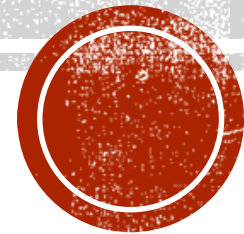


GENESIS—CHAPTER # 25

TOLDOT – GENERATIONS, STORIES, NARRATIVES, ANNOTATIONS

- Genesis 25:19-28:9
- Malachi 1:1-2:7
- Matthew 10:21-38



BIRTH OF ESAU AND JACOB...

Entreated – A persistent prayer; could have been a 20 year prayer

¹⁹ And these are the toldot of Yitzchak ben Avraham: Avraham fathered Yitzchak;

²⁰ And Yitzchak was arba'im shanah (40 yrs old) when he took Rivkah as his wife, the bat Betuel the Aramean of Padan Aram, the achot Lavan the Aramean.

²¹ And **Yitzchak davened to Hashem on behalf of his isha**, because she was barren; and Hashem was **entreated** of him, and Rivkah his isha conceived.

²² And the banim struggled jostling within her; and she said, If it be well, why am I thus? And she went to inquire of Hashem.

²³ And **Hashem said unto her**, **Two goyim (nations) are in thy womb, and two peoples shall be separated from within thee; and the one people shall be stronger than the other people; and the older shall serve the younger.**

²⁴ And when her days were fulfilled to be delivered, hinei, there were twins in her womb.

²⁵ And the first came out admoni (red) all over like a hairy garment; and they called shmo Esav.

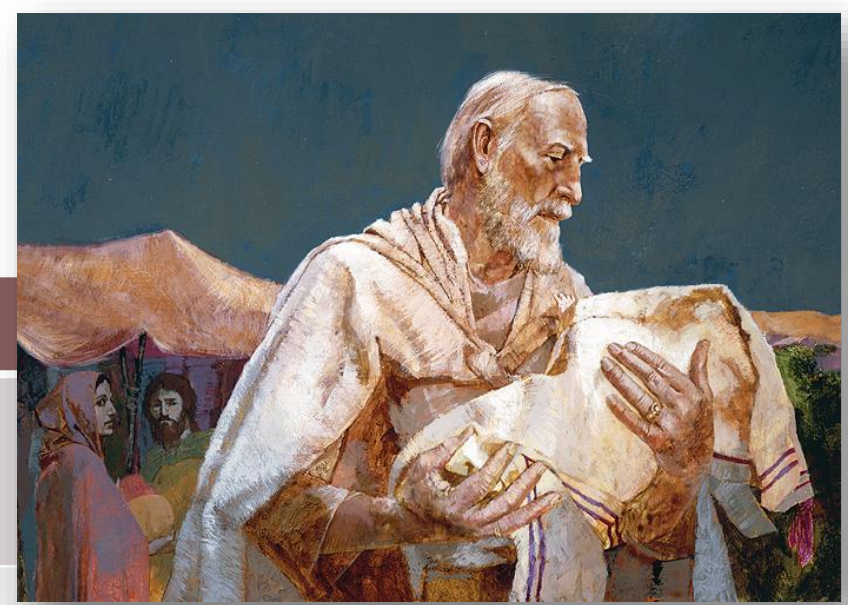
²⁶ And after that came out his brother, and his yad was grasping on akev Esav; and shmo was called Ya'akov; and Yitzchak was threescore shanah (60 years old) when she bore them.



LOTS OF PARALLELS...

Similarities between Abraham and Isaac

- Isaac's wife was barren and he depended upon G-d's miraculous intervention to reverse his wife's barrenness (Jacob's future wife will experience the same thing!)
- Isaac had two sons, one rejected for the covenant inheritance and the other chosen
- Isaac told Abimelech that his wife Rebekah was his sister
- Isaac was tested by a famine in the land
- Isaac made a treaty with Abimelech and Phicol at Beersheba. Just as Abraham did, he dug wells, though they turned out to be Abraham's original wells
- He named the wells the same names that Abraham named them
- Just as G-d appeared to Abraham and gave him the covenant promises, He appeared to Isaac and gave him the same promises



ONE DIFFERENCE: Isaac was the only one of the three patriarchs to remain monogamous.

THE BATTLE IN RIVKAH'S WOMB

- Some interesting facts:
 - Because Rivka was carrying twins, there was an issue of “who was to be the firstborn”.
 - Both names end in -av.....which indicates “father”. I heard a Messianic Orthodox teaching on how Esau and Jacob were to both be “patriarchs” ...but Esau rejected his birthright, his role as G-d knew he would do. He became the “patriarch” of Edom.
 - The firstborn was known as the “bekhor” (Esau)
 - With regard to the inheritance, they didn't divide it to each get an equal share; one was chosen and the other was not.
 - The Physical firstborn would not receive the usual customary rights of the bekhor, the second would be given that right.
 - Jacob was the bekhor on a “spiritual” level; he was the firstborn based on divine declaration.

REALITY OF DUALITY: There is a spiritual reality and a physical reality that exist simultaneously!



ESAU SELLS HIS BIRTHRIGHT...

²⁷ And the nearim grew: and Esav was a skilled hunter, an **ish sadeh** (outdoorsman); and Ya'akov was an **ish tam** (quiet man), dwelling in ohalim.

²⁸ And Yitzchak loved Esav, because he did eat of his wild game; but Rivkah loved Ya'akov.

²⁹ And Ya'akov cooked stew: and Esav came from the sadeh, and he was famished.

³⁰ And Esav said to Ya'akov, Let me eat now some of the **adom (red stew)**; for I am famished; therefore was shmo called Edom.

³¹ And Ya'akov said, First sell me today thy **bechorah** (birthright, right of the firstborn).

³² And Esav said, Hinei, I am at the point of death; and what profit shall this bechorah do to me?

³³ And Ya'akov said, Swear to me this day; and he swore unto him; and he sold his bechorah unto Ya'akov.

³⁴ Then Ya'akov gave Esav lechem and adashim (lentils) stew; and he did eat and drink, and rose up, and went his way; thus Esav despised his bechorah.



THE ORACLE...

- Two goyim (nations) are in thy womb, and two peoples shall be separated from within thee; and the one people shall be stronger than the other people; and the older shall serve the younger.
- Jacob** – will become the father of the nation of Israel; "heel" is a name for the nation of Israel; the long sad history of the persecution of the Jewish people proves this prophecy to be true; they have been bruised but not broken
- Esau** – will become the father of the Edomite nation; the Edomite term can often refer to Rome and Rome leads to Christianity. Jewish sometimes view Christians as being out of Rome or Edom

Genesis 3:15 – And I will put enmity between you and the woman, and between your seed and her seed; he shall bruise you on the head, and you shall bruise him on the heel.

TWIN SONS OF ISAAC & REBECCA

JACOB & ESAU

GENESIS 25:21-26

ESAU
Father of the Edomites

JACOB
Father of the Israelites

GENESIS 25: 25-26 And the first came out red, all over like an hairy garment: and they called his name **Esau**. And after that came his brother out, and his hand took hold on **Esau's** heel; and his name was called **Jacob**:

ROMANS 9:13 "AS IT IS WRITTEN **JACOB** HAVE I LOVE BUT **ESAU** HAVE I HATED".

TWO NATIONS SEPARATED AT BIRTH.

GENESIS 27:39-39 "Behold thy dwelling shall be the fatness of the earth, and dew of the heaven above, and by the sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have dominion, that thou shalt break his yoke from off thy neck".

GENESIS 27:28-29 "Therefore God give thee of the dew of heaven and the fatness of the earth and plenty of corn and wine let people serve thee and nations bow down to thee: cursed be everyone that curseth thee, and blessed be he that blesseth thee".



WHAT JACOB AND ESAU REPRESENT...

JACOB	ESAU
Ish tam – peaceful/quiet man	Ish sadeh – hunter, a man of the field
Father of Israel	Father of Edom
Kingdom of the Son of David	Kingdom of Edom
The younger will prevail over Edom (the older) in the days of King Messiah, just as David's kingdom prevailed over the Edomites	The sages used cryptic language to allude to the Roman Empire. Criticism of Rome could lead to imprisonment, trial, and execution. To avoid arrest and execution, the rabbis spoke in a sort of code language. After the Roman destruction of Jerusalem, the sages began to use the terms "Esau" and "Edom" as ciphers for the Roman Empire
Kingdom of Heaven	Kingdom of this world, Roman empire

Prophetically speaking...

When her days to be delivered were fulfilled....the calamitous events of the apocalypse will pour out upon the earth. The forces of Gog and Magog will unite to make war against Israel. The best will rise again, and the dragon will "make war with the rest of her children, who keep the commandments of G-d and hold to the testimony of Yeshua" (Rev 12:17). The spiritual power of Esau will make war against the children of Jacob and the disciples of Yeshua. (FFOZ – Shadows of the Messiah pg 152)



BOOK OF OBEDIAH

Edom Will Be Humbled –

The vision of Obadiah. Thus says the Lord ^[a]GOD concerning Edom—We have heard a report from the LORD,

And an envoy has been sent among the nations *saying*,
“Arise and let us go against her for battle”—

² “Behold, I will make you small among the nations;
You are greatly despised.

³ “The arrogance of your heart has deceived you,
You who live in the clefts of ^[b]the rock,
In the loftiness of your dwelling place,
Who say in your heart,

‘Who will bring me down to earth?’

⁴ “Though you build high like the eagle,
Though you set your nest among the stars,
From there I will bring you down,” declares the LORD.

⁵ “If thieves came to you,
If ^[c]robbers by night—
O how you will be ruined!—
Would they not steal *only* ^[d]until they had enough?

If grape gatherers came to you,
Would they not leave *some* gleanings?

⁶ “O how Esau will be ransacked,
And his hidden treasures searched out!

⁷ “All the men ^[e]allied with you
Will send you forth to the border,
And the men at peace with you
Will deceive you and overpower you.
They who eat your bread
Will set an ambush for you.
(There is no understanding ^[f]in him.)

