

# Parashat Toldot

## פרשת חיי שרה

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5

### 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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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)

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The struggle between these two brothers, as the 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 בְּנִתּוֹ לְעֵשָׂו וְלָחֶם וַיְמַיד עַדְשִׁים וַיֹּאכַל וַיִּשְׁתֶּה 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 צֹדֵד אִישׁ )  
 while Yaakov dwelled in tents. (שׁ דָּה וַיַּעֲקֹב בְּ אִישׁ תָּם יֵשֵׁב אֵל הַלִּים) Esav spent a lot of  
 time in the fields learning to hunt while Yaakov spent time in tents with his  
 50 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  
 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  
 55 (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  
 60 saying וְאֶת-עֵשָׂו שָׂנְאֵתִי "but Esav I hated" and the Lord turned the mountains to a  
 wasteland and left Esav's inheritance (בְּחֶלֶת ו') to jackals of the wilderness ( לְתַנּוֹת  
 מְדַבְּרִים).

**ספר מלאכי פרק א פסוק א-ג**

65 א מִשָּׂא דְבַר-יְהוָה אֶל-יִשְׂרָאֵל בְּיַד מְלָאכִי י: ב אֶהְבֵּתִי אֶתְכֶם אָמַר יְהוָה וְאָמַרְתֶּם בְּמָה אֶהְבֵּתֵנוּ  
 הֲל' וְאֶחָד עָשׂוּ לִי עָקַב בְּנֵאֻם-יְהוָה וְאֵהָב אֶת-יַעֲקֹב ב: ג וְאֶת-עֵשָׂו שָׂנְאֵתִי וְאֶשְׂמֵם אֶת-הָרִיו  
 שְׂמָמָה וְאֶת-בְּחֶלֶת ו' לְתַנּוֹת מְדַבְּרִים:

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  
 75 and hate Esav?

**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.

**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)

**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)

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Studying *Malachi 1:1-5* we read **פִּי־יִתְּ אָמַר אֲדָוָם רִשְׁשָׁנוּ וְנָשׁוּב וְנִבְנֶה חֻרְבָּה וְתִפְּהָ אָמַר יְהוָה צְבָא וְתִפְּהָ יִבְנוּ וְאָנִי אֶהְרֹס 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 חֻרְבָּה** 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 הִזֵּה פִי 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 לִי וְאִי כָלָה מִצֵּיד בְּנִי לְמַעַן תִּבְרַכְךָ בְּפִשִׁי וַיִּגַּשׁ-לוֹ וַיֵּן וַיִּשְׂתָּה: כו וַיֹּאמֶר אֵלָיו יִצְחָק אָבִיו גִּישָׁה-נָא וּשְׂקָה-לִי בְּנִי: כז וַיִּגַּשׁ וַיִּשְׂק-לוֹ וַיִּרַח אֶת-רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רָאֵה רִיחַ בְּנִי פְרִיחַ שֶׁזֶה אֲשֶׁר בְּרַכּוּ יְהוָה: [שש"י] כח וַיִּמְנָן-לֶךְ הָאֵל הַיָּם מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דְּגַן וְתִירֹשׁ: כט יַעֲבֹדוּךָ עַמִּים וַיִּשְׁתַּחֲוּ וַיִּשְׁתַּחֲוּ לָךְ לְאֵמִים יְהוָה גְּבִיר לְאַחֶיךָ וַיִּשְׁתַּחֲוּ לָךְ בְּנֵי אִמְךָ אֲרֵרֶיךָ וּמְבָרְכֶיךָ בְּרוּךְ:

**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)

The Hebrew Grammar titled “*The basics of biblical Hebrew*” by Practico suggests that the root word for וַיִּשְׁתַּחֲוֶה is the verb הִשְׁתַּחֲוֶה. 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
	השתחוּו	3cp	they worshipped
Imperfect	(ישת)		
	ישתחוה	3ms	he will worship
	וישתחו	3ms	he worshipped (vav consecutive)
175	תשתחוה	2ms	you will worship
	אשתחוה	1cs	I will worship
	ישתחוּו	3mp	they will worship
180 Imperative	(השת)		
	השתחוּו	2mp	(you) worship
Inf. construct	(השת)		
	השתחות		to worship, bow down
185 Participle	(משת)		
	משתחוה	ms	worshipping, bowing down
	משתחוּים	mp	worshipping, bowing down

