

Toldot (Generations) Torah Portion 6 Genesis 25:19 - 28:9

Background: This Torah portion begins giving the lineage of Abraham. Abraham had taken Isaac to offer him as a Olah sacrifice and **יהוה** had stopped him and made a Covenant with Him because of his obedience. The blessing of Abraham had been passed on to Isaac not Ishmael. Isaac and Ishmael had buried Abraham and parted ways. Abraham and Sarah had been buried in the cave of Machpelah years before. Isaac had been married to Rebecca for twenty years but she was unable to bear children. She like Sarah was barren.

Toldot (תולדות) = Generations

Events in this Torah portion:

- Rebecca conceived after being married to Isaac for twenty years
- **יהוה** told her two nations were in her womb
- Esau and Jacob were born
- Esau became a hunter (stalker) and Jacob was a wholesome man
- Esau sold his birthright for a bowl of soup
- Isaac moved close to Abimelech because of the famine
- **יהוה** blessed Isaac and gave him and his offspring the land.
- Isaac said Rebecca was his sister
- Abimelech saw Isaac jesting with Rebecca
- Abimelech confronted Isaac, saying she is your wife and decreed that no one was to molest Isaac or Rebecca
- Isaac sowed in the land and reaped a hundredfold
- Abimelech told Isaac to move away because he had become mightier than them
- Isaac moved away and re-dug Abraham's wells that the Philistines had filled up
- The Philistines quarreled with Isaac over the wells
- Isaac went to Beer-sheba and **יהוה** appeared to him and blessed him
- Isaac built an Altar there and invoked the name **יהוה**
- Isaac's servants dug a well there
- Abimelech came to Isaac and made a covenant with him
- Isaac's servants found water on that same day and Isaac named the well Shibah
- Esau married two rebellious Hittite women when he was 40 years old
- Isaac told Esau to hunt game and prepare food and he would bless him
- Rebecca told Jacob to get two goats to prepare for Isaac so that he would be blessed
- Jacob brings the food to Isaac and says he is Esau, and Isaac blesses him
- Esau came to Isaac after Jacob left and asked his father to bless him
- Isaac told Esau that Jacob had taken his blessing and Esau raised his voice and wept
- Isaac gave Esau a blessing of living on the fatness of the earth and living by the sword
- Rebecca heard that Esau was planning to kill Jacob so she told Isaac that she was disgusted with the wives of Esau and wanted to send Jacob to get a wife from her family in Paddan-aram.

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- Isaac called Jacob and instructed him to not take a Canaanite wife but go to Rebecca's family and take a wife from there.
- Isaac blessed Jacob again, saying may you be fruitful, have the blessing of Abraham and possess the land of your sojourns
- Esau saw his Canaanite wives displeased his parents so he married the daughter of Ishmael, Mahalath in addition to his other wives.

Isaac Prays for Rebecca to Conceive

Genesis 25:19-23 And these *are* the **generations** of Isaac, Abraham's son: Abraham fathered Isaac: 20 And Isaac was **forty** years old when he took **Rebecca** to wife, the daughter of **Bethuel** the **Syrian** of **Padanaram**, the sister to Laban the Syrian. 21 And Isaac entreated **יהוה** for his wife, because she *was* barren: and **יהוה** was entreated of him, and Rebecca his wife conceived. 22 And the children **struggled** together within her; and she said, If *it be* so, why *am* I this way? And she went to **enquire** of **יהוה**. 23 And **יהוה** said to her, Two **nations** *are* in your **womb**, and two **manner of people** shall be **separated** from your bowels; and *the one* people shall be **stronger** than *the other* people; and the **elder** shall serve the **younger**.

Toldot (Generations) = descendants, results, proceeding, generations (s#08435 תולדות) (tol-dah-ot)

Forty = forty, multiple of four (s#0705 ארבעים) (ar-baw-eem')

Rebecca = ensnarer, clog by tying up the fetlock by beauty (s#07259 רבקה) (rib-kaw)

Bethuel = El destroys or Man of El or dweller in El (s#01328 בתואל) (beth-oo-ale') from (s#0410 אל) (ale) El which is a shortened form of (s#0352 איל) (ah'-yil) Ram as in food, sacrifice or skin dyed red for the Tabernacle

Aramean (Syrian) = "exalted" (s#0761 ארמי) (ar-am-mee)

Paddan Aram = "field", plain in N. Mesopotamia (Syria) (s#06307 פדן) (pad-dawn)

Opposite (entreated) = to pray, entreat, supplicate (s#06279 עתר) (aw-thar)

Barren = barren, sterile (s#06135 עקר) (aw-kawr)

Agitated (struggled) = to crush, grievously oppress (s#07533 רצץ) (raw-tsats)

Inquire = to resort to, seek, enquirer, require (s#01875 דרש) (daw-rash)

Nations = gentiles (normally), descendants of Abraham (s#01471 גוי) (go'-ee)

Womb (bowels) = internal organs, womb (s#04578 מעה) (may-aw)

Regimes (manner of people) = people, nations (s#03816 לאם) (leh-ome)

Separated = to separate, divide (s#06504 פרד) (paw-rad)

Stronger = strong, alert, courageous, brave, bold (s#0553 אמץ) (aw-mats)

Elder = much, many, great (s#07227 רב) (rab)

Younger = little, insignificant, young (s#06810 צעיר) (tsaw-ore)

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Comment: Isaac married Rebecca when he was 40. Rebecca was barren for 20 years. Isaac was 60 when Esau and Jacob were born. Rebecca and Isaac sought **יהוה**'s help and He answered Isaac's prayer. Sarah, Rebecca and Rachel were barren. The root word for entreated (**עתר**) denotes abundance. This means that Isaac prayed abundantly for Rebecca.

"**יהוה** allowed Himself to be entreated by him (**לו** Masculine singular form)" (If Isaac had not prayed **יהוה** would not have acted). **יהוה** desires our prayers.

Barren womb - Isaac was like his father Abraham in many ways. Isaac's wife was barren just as Abraham's wife Sarah was barren. We will later see how Jacob's wife Rachel was also barren. The lineage of Ishmael and Esau is not limited in any way. There is not even a hint of any of their wives being barren. To understand this we need to understand that a **barren womb is a picture of death** and when a child is born from a barren womb it is a picture of "**life from the dead.**" The three matriarchs are showing us a picture of what **יהוה** is going to do for those who are dead in sin without hope of life. He will bring the nation of Israel back from the dead. We also see that the number three is there with Abraham Isaac and Jacob having barren wives.

Torah Pictures:

Abraham's wife Sarah could not conceive but brought forth Isaac who later was offered up as a foreshadowing of the redemption of Messiah Yeshua

Abraham was showing us the work of Father **יהוה** in offering his son

Isaac was showing us the work of Yeshua in being willing to be offered up

Sarah was showing us Mary who was a virgin who brought forth Yeshua

Eleazar was showing us a picture of the work of the Holy Spirit

Ishmael was showing us a picture of the work of hasatan

Two Nations - Israel and Edom (s#1471 **גוי** gowy)

Two Regimes - Two manner of people. Those who seek to please **יהוה** (Righteousness) and desire to live in peace (Shalom) and those who seek to please themselves with Evil (wickedness) and desire to live by the sword. Their struggle in the womb symbolized their future rivalries and wars. The word used means the cardinal number two. The two nations will be the **wheat and the tares.**

Rebecca was told: The might shall pass from one to the other. As one increases in power the other decreases in power. Both can not do well at the same time. The wheat and tares compete for the same soil. When Jacob (Israel) was obedient to **יהוה**'s commands they would prosper, but when they were not obedient then Esau would prosper.

The elder (Esau) shall serve the younger (Jacob)

Isaac was not told of this answer from **יהוה**

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Related Scripture: Esau and Jacob

Romans 9:11 For the children not yet born, neither having done any good or evil, that the purpose of Elohim according to election might stand, not of works, but of Him that calls. It was said to her, **the elder shall serve the younger**. As it is written, **Jacob have I loved, but Esau have I hated (not preferred)**. What shall we say then? Is there unrighteousness with Elohim? Elohim forbid. For He said to Moses, I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that wills, nor of him that runs, but of Elohim that shows mercy.

Torah Pictures:

Rebecca was barren for **twenty years**, then she brought forth Jacob and Esau, Jacob's descendants were to be the nations of Judah and Israel. Esau's descendants were to be those nations who hated the nation of Israel. The nation of Israel (10 Tribes) was **as dead** after 721 BC when it went into captivity in Assyria and then was scattered to the world. Messiah said nearly **two thousand** years ago....

Related Scripture: Messiah was sent to the ten tribes

Matthew 15:24 But He (Yeshua) answered and said, **I am not sent but to the lost sheep of the house of Israel**.

