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## Ya'akov, Yisrael, and Yeshurun

By Rabbi Levi bar Ido/B'nai Avraham

Because YHWH has compassion on Ya'akov, and shall again choose Yisra'el, and give them rest in their own land. And the strangers shall join them, and they shall cling to the house of Ya'akov. **2** And peoples shall take them and bring them to their own place. And the house of Yisra'el shall possess them for servants and female servants in the land of YHWH. And they shall make captives of their captors, and rule over their oppressors. Yeshayahu 14:1-2

There is a note worthy TRUTH in the Torah manuscript concerning Yisrael, the offspring of Ya'akov. The *Ruach HaKodesh* inspired Moshe and the Navi'im to use various names to describe the same individual depending upon their spiritual state. The names Ya'akov, Yisrael, and Yeshurun are prophetic names for the seed of Ya'akov, but also each name holds within it deeper truths that may be applicable to each of us in our journey into spiritual maturity. Possibly each of us will see a part of ourselves in each of these names for the *zarah* of Ya'akov.

### Two Kingdoms

Rebekah was told by the Word of YHWH that there were two kingdoms (governments) within her womb and that the upper hand will go from one government to the other. The older child would serve the younger one if the younger would keep the *mitzvot*.<sup>1</sup>

- The children pushed one another in her womb like men doing battle [like mighty warriors].” Targum Pseudo-Jonathan Bereshith 25:22

It is said in tradition that when Rebekah was pregnant, Ya'akov would kick when she walked past a positive place and Esaw would kick near negative locations where negative activities were being manifest. Every person contains within them a Ya'akov and an Esaw. There is a never ending battle between the *yetzer hatov* and *yetzer harah*.<sup>2</sup> Who will be stronger and prevail within, the power of holiness or the powers of impurity.

- Gal 4:29<sup>29</sup> But just as at that time the one born according to the *basar* was bringing *redifah* (persecution) on the one born according to the *Ruach haKodesh*, so it is now also.
- Gal 5:17<sup>17</sup> For the *basar* desires against the *Ruach haKodesh*, and the *Ruach haKodesh* desires against the *basar* (for these oppose each other) with the result that the things you wish you cannot do.
- <sup>7</sup> Because the way of thinking of the *basar* is hostility, *eyvah* (enmity) toward Elohim, for it does not submit itself to the Torah of Elohim; for it cannot. <sup>8</sup> And those who are in the *basar* are not able to please Elohim. Romans 8:7-8

### Esaw- The Evil Twin

The first born twin was called *Esaw*. *Esaw* means “ruddy or reddish (*ademoni*)”. Some versions translate it “manly”. It is a play on the Hebrew word-*Edom* (Bereshith 25:30). *Edom* is known as “Rome” today by the Jewish people and the sages of ancient times. According to Jewish tradition we are presently in the Diaspora of *Edom*, the last of the four Diasporas, the one immediately preceding the arrival of the Messiah. The Torah tells us that *Esaw* is synonymous with *Edom*. *And these are the descendants of Esaw, he is Edom.* (Bereshith 38:1) This Diaspora is also known as the Roman Diaspora.

<sup>1</sup> Targum Jonathan

<sup>2</sup> The good and bad inclinations

It began with the destruction of the second Temple by the Romans, and the cultural/spiritual basis of the Western world, the broader venue of this entire Diaspora was the Holy Roman Empire. The destruction of the second Temple is also coincident with the birth and rise of Christianity, the cornerstone of Western morality and ethics. According to Jewish tradition we are led to the conclusion that Esau= Edom= Rome= Christianity. He may represent the spiritual enemy of Yisrael. Esau was said to be red like a hairy mantle all over his body. Hairiness in the Middle East was a sign of “uncouthness”. Esau resembles the uncivilized man of “*Gilgamesh*”, Enkidu, who has shaggy hair and lives in the open spaces. Translators sometimes translate **Bereshith 25:28** “And Isaac loved Esau because he was a trapper with his mouth”, meaning he was a cunning smooth talker and used deceptive words<sup>3</sup> to entrap his father Yitzchak. Esau was also called a “man of the field” or the earth, ground or soil in **verse 27**. In the Oriental tales the huntsman belongs to the lower or undesirable world. In the Mystical Schools of Judaism, the color red is symbolic of the desire to receive for oneself and the color of *dam* (blood) or the animal kingdom. There are some parallels between Esau and the *nachash* in the Gan Eden.