Taking the meaning of the various inflections our understanding of the word וַיִּשְׁתַּחֲוֶה 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 שָׁבַע פְּעָמִים עַד-גִּשְׁתּוֹ 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 הַנְּשָׂאָרִים), *bet Melachim / 2 Kings 5:18* (וְהָיָה לְעַבְדְּךָ כְּבּוֹא אֶדְנִי בֵּית-רַמּוֹן לְהִשְׁתַּחֲוֹת).

נְשָׂמָה וְהוּא | נִשְׁעַן עַל-גְּדֵי וְהִשְׁתַּחֲוִיתִי בֵּית רַמֵּן בְּהִשְׁתַּחֲוִיתִי בֵּית רַמֵּן יִסְלַח- (כְּתִיב וְלֹא קָרִי):  
 וְהָיָה | בְּמוֹת הַשּׁוֹפֵט יֵשְׁבוּ וְהִשְׁחִיתוּ ( *Shoftim / Judges 2:19*, (נֹא יֵה נֵה לְעַבְדְּךָ בְּדַבַּר הַנֵּזֶר  
 מֵאַבוֹתֶם לְלֶכֶת אַחֲרַי אֶל הַיָּם אַחֲרַי לְעַבְדֶּם וְלִהְיוֹתֶם לָהֶם לֹא הִפִּילוּ מִמֶּעַל לָיָהִם וּמִדַּרְכָּם  
 וְהָיָה לְאָדָם לְבָעֵר וַיִּקַּח מֵהֶם וַיַּחֵם אֶף-יִשְׁיֵק וְאָפָה ) *Yeshayahu / Isaiah 44:15*, and (הַקְּשֵׁה  
 205 וַיִּשְׁתַּחֲוּ עָשָׂה הוּא פָּסָל וַיִּסְגַּד-לָמוּ). The verb is also used as an act of  
 adoration to God, see *Yehoshua / Joshua 5:14* ( לֹא פִי אֲנִי שָׂר-צָבָא-יְהוָה )  
*Tehilim*, (עֲתָה בְּאֵתִי וַיִּפֹּל יְהוֹשֻׁעַ אֶל-פְּנֵי אֲרֻצָּה וַיִּשְׁתַּחֲוּ וַיִּי אָמַר לוֹ מָה אָדָּנִי מְדַבֵּר אֶל-עַבְדּוֹ  
 / *Psalms 22:29* (אֲכַלּוּ וַיִּשְׁתַּחֲוּ | כָּל-דְּשָׁנֵי-אֶרֶץ לְפָנָיו יִכְרְעוּ כָּל-יְוֹדָי עֲפָר וְנִפְשׁוּ לֹא תִהְיֶה),  
 210 בִּי אֵו נִשְׁתַּחֲוֶה וְנִכְרַעַה נִבְרָכָה ) *and 95:6*, (וַיִּשְׁתַּחֲוּ-לוֹ כָּל-מַלְכִים כָּל-גּוֹיִם יַעֲבֹדוּהוּ) *72:9*,  
 (לְפָנֵי-יְהוָה נִה עֲשׂוּנו). 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 יִשְׂרָאֵל לְפָנֵי-אִישׁ  
 וְנִחַת וְאֵחָרִיתָהּ 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.