Now in these last days, after 2000 years, (Yeshua, began to gather the nation of Israel), it (Israel) is being brought forth from the dead. Remember that Jacob returned to the land of Israel after **20 years** of working for Laban. Esau came against Jacob at this time with 400 men. This too is also a picture of the end time judgment. This is the time of the maturing of the wheat and the tares. The fullness of the gentiles (Israel) has now come in. The number of those of Israel is nearing completion. The fullness of the iniquity of the descendants of Esau is also soon to be complete. This will be the time of the judgment of the wheat and the tares. The tares will be burned and the wheat will be gathered into the barn. This judgment will be as in the **days of Noah and the days of Lot**. The righteous will be saved during the darkest days that mankind will ever see. Death will be everywhere as the tares are gathered and burned up before the wheat is taken from the field (world) and gathered to the barn (Land of Israel).

The **20** years before Rebecca brought forth Jacob and Esau foreshadows the **2000** years since Yeshua began to gather the descendants of Jacob for blessing and the descendants of Esau for destruction. This time period is also described as two days in Hosea. **Remember a day is as a thousand years to יהוה**.

Related Scripture: After two days (two thousand years)

Hosea 6:1-2 Come, and let us return to יהוה: for He has torn, and He will heal us; He has smitten, and He will bind us up. 2 After two days will He revive us: in the third day He will raise us up, and we shall live in His sight.

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He (1st) Creation to 1,000 years	He (2nd) 1,000 to 2,000 years	He (3rd) 2,000 to 3,000 years	He (4th) 3,000 to 4,000 years	He (5th) 4,000 to 5,000 years	He (6th) 5,000 to 6,000 years	His (7th) 6,000 to 7,000 years
				day 1 after His death	day 2 after His death	then we are raised from the dead in the Messianic Kingdom
day 1 Creation	day 2 Creation	day 3 Creation	day 4 Creation	day 5 Creation	day 6 Creation	Sabbath rest
torn	heal	smitten	bind up	revive (spiritually)	raise us at end of this day	live in His sight

Comment: This verse in Hosea lays out seven thousand years from creation, including the thousand year reign of Messiah. This also reflects the six days of creation and the Sabbath day of rest.

Jacob and Esau are born

Genesis 25:24-28 And when her days to be delivered were fulfilled, behold, *there were twins* in her womb. 25 And the first came out **red**, all over like an **hairy garment**; and they called his name **Esau**. 26 And after that came his brother out, and his **hand took hold** on Esau's **heel**; and his name was called **Jacob**: and Isaac was **sixty** years old when she bare them. 27 And the boys grew: and Esau was a cunning **hunter**, a man of the field; and Jacob was a **Wholesome** man, **dwelling in tents**. 28 And Isaac **loved** Esau, because he ate of *his* venison: but Rebecca loves Jacob.

Twins = twin (s#08380 תאומים) (taw'-ore)

Red = red, ruddy (s#0132 אדמני) (ad-mo-nee) from (s#0119 אדם) (aw-dam)

Hairy = hair of man or animals (s#08181 שער) (sah'-ar)

Mantle (garment) = glory, cloak, prophet's garment (s#0155 אדרת) (ad-deh'-reth)

Esau = hairy (s#06215 עשו) (ay-sawv) from (s#06213 עשה) (aw-saw) to do, fashion, accomplish, make

Hand = hand (s#03027 יד) (yad)

Grasping (took hold) = grasp, hold, seize, take possession (s#0270 עחז) (aw-khaz)

Heel = heel, footprint, hoof, rear of troop (s#06119 עקב) (ak-kebe) from (s#06117 עקב) (aw-kab') to swell out, to seize by the heel, circumvent, trip, restrain by heel, take by the heel, supplant (s#06117 עקב) (aw-kab')

Jacob = heel catcher, supplanter (s#03290 יעקב) (yah-ak-obe')

Sixty (three score) = sixty, three score (s#08346 ששים) (shish-sheem)

Trapping (hunter) = hunting, provision, food (s#06718 ציד) (tsah'-yid) from (s#06679 צוד) (tsood) to hunt, take provision

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Wholesome (plain) = perfect, complete, one who lacks nothing in strength or beauty, innocent, having integrity (s#08535 תם) (tawm) from (s#08552 תמם) to be completely finished

Abiding (dwelling) = to dwell, remain, sit, abide (s#03427 ישב) (yaw-shab)

Tents = tent, nomad's tent (s#0168 אהל) (o'hel)

Loved = to love (s#0157 אהב) (aw-hab)

Comment: Jacob was said to spend time in the tent of Shem and Eber studying Torah. Jacob Catching the heel of Esau alludes to the fact that Esau's future dominion will barely be complete when Jacob rises to power and Esau fades from power. They can not both be in power at the same time. This alludes to the tribulation where many will be killed by the swords of Arabs (descendants of Esau) just before the return of Yeshua. He will destroy all those of Edom and will exalt Israel to rule the world.

It is a medical fact that when unborn twins feed on the same placenta that one baby may get more nourishment than the other and will be born larger than its twin. The larger twin can be born with **redish skin and covered with hair** over much of its body.

Reference: Dorothy Wilson

Bill Cloud believes that Jacob was holding Esau's foot to prevent him from crushing his head.

Related Scripture: Future Judgment of Esau and Israel (descendants of Jacob)

Isaiah 63:1-8 Who *is* this that **comes from Edom**, with dyed garments from Bozrah? this *that is* glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save. 2 Why *are You* red in Your apparel, and Your garments like him that treads in the winefat? 3 I have trodden the winepress alone; and of the people *there was* none with Me: for I will tread them in My anger, and trample them in My fury; and their blood shall be sprinkled on My garments, and I will stain all My raiment. 4 For the day of vengeance *is* in My heart, and the year of My redeemed is come. 5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore My own arm brought salvation to Me; and My fury, it upheld Me. 6 And I will tread down the people in My anger, and make them drunk in My fury, and I will bring down their strength to the earth. 7 I will mention the lovingkindnesses of **יהוה**, and the praises of **יהוה**, according to all that **יהוה** has given us, and the great goodness toward the **house of Israel**, which He has placed on them according to His mercies, and according to the multitude of His lovingkindnesses. 8 For He said, Surely they *are* My people, children *that* will not lie: so He was their Saviour.

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Esau sells his birthright

Genesis 25:29-34 And Jacob cooked pottage: and Esau came from the field, and he *was* faint: 30 And Esau said to Jacob, Feed me, I ask, with that same **red pottage**; for I *am* faint: this is why his name is called **Edom**. 31 And Jacob said, Sell me this day your **birthright**. 32 And Esau said, Behold, I *am* at the point to die: and what profit shall this birthright do to me? 33 And Jacob said, Swear to me this day; and he swore to him: and he sold his birthright to Jacob. 34 Then Jacob gave Esau **bread** and pottage of **lentils**; and he ate and drank, and rose up, and went his way: showing Esau **despised** *his* birthright.

Red stuff = Edom (s#0123 אדם) (Adom s#0122 אדם) different vowels but the same consonants.

Edom = red (s#0123 אדם) (ed-ome) from (s#0122 אדם) red

Birthright = birthright, primogeniture, right of first born (s#01062 בכורה) (bek-o-raw) from (s#01060 בכור) (bek-ore) first born, firstling of men, women and animals

Bread = food, bread, grain, fruit, loaf, meat (s#03899 לחם) (lekh'-em)

Lentil stew = lentil (s#05742 עדש) (aw-dawsh)

Despised = to despise, hold in contempt, disdain (s#0959 בזה) (baw-zaw)

Comment: The word translated as "**red pottage**" is the word for Adam (אדם) and the last two letters is the word for blood (דם). Could it be that Esau's life is to be cursed because he is more interested in the "**here and now**" needs rather than blessings that come later from obedience. Esau is also told that he would live by the sword (blood), again taking what he wanted rather than being obedient and receiving the blessings from יהוה. Esau's name is associated with the color red because his skin was red at birth and he asked for the red soup made from lentils and he was a man of blood. His descendants are also called by the Hebrew word for red, Edom. This is how the **Red Sea** got its name because descendants of Esau lived on the shores of the sea which was called the Sea of Reeds. Esau cared nothing for the blessings of Abraham and Isaac. He was not interested in learning the things of יהוה. Esau also spurned the birthright. The birthright was the right of the first born to receive twice as much inheritance as his brothers and be the leader of the family after his father's death. Genesis 27:29 shows us that Rebecca had other sons that were born after Jacob and Esau. Esau was confident that he would dominate his brothers no matter who received the birthright. It is believed by some that Jacob was preparing food to take to those who were mourning the death of Abraham. Esau did not respect Abraham and did not intend to attend the funeral. Genesis 12:12 says that יהוה will curse those who believe Abraham and his descendants are of little value. יהוה was true to His word and Esau was cursed.