- <sup>1</sup>Now, the serpent (*nachash*), was more crafty (shrewd, cunning) than any living thing of the field which Yahweh Elohim had made, so he said unto the woman... <sup>14</sup>Then said Yahweh Elohim unto the serpent—Because thou hast done this, Accursed, art thou above every tame-beast, and above every wild-beast of the field,—on thy belly, shall thou go, and dust, shalt thou eat all the days of thy life **Bereshith 3:1,14**
- **Soncino Zohar, Bereshith, Section 1, Page 138a** And observe further that because Esau was drawn after that serpent, Jacob dealt with him crookedly like the serpent, who is cunning and goes crookedly, as we read: “And the serpent was more cunning etc.” (Gen. III, 1). Jacob then dealt with him after the manner of the serpent in order to draw him further serpent ward, so that he should separate further from himself and thus not have any share with him either in this world or in the world to come; and our teachers have said, “When a man comes to kill you, kill him first.” It is written of Jacob: “In the womb he took his brother by the heel” (Hos. XII, 4), that is, he drew him downwards by [Tr. note: Al. “to the heel”, i.e. to the lower grades.] the heel. So it says: AND HIS HAND HAD HOLD ON ESAU'S HEEL, i.e. he put his hand on Esau's heel in order thereby to force him down. According to another explanation, the words “and his hand had hold” imply that he could not escape him entirely, but his hand was still clinging to his brother's heel. Esoterically speaking, the moon was obscured through the heel of Esau; hence it was necessary to deal with him cunningly, so as to thrust him downwards and make him adhere to the region assigned to him. AND HE CALLED HIS NAME JACOB. It was Elohim who called him so. (So, too, it is written lower down, “Hath he not rightly called his name Jacob?” (Gen. XXVII, 36) and not “his name was called”.) Elohim saw that the primeval serpent was full of guile to do mischief, and so when Jacob appeared He said: “Behold, here is one who can stand up to him”, and therefore He called him Ya'akov, akin to the term *vaya'kebeni* (and he acted toward me with guile) (Gen. XXVII, 35). It has already been pointed out that the simple term *vayikra* (and he called), as when it says, “And he called unto Moses”, points to the lowest grade (of the Sephirot). At no time did Jacob receive a name from a human being. So in another passage we find: “And the Elohim of Israel called him El” (Gen. XXXIII, 20), signifying that the Elohim of Israel called Jacob by the name of “El”, as though to say, “I am the Elohim of the supernal world and be thou the Elohim of the world below”. Observe that Jacob knew that Esau was destined to ally himself to that tortuous serpent, and hence in all his dealings with him he conducted himself like another tortuous serpent.

After Ya'akov received the blessing of the first-born from his father Yitzchak, Esau hated and persecuted him. Through envy and jealousy he cast an “evil eye<sup>4</sup>” upon Ya'akov because of the birthright and the blessing.

Esau was drawn to the red lentil stew due to the animal lusts within his *nefesh* soul. He was being driven by instinct and his own desire to satisfy his carnal lust in his hunger. This incident in the Torah teaches us that when something *kadosh* is liable to fall into the hands of those who are profane or not worthy of it, we have the right and obligation to prevent it from happening.

- <sup>29</sup>And Ya'akov sod pottage: and Esau came from the field, and he was faint: <sup>30</sup>And Esau said to Ya'akov, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. <sup>31</sup>And Ya'akov said, Sell me this day thy birthright. <sup>32</sup>And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? <sup>33</sup>And Ya'akov said, Swear to me this day; and he swore unto him: and he sold his birthright unto Ya'akov. <sup>34</sup>Then Ya'akov gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright. **Bereshith 25:29-34**
- **Gen 27:41** Esau hated Ya'akov because of the blessing with which his father blessed him. Esau said in his heart, “The days of mourning for my father are at hand. Then I will kill my brother Ya'akov
- **HATED: H7852** *sátam*: to hate, oppose oneself to, bear a grudge, retain animosity against, and cherish animosity against 1a) (Qal) to cherish animosity against.

<sup>3</sup> Tanchuma 8; Rashi; Hirsch; Targum Jonathan

<sup>4</sup> An eye of jealousy, envy, or hatred

- And it is perfectly evident what the old nature does. It expresses itself in sexual immorality, impurity and indecency;<sup>20</sup> idol-worship and misuse of drugs in connection with the occult; in feuding, fighting, becoming jealous and getting angry; in selfish ambition, factionalism, intrigue<sup>21</sup> and envy; in drunkenness, orgies and things like these. I warn you now as I have warned you before: those who do such things will have no share in the Kingdom of Elohim! **JNT Gal.5:19-21**
- <sup>13</sup> Who among you is wise and understanding? Let him demonstrate it by his good way of life, by actions done in the humility that grows out of wisdom. <sup>14</sup> But if you harbor in your hearts bitter jealousy and selfish ambition, don't boast and attack the truth with lies! <sup>15</sup> This wisdom is not the kind that comes down from above; on the contrary, it is worldly, unspiritual, demonic. <sup>16</sup> For where there are jealousy and selfish ambition, there will be disharmony and every foul practice. **JNT Ya'akov 3:13-16**

We are told in the *Brit Chadasha* that Esau was a fornicator and a profane person. He lost the inheritance of the first-born because he was only concerned with worldly pleasures of the physical world and neglected his soul and spirituality. The Torah tells us that Esau despised (to look with disdain, or scorn) his birthright as the son of Yitzchak. He abandoned the greater good in order to satisfy a craving that had overwhelmed him. This shortsighted, reflexive behavior is the foundation (*Yesod*) of the desire to receive for self alone. The *yetzer harah* has no sense of the proportion or relative value of the spiritual. It simply reacts to temptation and lusts in its shortsightedness and selfishness. It becomes obsessed with whatever satisfies its desires of the moment.

- Thus Esau despised his birthright. **Bereshith 25:34**
- <sup>15</sup> See to it that no one fall short of the *Chen v'Chesed* YHWH; that no *SHORESH* (Devarim 29:19) of *merirut* (bitterness) sprouting up may cause *tzoros*, and by it many be made *teme'ot*; <sup>16</sup> lest someone guilty of *gilui arayot* (sexual immorality) or some person who is *mitnaged ladat* like Esau, who in exchange for one meal sold *Habechorah* belonging to him. <sup>17</sup> For you have *da'as* that even afterwards, when he desired to receive the *nachalah* of the *berakhah*, he was rejected, for he found no place for *teshuvah*, though he sought for it with tears. **Ivrim 12:15-17**
- **Even though he sought it with tears, his change of heart was to no avail.** As rendered, this says that even though Esau had a change of heart between Genesis 25:27–34 and Genesis 27:30–41, it did not avail in getting his father Isaac to bless him with the blessing reserved for the firstborn son. But the Greek could mean, “Even though [Esau] sought with tears to have his father change his mind, his efforts were of no avail,” partly because a blessing once given could not be withdrawn. No matter which understanding is correct, we learn that it is all but impossible to revoke the consequences of sin. Even if the change of heart spoken of was Esau's, not Isaac's, there is no implication either here or in Genesis that Esau ever truly repented. His tears did not flow from the kind of pain that, “handled in Elohim's way, produces a turning from sin to Elohim which leads to salvation” (2C 7:10). Rather, his “repentance” (Greek *metanoia*, “change of mind, change of heart”); was only in valuing his rights as the firstborn instead of despising them. ***Dr. David Stern-JNT Commentary***

A person like Esau has a primitive type personality. He knows how to manipulate others and himself. Esau expresses his negative traits without hesitation, embarrassment, or limits.

He would openly steal or kill. As a business executive, he would be ruthless and opportunistic in order to climb the corporate ladder at the expense of others. We can see this in the fact that even though he traded away his birthright, he still became quite wealthy by **Bereshith chapter 32-33**. Esau would receive his blessing in this world, within the confines of time and space of the *malkut*. The blessing of Ya'akov would be eternal and not restricted to this finite world. Because the blessings of Esau had their origin in the material world His blessings are merely transitory and his material blessings will not be attended by the spiritual blessings from Above as were Ya'akov's. The only true reality is the spiritual reality, not the material illusion of temporary blessings.

- When Jacob and Esau were still in the womb, Jacob said to Esau, "Brother, there are two worlds out there awaiting us, this world, and the world to come. This world contains eating and drinking, business, marriage, having children, whereas the next world has none of these aspects. If you're agreeable, I will take the next world and you can have this one, as it is written, "*Sell as this day, your birthright to me.*" 'As this day', refers to the day they had this same conversation in the womb. Esau immediately denied the concept of the resurrection of the dead, as it is written, "*Look I am going to die, so of what use to me is a birthright?*" At that time it was decided: Esau took as his share this world whereas Jacob took the world to come. (***Yalkut, Toldos, III***)
- <sup>19</sup> Do not store up for yourselves *otzarot* (treasures) on *ha'aretz*, where moth and rust destroy and where *ganavim* (thieves) break in and steal. <sup>20</sup> But *avekshtel* (store up) for yourselves *otzarot* (treasures) in *Shomayim*, where neither moth nor rust destroys, neither do *ganavim* break in and steal. <sup>21</sup> For where your *otzar* (treasure) is, there also will be your *lev* (heart). <sup>22</sup> The eye is the *menorah* of the *basar*. Therefore, if your eye is unblurred, then your whole *basar* will be lighted. <sup>23</sup> But if yours is the *'ayin horo* (evil eye), your whole *basar* will be in *choshech* (darkness). <sup>24</sup> No one is able to serve two *adonim* (masters). For either he will have *sin'ah* (hatred) for the one and *ahavah* (love) for the other, or he will be devoted to the one and despise the other. You cannot serve YHWH and Mammon (Money). **Mattithyahu 6:19-24**

### Ya'akov- The Heel Grabber (Servant)

Ya'akov was named "Ya'akov" because when he was born he was on the heels of his brother Esau. They were twins within the womb of their mother, Rebekah. The Hebrew verb *akev* can mean to "overreach" as used in **Yirmeyahu 9:3**. Modern scholars compare Ya'akov with *Yakuv-El* (May El protect), a name found in some Syrian and Mesopotamian documents of the second millennium B.C.E. In reality, the Hebrew noun *akev* stems from a Semitic verb "to protect". Thus, the real meaning of the name Ya'akov is a plea for Divine protection of the new born son.

