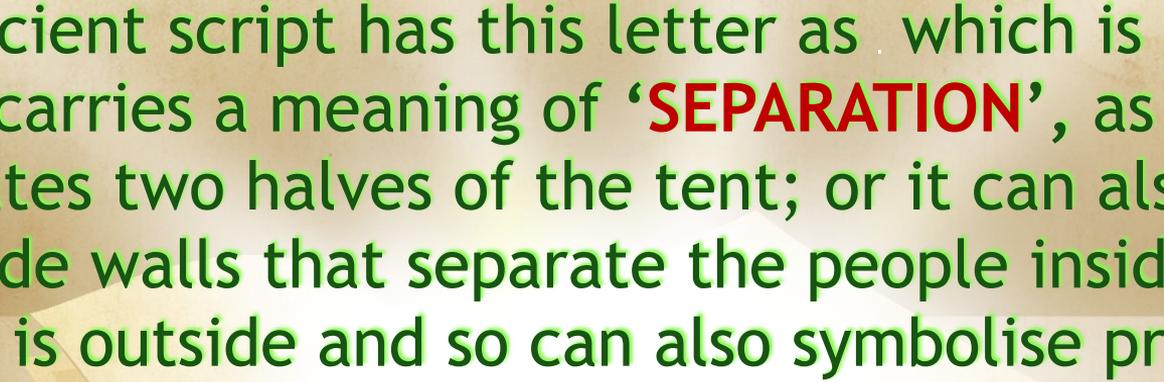
This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially blood!

Nun - ن:

The ancient pictographic script has this letter pictured as , which pictures a **'sprouting seed'** and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one's life expectancy, and can carry the meaning of **'new life or renewal, rebirth'**.



## Ḥet - ḥ:

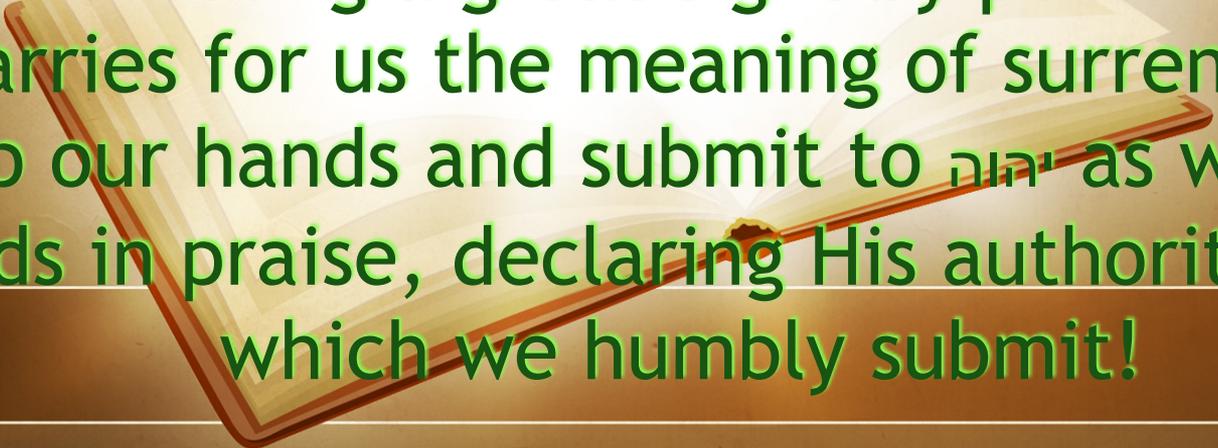
The ancient script has this letter as  which is a **'tent wall'**, and carries a meaning of **'SEPARATION'**, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a 'cutting off' of those who are outside.

Hence this letter can mean **'established, secure'** as well as **'cut off, separated from'**.

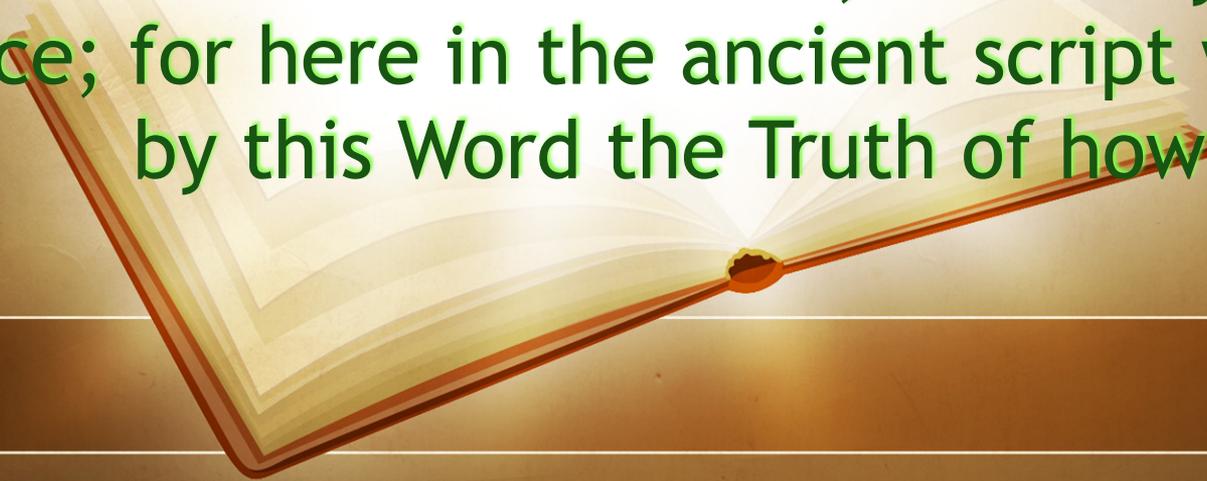
As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, having been separated from the world and built up in the master!

Hey - ה:

The ancient script has this letter pictured as , which is **‘a man standing with his arms raised out’**. This word can also mean **“behold, look, breath, sigh and reveal or revelation”**; from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!



As we look at this word in the understanding of a gift offering or tribute, we can see how this can represent our joy in bringing our lives daily before our Master and Redeemer, as a daily living sacrifice; for here in the ancient script we can see by this Word the Truth of how:



**WE, WHO ARE IMMERSSED IN  
MESSIAH, HAVING DIED TO SELF,  
ARE RAISED TO NEW LIFE IN HIM  
TO BECOME A PART OF HIS BODY,  
THAT IS - HIS TABERNACLE, AS  
PICTURED BY THE TENT WALL, IN  
ORDER TO OFFER UP THE DAILY  
PRAISE DUE TO HIS NAME!!!**

This can also be understood as:

**BY THE BLOOD OF MESSIAH,  
WE (HIS BODY) HAVE BEEN  
WASHED, RENEWED AND  
SEPARATED UNTO HIM AND WE  
SUBMIT AND GIVE OUR LIVES  
AS A DAILY LIVING OFFERING!**

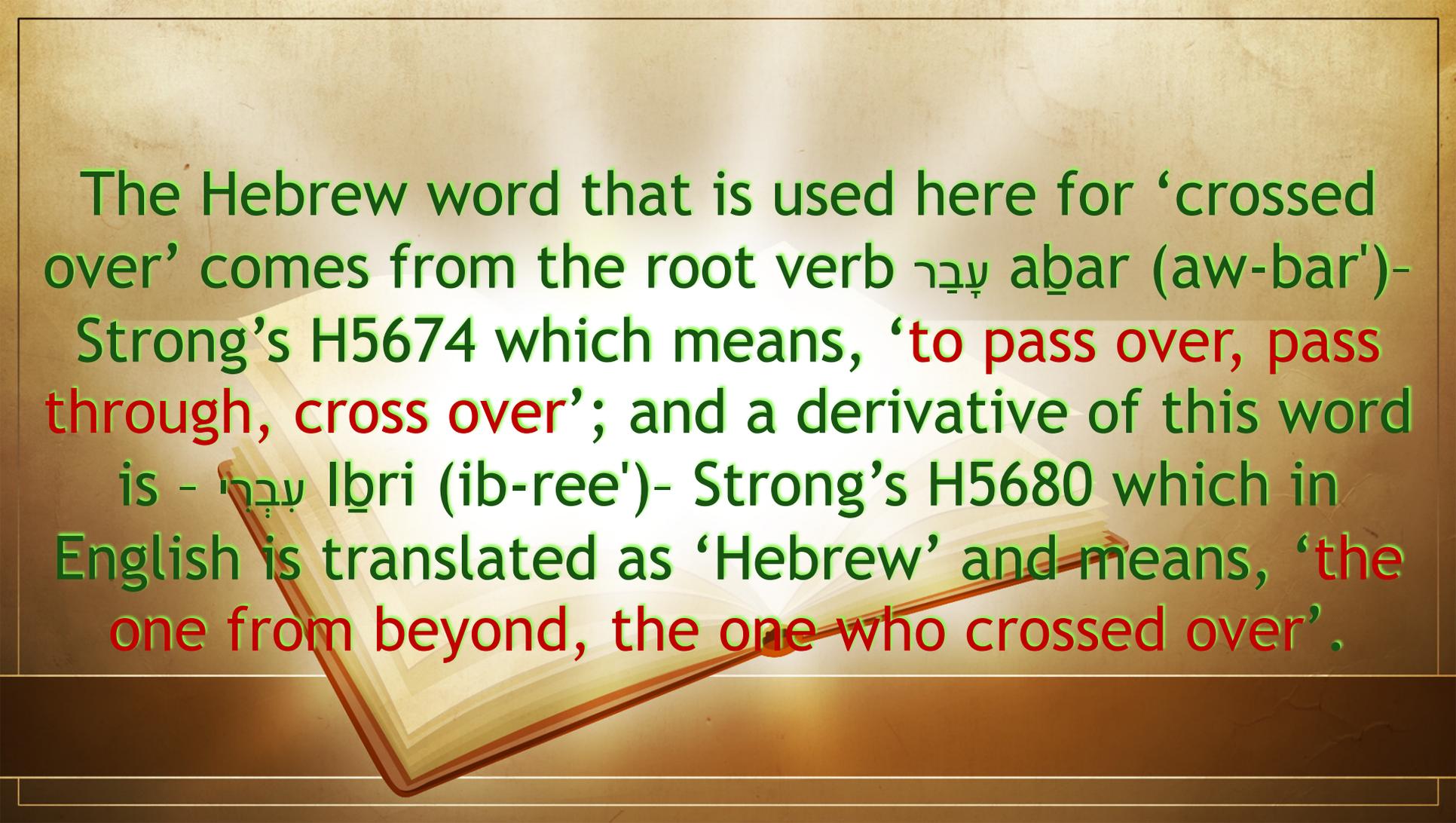
**Gen 32:22** And he rose up that night and took his two wives, and his two female servants, and his eleven sons, and passed over the ford of Yabboq.



