



Toldot ~ Generations

B'reshith 25:19-28:9

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This week's *parsha*, "**Toldot**" or "**Generations**", has much to teach us. The Hebrew word "**Toldot**" is usually translated as *genealogy*, *generations*, *chronicles*, *history*, etc. That's according to Strong's or Wikipedia version. But, as usual with Hebrew words, "**Toldot**" means much, much more. You see, "**Toldot**" also includes results, outcomes and consequences. More than "**generations**" or "**history**", it means "**fruit**". Or perhaps it would be more accurate to say, "**birthings**". The root of "**Toldot**" (or "**toldah**" in the singular) is "**leidah**" or "**birthing**". "**Toldah**" is the result, the outcome of a "**birthing**". If "**leidah**" is the act of birthing, "**toldah**" is the "**fruit**" of birthing, or that which is birthed.

There's a beautiful phrase in Judaism; "**Toldot'ei'hen shel Tzadukim massim tovim**". This translates as; "**The fruit (children) of righteous people are their good deeds**". Children are not just an extension of ourselves; nor, just our future, or our heirs. They are fruit that will bear fruit, that will bear fruit, that will bear fruit, forever. In life, a person may be blessed with sustenance, health and long life, but those only last one lifetime. "**Toldot**", whether in the form of actual children, students or good deeds toward others, will live on forever; one fruit bearing another bearing yet another, and so on. Then, if you think about your own parents, you come to the realization that you too are the fruit of your father and mother. As you step back in time, you come to the revelation that your parents, their parents and grandparents, going back generation before generation, all the way back to Yitzaq and Rivka, Avraham and Sarah, even Adam and Chawwah; we're all part of one unbroken chain of "**Toldot**", of "**birthings**" and "**fruits**". So, as the rabbis bless their people, let me say to you; "**May you all bear fruit and merit to see your fruit bear another generation, and another**".

This is really huge when you think how Yahweh, in the flesh, inserted Himself in this chain of "**fruit**" and became as us, in order to redeem us back into the Kingdom of Elohim, where we can again be righteous and bear good fruit worthy of eternity. "**Toldot**" is spelled "**Tav-vav-lamed-dalet-vav-tav**". You'll notice that at one end we have "**tav-vav**" and at the other end we have "**vav-tav**". It's like they're pointing to the two middle letters, "**lamed-dalet**". OK, the "**tav**" means "**sign**" or "**mark**" of the "**covenant**". The "**vav**" is the "**hook**" or "**connection**". Now, "**lamed**" is the "**shepherd's staff**" and "**dalet**" is the "**door**". So, as we look at this diagram or picture, we have the *connection between "two signs of the covenant"* as being the "**shepherd's staff as the door**". Where else do we see this? In Yohanah 10:1-11 Yahshua says; "**Truly, truly, I say to you, he who does not enter through the door into the sheepfold, but climbs up by another way, that one is a thief and a robber. But he who enters through the door is the shepherd of the sheep. The doorkeeper opens for him, and the sheep hear his voice. And he calls his own sheep by name and leads them out. And when**

he has brought out his own sheep, he goes before them. And the sheep follow him, because they know his voice. And they shall by no means follow a stranger, but shall flee from him, because they do not know the voice of strangers.” Yahshua used this figure of speech, but they did not know what He had been saying to them. Yahshua therefore said to them again, “Truly, truly, I say to you, I am the door of the sheep. All who came before Me are thieves and robbers, but the sheep did not hear them. I am the door. Whoever enters through Me, he shall be saved, and shall go in and shall go out and find pasture. The thief does not come except to steal, and to slaughter, and to destroy. I have come that they might possess life, and that they might possess it beyond measure. I am the good shepherd. The good shepherd lays down His life for the sheep.”

This even gets more interesting when we add up the numeric value of the letters in “**Toldot**”. The total is 846, which equals “**Ta’mot**” which is found three times in the Torah (**B’reshith 2:17, 23:2 and Wayyiqra/Lev. 10:6**) and means “**you shall die**” and from **Debarim/Deut. 21:22**, “**v’ taleetah**”, “**and you shall hang**”. But also from **Debarim 6:7**, “**v’sheen na’tam**”, “**and you shall teach**”. Yahshua lived that life. He was born to die, to hang on a tree and to better teach us the Torah. He is the Torah and He’s at the “**Center**” of the “**generations**”, at the center of the “**Fruit**”. And, as Yahweh’s “**chosen**” and as Yahshua’s “**taught ones**”; we are to follow Him. Yahshua said in **Mattityahu 16:24-27**; *Then Yahshua said to His taught ones, “If anyone wishes to come after Me, let him deny himself, and take up his stake, and follow Me. For whoever wishes to save his life shall lose it, and whoever loses his life for My sake shall find it. For what is a man profited if he gains all the world, and loses his own life? Or what shall a man give in exchange for his life? For the Son of Adam is going to come in the esteem of His Father with His messengers, and then He shall reward each according to his works.* Yahshua taught us to “**follow**” Him in all ways; His teachings, His keeping of Torah (*which was perfect*) and in His treatment of His brothers, our neighbors, **Yohanen 10:27-28**; *“My sheep hear My voice, and I know them, and they follow Me. And I give them everlasting life, and they shall by no means ever perish, and no one shall snatch them out of My hand.* He taught us to “**follow**” Him in “**teaching**”, as in **Mattityahu 28:19**; *“Therefore, go and make taught ones of all the nations”*. But also, as we just read above, He taught us to follow Him even into death, if necessary. Yahshua wasn’t just speaking of Himself only in **Yohanen 12:24-26**; *“Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone. But if it dies, it bears much fruit. He who loves his life shall lose it, and he who hates his life in this world shall preserve it for everlasting life. If anyone serves Me, let him follow Me. And where I am, there My servant also shall be. If anyone serves Me, the Father shall value him.”*

Now, with this understanding of **Toldot**, let’s read **B’reshith 25:19-34**; *And these are the generations of Yitsaq, Avraham’s son. Avraham brought forth Yitsaq. And Yitsaq was forty years old when he took Ribqah as wife, the daughter of Bethu’el the Aramean of Paddan Aram, the sister of Laban the Aramean. And Yitsaq prayed to YHVH for his wife, because she was barren. And YHVH answered his prayer, and Ribqah his wife conceived. And within her the children struggled together, and she said, “If all is right, why am I this way?” So she went to ask YHVH. And YHVH said to her, “Two nations are in your womb, and two peoples shall be separated from your body. And one people shall be stronger than the other, and the older serve the younger.” And when the days were filled for her to give birth, and see, twins were in her womb! And the first came out red all over, like a hairy garment, so they called his name Esaw. And afterward his brother came out, with his hand holding on to Esaw’s heel, so his name was called Ya’aqob. And Yitsaq was sixty years old when she bore them. And the boys grew up. And Esaw became a man knowing how to hunt, a man of the field, while Ya’aqob was a complete man, dwelling in tents. And Yitsaq loved Esaw because he ate of his wild game, but Ribqah loved Ya’aqob. And Ya’aqob cooked a stew, and Esaw came in from the field, and*

he was weary. And Esaw said to Ya'aqob, "Please feed me with that same red stew, for I am weary." That is why his name was called Edom. But Ya'aqob said, "Sell me your birthright today." And Esaw said, "Look, I am going to die, so why should I have birthright?" Then Ya'aqob said, "Swear to me today." And he swore to him, and sold his birthright to Ya'aqob. Ya'aqob then gave Esaw bread and stew of lentils. And he ate and drank, and rose up and left. Thus Esaw despised his birthright.

We have already learned, two Torah portions ago, that Yitzaq, even though he was not the first-born, was the "**child of the promise**" that Yahweh gave to Avraham and Sarah. This *parsha* is about another child that was not the "*first-born*"; but, the one chosen by Elohim and given the "**promise**". First, we see that Yitzaq was 40 years old when he took Rivka as his wife. In Hebrew thought, 40 is the number of learning, trials and testing, as in the 40 years the children of Yisra'el spent in the wilderness. 40 is the numeric value of the letter Mem, which means "**water**" or "**fountain**" as in "*fountain of knowledge*" and the "*living water*". Then, we read that Yitzaq and Rivka were married 20 years before she bore children. Now, 20 refers to being in Yahweh's Hand. It is the numerical value of the letter "**Kaf**", which means "**palm**" of the hand. It is also the numerical value of the word "**Yadoh**" which means his hand. So, we see a time of learning and testing, then Yitzaq prays to Yahweh for a child and Rivka bears twins.

Now, Rivka feels a struggle going on within her. She seeks Yahweh, as she is naturally worried about what might be happening within her body. Here Yahweh tells her that "**two nations**" are in her womb and that "**two peoples**" will be "**separated**" from her body. Now, the word used for "**nations**" here is "**goyim**". We know that "**goyim**", Strong's #1471, means; "**nations**" or "**peoples**". But, let's really look at this word "**goyim**" for a minute, because there's more here. "**Goyim**" is spelled "*Gimmel-Yud-Yud-Mem*". The "**Gimmel**" is to "**lift up**" or "**bridge**". Then we have a double "**Yud**". This is significant, as "**Yud**" is "**hand**"; making the double "**Yud**" "**two hands**". Since there were twins born, the two boys (the *two goyim*) are the "**double yud**". The last letter is "**Mem**" which, as we've learned before, means "**water**" or "**fountain**", as in "*water of the Word*" or "*fountain of knowledge and Truth*"; both being euphemisms for Torah. Remember the 40 years in the wilderness were to learn Torah. And, Yahweh brought forth "**water**" (*mayim* or *mem*) from the Rock throughout their journey. So, what we have in "**goyim**" is "**the bridge between the two hands is Torah**". These hands are "*Yisra'el*" and "*the world*". So the "*Bridge between Yisra'el and the world*", or "*the way the world becomes Yisra'el*" is the "**Torah**", the *Fountain of Knowledge and Truth*.

To complete this thought we need to see that these two peoples within Rivka were going to be "**separated**", said Yahweh, from her body. The word for separated used here is "**parad**" and means "**to divide**". In addition to being *separated* from her body at birth, these two peoples, *goyim*, were to be "**divided**"; there was to be a *division* between them. Remember the "**two yuds**" or "**two hands**" we just looked at. One would be stronger than the other and the older would serve the younger. So, which would be stronger? Well, that would change back and forth at various times in history, as we'll see that in a bit. And, we'll also see how the older would serve the younger.

Now, when it was time for her to give birth, she gave birth first to Esaw and then Ya'aqob. Scripture tells us that Esaw was red all over, like a *hairy garment*. In fact his name, "**Esaw**", means "**hairy**". Esaw is spelled "*Ayin-shin-vav*". The numeric value of his name is 376 and is equal to the word "**ha'shmali**" or "**the left hand**", which represents his father's attribute of Gevurah (*strength & severity*) which Esaw demonstrates in his own life to excess. 376 is also the numeric value of "**v'ee' satam' hoo**" or "**and he hated him**". And also "**l'ashamah**" or "**he is guilty**".

Next, Ya'aqob is born. But, as he comes into the world, his hand is holding the heel of Esaw. That's quite a picture right there. We're told that Ya'aqob's name means "**Supplanter**". We're led to believe

that this may not be so tov, that Ya'aqob might have been a little shady during the "**early years**". We'll see. His name also means to "**circumvent**" according to Strong's and Gesenius' Lexicon. What's interesting is the fact that Ya'aqob's hand (his **Yud**) grasped the heel of Esaw. Remember the double "**Yud**" in *goyim*, the two nations within Rivka? Esaw would rule Edom.

Let me interject here that many ask today, "*Who is Edom, or Esaw? Are they the Palestinians? The Catholic Church? The Israeli Government? The United States?*" Well stay tuned; the answer is coming up.

Remember, Edom shares the same spelling as Adam and means the "**world**". Now, Ya'aqob would become "**Yisra'el**". So, Ya'aqob grasped the heel of the "**world**" in order to supplant, or circumvent it, because Yahweh said the older would serve the younger. First Yahweh created the world, then chose Yisra'el (the *younger*). Also, as Moshe was prophesying to the children of Yisra'el about what would happen in the future, he calls Yisra'el the fountain of Ya'aqob according to our translation. Let's look quickly at **Debarim 33:27-28**; "**O Yeshurun, there is no one like El, riding the heavens to help you, and on the clouds, in His excellency. The Elohim of old is a refuge, and beneath are everlasting arms. And He drives out the enemy from before you and says, 'Destroy!' Thus Yisra'el dwells in safety, the fountain of Ya'aqob alone, in a land of grain and new wine. His heavens also drop down dew.**" These are awesome words. But, as a side note, the word for fountain here, in the Hebrew, is "**ayin**" which would have been much better translated as eye, since "**Ayin**" means "**eye**". Yahweh called Yeshurun the "**eye**" of Ya'aqob. So, here we see still another picture.

Remember too, in the meaning of his name, we saw that Esaw is associated with the "**left hand**", in Ya'aqob we see the "**right hand**". In Hebrew thought, the "**left hand**" is the side of "**strength**", "**restriction**", "**severity**" and "**judgment**"; while on the "**right hand**", we have the side of "**chesed**", "**mercy**" and "**loving-kindness**", the attributes of his grandfather Avraham. The numeric value of the letters in Ya'aqob's name is 182. In this number, we see two very different prophecies about his descendants. 182 equals "**with my staff**" or "**maq'qel**" in **B'reshith 32:10**, where Ya'aqob is praying to Yahweh just before he is to meet Esaw after his 21 years with Laban; "**I do not deserve the least of all the kind acts and all the truth which You have shown Your servant, for I passed over this Yarden with my staff, and now I have become two groups.**" "**Maq'qel**" means "**staff**" and also means "**to germinate**". So, what he's saying here that when he left, he had only the seed in his loins; but, has come back with wives and children enough to have become two groups.

Later, in **B'midbar 24:17**, in Bil'am's final words, he tells Balak; "**I see Him, but not now; I observe Him, but not near. A Star shall come out of Ya'aqob, and a Scepter shall rise out of Yisra'el, and shall smite the corners of Mo'ab, and shall destroy all the sons of Sheth (confusion). And Edom shall be a possession; and Seir shall be a possession – enemies – and Yisra'el is doing mightily. And out of Ya'aqob One shall rule and destroy the remnant from Ar.**" This scepter (which is correctly translated "**staff**") here is King David, who would possess Edom. But also, according to **Yeshayahu 11:12-14**, Yehudah (in who's hand is the *scepter*) and Ephraim shall also conquer Edom, Moab and the sons of Ammon, the sons of confusion of this world. We'll talk more about this a little later. 182 also equates to "**aqeb**" (or "**heels of**") in **B'reshith 49:16-18** where we see Ya'aqob as an old man blessing and prophesying over his sons and we see "**heel**" or "**aqeb**" mentioned again in the prophecy that from Dan would come the "**anti messiah**"; "**Dan rightly rules his people as one of the tribes of Yisra'el. Dan is a serpent by the way, an adder by the path, that bites the horse's heels so that its rider falls backward. I have waited for your deliverance, O YHVH!**" Now, "**aqeb**" means "**heel**", also to "**supplant**" or to "**circumvent**", showing that Dan, called here the serpent, would supplant Him who rides the horse. But, that's another teaching. "**Aqeb**" is one of the root words, along with "**Yah**", in the name "**Ya'aqob**". As we'll learn, "**Ya'aqob**" is "**Yah's Supplanter**".

As “**Yah’s Supplanter**”, Ya’aqob would build on the foundation of this father and grandfather to start a “**Nation**” and establish a “**House**”, as we’ll see in the next few Torah portions. You see, in the lives of the patriarchs, we see that they built a framework, a set-apart (holy) structure to reveal Yahweh to the world. In Abraham’s life we see “**expansive energy**”, “**revelation**” and “**chesed**” (**loving kindness**). In Yitzaq we see “**gevurah**”, “**restriction**”, “**control**” and “**judgment**”. While Ya’aqob, who enters the stage in this week’s parsha, is the “**tiferet**”; the “**balance**”, “**order**”, “**beauty**”. It’s Ya’aqob who will go to **Beit El** and erect the column, from the stones around his head and declare, by Ruach Elohim, that **this place** is the “**House of Elohim**”. And, at this place, set up by Ya’aqob, Yahweh declares by the prophet, in **Yeshayahu 2:2-3**; **And it shall be in the latter days that the mountain of the House of YHVH is established on the top of the mountains, and shall be exalted above the hills. And all nations shall flow to it. And many peoples shall come and say, “Come, and let us go up to the mountain of YHVH, to the House of the Elohim of Ya’aqob, and let Him teach us His ways, and let us walk in His paths, for out of Tsiyon comes forth the Torah, and the Word of YHVH from Yerushalayim.”**

Again, let’s remember that after the description of the birth of Esaw and Ya’aqob, we are told that Yitzaq was 60 years old when they were born. Why? We were already told that Yitzaq was 40 when he took Rivka as his wife and that it was twenty years after that, that Esaw and Ya’aqob were born. Why now remind us that he was 60. Well 60 is the numeric value of the letter/word “**samech**”, which means “**continuity**” and “**ordination**”. That’s why the letter is shaped like a wedding ring. It represents Yahweh’s continuing plan, as yet another chapter unfolds. We’re seeing in this that Yah has ordained these events as part of the restoration of all things.

Now, getting back to our source text, we see in **B’reshith 25:27**; **And the boys grew up. And Esaw became a man knowing how to hunt, a man of the field, while Ya’aqob was a complete man, dwelling in tents.** Here we see that Esaw becomes a “**hunter**” or “**tsa’yid**”. In fact, the KJV calls him a “**cunning**” hunter. The only other person in scripture that was called a “**hunter**” was Nimrod in **B’reshith 10:9**. Esaw was also called a man of the “**field**”, or “**sadeh**” which means a “**tiller**” or “**cultivator**” of the land, like Qayin, Hebel’s brother.

Further, this verse says of Ya’aqob that he was a “**complete**” man, or “**tamiym**” which means “**perfect**” or “**innocent**”, “**dwelling in tents**”. The word used here for “**tents**” is “**ohel’im**” which means “**wilderness tents**” or “**Tabernacles**”. The Book of Yashar (*Jasher*) states that Ya’aqob studied Yahweh’s Word in the tent of Shem (the *Melek Tzaddik*). However, as we see, this word is “**ohel’im**”, plural. The rabbis teach that he also studied in his grandfather Avraham’s tent. Ya’aqob was 13 when Avraham died. Here, he would have studied the “**chesed**” or “**loving kindness**” of Avraham, which exemplified Avraham’s life and ministry. Then too, he studied in his father Yitzaq’s tent, where he would have learned “**severity**”, “**strength**” and “**judgment**”. Ya’aqob’s attribute is that of “**tiferet**”, which is “**balance**”, “**harmony**” and “**beauty**”; which is the combination of “**chesed**” and “**gevurah**” in perfect harmony.

Verse 28 of chapter 25 tells us that Yitzaq loved Esaw because he ate of the game Esaw hunted. We are also told that Rivka loved Ya’aqob. This, the rabbis teach is because of the words that Yahweh spoke to her concerning the older serving the younger, while they were still within her womb and because Ya’aqob was absorbed in the study of Yahweh’s Word. We’ll see still another reason in the next chapter.

Then, in **verses 29 – 34**, we have the selling of Esaw’s birthright. We see that Esaw was a man of appetites. He had missed a meal and was willing to say anything to satisfy his desire. In the Hebrew, he tells Ya’aqob that he has “**walked to the point of death**”. It’s interesting that from the Hebrew, this

phrase could also be read to say that “*his walk was killing him*”. So, for the red lentil stew, Esaw sold his birthright. Because of this price, Yahweh called him Edom. “**Edom**” (*Aleph-dalet-mem*) means “**red**” or “**mankind**” or “**the world**” and, as I stated earlier, is from the root word “**Adam**”. Both Edom and Adam are spelled the same. This is why I say that Edom is the world; and, that the world is separate (remember *divided*) from Yisra’el. Yahweh hated Esaw because he despised his birthright; it counted for less than a bowl of pottage. The world has indeed sold its birthright for much less.

As Rabbi Avraham Greenbaum writes, “*One of the deep mysteries of the Torah is that the natural, apparent first-born are repeatedly rejected in favor of the true, "spiritual" first-born. Cain was rejected while Abel's sacrifice was accepted. Japheth was made subordinate to his younger brother, Shem; as Shem and his descendants were the "high priests" who brought knowledge of [Elohim] to the world. Ishmael and Esau were rejected in favor of Isaac and Jacob respectively. Later on, Jacob's first-born Reuven was rejected in favor of Levi, Judah and Joseph. Ephraim was given precedence over Menashe. Kehas, the son of Levi, was given precedence over Levi's first-born, Gershon... and Moses attained leadership over the firstborn Aaron, who was three years his senior. Yet through Aaron's humble, joyous submission to his younger brother Moses, whose spokesman he became, Aaron earned the priesthood. Through the balance between the lawgiver and the priest, the transgenerational struggle between brothers that started with Cain and Abel was brought to a satisfactory conclusion: as religious service (represented in Aaron) must be subject to religious law (Moses). Otherwise service turns into excess.*”

Next we read in **B’reshith 26:1-11**; ***And there was a scarcity of food in the land, besides the first scarcity of food which was in the days of Avraham. And Yitzaq went to Abimelek, sovereign of the Philistines, in Gerar. And YHVH appeared to him and said, “Do not go down to Mitsrayim, live in the land which I command you. Sojourn in this land. And I shall be with you and bless you, for I give all these lands to you and your seed. And I shall establish the oath which I swore to Avraham your father. And I shall increase your seed like the stars of the heavens, and I shall give all these lands to your seed. And in your seed all the nations of the earth shall be blessed, because Avraham obeyed My voice and guarded My Charge: My commands, My laws, and My Torot.” And Yitzaq dwelt in Gerar. And when the men of the place asked about his wife, he said, “She is my sister.” For he was afraid to say, “She is my wife,” thinking, “lest the men of the place should kill me for Rivkah, because she is good-looking.” And it came to be, when he had been there a long time, that Abimelek sovereign of the Philistines looked through a window, and he watched and saw Yitzaq playing with Rivkah his wife. So Abimelek called Yitzaq and said, “See, truly she is your wife! So how could you say, ‘She is my sister?’” And Yitzaq said to him, “Because I said, ‘Lest I die on account of her.’ ” And Abimelek said, “What is this you have done to us? One of the people had almost lain with your wife, and you would have brought guilt on us.” And Abimelek commanded all his people, saying, “He who touches this man or his wife shall certainly be put to death.”***

Here, we have a case of history repeating itself. In last week’s *parsha*, we had a very similar incident with Avraham, Sarah and Abimelek. Only in that case Abimelek actually took Sarah. And, of course, Pharaoh also took Sarah into his house. So, what really was the lesson here? It would seem that within one generation, the lesson was lost and needed to be taught again. But, what lesson? Well, the rabbis teach that the kidnapping of a married woman is a crime against the universal law of the children of Noah. Avraham had taught the lesson in his generation, but it had been forgotten, and it had to be taught again in the generation of Yitzaq. This is because the forces of evil constantly conceal lessons learned by earlier generations. More on this in a minute.

There’s more to this in the verses. Let’s read a bit more in **B’reshith 26:12-33**; ***And Yitzaq sowed in that land, and reaped in the same year a hundredfold, and YHVH blessed him. And the man***

grew great and went forward until he became very great. And he came to have possessions of flocks and possessions of herds and a great body of servants, and the Philistines envied him. And the Philistines had stopped up all the wells which his father's servants had dug in the days of Avraham his father, and filled them with dirt. And Abimelek said to Yitzaq, "Go away from us, for you are much mightier than we." So Yitzaq went from there and pitched his tent in the wadi Gerar, and dwelt there. And Yitzaq dug again the wells of water which they had dug in the days of Avraham his father, for the Philistines had stopped them up after the death of Avraham. And he called them by the names which his father had called them. But when Yitzaq's servants dug in the wadi and found a well of running water there, the herdsmen of Gerar strove with Yitzaq's herdsmen, saying, "The water is ours." And he called the name of the well Eseq, because they strove with him. And they dug another well, and they strove over that one too, and he called its name Sitnah. And he moved from there and dug another well, and they did not strive over it. And he called its name Rehoboth, and said, "For now YHVH has made room for us, and we shall bear fruit in the land." And from there he went up to Be'ersheva. And YHVH appeared to him the same night and said, "I am the Elohim of your father Avraham. Do not fear, for I am with you, and shall bless you and increase your seed for My servant Avraham's sake." And he built an altar there, and called on the Name of YHVH, and he pitched his tent there, and the servants of Yitzaq dug a well there. And Abimelek came to him from Gerar, with Ahuzzath, one of his friends, and Pikol the commander of his army. And Yitzaq said to them, "Why have you come to me, seeing you have hated me and have sent me away from you?" But they said, "We have clearly seen that YHVH is with you. And we said, 'Please, let there be an oath between us, between you and us. And let us make a covenant with you, that you do no evil to us, as we have not touched you, and as we have done only good toward you, and have sent you away in peace. You are now blessed by YHVH.' " And he made them a feast, and they ate and drank. And they rose early in the morning and swore an oath with one another. And Yitzaq let them go, and they departed from him in peace. And on the same day it came to be that the servants of Yitzaq came and informed him about the well which they had dug, and said to him, "We have found water." So he called it Shivah. Therefore the name of the city is Be'ersheva to this day.

The association between "Philistine" and "Barbarian" is fitting, for the Philistines represent the very opposite of Chesed, which was the attribute of Yahweh that drove Abraham's life. The numerical value of the Hebrew letters of Philistim (*Fey - 80, lamed - 30, shin - 300, tav - 400, yud - 10, mem -40*) is 860. 86 is the numerical value of the letters of the divine name Elohim, alluding to Gevurah, *might, power, limitation and concealment*. The Philistines (Philist'im) equal 10 x 86, which represent the forces of limitation and concealment multiplied and in full array. In each generation their king, **Abimelek** (*My father is King, or basically, "I want to rule"*), wants to steal the Shechinah (represented by Sarah and Rivkah) for his own selfish pleasure. In each generation the patriarchs had to teach the lesson that the law of Elohim must prevail. As I said, the kidnapping of a married woman is a crime against the universal law of the children of Noah. Along this point, the rabbis point out **verse 15; *And the Philistines had stopped up all the wells which his father's servants had dug in the days of Avraham his father, and filled them with dirt.*** The mission of the patriarchs was to uncover the waters of spirituality and bring them to the world, but the Philistines closed up the very sources of the living waters of spirituality with earthliness and gross materialism. Rashi points out that the Targum of the word "**closed up**" has the connotation of "**closing up the heart**" with insensitivity and foolishness. Accordingly Yitzaq had to start all over again, re-digging the very wells that Avraham had dug.

And, Yitzaq's very success -- which so aroused the anger and envy of the Philistines -- came about because he followed in the ways of charity, generosity and kindness taught by his father Abraham. Yitzaq was blessed because his intent was always to share his blessings. And, faced with the threat

of war from the Philistines, Yahweh came to him and assured him of the very blessings given to Avraham. Instead of fighting his enemies, Yitzaq practiced the ways of peace: ***And he made them a feast, and they ate and drank. And they rose early in the morning and swore an oath with one another. And Yitzaq let them go, and they departed from him in peace.*** And, Yahweh blessed his newest well in Be'ersheva.

Let's move on to **B'reshith 26:34-35**; ***And when Esaw was forty years old, he took as wives Yehudith the daughter of Be'eri the Hittite, and Basemath the daughter of Elon the Hittite. And they were a bitterness of spirit to Yitsaq and Ribqah.*** So, who were these women who so upset Yitzaq and Rivka? Scripture here in **verse 35** uses the phrase "***morah ruach***" for "***bitterness of spirit***"; in other words, *it grieved their spirit*. Well, "***Yehudith***" means "***praise***" and yes it is from the same root as *Yehudah*. She was the daughter of "***Be'eri***" which means "***well***" or "***fountain***") of the "***Hittites***" ("***terror***"). So, she was literally "***the praise of the fountain of terror***". Then there was "***Basemath***" ("***spice***" or "***fragrance***"), daughter of "***Elon***" ("***mighty man***") of the "***Hittites***" ("***terror***"). That would make her the "***fragrance of the mighty terrorist***". I guess she smelled like Osama bin Laden. Needless to say, these were some scary women, OK? Of course Yahweh had forbidden Avraham from finding a wife for Yitzaq from out of the peoples of Kena'an (*the land of the hairy legged women, the pagans*). He had Avraham send his servant to find Rivka, who was from their own people. And, this is the precedence that Yahweh set early on and carried it throughout the Torah; as time-and-again He warned His people not to take foreign wives, as they would turn the hearts of Yisra'el away from Yahweh. The Scriptures are full of the consequences each time our forefathers neglected this command. We also see in our *parsha* that Esaw's heart was far away from Yahweh to begin with.

So, let's move on to **Chapter 27:1-25**; ***And it came to be, when Yitsaq was old and his eyes were too dim to see, that he called Esaw his elder son and said to him, "My son." And he answered him, "Here I am." And he said, "See now, I am old, I do not know the day of my death. Now then, please take your weapons, your quiver and your bow, and go out to the field and hunt wild game for me. And make me a tasty dish, such as I love, and bring it to me to eat, in order that my being does bless you before I die." And Ribqah heard when Yitsaq spoke to Esaw his son. And Esaw went to the field to hunt wild game and to bring it. And Ribqah spoke to Ya'aqob her son, saying, "See, I heard your father speak to Esaw your brother, saying, 'Bring me wild game and make me a tasty dish to eat, and bless you in the presence of YHVH before my death.'***

near to Yitsaq his father, and he felt him and said, “The voice is the voice of Ya’aqob, but the hands are the hands of Esaw.” And he did not recognize him, for his hands were hairy like his brother Esaw’s hands, and he blessed him. And he said, “Are you truly my son Esaw?” And he said, “I am.” And he said, “Bring it near to me, and let me eat of my son’s wild game, so that my being might bless you.” So he brought it near to him, and he ate. And he brought him wine, and he drank.

Here the “soap opera” continues with intrigue and a subversive plot twist. Yitzaq in his old age has become blind. Just like the many in Yisra’el that are blind today. But, Yahweh had a plan in this blindness of Yitzaq, just as He had in our blindness, the blindness that “***in part has come over both Houses of Yisra’el***”, as Sha’ul taught in **Romans 11:25**. Yitzaq was not able to tell Yisra’el from the world, Ya’aqob from Esaw; because, like the world Yitzaq had become blind. While he sought what the world (Edom) had to offer, the taste of wild game (*the sensual pleasures of taste, etc*), Yahweh had other plans. Rivka encouraged Ya’aqob (even said she would bear his curse, or punishment, if required) to pretend to be Esaw in order to receive the first-born’s blessing, that went along with the birth-right. She prepared the meal, dressed Ya’aqob in Esaw’s clothing and even put goat skins on his arms and hands, in order to “***circumvent***” Yitsaq’s blessing of Esaw. There’s Ya’aqob’s name again, “***Yah’s Supplanter***”. What a picture; Yisra’el hidden in Edom’s clothing, hidden in the world’s clothing, so the blind cannot see him. Baruch HaShem Yahweh! He has given us back our sight.

Now, in **verses 26-40** we see what happens next; ***And he came near and kissed him. And he smelled the smell of his garments, and blessed him and said, “See, the smell of my son is like the smell of a field which YHVH has blessed. And Elohim give you of the dew of the heavens, of the fatness of the earth, and plenty of grain and wine. Let peoples serve you, and nations bow down to you. Be master over your brothers, and let your mother’s sons bow down to you. Cursed be those cursing you, and blessed be those blessing you!” And it came to be, as soon as Yitsaq had finished blessing Ya’aqob, and Ya’aqob had hardly left the presence of Yitsaq his father, that Esaw his brother came in from his hunting. And he too had made a tasty dish and brought it to his father, and said to his father, “Let my father rise and eat of his son’s wild game, so that your being might bless me.” And his father Yitsaq said to him, “Who are you?” And he said, “I am your son, your first-born, Esaw.” Then Yitsaq trembled exceedingly, and said, “Who was it then who hunted wild game and brought it to me? And I ate all of it before you came, and I have blessed him. Yea, he is blessed.” When Esaw heard the words of his father, he cried with an exceedingly great and bitter cry, and said to his father, “Bless me, me too, O my father!” And he said, “Your brother came with deceit and took your blessing.” And Esaw said, “Was his name, then, called Ya’aqob? For he has caught me by the heel these two times. He took my birthright, and see, now he has taken my blessing!” And he said, “Have you not reserved a blessing for me?” Then Yitsaq answered and said to Esaw, “See, I have made him your master, and all his brothers I have given to him as servants. And I have sustained him with grain and wine. And what, then, shall I do for you, my son?” And Esaw said to his father, “Have you only one blessing, my father? Bless me, me too, O my father!” And Esaw lifted up his voice and wept. And Yitsaq his father answered and said to him, “See, your dwelling is of the fatness of the earth, and of the dew of the heavens from above. And by your sword you are to live, and serve your brother. And it shall be, when you grow restless, that you shall break his yoke from your neck.”***

Wow! Yitsaq’s blessing of Ya’aqob mirrors so well the blessings Yahweh promised to Avraham and his seed, as well as the blessing Yahweh spoke over Ya’aqob, to Rivka, while he was still in her womb. But then, the world came knocking. Esaw, Edom, came in to receive what Yahweh had promised, and fulfilled, to the son of promise, Ya’aqob. Scripture says that Yitsaq “***trembled exceedingly***”. I’ve often wondered if it was from anger, fear of how Esaw might feel or react. or

whether he sensed that this might have been of Rivka, to fulfill what had been spoken to her by Yahweh. Anyway, Esaw cries out and weeps for the blessing and the birthright he felt were stolen from him. He was so caught up in himself that he never knew that if he had been obedient to Yahweh and his parents, he might have been the son of promise. However, Yahweh in His fore-knowledge knew the end from the beginning and used Esaw to help bring about His plan for Ya'aqob (*Yisra'el*). It's interesting to note that in **verse 36** Esaw makes a statement by asking a question, "**Was his name, then, called Ya'aqob?**", referring to "**supplanter**" or "**circumventer**". Let's add to this thought the meaning of Rivka's name, Strong's #7259, "**ensnarer**". Esaw also recognizes that Ya'aqob had grabbed his heel two times since their birth; first with the "**birthright**" and then the "**blessing**". Now, Yitsaq manages a blessing for Esaw. But, it's one that names him as the servant to his younger brother until the time that his descendants would rebel and break the yoke of Yisra'el from off their necks. More on that in a few minutes.

So, as we close this parsha with **B'reshith 27:41-28:9** we see; ***And Esaw hated Ya'aqob because of the blessing with which his father blessed him, and Esaw said in his heart, "The days of mourning for my father draw near, then I am going to kill my brother Ya'aqob." And the words of Esaw her older son were reported to Ribqah, and she sent and called Ya'aqob her younger son, and said to him, "See, your brother Esaw comforts himself concerning you, to kill you. And now, my son, listen to my voice, and rise, flee to my brother Laban in Haran. And stay with him a few days, until your brother's wrath turns away, until your brother's displeasure turns away from you, and he forgets what you have done to him. And I shall send and bring you from there. Why should I be bereaved of you both in one day?" And Ribqah said to Yitsaq, "I am disgusted with my life because of the daughters of Heth. If Ya'aqob takes a wife from the daughters of Heth, like these who are the daughters of the land, what is my life to me?" And Yitsaq called Ya'aqob and blessed him, and commanded him, and said to him, "Do not take a wife from the daughters of Kena'an. Arise, go to Paddan Aram, to the house of Bethu'el your mother's father. And take a wife for yourself from there, from the daughters of Laban your mother's brother. And El Shaddai bless you, and make you bear fruit and increase you, and you shall become an assembly of peoples, and give you the blessing of Avraham, to you and your seed with you, so that you inherit the land of your sojournings, which Elohim gave to Avraham." So Yitsaq sent Ya'aqob away, and he went to Paddan Aram, to Laban son of Bethu'el the Aramean, the brother of Ribqah, the mother of Ya'aqob and Esaw. And Esaw saw that Yitsaq had blessed Ya'aqob and sent him away to Paddan Aram to take himself a wife from there, and that as he blessed him he gave him a command, saying, "Do not take a wife from the daughters of Kena'an," and that Ya'aqob had obeyed his father and his mother and had gone to Paddan Aram. So Esaw saw that the daughters of Kena'an did not please his father Yitsaq, and Esaw went to Yishma'el and took Mahalath the daughter of Yishma'el, Avraham's son, the sister of Nebayoth, to be his wife, besides the wives he had.***

Here we read that Esaw hated Ya'aqob and said "*in his heart*" that he would kill Ya'aqob after the death of their father. This is interesting. We are also told that his words were reported to Rivka. I believe that Yahweh told her this, as Esaw spoke this in his heart, not to others. And even if he were to have said something to his wives, they were not exactly on speaking terms with their Mother-in-law. Further, Scripture says that she did not want to be bereaved of both her sons in one day; indicating that Yahweh might have said that if Esaw were to kill Ya'aqob, Esaw would die the same day. In any event she plants the seed in Yitzaq to send Ya'aqob to Laban, her brother, to find a wife from their own people. Yitzaq then tells him to go. But, not before he confers on him all the blessings given to Avraham and then himself by the Word of Yahweh.

In obedience, and maybe a little fear, Ya'aqob goes to Haran ("**the crossroads**") to find a wife. But, still Esaw just doesn't get it. He sees that the daughters of Kena'an do not please his parents and he

sees the obedience of Ya'aqob. So, what does Esaw do? He takes as a wife Mahalath, Yishma'el's daughter and sister of Nebayoth. "**Mahalath**" is Strong's #4257 & 2470 and means; to "**make sick**" or "**grieve**". What a name for a bride. Again, Esaw's choice of wives flies in the face of obedience.

Why would Scripture also mention her brother Nebayoth? According to Strong's "**Nebayoth**" is #5032 and means; "**heights**". His descendants were the "**Nabateans**" who took Petra from the Horites. Petra would later be taken over by Esaw, Edom. So together, Nebayoth and Esaw, would help build the place that Zekaryah and other prophets would point to as the place of refuge for returning Yisra'el during "**Ya'aqob's Trouble**". Once gain, Yehudah's and Ephraim's refuge will be hidden in Edom (**the world**).

Before we end for today, let me clarify one more point, if I may. Yitzaq told Esaw that he would serve Ya'aqob until Esaw became restless and broke Ya'aqob's yoke from his neck. Has that happened yet? Well actually, Esaw's hatred for Ya'aqob's descendants is shown throughout Scripture. It was Edom who refused to let the children of Yisra'el pass through their land while in the wilderness in **Shemot / Exodus 20**. However, David (the *staff* or *scepter* of Ya'aqob) subdued Edom and made all Edom serve him in **2 Samuel 8**. But, Shelomoh, David's son saw them rebel again and "**break the yoke of Ya'aqob from his neck**" until this day. Since then, Edom, or a remnant thereof, has dwelt in Eretz Yisra'el and warred with the sons of Ya'aqob, even until now.

So, who is "**Esaw**" today? Who is Edom? The Palestinians are Edom, the Catholic Church is Edom and some parts of the Israeli government are Edom, also. The US and the rest of this carnal world are indeed Edom. Yahweh does indeed hate Esaw, Edom. But, we must remember that the world, Edom, Mitzrayim, Babylon are all the "**way of men**". Edom is following our desires, our hungers and our sensual pleasures. All who have sold their birthright have forfeited their blessing and are deserving of Yahweh's hatred and judgment. But, we must also remember that the attributes of our fathers are indeed Elohim's attributes. So, while "**severity**" and "**judgment**" are present; so is "**loving kindness**". And, in Him they are in perfect balance, just like in Ya'aqob, only to a much greater degree. And remember too, Yahweh commands us in **Debarim 23:7-8**; "**Do not loathe an Edomite, for he is your brother. Do not loathe a Mitsrite, because you were a stranger in his land. The children of the third generation born to them do enter the assembly of YHVH.**" Did you notice it said, "**the third generation**"? We all know how important the number 3 is in Yahweh's timing. He said of Ephraim (*exiled northern kingdom*) and Yehudah in **Hoshea 5:15 – 6:2**; "**I shall go, I shall return to My place, until they confess their guilt and seek My face, in their distress diligently search for Me, and say, 'Come, and let us turn back to YHVH. For He has torn but He does heal us, He has stricken but He binds us up. After two days He shall revive us, on the third day He shall raise us up, so that we live before Him.'**"

We were once inhabitants of Edom; hidden by the Hand of Yahweh in the world. We were blind to Ya'aqob, to Yisra'el, just as Yitzaq was. But, the seed of Avraham, the belief in Messiah Yahshua, was sown into us there by One who circumvents, Ruach Elohim. Only the Ruach did not use deception. But, He did use the "**blindness**" to hide the seed of the Word within us until He spoke to our hearts and brought it forth. There are still others, many others, who will hear and the blindness will fall from their eyes like scales, as it did with Sha'ul, you and me. Hate unrighteousness, hate what's going on in the world; but, don't hate Edom; he's your brother. Yahweh will rightly judge the "**goyim**" (*nations of this world*). Remember what we learned here today, at the beginning of this *parsha*; "**the bridge between the two Hands, Yisra'el and the world, is the fountain of Torah**".

Baruch HaShem Yahweh!