⁸ “Will I not on that day,” declares the Lord,

“Destroy wise men from Edom
And understanding from the mountain of Esau?”

⁹ “Then your mighty men will be dismayed, O Teman,
So that everyone may be cut off from the mountain of Esau by slaughter.

¹⁰ “Because of violence to your brother Jacob,
^[g]You will be covered *with* shame,
And you will be cut off forever.

¹¹ “On the day that you stood aloof,
On the day that strangers carried off his wealth,
And foreigners entered his gate
And cast lots for Jerusalem—
You too were as one of them.

¹² “Do not ^[h]gloat over your brother’s day,
The day of his misfortune.
And do not rejoice over the sons of Judah
In the day of their destruction;
Yes, do not ^[i]boast
In the day of *their* distress.

¹³ “Do not enter the gate of My people
In the day of their disaster.
Yes, you, do not ^[j]gloat over their calamity
In the day of their disaster.
And do not loot their wealth
In the day of their disaster.

¹⁴ “Do not stand at the fork of the road
To cut down their fugitives;
And do not imprison their survivors
In the day of their distress.

The Day of the LORD and the Future

¹⁵ “For the day of the LORD draws near on all the nations.
As you have done, it will be done to you.
Your dealings will return on your own head.

¹⁶ “Because just as you drank on My holy mountain,
All the nations will drink continually.
They will drink and ^[k]swallow
And become as if they had never existed.

¹⁷ “But on Mount Zion there will be those who escape,
And it will be holy.

And the house of Jacob will possess their possessions.
¹⁸ “Then the house of Jacob will be a fire
And the house of Joseph a flame;
But the house of Esau *will be* as stubble.

And they will set ^[l]them on fire and consume ^[m]them,
So that there will be no survivor of the house of Esau,”
For the LORD has spoken.

¹⁹ Then *those of the* ^[n]Negev will possess the mountain of Esau,
And *those of the* ^[o]Shephelah the Philistine *plain*;
Also, possess the territory of Ephraim and the territory of Samaria,
And Benjamin *will possess* Gilead.

²⁰ And the exiles of this host of the sons of Israel,
Who are *among* the Canaanites as far as Zarephath,
And the exiles of Jerusalem who are in Sepharad
Will possess the cities of the Negev.

²¹ The deliverers will ascend Mount Zion
To judge the mountain of Esau,
And the kingdom will be the LORD’S.



THE PURIFICATION OF EDOM



The Noahide and the Purification of Edom

720 views

LIKE DISLIKE SHARE SAVE ...



NetivOnline
Published on Nov 30, 2017

SUBSCRIBE 5.1K



THE LENTIL SOUP...

- Why was Jacob making soup?
 - SITTING SHIVA (seven)
 - Indicates the family was mourning the dead. The ancient Hebrew sages say that it was Abraham that had died.
 - LENTIL SOUP (meal of mourning)
 - Members of the immediate family were not to cook during that 7-day period; but his grandchild could.
 - Why lentils? Lentils and eggs were considered foods suitable for mourning because they were round. The roundness illustrates the circular nature of life, the cycle of being conceived from nothing and returning to nothing.



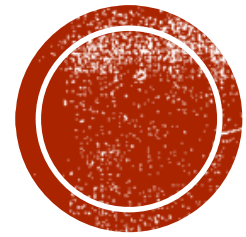
THINGS WE LEARN ABOUT ESAU IN PARTICULAR...

- The death of Abraham was no surprise; rather than be with the family and do his duty to be a mourner and a comforter, to his father in particular, he did what pleased him....hunt game
- He exaggerated about his condition by saying he was “about to die”
- To hand off what he “thought” was his birthright was impetuous and foolish...but was it really his birthright anyway??
- Basically Esau was saying he did not want any burden for the responsibility for the covenants of G-d that he carried. Perhaps he like the perks of power, but not the responsibilities and duties.
- Perhaps Esau's view was “Eat, drink, and be merry, for tomorrow we may die.”



Jacob chose that very moment to challenge Esau, because no one knows another person better.





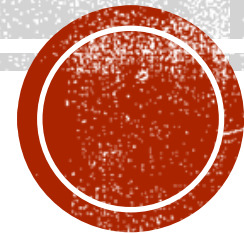
SUMMARY — CHAPTER #25

- **Thoughts**
- **Questions**
- **Additional Comments**

GENESIS—CHAPTER # 26

TOLDOT – GENERATIONS, STORIES, NARRATIVES, ANNOTATIONS

- Genesis 25:19-28:9
- Malachi 1:1-2:7
- Matthew 10:21-38



OBSERVATIONS ABOUT ISAAC...

- Chapter # 26 – The only one to deal strictly with Isaac.
- Isaac lived the longest of the three patriarchs – 180 years
- Isaac spent most of his life in the Negev desert
- Really one (4) key things in his life are mentioned:
 - The prayer for Rebekah's barrenness
 - Building of an altar; the binding
 - His struggle for permanent residency
 - And G-d appearing to him twice
- He is more of a connecting link between Abraham and Jacob



THE SCIENTIFIC METHOD

A Secular Humanist system

Observation



Hypothesis



Experiment



Conclusion

- We have been taught to study the Bible using **secular humanist** methods
- The Bible is NOT a Secular Humanist document!
- The search for WHY? in the Bible leads to dead-end trails
- We are a Universe and Life System of PATTERNS
- Repetitions and cycles of the Bible = patterns



ANOTHER FAMINE AND ANOTHER LIE...

Gerar was a “store city”

And there was a ra'av (famine) in ha'aretz, besides the ra'av harishon that was in the days of Avraham. And Yitzchak went unto Avimelech Melech Pelishtim (Philistines) unto Gerar.

² And Hashem appeared unto him, and said, Go not down into Mitzrayim; dwell in ha'aretz which I shall tell thee of;

³ Sojourn in ha'aretz hazot, and I will be with thee, and will bless thee; for unto thee, and unto thy zera, I will give all these lands, and I will perform the shevu'ah (oath) which I swore unto Avraham avichah;

⁴ And I will make thy zera to multiply as the kokhavim of Shomayim, and will give unto thy zera all these lands; and in thy zera shall kol Goyei Ha'Aretz be blessed;

⁵ Because Avraham obeyed My voice, and was shomer over My mishmeret (charge), My mitzvot, My chukkot (regulations), and My torot (teachings).

⁶ And Yitzchak dwelt in Gerar;

⁷ And the anshei hamakom (men of the place) asked him about his isha; and he said, She is my achot; for he feared to say, She is my isha; lest, said he, the anshei hamakom should kill me for Rivkah; because she was beautiful to look upon.

⁸ And it came to pass, when he had been there a long time, that Avimelech Melech Pelishtim (Philistines) looked out at a chalon (windows), and saw, and, hinei, Yitzchak metzachek (was caressing) Rivkah his isha.

⁹ And Avimelech called Yitzchak, and said, Hinei, of a surety she is thy isha; and why saidst thou, She is my achot? And Yitzchak said unto him, Because I said, Lest I die because of her.

¹⁰ And Avimelech said, What is this thou hast done unto us? one of the people might lightly have slept with thy isha, and thou shouldst have brought asham (guilt) upon us.

¹¹ And Avimelech charged all his people, saying, He that toucheth this man or his isha shall surely be put to death.

Charges – Rabbinic enactments that serve as barriers/guards to prevent breaking a command

Commandments – a direct command; laws that man's moral sense would have dictated

Decrees – laws that reason cannot explain and which are thus, royal decrees that G_d enacts on His subjects; ceremonial; ritual

Teachings – Written and oral Torah; instructions

MIDRASH ON THREE “SHE IS MY SISTER STORIES” . . .

1. If “the wife” refers to Israel and she goes into captivity with Pharaoh in Egypt...how is she “let go”?
2. If “the wife” refers to Israel and she goes into captivity with Avimelech (Abraham’s time)...how is she “let go”?
3. If “the wife” refers to Israel and she goes into captivity with Avimelech (Isaac’s time”...how is she “let go”?



HOW DID AVRAHAM KEEP THE COMMANDS OF G-D BEFORE THEY WERE GIVEN?

- The passage above brings out an interesting thought...how did Avraham keep G-d's charge, commandments, statutes, and laws? The commandments of G-d's Torah – His divine law – had not been given yet. Did Avraham know all the laws of the Torah given through Moses at Mount Sinai? If not, how could he be said to have kept them?
- Some say that Avraham knew the laws of G-d because they had been handed on to him through the line of Noah.
- Other sources imagine that perhaps he had a book written by Enoch that contained the laws that would be given at Sinai.
- Still others say that G-d communicated all the laws to him in advance of giving the Torah at Sinai
- Another opinion has it that he kept all the laws he knew such as the basic laws of morality and stipulations G-d had revealed, like circumcision.





WAY OF THE PHILISTINES

GERAR



TAXES PAID IN PRODUCE

- Stores-cities existed to stockpile grain paid as taxes
- Isaac told NOT to go down to Egypt
- God would see Isaac and his clan THROUGH the trouble, not take them OUT of the trouble



**ANCIENT GRAIN
WAREHOUSE IN EGYPT**

When Isaac was placed on the altar of the Akeidah, he became tantamount to an offering that is completely consumed on the Altar. Just as such an offering may not be removed from the Temple Courtyard, so was Isaac forbidden from leaving the sacred soil of the Land.



DIVINE COMMUNICATION... PG 187

- Va- yerah - translated as “appearance” but means more of an unmistakable communication; used in reference to the patriarchs Abraham, Isaac, and Jacob
- Va – yomer – “speech”

These are indicative of a more direct and intense receiving of communication from G-d. It is a communication with the Lord that is not questioned. It is an unquestionable, unmistakable contact with G-d that includes a crystal clear message that could, but does not necessarily, include a visual experience.