**פְּרִשְׁתַּת תּוֹלְדוֹת סֵפֶר בְּרֵאשִׁית פָּרָק כָּה פְּסוּק כֵּט-לֵד**

כֵּט וַיִּזְדַּק יַעֲקֹב בְּנוֹי וַיֵּב אֶעֱשׂוּ מִן-הַשֹּׂדֶה וְהוּא עֵיפָה: לֹא וַיִּי אָמַר עֲשׂוּ אֶל-יַעֲקֹב בְּהַלְעִיטֵנִי נֹא מִן-  
 230 הָאָדָם הָאָדָם הַזֶּה פִּי עֵיפָה אֲנִי כִי עַל-כֵּן קָרָא-שְׁמוֹ אָדָוּם: לֹא וַיִּי אָמַר יַעֲקֹב בְּמִכְרָה כִּיּוֹם אֶת-  
 בְּכֹרְתְךָ לִי: לֵב וַיִּי אָמַר עֲשׂוּ הִנֵּה אֲנִי כִי הוֹלֵךְ לְמוֹת וְלָמָּה-נָה לִי בְּכֹרְתָה: לֵב וַיִּי אָמַר יַעֲקֹב בְּ-  
 הַשְׁכָּבְעָה לִי כִיּוֹם וַיִּשְׁכַּע לוֹ וַיִּמְכַּר אֶת-בְּכֹרְתוֹ לְיַעֲקֹב: לֵד וַיַּעֲקֹב בְּנִתָן לְעֵשָׂו וְלָהֶם וַיִּזְדַּק עַדְשִׁים  
 וַיִּי אִכַּל וַיִּשְׁתָּ וַיִּקָּם וַיִּלָּךְ וַיִּבּוּ עֵשָׂו אֶת-הַבְּכֹרְתָה:

While studying this week's Torah portion, I wonder why Yitzchak (Isaac) could  
 235 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* - כֵּב וַיִּתֵּר צְצוּ הַבְּנִים בְּקֶרְבָּה וְתִי אָמַר אִם-כֵּן לָמָּה נָה אֲנִי כִי וְתִלָּךְ לְדָרֵשׁ אֶת-  
 יְהוָה: כֵּב וַיִּי אָמַר יְהוָה לָה שְׁנֵי גֵיִים [גּוֹיִם] בְּבִטְנְךָ וּשְׁנֵי לְאֻמִּים מִמֶּעֶיךָ יִפְרְדוּ וְלֹא אֶם מְלֹא אֶם  
 240 יַאֲמֵן וְרֵב יַעֲבֹד דְּצַעִיר: *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 תְּבָרְכֶנּוּ בְּפִשִׁי וַיִּגַּשׁ-לוֹ וַיֵּי אָכַל וַיָּבֵא לוֹ יַיִן וַיִּשְׁתְּ: כו וַיֹּאמֶר אֵלָיו יִצְחָק אָבִיו גְּשָׁה-נָּא וּשְׁקֶה-לִּי בְּנֵי: כז וַיִּגַּשׁ וַיִּשְׁק-לוֹ וַיִּרְחַח אֶת-רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רָחֵם יְהוָה בְּנֵי כְרִיתֵךְ שְׂדֵה אֲשֶׁר בְּרַכְוָה: [ששי] **כח וַיִּתֵּן-לֶךְ הַאֵל הַיָּמִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרַב דָּגָן וְתִירֹשׁ: כט יַעֲבֹדֶךָ עַמִּים וַיִּשְׁתַּחֲוּ וַיִּשְׁתַּחֲוּ לֶךְ לְאֲמִים הָיָה גְבִיר לְאַחֶיךָ וַיִּשְׁתַּחֲוּ לֶךְ בְּנֵי אִמְךָ אֶרְבֵּי אַרְוֵר וּמִבְּרִכְיֶךָ בְּרוּךְ:**