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Famine but Isaac is told not to go to Egypt

Genesis 26:1-6 And there was a **famine** in the land, beside the first famine that was in the days of Abraham. And Isaac went to **Abimelech** king of the **Philistines** to **Gerar**. 2 And **יהוה** appeared to him, and said, Go not down to Egypt; dwell in the land which I shall tell you of: 3 Sojourn in this land, and I will be with you, and will bless you; for to you, and to your seed, I will give all these countries, and I will **perform** the **oath** which I swore to Abraham your father; 4 And I will make your seed to **increase** as the **stars** of **heaven**, and will give to your seed all these countries; and in your seed shall all the nations of the earth be blessed; 5 Because **Abraham obeyed My voice**, and kept My charge, My **commandments**, My **decrees**, and My **Torah**. 6 And Isaac dwelled in Gerar:

Famine = hunger, dearth, famine (s#07458 **ראב**) (raw-awb')

Abimelech = father of the king, name of two Philistine kings (s#040 **אבימלך**) (ab-ee-mel'-ek)

Philistines = a Pelishtite or inhab. of Pelesheth (s#06430 **פלשתי**) (pel-ish-tee') from (s#06429 **פלשת**) (pel-eh'-sheth) rolling, migratory, Pelesheth a region of Syria

Gerar = rolling country, Philistine city (s#01642 **גרר**) (gher-awr') from (s#01641 **גורר**) (gaw-rar') to drag off roughly, to bring up the cud, to saw, catch, chew, destroy

Perform = abide, accomplish, make good, perform, make sure (s#06965 **קום**) (koom)

Oath = something sworn, oath, curse (s#07621 **שבועה**) (sheb-oo-aw')

Increase = to increase, be in authority, enlarge, excel, multiply (s#07235 **רבה**) (raw-baw')

Stars = star, numerous progeny (s#03556 **כוכב**) (ko-kawb')

Heaven = to be lofty, the sky, alluding to the visible arch with clouds as well as where celestial bodies revolve (s#08064 **שמים**) (shaw-mah'-yim) dual form of unused sing.

Voice = voice, sound, noise (s#06963 **קול**) (kole)

Commandments = commandments (s#04687 **מצוה**) (mits-vaw')

Decrees = statutes, decrees (s#02708 **חקה**) (chuqqah) These are laws that are not easily understood by man. These are things that we are told to do by **יהוה** that we do because He said to. An example is the Feast of Trumpets. It is not apparent why we are required to observe this Festival but we do it because He said to. There is a hidden teaching that we do not understand but we will one day when it is revealed to us. We know that it is associated with the return of Yeshua and judgment and the raising of the dead.

Torah = instructions, precept, statute (s#8451 **תורה**) (to-raw') from (s#03384 **ירא**) (yaw-raw') to flow as water, shoot an arrow by aiming, to teach

Sin = an offence, sinfulness, an offender (s#2403 **חטאה**) (khat-taw-aw') from (s#02398 **חטא**) (khaw-taw') to miss the mark, to sin, to forfeit, lead astray, trespass

Sin and Torah: The root word of Torah is **yawrah** which means to aim and shoot an arrow and the Hebrew word for sin **Khawtaw** means to miss the mark

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Comment: Obedience leads to Blessing - Because Abraham obeyed **יהוה**, he was given blessings and blessings were given to his descendants

Related Scripture: Sin and Torah

I John 3:4 Whoever commits **sin** transgresses the **law (Torah)**: for **sin** is the transgression of the **law (Torah)**.

King James Version

Genesis 26:5 Because Abraham obeyed My voice, and **kept My charge (s#4931)** , My **commandments (s#4687)**, My **statues, (s#2706)** and My **laws (s#8451)**.

Schottenstein Edition Interlinear Chumash

Genesis 26:5 Because Abraham listened to My voice and he observed My **Safeguards (s# 4931)**, My **commandments (s#4687)**, My **decrees (s#2706)** and My **teachings (s#8451)**

Safeguards = fem. of 4929, i.e. the act (custody) or concr.) the sentry, the post; obj. preservation, or (concr.) safe; fig. observance, i.e. (abstr.) duty, or (obj.) a usage or party: **charge**, keep, to be kept, office, ordinance, **safeguard**, ward, watch (s#4931 **משמרת**) (mish-meh'-reth)

Commandments = a command, whether human or divine (collect. the law)-(which was) **commandment**, law, ordinance, precept.(s#4687 **מצוה**) (**mitsvah**)

Decrees = an enactment hence an appointment (of time space quality, labor or usage): appointed, bound, commandment, covenant, custom, **decree**, due, law, measure, ordinance, portion, set time, statutes, task (s#2706 **חוק**) (khoke)

Teachings = a precept or statute, especially the Decalogue or Pentateuch; **Law, Torah** (s#8451 **תורה**) (to-law')

Safeguarding means we are vigilant to not allow other things to come in and take our attention away from keeping the appointed times including Sabbath, the festivals and seeking Him.

Commandments These are the things that our Creator has instructed us to do and things He has told us not to do, such as the Ten Commandments etc.

Decrees are things that we are commanded to do but we do not understand why we are to do them. These are mysteries like the **Red Heifer**, and honoring **New Moons** and **Yom Teruah**. We obey these commands even though we don't understand because He told us to do them.

Teachings (Torah) The instructions of the Torah encompass everything. We learn the heart of our Father as we study His word each week. We desire to think like He thinks and desire the things He desires. The Torah shows us the things we need to do and love and desire to be of the same mind as our Creator.

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Stone Edition Chumash (page 128-129)

The lives of the Patriarchs foreshadowed the future history of their descendants

Abraham descent to Egypt foreshadowed the Egyptian exile

Isaac sojourn in Philistia foreshadowed the Babylonian exile

She is my sister

Genesis 26:7-12 And the men of the place asked *him* of his wife; and he said, **She is my sister**: for he feared to say, *She is* my wife; lest, the men of the place would kill me for Rebecca; because she *was* fair to look on. 8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out of a window, and saw, and, behold, Isaac *was* **sporting** with Rebecca his wife. 9 And Abimelech called Isaac, and said, Behold, I am sure she *is* your wife: and how did you say, *She is* my sister? And Isaac said to him, Because I said, I would die because of her. 10 And Abimelech said, What *is* this you have done to us? one of the people might lightly have **lien** with your wife, and you would have brought **guilt** on us. 11 And Abimelech charged all *his* people, saying, He that **molests** this man or his wife shall surely be put to death.

Sister = sister, half sister, relative (s#0269 אַחֻוֹת) (aw-khoth)

Sporting = to laugh, mock, play, make sport, toy with (s#06711 צַחֵק) (tsaw-khak)

Lain (lein) = to lie down, lodge, sexual relations, relax (s#07901 עָשָׂם) (shaw-kab)

Guilt (guiltiness) = guilt, offense, sin, trespass (s#0817 אָשָׂם) (aw-shawm)

Molests = to touch, reach, strike (s#05060 נָגַע) (naw-gah)

Comment: We see that Isaac like Abraham told his wife to say she was his sister because he feared for his life. We also see that יהוה did not correct him for doing this. He actually was blessed for this action just as Abraham was. Remember that the ninth Commandment is you shall not testify against your fellow, testimony that is false (Exodus 20:13). This pertains to testimony in a court of law. We are definitely not to tell lies so we don't receive punishment or for profit but we see how David pretended to be insane before a wicked king to save his own life. We know that during world war II many good people hid Jewish people. When they were asked if there were any Jews hidden in the house, they said no to save the lives of these people. This brings up a point that even the Sabbath can be broken to save a life. Messiah healed many people on the Sabbath.

Related Scripture: David pretends to be deranged

1 Samuel 21:10-15 And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath. 11 And the servants of Achish said to him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, Saul has slain his thousands, and David his ten thousands? 12 And David laid up these words in his heart, and was very afraid of Achish the king of Gath. 13 And he changed his behavior before them, and pretended to be mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down on his beard. 14 Then Achish said to his servants, See the man is mad: why *then* have you brought him to me? 15 Have I need of mad men, that you have brought this *fellow* to be a mad man in my presence?

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shall this *fellow* come into my house?

Isaac increases and leaves the Philistines

Genesis 26:12 Then Isaac sowed in that land, and **reaped** in the same year a **hundredfold**: and **יהוה** blessed him. 13 And the man became **great**, and went forward, and grew until he became very great: 14 For he had possession of flocks, and **possessions** of herds, and great store of servants: and the Philistines **envied** him. 15 For all the **wells** which his father's servants had dug in the days of Abraham his father, the Philistines had **stopped** them, and filled them with **earth**. 16 And Abimelech said to Isaac, Go from us; for you are much **mightier** than we. 17 And Isaac departed there, and pitched his tent in the valley of **Gerar**, and dwell there.

Reaped (received) = to find, attain, gained (s#04672 **מצא**) (maw-tsaw)

Hundredfold = hundred, 1/100, part of larger number (s#03967 **מאה**) (may-yaw)

Great (great, grew) = to grow, become great, important, powerful, magnify (s#01431 **גדל**) (gaw-dal) this word is used three times in this verse

Possessions = bought, property but only live stock (s#04735 **מקנה**) (mik-neh')

Envied = to envy, be jealous, be zealous (s#07065 **קנא**) (kaw-naw)

Stopped = to stop up, shut up, keep closed (s#05640 **סתם**) (saw-tham)

Earth = dry earth, powder, ashes, mortar, rubbish (s#06083 **עפר**) (aw-fawr)

Mightier = to be vast, numerous, mighty (s#06105 **עצם**) (aw-tsam)

Valley Gerar = "a lodging place" (s#01642 **גרר**) (gher-awr)

Comment: Isaac sowed and reaped a harvest that was **100** times as much as expected, and the **Philistine envied** him. Look at the Land of Israel today. The part that is under Palestinian control is barren with little that is growing, the Israeli land is filled with all sorts of trees for as far as you can see. Even the land that was once under Israeli control that has been given back to the Palestinians doesn't stay green long. In Arab culture it seems like a strange thing to plant a tree. When Judah began to return to the land in numbers, It began to produce much more than it did for the Arabs. It was considered a barren waste land when Mark Twain traveled through it in the mid 1800's.

It was said to **Abraham** - You have no right to live among us as a Hebrew

It was said to **Isaac** - You have no right to live among us

It was said to **Jacob** - You have no right to live.

Toldot (Generations) Torah Portion 6 Genesis 25:19 - 28:9

Isaac digs three wells

Genesis 26:18-22 And Isaac **dug** again the **wells** of **water**, which they had dug in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. 19 And Isaac's servants dug in the valley, and found there a well of spring water. 20 And the herdsmen of Gerar did strive with Isaac's herdsmen, saying, The water *is* ours: and he called the name of the well **Esek**; because they strove with him. 21 And they dug another well, and strove for it also: and he called the name of it **Sitnah**. 22 And he removed from there, and dug another well; and for that they did not strive: and he called the name of it **Rehoboth**; and he said, For now **יהוה** has made **room** for us, and we shall be **fruitful** in the land.

Dug (dugged) = to dig or search for (s#02658 **חפר**) (khaw-far)

Well = well, spring, pit (s#0875 **באר**) (be-ayr)

Water = dual form of a primary root but used in sing. sense, water, juice, urine, semen, flood, spring (s#04325 **מים**) (mah'-yim)

Esek = strife (s#06230 **עסק**) (ay'-sek) from (s#06229 **עסק**) (aw-sak') to press upon, quarrel

Sitnah = opposition, accusation, name of a well in Israel (s#07856 **שטנן**) (sit-naw')

Rehoboth = streets, place in Israel (s#07344 **רחבות**) (rekh-o-both') from (s#07339 **רחוב**) (rekh-obe') a width, avenue or broad place from (s#01050 **בית רחוב**) (bayth re-khobe') house of the street

Room = to be or grow wide or large (s#07337 **רחב**) (raw-khab)

Fruitful = bear fruit, be fruitful, branch off (s#06509 **פרה**) (paw-raw)

Related Scripture: Evil of seeking what belongs to others

James 4:1-3 From where *comes* wars and fightings among you? *they* come from your lusts that war in your members? 2 **You lust, and have not: you kill, and desire to have, and cannot obtain:** you fight and war, yet you have not, because you ask not. 3 You ask, and receive not, because you ask amiss, that you may consume *it* on your lusts.

Toldot (Generations) Torah Portion 6 Genesis 25:19 - 28:9

The Prophecy in the Names of the three Wells

Stone Edition Chumash (page 131)

1st well -- Esek = Contention -- The first Temple which fell victim to the strife of the nations. Babylon burned the first Temple after the kings of Israel had rebelled against **יהוה**.

2nd well -- Sitnah = Hindrance or Enmity -- Second Temple - The harsher name than Esek alludes to the second Temple period when the enmity of Israel's enemies was longer lasting and violent.

3rd well -- Rehoboth = Spaciousness -- Future Temple, an era when strife and enmity will be things of the past. This Temple is foretold in Ezekiel chapter 40 through 42. The Glory of Adonai returns to this Temple in Ezekiel chapter 43. The third Temple is much bigger than the previous two. It will never be destroyed and Yeshua will live there forever Ezekiel 43:7. Digging a well is compared to a quest for spiritual riches. Water is often symbolic of the Holy Spirit. Like the early and latter rains etc. It brings life and growth. Wells symbolize the spiritual wealth that is hidden beneath the layers of human smugness, materialism and laziness.

Comment: The Temple that is being planned to be built in the near future is smaller than the one that is described in Ezekiel. The Temple Mount Faithful said there is not enough detail in the Ezekiel passage to be able to design that Temple. I believe that the Temple that they will build will be destroyed during the tribulation and the Temple in Ezekiel will be built and Yeshua will come and live with us in Jerusalem.

Isaac invoked the Name of **יהוה**

Genesis 26:23-25 And he went up from there to **Beersheba**. 24 And **יהוה** appeared to him the same night, and said, I *am* the Elohim of Abraham your father: fear not, for I *am* with you, and will bless you, and multiply your seed **for My servant Abraham's sake**. 25 And he built an Altar there, and **invoked** on the name of **יהוה**, and pitched his tent there: and there Isaac's servants dug a well.

Beersheba = well of seven fold oath (s#0884 **באר שבע**) (be-ayr' sheh'-bah)

Comment: **יהוה** told Isaac He would bless him and increase his offspring **because of Abraham** not because of anything that he had done. He built an Altar there and **invoked the Name יהוה**. This expression means to call out the Name of יהוה and to make the Name of **יהוה** known to others. We might say proclaim the word of **יהוה** and expand the kingdom. This was the purpose of the nation of Israel, to bring the light of **יהוה** to the nations. **יהוה** chose a man, Abraham and was making a nation from his descendants because the lives of the patriarchs foreshadows the lives of their future descendants. Those who are descendants of Abraham will do the works of Abraham. The nation that comes from Abraham would be a light to the gentile nations and Messiah would also come from that nation to be the light of the world.

Toldot (Generations) Torah Portion 6 Genesis 25:19 - 28:9

Abimelech makes a covenant with Isaac

Genesis 26:26-31 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and **Phicol** the chief captain of his army. 27 And Isaac said to them, Why do you come to me, seeing you hate me, and have sent me away from you? 28 And they said, We saw certainly that **יהוה** was with you: and we said, Let there be now an **oath** between us, *even* between us and you, and let us make a **covenant** with you; 29 That you will do us no harm, as we have not touched you, and as we have done you nothing but good, and have sent you away in peace: you *are* now the blessed of **יהוה**. 30 And he made them a feast, and they ate and drank. 31 And they rose up in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

Phicol = mouth of all (s#06369 **פִּיכֹל**) (pee-kole')

Oath = imprecation, curse, cursing, execration, oath, swearing (s#0423 **אֵלֶּת**) (aw-law')

Covenant = from s#1262 in the sense of cutting and walking between the pieces, compact (s#01285 **בְּרִית**) (ber-eeth')

Comment: Abimelech wanted to **renew the covenant** he had with Abraham since he saw **יהוה** was blessing Isaac. He had not kept the treaty made with Abraham and his descendants because he had allowed his people to take back the wells that Abraham had dug after Abraham's death. This shows that he only kept an agreement when it was to his benefit.

Isaac's servants found water

Genesis 26:32-33 And it came to pass the same day, that Isaac's servants came, and told him concerning the **well** which they had dug, and said to him, We have found water. 33 And he called it **Shebah**: therefore the name of the city *is* Beersheba to this day.

Well = well, spring, pit (s#0875 **בְּאֵר**) (be-ayr)

Sheba = "an oath" (s#07656 **שִׁבְעָה**) (shib-aw) from (s#07651 **שֶׁבַע**) (sheb'-bah) seven as cardinal or ordinal number (g#372)

Comment: The name of the city became Beersheba (the well of the seven fold oath). It seems like Isaac names this place Beersheba because of the oath that he has made with Abimelech, However we know that Abraham had made a covenant in Genesis chapter 21 and called the place Beersheba. This makes us ask the question, is this the same place or are there two places that are called Beersheba.

Esau marries pagan women

Genesis 26:34-35 And Esau was **forty** years old when he took to wife **Judith** the daughter of **Beeri** the **Hittite**, and **Bashemath** the daughter of **Elon** the Hittite: 35 Which were a **grief** of mind to Isaac and to Rebecca.

Forty = forty, multiple of four (s#0705 **אַרְבַּעִים**) (ar-baw-eem')

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Judith = Jewess, "Praised" (s# 03067 **יהודית**) (yeh-ho-deeth')

Beeri = "My Well", fountained (s# 0882 **באר**) (be-ay-rohth')

Hittite = descendant of Heth (s#02850 **חתי**) (khit-tee)

Basemath = "Spice" (s#01315 **בשמת**) (bos-math')

Elon = "mighty" (s# 0356 **אילון**) (ay-lone')

Grief = bitterness, grief (s#04786 **מרה**) (mo-raw') from (s#04843 **מרר**) (maw-rar') to trickle, bitter, to be moved with choler, grieved, provoke, vex

Comment: We see that Esau did not ask his father's permission to marry the daughters of the pagans of the area. It also appears that he may have married two women at nearly the same time. This reminds us of Lamech the father-in-law of Noah who was the first to have multiple wives. Esau married a Canaanite woman named **Judith** daughter of Beeri a Hittite and Basemath daughter of Elon the Hittite. The Canaanite wives were a source of spiritual rebellion to Isaac and Rebecca. Notice that Judith father's name Beeri means "my well." This marriage takes place right after Isaac's servants dig the well Shibah.

Isaac asks Esau to bring food and be blessed

Genesis 27:1-4 And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said to him, My son: and he said to him, Behold, *here am* I. 2 And he said, Behold now, I am old, I do not know the day of my death: 3 Now therefore I ask you to take, your **weapons**, your quiver and your **bow**, and go out to the field, and bring me *some venison*; 4 And make me savory meat, that I love, and bring *it* to me, that I may eat; and my soul may bless you before I die.

Weapon = an implement, weapon, apparatus (s#3627 **כלי**) (kel-ee')

Venison = hunting, game, venison, victuals(s#06718 **צייד**) (tsah'-yid)

Bow = sense of bending, bow, figuratively *strength*) or the *iris* (s#07198 **קשת**) (keh'-sheth)

Comment: **Genesis chapter 27** is one of the most crucial and mystifying in the Torah. The granting of Jacob the blessing and the pronouncement that Esau will live by the sword divides the family between two extremes. The blessed of **יהוה** and the cursed of **יהוה**. The people of Elohim and the Enemies of Elohim's people. Both could not be empowered at the same time and they would always be located near each other no matter where they lived in the world, just like the wheat and the tares. The methods of giving Jacob the birthright and the blessing were surprising and not what we would expect **יהוה** to use to enable Jacob to be blessed, but it is clearly His will. We would not expect Isaac to desire to give the birthright to wicked Esau who was so unlike Abraham and himself. He was very much more like Nimrod. Jacob was very uncomfortable in the method his mother commanded him to use. The word of Elohim from Romans chapter nine shows us that **יהוה's** will, happened as He desired from before Jacob and Esau's birth. His will does not depend on the will of man but on whom he shows mercy. None of us deserve His Grace or mercy but He chooses who will receive it.

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Stone Edition Chumash (page 135) Jacob's eyes had dimmed. He was 123 years old. His mother died at 127. He may have believed he would not live longer than his mother. The year was 2171 from creation.

Rebecca tells Jacob to deceive Isaac

Genesis 27:5-13 And Rebecca heard Isaac speak to **Esau his son**. And Esau went to the field to hunt *for* venison, *and* to bring *it*. 6 And Rebecca spoke to **Jacob her son**, saying, Behold, I heard your father speak to Esau your brother, saying, 7 Bring me venison, and make me savory meat, that I may eat, and bless you before **יהוה** before my death. 8 Now therefore, my son, obey my voice according to what I command you. 9 Go now to the flock, and bring me from there two good **kids** of the **goats**; and I will make them savory meat for your father, such as he loves: 10 And you shall bring *it* to your father, that he may eat, and that he may bless you before his death. 11 And Jacob said to Rebecca his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man: 12 My father may feel me, and I shall seem to him as a **deceiver**; and I shall bring a **curse** on me, and not a blessing. 13 And his mother said to him, Upon me *will be* your curse, my son: only obey my voice, and go bring me *them*.

Kids = kid, young male goat (s#01423 גדי) (ghed-ee)

Goats = female goat, she goat, kid (s#05795 עז) ('aze) from (s#05810 עזז) ('aw-zaz) to be strong, harden, prevail, strengthen

Deceiver = to cheat, maltreat, deceive (s#08591 תעע) (taw-aw')

Curse = vilification, curse (s#07045 קללה) (kel-aw-law')

Stone Edition Chumash (page 135) **Esau is likened to two young goats** when his mother told Jacob to get two young goats to make himself appear like his brother. Remember Esau married Hittite women. The Hittites lived in Mount Seir, goat mountain. This is showing us more and more that Esau is identifying with Cain, Nimrod and the goats in Matthew chapter 25. This also shows that he is a type of the anti-christ. Rebecca knew from the word **יהוה** had given her that they both could not receive the blessing because they could not both be empowered at the same time. When Jacob was following **יהוה** and the Torah he would be on top. When he was not following **יהוה** and the Torah, Esau would be on top. The Spirit of **יהוה** came on Isaac and he pronounced a blessing that could not be changed.

Related Scripture: Those who don't love their brothers

Matthew 25:31-46 When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory: 32 And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divides *his* sheep from the goats: 33 And He shall set the sheep on His right hand, but the goats on the left. 34 Then shall the King say to them on His right hand, Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was hungry, and you gave Me meat: I was thirsty, and you gave Me drink: I was a stranger, and you took Me in: 36 Naked, and you

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clothed Me: I was sick, and you visited Me: I was in prison, and you came to Me. 37 Then shall the righteous answer Him, saying, Lord, when did we see You hungry, and fed You? or thirsty, and gave You drink? 38 When did we see You a stranger, and took You in? or naked, and clothed You? 39 Or when did we see You sick, or in prison, and came to You? 40 And the King shall answer and say to them, Truly I say to you, Inasmuch as you have done *it* to one of the least of these My brethren, you have done *it* to Me. 41 Then shall he say also to them on the left hand, Depart from Me, you cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungry, and you gave Me no meat: I was thirsty, and you gave Me no drink: 43 I was a stranger, and you did not take Me in: naked, and you did not clothe Me: sick, and in prison, and you did not visit Me. 44 Then shall they also answered Him, saying, Lord, when did we see You an hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister to You? 45 Then shall He answer them, saying, Truly I say to you, Inasmuch as you did *it* not to one of the least of these, you did *it* not to Me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Related Scripture: Divine Choice

Romans 9:6-18 Not as though the word of Elohim has taken none effect. For they *are* not all Israel, which are of Israel: 7 Neither, because they are the seed of Abraham, *are they* all children: but, **In Isaac shall your seed be called.** 8 That is, They which are the children of the flesh, these *are* not the children of Elohim: but the children of the promise are counted for the seed. 9 For this *is* the word of promise, At this time I will come, and Sara shall have a son. 10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac; 11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of Elohim according to election might stand, not of works, but of Him that calls;) 12 It was said to her, The elder shall serve the younger. 13 As it is written, **Jacob have I loved, but Esau have I hated.** 14 What shall we say then? *Is there* unrighteousness with Elohim? Elohim forbid. 15 For He said to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then *it is* not of him that wills, nor of him that runs, but of Elohim that shows mercy. 17 For the Scripture says to Pharaoh, Even for this same purpose have I raised you up, that I might show My power in you, and that My name might be declared throughout all the earth. 18 Therefore He has mercy on who He will *have mercy*, and who He wills He hardens.

Jacob obeys his mother

Genesis 27:14-17 And he went, and fetched, and brought *them* to his mother: and his mother made savory meat, such as his father loved. 15 And Rebecca took **goodly raiment** of her eldest son Esau, which *were* with her in the house, and put them on Jacob her younger son: 16 And she put the skins of the kids of the goats on his hands, and on the smooth of his neck: 17 And she gave the savory meat and the bread, which she had prepared, to the hand of her son Jacob.

Goodly = greatly beloved, coveted, delectable, goodly, pleasant (s#02530 חמד) (khaw-mad')

Raiment = covering, garment, raiment, fig. of treachery (s#0899 בגד) (behg'-ed)

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Comment: Jacob was very uncomfortable in the method his mother commanded him to use. He did not carry out his mother request quickly. He was not happy about this way of obtaining the birthright. This is evident by the timing. Jacob barely left Isaac's presence when Esau came. Jacob did not have to travel out to the field to find game. Nor did he need to prepare the food. He brought the two animals to Rebecca and she did the work quickly. This means he must have taken a long time to do his part. The word of Elohim from Romans chapter nine shows us that **יהוה's** will happened as He desired from before Jacob and Esau's birth. His will does not depend on the will of man but on who He shows mercy. None of us deserve His grace or mercy but He chooses who will receive it. Esau is likened to two young goats when his mother told Jacob to get two young goats to make himself appear like his brother. Remember Esau married Hittite women. The Hittites lived in Mount Seir, goat mountain. This is showing us more and more that Esau is identifying with Cain, Nimrod and the goats in Matthew chapter 25. This also shows that he is a type of the anti-christ.

Jacob Receives the Blessing

Genesis 27:18-23 And he came to his **father**, and said, My father: and he said, Here *am* I; who *are* you, my son? 19 And Jacob said to his father, I *am* Esau your firstborn; I have done according as you told me: arise, sit and eat of my venison, that your soul may bless me. 20 And Isaac said to his son, How *is it* that you have found *it* so quickly, my son? And he said, Because **יהוה** your Elohim **brought** *it* to me. 21 And Isaac said to Jacob, Come near, that I may feel you, my son, whether you *are* my very son Esau or not. 22 And Jacob came near to Isaac his father; and he felt him, and said, The voice *is* Jacob's **voice**, but the **hands** *are* the hands of Esau. 23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

Father = father (s#01 **אב**) ('ab)

Brought = to light upon, bring about, to impose timbers (roof or floor), appoint, bring to pass, happen to, send good speed (s#07136 **קרה**) (kaw-raw')

Voice = to call aloud, a voice, a sound (s#06963 **קול**) (kole)

Hands = hand, power, direction (s#03027 **יד**) (yawd)

Comment: This point in time when Jacob was covered with goat hair to look like Esau is a picture of the end times when the wheat and tares look the same. Jacob on the outside looked like Esau, but his heart was not the same. In the end the truth of both their hearts will be revealed, Jacob to blessing, Esau to cursing. **יהוה** says in Romans Jacob I love and Esau I hate. The wheat and tares will look different when they are fully grown. The wheat will bow or bend over due to the heavy head of grain, but the tares will not because they do not produce heavy grain and will be standing erect in defiance.

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Jacob Receives the Blessing

Genesis 27:24-29 And he said, *Are you my very son Esau?* And he said, *I am.* 25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless you. And he brought *it* near to him, and he ate: and he brought him wine, and he drank. 26 And his father Isaac said to him, Come near now, and kiss me, my son. 27 And he came near, and kissed him: and he **smelled** the **smell** of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which **יהוה** has blessed: 28 **and (ו)** Therefore **The (ה)** Elohim give you of the **dew** of heaven, and the **fatness** of the earth, and **plenty** of **grain** and **wine**: 29 Let people serve you, and nations bow down to you: be lord over your brethren, and let your mother's sons bow down to you: **cursed** *be* every one that curses you, and blessed *be* he that blesses you.

Smelled = to smell, scent, perceive, odor, accept (s#07306 **ריח**) (roo'-akh)

Fragrance (smell) = scent, fragrance, aroma, odor (s#07381 **ריח**) (ray'-akh)

Dew = dew, night mist (s#02919 **טל**) (tal) from (s#02926 **טלל**) (taw-lal) to cover with a roof, cover over

Fatness = fatness, fertile place, richly prepared food (s#04924 **משמן**) (mash-mawn)

Abundant (plenty) = multitude, abundance, greatness (s#07230 **רב**) (robe)

Grain (corn) = wheat, cereal, grain (s#01715 **דגן**) (daw-gawn) from (s#01711 **דגה**) (daw-gaw) multiply, increase

Wine = wine, new wine (s#08492 **תירוש**) (tee-roshe) from (s#03423 **ירש**) (yaw-reysh) to seize, dispossess, inherit, disinherit, occupy, impoverish

Cursed = to curse, lay under a curse, to be made a curse (s#0779 **ארר**) (aw-rar)

Stone Edition Chumash (page 139) Superfluous vav (ו)

The vav (ו) meaning "and" on the first word in this sentence is superfluous. Rashi says that this means that **God will bless Jacob over and over**. (**The** Elohim) (**האלהים**) accentuates that the reference is specifically to Elohim in His role of Dispenser of Strict Justice in contrast to **יהוה** which depicts Him in His role as Dispenser of Mercy. This is saying Elohim would only give this blessing to Jacob if he was living in obedience to Elohim. (**conditional**)

Stone Edition Chumash (page 139)

Grain and wine - ----- Grain refers to the necessities of life
Wine refers to the pleasures of life

Torah Grain & Wine -- Grain refers to essential knowledge of the Torah
Wine refers to deeper interpretations that give spice to learning

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Esau cries and asks for a blessing

Genesis 27:30-40 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was barely gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. 31 And he also had made savory meat, and brought it to his father, and said to his father, Let my father arise, and eat of his son's venison, that your soul may bless me. 32 And Isaac his father said to him, Who *are* you? And he said, I *am* your son, your firstborn, Esau. 33 And Isaac trembled very exceedingly, and said, Who? where *is* he that has taken venison, and brought *it* me, and I have eaten of all before you came, and have blessed him? yes, *and* he shall be blessed. 34 And when Esau heard the words of his father, he cried with a **great** and exceeding **bitter cry**, and said to his father, Bless me, *even* me also, O my father. 35 And he said, Your brother came with subtilly, and has taken away your blessing. 36 And he said, Is not he rightly named Jacob? for he has supplanted me these two times: he took away my **birthright**; and, behold, now he has taken away my **blessing**. And he said, Have you not reserved a blessing for me? 37 And Isaac answered and said to Esau, Behold, I have made him your lord, and all his brethren have I given to him for servants; and with grain and wine have I sustained him: and what shall I do now to you, my son? 38 And Esau said to his father, Have you but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept. 39 And Isaac his father answered and said to him, Behold, your dwelling shall be the fatness of the earth, and of the dew of heaven from above; 40 And by your **sword** shall you live, and shall serve your brother; and it shall come to pass when you shall have the dominion, that you shall break his **yoke** from off your **neck**.

Great = to grow, great, important, powerful, magnify (s#01431 גדל) (gaw-dal)

Birthright = birth right, primogeniture, right of first born (s#01062 בכורה) (bek-o-raw) from (s#01060 בכור) (bek-ore) first born

Blessing = bless (s#01293 ברכה) (ber-aw-kaw') from (s#01288 ברך) (baw-rak') to kneel, to bless by adoration, praise

Sword = sword, knife (s#02719 חרב) (kheh'-reb) from (s#02717 חרב) (khaw-rabe) to be waste, lay waste, made desolate, be desolate, be in ruins

Yoke = yoke (s#05923 על) (ole) from (s#05953 עלל) (aw-lal) to act severely, make a fool of someone

Neck = neck, back of neck (s#06677 צואר) (tsav-vawr) from (s#06696 צור) (tsoor) to bind, besiege, confine, cramp

Related Scripture: Esau cries but has no place for repentance

Hebrews 12:15-17 Looking carefully lest anyone fall short of the grace of Elohim; lest any root of bitterness springing up cause trouble, and by this many become defiled; Lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright. For you know that afterward, when he wanted to inherit the blessing, he was rejected, for **he found no place for repentance, though he sought it diligently with tears.**

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Related Scripture: This Scripture reminds us of the fate of Judas

(The seed of the serpent entered him and there was no place for repentance)

Matthew 27:3-5 Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders 4 Saying, I have sinned in that I have betrayed innocent blood. And they said, What *is that* to us? you see *to that*. 5 And he cast down the pieces of silver in the Temple, and departed, and went and hanged himself.

Stone Edition Chumash (page 141) **By your sword** you shall live. This blessing was that he would survive the battle when Jacob's descendants were not living by the Torah. But Jacob's descendants would be victorious when they followed the Torah. If Israel (Jacob's descendants) ever transgresses the Torah and were not deserving of dominion you will also have the right to be **aggrieved** that he has taken the blessings; then you may cast off his yoke from your neck.

Reasons Esau could not receive the Blessing of Abraham

Esau had heard how Abraham had sent his servant to get a bride for his son when Isaac was forty years old. When Esau was forty and Isaac was one hundred and he had not been given a bride, he took matters into his own hands and married two pagan wives who were of the cursed lineage of Canaan through the lineage of Ham. He had to know the reason that Abraham had sent to get Rebecca as a bride for his father and why they were not to marry into this cursed people. He apparently married out of rebellion and in doing so was blinded from seeing the truth of the plan of Elohim to make Abraham a father of many nations and that the world would be saved through this lineage. He no longer understood that the blessing of Abraham could only come through Isaac not Ishmael. We also see that Esau and Jacob were born when Isaac was **sixty** years old. This relates to the **sixth day of creation** when the beasts of the field and man were created. Esau was born first, hairy, like the beast and Jacob was born second just like man was created after the beast of the field. The beasts of the field and man both have a soul (ש#5315 נפש) (nephesh). This is the driving force of beasts and man to dominate areas of land, to have abundant food and to procreate. Man however also has a **Spirit** from Elohim that keeps him from being controlled only by soul or earthly desires. Beasts of the field do not have a spirit to regulate their actions. Esau's actions show that he was completely controlled by his earthly desires. He sold his birthright to Jacob for a bowl of soup, showing he was completely controlled by his soul like an animal. Esau's desire to receive the blessing was only to allow him to control all that surrounded him, not to accomplish the plan of Elohim to save mankind. If Esau had received the blessing, the plan of Elohim to save mankind would fail because the seed of the serpent would be in control.

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Reasons Jacob must receive the Blessing of Abraham

He honored his parents by doing what they directed him to do. He did not take it on himself to find a bride. He waited for them to find a bride for him just as his father had allowed Abraham to provide a bride for him. He was concerned about being honest as we see from his questions to his mother about pretending to be Esau to receive the blessing. We know that Rebecca had been told by יהוה that “Two nations *are* in your womb, and two manner of people shall be separated from your bowels; and *the one* people shall be stronger than *the other* people; and the **elder shall serve the younger.**” She knew that Esau was not to be the one to receive the blessing. She may have told Isaac about this forty years before, but his favorite was Esau and he either had not been told or he did not remember because of his spiritual blindness. According to Jewish tradition Jacob studied Torah in the tents of Shem, son of Noah. We have no way to be sure that this actually happened, but we see that Jacob had a close relationship with יהוה and he was blessed during the twenty years he lived with Laban. יהוה confirmed the Covenant with Jacob just as He did with Abraham and Isaac, so we know this was His will. If Esau had received the blessing we would be without hope of redemption because the plan of יהוה would have been defeated.

Why did Isaac not see the truth about Esau

Isaac was a father who wished the best for his son. He may have given Esau more than the benefit of the doubt. He wished to believe the best about his firstborn even when he had abundant proof of Esau's lack of desire for following the commands of Elohim. Isaac saw that Esau chose wives from the wicked inhabitants of the land instead of the way that Abraham provided a wife for him. He must have heard the story of how Abram's servant took ten camels and great wealth to get Rebecca. When we don't acknowledge the spiritual truth before us and act accordingly, this may bring on physical blindness. We see this in the life of Eli the high priest when he refused to correct his sons in the evil they were doing to the women who came to the Tabernacle. Elohim had spoken to Eli through Samuel telling him that judgment would come to his sons if they were not corrected. Later after Eli had not corrected his sons Elohim told him that they would all die on the same day because Eli honored his sons more than he honored Elohim. The physical blindness of Isaac may have been a judgment of Elohim to allow him to be fooled in order that the plan of יהוה to save mankind would not be destroyed by hasatan. If Esau had received the blessing of Abraham hasatan would have destroyed the plan of salvation of יהוה.

Reference: Shelana Corrigan

Related Scripture: Blindness from Disobedience

1 Samuel 2:22-36 Now Eli was very old, and heard all that his sons did to all Israel; and how they lay with the women that assembled *at* the door of the Tabernacle of the congregation. 23 And he said to them, Why do you such things? for I hear of your evil dealings by all the people. 24 No, my sons; for *it is* no good report that I hear: you make יהוה's people to transgress. 25 If one man sin against another, the judge shall judge him: but if a man sin against יהוה, who shall entreat for him? Notwithstanding they did not listen to the voice of their father, because יהוה would slay them. 26 And the child Samuel grew and was in favor both with יהוה, and also with

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men. 27 And there came a man of Elohim to Eli, and said to him, This says יהוה, Did I plainly appear to the house of your father, when they were in Egypt in Pharaoh's house? 28 And did I choose him out of all the tribes of Israel *to be* My priest, to offer on My altar, to burn incense, to wear an ephod before Me? and did I give to the house of your father all the offerings made by fire of the children of Israel? 29 Then why did you kick at My sacrifice and at My offering, which I have commanded *in My* habitation; and **honor your sons above Me**, to make yourselves fat with the best of all the offerings of Israel My people? 30 Therefore יהוה Elohim of Israel says, I said indeed *that* your house, and the house of your father, should walk before Me forever: but now יהוה says, Be it far from Me; for them that honor Me I will honor, and they that despise Me shall be lightly esteemed. 31 Behold, the days come, that I will cut off your arm, and the arm of your father's house, that there shall not be an old man in your house. 32 And you shall see an enemy *in My* habitation, in all *the wealth* which Elohim shall give Israel: and there shall not be an old man in your house forever. 33 And the man of yours, *who* I shall not cut off from My Altar, **shall be to consume your eyes**, and to grieve your heart: and all the increase of your house shall die in the flower of their age. 34 And this *shall be* a sign to you, that shall come on your two sons, on Hophni and Phinehas; in one day they shall die both of them. 35 And I will raise Me up a faithful priest, *that* shall do according to *that* which *is* in My heart and in My mind: and I will build him a sure house; and he shall walk before My anointed forever. 36 And it shall come to pass, *that* everyone that is left in your house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I ask you, into one of the priests' offices, that I may eat a piece of bread.

Related Scripture: Blindness from Disobedience then judgment

1 Samuel 4:6-21 And when the Philistines heard the noise of the shout, they said, What *means* the noise of this great shout in the camp of the Hebrews? And they understood that the Ark of יהוה was come into the camp. 7 And the Philistines were afraid, for they said, Elohim is come into the camp. And they said, Woe to us! for there has not been such a thing before. 8 Woe to us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness. 9 Be strong, and quit yourselves like men, O you Philistines, that you are not servants to the Hebrews, as they have been to you: be yourselves like men, and fight. 10 And the Philistines fought, and Israel was beaten, and they fled every man to his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. 11 And the Ark of Elohim was taken; and the two sons of Eli, Hophni and Phinehas, were slain. 12 And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth on his head. 13 And when he came, behold, Eli sat on a seat by the wayside watching: for his heart trembled for the Ark of Elohim. And when the man came into the city, and told *it*, all the city cried out. 14 And when Eli heard the noise of the crying, he said, What *means* the noise of this tumult? And the man came in hastily, and told Eli. 15 Now Eli was ninety and eight years old; and his eyes were dim, that **he could not see**. 16 And the man said to Eli, I *am* he that came out of the army, and I fled today out of the army. And he said, What is there done, my son? 17 And the messenger answered and said, Israel has fled before the Philistines, and there has been also a great slaughter among the people, and your two sons also, Hophni and Phinehas, are dead, and the Ark of Elohim is taken. 18 And it came to pass, when he made mention of the Ark of Elohim, that he fell from off the seat backward by the side of the gate, and broke his neck, and he died: for he was an old man, and

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heavy. And he had judged Israel forty years.

Related Scripture: Jacob, Esau love/hate

Malachi 1:2-3 I have loved you, says יהוה. Yet you say, How have you loved us? Was not Esau, Jacob's brother? says יהוה: yet I loved Jacob, 3 and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness (*beasts of the field*).

Related Scripture: Enmity between the Seeds

Genesis 3:13-15 And יהוה Elohim said to the woman, What *is* this *that* you have done? And the woman said, The serpent beguiled me, and I ate. 14 And Elohim said to the serpent, Because you have done this, you *are* cursed above all cattle, and above every beast of the field; on your belly shall you go, and dust shall you eat all the days of your life: 15 And I will put enmity between you and the woman, and **between your seed and her seed;** it shall bruise your head, and you shall bruise his heel.

Esau plans to kill Jacob

Genesis 27:41-46 And Esau **hated** Jacob because of the blessing that his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then I will slay my brother Jacob. 42 And these words of Esau her elder son were told to Rebecca: and she sent and called Jacob her younger son, and said to him, Behold, your brother Esau, as concerning you, **consoles** himself, *purposing* to kill you. 43 Now therefore, my son, obey my voice; and arise, **flee** to Laban my brother to Haran; 44 And stay with him a few days, until your brother's **fury** turns away; 45 Until your brother's **anger** turns away from you, and he forgets *that* which you have done to him: then I will send, and bring you from there: why should I be deprived also of you both in one day? 46 And Rebecca said to Isaac, I am **disgusted** of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

Hated = to lurk, persecute, hate, oppose (s#7852 שטם) (saw-tam')

Console = to be sorry, console oneself, repent, regret, comfort, avenge (ones self) (s#05162 נחם) (naw-kham)

Flee = to go through, flee, reach, shoot, run away, put to flight (s#01272 ברח) (baw-rakh)

Wrath (fury) = heat, rage, hot displeasure, indignation, anger, wrath, poison, bottles (s#02534 חמה) (khay-maw)

Anger = nostril, nose, face, anger (s#0639 אף) ('af)

Disgusted = severing oneself from, to be disgusted or anxious, abhor, distressed, be grieved, loathe, vex, weary (s#6973 קצתי) (koots)

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Esau hated Jacob because of the blessing Esau has carried this attitude throughout the centuries. The Arab countries today hate Israel because they can move into a barren and desolate land and change it into a fertile prosperous nation in a very short time. Israel today exports fruit, vegetables and flowers to Europe along with being a world center for technology. The four hundred years that this land was controlled by the Ottoman Empire it was a desolate and barren land that no one wanted, and very few people lived there, but now that it is controlled by Judah all the Arab countries are determined to take it away from Israel.

Related Scripture: Whoever hates his brother is in danger of hell fire

Matthew 5:22 Yeshua said "But I say to you, that **whoever is angry with his brother without a cause shall be in danger of the judgment:** and whoever shall say to his brother, Raca, (empty headed or air head) shall be in danger of the council: but whoever shall say, You fool, shall be in danger of hell fire."

Related Scripture: Esau has a perpetual hatred

Ezekiel 35:5 Because you have had a **perpetual hatred**, and have shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that **their iniquity had an end:** Therefore, as I live, says Adonai Elohim, I will prepare you to blood, and blood shall pursue you: since you have not hated blood, even blood shall pursue you.

Jot and Tittle: Matthew 5:17-19 : Think not that I am come to destroy the Torah, or the prophets: I am not come to destroy, but to fulfil. 18 For truly I say to you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Torah, until all is fulfilled. 19 Whoever therefore shall break one of these least commandments, and shall teach men to, he shall be called the least in the kingdom of heaven: but whoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. (ref. **Monty Judah Lion Lamb Ministries**)

Genesis 27:46 I am disgusted (קצתי)

Rebecca said to Isaac, **I am disgusted** (קצתי) with my life on account of the daughters of Heth. The small qoph (ק) in the Hebrew word that means "**I am disgusted**" is showing that there needs to be a separation of the holy and profane. Esau's wives were profane and they were defiling the family and disgusting Rebecca. The letter was made small because there was little separation between the holy and profane in the family since Esau had married these pagan women. The letter qoph (ק) is symbolic of an ax. An ax is used to separate things, that may have been why this letter was placed on all things that were set apart for Temple service. The letter qoph is also the first letter in the Hebrew word for holy (קדש) (ko'-desh). This is the letter that would have been on the containers of oil that were to be used for the Menorah in the Temple. There was only one container of oil found at the time of Chanukah. This container was only enough to burn in the Menorah for one day but it lasted eight days until more oil could be made for the Temple. We must also separate the holy from the profane in our lives. **יהוה** has commanded us to be holy.

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Holy = consecrated, dedicated, holy, set apart (s#06944 קדש) (ko'-desh)

Prophecy in the story of Isaac and Jacob

Isaac was **forty** when he married Rebecca, Jacob and Esau were born **twenty** years latter when he was **sixty** years old. Esau was judged unworthy to receive the blessing of Abraham but Jacob received the blessing and was given the promise that his descendants would be as the stars of heaven for number

Foretells the timing of the acts of Messiah

Messiah came **four** thousand years after creation, He will return **two** thousand years later at the end of the **sixth** thousand year day when judgment will be pasted on the descendants of Jacob and Esau. The descendants of Esau will be destroyed and the descendants of Jacob and those who are joined with them will be blessed above all other people.

Isaac blesses Jacob and sends him away

Genesis 28:1-5 And Isaac called Jacob, and blessed him, and charged him, and said to him, You shall not take a wife of the daughters of Canaan. 2 Arise, go to Padanaram, to the house of Bethuel Your mother's father; and take you a wife from there of the daughters of Laban Your mother's brother. 3 And **El Shaddai** (God Almighty) bless you, and make you **fruitful**, and **multiply** you, that you may be a **congregation** of people; 4 And give you the blessing of Abraham, to you, and to your seed with you; that you may inherit the land wherein you are a stranger, which Elohim gave to Abraham. 5 And Isaac sent away Jacob: and he went to Padanaram to Laban, son of Bethuel the Syrian, the brother of Rebecca, Jacob's and Esau's mother.

El Shaddai = contraction of El and breast (s#0410 אל) (ale) & (s#07706 שדי) (shad-dah'-ee) (אל שדי) (ale Shad-dah'-ee) The word shad in Hebrew means a woman's breast when she is nursing a baby. The name El Shaddai means the Breasted Elohim or the Elohim who can supply all your needs, just as a mother supplies all that a baby needs.

Fruitful = to bear fruit, bear or bring forth, fruitful, grow, increase (s#06509 פרה) (paw-raw')

Multiply = to be or become great many or much (s#07235 רבה) (raw-baw)

Congregation = assembly, company, congregation, convocation, (church) (s#06951 קהל) (kaw-hawl)

Comment: Genesis 28:3 is the first place in Scripture that a **called out assembly** is mentioned. This same word is translated from Hebrew to Greek to English as **church** in Acts 7:38. This shows the plan of Our Creator to bring the nations of the world into the Covenant He made with Abraham. Unfortunately most of the people of the world believe that they can approach and worship **יהוה** on their own merits as if they made a covenant with Him. There is only one Covenant between man and his Creator and it is only through Abraham. Everyone is welcome

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and encouraged to join with the natural and grafted-in descendants of Abraham into the Covenant that Messiah established through His death.

Related Scripture: Congregation, called out assembly, church

Acts 7:37-38 This is that Moses, which said to the children of Israel, A prophet shall Adonai your Elohim raise up to you of your brethren, like me; Him shall you hear. 38 This is He, that was in the **church (congregation) in the wilderness** with the angel which spoke to him in Mount Sinai, and *with* our fathers: who received the lively oracles to give to us:

Comment: We see from this Scripture that the called out assembly (Church) did not begin in the 1st century. It was established fifteen hundred years earlier at Mount Sinai

Esau takes the daughter of Ishmael as a wife

Genesis 28:6-9 When Esau saw that Isaac had blessed Jacob, and sent him away to Padanaram, to take him a wife from there; and that as he blessed him he gave him a charge, saying, You shall not take a wife of the daughters of Canaan; 7 And that Jacob obeyed his father and his mother, and went to Padanaram; 8 And Esau saw that the daughters of Canaan did not please Isaac his father; 9 Then Esau went to Ishmael, and took along with the wives which he had **Mahalath** the daughter of **Ishmael** Abraham's son, the sister of **Nebaioth**, to be his wife.

Mahalath = "stringed instrument" (s#04258 **מחלת**) (makh-al-ath)

Ishmael = God will hear (s#0410, s#8085 **ישמעאל**) (yish-maw-ale')

Nebaioth = "heights", son of Ishmael (s#05032 **נביות**) (neb-aw-yoth)

Comment: Esau marries the daughter of Ishmael: We can see from this that a good tree does not produce bad fruit and a bad tree can not produce good fruit. When Esau wanted to please his parents he still married one who was of the seed of the serpent. We should also notice that he did not get rid of his evil wives that his parents were so upset over. We can't just start doing good things, we must first put evil out of our lives.

Stone Edition Chumash (page 143) Esau saw that the daughters of Canaan were evil in the eyes of Isaac so he took **Mahalath the daughter of Ishmael. Sister of Nebaioth** Ishmael's first born. It is believed that it is said the sister of Nebaioth and not just the daughter of Ishmael is that Ishmael died immediately after he gave his daughter to Esau.

Sin = an offence, sinfulness, an offender (s#02403 **חטאה**) (khat-taw-aw') from (s#02398 **חטא**) (khaw-taw') to miss the mark, to sin, to forfeit, lead astray, trespass

Sin and Torah: The root word of Torah is yawrah which means to aim and shoot an arrow and the Hebrew word for sin Khawtaw means to miss the mark. Esau missed the mark again in the wife he married.

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Barren womb - Isaac was like his father Abraham in many ways. Isaac's wife was barren just as Abraham's wife Sarah was barren. We will later see how Jacob's wife Rachel was also barren. The lineage of Ishmael and Esau is not limited in any way. There is not even a hint of any of their wives being barren. To understand this we need to understand that a **barren womb is a picture of death** and when a child is born from a barren womb it is a picture of "**life from the dead.**" The **three** matriarchs are showing us a picture of what **יהוה** is going to do for those who are dead in sin without hope of life. He will bring the nation of Israel back from the dead. We also see that the number three is there.

Related Scripture: Lost Sheep of the house of Israel brought back to life

1 Peter 2:9-10 But you *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that you should show forth the praises of Him who has **called you out of darkness** into His marvelous light: 10 Which **in time past were not a people**, but *are* now the people of Elohim: which had not obtained mercy, but now have obtained mercy.

Torah Pictures:

Abraham's wife Sarah could not conceive but brought forth Isaac who later was offered up as a offering foreshadowing of the redemption of Messiah Yeshua

Abraham was showing us the work of Father **יהוה** in offering his son

Isaac was showing us the work of Yeshua in being willing to be offered up

Sarah was showing us Mary who was a virgin who brought forth Yeshua

Eleazar was showing us a picture of the work of the Holy Spirit

Ishmael was showing us a picture of the work of hasatan

Torah Pictures:

Rebecca was barren for **twenty years**, then she brought forth Jacob and Esau

Jacob's descendants were to be the two nations of Judah and Israel

Esau's descendants were to be those nations who hated the nations of Judah and Israel

The nation of Israel (ten tribes) was **as dead** after 721 BC when it went into captivity in Assyria and then was scattered to the world. Messiah spoke about the return of those of the nation of Israel nearly **two thousand** years ago when He said in Matthew....

Related Scripture: Israel brought back into the Covenant

Matthew 15:24 But He (Yeshua) answered and said, **I am not sent but to the lost sheep of the house of Israel.**

Now in these last days, after 2000 years, (Yeshua, began to gather the nation of Israel), it (Israel) is being brought forth from the dead. Remember that Jacob returned to the land of Israel after 20 years of working for Laban. Esau came against Jacob at this time with 400 men. This is a picture of the end time judgment. This is the time of the maturing of the wheat and the tares. The fullness of the gentiles (Israel) has now come in. The number of those of Israel is nearing completion. The fullness of the iniquity of the descendants of Esau is also soon to be complete. This will be the time of the judgment of the wheat and the tares. The tares will be burned and

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the wheat will be gathered into the barn. This judgment will be as in the days of Noah and the days of Lot. The righteous will be saved during the darkest days that mankind will ever see. Death will be everywhere as the tares are gathered and burned up before the wheat is taken from the field (world) and gathered to the barn (Land of Israel). Even those of Israel who are killed because of their faith will be resurrected and receive great reward. The tares are necessary to keep our attention on Messiah to protect us during these dark days of judgment.