Verse 22 - passed over the ford of Yabboq

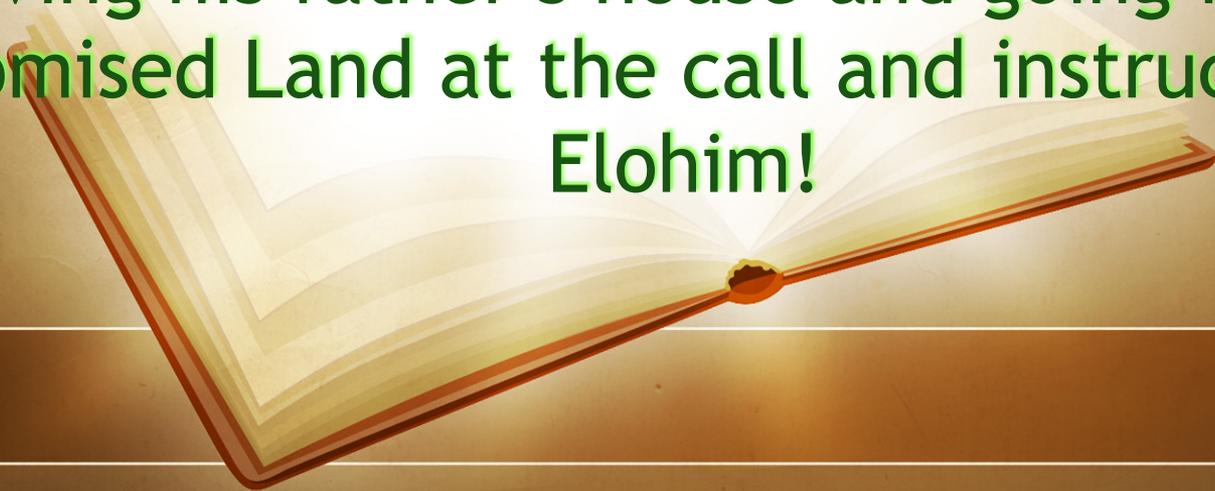
The Hebrew word Yabboq (yab-boke')- יַבֹּק -  
Strong's H2999 means, 'emptying' and comes from  
the word בָּקַק baqaq (baw-kah')- Strong's H1238  
which means, 'to empty, completely laid waste,  
demoralized, devastated, make void'.

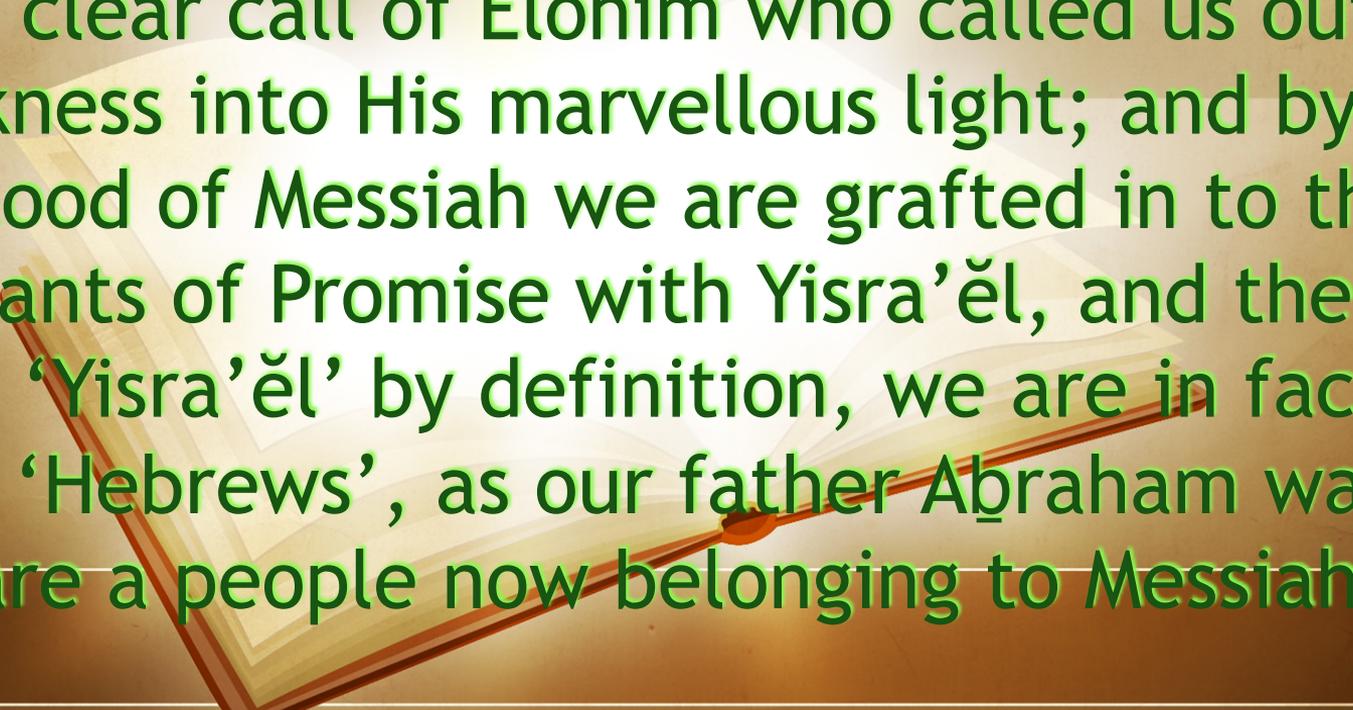
He 'crossed over the ford'



The Hebrew word that is used here for ‘crossed over’ comes from the root verb עָבַר *abar* (aw-bar’)- Strong’s H5674 which means, ‘to pass over, pass through, cross over’; and a derivative of this word is - עִבְרִי *Ibri* (ib-ree’)- Strong’s H5680 which in English is translated as ‘Hebrew’ and means, ‘the one from beyond, the one who crossed over’.

Abram was the first person to be called a Hebrew (Berēshith/Genesis 14:13) and we recognise this by his 'crossing over' the Euphrates River, when leaving his father's house and going into the Promised Land at the call and instruction of Elohim!





We too, who have ‘crossed over’, so to speak, have become ‘Hebrews’, as we have responded to the clear call of Elohim who called us out of darkness into His marvellous light; and by the Blood of Messiah we are grafted in to the Covenants of Promise with Yisra’ĕl, and therefore being ‘Yisra’ĕl’ by definition, we are in fact also called ‘Hebrews’, as our father Abraham was, and are a people now belonging to Messiah!

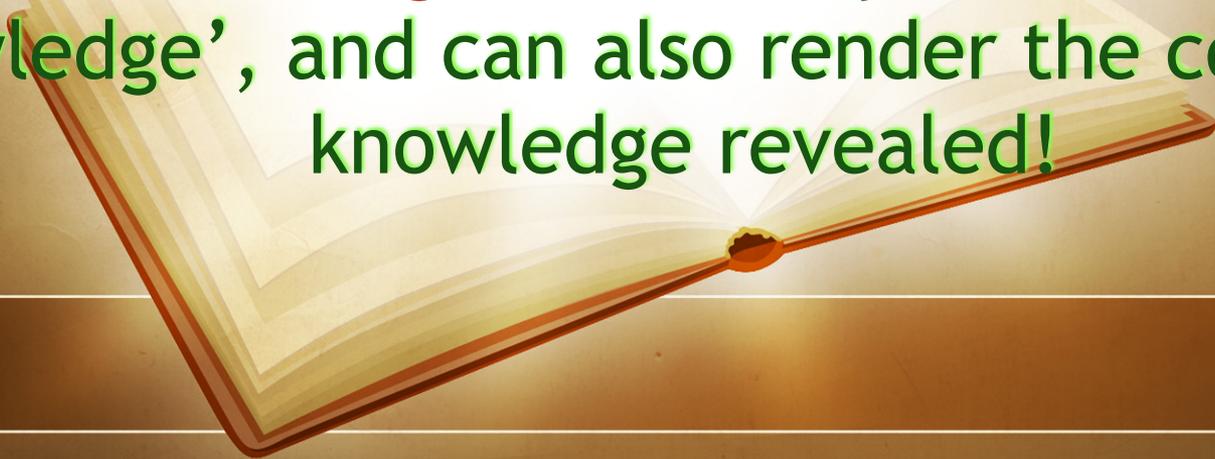
The Hebrew root word עֶבֶר **abar** - Strong's H5674,  
in the ancient pictographic script, is written as  
follows:



א ב ע

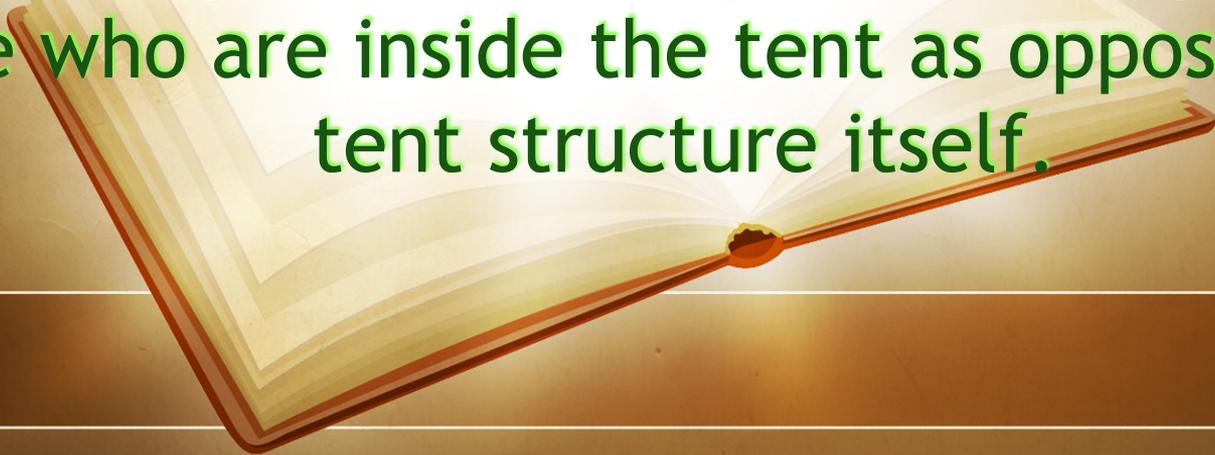
Ayin - א:

The original pictograph for this letter is  and represents the idea of '**seeing and watching**', as well as '**knowledge**'. as the eye is the 'window of knowledge', and can also render the concept of knowledge revealed!



Beyt - בַּיִת:

The ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.



Resh - ר:

The Ancient picture for this letter is , **'the head of a man'**. This letter has the meanings of **'head or man'** as well as **'chief, top, beginning or first'**.



From this pictographic rendering of one who passes/crosses over, we take note that the meaning given here can be understood as:

**LOOKING TO THE HOUSE'S  
HEAD**

Or

**THE EYES OF THE HOUSE ARE  
ON THE HEAD**

Messiah, is the Head of the Body, that is us, the assembly; which are being up in Him, as living stones that keep their eyes on the Head of the House!

Kěpha Aleph/1 Peter 2:4-5 “Drawing near to Him, a living Stone - rejected indeed by men, but chosen by Elohim and precious - 5 you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter *offerings* acceptable to Elohim through יהושע Messiah.”

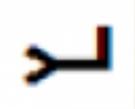
The pictographic of the word עִבְרִי Ibri - Hebrew  
looks like this:

יְבְרִי



The extra letter that is used at the end of this word is the letter:

Yod - י:

The ancient script has this letter as  which is 'an arm and hand' and carries the meaning of 'work, make, throw', from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one's hands is the basic meaning of this letter!

As true Hebrew's we have our eyes fixed on the Head of the House, because of His work of redemption, as we look to the revealed arm of Elohim!

To whom has the arm of יהוה been revealed?

To those who have turned to the Master the veil has been removed and are therefore able to properly see the deliverance that our Head has secured for us, giving us the strength to look to Him and 'cross over', so to speak!

The Hebrew word that is translated 'ford' in Berēshith/Genesis 32:22 is the noun מַעְבָּר ma'abar (mah-ab-awr')- Strong's H4569 meaning, '*a ford, passing, pass*' and is a derivative of the root verb עָבַר abar - Strong's H5674.

In a sense, we can see what was in fact happening to Ya'aqob, as he journeyed home, after having come out of his uncle's house - he was being emptied, so to speak, as he passed over from one place to another!

This passing over the Yabboq, was right before the intense wrestling that he would have with Elohim; and so, we also realise how we too must be emptied of self, so to speak, especially when we find ourselves in a place where we are 'wrestling out' matters with Elohim.

If we try to wrestle out matters and have not been emptied of self we will get nowhere!

As we draw near to Elohim, we must come to Him having been emptied of pride and arrogance and any form of selfishness and wrong motives, lest we find that what we ask for we do not get!



Ya'aqob / James 4:1-3 "Where do fightings and strivings come from among you? Do they not come from your pleasures that battle in your members? 2 You desire, and do not have. You murder, and are jealous, and are unable to obtain. You strive and fight, and you do not possess, because you do not ask. 3 You ask and do not receive, because you ask evilly, in order to spend it on your pleasures."

Ya'aqob had crossed over the Yabboq and so he left that which he came from behind and after his encounter with Elohim his walk was changed.

We too, who have 'crossed over', so to speak, have become 'Hebrews', as we have responded to the clear call of Elohim who called us out of darkness into His marvellous light, and by the Blood of Messiah we are grafted in to the Covenants of Promise with Yisra'ěl, and therefore being 'Yisra'ěl' by definition, we are in fact also called 'Hebrews', as our father Abraham was, and are a people now belonging to Messiah and no longer enslaved to the traditions and dogmas of the world!

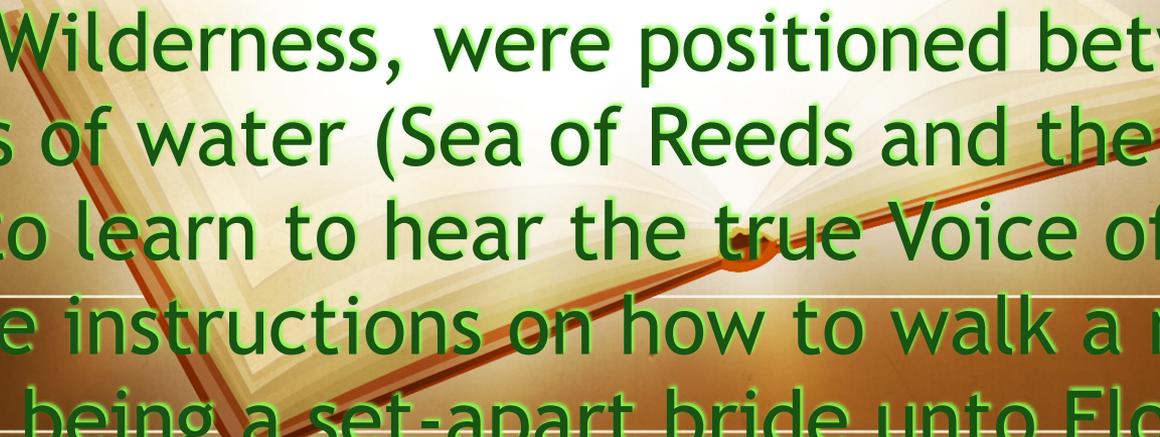
**Gen 32:23** And he took them and sent them over the stream, and sent over what he had.



## Verse 23

As a total emptying of himself, he sent his wives and sons across the stream with everything that he had and he himself, was emptied of self, while he stayed at the place between the ford and the stream!

In one sense, we see Ya'aqob positioned here between the ford and the stream - he was between 2 'bodies of water', so to speak, and in a perfect position to encounter Elohim and have his walk changed for life!



As we who have come out of Mitsrayim, so to speak, or Babelon, we recognise that in coming out of the church system of man-made traditions, we are immersed in Messiah and just as the Yisra'ēlites, who came out of Mitsrayim and crossed the Sea of Reeds and were brought into the Wilderness, were positioned between two bodies of water (Sea of Reeds and the Yardēn), in order to learn to hear the true Voice of Elohim and receive instructions on how to walk a new walk of being a set-apart bride unto Elohim!

Many who come out of the lies and traditions of falsehood and 'cross over', end up wrestling over much that has been stripped away and emptied of!



Gen 32:24 And Ya'aqob was left alone. And a Man wrestled with him until the breaking of day.

Gen 32:25 And when He saw that He did not overcome him, He touched the socket of his hip. And the socket of Ya'aqob's hip was dislocated as He wrestled with him.

Gen 32:26 And He said, "Let Me go, for the day breaks." But he said, "I am not letting You go until You have blessed me!"

