

Parashah # 8

(Updated 12.12.08)

VaYislach ~ וישלח ~ He sent

Torah: B'resheet/Genesis 32:4~36:43

Haftarah: Hoshea/Hosea 11:7~12:12; 'Ovadyah/Obadiah 1-21

B'rit Hadashah: 1st Corinthians 5:1-13; Revelation 7:1-12

This weeks Parashah finds **Ya'akov/Jacob** on his way back "home". It appears that Ya'akov takes the initiative in seeking reconciliation and sends word and gifts to his brother, **Esav/Esau**.

CHAPTER 32

Right off the bat, I have an interesting translation controversy. The Complete Jewish Bible, in **verse 4**, says he sent **messengers** and the Chumash says **angels**. Now in **my** mind, these are two entirely different types of beings. In checking the Hebrew rendering, I found (mahlah-kheem) **mala'chim** was used, which comes from the root of (mah-lahk) **malakh**. Further study indicates that the word **mala'chim** is translated as **angels, messengers** or **emissaries**. So take your pick!!! One more thing . . . the root of **malakh** (singular) is (lah-ahk) **la'a'ch**, and means **to send**. For you Hebrew students, **la'a'ch** is spelled **lamed** (lah-mehd = 30), **alef** (ah-lehf = 1), **chaf** (kha hf = 20). As you noticed, I placed the numerical value beside each letter. Consequently, the word **la'a'ch** has a numerical value of 51. One of the meanings of **50** is **freedom** and **1** indicates **unity**. I believe as we go through this parashah, we will see Ya'akov finding **freedom** from self and **unity** with HaShem.

Some say that **Ya'akov/Jacob** could not avoid this potentially dangerous meeting because he had to pass through **Esav/Esau's** land, Edom, on the way to his parents. Others believe that **Ya'akov/Jacob** could have taken an "out-of-the-way" route to avoid any controversy. I choose to believe Ya'akov was tired of "running" and was ready to meet this challenge head on as he had done with Lavan shortly before he crossed over into the Promised Land.

Verse 7 tells us that **Esav/Esau** is coming to meet **Ya'akov/Jacob** and is bringing 400 men with him. Sounds more like a warring party than a welcoming party to me! Apparently, it seemed the same to Ya'akov because he begins making plans concerning the positioning of his family members, all preceded by gifts in order to incur favor with Esav. In fact, he positioned the wives and their children with Joseph and Rachel being last. As we will see later, the very thing most important to **Ya'akov/Jacob** was the very thing HaShem took away from him. Although he could protect her from most things, he was not able to save her from death.

In **verse 12** in the Complete Jewish Bible (it might be verse 11 in yours); Ya'akov is talking with HaShem about his concern regarding **Esav/Esau**. "I'm afraid of him; afraid he'll come and attack me, **without regard for mothers or children**." I couldn't help but think . . . "things haven't changed!" The Arabs/Palestinians still attack with no regard for mothers or children. Isn't that interesting!!!

The Chumash tells us that Ya'akov prepared himself in three ways: **battle, prayer** and **tribute**.

- His **military preparations** included dividing his people into different camps. Each camp had some of his men, maidservants and cattle but he kept his wives and children together in the rear so the others would be a buffer between them and **Esav/Esau**. In the other groups, the mothers went ahead of their sons, but it is told that Joseph stood in front of his mother, Rachel, to shield her from Esau's eyes because she was so beautiful.
- **Ya'akov/Jacob** knew that without G~d's help all of his plans would be in vain, so **prayer** played a major role in each and every decision that Ya'akov made.
- To show his goodwill, **Ya'akov/Jacob** sent a lavish **tribute**, actually, several tributes to **Esav/Esau**. He wanted each drove of livestock to be separate and distinct so that the greedy **Esav/Esau** would see animals coming toward him from across the horizon, making the gift seem even larger and more impressive.

Furthermore, commentary tells us that as a skilled shepherd who was familiar with animals' breeding habits, Ya'akov sent sufficient males for the needs of the females. Ya'akov wanted Esau to realize that he planned the tribute to yield maximum productivity.

