

Parashat Toldot

פרשת חיי שרה

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God has a plan for you

השבועות הזה קוראים / This Week's Reading

תורה: Genesis 25:19-28:9

הפטרה: Malachi 1:1-2:7

הברית: Matthew 13-14

החדשה

Triennial cycle: Bereshit / Genesis 26:23-27:27

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This week's reading from Parashat Toldot (*Bereshit / Genesis 25:19-28:9*) can be summarized as (i) the struggle between Yaakov and Esav within Rebecca's womb (*25:21-23*), (ii) Esav became a skilled hunter and Yaakov dwelled in tents (*25:27-28*) Yitzchak loved Esav and Rebecca loved Yaakov, (iii) Esav sold his birthright for a bowl of soup (*25:29-34*), Yitzchak and Avimelech king of the Philistines interact, Yitzchak tells Avimelech that his wife is his sister (*26:1-11*), (iv) Abimelech, Ahuzzath, and Phicol make a covenant with Yitzchak (*26:26-31*), (v) Yaakov steals Esav's blessing (*27:1-41*), (vi) Yaakov flees to Haran (*27:42-28:6*), and (vii) Esav takes a wife from the daughters of Canaan (*28:7-9*). Before

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20 Yaakov and Esav were born they struggled together *כב ויתר צצו הבנים בקרבה ות' אמר אם כן למה זה אנכי ותלך לדריש את-היה: כג וי' אמר יה' זה לה שני ג' יים [גוים] 25:22 But the children struggled together within her; and she said, 'If it is so, why then am I this way? So she went to inquire of the Lord. 25:23 The Lord said to her, 'Two nations are in your womb; And two peoples will be separated from your body; And one people shall be stronger than the other; And the older shall serve the younger.'* (NASB) The struggle between these two brothers, as the

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30 scripture says is between two nations (שני ג' יים), as we study this week's Parashah, it becomes apparent that this struggle is related to the one that walks by faith and the other that despises God's ways. We learn that the one who despises God and His the promise of Avraham is Esav in his willingness to sell his birthright and marry from the daughters of Canaan *Bereshit / Genesis 25:32* (וי' אמר עשו הנה) *25:32 Esau said, 'Behold, I am about to die; so of what use then is the birthright to me?'* Yaakov on the other hand loved the promises of God and did everything he could to inherit what God had promised to his fathers. Ask yourself this question "Have I done everything that I can in my relationship with the Lord?"

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פרשת תולדות ספר בראשית פרק כה פסוק כט-לד

כט ויידע יעקב ב ניד ויב' א עשו מן-השדה והוא עיף: ל וי' אמר עשו אל-יעקב ב הלעיטני נא מן-האד' ש האד' ש הנה כי עיף אנכי על-כן קרא-שמו אדום: לא וי' אמר יעקב ב מכרה כיום את-בכ' רתך לי: לב וי' אמר עשו הנה אנכי הולך למות ולמה-זה לי בכ' רה: לג וי' אמר יעקב ב

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Bereshit / Genesis 25:29-34

25:29 When Jacob had cooked stew, Esau came in from the field and he was famished; 25:30 and Esau said to Jacob, 'Please let me have a swallow of that red stuff there, for I am famished.' Therefore his name was called Edom. 25:31 But Jacob said, 'First sell me your birthright.' 25:32 Esau said, 'Behold, I am about to die; so of what use then is the birthright to me?' 25:33 And Jacob said, 'First swear to me'; so he swore to him, and sold his birthright to Jacob. 25:34 Then Jacob gave Esau bread and lentil stew; and he ate and drank, and rose and went on his way. Thus Esau despised his birthright. (NASB)

הַשְׁבָּעָה לִּי כַּיּוֹם וַיִּשְׁבַּע לּוֹ וַיִּמְכַּר אֶת-בְּכֹרְתוֹ לְיַעֲקֹב ב: לַד' וַיַּעֲקֹב ב נָתַן לְעֵשָׂו וְלָחֶם וַיְמַיד עַדְשִׁים וַיֹּאכַל וַיִּשְׂתֶּה וַיִּקַּם וַיִּלְךְ וַיִּבֹז עֵשָׂו אֶת-הַבְּכֹרָה:

45 Studying the opening verses from Parashat Toldot (25:27-28) we read that Esav became a very proficient and skilled hunter (וַיִּגְדְּלוּ הַמְּעָרִים וַיְהִי עֵשָׂו אִישׁ יָדָע צֵיד אִישׁ) while Yaakov dwelled in tents. Esav spent a lot of time in the fields learning to hunt while Yaakov spent time in tents with his family. It is highly likely that Yaakov received a better education in God's covenant and the fundamentals of God's promises than Esav did. Esav spent
50 more time in the fields than with his family and with the Lord. As a result, Yitzchak loved Esav because of the wild game Esav brought home. Yaakov spent more time with his mother as we read that Rebecca loved Yaakov more. According to this week's Parashah, God tells Rebecca that the younger son (Yaakov) will be the one who receives God's blessing and not the first born (Esav). Before the children were born, before they did good or evil before the Lord, it appears that the decision had been made on who would be blessed.

We read in the biblical narrative how a parent can love one son more than another. Is it possible for God to love one person and hate another? Do the scriptures indicate that this is the case? In *Malachi 1:1-3* we read that the Lord saying וְאֶת-עֵשָׂו שָׂנְאֵתִי "but Esav I hated" and the Lord turned the mountains to a wasteland and left Esav's inheritance (נַחֲלָתוֹ) to jackals of the wilderness (לַתְּנִינֹת).

Malachi 1:1-3

1:1 The oracle of the word of the Lord to Israel through Malachi. 1:2 'I have loved you,' says the Lord. But you say, 'How have You loved us?' 'Was not Esau Jacob's brother?' declares the Lord. 'Yet I have loved Jacob; 1:3 but I have hated Esau, and I have made his mountains a desolation and appointed his inheritance for the jackals of the wilderness.' (NASB)

ספר מלאכי פרק א פסוק א-ג

65 א מִשָּׂא דְבַר-יְהוָה אֶל-יִשְׂרָאֵל בְּיַד מְלָאכִי י: ב אֶהְבֵּתִי אֶתְכֶם אָמַר יְהוָה וְאָמַרְתֶּם בְּמָה אֶהְבֵּתָנוּ הֲל' וְאֶחָד עָשָׂו לִי יַעֲקֹב ב נְאֻם-יְהוָה וְאֶהְבֵּתִי וְאֶת-עֵשָׂו שָׂנְאֵתִי וְאֶת-הָרִי שְׂמָמָה וְאֶת-נַחֲלָתוֹ לַתְּנִינֹת וְלַתְּנִינֹת מִדְּבַר ר:

70 In *Romans 9:10-13* we read that the Apostle Paul quotes from *Malachi 1:2-3* and the purpose of quoting this verse from Malachi was to show that even when the twins (Yaakov and Esav) were conceived, before they had done right or wrong, God chose that the older brother will serve the younger brother. The Lord reveals to us in this week's Parashah that God chooses, guides, and directs His will in the lives of faithful men. The question remains though, why did God love Yaakov and hate Esav?

Romans 9:10-13

9:10 And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac; 9:11 for though the twins were not yet born and had not done anything good or bad, so that God's purpose according to His choice would stand, not because of works but because of Him who calls, 9:12 it was said to her, 'The older will serve the younger.' 9:13 Just as it is written, 'Jacob I loved, but Esau I hated.' (NASB)

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 9:10–13

80 οὐ μόνον δέ, ἀλλὰ καὶ Ρεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν: μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν ἢ φαῦλον, ἵνα ἢ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη, οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος, ἐρρέθη αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ ἐλάσσονι: καθὼς γέγραπται, Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαῦ ἐμίσησα.