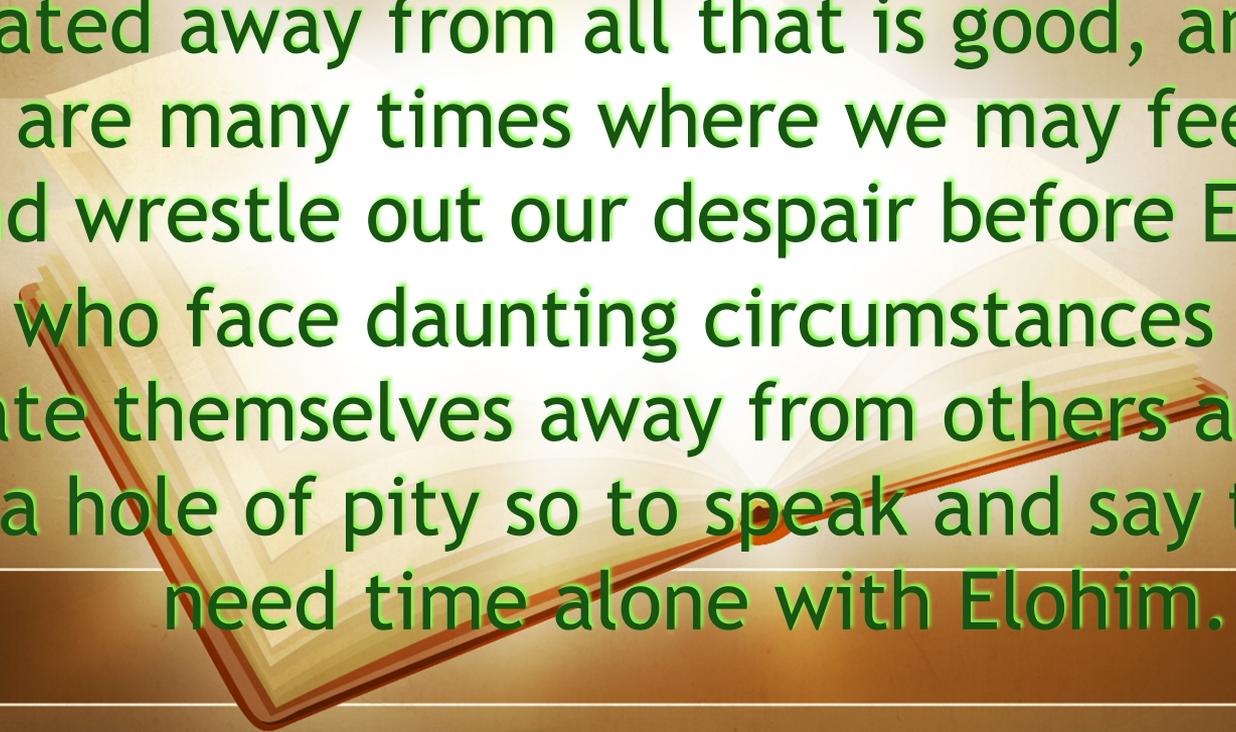
## Verse 24-26

Ya'aqob wrestled with a Man of Elohim all night! This was an intense wrestle and he was not going to let go, and it is with this kind of intensity that we too ought to 'wrestle' in prayer for each other.

Qolasim/Colossians 4:12 "Epaphras, who is one of you, a servant of Messiah, greets you, always wrestling for you in prayers, so that you stand perfect and complete in all the desire of Elohim."

Ya'aqob was left alone - and being left alone can have both positive and negative aspects to it.

The Hebrew root word that is translated here as 'left alone' is **בָּדַד** **bad** (**bad**)- Strong's H905 which means, 'separation, apart, alone, besides' and comes from the word **בָּדָד** **badad** (**baw-dad**)- Strong's H909 meaning, 'to be separated, isolated, alone, straggler, stranded'.



Nobody, in their right mind, likes to be left alone or stranded, or feel as though they have been isolated away from all that is good, and often there are many times where we may feel isolated and wrestle out our despair before Elohim.

Many who face daunting circumstances will often isolate themselves away from others and crawl into a hole of pity so to speak and say that they need time alone with Elohim.

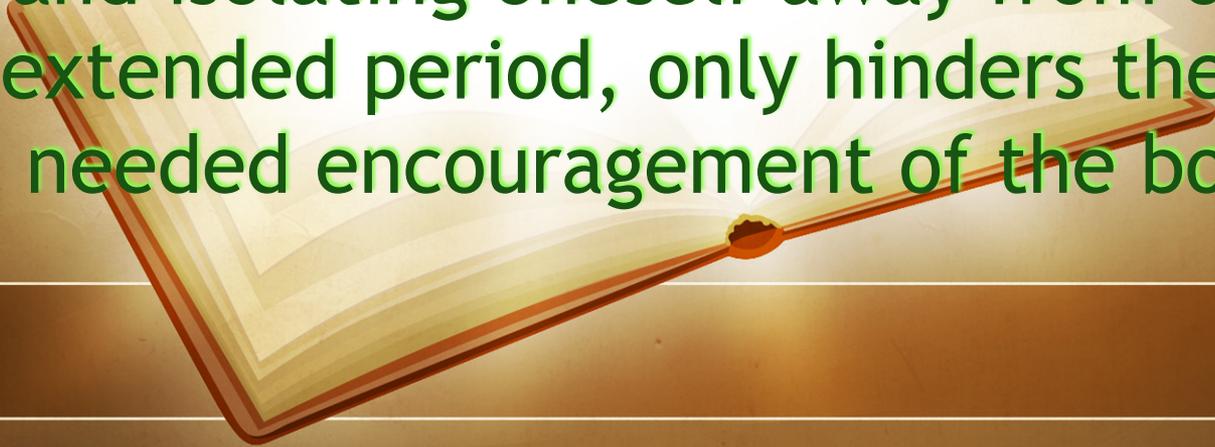
While we certainly do need to have alone time with Elohim, we must recognise that we cannot use circumstances to determine our willingness to engage in building the community or body of Messiah or not.

There is a negative side to wrestling through matters on our own, as what we often realise is that when we find ourselves reacting in this way, it is as the result of not having truly been emptied of self and so, pride stands in the way as a barrier that isolates us from others!

On the positive side, there are certainly times when we do need to be alone with Elohim, and יהושע demonstrates this practice very clearly for us by His example of regularly spending time alone in prayer.

While He sets us a great example of spending alone time with Elohim, we must recognise that this must not result in the 'alone time' being a matter of days or even weeks and months!

Wresting alone can happen on a daily basis, and even in the darkest times, we must realise that each day we also have an active responsibility in engaging each other with encouragement in the Word and isolating oneself away from others, for an extended period, only hinders the much-needed encouragement of the body!



We can also learn from these accounts is that it was not only Ya'aqob's walk that changed, but his name changed and in essence this is a picture of the whole body being changed through intercession and so, the verse I quoted from Qolasim/ Colossians, is a powerful sobering reminder of how we are to daily be interceding and wrestling in prayer for each other, so that we as a set-apart body might stand perfect and compete in the desire of Elohim, doing all He has commanded us!

Ya'aqob wrestled all night - and the next day he moved on!

The Hebrew root word that is translated as 'wrestled' is אָבַק *abaq* (aw-bak') - Strong's H79 which means, '*wrestle, grapple, get dusty*'.

Often the most intense wrestling that we may go through on our own will bring us back to our roots! Ya'aqob was 'left alone' yet he was not alone! He wrestled with a Man of Elohim and we recognise that this is a powerful picture of how He wrestled with the "WORD" of Elohim!

We must also learn that when we find ourselves in a position of being 'all alone', we must realise that we need not wrestle on our own, as we must wrestle with His Word that strengthens and doing so, will certainly change our walk!

He wrestled all night having to deal with his own insecurities and worries and to do this without the Word is a fruitless task! Many people have sleepless nights yet they do not engage in the Word and wonder why they don't find the answers on how they must walk differently if need be!

How we react under the most intense times will define our true character, and whether or not we will allow His Word to shape our character, as the battles and struggles that we face in life will reveal just how committed we are to walking in the Truth or not!

As Ya'aqob wrestled that night, we can understand that he certainly would have wrestled with many insecurities, and would have wrestled with how much of the 'world', as influenced by Laban and Esau, was still in him - was he really emptied of self so that he could lead a nation and walk in the Covenants of promise?

This was a big wrestle that was taking place!

Wrestling until the breaking of day

The Hebrew word that is used here, in reference to the breaking of day, is שַׁחַר *shaḥar* (shakh'-ar)-

Strong's H7837 and means, '*dawn, daybreak, morning*' and a denominative verb used from this word means, '*to seek early, seek diligently for, earnestly seek*'.

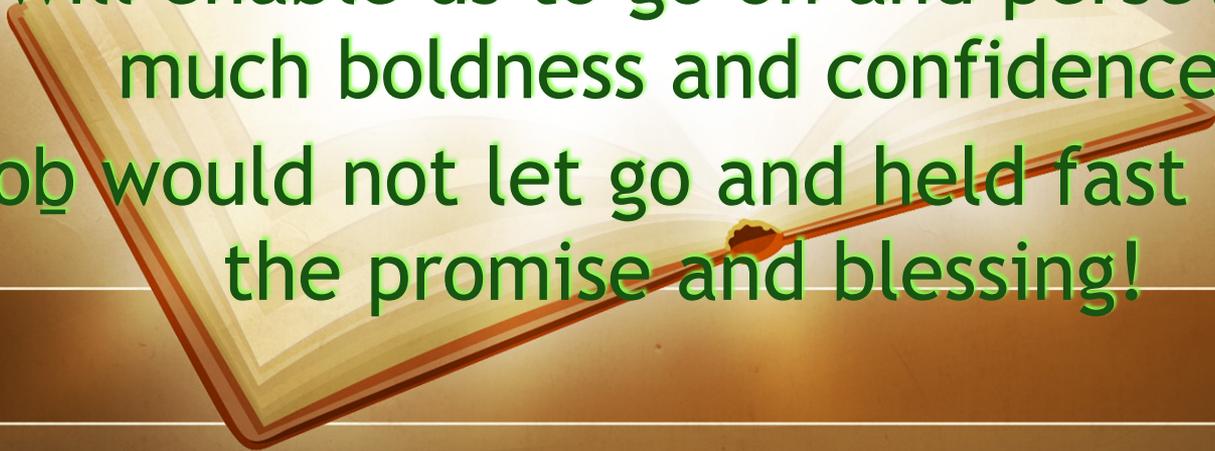
From this wrestling through the night until dawn, we can learn how we too are to do as Ya'aqob did, and wrestle with the Word until the situation or circumstances we are wrestling over comes to light and gives us a renewed walk!

Wrestling without the Word will only keep you in the dark so to speak!

As we wrestle with the Word and the internal fight of self is overcome, the darkness and oppression lifts at the unveiling of the Light of the Word that brings clarity and insight.

While the Word will not take away the circumstances, as we see that Ya'aqob would still have to face his brother, we can know that the Word will clarify our position and give insight on how to walk, giving us a clearer understanding that will enable us to go on and persevere with much boldness and confidence!