◀ Genesis 26:2 ▶

[Genesis 26 - Click for Chapter](#)

4714 [e]	3381 [e]	408 [e]	559 [e]	3068 [e]	413 [e]	7200 [e]
miṣ·rā·yə·māh;	tê·rêḏ	'al-	way·yō·mer	Yah·weh,	'ê·lāw	way·yê·rā
—	מצרַיִמָּה	תָּרַד	וַיֹּאמֶר	יְהוָה	אֵלָיו	וַיֵּרָא 2
	to Egypt	do go down	and said	Yahweh	to him	And appeared
N-proper-fs 3fs	V-Qal-Imperf-2ms	Adv	Conj-w V-Qal-ConseclImperf-3ms	N-proper-ms	Prep 3ms	Conj-w V-Nifal-ConseclImperf-3ms

413 [e]	559 [e]	834 [e]	776 [e]	7931 [e]
'ê·le·kā.	'ō·mar	'ā·šer	bā·'ā·reṣ,	šə·kōn
—	אֵלַיְכֶם	אָמַר	אֲשֶׁר	בְּאֶרֶץ
				שְׂכֵנֵי



YITZCHAK PROSPERS . . .

¹² Then Yitzchak sowed in that land, and reaped in the same year a hundredfold; and Hashem blessed him.

¹³ And the man became very prosperous, and went forward, and grew until he became **gadol me'od**:

¹⁴ For he had possession of tzon, and possession of herds, and many avadim; and the Pelishtim envied him.

¹⁵ For all the wells which avdei aviv had dug in the days of Avraham aviv, the Pelishtim had stopped them up, and filled them with dirt.

¹⁶ And Avimelech said unto Yitzchak, Go from us; for thou art much mightier than we.

¹⁷ And Yitzchak departed from there, and encamped in the valley of Gerar, and dwelt there.

¹⁸ And Yitzchak dug again the be'erot hamayim (wells of water), which they had dug in the days of Avraham aviv; for the Pelishtim had stopped them up after the mot Avraham; and he called their shemot (names) after the shemot by which his av had called them.

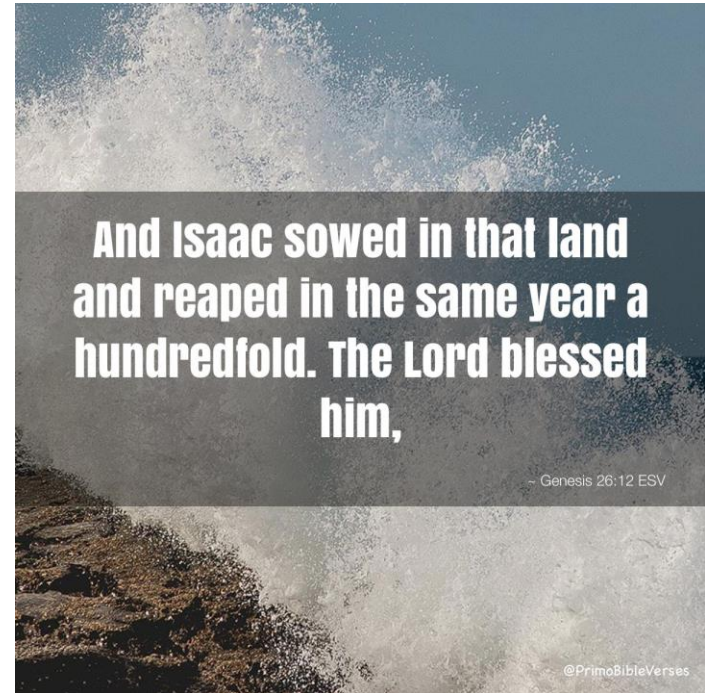
¹⁹ And avdei Yitzchak dug in the valley, and found there a well of mayim chayyim.

²⁰ And the herdmen of Gerar did quarrel with Yitzchak's herdmen, saying, The mayim is ours; and he called the shem of the well **Esek** (Contention); because they disputed with him.

²¹ And they dug another be'er, and feuded over that also; and he called the shem of it **Sitnah** (Enmity).

²² And he moved away from there, and dug another well; and for that they strove not: and he called the shem of it **Rechovot** (Broad Places); and he said, For now Hashem hath made rachav (room) for us, and we shall be fruitful in ha'aretz.

²³ And he went up from there to Beer-Sheva. (Review Genesis 21:25-32)



SUCCESSFUL AND PROSPEROUS JEWISH COMMUNITIES SEEM TO INVITE PERSECUTION...

- In a year of drought and famine, Isaac “reaped a hundredfold”. A total miracle!
- The Philistines watched Isaac’s large flocks grazing on their vegetation and drinking their water, and they saw his fields thriving. They watched him grow richer and richer from their land and their water. Philistine animosity grew to the point where they cut off his water supplies.
- In a generation later, Isaac’s son Jacob experienced the same problem as Laban and his sons watched his flocks grow under the blessing of the LORD.



THE FOUR WELLS...

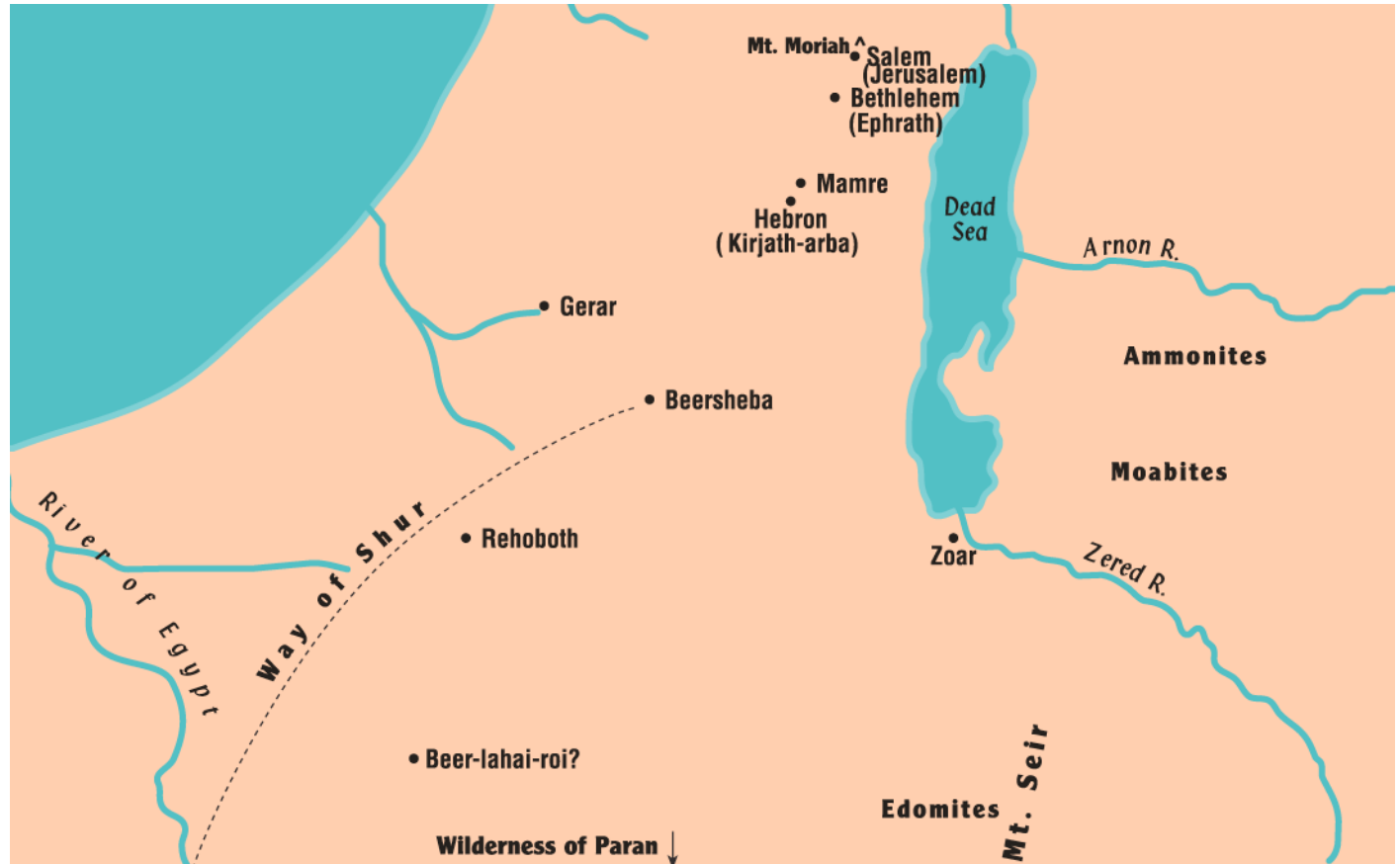
Isaac's Four Wells	
Esek	Contention – because after he dug it, the herdsmen of Gerar came out and contended with his shepherds saying... "the water is ours"
Sitnah	Hostility – because of a dispute with the same herdsmen
Rehoboth	Broad Places – because he had finally escaped the Philistines and had ample space
Shibah	Oath – he swore a covenantal oath with the Philistine king

Depths of the Torah (pg 219-220) – Gives a metaphor about returning from the wells of faith from which our fathers drank. The journey into Messianic Judaism and the Hebrew roots of Christianity is much like Isaac's journey back to the wells of his father Abraham. These original sources have been filled in and concealed by time and hostile Philistines. The Sabbath has been lost. The holy days have been forgotten. The Torah itself has been, as it were, filled in with earth. We need not dig new wells or create new names. If we will only make the effort to open these original wells up again, we will find that they are as deep and filled with living water as when our fathers first drank from them.



THEN HE WENT UP FROM THERE TO BEERSHEBA (GEN 26:23)

- We are going to see in the next section that Isaac is going up to Beersheba to complain to the LORD about Abimelech's violation of the covenant that their father had made.
- It was common practice in ancient covenants, that the covenanting parties invoked the gods to serve as witnesses and wardens over the agreement and to hold both parties to their obligations.
- We see the LORD appearing to Isaac in a vision and speaking words of encouragement to Isaac; culminating in the building of an altar....let's read



ISAAC CUTS A COVENANT WITH ABIMELECH...