Studying *Malachi 1:1-5* we read **פִּי־יִתְּ אָמַר אֲדָוָם רִשְׁשָׁנוּ וְנָשׁוּב וְנִבְנֶה חֻרְבָּהּ וְתִּפְּהָ אָמַר יְהוָה צָבָא וְתִּפְּהָ וְתִּבְנֶה יְבָנוּ וְאָנִי אֶהָרֵס וְסִי וְקָרְאוּ לָהֶם גְּבוּל רִשְׁעָה וְהָעַם אֲשֶׁר-זָעַם יְהוָה עַד-עַוְלָתָם: 1:4 Though Edom says, 'We have been beaten down, but we will return and build up the ruins'; thus says the Lord of hosts, 'They may build, but I will tear down; and men will call them the wicked territory, and the people toward whom the Lord is indignant forever.'** The statement **פִּי־יִתְּ אָמַר אֲדָוָם רִשְׁשָׁנוּ וְנָשׁוּב וְנִבְנֶה חֻרְבָּהּ** indicates that Edom trusted in themselves and their strength to return and rebuild in a way that excluded faith in the Lord. According to *Bereshit / Genesis 25:30* - **וַיֹּאמֶר עֵשָׂו אֶל-יַעֲקֹב בְּהִלְעֵיטֵינִי נָא מִן-הָאֵדָם הָאֵדָם הַזֶּה פִּי עַיִר אָנֹכִי עַל-כֵּן קָרָא-שְׂמוֹ אֲדָוָם** Esav is called Edom. The Scriptures say the field of Edom (*Bereshit / Genesis 32:3*) and the land of Edom (*Bereshit / Genesis 36:16*) were the mountains (*Obadiah 1:8-21*). In the time of the Exodus, Edom refused to allow Yisrael to pass through their land (*Bamidbar / Numbers 20:14-21*) and maintained hostility toward them. Edom was conquered by King David in *2 Samuel 8:14 and 1 Kings 9:26*. Amaziah also conquered Edom according to *2 Chronicles 25:11-12*. When Yisrael split into two kingdoms, Edom gained some independence and again made war against Yisrael according to *2 Kings 16:6*. Edom also had a part in the invasion of Yisrael by the Chaldeans when Nebuchadnezzar captured Jerusalem and captured as far south as Hebron (*Jeremiah 27:3-6*). There are scripture that proclaim prophetically against Edom in *Yeshayahu / Isaiah 34:5-6, Jeremiah 49:7-18, Ezekiel 25:13, 35:1-15, Joel 3:19, Amos 1:11, the book of Obadiah, and Malachi 1:3-4* and the prophetic significance of these scriptures is indicated by the desolate condition of the land today. Edom existed for 1700 years and then ceased to exist; this is a testimony to the inspired scripture, even their language is lost. In the parashah text on *Bereshit / Genesis 25:30* it says about Esav **עַל-כֵּן קָרָא-שְׂמוֹ אֲדָוָם** his name will be called Edom, this is another testimony for those who do not live by faith, the end of such a person will be as if one had never existed. In *Romans 9:10-13*, the Apostle Paul is using the name Esav to refer to the Edomites who were the descendents of Esav. In these two sons, Yaakov and Esav, God chooses Yaakov (Jacob) to be the father of His chosen people. The Lord rejected Esav (Edom), meaning that Esav and his descendents would not be God's chosen people. The reason being, Esav did not care about the covenant promises of God and he took from the daughters of the land of Canaan as we read in *Bereshit / Genesis 26:34* (**וַיְהִי עֵשָׂו בֶן-אֲרַבְעִים שָׁנָה**) (ויקח אשה את-הודנית בת-בזארי החתי ואת-בשמת בת-אילן החתי). Yaakov on the other hand regarded the covenant of Abraham and worked to obtain the covenant and blessing of the Lord. Yaakov purchased the birthright from Esav for a bowl of soup and then obtains the blessing by tricking Yitzchak into blessing him instead of Esav in *Bereshit / Genesis 27:25-29*.