Ya'aqob would not let go and held fast to receive the promise and blessing!



When Elohim saw the intensity of Ya'aqob, He saw that Ya'aqob was not going to give up and so Elohim struck his hip and changed Ya'aqob's walk forever!

It is evident that Ya'aqob knew, or was greatly aware, of the character of the Man of Elohim, that he wrestled with, and his determination to not let go, shows the kind of zealous determination that we are to have, in clinging to The Word of Elohim.

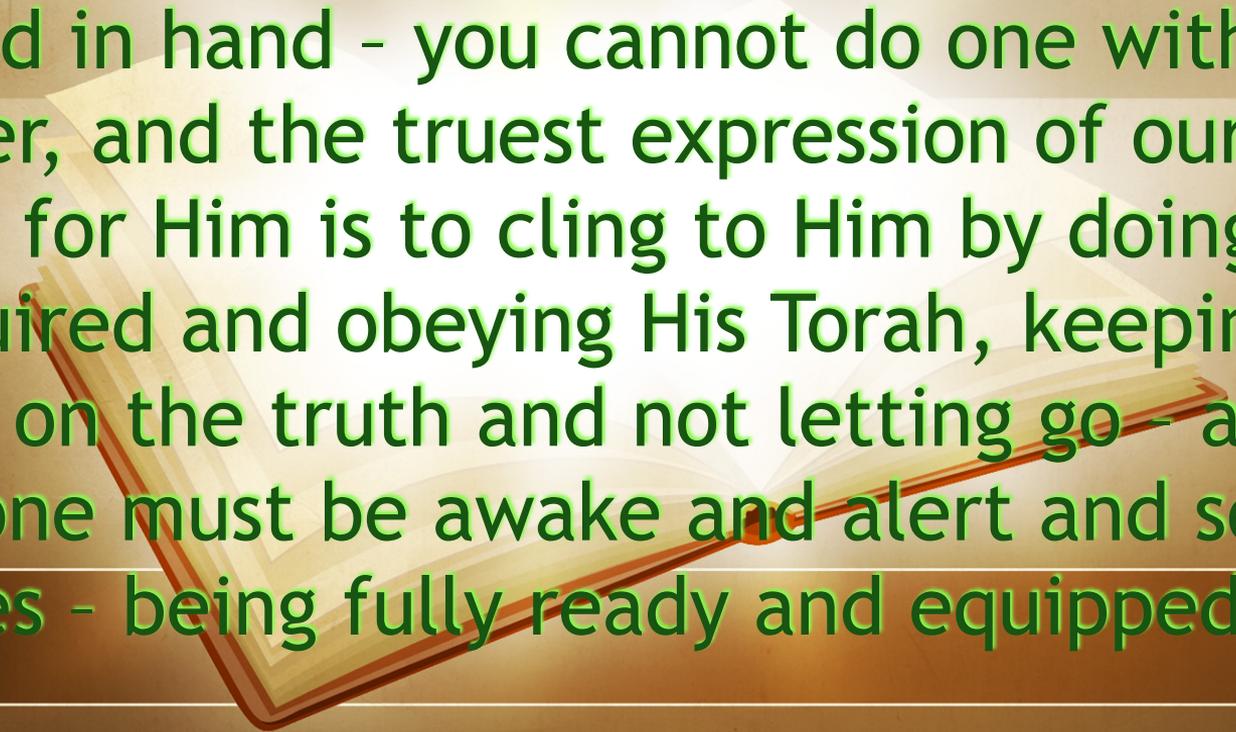
Yehoshua/ Joshua 22:5 “Only, diligently guard to do the command and the Torah which Mosheh the servant of יהוה commanded you, to love יהוה your Elohim, and to walk in all His ways, and to guard His commands, and to cling to Him, and to serve Him with all your heart and with all your being.”

Here, the word that is translated as ‘cling’, is the Hebrew primitive root word דָּבַק dabaq (daw-bak’)-Strong’s H1692 which means, ‘to cling, cleave, keep close, stick to, follow closely, stay with, joined to, joined together’.

In Scripture the idea or understanding of 'clinging' is often used in the context of cleaving to someone in affection and loyalty.

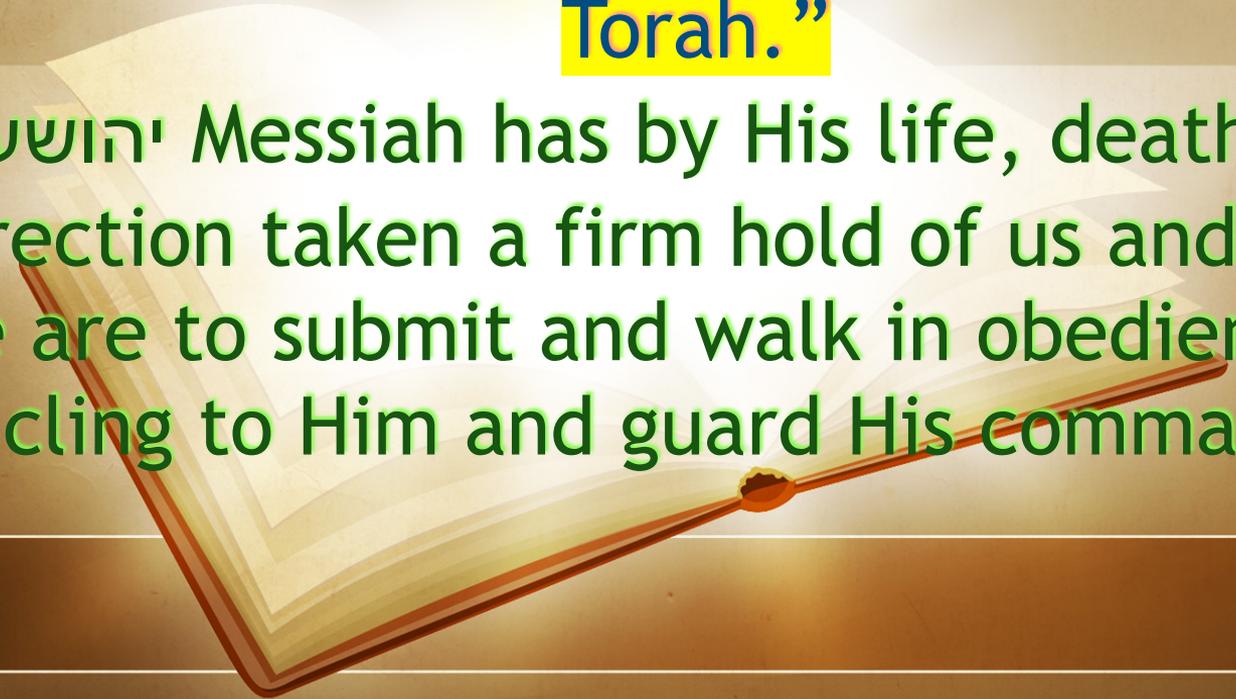


We are told to 'cling/cleave' to יהוה and clinging/  
cleaving to יהוה and guarding His commands go  
hand in hand - you cannot do one without the  
other, and the truest expression of our fervent  
love for Him is to cling to Him by doing what is  
required and obeying His Torah, keeping a firm  
grip on the truth and not letting go - and to do  
that one must be awake and alert and sober at all  
times - being fully ready and equipped to love:



Romiyim/Romans 13:10 “Love does no evil to a neighbour. Therefore, love is completion of the Torah.”

יהושע Messiah has by His life, death and resurrection taken a firm hold of us and we as His Bride are to submit and walk in obedience as we cling to Him and guard His commands!



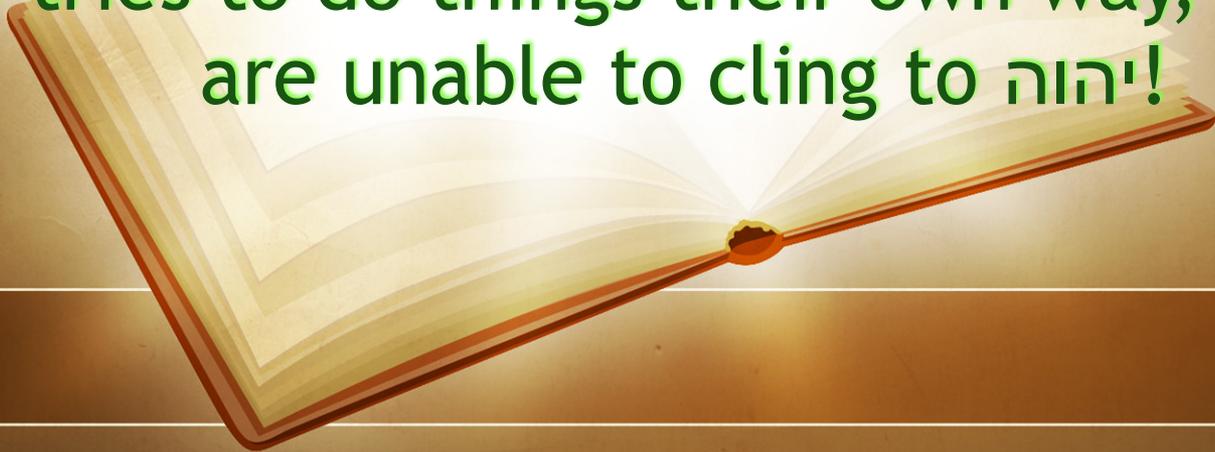
If we truly love יהוה, then we will cling to Him - if we are not clinging to Him, then our love is not real!

Romiyim/Romans 12:9 “Let love be without hypocrisy. Shrink from what is wicked, cling to what is good.”

Clinging to יהוה is not just a stiff literal obedience; but it also involves and earnest seeking of His face in doing our utmost to know Him and therefore embrace His commands as that which separates us and identifies us as His.

It is not a matter of “I have got to obey”, but rather, it is a “I get the privilege to obey and show my love”

If one tries to do things their own way, then they are unable to cling to יהוה!



In the ancient pictographic alphabet, the word דַּבֵּק  
dabaq (daw-bak')- Strong's H1692 is written as:

⊖ ㄣ 𐤁



## Dalet - ד:

In the ancient script this letter is pictured as , which is a **'tent door'**.

It can also have the meaning of a back and forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of **'dangle'** or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

We also recognise that יהושע Messiah is The Door, and whoever enters through Him, shall be saved, and shall go in and shall go out and find pasture.

The commands are also commanded to be put on our doorposts as a continual reminder that we are to guard His commands, as we go out and come in, submitting under the authority of The Door, through which we have been given access to being built up as a spiritual House for Elohim.

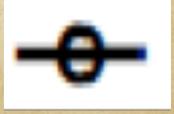
Beyt - בַּ:



In the ancient script this letter is pictured as , pictured as a **'tent floor plan'**, and means, **'house'** or **'tent'**. It represents **'family'** and the importance of those who are inside the tent as opposed to the tent structure itself.

We, as living stones are built up in the Master, and are the Dwelling Place of Elohim.

## Quph - קָ:

In the ancient script this letter is pictured as , a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity.

This can very well picture for us 'consistency' in guarding the commands without compromise, as we do not neglect to adhere to the commands of the House!

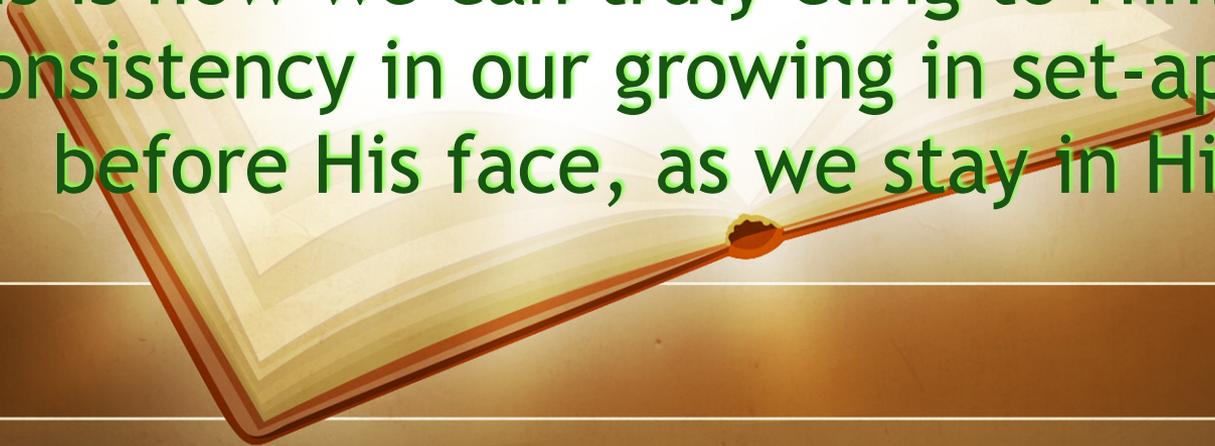
As we consider this word דָּבַק *dabaq* - Strong's H1692 which means, *'to cling, cleave, keep close, stick to, follow closely, stay with, joined to, joined together'*, in the ancient lettering, we can clearly recognise how we are to be steadfast in our complete commitment in guarding the rules of the House, so to speak!

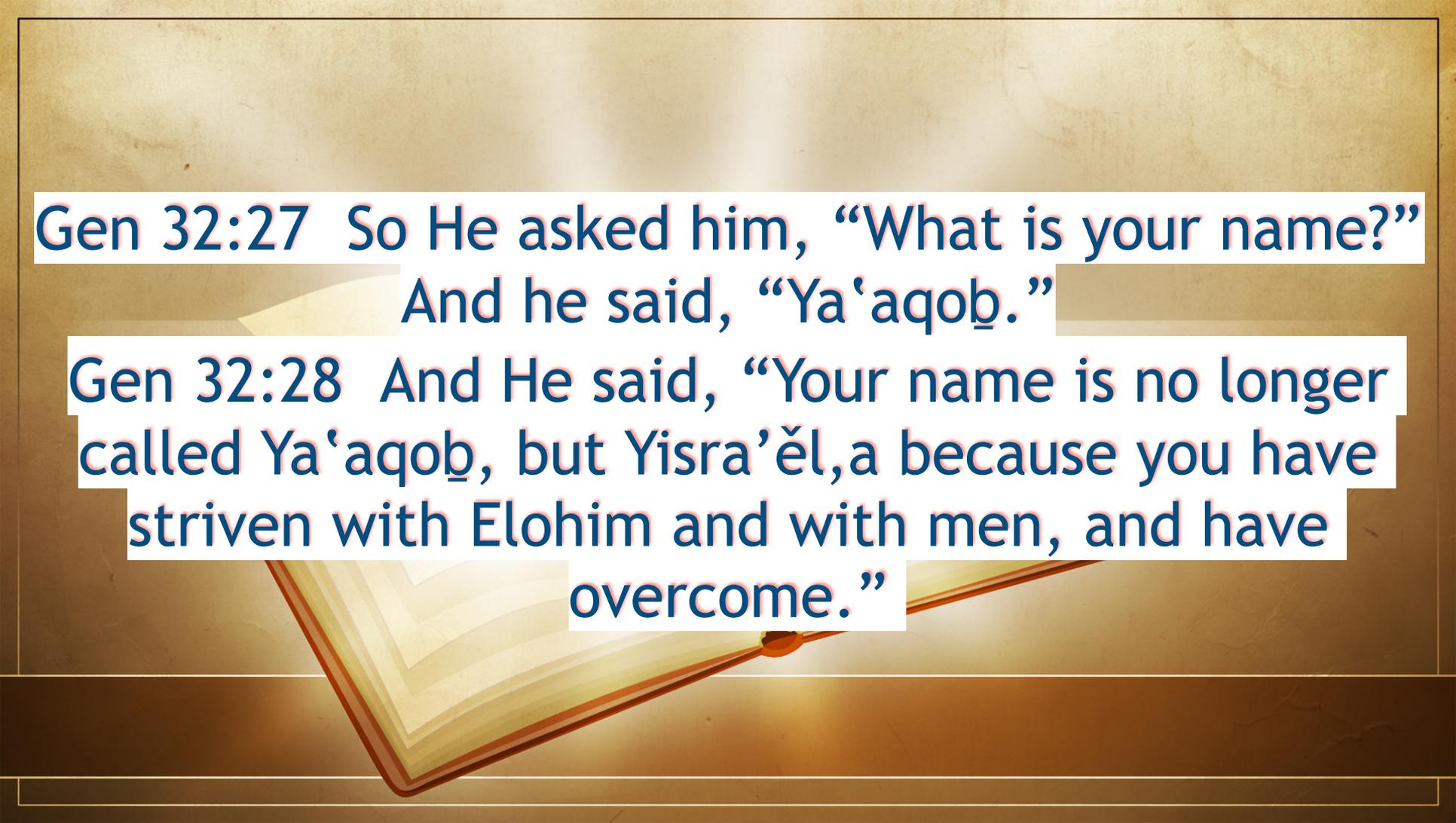
**CONTINUALLY AT THE DOOR OF THE HOUSE**

or

**AT THE DOOR OF THE HOUSE FOREVER**

With the Door, which is *Messiah*, being the entrance point to the House, we also take note how important it is for us to make sure we keep all of the Sabbaths and Appointed Times of Elohim, for this is how we can truly cling to Him and show a consistency in our growing in set-apartness before His face, as we stay in Him!





Gen 32:27 So He asked him, “What is your name?”

And he said, “Ya‘aqob.”

Gen 32:28 And He said, “Your name is no longer called Ya‘aqob, but Yisra’ēl, a because you have striven with Elohim and with men, and have overcome.”

## Verse 27-28

After wrestling until dawn and being adamant that he was not going to let go, Ya'aqob was asked a question - one of identity!

We certainly know that Elohim knows our names and it was not that He did not know Ya'aqob's name, but rather, He wanted Ya'aqob to confess who he was before His Maker, whom He had wrestled all night with!

The name יַעֲקֹב Ya'aqob (yah-ak-obe')- Strong's H3290 means, '*grabs the heel*', and comes from the word אָקֵב aqeb (aw-kabe' )- Strong's H6119 which means, '*heel, footprint, hind part*'.

The 'heel' is the last part of the body to come out of the womb and so this word also speaks of the hind or latter part; and with Ya'aqob 'catching the 'heel' of Ėsaw we see how, even at birth, he sought the 'blessing' of the first born!