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### Blessing of Esav

#### פרשת תולדות ספר בראשית פרק כז פסוק ל-מא

ל וַיְהִי כַּאֲשֶׁר פָּקַד יִצְחָק לְבָרְכָךְ אֶת-יַעֲקֹב וַיְהִי אַךְ יֵצֵא יַעֲקֹב מֵאֵת פְּנֵי יִצְחָק אָבִיו וַעֲשׂוֹ אָחִיו כֹּא מְצִידוֹ: לא וַיַּעַשׂ גַּם-הוּא מִטְעַמִּים וַיָּבֵא לְאָבִיו וַיֹּאמֶר לְאָבִיו יָקָם אָבִי וַיֵּי אָכַל מְצִיד בְּנֵי בַעֲבֵר תְּבָרְכֵנִי בְּפִשִׁי: לב וַיֹּאמֶר לוֹ יִצְחָק אָבִיו מִי-אַתָּה וַיֹּאמֶר אָנִי בְּנֶךָ בְּכִי רַךְ עֲשׂוֹ: לג וַיִּחַרַד יִצְחָק חֲרָדָה גְדֹלָה עַד-מָאֵד וַיֹּאמֶר מִי-אִפּוֹא הוּא הַצֵּד-צִיד וַיָּבֵא לִי וְאֵל כָּל מִפְּלִ בְּטָרָם חָבוֹא וַאֲבָרְכֵהוּ גַם-בְּרוּחַ יְהוָה: לד כַּשֵּׁמֶעַ עֲשׂוֹ אֶת-דְּבָרֵי אָבִיו וַיִּצְעַק צַעֲקָה גְדֹלָה וּמָרָה עַד-מָאֵד וַיֹּאמֶר לְאָבִיו בְּרַכְנִי גַם-אַנִּי אָבִי: לה וַיֹּאמֶר כֹּא אַחֶיךָ בְּמִרְמָה וַיִּקַּח בְּרִכְתְּךָ: לו וַיֹּאמֶר הֲכִי קָרָא שְׁמוֹ יַעֲקֹב וַיַּעֲקֹבְנִי זֶה פְעַמִּים אֶת-בְּכִי רַתִּי לְקַח וְהִנֵּה עַתָּה לְקַח בְּרִכְתִּי וַיֹּאמֶר הֲלֹא-אַצְלִתָּ לִּי בְרַכָּה: לז וַיַּעַן יִצְחָק וַיֹּאמֶר לְעֲשׂוֹ הֵן גְּבִיר שֶׁמִּתִּיו לֶךְ וְאֶת-כָּל-אֲחִיו וְנִתְּתִי לוֹ לְעַבְדִּים וְדָגָן וְתִירֹשׁ סִמְכִתִּיו וְלִכְהָ אִפּוֹא מָה אֶעֱשֶׂה בְּנֵי: לח וַיֹּאמֶר עֲשׂוֹ אֶל-אָבִיו הַבְּרָכָה אַחַת הוּא-לֶךְ אָבִי בְּרַכְנִי גַם-אַנִּי אָבִי וַיִּשָּׂא עֲשׂוֹ ק לוֹ וַיִּבְרַךְ: לט וַיַּעַן יִצְחָק אָבִיו וַיֹּאמֶר אֵלָיו **הִנֵּה מִשְׁמַנֵּי הָאָרֶץ יִהְיֶה מוֹשְׁבֶךָ וּמִטַּל הַשָּׁמַיִם מֵעַל: מ וְעַל-חֲרָפֶךָ תִּחְיֶה וְאֶת-אַחֶיךָ תַעֲבֹד וְהָיָה כַּאֲשֶׁר תִּרְדֵּי וּפְרַקְתָּ עָלָיו מֵעַל צְוֹאֲרֶךָ: מא וַיִּשְׁטֹם עֲשׂוֹ אֶת-יַעֲקֹב בְּעַל-הַבְּרָכָה אֲשֶׁר בְּרַכְוָה אָבִיו וַיֹּאמֶר עֲשׂוֹ בְּלַבּוֹ יִקְרָבוּ יָמֵי אָבִי וְאַהֲרָגָה 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 אֵלָיו ) 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 the order has Yitzchak saying that 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