There is some Jewish commentary that implies Avimelech came to him because when Isaac left Gerar the wells dried up and trees bore no fruit.. They felt that this befell them because they had driven him away.

²⁴ And Hashem appeared unto him balailah hahu (in the same night), and said, I am Elohei Avraham avichah; fear not, for I am with thee, and will bless thee, and multiply thy zera for the sake of Avdi Avraham (My Servant Abraham).

²⁵ And he built a Mizbe'ach there, and called upon the Shem of Hashem, and pitched his ohel there: and there avdei Yitzchak dug a well.

²⁶ Then Avimelech went to him from Gerar, and Achuzzat his adviser, and Phichol the sar tz'va (commander of the army) of his .

²⁷ And Yitzchak said unto them, Why come ye to me, seeing ye hate me, and have sent me away from you?

²⁸ And they said, We saw certainly that Hashem was with thee; and we said, Let there be now an oath between us, even between us and thee, and let us cut a brit (covenant) with thee;

²⁹ That thou wilt do us no ra'ah, just as we have not touched thee, and just as we have done unto thee nothing but tov, and have sent thee away in shalom; thou art now the Beruch Hashem (the blessed of Hashem).

³⁰ And he made them a mishteh (feast), and they did eat and drink.

³¹ And they rose up early in the boker, and swore one to another: and Yitzchak sent them away, and they departed from him in shalom.

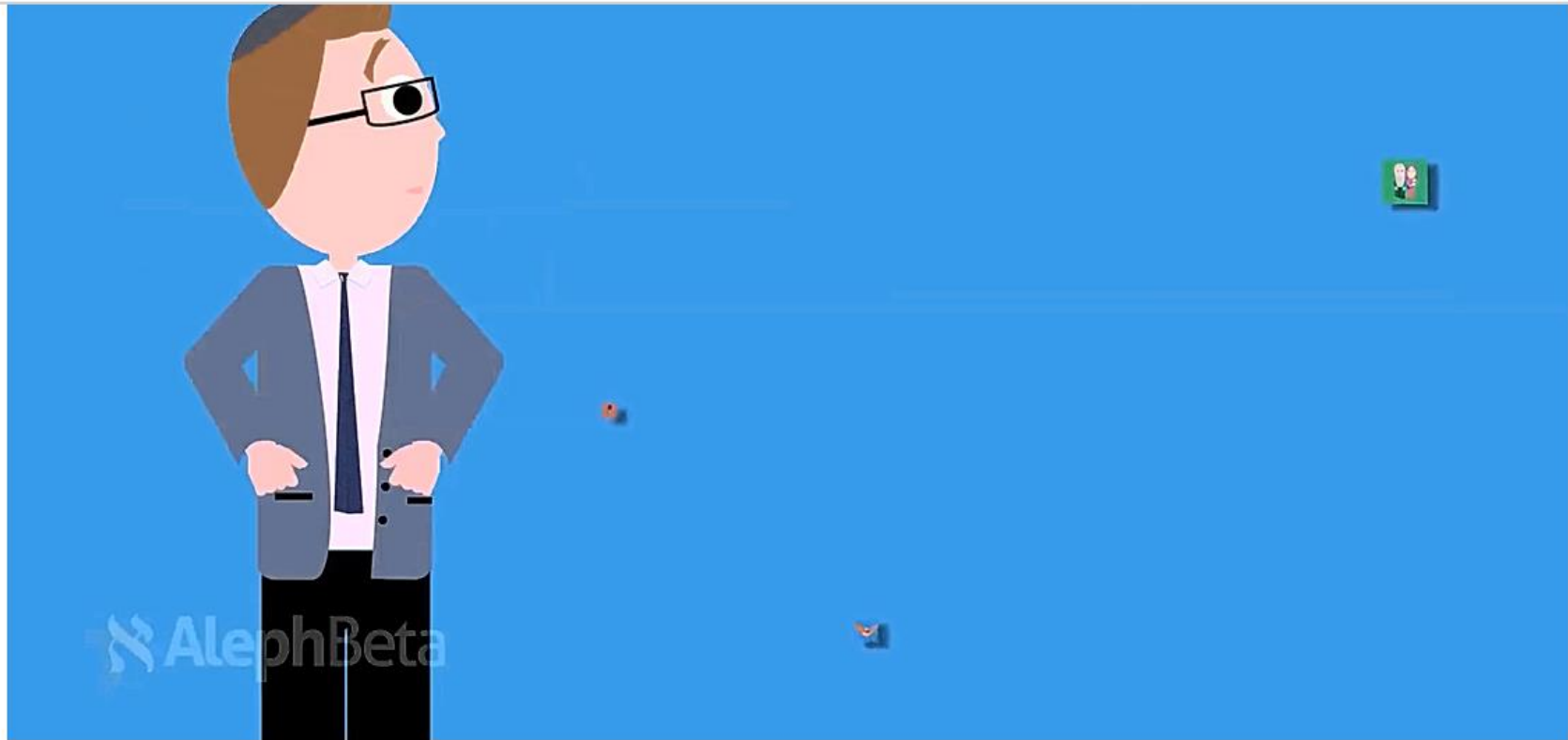
³² And it came to pass the same day, that the avdei Yitzchak came, and told him concerning the be'er which they had dug, and said unto him, We have found mayim.

³³ And he called it Shevah (Seven, Oath): therefore the shem of the Ir is Beer-Sheva unto this day.

³⁴ And Esav was arba'im shanah (40 years old) when he took to wife Yehudit the bat Beerli the Chitti, and Basemat the bat Elon the Chitti:

³⁵ and they were a morat ruach (grief of mind) unto Yitzchak and Rivkah.





Toldot: All's Well That Ends Well

Toldot: All's Well That Ends Well



 [Overview](#)

 [Transcript](#)

 [Comments](#)



OPENING THE WELLS / PLANTING IN THE NEGEV... MODERN DAY

- The modern state of Israel is living out an amazing parallel to these events. Today the Israelis are reclaiming the land of their fathers, digging wells, irrigating the desert, and developing the wilderness of the Negev. They are also experiencing the same resistance Isaac experienced. The modern name Palestinian is derived from the ancient word Philistine. The Arab people who bear the name are not actually descendants of the Philistines, but they behave similarly. Just as in the days of Isaac, the modern-day Philistines are contesting the rights to the land.

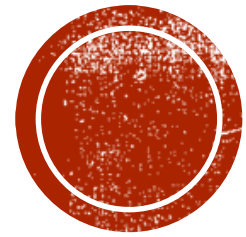


Planting in the Negev

3,136 views

👍 18 💬 3 ➦ SHARE ⚙️ SAVE ⋮





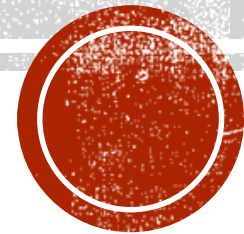
SUMMARY — CHAPTER #26

- **Thoughts**
- **Questions**
- **Additional Comments**

GENESIS—CHAPTER # 27

TOLDOT – GENERATIONS, STORIES, NARRATIVES, ANNOTATIONS

- Genesis 25:19-28:9
- Malachi 1:1-2:7
- Matthew 10:21-38



ISAAC PLANS TO GIVE ESAU A BLESSING...

27 And it came to pass, that when Yitzchak was zaken (old), and his eyes were dim, so that he could not see, he called Esav bno hagadol and said unto him, Beni: and he said unto him, Hineni.

² And he said, Hinei now, I am old, I know not my yom mot:

³ Therefore take, now, thy kelim (weapons), thy quiver and thy keshet (bow), and go out to the sadeh, and hunt me some wild game;

⁴ And make me matamim (savory meat, tasty food), such as I love, and bring it to me, that I may eat; that my nefesh may make a **brocha** upon thee before I die.

⁵ And Rivkah heard when Yitzchak spoke to Esav bno. And Esav went to the sadeh to hunt for wild game, and to bring it

⁶ And Rivkah spoke unto Ya'akov her ben, saying, Hinei, I heard avicha speak unto Esav achicha, saying,

⁷ Bring me wild game, and make me matamim, that I may eat, and make a **brocha** upon thee before Hashem before my mot.

⁸ Now therefore, beni (my son), obey my kol (voice) according to that which I command thee.

⁹ Go now to the tzon (flock), and bring me from there two gedayei izzim tovim (good kids of goats); and I will make them matamim for avicha, such as he loveth:

¹⁰ And thou shalt bring it to avicha, that he may eat, and that he may make a **brocha** upon thee before his mot.



RIVKAH AND JACOB CONSPIRE TO TAKE THE BLESSING...

¹¹ And Ya'akov said to Rivkah immo, Look, Esav achi is an ish sa'ir (hairy man), and I am an ish chalak (smooth man)

¹² What if avi will touch me, and I shall seem to him as a meta'te'a (mocker); and I shall bring a kelalah (curse) upon me, and not a **brocha**.

¹³ And immo said unto him, Upon me be thy kelalah, beni; only obey my kol (voice), and go bring me them.

¹⁴ And he went, and got, and brought them to immo: and immo made matamim, such as aviv loved.

¹⁵ And Rivkah took begadim (garments) of Esav her ben hagadol, the chamudot (best ones) which were with her in the bais, and dressed Ya'akov her ben hakatan;

¹⁶ And with orot gedayei haizzim (skins of the kids of the goats) she dressed and covered his hands, and also upon the smooth of his tzavar (neck);

¹⁷ And she gave the matamim and the lechem, which she had prepared, into the yad Ya'akov her ben.

¹⁸ And he came unto aviv, and said, Avi; and he said, Hineni; who art thou, beni?

¹⁹ And Ya'akov said unto aviv, I am Esav thy bechor; I have done according as thou told me; arise, now, sit up and eat of my wild game, that thy nefesh (soul) may make a **brocha** upon me.



ISAAC SUSPECTS SOMETHING...

²⁰ And Yitzchak said unto bno, How is it that thou hast found it so quickly, beni? And he said, Hashem Eloheicha (your G-d) worked it out for me.

²¹ And Yitzchak said unto Ya'akov, Come near, now, that I may touch thee, beni, indeed, whether thou be beni Esav or not.

²² And Ya'akov went near unto Yitzchak aviv; and he touched him, and said, The kol is kol Ya'akov, but the yadayim (hands) are the yedei Esav.

²³ And he discerned him not, for his hands were se'ivot, as yedei Esav achiv; so he made a **brocha** upon him

²⁴ And he said, Art thou indeed beni Esav? And he said, I am.

²⁵ And he said, Bring it near to me, and I will eat of the wild game of beni, that my nefesh may make a **brocha** upon thee. And he brought it near to him, and he did eat; and he brought him yayin (wine) and he drank.

²⁶ And aviv Yitzchak said unto him, Come near now, and kiss me beni.

²⁷ And he came near, and kissed him: and he smelled the reiach (smell) of his begadim, and made a **brocha** upon him, and said, See, the reiach of beni is as the reiach of a sadeh upon which Hashem hath made a **brocha**;



THE BLESSING . . .

²⁸ Therefore HaElohim give thee of the tal (dew) haShomayim, and the fatness of ha'aretz, and plenty of dagan and tirosh (grain and wine);

²⁹ Let people serve thee, and amim (people/kingdoms) bow down to thee: be gevir (lord) over thy achim, and let bnei immecha (mother's descendants) bow down to thee: arur (cursed) be every one that curseth thee, and baruch be he that blesseth thee.

³⁰ And as soon as Yitzchak had completed making on Ya'akov a **brocha**, and Ya'akov had hardly gone out from the presence of Yitzchak aviv, that Esav achiv came in from his hunt.

³¹ And he also had prepared matamim, and brought it unto aviv and said unto aviv, Let avi arise, and eat of the wild game of bno, that thy nefesh may make a **brocha** upon me.

³² And Yitzchak aviv said unto him, **Mi atah?** (Who art thou?) And he said, I am binecha (your son), thy bechor Esav.

³³ And Yitzchak trembled with charadah gedolah ad me'od (exceedingly great trembling), and said, Who? Where is he that hath hunted wild game, and brought it me, and I have eaten of all of it before thou camest, and have made a **brocha** upon him? And indeed he shall be baruch (blessed)!

³⁴ And when Esav heard the words of aviv, he cried with tzeakah gedolah umarah ad me'od (a great and exceeding bitter cry), and said unto aviv, Make a **brocha** on me, even me also, O avi.

³⁵ And he said, Achicha (your brother) came with mirmah (deceit), and hath taken away thy **brocha**.

³⁶ And he said, Is not he rightly called shmo Ya'akov? for vaya'keveni (now he deceived/outwitted me) these two times he took away my bechorah (birthright); and, hinei, now he hath taken away my **brocha** (blessing). And he asked, Hast thou not reserved a **brocha** for me?



ESAU HATES JACOB...

³⁷ And Yitzchak answered and said unto Esav, See, I have made him gevir (lord) over you, and all his achim have I given to him for avadim; and with dagan and tirosh (grain and wine) have I sustained him; and what shall I do now unto thee, beni?

³⁸ And Esav said unto aviv, Hast thou but one **brocha**, avi? Make a **brocha** on me, even me also, O avi. And Esav lifted up his kol (voice), and wept.

³⁹ And Yitzchak aviv answered and said unto him, Hinei, thy moshav (dwelling) shall be the fatness of ha'aretz, and of the tal HaShomayim from above;

⁴⁰ And by thy cherev (sword) shalt thou live, and shalt serve achicha; and it shall come to pass when thou shalt become restless, that thou shalt break his ol (yoke) from off thy tzavar (neck).

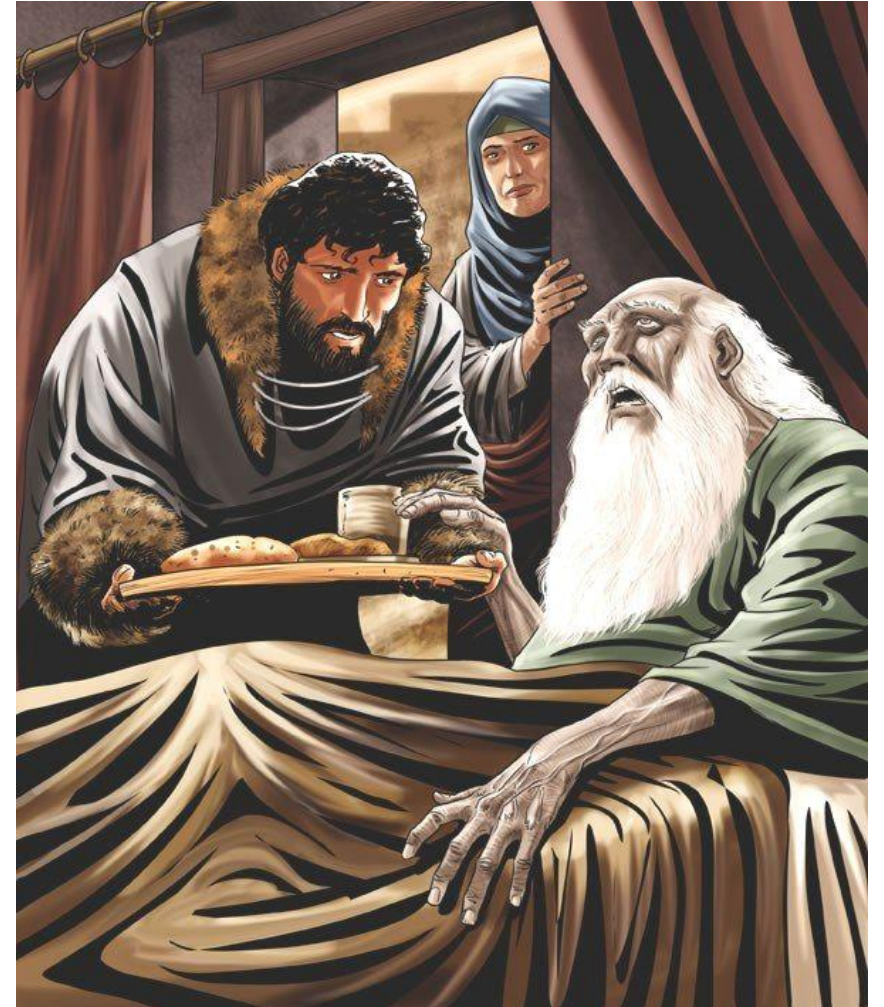
⁴¹ And Esav hated Ya'akov because of the **brocha** wherewith aviv made a **brocha** upon him: and Esav said in his lev, The yemei evel (days of mourning) for avi are at hand; then will I slay Ya'akov achi.

⁴² And these words of Esav her ben hagadol were told to Rivkah; and she sent and called Ya'akov her ben hakatan, and said unto him, Hinei, Esav achicha, as touching thee, doth console himself, purposing to kill thee.



ISAAC'S BLINDNESS...

- Perhaps due to his blindness, Isaac felt his age and that is what led him to declare he may die soon. Truth is...he lived for another 43 years.
- Isaac's blindness is two fold here. He is physically blind but he is also "spiritually blind". His blindness concealed Esau's failings and Jacob's worthiness.
 - We hear about Esau marrying Hittite women
 - Hebrews 12:16-17 refers to Esau as sexually immoral and godless
 - We know that Esau did not treat seriously his "birthright" and sold it (which he was allowed to do) Did Isaac not know?
- Isaac seems unaware that Esau had already sold his birthright. Isaac could not see the legitimate spiritual heir and he either didn't acknowledge Rivkah's message about it or she had not told him about it. (Gen 25:23)



BIRTHRIGHT VS. BLESSING . . .

Question: What are some other examples in Scripture of blessings given before someone dies?

Birthright – firstborn, double portion inheritance, also included spiritual and family responsibilities; generational lineage; authority to lead his clan

Blessing – Father often gives before his death and went to the firstborn but could include all children, often dealt with the material wealth in the family; many blessings contained prophetic words spoken

Lexicon :: Strong's H1062 - *běkowrah* Aa

בְּכוּרָה

Transliteration	Pronunciation
<i>běkowrah</i>	bek·ō·rā' (Key) 🔊
Part of Speech	Root Word (Etymology)
feminine noun	From בְּכוֹר (H1060)

Dictionary Aids

TWOT Reference: 244c

Variant Spellings

Variant spellings for this word: בְּכוּרָה (Strongs and Gesenius) בכרה (Strongs and Gesenius)

KJV Translation Count — Total: 15x

The KJV translates Strong's H1062 in the following manner: birthright (9x), firstling (5x), firstborn (1x).

Lexicon :: Strong's H1288 - *barak* Aa

בָּרַךְ

Transliteration	Pronunciation
<i>barak</i>	bā·rak' (Key) 🔊
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 285

KJV Translation Count — Total: 330x

The KJV translates Strong's H1288 in the following manner: bless (302x), salute (5x), curse (4x), blaspheme (2x), blessing (2x), praised (2x), kneel down (2x), congratulate (1x), kneel (1x), make to kneel (1x), *miscellaneous* (8x).

Outline of Biblical Usage [?]

- I. to bless, kneel
- A. (Qal)
 - i. to kneel
 - ..

THE CHARACTERS: RIVKAH & JACOB

- Review Rivkah's promise from G-d about the twins

- Genesis 25:23 **And Hashem said unto her, Two goyim (nations) are in thy womb, and two peoples shall be separated from within thee; and the one people shall be stronger than the other people; and the older shall serve the younger.**

- One really has to ask whether she conveyed this to Isaac or not? And to what degree did she model 'trusting G-d' in this?

- According to the sages – Jacob personified truth and he was to receive the blessings that would be ratified by G-d whose very seal is TRUTH. (Chumash)
 - Bradford – pg 193 Deception is sin against G-d; Jacob went through all these deceptions only to receive that which never could have been denied him anyway because the Lord had already determined it.



PASSOVER? CONCEALED IDENTITY?

- Depth of the Torah (pg225)
 - According to midrash, this incident occurred on Passover. (Pirkei DeRabbi Eliezer 32) As mentioned above, Jewish tradition teaches that the patriarchs kept the holy days even prior to the giving of the Torah at Mount Sinai. Rebekah prepared one goat as the Passover sacrifice and the other as the savory dish that Isaac loved. If so, Jacob sacrificed the goats on the anniversary of the night that the LORD made His covenant with Abraham by passing between the parts. It was also Isaac's birthday.
- ANOTHER INTERESTING THING TO CONSIDER:
 - Jacob's goat becomes part of the concealed identity motif that echoes through the remainder of the narratives in Genesis. Jacob's sons deceived him with a goat.
 - Jacob's deceit is further accentuated in concealed identity of Leah and deceit of Laban. Sin...returning measure for measure.
 - There is also the concealed identity of Joseph in Egypt and the deceit of the brothers who destroyed his coat with goat's blood
- What is Pirkei DeRabbiEliezer?
 - Pirke de-Rabbi Eliezer is an aggadic-midrashic work on the Torah containing exegesis and retellings of biblical stories. The composition enjoyed widespread circulation and recognition throughout Jewish history, and continues to do so in the present. Traditionally, Pirke De Rabbi Eliezer has been understood to be a tannaitic composition which originated with the tanna Rabbi Eliezer ben Hyrcanus, - a disciple of Rabbi Yochanan ben Zakai and teacher of Rabbi Akiva - and his disciples.



SHOULD ISAAC HAVE BEEN SUSPICIOUS?

Genesis 27 - Click for Chapter

834 [e]	6213 [e]	1060 [e]	6215 [e]	595 [e]	1 [e]	413 [e]	3290 [e]	559 [e]
ka'ā-šer	'ā-šî-tî	bə-kō-re-kā,	'ê-šāw	'ā-nō-kî	'ā-bîw,	'el-	ya'ā-qōb	way-yō-mer
כַּאֲשֶׁר	עָשִׂיתִי	—	בְּכֹרְךָ	עֵשָׂו	אֲנֹכִי	אָבִיו	אֶל-	יַעֲקֹב
just as	I have done		your firstborn	Esau	I [am]	his father	to	Jacob
Prep-k Pro-r	V-Qal-Perf-1cs		N-msc 2ms	N-proper-ms	Pro-1cs	N-msc 3ms	Prep	N-proper-ms
								Conj-w V-Qal-ConsecImperf-3ms
								וַיֹּאמֶר 19

▪ First Indication (Ariel's Bible Commentary pg 424)

- There are two ways of saying “I”, “ani” and “anochi” and Jacob used the latter. A key grammatical point will project an understanding of Jacob’s state at this moment. The word “anochi” when used with a predicate noun, emphasizes the pronominal subject. In this case, the use of “anochi” would have focused on identifying himself as “first-born” to which he had some claim through the acquisition of the birthright. The word “ani” is used to emphasize the predicate nominative, which emphasizes the name and emphasizes the person. In this case, the use of “ani” would have emphasized his identity to be that of Esau, clearly a false statement. Therefore, what happened here was that while Jacob must lie, he tries not to lie as badly by using the non-normative “anochi”.



CONT...

589 [e]	559 [e]	859 [e]	4310 [e]	1 [e]	3327 [e]	559 [e]
'ā-nî	way-yō-mer	'āt-tāh;	mî-	'ā-bîw	yiṣ-ḥāq	lōw
אָנִי	וַיֹּאמֶר	אַתָּה	מִי	אָבִיו	יִצְחָק	לוֹ
I [am]	so he said	you	who [are]	his father	Isaac	to him
Pro-1cs	Conj-w V-Qal-ConseclImperf-3ms	Pro-2ms	Interrog	N-msc 3ms	N-proper-ms	Prep 3ms
						Conj-w V-Qal-ConseclImperf-3ms
						way-yō-mer
						וַיֹּאמֶר 32
						And said

- Notice that Esau’s reply to his father used the “ani”. Firstborn was meaningless to Esau because he knew he had sold it.

6215 [e]	1060 [e]	1121 [e]
'ê-sāw.	bə-kō-rə-kā	bin-kā
עֵשָׂו	בְּכֹרֶךָ	בְּנֶךָ
Esau	your firstborn	your son
N-proper-ms	N-msc 2ms	N-msc 2ms

▪ **Second Difference**

- Jacob says – Arise, I pray you (please), sit and eat
- Esau says – Let my father get up and eat from his son’s game

▪ **Just Plain ole...WOWSERS!**

- When Isaac asked...how did you find it so quickly.
- Jacob replies – ADONAI your G-d made it happen that way

If I had been there...I might have stepped back a couple steps to see if Jacob would be hit with lightning!



DID THE END JUSTIFY THE MEANS? WAS JACOB RIGHT TO TAKE ESAU'S BLESSING?

- A blessing could be given regardless of birthright. However, a greater blessing was given to the one who held the birthright. After Jacob's deception, Esau complained that "he took my birthright, and now he's taken my blessing!" ([Genesis 27:36](#)). Esau begged his father for some type of blessing to be given to him, and he did receive a secondary, inferior blessing (verses 38-40)
- Rivkah's decision to get involved can be compared with Sarah's decision to give Hagar to Abraham. Sarah wanted to help G-d keep His promise to Abraham. Rebekah decided to help G-d out too! She had a noble end in mind, but the end did not justify the deceitful methods she employed to accomplish her goal.

The screenshot shows the website 'The Office of Rabbi Sacks'. The header includes the logo 'Jonathan Sacks' and the text 'The Office of Rabbi Sacks'. Navigation links include 'NEW: Ten Paths to God', 'Covenant & Conversation', 'Writing', 'Video', 'Books', and a search icon. The main content area features a large image of a scroll and the title 'Why I am a Jew | Epilogue'. Below the title is a social media sharing bar with icons for Google+, Facebook, Twitter, Print, and a plus sign. A section titled 'COVENANT & CONVERSATION' is visible, along with the text 'Family Edition'. A 'Download PDF in:' link is present. A SoundCloud player is embedded, showing the title 'Was Jacob Right To Take Esau's Blessing? (Told... on SoundCloud.' and a 'Hear more on SoundCloud' button. A 'Cookie policy' link is also visible.



JACOB AND ESAU'S PROPHETIC BLESSINGS...

HEBREWS 11:20 – BY TRUSTING, YITZ'CHAK, IN HIS BLESSINGS OVER YA'AKOV AND ESAV, MADE REFERENCE TO EVENTS YET TO COME

JACOB	ESAU
<p>²⁸ Therefore <u>HaElohim give thee</u> of the tal (dew) haShomayim, and the fatness of ha'aretz, and plenty of dagan and tirosh (grain and wine); (AGRICULTURAL BLESSING)</p> <p>²⁹ Let people serve thee, and amim (people/kingdoms) bow down to thee: be gevir (lord) over thy achim, and let bnei immecha (mother's descendants) bow down to thee: arur (cursed) be every one that curseth thee, and baruch be he that blesseth thee. (RELATIONSHIPS)</p>	<p>³⁹ And Yitzchak aviv answered and said unto him, Hinei, thy moshav (dwelling) shall be the fatness of ha'aretz, and of the tal HaShomayim from above; (AGRICULTURAL BLESSING)</p> <p>⁴⁰ And by thy cherev (sword) shalt thou live, and shalt serve achicha; and it shall come to pass when thou shalt become restless, that thou shalt break his ol (yoke) from off thy tzavar (neck). (RELATIONSHIPS)</p>
<p>Events yet to come... Can you see the promises of the Abrahamic blessing contained here?</p>	<p>Events yet to come... Breaking Jacob's yoke from his neck....(see slide)</p> <p>In his days Edom revolted from under the hand of Judah, and made a king over themselves...So Edom revolted against Judah to this day.</p>