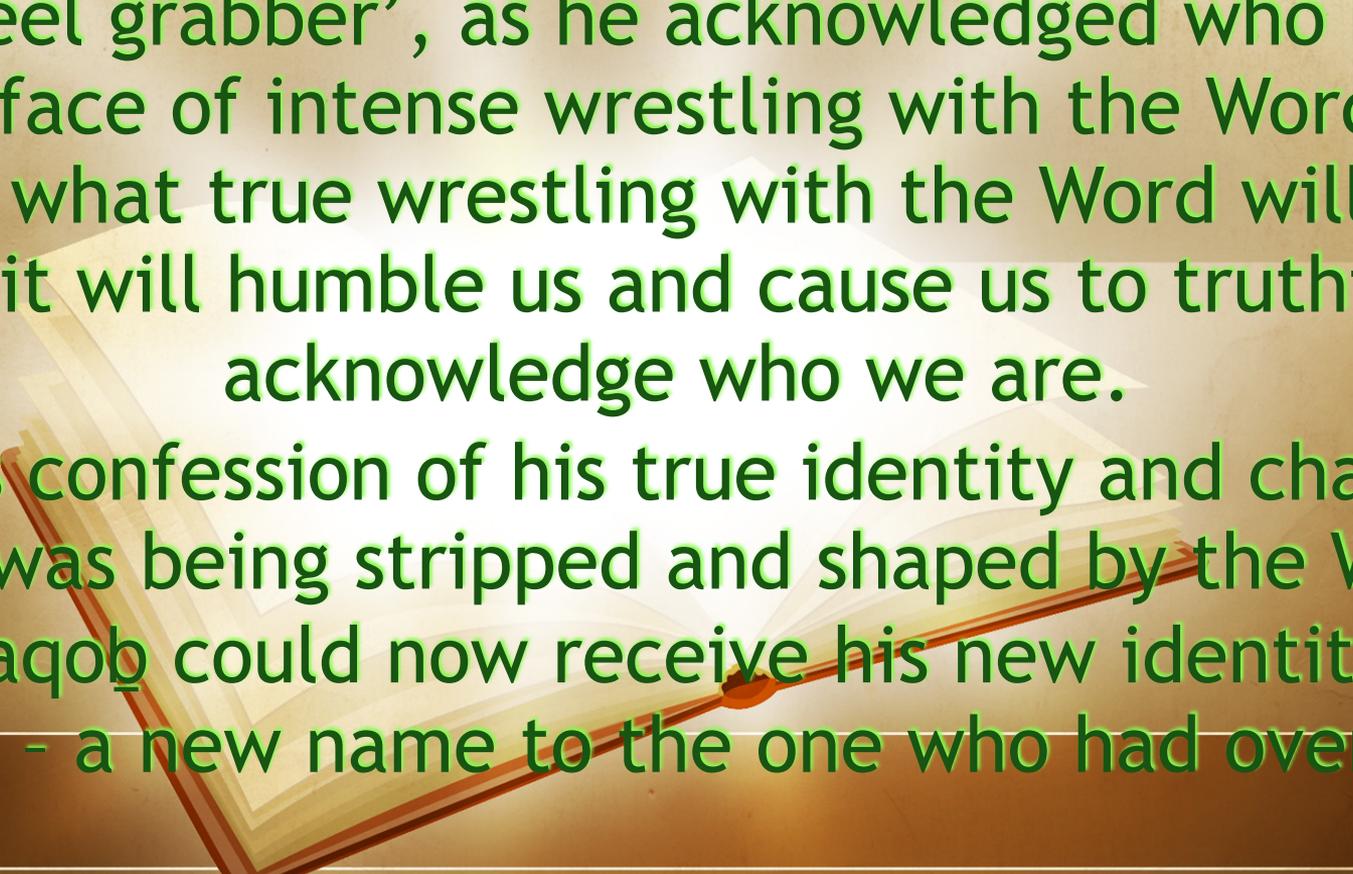
A we look at his life, we can also learn a great deal regarding the blessings of יהוה that 'followed hard after his heel', when he walked in obedience to the instructions of Elohim!

From birth we can see how Ya'aqob strove for what he wanted and sought after:



Hoshĕa/Hosea 12:3-5 “He took his brother by the heel in the womb, and in his strength he strove with Elohim. 4 He strove with the Messenger and overcame, he wept and sought His favour. He found Him in Bĕyth Ĕl, and there He spoke to us - 5 even יהוה Elohim of hosts, יהוה is His remembrance.”





Here Ya'aqob was owning up to the fact that he was the 'heel grabber', as he acknowledged who he was in the face of intense wrestling with the Word - and this is what true wrestling with the Word will do to us - it will humble us and cause us to truthfully acknowledge who we are.

By this confession of his true identity and character that was being stripped and shaped by the Word, Ya'aqob could now receive his new identity in Elohim - a new name to the one who had overcome!

Hazon/Revelation 2:17 “He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes I shall give some of the hidden manna to eat. And I shall give him a white stone, and on the stone a renewed Name written which no one knows except him who receives it.”

Ya'aqob received a renewed name as a result of having overcome the striving with Elohim and men!



The Hebrew word used, in this account of Ya'aqob's wrestling, for 'overcome' is יָכַל yāḵol (yaw-kole')-

Strong's H3201 which means, 'to be able, have power, endure, prevailed, overcome, be victor, have ability, have strength'.

The word used here for 'striven' is שָׁרַת - 'sarit', which comes from the root word verb שָׂרָה sarah (saw-raw')- Strong's H8280 which means, 'to persist, exert oneself, persevere, wrestle, contend', and is spelt the same way as the wife of Abraham!

There is another word in Hebrew which sounds the same as this word for persevering or striving, yet reveals the opposite of striving and persevering with Elohim, and is seen in:

Yeshayahu/Isaiah 1:5 “Why should you be beaten anymore? You continue in apostasy! All the head is sick, and all the heart faints.”

Here we see that יהוה is appealing to Yehudāh by saying:

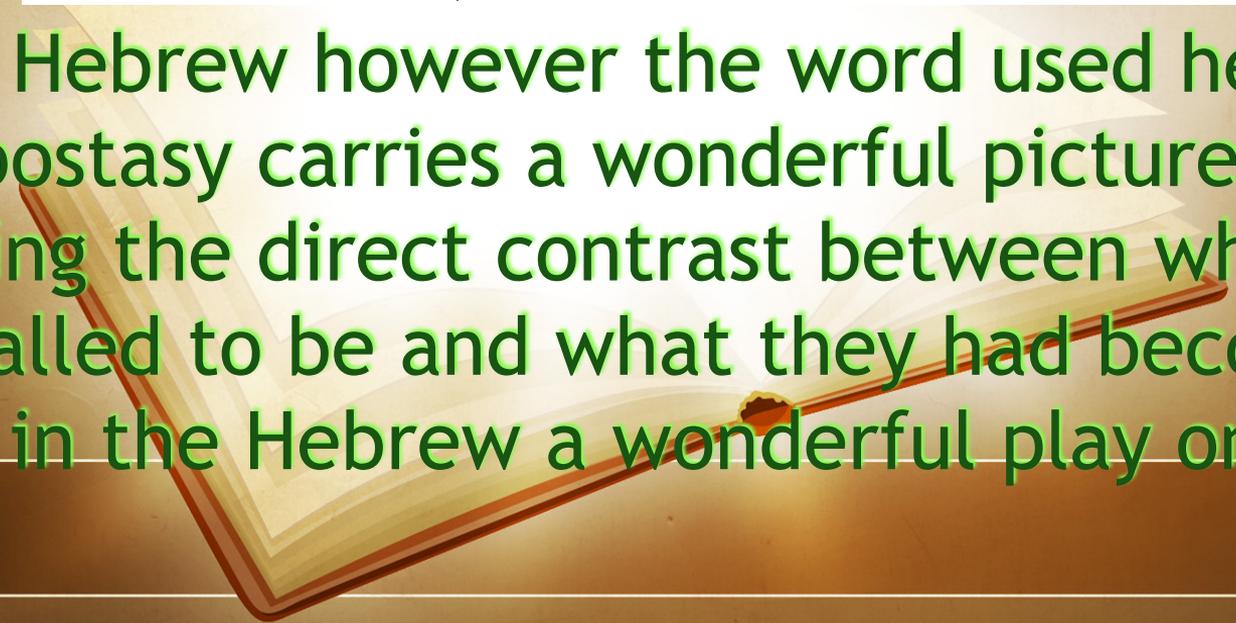
**‘Why should you continue to be beaten down - there is not a part of the body that has not been beaten - why do you keep disobeying!!! You continue in apostasy!’**



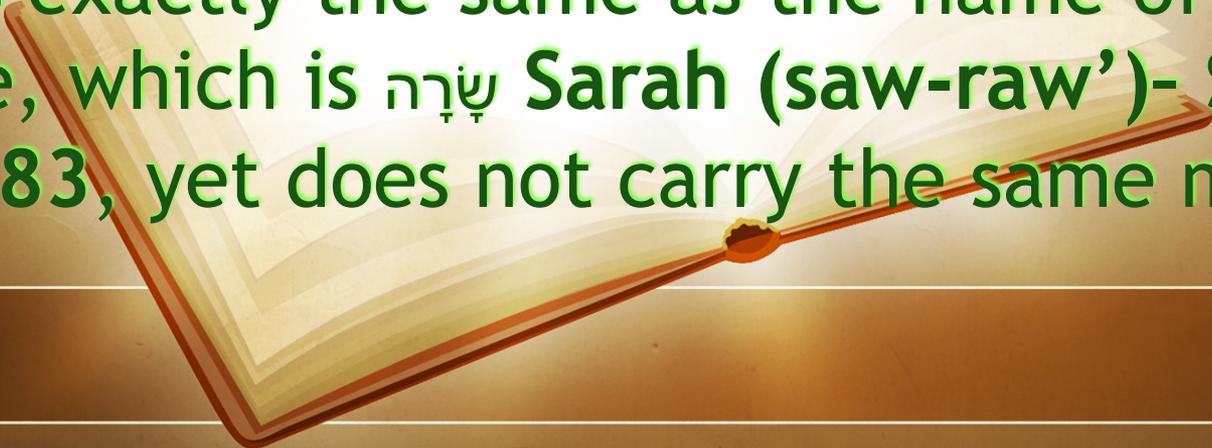
Apostasy means *'a renunciation of one's belief and an abandonment to loyalty'* - and this is exactly what Yehudāh had done, and we get our English word 'apostasy' from the Greek word ἀποστασία 'apostasia' (ap-os-tas-ee'-ah)- Strong's G646 and is translated as a 'falling away' in reference to how many will abandon their faith and belief in the Truth before the man of lawlessness is revealed:

Tas'loniqim Bět/2 Thessalonians 2:3 “Let no one deceive you in any way, because the falling away is to come first, and the man of lawlessness is to be revealed, the son of destruction,”

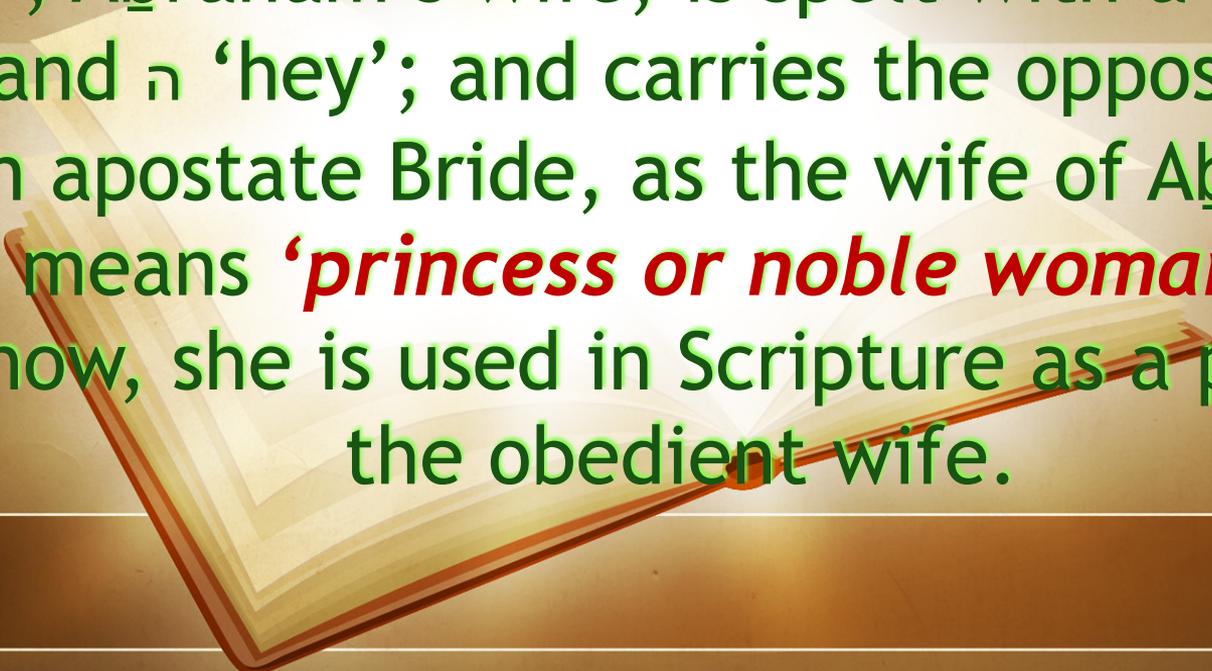
In Hebrew however the word used here for apostasy carries a wonderful picture for us showing the direct contrast between who Yisra'ël was called to be and what they had become as we see in the Hebrew a wonderful play on words:



The Hebrew root word that is translated as apostasy in Yeshayahu/Isaiah 1:5 is סָרָה sarah (saw-raw') - Strong's H5627 and phonetically sounds exactly the same as the name of Abraham's wife, which is שָׂרָה Sarah (saw-raw') - Strong's H8283, yet does not carry the same meaning!



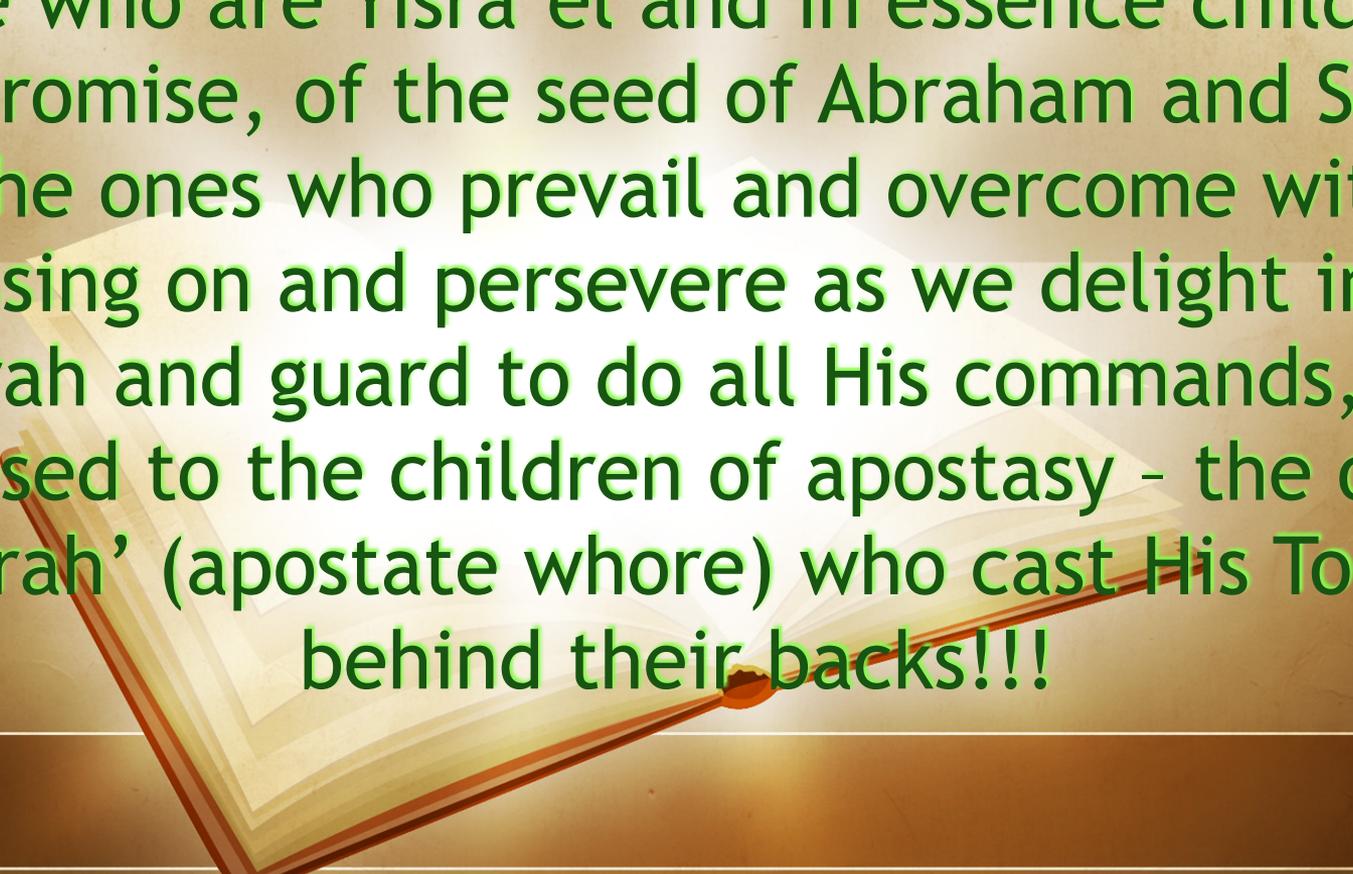
The word used for **apostasy** - סָרָה **sarah** - is spelt with a ס 'samek', ר 'resh' and ה 'hey'; while שָׂרָה 'Sarah', Abraham's wife, is spelt with a ש 'Shin', ר 'resh' and ה 'hey'; and carries the opposite picture to an apostate Bride, as the wife of Abraham's name means '**princess or noble woman**'; and as we know, she is used in Scripture as a picture of the obedient wife.



Abraham is often referred to in Scripture as the 'father of our faith', which would make Sarah, his wife, the 'mother of our faith'; and the play on words here is incredible, as Yehudah were being called to look into the mirror of His Word, which would show them how they were not, by their lifestyle, who they ought to have been, but were rather the opposite and had become a disobedient and rebellious children of whoring who follow a 'mother' that was sick from head to toe - not the picture of a princess or noble woman and Bride of יהוה.

Yehudah looked like the offspring of an adulterous  
whore and not the seed of a faithful people who  
listen to and do not despise the discipline of their  
father, nor forsake the Torah of their mother -  
which is the true faithful Bride!

And while we see today, how so many people  
claim to be the bride - when looking through the  
mirror of the Word of Truth, they will be found out  
to be nothing more than an adulterous and dressed  
up whore!!!



So, we who are Yisra'el and in essence children of the promise, of the seed of Abraham and Sarah, are the ones who prevail and overcome with El, pressing on and persevere as we delight in his Torah and guard to do all His commands, as opposed to the children of apostasy - the other 'sarah' (apostate whore) who cast His Torah behind their backs!!!

Hazon/Revelation 3:21 “To him who overcomes I shall give to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.”

His name was now called YISRA'ĔL

The name Yisra'ĕl' - יִשְׂרָאֵל Yisra'ĕl (yis-raw-ale')-  
Strong's H3478 which means, '*he who prevails, overcomes with Ĕl'*, comes from the primitive root words:

1) אֵל ʾēl - Strong's H410 which means, '**Mighty, power, shortened form of Elohim - Mighty One**' and the root word verb:

2) שָׂרָה sarah - Strong's H8280 which means, '**to persist, exert oneself, persevere, wrestle, contend**', which is spelt the same as the name of Abraham's wife, שָׂרָה 'Sarah' - Strong's H8283 which means '**princess or noble woman**'; which is the feminine of the word שָׂר sar - Strong's H8269 which means, '**prince, captain, chieftain, ruler**'!