290 having focused his attention on the Lord in heaven, and the blessing of prosperity  
 would come from Heaven first, and then he would partake in the fat places of the  
 earth, in other words, the blessing from heaven preceded his blessing in prosperity  
 on earth. Yaakov left off the blessing of the grain (דגן) and new wine (ותירש)  
 while blessing Esav. It is interesting to note that the absence of the grain may  
 draw a parallel with the “grain offering” in the Mishkhan (Tabernacle). The grain  
 295 offering is also known as the gift offering, or meal offering, in the King James  
 Version is translated as “meat offering,” this is a type of biblical offering that did  
 not include meat. The grain offerings were often made on its own but also  
 accompanied the whole offering. Scholars believed that the term gift offering  
 originally referred to all voluntary sacrifices but later came to refer to only non-  
 300 meat offerings. *Vayikra / Leviticus 1:1-17* describes the “Whole Burnt Offering”  
 the absence of the grain (דגן) in Esav’s blessing suggests that Esav was not  
 voluntary in his gifts to God because he despised God and His promises. The  
 common Hebrew word for wine is יין from the root meaning “to boil up” or “to be  
 in ferment.” Others believe the word is derived from the root word meaning “to  
 305 tread out” and point to the idea that the juice of the grape is trodden upon. It is  
 interesting that here in the text ותירש is used for “new wine.” It is possible that  
 this word is derived from the root לרשת meaning “to inherit.” Easton’s  
 Dictionary says *“This Hebrew word has been traced to a root meaning “to take  
 possession of” and hence it is supposed that tirosh is so designated because in  
 310 intoxicating it takes possession of the brain. Among the blessings promised to  
 Esau (Gen. 27:28) mention is made of “plenty of corn and tirosh.” Palestine is  
 called “a land of corn and tirosh” (Deut. 33:28; comp. Isa. 36:17). See also Deut.  
 28:51; 2 Chr. 32:28; Joel 2:19; Hos. 4:11, (“wine [yayin] and new wine [tirosh]  
 take away the heart”). (8.)”* The libation of wine in the Torah is a liquid offering,  
 315 a tribute, a oblation, the ritual pouring of a drink as an offering to God. In  
*Bereshit / Genesis 35:14* Yaakov built a pillar and poured out on the stone a drink  
 offering and oil. The absence of the new wine in Esav’s blessing suggest he is not  
 to inherit the promises God had made, he has been trodden down upon by his  
 brother Yaakov because he despised God and His covenant promises.

320 Studying this week’s Parashah, God had a plan for Yaakov and Esav. The  
 Lord also has a plan for you and I, *Yeremiyah / Jeremiah 29:11-13* יֵאָמֵר  
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵי יִשְׂרָאֵל כִּי חָשַׁב עָלֵיכֶם נְאֻם-יְהוָה וְהָיָה מְחֻשְׁבוֹת שְׁלוֹם וְלֹא לְרָעָה לְתַתּ לָכֶם  
 אֲחֵרִית וְחֻקְהֶם: יִבְרָאֵתְּם אֲתֵי וְהִלְכֶתֶם וְהִתְפַּלְלֶתֶם אֵלַי וְשָׁמַעְתִּי אֲלֵיכֶם: יְגַוּבְקֶשְׁתֶּם אֶת-יְהוָה  
 וְיִמְצְאֶתְּם כִּי תִדְרָשׁוּנִי בְּכָל-לְבַבְכֶם is a testimony to this. In God’s plan he chose  
 325 Yaakov, to demonstrate that the choice of life is a life that is lived by faith before  
 God. Throughout the scriptures, in the Tanach, and the Ketuvei Shelachim  
 (Apostolic Writings) God is calling us to live by faith. The Lord sent His Word  
 providing atonement for our sins in Yeshua the Messiah. The plan the Lord has  
 for you and I is to believe in Yeshua the Messiah, to trust in God’s Word, and to  
 330 obey all of which is lead/motivated by faith and love for God. If you would like  
 to begin today to live by faith, you can do so by trusting in the path that God has  
 established, that is by faith in the Messiah Yeshua. Let’s Pray!

Heavenly Father,

340 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  
345 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.

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

355 **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.*

375 **Be Blessed in Yeshua, Christ our Messiah!**

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

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