פרשת תולדות ספר בראשית פרק כז פסוק כה-כט

כה וַיֹּאמֶר הַגִּישָׁה לִּי וְאִי כָלָה מִצִּיד בְּנֵי לְמַעַן תִּבְרַכְךָ בְּפִשִׁי וַיִּגַּשׁ-לוֹ וַיֵּן וַיִּשְׂתָּה: כו וַיֹּאמֶר אֵלָיו יִצְחָק אָבִיו גִּישָׁה-נָא וּשְׂקָה-לִּי בְּנֵי: כז וַיִּגַּשׁ וַיִּשְׂק-לוֹ וַיִּרַח אֶת-רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רָאֵה רִיחַ בְּנֵי פְרִיחַ שָׂדֵה אֲשֶׁר בְּרַכּוֹ יְהוָה: [שש"י] כח וַיִּמְנָן-לֶךְ הָאֵל הַיָּם מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דְּגַן וְתִירֹשׁ: כט יַעֲבֹדוּךָ עַמִּים וַיִּשְׂתַּחֲוּ וַיִּשְׂתַּחֲוּ לָךְ לְאֲמִים הַיָּהּ גְּבִיר לְאֲחֵיךָ וַיִּשְׂתַּחֲוּ לָךְ בְּנֵי אִמְךָ אֲרִיבִיךָ אֲרִיבִיךָ פְּרוּךְ:

Bereshit / Genesis 27:25-29

27:25 So he said, 'Bring it to me, and I will eat of my son's game, that I may bless you.' And he brought it to him, and he ate; he also brought him wine and he drank. 27:26 Then his father Isaac said to him, 'Please come close and kiss me, my son.' 27:27 So he came close and kissed him; and when he smelled the smell of his garments, he blessed him and said, 'See, the smell of my son is like the smell of a field which the Lord has blessed; 27:28 Now may God give you of the dew of heaven, And of the fatness of the earth, And an abundance of grain and new wine; 27:29 May peoples serve you, And nations bow down to you; Be master of your brothers, And may your mother's sons bow down to you. Cursed be those who curse you, And blessed be those who bless you.' (NASB)

Bereshit / Genesis 27:29

27:29 *May peoples serve you, And nations bow down to you; Be master of your brothers, And may your mother's sons bow down to you. Cursed be those who curse you, And blessed be those who bless you.* (NASB)

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The Hebrew Grammar titled “*The basics of biblical Hebrew*” by Practico suggests that the root word for וַיִּשְׁתַּחֲוּ is the verb הִשְׁתַּחֲוּהוּ. הִשְׁתַּח in a modern Hebrew lexicon means “buttocks or nates.” Practico lists the various Hebrew forms of the Hishtaphel stem for the verb הִשְׁתַּח shown below.

The Hishtaphel stem – weak verbs

	Tense	Heb. Form	Gender	Translation
170	Perfect	(השת)		
		השתחוה	3ms	he worshipped
		השתחוו	3cp	they worshipped
	Imperfect	(ישת)		
175		ישתחוה	3ms	he will worship
		וישתחו	3ms	he worshipped (vav consecutive)
	Imperfect	תשתחוה	2ms	you will worship
		אשתחוה	1cs	I will worship
		ישתחו	3mp	they will worship
180	Imperative	(השת)		
		השתחו	2mp	(you) worship
	Inf. construct	(השת)		
		השתחות		to worship, bow down
	Participle	(משת)		
185		משתחוה	ms	worshipping, bowing down
		משתחויים	mp	worshipping, bowing down