Ya'akov was a "scholarly man and remained in the tents"<sup>5</sup>. The Hebrew word "*tam*" also means simple, plain, quiet, perfect, or single-minded.<sup>6</sup> According to the Targum, Ya'akov was perfect in his works and ministered in the school house or house of study of Shem and Eber seeking instruction from YHWH.<sup>7</sup> Ya'akov refers to his state when he yielded to his animal soul and nature, while Yisrael refers to his nature when he overcame his ego and lower *nefesh*<sup>8</sup>.

- 26 And afterward his brother came out, with his hand holding on to Esau's heel, so his name was called Ya'akov. And Yitskaq was sixty years old when she bore them. **Bereshith 25:26**
- **H3290**: Ya'akov {yah-ak-obe'}Jacob = "heel holder" or "supplanter" 1) son of Isaac, grandson of Abraham, and father of the 12 patriarchs of the tribes of Yisrael.
- 28 And He said, "Your name is no longer called Ya'akov, but Yisra'el, because you have striven with Elohim and with men. **Bereshith 32:28**

### Yisrael- The Overcomer (Son)

Later, Ya'akov's name was changed to Yisrael by YHWH because he had wrestled with a man and was victorious.

- **H3478** Yisra'el {yis-raw-ale'} = "El prevails" 1) the second name for Jacob given to him by Elohim after his wrestling with the angel at Peniel 2) the name of the descendants and the nation of the descendants of Jacob 2a) the northern kingdom consisting of the 10 tribes under Jeroboam; the southern kingdom was known as Judah 2b) the name of the nation after the return from exile. the name of the nation until the death of Solomon and the split
- **RASHI**: Yisrael means the "great one of Elohim".
- "Yisrael means he who will be great before El or he who will struggle with the Divine." *Aryeh Kaplan "The Living Torah*

Most Jewish commentaries nearly unanimously see this being as evil or as a malign force. He may have even been Esau's guardian angel [Gen.R. 77:3]. Some say he may have been the demonic guardian of the river Jabbok.<sup>9</sup>

The *gematria*<sup>10</sup> of the phrase "a man...with him" (472) is equal to that of the names of Esau and Edom<sup>11</sup>. Also, in the phrase, "and a man wrestled with him", the final letters of these three words in Hebrew spell the word "his straw", recalling the prophecy in **Obadiyah 1:18**, "and the house of Esau for straw."

- "Before encountering Esau in the flesh, his spirit struggled with the spirit of Esau." *N. Leibowitz*
- 'When Jacob', said he, 'saw on that night the Accuser, Samael, he saw him in the form of Esau, and it was not until dawn was breaking that he recognized him as Samael. When the dawn broke, he looked at him closely, but even then he appeared at times to be the one and then the other. He then looked more closely still and he knew him for the celestial representative of Esau, and he prevailed against him. He said to Jacob, "Let me go, for the dawn breaketh" (Ibid. XXXII, 26), and the companions have already explained that he said this, because the moment had arrived when he, the representative of Esau, had to raise his voice in hymns to the Holy One. On this we may remark that indeed the power of Samael is only in the ascendant in the dark, as indicated in the words, "of fear in the night" (Ps. XCI, 5), namely, the fear of Gehenna; so it is that he rules at night alone. Hence he said, "Let me go, for the dawn breaketh", for when morning comes and his power is on the wane, he must depart, and he and his hosts must enter the recess of the abyss in the North, and they must remain until night breaks in on them, and the dogs are loosened from their chains and allowed to roam about till morning. That is why he pressed Jacob to let him go. In the same way Israel's exile has taken place at night, it is in fact called "night". The evil kingdom (Rome), the pagan power, rules over Israel until the morning shall again appear, and the Holy One, blessed be He, will cause the light to dawn again and the heathen power shall wane and at last disappear. Therefore it was that Esau's representative said, "Let me go, for the dawn breaketh". But Jacob held him, and his power weakened, because night had passed, so Jacob's strength increased, and he saw, in that angel, the image of

<sup>5</sup> The third son in the Pesach Haggadah

<sup>6</sup> Bereshith 6:9- tamim=faultless, unblemished, innocent, pious, or honest

<sup>7</sup> Targum Jonathan

<sup>8</sup> Nefesh- the lower life force that all living creatures possess.

<sup>9</sup> Etz Chayim

<sup>10</sup> Numerical value

<sup>11</sup> Baal HaTurim Bereshith

Esau, but not quite clearly. Then the angel confirmed the blessings he had received. And what was it that Jacob afterwards said to Esau? “For therefore I have seen thy face, as though I had seen the face of Elohim, and thou wast pleased with me” (Gen. XXXIII, 10) For he saw in Esau's face now the very image of Samael as he had appeared to him, for the realm to which a person belongs is revealed in his face. And ye, supernal saints, the Shekinah is in you, and your faces reflect the beauty of Her face. *Soncino Zohar, Shemoth, Section 2, Page 163b*

In the *TaNak* there are 73 references in the Hebrew text where these two names appear together. In every instance the name, Ya'akov refers to the physical part of Ya'akov's nature and his actions in the *Malkut*. Rashi says that to “be great among men” means that he overcame Esau and Lavan<sup>12</sup>. The name, Yisrael, refers to his spiritual attributes in the heavens or his *neshamah*.<sup>13</sup>

Ya'akov is called Yisrael<sup>14</sup> when he has conquered within himself the animal earth-man nature that is represented by his brother Esau's angel or spirit. The name Yisrael was representative of an addition to his soul by connecting to his *neshamah* by the overcoming of his lower natural man.

Could the account of Ya'akov wrestling with a man at the river Jabbok actually be a representation of his own struggling with his *nefesh* soul, torn between his human tendency to avoid unpleasant encounters (his brother Esau) and the Divine spark within him that was urging him to do the right thing and be reconciled to his own brother? Up to this point in his life, Ya'akov had responded to difficult situations with lying or running away in order to avoid any confrontation. Did he suffer from a self hatred because of his deceptive and timid nature, instead of having the courage to do the right thing and face his demons head-on? By avoiding the confrontations in his life, Ya'akov was actually stopping his *tikkun* and living in peace. By defeating his lower nature, Ya'akov wins the battle over his ego. He becomes Yisrael, the one who contends with El and instead of a man who manipulates people through trickery and deceptive tactics; he becomes a man of integrity. As a result of his battle, he becomes whole, safe, and at peace with himself (*shalem*-**Bereshith chapter 33:18**). He has defeated his own ego/pride and submitted to the will of Elohim by being reconciled to his brother. In doing this mitzvah, Ya'akov has ascended into a higher spiritual plane than before. He has overcome an obstacle in his personality and soul that needed *tikkun*. But, his victory over the *ruach* of Esau did not come until the coming of the Light (Moshiach) in the darkness.

The Opponent (*hasatan*) lives in the darkness and thrives on chaos in a person's life. He is the motivation behind all the wars, chaos, murder, lies, anger, worry, anxiety, prejudice, intolerance, resentment, selfishness, and strife in the world. The Ego/*hasatan* is the foundation (*yesod*) of all forms of envy and jealousy. It holds you in constant pressure to outdo your friends and family. You are held in a strangle-hold of your reactive actions and self-absorbed desires. You are also a captive of other people's perceptions of you. The Opponent is both outside us and inside us. He is the extension of the fruit of the Tree of Knowledge of *Tov* and evil. He wins the battle by people simply not doing anything or being passive against his wiles. It is only the Light that can dispel his darkness. He is rarely challenged, so his illusions remain the lives of individuals and nations. That is why we must wrestle with him and overcome the evil inclination within each of us and the strongholds we have erected within our minds.

- <sup>24</sup>And Ya'akov was left alone,—and there wrestled a man with him, until the coming up of dawn. <sup>25</sup>And when he saw, that he prevailed not against him, he touched the hollow of his thigh,—and the hollow of Ya'akov's thigh was put out of joint, as he wrestled with him. <sup>26</sup>Then said he—Let me go, for dawn has come. And he said: I will not let thee go, except thou have blessed me <sup>27</sup>Then he said unto him—What is thy name? And he said—Ya'akov. <sup>28</sup>Then he said—Not Ya'akov[Heel-Sneak], shall thy name be called any more, but Yisrael[El -Fighter] **Bereshith 32:24-27**
- **Wrestle-H79**-*abaq-aw-bak*'A primitive root; probably to *float* away (as vapor), but used only as denominative from H80; to *bedust*, that is, *grapple*: - wrestle.
- <sup>12</sup>Because we are not wrestling against *basar vadahm*, but against the rulers, against the authorities, against the powers of the *choshech* of the *Olam Haze*, against the *kokhot ruchaniyim ra'im* in *Shomayim*. **Ephesians 6:12**
- **Wrestle-Greek 3823**-pal 1) wrestling (a contest between two in which each endeavors to throw the other, and which is decided when the victor is able to hold his opponent down with his hand upon his neck)1a) the term is transferred to the Believer's struggle with the power of evil
- <sup>3</sup>For though walking in *basar*, we war not according to the *basar*, <sup>4</sup>for the weapons of our warfare are not of the *basar*, but full of *ko'ach* through YHWH to the overthrow of strongholds, overthrowing reasonings **[Yirmeyahu 1:10; 23:29]** BRING EVERY THOUGHT CAPTIVE FOR *TIKKUN* (RECTIFICATION) IN MOSHIACH <sup>5</sup>and every high-minded thing rising up against the *da'as* of YHWH, and leading captive every *machashavah* (thought) into the *mishma'at* of Rebbe, Melech HaMoshiach, **[Yeshayahu 2:11,12]** <sup>6</sup>and prepared to discipline all disobedience whenever your *mishma'at* (obedience) is completed. **2 Cor.10:3-4**

<sup>12</sup> Chumash Rashi pg.353 Bereshith

<sup>13</sup> Neshamah- the higher soul of man that is in the heavens

<sup>14</sup> Unlike Avraham, the name Yisrael did not replace the name Yaakov. It was another name for the same person. Avraham was never again called Avram but Avraham. In fact, according to the sages it is forbidden to refer to Avraham as Avram to this day.

- <sup>19</sup>"And this is the *din* (judgment), that the *Ohr* (Light) has come into the *Olam Hazeih*, and Bnei Adam had *ahavah* for the *choshech* (darkness) rather than for the *Ohr* (Light), for their *ma'asim* were *ra'im* (evil). [Tehillim 52:3] <sup>20</sup>"For everyone walking in the *derech resha'im* has *sin'ah* (hatred) for the *Ohr* (Light) and does not come to the *Ohr* (Light), lest his *ma'asim* be exposed. [Iyov 24:13-17] <sup>21</sup>"But the one doing *HaEmes* comes to the *Ohr* (Light) that his *ma'asim hamitzot* may be manifested, that they have been wrought in YHWH." **Yochanan 3:19-21**
- "Elohim answers a person's prayers if the person prays by searching himself, becoming his own opponent (hasatan)." **B. Jacob**

Maimonides is of the opinion that the whole incident at the River Jabbok is a "prophetic vision" and others regard the contest between Ya'akov and the angel as symbolic. It is the outward manifestation of the struggle within Ya'akov, as in every man, between his baser passions and his nobler ideals.<sup>15</sup>

- "This mysterious encounter of the Patriarch has become the universal human allegory of the struggles and wrestlings on the eve of some dreadful crisis, in the solitude and darkness of some overhanging trial."-**Notes-Hertz Pentateuch; Stanley**

Jewish traditional teaching<sup>16</sup> says that when the Jews are servants of YHWH they are called Ya'akov. When they are acting as the sons of Elohim, they are called Yisrael. Servants are different than sons. A son does his father's will out of love while a servant does his master's commands out of obedience, even if they do not want to do his will in the soul.

The usage of the name Ya'akov describes our father's terrestrial concerns and the use of Yisrael when the Torah refers to his spiritual concerns found in *chokmah* and *binah*.

- SANCTIFY UNTO ME ALL THE FIRSTBORN. The *am haarez* (ordinary man) requires redemption from the power of the evil impulse, which is his Adon and master, as Jacob averred when he said: "Let my master (Esau=evil) pass over before his servant" (Gen. XXXIII, 14). In this world the "evil impulse" is indeed the master, because of the multitude of sins and evils which attack the body of man; as it has been truly said: "The righteous is judged by the good impulse, the sinner by the evil impulse, and the intermediate, he who is between these two extremes, is judged by both". Thus, he who is of the intermediate sort is a "brother," to the good as well as to the evil impulse, as Esau, the evil one, said to Jacob: "My brother, keep that thou hast unto thyself" (Gen. XXXIII, 9) **Zohar 3: *Soncino Zohar, Shemoth, Raya Mehemna, Page 41b***
- But now, thus said YHWH, your Creator, O Ya'akov, and He who formed you, O Yisra'el, "Do not fear, for I have redeemed you. I have called you by your name, you are Mine. **Yeshayahu 43:1**
- AND THE SERPENT. R. Isaac said: 'This is the evil tempter'. R. Judah said that it means literally a serpent. They consulted R. Simeon, and he said to them: 'Both are correct. It was Samael, and he appeared on a serpent, for the ideal form of the serpent is the Satan. We have learnt that at that moment Samael came down from heaven riding on this serpent, and all creatures saw his form and fled before him. They then entered into conversation with the woman, and the two brought death into the world. Of a surety Samael brought curses on the world through Wisdom and destroyed the first tree that Elohim had created in the world. This responsibility rested on Samael until another holy tree came, namely Jacob, who wrested the blessings from him, in order that Samael might not be blessed above and Esau below. For Jacob was the reproduction of Adam, and he had the same beauty as Adam. Therefore as Samael withheld blessings from the first tree, so Jacob, who was such another tree as Adam, withheld blessings, both upper and lower, from Samael; and in doing so Jacob but took back his own. It is written: AND THE SERPENT WAS SUBTLE. This serpent is the evil tempter and the angel of death. It is because the serpent is the angel of death that it brought death to the world. ***Soncino Zohar, Bereshith, Section 1, Page 35b***

### **Yeshurun-The Upright One (Spouse)**

In the Regathering of the Tribes of Yisrael, they will be called *Yeshurun*, meaning "upright or straight". The *goyim* will acknowledge the greatness of Yisrael and Ya'akov/Yisrael will be metamorphized into Yeshurun.

The crookedness of Ya'akov will become straight when Moshiach returns and they are resurrected and stand upright in His image and likeness. The name Yeshurun can mean "Beloved One" according to the Septuagint.

- **Yeshayahu 44:2** This is what YHWH Who made you, and formed you from the womb, Who will help you says: "Don't be afraid, Ya'akov my servant; and you, Yeshurun, whom I have chosen.
- **#3484** Yeshurun = "upright one" 1) a symbolic name for Yisrael describing her ideal character

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<sup>15</sup> Rabbi J.H. Hertz

<sup>16</sup> Chabad teaching

- 4“Let every valley be raised, and every mountain and hill made low. And the steep ground shall become level [*v'haya ha'akov l'mishor*], and the rough places smooth. 5“And the esteem of YHWH shall be revealed, and all flesh together shall see it. For the mouth of YHWH has spoken.” **Yeshayahu 40:4**
- 2 Beloved ones, now we are children of Elohim. And it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. **1 Yochanan 3:2**
- 49 And as we have borne the likeness of the earthy, we shall also bear the likeness of the heavenly. **1 Cor.1:49**
- **Deut 33:4-5:** Moshe commanded us a law, an inheritance for the assembly of Ya'akov. He was king in Yeshurun, When the heads of the people were gathered, All the tribes of Yisra'el together. [Showing Moshe as a type of Moshiach at the regathering of the tribes of Yisrael]
- **Deut 33:26** There is none like Elohim, Yeshurun, Who rides on the heavens for your help, in his Excellency on the skies.
- **JESHURUN:** poetic name of Israel, which occurs four times in the Bible (Deut. 32:15; 33:5, 26; Isa. 44:2; cf. Ecclus. 37:29, Heb. version). Its form and meaning are not clear. The Septuagint takes it as an adjective meaning "beloved," as does the Vulgate, in Deuteronomy 32:15. Elsewhere, however, the Vulgate translated it as *rectissimus*, "the most righteous." Aquila, Theodotion, and Symmachus render it as *euthds*, "straight, and direct," suggesting the root, "straight, and righteous." Many early and modern scholars follow this etymology. According to W. Bacher the name Jeshurun is formed on the pattern of Zebulon, and is intended to express the uprightness of Israel, in contrast to the appellation Jacob, which hints at his deceitfulness. *Encyclopedia Judaica CD Rom*
- **Shir HaShirim 6:3** I am my beloved's, and my beloved is mine. He browses among the lilies.

The name, Yeshurun, is the final manifestation of the blessing given by Yitzchak to Ya'akov. This final *tikkun* and transformation of mankind must await the return of the Moshiach Yahshua.

### Conclusion

The *gematria*<sup>17</sup> of YHWH (the Tetragrammaton) is 26. The gematria of Ya'akov is 182. The number 182 is 26 X 7. The number seven is symbolic of the completeness of time or perfection. It is the final *tikkun*<sup>18</sup> of mankind (Adam or Yisrael as Adam is called Yisrael in the Zohar).

- <sup>19</sup>"Therefore, make *teshuva* (turning from *chet* [sin] to YHWH) and turn in order that your *chatta'im*, your *averos* (sins) may be removed, [Tehillim 51:1; Yeshayahu 43:25; 44:22] <sup>20</sup>"in order that times of rest may come from the presence of the *Adon*, and that he may send the One having been proclaimed beforehand to you, that is, the Melech HaMoshiach, <sup>21</sup>"whom it is necessary for *Shomayim* to receive until the times of *Tikkun* of all things of which YHWH spoke through the mouth of *Nevi'im hakedoshim* from ancient time. **Acts 3:19-21**
- **Mishle 21:18** The wicked is a ransom for the righteous; the treacherous for the upright.
- **Ransom:H3724-kôpher:** 1) price of a life, ransom, bribe 2) asphalt, pitch (as a covering) 3) the henna plant, name of a plant (henna?) 4) village
- <sup>10</sup>For if, when we were enemies, we were reconciled to יהוה by the death of his Son, much more, being reconciled, we shall be saved by his life. <sup>11</sup>And not only so, but we also joy in יהוה through our Savior Yahshua the Messiah, by whom we have now received the atonement. **Romans 5:10**

Because Ya'akov received the blessing and became known as Yisrael, that consciousness will take precedence over physical matter and draw the Light of Moshiach into this world. In the resurrection Yisrael will fulfill its destiny to become Yeshurun, the Upright One, and the Beloved One of YHWH.

When Moshiach returns, Ya'akov will receive above and below, and Esaw will lose everything. He will have not have portion or inheritance in the World to Come (**Obed.1:8**). If can understand that material blessings are temporary and illusionary and strive to receive the spiritual blessings like Ya'akov, and overcome your ego/self/ the Opponent, THEN Yisrael can stand upright as Yeshurun.

- To the one who wins the *nitzachon* (victory) I will give to him to eat of the *Aitz HaChayyim*, which is in the Gan-Eden of YHWH, [**Bereshis 2:9; 3:22,24; Bereshis 2:8; Yechezkel 28:1; 31:8,9 Targum Ha-Shivim (Septuagint)**]... <sup>26</sup>And the one who wins the *nitzachon* (victory) and the one until *HaKets* keeping *shomer* of the *ma'asim mitzvot* of me, him will I give *samchut* over the *Goyim*, <sup>27</sup>to rule them with a *shevet barzel* (scepter of iron, **Tehillim 2:9**) *kikh'li yotzer tenaptzem* ("as the vessels of pottery are broken") [**Tehillim 2:8,9; Yeshayahu 30:14; Yirmeyahu 19:11**] <sup>28</sup>even as I also have received from *HaAv* of me and I will give him the *Kochav* (Star--**Bemidbar 24:17**) *haNogah* (of Brightness/Venus, **II Shimon Kefa 1:19**)... <sup>5</sup>The one who wins the *nitzachon* (victory), in similar manner, will be clothed in *lavan* (white), and never will I blot out the *baal shem tov* of him from the *Sefer Chayyim*. And I will make *hoda'ah* (confession) the *shem* of him before Elohim Avi and before the *malachim* of him... <sup>12</sup>The one who wins the *nitzachon* (victory) I will make an

<sup>17</sup> Numerical value of the Hebrew letters

<sup>18</sup> Rectification

*ammud* (pillar) in the *Beis Hamikdash* of *Elohai* and never may he go out of it [**Tehillim 23:6**] and I will write upon him *ha-Shem* of *Elohai* and *ha-Shem* of the *Ir Hakodesh* of *Elohai*--the *Yerushalayim HaChadasha* descending down out of *Shomayim* from *Elohai*--and *ha-Shem HeChadash* of me. [**Yechezkel 48:35**]... <sup>21</sup>The one who wins the *nitzachon* (victory), I will give to him to sit with me on the *kisseh* of me, as I also won the *nitzachon* and sat with *Elohim Avi* on the *kisseh* of him. **Revelation 2-3**

\*\*After reading this article, you may want to order the audio teaching: Servants, Sons, or Spouses for \$5\*\*

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### Thoughts for Meditation

The spiritual can only be defined by its transcendence of definition. Not only can it not be grasped with any of the five senses we use to grasp a physical object- it is ungraspable. True, each spiritual matter has its particular sphere which distinguishes it from another sphere. Love is not fear, fear is not love, and neither of them is wisdom. The life energy of a plant is not the life energy of an animal and neither one can be the soul of a human being. Nevertheless, in each spiritual entity is felt something of the other and of the source of all of them- something that is utterly simple and indefinable. That is why a spiritual entity remains elusive to the mind that wishes to resolve and define each thing. The concrete methods we come to rely upon for life on the earth are therefore a hindrance when applied to matters of the spirit. To have any grasp of the spiritual, you need to let go of the urge to resolve and define in tight, isolated packages. You must learn to see things in terms of relationships, directions of movement, dynamic flux. You need a mind where opposites can co-exist without destroying each other. Which is, essentially, the mind of the human being.

Excerpted from *Be within, Stay Above* by Tzvi Freeman

That is because the mind of the flesh-with its carnal thoughts and purposes- is hostile to *Elohim*; for it does not submit itself to the Torah, indeed it cannot. So then those who are living the life of the flesh- catering to the appetites and impulses of their carnal nature- cannot please or satisfy *Elohim*, or be acceptable to Him. *Romans 8:7-8*

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