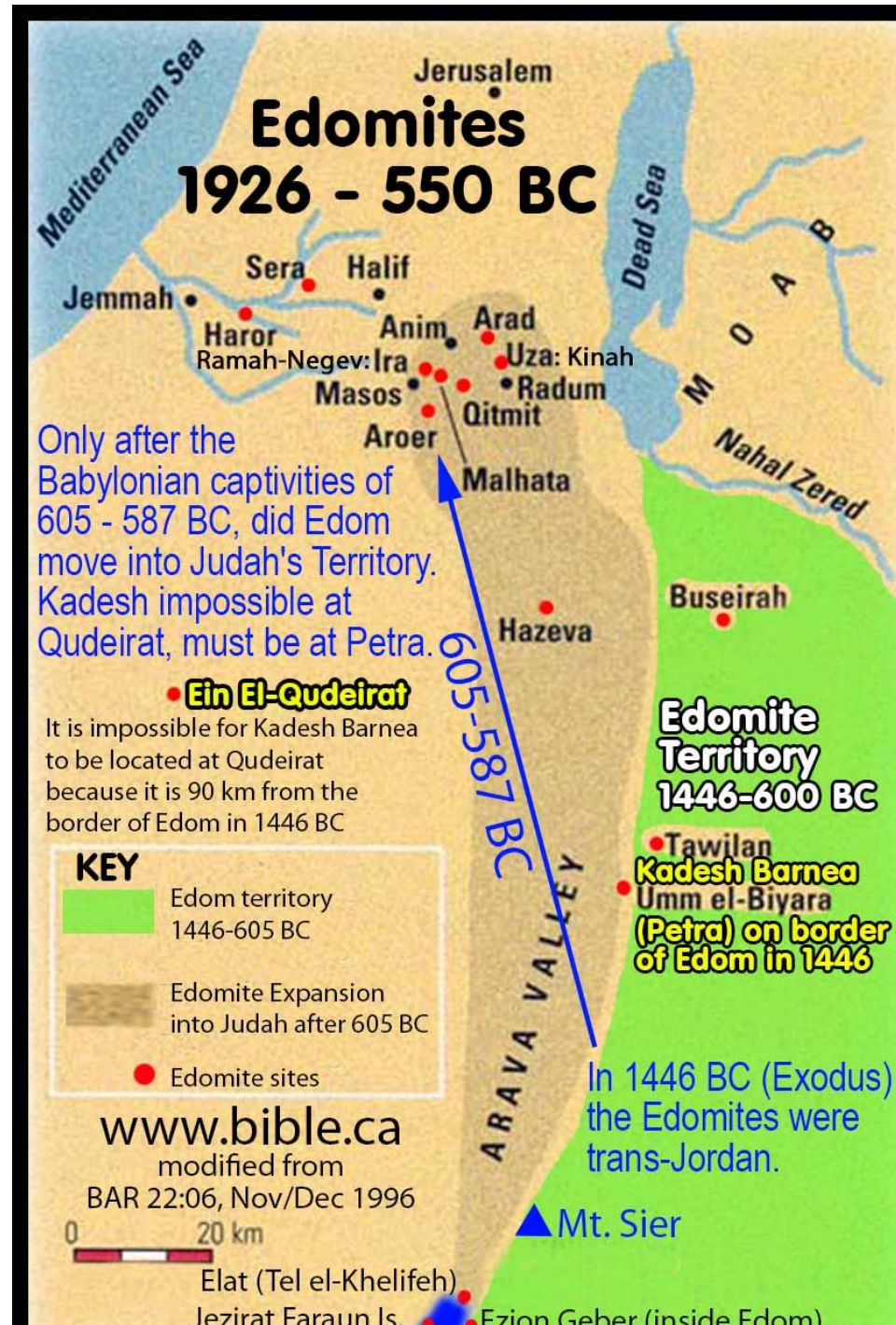
Before Jacob set out on his journey, Isaac pronounced another blessing over him, this time intentionally. Isaac had finally reconciled himself to the idea that Jacob was the heir destined to carry on the Abrahamic legacy and inherit the land of Canaan. He unabashedly and explicitly bestowed upon him the Abrahamic promises.

Genesis 28:3-4

May G-d Almighty bless you and make you fruitful and multiply you, that you may become an **assembly of peoples**. May He also give you the blessing of Abraham, to you and to your seed with you, that you may possess the land of your sojournings, which G-d gave to Abraham.

AND BY YOUR SWORD SHALL YOU LIVE...

- Esau will sustain himself by plunder, and he will live the life a marauding dwelling nation.
 - Example of this – Numbers 20:14-21
- You will serve your brother
 - Edom was defeated by Saul (I Sam 14:47) and then subjugated by David (II Sam 8:14)
 - There was a failed revolt under Solomon (I Kings 11:14-22)
 - Edom rebelled from Joram but was subdued again by Amaziah (II Kings 14:7; II Chronicles 25:11-19)
- And it shall to pass, when you shall break loose, that you shall shake his yoke from off your neck.
 - This break happened first under Joram (II Chronicles 21:8-10) and then
 - Under Ahaz (II Kings 16:6; II Chron 28:16-17)
- Very interesting history continues
 - When the Jews went into Babylonian Captivity, the Edomites left their territory at Mount Seir in the Trans-Jordan and moved into the southern part of Judah, where they became known as Idumeans. In addition, later these Idumeans were conquered by one of the descendants of the Maccabees forcibly converting them to Judaism and then incorporated Idumea into the Jewish Judean State. Eventually, these converted Idumeans produced the dynastic rule of the House of Herod.



Verse (Click for Chapter)**New International Version**

His father Isaac answered him, "Your dwelling will be away from the earth's richness, away from the dew of heaven above.

New Living Translation

Finally, his father, Isaac, said to him, "You will live away from the richness of the earth, and away from the dew of the heaven above.

English Standard Version

Then Isaac his father answered and said to him: "Behold, away from the fatness of the earth shall your dwelling be, and away from the dew of heaven on high.

Berean Study Bible

His father Isaac answered him: "Behold, your dwelling place shall be away from the richness of the land, away from the dew of heaven above.

New American Standard Bible

Then Isaac his father answered and said to him, "Behold, away from the fertility of the earth shall be your dwelling, And away from the dew of heaven from above.

King James Bible

And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

Christian Standard Bible

His father Isaac answered him. Look, your dwelling place will be away

◀ Genesis 27:39 ▶

Genesis 27 - Click for Chapter

776 [e]	4924 [e]	2009 [e]	413 [e]	559 [e]	1 [e]	3327 [e]	6030 [e]
hā·'ā·reṣ	miš·man·nê	hin·nêh	'ê·lāw;	way·yō·mer	'ā·bîw	yiṣ·ḥāq	way·ya·'an
הָאָרֶץ	מִשְׁמַנֵּי	הִנֵּה	אֵלָיו	וַיֹּאמֶר	אָבִיו	יִצְחָק	וַיַּעַן 39
of the earth	of the fatness	behold	to him	and said	his father	Isaac	And answered
Art N-fs	Prep-m N-mpc	Interjection	Prep 3ms	Conj-w V-Qal-ConsecImperf-3ms	N-msc 3ms	N-proper-ms	Conj-w V-Qal-ConsecImperf-3ms

5921 [e]	8064 [e]	2919 [e]	4186 [e]	1961 [e]
mê·'āl.	haš·šā·ma·yim	ū·miṭ·ṭal	mō·wō·šā·be·kā,	yih·yeh
מֵעַל:	הַשָּׁמַיִם	וּמִטַּל	מֹושְׁבֶךָ	יִהְיֶה
from above	of heaven	and of the dew	your dwelling	shall be
Prep	Art N-mp	Conj-w, Prep-m N-msc	N-msc 2ms	V-Qal-Imperf-3ms

Min – a preposition that can mean “from” or “away from” depending on the context.



GRAIN AND NEW WINE

Jeremiah 31:11-12

- 11 For the LORD has ransomed Jacob and has redeemed him from hands too strong for him.
12 They shall come and sing aloud on the height of Zion, and they shall be radiant over the goodness of the LORD,
over the grain, the wine, and the oil,
and over the young of the flock and the herd; their life shall be like a watered garden, and they shall languish no more.

Hosea 2:21 – 22

- 21 “And in that day I will answer, declares the LORD, I will answer the heavens, and they shall answer the earth,
22 **and the earth shall answer the grain, the wine, and the oil,**
and they shall answer Jezreel,^[a]

Joel 2:10

- 19 The LORD answered and said to his people, “Behold, I am sending to you **grain, wine, and oil,** and you will be satisfied; and I will no more make you a reproach among the nations.



Joel 2:23-24

- 23 “Be glad, O children of Zion, and rejoice in the LORD your God, for he has given the early rain for your vindication; he has poured down for you abundant rain, the early and the latter rain, as before.
24 “The threshing floors shall be full of grain; **the vats shall overflow with wine and oil.**

Grain and new wine come to the table as bread and wine. The Master declared over the bread, “This is My body” and over the wine He said, “This is My blood”. The abundance of grain and new wine that Isaac bequeathed to Jacob is most fully realized in Messiah, the descendant of Jacob.



JACOB CHARGED TO FIND A WIFE...

⁴³ Now therefore, beni, shema bekoli (listen to my voice)! Arise, flee thou to Lavan achi to Charan;

⁴⁴ And tarry with him a few days, until chamat (anger) achicha (brother's) subsides;

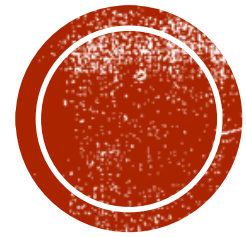
⁴⁵ And when af (anger) achicha (your brother's) subsides from thee, and he forget that which **thou hast done to him**; then I will send, and get thee from there. Why should I be bereaved also of you both in yom echad (one day, the same day)?

⁴⁶ And Rivkah said to Yitzchak, I am weary of my life because of the Banot Chet: if Ya'akov take an isha of the Banot Chet (Hittite women) such as these which are of the banot ha'aretz, what will chayyim to me be?

It's interesting some of the bad outcomes of this story that might not have had to happen:

1. Isaac, though preferring Esau over Jacob, was denied the ability to bless Esau as he wanted
2. Rebekah, who plotted this deception, would never see her favorite son again. By the time he returns, she has died
3. Jacob lives a long life with hardships and struggles dealing often with other people's deceiving acts
4. Esau, who despised his spiritual blessings, was denied the material ones as well and is recorded to say... "long and evil were my days".





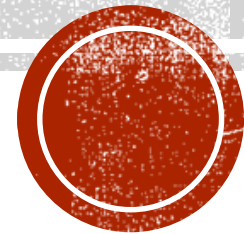
SUMMARY — CHAPTER #27

- **Thoughts**
- **Questions**
- **Additional Comments**

GENESIS—CHAPTER # 28

TOLDOT – GENERATIONS, STORIES, NARRATIVES, ANNOTATIONS

- Genesis 25:19-28:9
- Malachi 1:1-2:7
- Matthew 10:21-38



ESAU AND HIS WIVES . . .

There really were never words of condemnation from Isaac. Only Esau. Even in future exchanges, G-d speaks to Jacob always as a message of blessing and promise and never a rebuke, never a word of chastisement.

28 And Yitzchak called for Ya'akov, and blessed him, and charged him, and said unto him, Thou shalt not take an isha of the Banot Kena'an.

² Arise, go to Paddanah- Aram, to the bais Betuel avi immecha; and take thee an isha from there of the banot Lavan achi immecha.

³ And El Shaddai bless thee, and make thee fruitful, and multiply thee, that thou mayest be a kahal amim;

congregation

⁴ And give thee the birkat Avraham, to thee, and to thy zera with thee; that thou mayest inherit the eretz wherein thou art a ger, which Elohim gave unto Avraham.

⁵ And Yitzchak sent away Ya'akov; and he went to Padanah-Aram unto Lavan ben Betuel the Aramean, achi Rivkah, em Ya'akov and Esav.

⁶ When Esav saw that Yitzchak had blessed Ya'akov, and sent him away to Padanah-Aram, to take an isha for him from there; and that when he blessed him he gave him a charge, saying, Thou shalt not take an isha of the Banot Kena'an;

⁷ And that Ya'akov obeyed his av and his em, and went to Padanah-Aram;

⁸ And Esav seeing that the Banot Kena'an pleased not Yitzchak his av;

⁹ Then went Esav unto Yishmael, and took unto the nashim which he had Machalat bat Yishmael ben Avraham, the achot of Nevayot, to be his wife.



KAHAL AMMIM

Read Tom Bradford – pg 199

- When G-d gave the blessing to Abraham it read like this in Genesis 12:2
 - ² And I will make of you a **great nation**, and I will bless you and make your name great, so that you will be a blessing.

[Genesis 12 - Click for Chapter](#)

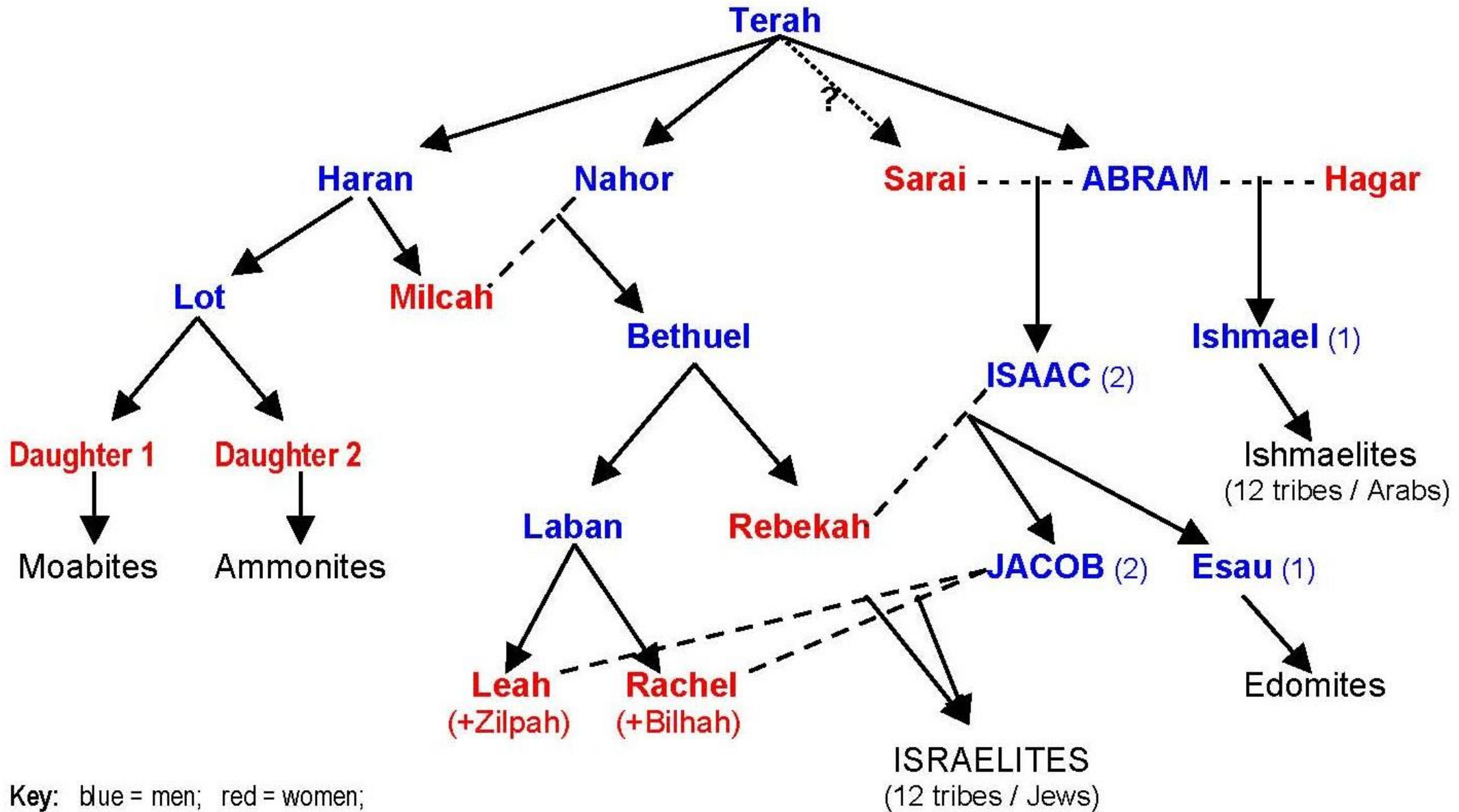
1288 [e] wa·'ă·bā·rek·kā, וַאֲבָרַכְךָ and I will bless you Conj-w V-Piel-ConjImperf.h-1cs 2ms	1419 [e] gā·dō·wl, גָּדוֹל great Adj-ms	1471 [e] lə·gō·w לְגוֹי a nation Prep-l N-ms	6213 [e] wə·'e·'eś·kā וְאֶעֱשֶׂךָ ² And I will make you Conj-w V-Qal-ConjImperf.h-1cs 2ms
--	---	--	--

- When Isaac passed the blessing down to Jacob, he referred to it as a company of people. This is different from what G-d promised to Isaac; they were promised that they would produce “goy”, a mixture of nations. Kahal ammim, means a “holy convocation of fellow countrymen”. Put in other words, it is an assembly of people for holy purposes, consisting of people from the same tribe or groups of tribes.

5971 [e] 'am·mîm. עַמִּים: of peoples N-mp	6951 [e] liq·hal לְקַהֵל an assembly Prep-l N-msc	1961 [e] wə·hā·yî·tā וְהָיִיתָ that you may be Conj-w V-Qal-ConjPerf-2ms	7235 [e] wə·yar·be·kā; וַיַּרְבֵּךְ and multiply you Conj-w V-Hifil-ConjImperf-3ms 2ms
--	---	--	--



Family of Abraham



Key: blue = men; red = women;
dashes = spouses; arrows = children

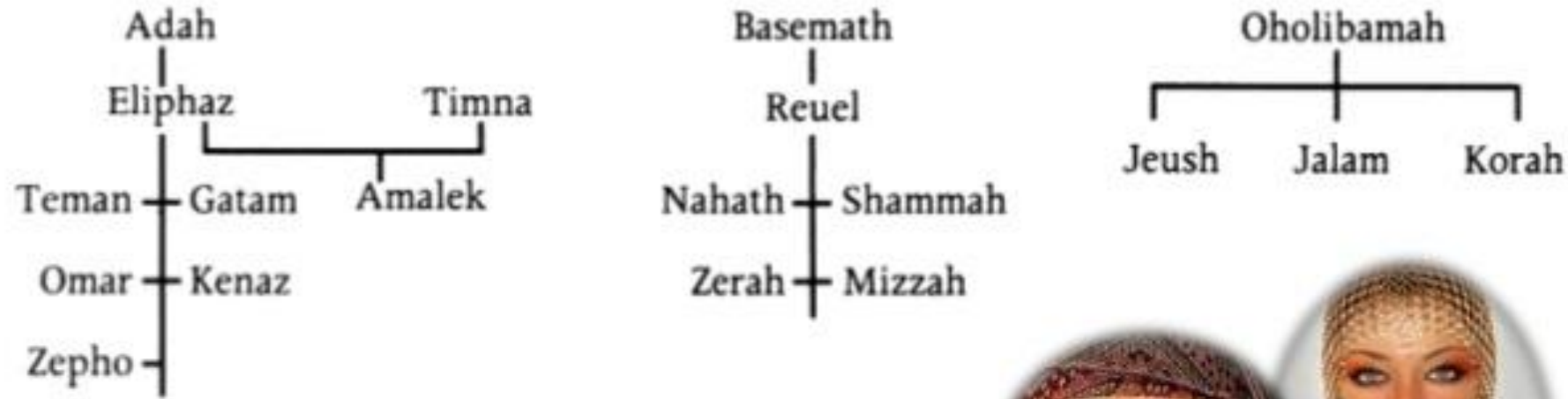


ESAU'S 3RD WIFE...

- Isaac sent Jacob to Mesopotamia to get a wife because his father detested Canaanite women.
- Esau has already taken (2) Canaanite wives, so in a misguided attempt to make amends, he went to his father's brother's family, his uncle Ishmael, the son Abraham had sent away, where Esau took an Ishmaelite woman as his third wife.
 - This became an alliance through intermarriage that **bonds the two dispossessed firstborns, rejected by Yehoveh as possible heirs to the covenant line of promise**, Ishmael and Esau, into what will rather quickly turn into a permanent anti-Israel group of nations.
 - BULK OF ISLAM
 - ENTIRE BULK OF ARABS



By the World's Standards He is Blessed with a beautiful and successful family



**Esau is a sensual Man that likes
Outward Beauty
Canaanite Wives**

Adah – “Ornament” or “Adorned One”

Oholibaman – “tall” or “Stately”

An Ishmaelite Wife

Basemath – “perfumed one”



Genesis 27:46

⁴⁶ Then Rebekah said to Isaac, “I loathe my life because of the Hittite women. If Jacob marries one of the Hittite women like these, one of the women of the land, what good will my life be to me?”



SUMMARY – END “TOLEDOT”

- **Thoughts**
- **Questions**
- **Additional Comments**