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Taking the meaning of the various inflections our understanding of the word וַיִּשְׁתַּחֲוּ meaning “to bow, worship” are we to believe Yitzchak is saying to Yaakov that he will be worshiped by the nations and by his mothers sons? The act of bowing down is also a way of showing respect, where Avraham bowed himself before the Hitites (people of the land) in *Bereshit / Genesis 23:7* (וַיִּקָּם), Yaakov bowed to Esav in *Bereshit / Genesis 33:3* (וְהוּא עָבַר לְפָנָיִהֶם וַיִּשְׁתַּחֲוֶה אֶרְצָהּ שִׁבְעַת פְּעָמִים עַד-גִּישָׁתוֹ עַד-אָחִיו), and the brothers of Yoseph (Joseph) bowed down to him as governor of the land of Mitzrayim (Egypt) in *Bereshit 43:28* (וַיִּשְׁתַּחֲוּוּ). We also find the verb used to describe the people bowing down as an act of adoration to idols in *Yehoshua / Joshua 23:7* (לְבַלְתִּי-בּוֹא בְּגוֹיִם הָאֱלֹהִים הַנִּשְׁאָרִים), *bet Melachim / 2 Kings 5:18* (וְהָיָה לְעַבְדְּךָ כְּבּוֹא אֶדְנִי בֵּית-רַמּוֹן לְהִשְׁתַּחֲוֹת).

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נְשָׂאָה וְהוּא | נִשְׁעַן עַל-גְּדֵי וְהִשְׁתַּחֲוִיתִי בֵּית רַמֵּן בְּהִשְׁתַּחֲוִיתִי בֵּית רַמֵּן יִסְלַח- (כתיב ולא קרי):
 וְהָיָה | בְּמוֹת הַשּׁוֹפֵט יֵשְׁבוּ וְהִשְׁחִיתוּ) *Shoftim / Judges 2:19*, (נא יֵה נֵה לְעַבְדְּךָ בְּדַבַּר הַנְּהוּ
 מֵאַבוֹתֶם לְלֶכֶת אַחֲרֵי אֵל הַיָּמִים אַחֲרָיִם לְעַבְדָּם וְלִהְיוֹתָם לָהֶם לֵאמֹר הִפִּילוּ מִמֶּעַל לָיָהּ וּמִדַּרְכָּם
 וְהָיָה לָאָדָם לִבְעַר וַיִּקַּח מֵהֶם וַיַּחֲם אֶת-יִשְׂרָאֵל וְאָפָה) *Yeshayahu / Isaiah 44:15*, and (הַקְּשֵׁה
 205 The verb is also used as an act of
 adoration to God, see *Yehoshua / Joshua 5:14* (לֹא כִי אֲנִי שָׂר-צָבָא-יְהוָה)
Tehilim, (עֲתָה בְּאֵתִי וַיִּפֹּל יְהוֹשֻׁעַ אֶל-פְּנֵי אֲרֶצָה וַיִּשְׁתַּחֲוֶה וַיֹּאמֶר לוֹ מָה אָדֹנָי מְדַבֵּר אֶל-עַבְדּוֹ
 / *Psalms 22:29* (אֲכַלּוּ וַיִּשְׁתַּחֲוֶה | כָּל-דָּשָׁנִי-אֶרֶץ לְפָנָיו יִכְרְעוּ כָּל-יְהוּדֵי עִפְרַיִם וַיִּנְפְּשׁוּ לֹא חֲתָהּ)
 / *Psalms 72:9*, (וַיִּשְׁתַּחֲוֶה-לוֹ כָּל-מַלְכִים כָּל-גּוֹיִם יַעֲבֹדוּהוּ) *and 95:6*,
 210 The scriptures say only the Lord God Almighty is to be
 worshiped (*Devarim / Deuteronomy 6:4-10*) therefore what Yitzchak was trying
 to say was that his brothers will bow before him showing him respect and honor.