Those tributes are listed in **verses 14-16** and are quite impressive. As I calculated these, there were a total of 220 goats, 220 sheep, 60 camels, 50 head of cattle and 30 donkeys for a grand total of 580 head of animals. There were 5 different breeds (5 being the number of grace) and when you add the 5+8+0, they equal 13 which sometimes represents "double portion". I choose to believe that Ya'akov would receive a double portion of grace from his brother

Esau. Further more, if you add the five (5 different breeds) to the 13 above, the total would be 18 which is the numerical value of (kha-im) **chaim**, which means **life** in Hebrew!

Before we get into the story of **Ya'akov/Jacob's** wrestling match, I want to call your attention to **verse 23**. My translation says ". . . and took his two wives, his two handmaids and his eleven sons (or children) and crossed the (Yah-boke) **Yabok/Jabbok**" (there are no "Js" in the Hebrew language!). According to my calculations from last week, there were twelve children, one being a girl, Dinah. So what's the deal here? I couldn't find any commentary on this at all!! So . . . what's up with this????

Okay, on to the wrestling match! After all, what good is a story without some sort of sporting event?! The big question here is, with whom was Ya'akov wrestling? Was it an enemy angel? Was it an angel of G~d? Was it G~d himself? Who/what was it? I believe we get a concrete answer in **verse 31** when Ya'akov calls the name of that place, (P'nee El) **P'ni-El** meaning **Face of G~d**, saying "Because I have seen G~d face to face, yet my life is spared." Before the entire episode is over, Ya'akov receives a new name **Yisra'el/Isra'el**. According to my friend in Jerusalem, Orthodox Rabbi Ya'akov Youlus, **Yisra'el/Israel** is really two words; **ya-shar** which means **straight** and **el** which means G~d. Together, **Israel** means **straight to G~d**. There are some who believe that because Ya'akov overcame the angel that his name means **prevailing** or **superiority**.

A TRIVIA TIDBIT

Did you know that the word **YiSRAeL** contains the first letter from the names of all the Patriarchs and Matriarchs? Remember, in Hebrew, there are no vowels, per se. That is why there is no "i" and no "e".

<u>Y</u> ud (yude)	Yitz'chak and Ya'akov
(i)	
<u>S</u> in (seen)	Sarah
<u>R</u> esh (reh-sh)	Rivkah/Rebecca & Raquel/Rachel
<u>A</u> leph (ah-lef)	Avraham/Abraham
(e)	
<u>L</u> amed (lah-med)	Leah

CHAPTER 33

As Esau is approaching, Ya'akov prostrates himself seven times. In other words, he bows down to the ground, humbling himself before Esau, as was the Middle East custom of the day. The number seven represents spiritual perfection and completeness. We will do well to remember, according to HaShem, he is no longer Ya'akov but Isra'el, a name given to him by the Holy One, blessed be He! And he has attained his spiritual completeness.

Verses 12-16 relate the encounter between **Esav/Esau** and **Ya'akov/Jacob**. They embrace, kiss on the cheeks, as is customary in the East, and then they wept. At this point, Esau insists on escorting the entire entourage. I sense distrust on Ya'akov's part concerning **Esav/Esau's** offer to accompany him and I can't say that I blame him. **Ya'akov/Jacob** graciously declines because of the slow pace required for the cattle and children.

"Ya'akov built himself a house and for his livestock he made shelters." (**Verse 17**) The Hebrew word used here for **shelters** is (sue-coat) **sukkot** and that he called the name of the place **Sukkot**. That seems like a strange name for a town but the teaching here indicates that this was probably the first time anyone took the trouble to shelter the animals from the sun and cold. The Chumash commentary says, "since Jacob made a public display of compassion for all living creatures, the place was named for that precedent-setting act."

At the beginning of **verse 18**, we are told that "Jacob arrived **intact** at the city of Shechem . . ."

As we know, "intact" literally means whole; perfect; unimpaired. I believe the Torah is implying that he arrived . . .

- Intact ~ physically, having recovered from the injury inflicted by the angel
- Intact ~ financially, lacking nothing, though he had showered a lavish gift upon Esau
- Intact ~ in his learning, having forgotten nothing while in Laban's house.

Verse 19 states that "he bought" a parcel of land. The purpose of this was to establish "an inalienable right to the land by means of purchase." We are told that this plot eventually became the site of Joseph's sepulcher and is one of the three places which the Torah vouches for Israel's ownership. The other places are the Cave of Machpelah, bought by Abraham and the site of the Temple, bought by David.

