1. How is Hosea 11:10-11 (“They shall walk after the Lord. He will roar like a lion.  ***When He roars, Then His sons shall come trembling from the west; They shall come trembling like a bird from Egypt, Like a dove from the land of Assyria***. ***And I will let them dwell in their houses***,” Says the Lord.) thematically connected to the Torah portion?[[1]](#endnote-1)
2. How is Hosea 12:3-4 (He took his brother by the heel in the womb, ***And in his strength he struggled with God. Yes, he struggled with the Angel and prevailed; He wept, and sought favor from Him.*** He found Him in Bethel, And there He spoke to us) thematically connected to the Torah portion?[[2]](#endnote-2)
3. How is Hosea 12:4 (Yes, he struggled with the Angel and prevailed; He wept, and sought favor from Him. ***He found Him in Bethel, And there He spoke to us***) thematically connected to the Torah portion?[[3]](#endnote-3)
4. How is Hosea 12:6 (***So you, by the help of your God, return***; Observe mercy and justice, And wait on your God continually.) thematically connected to the Torah portion?[[4]](#endnote-4)
5. How is Hosea 12:8 (And Ephraim said, surely ***I have become rich, I have found wealth for myself; in all my labors They shall find in me no iniquity that is sin.)*** thematically connected to the Torah portion?[[5]](#endnote-5)
6. How is Hosea 12:9 (But I *am* the Lord your God, Ever since the land of Egypt; I will again make you dwell in tents, ***As in the days of the appointed feast***.) thematically connected to the Torah portion?[[6]](#endnote-6)
7. How is a Hosea 12:12 (***Jacob fled to the country of Syria***; Israel served for a spouse, And for a wife he tended sheep.)thematically connected to the Torah portion?[[7]](#endnote-7)
8. How is Obadiah 1:1 – (The vision of Obadiah. Thus says the Lord God concerning Edom ***We have heard a report from the Lord, And a messenger has been sent among the nations, saying, “Arise, and let us rise up against her for battle”***) thematically connection to the Torah portion? [[8]](#endnote-8)
9. How is Obadiah 1:5-6 (***If thieves had come to you, If robbers by night— Oh, how you will be cut off!— Would they not have stolen till they had enough?***If grape-gatherers had come to you, Would they not have left *some* gleanings? ***Oh, how Esau shall be searched out! How his hidden treasures shall be sought after!***) thematically connected to the Torah portion?[[9]](#endnote-9)
10. How is Obadiah 1:9 (Then ***your mighty men, O Teman***, shall be dismayed, To the end that everyone from the mountains of Esau May be cut off by slaughter.) thematically connected to the Torah portion?[[10]](#endnote-10)
11. How is Obadiah 1:10 (***For violence against your brother Jacob***, Shame shall cover you, And you shall be cut off forever.) thematically connected to the Torah portion?[[11]](#endnote-11)
12. How is Obadiah 1:17a (***But on Mount Zion there shall be deliverance, And there shall be holiness;***The house of Jacob shall possess their possessions.) thematically connected to the Torah portion?[[12]](#endnote-12)
13. How is Obadiah 1:17b (“But on Mount Zion there shall be deliverance, And there shall be holiness; ***The house of Jacob shall possess their possessions.***) thematically connected to the Torah portion?[[13]](#endnote-13)
14. How is Obadiah 1:8-9 (“Will I not in that day,” says the Lord***, “Even destroy the wise men from Edom, And understanding from the mountains of Esau***? Then your mighty men, O Teman, shall be dismayed, ***To the end that everyone from the mountains of Esau May be cut off by slaughter***.”) thematically connected to the Torah portion?[[14]](#endnote-14)
15. How is Obadiah 1:18 (The house of Jacob shall be a fire, And the house of Joseph a flame; But the house of Esau *shall be* stubble; ***They shall kindle them and devour them, And no survivor shall remain of the house of Esau,*** For the Lord has spoken.) thematically connected to the Torah portion?[[15]](#endnote-15)
16. How is Obadiah 1:19 (The South shall possess ***the mountains of Esau***) thematically connected to the Torah portion?[[16]](#endnote-16)

1. Genesis 32:9 – Then Jacob said, “O God of my father Abraham and God of my father Isaac, the Lord who said to me, ‘***Return to your country and to your family, and I will deal well with you***’. Genesis 35:1 – Then God said to Jacob, “***Arise, go up to Bethel and dwell there***; and make an altar there to God, who appeared to you when you fled from the face of Esau your brother.” The Haftarah speaks of God speaking to His people in exile and commanding them to return to the land to dwell therein. The same scenario is played out in the Torah portion where Jacob is told by Adonai to return and dwell in the land of Canaan. [↑](#endnote-ref-1)
2. Genesis 32:24-28 – Then Jacob was left alone; ***and a Man wrestled with him until the breaking of day.  Now when He saw that He did not prevail against him***, He touched the socket of his hip; and the socket of Jacob’s hip was out of joint as He wrestled with him. And He said, “Let Me go, for the day breaks.” ***But he said, “I will not let You go unless You bless me!”***So He said to him, “What *is* your name?” He said, “Jacob.” And He said, “***Your name shall no longer be called Jacob, but Israel;*** ***for you have struggled with God and with men, and have prevailed***.” [↑](#endnote-ref-2)
3. Genesis 35:9-15 – ***Then God appeared to Jacob again, when he came from Padan Aram, and blessed him.  And God said to him***, “Your name *is* Jacob; your name shall not be called Jacob anymore, but Israel shall be your name . . . So Jacob set up a pillar in the place where He talked with him, a pillar of stone; and he poured a drink offering on it, and he poured oil on it. ***And Jacob called the name of the place where God spoke with him, Bethel***. Jacob was found in Bethel because Adonai had told him to go there. After arriving, Adonai spoke to Jacob the words found in Genesis 35:9-15. Hosea said, “And there He spoke to us.” This is prophetic. Remembering that Jacob’s life is a prophetic picture of Israel’s, when Adonai spoke to Jacob it was as if He were speaking to the future nation of Israel. [↑](#endnote-ref-3)
4. Genesis 35:9 - Then Jacob said, “O God of my father Abraham and God of my father Isaac, the Lord who said to me, ‘***Return to your country and to your family, and I will deal well with you***’. The common theme being a return to the Lord/land with His help. [↑](#endnote-ref-4)
5. Genesis 29:25 - Thus ***the man became exceedingly prosperous***, and had large flocks, female and male servants, and camels and donkeys. Genesis 31:36 – Then Jacob was angry and rebuked Laban, and Jacob answered and said to Laban: “***What is my trespass? What is my sin***, ***that you have so hotly pursued me***? [↑](#endnote-ref-5)
6. Genesis 33:17-20 - And Jacob journeyed to ***Succoth***, built himself a house, and made ***booths*** for his livestock. ***Therefore the name of the place is called Succoth.*** Jacob Comes to CanaanThen Jacob came safely to the city of Shechem, which *is* in the land of Canaan, when he came from Padan Aram; ***and he pitched his tent before the city.  And he bought the parcel of land, where he had pitched his tent,*** from the children of Hamor, Shechem’s father, for one hundred pieces of money. Then he erected an altar there and called it El Elohe Israel. – The word Succoth is the same Hebrew word as booths and both are references to the feast of Succoth (feast of Booths) or Tabernacles. Thus, prophetically, we see that once Jacob’s exile is over and he returns to the land he prophetically celebrates Succoth as a pattern for the future redemption of all Israel after Adonai brings them from the wilderness of the peoples. [↑](#endnote-ref-6)
7. Genesis 35:1 - Then God said to Jacob, “***Arise, go up to Bethel and dwell there; and make an altar there to God, who appeared to you when you fled from the face of Esau your brother***.” [↑](#endnote-ref-7)
8. Genesis 32:3 - Then ***Jacob sent messengers before him*** to Esau his brother in the land of Seir, the country of Edom. Genesis 32:6-8 – ***Then the messengers returned to Jacob, saying, “We came to your brother Esau, and he also is coming to meet you, and four hundred men are with him.”***So Jacob was greatly afraid and distressed; and he divided the people that *were* with him, and the flocks and herds and camels, into two companies. ***And he said, “If Esau comes to the one company and attacks it, then the other company which is left will escape.”*** [↑](#endnote-ref-8)
9. Genesis 34:23 – ***Will not their livestock, their property, and every animal of theirs be ours?*** Only let us consent to them, and they will dwell with us. The idea behind the connection her is that one group of people is secretly trying to acquire/steal the possessions of another. In the Haftarah reading, Esau’s possessions are being preyed upon. In the Torah reading, Jacob’s possessions are to be fleeced upon by the Shechemites. [↑](#endnote-ref-9)
10. Genesis 36:9-11 – And this *is* the genealogy of Esau the father of the Edomites in Mount Seir. ***These were the names of Esau’s sons: Eliphaz the son of Adah the wife of Esau, and Reuel the son of Basemath the wife of Esau.  And the sons of Eliphaz were Teman, Omar, Zepho,[k] Gatam, and Kenaz***. [↑](#endnote-ref-10)
11. Genesis 32:6-8 – Then the messengers returned to Jacob, saying, “We came to your brother Esau, and ***he also is coming to meet you, and four hundred men are with him.”***  So Jacob was greatly afraid and distressed; and he divided the people that were with him, and the flocks and herds and camels, into two companies.  ***And he said, “If Esau comes to the one company and attacks it, then the other company which is left will escape.”*** Genesis 32:11 – ***Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and attack me and the mother with the children***. [↑](#endnote-ref-11)
12. The Haftarah reading shows that Adonai will deliver Israel from the wrath of Edom. This is thematically connected to the Torah portion in that Esau’s intent was to harm Jacob. When Jacob saw that Esau was coming to meet him with 400 men, he knew the significance of the number 400, the number of judgment, wrath and warfare. Adonai did a miracle and changed Esau’s heart. The second connection regards holiness. Holiness is separation from sin and dedication to Adonai. In Genesis 35:2-4 (And Jacob said to his household and to all who *were* with him, “***Put away the foreign gods that are among you, purify yourselves, and change your garments***. Then let us arise and go up to Bethel; and I will make an altar there to God, ***who answered me in the day of my distress*** and has been with me in the way which I have gone.” ***So they gave Jacob all the foreign gods which were in their hands, and the earrings which were in their ears; and Jacob hid them under the terebinth tree which was by Shechem***.) we see Jacob lead his family in repentance and forsaking of idols so that they can serve Adonai in holiness. Again, this verse also mentions how Adonai “answered” Jacob in the day of his distress, meaning in the day when Adonai rescued him from the hand of Esau. [↑](#endnote-ref-12)
13. Genesis 34:27-29 – The sons of Jacob came upon the slain, and plundered the city, because their sister had been defiled. ***They took their sheep, their oxen, and their donkeys, what was in the city and what was in the field, and all their wealth. All their little ones and their wives they took captive; and they plundered even all that was in the houses.*** The House of Jacob will plunder the Edomites and this is pictured for us in the Torah portion as Jacob’s sons, Simeon and Levi, kill the Shechemites and take all of the plunder of Shechem for themselves. [↑](#endnote-ref-13)
14. Genesis 34:25-26 – Now it came to pass on the third day, when they were in pain, ***that two of the sons of Jacob, Simeon and Levi, Dinah’s brothers, each took his sword and came boldly upon the city and killed all the males.  And they killed Hamor and Shechem his son with the edge of the sword,*** and took Dinah from Shechem’s house, and went out. Also, the “wisdom” of the Shechemites (Genesis 34:23 – Will not their livestock, their property, and every animal of theirs *be* ours? Only let us consent to them, and they will dwell with us.”) perished with them. [↑](#endnote-ref-14)
15. Genesis 34:25-26 – Now it came to pass on the third day, when they were in pain, ***that two of the sons of Jacob, Simeon and Levi, Dinah’s brothers, each took his sword and came boldly upon the city and killed all the males.  And they killed Hamor and Shechem his son with the edge of the sword,*** and took Dinah from Shechem’s house, and went out. [↑](#endnote-ref-15)
16. Genesis 36:8-9 – So ***Esau dwelt in Mount Seir***. Esau is Edom. And this is the genealogy of Esau the father of ***the Edomites in Mount Seir***. [↑](#endnote-ref-16)