Rather than Yitzchak saying that Yaakov would be worshiped, these
 verses on Yaakov's blessing show us the importance of the Lord's choice of
 215 Avraham and his sons to become a special nation and a special people through
 whom the Lord would bring the Messiah into the world. In the midst of
 Yitzchak's (Isaac's) mistake and the deception of Yaakov (Jacob), God is able to
 work out His plan for the salvation of His people. This demonstrates for us God's
 mercy as He continues to work out His will and purpose in our lives and in the
 220 lives of those He loves. The choices that we make have a significant impact in
 our spiritual walk with God. *Mishley / Proverbs 14:12* says יֵשׁ דֶּרֶךְ יֵשָׁר לְפָנֵי-אִישׁ
 וְנִחַת דֶּרֶךְ יֵשָׁר לְפָנֵי-אִישׁ וְאַחֲרֵיתָהּ דֶּרֶךְ-מָוֶת that "there is a way that seems right to a man but afterwards is
 the way of death." In the story of Esav selling his birthright for a bowl of soup,
 this way seemed right in his eyes. Yaakov tested Esav to determine his
 225 commitment to his family, to his faith in God, and in God's promises and Esav
 failed that test.

פרשת תולדות ספר בראשית פרק כה פסוק כט-לד

כֹּט וַיִּזְדַּק יַעֲקֹב בְּנֵי אֵשָׁו מִן-הַשֹּׂדֶה וְהוּא עֵיפָה: לֹא וַיֹּאמֶר עֵשָׂו אֶל-יַעֲקֹב בְּהִלְעִיטֵנִי נָא מִן-
 230 הָאֵדָם הַזֶּה פִּי עֵיפָה אֲנִי כִּי עַל-כֵּן קָרָא-שְׁמוֹ אֲדָוָם: לֹא וַיֹּאמֶר יַעֲקֹב בְּמִכְרָה כִּי־אֶת-
 בְּכֹרְתְךָ לִי: לֹב וַיֹּאמֶר עֵשָׂו הִנֵּה אֲנִי כִּי הוֹלֵךְ לְמוֹת וְלָמָּה-נָה לִּי בְּכֹרְתְךָ: לֹב וַיֹּאמֶר יַעֲקֹב בְּ-
 הַשְּׂבָעָה לִּי כִּי־אֶת-רִתּוֹ וַיִּמְכַּר אֶת-בְּכֹרְתוֹ לְיַעֲקֹב: לֹב וַיִּעַקֵּב בְּנִתָן לְעֵשָׂו וְלָחֶם וְנֵזֶד עֲדָשִׁים
 וַיֹּאכַל וַיִּשְׁתַּחֲוֶה וַיִּלְךְ וַיִּבֹּעַ עֵשָׂו אֶת-הַבְּכֹרְתָהּ:

235 While studying this week's Torah portion, I wonder why Yitzchak (Isaac) could
 not see the spiritual qualities of his sons. Did Rebecca not share with Yitzchak
 the prophecy of the two sons who struggled together in her womb? in *Bereshit /*
Genesis 25:22-23 - כֹּב וַיִּתֵּר אֲצִוּוֹת הַבָּנִים בְּקֶרְבָּהּ וְתֵּת אֶת-אֶם-בְּנֵי לְמָה זֶה אֲנִי כִּי וַתִּלְכֶּךָ לְדָרֶשׁ אֶת-
 240 יְהוָה: כֹּב וַיֹּאמֶר יְהוָה לָהּ שְׁנֵי גֵיִם [גוֹיִם] בְּבֶטְנְךָ וּשְׁנֵי לְאֻמִּים מִמֶּעַיֶךְ יִפְרְדוּ וְהָיָה אֶת-מְלֹאֵם
 יִצְעִיר: *25:22 But the children struggled together within her; and she said, 'If it is
 so, why then am I this way? So she went to inquire of the Lord. 25:23 The Lord said to her, 'Two
 nations are in your womb; And two peoples will be separated from your body; And one people
 shall be stronger than the other; And the older shall serve the younger.'* (NASB) How did the
 245 lives of each of his sons go unobserved by Yitzchak to the extent that he missed
 the critical nature of the blessing God had given him and the future of his people?

Did Yitzchak miss the implications of the Akedah that the promise of Avraham would bless all the families of the earth? In *Bereshit / Genesis 25:27*, it says that Esav was a hunter, therefore he knew how to trap his prey, to deceive his prey into thinking he was safe and then death would come quickly. Is it possible that Esav deceived his father Yitzchak like his prey, deceiving him to think that he kept the mitzvot (commandments) of God? After realizing that he had blessed the wrong son, it is interesting how Yitzchak puts a twist on the blessing that he gives Esav which is very similar to the one he gave to Yaakov.