I truly love it when we receive these **Ivrit/Hebrew** lessons. It's just so awesome to learn the meanings of names that we have read about but not really known the meaning. In **verse 20** it says, "There he put up an altar, which he called (El El-oh-hay Yisra'el) **El-Elohei-Yisra'el**. meaning **G~d, the G~d of Isra'el**. This was fulfillment of his vow 22 years earlier as he was leaving The Land.

The Chumash tell us that the Jews have always sought to identify HaShem as the Author of their salvations and triumphs. Consequently, names have always been a way to do this. That is why we find such names as . . .

- Zuriel (Zoo-ree-ehI) G~d is my Rock
- Zurishaddai (Zoo-ree shad-die) Shaddai is my Rock
- Emanuel (Eh-man-you-ehI) G~d is with us

And the familiar names of angels which end in El (G~d)

- Gabriel (Gah-bree-ehI) Power is G~d's
- Michael (Mi-khah-ehI) Who is like G~d

The sense of such names, like the name Ya'akov gave his altar, is that whenever one thinks of them, one is reminded that HaShem is the Source of power and blessing.

It is reported that many sir names that end in "el" are very possibly of Jewish decent.

CHAPTER 34

Verses 1-31 tell of the rape of (Dee-nah) Dinah. Oh dear!!! The only girl-child of the family is abducted and raped by Shechem. Again, there are many theories concerning this situation; apparently, she was out visiting with some of the local girls when she was kidnapped, so to speak, by Shechem. On the other hand, what made Shechem think he could get by with such an immoral act? Just because he was the "prince of the city" doesn't give him that kind of authority. Nonetheless, Dinah's brothers come to her defense and will settle for nothing less than all of the city townsmen to become circumcised and become like them in order to exchange daughters in marriage, although, they had no intentions of that ever taking place. They chose this method as the means to disable the Shechemites in order to inflict injury on the organ that Shechem used to assault Dinah.

As we learned several weeks ago with Abraham, the 3rd day is the most sore and painful day after the circumcision so it was at that time that **Sh'mon/Simeon** and **Levi/Levy** reeked havoc on the entire community, killing all the male inhabitants. Then the rest of "the boys" plundered the city, taking everything captive: wives, children, flocks, cattle, donkeys, everything!

Verse 30 indicates that Ya'akov decides to throw a party . . . a pity party, that is. Then "the boys" ask a very interesting question in **verse 31** which isn't answered. Hm

CHAPTER 35

Last week we read that **Ya'akov/Jacob** went to (looze) **Luz** and vowed tat (Bay-eet EhI) Beit El would be the site of G~d's house (**28:20**). Now, 22 years later, HaShem has told Ya'akov to return to **Beit-El/House of G~d** or Luz, implying that he must fulfill his vow. Today, we know that location as (Yeh-roo-shah-lah-yeem) **Yerushalayim/Jerusalem**.

Did you pick up on the **mikveh/water immersion** in **verse 2**? Ya'akov tells his family and all that were with him to get rid of the idols that they had, purify themselves and put on clean clothes. From our previous studies, we understand that purification came from the act of the mikveh. Then they traveled to (El Bay-eet El) **El Beit El/G~d of the House of G~d** where **Ya'akov/Jacob** built an altar.

Verse 8, tells us that **D'vorah/Deborah**, the nurse of Ya'akov's mother, **Rivkah/Rebecca** dies and is buried below Beit-El under the oak, which was given the name (ah-lone Bah-koot) **Alon-Bakhut** which means **oak of weeping**. Scripture doesn't tell us why D'vorah was with Ya'akov at this time. I can only conjecture that when Rivkah died, perhaps D'vorah was passed down to the child with whom she interacted the most. I don't recall knowing this nurses name until now. However, we do know, for a fact, that it wasn't just an insert to let us know that she died. There is always a reason for what is written in the Holy Word.

According to **verses 9-14**, Ya'akov has another encounter with HaShem and again is told that he will have an additional name which will be **Yish-ra'el/Isra'el** (**verse 10**). HaShem told him that . . .

- he would continue to be called **Ya'akov/Jacob** pertaining to physical and mundane matters
- but the name **Yish-ra'el/Isra'el** would be used for spiritual matters pertaining to the role of the Patriarch and his descendants.

Further, He tells Isra'el that He (HaShem) is (Ehl Shahd-dye) **El Shaddai** (G~d of Sufficiency), **All Sufficient One**. You may find this interesting. **Shaddai** comes from the Hebrew root word **shad** (sounds like shod) which means **breast**, as in a woman's breast, yielding milk. After HaShem promises **Ya'akov/Israel** the same promises of Avraham and Yitz'chak, **Ya'akov/Israel** sets up a standing stone and another anointing takes place. (**Verse 14**)

In **verses 16~20** we learn that Rachel goes into hard labor with Ya'akov's 12th son. She names him **Ben~Oni** (**בן** **אוני**) (**son of my grief**) but Ya'akov called him (Bin-yah-meen) **Binyamin/Benjamin** (**בנימין**) and meaning **son of the right hand or son of the south**. **Binyamin/Benjamin** was the only child born in the Promised Land.

By the way, have you ever wondered how "son of the right hand" could also mean "son of the south"? Unlike most cultures, Israel places directional emphasis on the East. Think about it . . . the entrance to the Tabernacle of Meetings faced East as well as the entrance to the Holy Temple. When we pray for Israel, we face East. When we face East, what direction is on our right hand? The South, of course. Now you know!!!

Because of the hard labor, Rachel dies and is buried on the way to (Ehf-**raht**) Efrat or (Ehf-rah-**tah**) Efrata also known as (Bay-eet Leh-khem) **Beit Lechem** which means **House of Bread**. Today we know this town as Bethlehem (can you see it . . . bet-le-chem?) and many tourists visit Rachel's tomb to this very day.

Stop and think about this . . . isn't it neat that "**The Bread of Life**", Yeshua, was born in a city called the "**House of Bread**"?

First Fruits of Zion had some really interesting information concerning this part of scripture. According to commentary, Rachel is understood as symbolic for all Israel and her travail can be understood as a foreshadow of the birth pangs of Messiah. "Son of my trouble" is an appropriate name for Messiah, because His first coming brought a sword to Israel. He warned that He did not come to bring peace but a sword (**Matthew 10:34-36** citing **Micah 7:6**). But His second coming will be a different matter. Israel will recognize Yeshua as the One seated at the right hand of the Father. It would seem that Jacob was prophetic concerning the second coming when he renamed "son of my trouble" to "son of the right hand". If, in fact, Rachel's travail foreshadows the birth pangs of Messiah, then the name Ben-oni foreshadows Messiah in His first coming and the name Benyamin foreshadows Messiah in His second coming.

According to **verse 21**, Isra'el continued his travels and set up camp on the other side of (Mig-dahl Aye-dehr) **Migdal Eder**. **Migdal** means **tower** and **Eder** means **flock** so it is called **Watchtower of the Flock**. What an appropriate name! Remember, when Ya'akov/Isra'el first met Raquel, she was a shepherdess who watched her father's flocks? Some research indicates that, in the **B'rit Hadashah/Renewed Covenant**, the shepherds watching their flocks by night in the vicinity of Bethlehem were near a place the Torah calls Watchtower of the Flock.

First Fruits of Zion has some REALLY interesting information concerning **Migdal Eder** and I want to share it with you. "Alfred Edersheim noticed a reference to **Migdal Eder** in the **Mishnah**. In tractate **Shekelim**, the Watchtower of the Flock is mentioned as follows:

If livestock is found between Jerusalem and Migdal Eder, and in an equivalent distance around the circumference of the city, if they are male, they are regarded as [stray] burnt offerings, if female, they are regarded as [stray] peace offerings. Rabbi Yehudah says, "Any animals suitable for Passover sacrifices are regarded as [stray] Passover sacrifices if found within thirty days of the festival." (m.Shekalim 7:4)

"Based on this piece of **Mishnah**, Edersheim speculated that the flocks that pastured near Bethlehem must have been Temple property, destined for the altar. If so, that would mean the shepherds to whom the angels announced the birth of Yeshua were not just common shepherds, but Levitical shepherds watching over the Temple flocks. However, it seems that Edersheim misunderstood the passage from the **Mishnah**. The sense of the passage, in context within **Shekelim**, is referring not to whole flocks, but specifically to strays found wandering without a flock. When a stray sheep or goat or other animal fit for sacrifice was found between **Migdal Eder** and Jerusalem, or anywhere within an

equivalent distance on all sides of Jerusalem, the Sages ruled that it should be assumed to be an animal already designated for sacrifice. This was a safety measure to avoid the possibility of misappropriating something sacred. The passage makes no mention of Temple flocks.”

Given the above information, when you consider that Yeshua is concealed in Torah, could you not parallel this to the fact that Yeshua was born in this Holy area, is considered as the spotless Lamb of G~d and was destined for the altar? Certainly He was the sacrificial Lamb of G~d.

Verse 22 tells us “**Re’uven/Reuben** went and lay with Bilhah, his father’s concubine and Isra’el heard.” That’s all that is said in scripture and it would appear to me, an act of this nature shows blatant disrespect for his father. On closer study and deeper digging, could it be that this first-born was coming to the aid of his mother, Leah? After Rachel died, **Ya’akov/Jacob** took up primary residency with Bilhah, Rachel’s handmaiden and the mother of two of his sons, who was also taking care of his two youngest sons. **Re’uven/Reuben** felt this was very disrespectful of his mother so he moved **Ya’akov/Jacob’s** bed into his mother’s tent and he took liberties with Bilhah. Could it be that **Re’uven/Reuben** was acting on behalf of his mother? What do you think?

“The sons of Leah were **Re’uven/Reuben**, **Ya’akov’s/Jacob’s** first born . . .” so begins **verse 23**. Although the birthright was later transferred from Reuben to Joseph (**1st Chronicles 5:1**) this verse calls Reuben the firstborn to indicate that he would continue to have certain privileges of his position in the following ways . . .

- Regarding the inheritance (because he personally received a double share of Jacob’s estate and his tribe would be the first to receive its share of Eretz Yisrael)
- Regarding the sacrificial service because before the sin of the Golden Calf, the altar service was performed by the firstborn
- Regarding the census, for the tribe of Reuben was always the first to be counted.

Verses 27-29 state that **Ya’akov/Jacob** and his father, **Yitz’chak/Isaac** are reunited at Kiryat-Arba which is known as Hebron or Hebron of today. Can you imagine the tears and emotions associated with this reunion? How long has it been? Let’s see, according to the Chumash, **Ya’akov/Jacob** spent 14 years at **Yeshiva/Torah academy**, then 20 years with **Lavan/Laban** and two years returning home. That’s a total of 36 years. He had left empty-handed and somewhat of a fugitive but returned with 12 sons, 1 daughter, 3 wives and a large camp of herdsmen, maidservants and livestock. This joyous reunion was only dampened by the absence of Rachel, who had died on the way to **Eretz Isra’el/Land of Isra’el**. **Yitz’chak/Isaac** and **Ya’akov/Jacob** remained together until Yitz’chak died 21 years later at the age of 180 years. For those of you who are wondering how old Ya’akov is at this point, my “guestimation” is he is approximately 120 years old. I arrived at that because Yitz’chak was 60 when **Esav/Esau** and **Ya’akov/Jacob** were born (**B’resheet/Genesis 25:26**)

CHAPTER 36

Verses 1-43 give us the genealogy of **Esav/Esau**. As I read through the genealogy there were some names that I didn’t know at all, some that sounded familiar and a few that I definitely remember! Two specific names are Korah and Amalek. Now that I’m beginning to get a better handle on this lineage, it makes me wonder . . . do you think the phrase “rotten to the core” might be a Jewish one? As we study further this year, we will learn more about Korah, Amalek and the like. Knowing that they are the offspring of **Esav/Esau** helps us understand some of their dealings. I think “rotten to the core” describes these two perfectly. We will see as Torah Study continues . . .

It is obvious that the Torah would not have devoted an entire chapter to Esau’s genealogy unless it contained important teachings. From these verses and from the parallel genealogies in 1st and 2nd Chronicles, it is clear that many of Esau’s descendants were products of incest and illegitimacy. It is important to remember that any honor that came to Esau at all was because he was an offspring of **Avraham/Abraham**.

In **verse 19**, Esau is referred to as Edom. It is this genealogy which evolved into Rome, the perpetual enemy of Israel. Then in **verse 20**, reference is made to “the sons of Seir” which was a large ancient nation. Esau’s children overcame them because HaShem gave Seir to them. Torah doesn’t record how it happened. It is said that it was a “hidden miracle”. Bottom line is this, the Seirites were the original inhabitants of Seir, but it was HaShem’s will that they lose it to the descendants of Esau.

Verse 31 begins with “Now these are the kings who reigned in the land of Edom before a king reigned over the Children of Israel.” Torah lists eight Edomite kings who reigned before the first Jewish king.

There are two schools of thought concerning this matter.

1. The eight Edomite kings reigned up to the time of Moses, who, as the savior and leader of Israel had the status of a king.
2. The passage is prophetic, giving names of eight Edomite kings who were destined to reign in future years, prior to Saul, the first Jewish king.

Number two makes more sense to me when one considers the prophecy HaShem gave to **Rivkah/Rebecca** (**B'reshheet/Genesis 25:23**) concerning the two brothers would not be great at the same time. Consequently, when Esau had kings, Israel had none, and when Israel rose up, Esau declined and his kings were defeated by Israel. For the last 2,000 years, Esau's offspring, in their various manifestations, have held sway and the Jewish people have been exiled from their land and former glory. In time to come (May it be soon, Holy One), the prophetic assurance in **'Ovadyah/Obadiah 1:21** will be fulfilled. The Savior will ascend to Mount Zion to render judgment upon those who trace their greatness to the mountains of Esau and the kingdom will be HaShem's. Hallelujah!!! Amen!!!

VaYislach ~ וישלך ~ He sent

Haftarah: Hoshea/Hosea 11:7~12:12; 'Ovadyah/Obadiah 1-21

The connection between our parashah and the first part of our haftarah is made in **Hoshea/Hosea 12:4 & 5**, which are **verses 3 & 4** in most Bibles. Torah tells us that Ya'akov fought with an angel and won; he wept and pleaded with him. Why is the prophet Hoshea reminding his people about the wrestling match with the angel?

At this point in time, Isra'el had fallen into a state of severe idol worship. Although northern Isra'el was politically and militarily very successful; she was blind to her true state of being, which was desolate spiritual poverty.

I believe Hoshea wanted to remind his people that although Ya'akov had a considerable amount of livestock, not to mention his large family, he was restless and had a lack of genuine peace. It was not until his wrestling match that he surrendered his fear and struggle because of his change of heart. It would take a similar change of heart, a genuine surrendering of themselves to bring about the change that was necessary for them.

The second part of our haftarah is **'Ovadyah/Obadiah** which is all of 21 verses long. The subject matter is HaShem's wrath against Esau and his descendants, the Edomites. We are told that this vision was left for Obadiah for two reasons:

1. He was a descendant of an Edomite proselyte and . . .
2. Obadiah was the exact opposite of Esav

Esau lived among two righteous people, Yitz'chak and Rivkah, but he did not learn from them. Obadiah, on the other hand, was around two of the most wicked people on the face of the earth, King Ahab and Queen Jezebel, but he remained righteous. What is more, at a time when the king and queen murdered nearly all of the prophets of HaShem, Obadiah risked his life to shelter and feed many surviving prophets; some say as many as one hundred.

Edom begins as a small, insignificant kingdom to the south of Eretz Yisrael. It enjoyed the sufferings of its "cousin", instead of feeling compassion for them. Then, in a vision of the future, Obadiah turns to the Roman Empire and its barbaric treatment of the Jews under its control. True to Isaac's blessing, Rome lived by the sword and relished greatly the Jewish bloodshed.

However, Edom will be repaid in kind. On Mount Zion there shall be a remnant. Despite all its suffering and persecutions, Israel and its land will survive and Edom will be cast down. Israel will return to its land and it's Temple Mount. It will judge Edom for its horrors and all the world will know that the kingdom will be HaShem's.

I believe the day is coming soon when we will have to make a decision that will affect our lives forever.

VaYislach ~ וישלך ~ He sent

B'rit Hadashah: 1st Corinthians 5:1-13; Revelation 7:1-12

1st Corinthians 5:1-13 Whoa! Right off the bat, we see the correlation between our Torah Portion and this reading. According to **B'resheet/Genesis 35:22**, Re'uven did that very thing!!! He went into Bilhah's tent and slept with her, at least that's what the scripture says. That was a practice that was even condemned by pagans; a man living with his stepmother and essentially, Bilhah would have been one of Re'uven's stepmothers. Oh my!!!!

Revelation 7:1-12 I love **Revelation 7**!!! I think the reason I love it SO much has to do with the fact that it spells out VERY clearly who the 144,000 servants of HaShem are, standing before the throne of an Almighty G~d, blessed be He. It is **NOT** the "church" as some of us have been taught. It says pointedly that they will be from every tribe of the people of Isra'el.

Our corresponding Psalm for this Torah Portion is: Psalm 140