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Blessing of Yaakov

פרשת תולדות ספר בראשית פרק כז פסוק כה-כט

כה וַיֹּאמֶר הַגֵּשְׁה לִי וְאֵל כָּלָה מְצִיד בְּנֵי לְמַעַן תְּבָרַכְךָ בְּפִשִּׁי וַיִּגַּשׁ-לוֹ וַיֵּי אָכַל וַיָּבֵא לוֹ יַיִן וַיִּשְׁתְּ: כו וַיֹּאמֶר אֵלָיו יִצְחָק אָבִיו גְּשָׁה-נָא וּשְׁקָה-לִי בְּנֵי: כז וַיִּגַּשׁ וַיִּשְׁק-לוֹ וַיִּרַח אֶת-רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רָאֵה רֵיחַ בְּנֵי כְרִיתִי שְׂדֵה אֲשֶׁר בָּרַכְוּ: יְהוָה: [ששי] **כח וַיִּתֵּן-לֶךְ הָאֵל הַיָּמִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרַב דָּגָן וְתִירֹשׁ: כט יַעֲבֹדֶךָ עַמִּים וַיִּשְׁתַּחֲוּ וַיִּשְׁתַּחֲוּ לֶךְ לְאֻמִּים** **הָיָה גְבִיר לְאַחֶיךָ וַיִּשְׁתַּחֲוּ לֶךְ בְּנֵי אִמְךָ אֶרְבֵּי אָרָוּר וּמְבַרְכֶיךָ בְּרוּךְ:**

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Blessing of Esav

פרשת תולדות ספר בראשית פרק כז פסוק ל-מא

ל וַיְהִי כַּאֲשֶׁר פָּקַד יִצְחָק לְבָרַךְ אֶת-יַעֲקֹב וַיְהִי אֵךְ יֵצֵא יַעֲקֹב מֵאֵת פְּנֵי יִצְחָק אָבִיו וְעֵשָׂו אָחִיו כָּא מְצִידוֹ: לא וַיַּעַשׂ גַּם-הוּא מִטְעָמִים וַיָּבֵא לְאָבִיו וַיֹּאמֶר לְאָבִיו יָקָם אָבִי וַיֵּי אָכַל מְצִיד בְּנֵי בַעֲבֵר תְּבָרַכְנִי בְּפִשְׁךָ: לב וַיֹּאמֶר לוֹ יִצְחָק אָבִיו מִי-אַתָּה וַיֹּאמֶר אָנִי בִּנְךָ בְּכֹךְ עֵשָׂו: לג וַיִּחַרַד יִצְחָק חֲרָדָה גְדֹלָה עַד-מָאֵד וַיֹּאמֶר מִי-אִפּוֹא הוּא הַצֵּד-צִיד וַיָּבֵא לִי וְאֵל כָּל מִפְּלֵ בְטָרָם חָבוֹא וַאֲבָרְכֵהוּ גַם-בְּרוּחַ יְהוָה: לד כַּשֵּׁם עֵשָׂו אֶת-דְּבָרֵי אָבִיו וַיִּצְעַק צַעֲקָה גְדֹלָה וּמְרָה עַד-מָאֵד וַיֹּאמֶר לְאָבִיו בְּרַכְנִי גַם-אַנִּי אָבִי: לה וַיֹּאמֶר כָּא אַחֶיךָ בְּמִרְמָה וַיִּקַּח בְּרַכְתְּךָ: לו וַיֹּאמֶר הֲכִי קָרָא שְׁמוֹ יַעֲקֹב וַיַּעֲקֹבְנִי זֶה פְעָמִים אֶת-בְּכֹךְ רָתִי לָקַח וְהִנֵּה עָתָה לָקַח בְּרַכְתִּי וַיֹּאמֶר הֲלֹא-אֶצְלַת לִי בְרַכְתָּ: לז וַיַּעַן יִצְחָק וַיֹּאמֶר לְעֵשָׂו הֲנִי גְבִיר וְעֵשָׂו הֲנִי גְבִיר שֶׁמִּתִּיו לֶךְ וְאֶת-כָּל-אֲחִיו וְנָתַתִּי לוֹ לְעַבְדִּים וְדָגָן וְתִירֹשׁ סִמְכִתִּיו וְלָכָה אִפּוֹא מָה אֶעֱשֶׂה בְּנֵי: לח וַיֹּאמֶר עֵשָׂו אֶל-אָבִיו הֲבָרַכָה אַחַת הוּא-לֶךְ אָבִי בְּרַכְנִי גַם-אַנִּי אָבִי וַיִּשְׂא עֵשָׂו קוֹלוֹ וַיִּבֶךְ: לט וַיַּעַן יִצְחָק אָבִיו וַיֹּאמֶר אֵלָיו **הִנֵּה מִשְׁמַנֵּי הָאָרֶץ יִהְיֶה מוֹשְׁבֶךָ וּמִטַּל הַשָּׁמַיִם מֵעַל: מ וְעַל-חֲרָפֶךָ תִּחְיֶה וְאֶת-אַחֶיךָ תַעֲבֹד וְהָיָה כַּאֲשֶׁר תִּרְיֵד וּפְרָקֹת עָלוּ מֵעַל צְוֹאֲרֶךָ: מא וַיִּשְׁטֹם עֵשָׂו אֶת-יַעֲקֹב עַל-הַבְּרָכָה אֲשֶׁר בָּרַכְוּ אָבִיו וַיֹּאמֶר עֵשָׂו בְּלִבּוֹ יִקְרָבוּ יָמֵי אָבִי וְאַתְּהִי אֶת-יַעֲקֹב אָחִי:**

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Yitzchak gave a very similar blessing to Esav but it is interesting to observe that the blessing given to Esav was reversed. The fat places of the earth would be Esav's dwelling and also the dew from heaven above (וַיֹּאמֶר אָבִיו וַיִּתֵּן-לֶךְ הָאֵל הַיָּמִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרַב דָּגָן וְתִירֹשׁ). Yitzchak beginning with the blessing in reverse order indicates that Esav would be blessed in prosperity in this world and then also the dew from heaven. In Yaakov's blessing which says וַיִּתֵּן-לֶךְ הָאֵל הַיָּמִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרַב דָּגָן וְתִירֹשׁ the order has Yitzchak saying that Yaakov would be given the dew of heaven, and the fat places of the earth would be his dwelling. The dew from heaven is directing our attention to Yaakov

Heavenly Father,

Thank You for the gift of your Word that reveals to me Your love and mercy. Help me to know without a doubt that You have established me in Your Son Yeshua the Messiah because of Your mercy and love. I believe the path that you have laid out before me is to believe by faith that Yeshua laid down His life for me as the Lamb of God. I believe that He (Yeshua) was raised up to life from the grave as the Scriptures say in fulfillment of Your Word. Thank You, Lord for making the truth of Your Son known to me today. Thank You for forgiving me and redeeming me from my sins. Help me to serve You Lord by faith and help me to regard your truth in my heart. Please come and work in my life each day and help me to hear Your voice. Thank You Lord for all You have done; I give You all of the glory, the honor, and the praise forever and ever.

In Yeshua's (Jesus') Name I pray! Amen!

What to pray:

- *Ask the Lord to help you slow down in life and be able to rest in Him, and seek His peace and the path that He has for you each day.*
- *Ask the Lord to help you to draw near to Him in the stillness of your heart in order "to hear His voice" and "to hold fast to Him."*
- *Thank the Lord for lifting the burden of sin and revealing His truth in your heart and life.*

Be Blessed in Yeshua, Christ our Messiah!

* * * * *

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever