

## What was it about Esau that the Lord hated?

In this week's Torah Portion from *Parashat Toldot (Shemot / Genesis 25:19-28:9)*, we are told that there are twins in Rebecca's womb who are struggling together (*25:21-23*). The Scriptures state that Esau became a skilled hunter while Jacob dwelled in tents (*25:27-28*). Dwelling in tents, Jacob learned about the covenant and the promises of God. Esau on the other hand was out in the field hunting and mingling with the surrounding peoples. His understanding of the covenant and the promises of God was affected by his actions of not remaining near the home and learning from his parents about God. This interpretation is consistent with Sforino's commentary on *Bereshit / Genesis 25:27* on the tent being a place of study and drawing near to the Lord, and the commentary on Chol HaMo'ed Sukkot, titled "*Our Tent, Our Home, and the Purpose of Creation,*" (<http://www.matsati.com/index.php/bits-of-torah-truths-chol-hamoed-sukkot-our-tent-our-home-and-the-purpose-of-creation/>). The Torah describes these things in a very brief manner, and according to the narrative, we learn that Esau despised his birthright. His disbelief is demonstrated in his selling the rights of the first born (הַבְּכֹרָה) for a bowl of soup (*25:29-34*), and of his taking a wife from the daughters of Canaan (*26:34*, וַיְהִי עֵשָׂו בֶן-אַרְבָּעִים שָׁנָה וַיִּקַּח אִשָּׁה אֶת-יְהוּדִית בַּת-בְּאֵרִי הַחִתִּי, לְדָוָאֵת-בְּשֵׁמֶת בַּת-אֵילָן הַחִתִּי), which was strictly forbidden according to the covenant God had made with Abraham. Following the Torah's description of Jacob and Esau, the narrative continues saying there was a famine in the land and the Lord instructed Isaac not to go to Egypt. This led to Isaac's interaction with Abimelech (*26:26-31*). Abimelech took Rebecca and the Lord cursed his family in a similar manner as what had happened during Abraham's life. The Torah portion concludes with Isaac wanting to bless Esau and Jacob tricks his father to obtain Esau's blessing (*27:1-41*). The portion concludes with Jacob fleeing to Haran (*27:42-28:9*) out of fear for his life and his brother. This week's reading contains a number of significant events in the life of both Jacob and Esau which are relevant throughout the history of Israel and all of Scripture.

The Scriptures tell us that there were two nations, two peoples in the womb of Rebecca. The struggle between these two peoples is related to

the one who walks by faith and the other who despises God's ways. This week, let's discuss the significance of what it means to take God's word seriously.

**ספר בראשית פרק כה Bereshit / Genesis 25:21-24**

כד וַיִּמְלְאוּ יָמֶיהָ לֵלְדוֹת וְהִנֵּה תוֹמָם בְּבֶטְנָהּ: כה וַיֵּצֵא הָרֵאשֹׁן שׁוֹן אֲדָמוֹנִי כָּלוּ כְּאֲדָרֶת שֵׁעַר וַיִּקְרְאוּ שְׁמוֹ עֵשָׂו: כו וְאַחֲרָיו- כז וַיֵּצֵא אַחֲרָיו וַיְדוֹ אֶחָזֶת בְּעֵקֶב עֵשָׂו וַיִּקְרָא שְׁמוֹ יַעֲקֹב וַיִּצְחַק בֶּן-שִׁשִׁים שָׁנָה בְּלֵדֹת אֲתָם: כח וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יָדָע צֹיֵד אִישׁ שִׂדָּה וַיַּעֲקֹב אִישׁ תָּם יוֹשֵׁב אֹהֲלִים: כט וַיֵּאָהֵב יַצְחָק אֶת-עֵשָׂו כִּי-צֹיֵד בְּפִיּוֹ וְרֵבֶקָה אָהֲבָת אֶת-יַעֲקֹב: לו וַיִּזְדַּק יַעֲקֹב נָזִיד וַיָּבֵא עֵשָׂו מִן-הַשִּׂדָּה וְהוּא עָיִף: לו וַיֵּאמֶר עֵשָׂו אֶל-יַעֲקֹב הֲלֵעִיטָנִי נָא מִן-הָאֵדָם הָאֵדָם הִזֶּה כִּי עָיִף אָנֹכִי עַל-כֵּן קָרָא-שְׁמוֹ אֲדוֹם: לו וַיֵּאמֶר יַעֲקֹב מִכֶּרֶה כִּיֹּם אֶת-בְּכֹרְתְךָ לִי: לו וַיֵּאמֶר עֵשָׂו הִנֵּה אָנֹכִי הוֹלֵךְ לָמוּת וְלָמָּה-זֶּה לִי בְּכֹרְהָ: לו וַיֵּאמֶר יַעֲקֹב הֲשָׁבְעָה לִי כִּיֹּם וַיִּשָּׁבַע לוֹ וַיִּמְכֹּר אֶת-בְּכֹרְתוֹ לְיַעֲקֹב: לו וַיַּעֲקֹב נָתַן לְעֵשָׂו לֶחֶם וּנְיָ זֵיד עֲדָשִׁים וַיֹּאכַל וַיִּשְׂתֶּה וַיִּקָּם וַיֵּלֶךְ וַיִּבֹז עֵשָׂו אֶת-הַבְּכֹרָה:

25:24 When her days to be delivered were fulfilled, behold, there were twins in her womb. 25:25 Now the first came forth red, all over like a hairy garment; and they named him Esau. 25:26 Afterward his brother came forth with his hand holding on to Esau's heel, so his name was called Jacob; and Isaac was sixty years old when she gave birth to them. 25:27 When the boys grew up, Esau became a skillful hunter, a man of the field, but Jacob was a peaceful man, living in tents. 25:28 Now Isaac loved Esau, because he had a taste for game, but Rebekah loved Jacob. 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)

In the reading this week, Esau is out hunting and he is very hungry. He returns home and sees Jacob fixing a pot of soup and the Torah tells us

ל וַיֹּאמֶר עֲשׂוּ אֵל-יַעֲקֹב הִלְעִיטֵנִי נָא מִן-הָאֵדָם, what Esau said to Jacob saying, *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. (NASB)* It is interesting how Esau describes the food that Jacob is making, he says, *הִלְעִיטֵנִי נָא מִן-הָאֵדָם הָאֵדָם* “*I want to swallow / consume this red stuff.*” Esau uses a Hiphil Imperative verb *הִלְעִיטֵנִי* meaning “*to swallow or greedily devour,*” this red stuff (*הָאֵדָם הָאֵדָם*). It is important to note what he calls the food (*הָאֵדָם*) that Jacob is cooking. The word *הָאֵדָם* from the root *אָדָמָה* means “*earth, ground, soil.*” What is the significance of Esau’s choice of words?

The rabbis have the following to say concerning Esau’s choice of words.

### ***Sforno on Bereshit / Genesis 25:30***

*Esau called the name of the food האדם*

Sforno simply points out that Esau called the name of the food HaEdom, but does not really expand upon the meaning.

### ***Shelah, Shmini, Torah Ohr 19***

*Edom, on the other hand, is impure, his food habits are worse than those of other nations, as had already been demonstrated by their patriarch Esau when he wanted the lentils Jacob had cooked (Genesis 25:30). He said to Jacob: האדם האדם, “Please pour some of this red, red (food) down my throat.” The exile the Jewish people suffer under the dominion of Edom is by far the worst. The Torah uses the pig as a symbol of the abominable manner in which this animal pretends to be pure, displaying its cleft hooves as proof, while refusing to chew the cud, symbol of paying homage to G’d. The mystical dimension of all this is described in Deut. 33:2 כל ... וזרח משעיר למו. When food descends in a beneficial manner and is sacred in nature it is described as: “G’d You open Your hand” (Psalms 145:16).*

*Shelah, Shmini, Torah Ohr 19*, draws a parallel to Edom and impure foods. The commentary states that the interpretation of Esau and future Edom is found in his carelessness in the manner in which he describes the food. It was very likely obvious what Jacob was cooking, based upon smell. It would have been all right to ask his brother for a bowl and to ask the contents of the soup, but instead he demanded saying, לְעִיטְנִי נָא מִן־הָאָדָם הָאָדָם הִזֶּה “*I want to swallow / consume this red stuff.*” The imagery we get here is Esau was born into a family that served God and had faith in the Lord God (he was a child of Isaac), he walked the walk, his father Isaac loved him greatly, however, he was a deceiver and he had a disregard for this birthright and the covenant of God. The commentary describes him with the symbolism of the pig, that the animal pretends to be pure indicated by the outward display in his cleft hoof, but refused to do what was right internally (chewing the cud), which is symbolic of paying homage or respect to God. He did not do what was right in his heart. We on the other hand are called to do what is right on both the inside and the out.

***Shelah, Re’eh, Derech Chaim Tochachot Musar 5***

*One must observe table manners, not gulp down one’s food as did Esau when he sold Jacob his birthright (Genesis 25:30). We have a tradition that a wicked person will always feel that his belly lacks something, is hungry (Proverbs 13:25). When the Torah writes לִפְנֵי ה’ אֱלוֹקֶיךָ, this is always to emphasize that we must maintain the presence of positive rather than negative, הצוניות.*

*Shelah, Re’eh, Derech Chaim Tochachot Musar 5*, makes an interesting observation regarding Esau’s statement לְעִיטְנִי נָא מִן־הָאָדָם הָאָדָם הִזֶּה “*I want to swallow / consume this red stuff.*” The parallel this commentary draws is to one gulping down one’s food under the idea that one’s stomach was more important than his birthright. The interpretation here may be that Esau was a man who was given to his appetite, he searched out and consumed something based upon his lusts. Another interpretation is with regard to the unrighteous, the wicked do not care about the ways of God, the covenant of God, or the righteousness of God. The connection of the covenant is to the people, the community, helping one another, serving

one another, and having love for one another. These things are described in the Torah and the Apostolic Writings as our service to the Lord God in heaven. The wicked on the other hand do no such thing, in fact, they feel their bellies are always lacking something, always hungry. The wicked are given to their appetites and the lust of the flesh. The importance of remembering or recognizing these things is found in the phrase from the Torah אלוֹקֵיךָ ה' לפני ה' *"in the presence of the Lord your God,"* saying as the children of God, we are always in His presence if His Spirit is dwelling in us, and therefore the emphasis is that *"we must maintain the presence of positive rather than negative"* which may be interpreted as we are not to live according to our carnal appetites. We are called to raise above unrighteousness, and the Lord God helps us to do so in Yeshua the Messiah and by the power of His Spirit.

#### ***Sforno on Genesis 25:30:1***

על כן קרא שמו אדום: *"When he saw that Esau was so totally absorbed in his futile occupation, an occupation which does not represent the task of man on earth, that he could not even identify the lentils by their name but referred to them only by their color, he called him by that name himself, i.e. אדום, in the imperative, meaning "paint yourself red by swallowing the red dish!"*

Sforno notes that Esau was absorbed in his occupation, as a hunter, and living according to his own desires. The task of man on earth is to seek and serve the Lord. In Esau's case, he was so deceived, he was unable to even recognize the lentils but *"referred to them only by their color, he called him by that name himself, i.e. אדום, in the imperative, meaning "paint yourself red by swallowing the red dish!"* Esau was careless in his life, so much so that even in the obvious things, he changed the meanings and then lived his life accordingly.

#### ***Radak on Genesis 25:30:2***

מן האדם האדם הזה: *a reference to the lentils, which when peeled, look reddish. The reason why he repeated the word האדם unnecessarily was that it reflects his intense desire*

*for them. This is why he called his name Edom, to reflect the fact that he was always attracted, nay, fascinated by anything red.*

Radak focuses upon the reason why Esau repeated the word **הָאָדָם**. He says that the reason was because of his intense desire for all things red. Red is a dominant and bold color that commands attention. Red gives the impression of seriousness and dignity, and it represents heat, fire and rage, and it is known to escalate the body's metabolism. Red can also signify passion and love. Red promotes excitement and action. It is a bold color that signifies danger, which is why it's used on stop signs. Using too much red should be done with caution because of its domineering qualities. Red is the most powerful of colors, and this may be the reason why Radak focuses upon the repetition of the word **הָאָדָם**. Esau in his actions, his disregard for the rights of the first born (**הַבְּכֹרָה**), the covenant, and the promises of God (he disregarded God's Word), his heart was on fire, he was careless, senseless, and domineering in qualities. This word **הָאָדָם** fits him perfectly and there is good reason his descendents were known as Edom.

There is an interesting parallel in *Tehillim / Psalms 80* in which Asaph is describing the nation and people who come against Israel.

## Masoretic Text

### *Tehillim / Psalms 80:12-14*

*80:12 Why have You broken down its hedges, So that all who pass that way pick its fruit? 80:13 A boar from the forest eats it away And whatever moves in the field feeds on it. 80:14 O God of hosts, turn again now, we beseech You; Look down from heaven and see, and take care of this vine, (NASB)*

יג לָמָּה פָּרַצְתָּ גְדֵרֶיהָ וְאָרוּהָ כָּל-עֹבְרֵי דְרָוּךְ: יד יִכְרְסֻמָּנָה הַזֵּיִר  
מִיַּעַר וְזִיז שְׂדֵי יִרְעָנָה: טו אֱלֹהִים צְבָאוֹת שׁוּב-נָא הִבֵּט מִשָּׁמַיִם  
וּרְאֵה וּפְקֹד גְּפֶן זֹאת:

## Aramaic Targum

### *Toviyah / Psalms 80:13-15*

*80:13 Why have you attacked her walls? and [now] all those who pass on the way are pruning her. 80:14 The boar from the forest will root her up, and the wild cock will be sustained by her. 80:15 God Sabaoth, turn now, look from heaven, and see, and remember this vine in mercy. (EMC)*

יג למה תקיפתא גודהא גודדהא ומכסחין יתה כל עברי אורחא:  
יד י{נו} תברינה חזיר דמן חורשא ותרגול ברא יתפרנס מינה:  
טו אלהים צבאות טוב כדון אסתכר אסתכל מן שמיא וחמי ואדכר  
ברחמי גופנא הדא:

## Septuagint

### *Psalmoi / Psalms 80:12-14*

*80:12 Wherefore hast thou broken down its hedge, while all that pass by the way pluck it? 80:13 The boar out of the wood has laid it waste, and the wild beast has devoured it. 80:14 O God of hosts, turn, we pray thee: look on us from heaven, and behold and visit this vine; (LXX)*

80:12 ἵνα τί καθεῖλες τὸν φραγμὸν αὐτῆς καὶ τρυγῶσιν αὐτὴν πάντες οἱ παραπορευόμενοι τὴν ὁδόν 80:13 ἐλυμήνατο αὐτὴν σὺς ἐκ δρυμοῦ καὶ μονιὸς ἄγριος κατενεμήσατο αὐτὴν 80:14 ὁ θεὸς τῶν δυνάμεων ἐπίστρεψον δὴ ἐπίβλεψον ἐξ οὐρανοῦ καὶ ἰδὲ καὶ ἐπίσκεψαι τὴν ἄμπελον ταύτην

Asaph asks why the Lord has broken down the wall (גְּדַרְיָהּ) so that all, everyone (כָּל-עַבְרֵי) may וְאַרְוֶה “*pluck, gather,*” who pass the path/way (דַּרְוֶה). Notice how he is saying all or every person who comes this way will pluck from the vine. The nations are now taking of the good things from Israel, as opposed to only the people of Israel partaking in the good things. The Aramaic Targum states that those who pass on the way are pruning (cutting away at) her, suggesting that the pruning process is dif-

ferent from simply the picking of the fruit. Note again how Asaph equates these people with the boar (pig), and the idea that the boar roots around in the dirt and uproots everything. The boar eats the roots, the vine dies. The roots are foundational with regard to the vine which produces fruit. The vine is unable to produce fruit if the root is destroyed, the entire plant dies. Notice the connection here to Esau in his actions, his disregard for the rights of the first born (הַבְּכֹרָה), for the covenant, and the promises of God (disregard for His Word), his heart was on fire, he was careless, senseless, and domineering in qualities. This is similar to what these nations who enter into the Land of Israel as the boar, rooting around without care or respect for the holy things of God.

An interesting comparison is found with regard to how these things speak of the matter of our worship and service before God. Esau disregarded the Word of the Lord. Note how the service is connected to being careful, having reverence for the commands, and how we live our lives. Based upon these things, the following questions may be asked:

### **Three questions**

1. *Does God care about how we worship Him?*
2. *What does it mean to not serve the Lord God in the way the nations serve their gods? At what point may we relax this command?*
3. *Why does the Lord place emphasis at the beginning and the end of Devarim / Deuteronomy 12 to be careful to obey the commands? (Obedience verses disobedience)*

The Lord God speaks expressly concerning these things and the significance of being careful in our service before the Lord in *Devarim / Deuteronomy 12*. Let's read through *Devarim / Deuteronomy 12* and see how this is connected to the way in which Esau lived his life.

#### ***Devarim / Deuteronomy 12***

*12:1 'These are the statutes and the judgments which you shall carefully observe in the land which the Lord, the God of your fathers, has given you to possess as long as you*



*live on the earth. 12:2 'You shall utterly destroy all the places where the nations whom you shall dispossess serve their gods, on the high mountains and on the hills and under every green tree. 12:3 'You shall tear down their altars and smash their sacred pillars and burn their Asherim with fire, and you shall cut down the engraved images of their gods and obliterate their name from that place. 12:4 'You shall not act like this toward the Lord your God. 12:5 'But you shall seek the LORD at the place which the Lord your God will choose from all your tribes, to establish His name there for His dwelling, and there you shall come. 12:6 'There you shall bring your burnt offerings, your sacrifices, your tithes, the contribution of your hand, your votive offerings, your freewill offerings, and the firstborn of your herd and of your flock. 12:7 'There also you and your households shall eat before the Lord your God, and rejoice in all your undertakings in which the Lord your God has blessed you. 12:8 'You shall not do at all what we are doing here today, every man doing whatever is right in his own eyes; 12:9 for you have not as yet come to the resting place and the inheritance which the Lord your God is giving you. 12:10 'When you cross the Jordan and live in the land which the Lord your God is giving you to inherit, and He gives you rest from all your enemies around you so that you live in security, 12:11 then it shall come about that the place in which the Lord your God will choose for His name to dwell, there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution of your hand, and all your choice votive offerings which you will vow to the Lord. 12:12 'And you shall rejoice before the Lord your God, you and your sons and daughters, your male and female servants, and the Levite who is within your gates, since he has no portion or inheritance with you. 12:13 'Be careful that you do not offer your burnt offerings in every cultic place you see, 12:14 but in the place which the Lord chooses in one of your tribes, there you shall offer your burnt offerings, and*

*there you shall do all that I command you. 12:15 'However, you may slaughter and eat meat within any of your gates, whatever you desire, according to the blessing of the Lord your God which He has given you; the unclean and the clean may eat of it, as of the gazelle and the deer. 12:16 'Only you shall not eat the blood; you are to pour it out on the ground like water. 12:17 'You are not allowed to eat within your gates the tithe of your grain or new wine or oil, or the firstborn of your herd or flock, or any of your votive offerings which you vow, or your freewill offerings, or the contribution of your hand. 12:18 'But you shall eat them before the Lord your God in the place which the Lord your God will choose, you and your son and daughter, and your male and female servants, and the Levite who is within your gates; and you shall rejoice before the Lord your God in all your undertakings. 12:19 'Be careful that you do not forsake the Levite as long as you live in your land. 12:20 'When the Lord your God extends your border as He has promised you, and you say, 'I will eat meat,' because you desire to eat meat, then you may eat meat, whatever you desire. 12:21 'If the place which the Lord your God chooses to put His name is too far from you, then you may slaughter of your herd and flock which the Lord has given you, as I have commanded you; and you may eat within your gates whatever you desire. 12:22 'Just as a gazelle or a deer is eaten, so you will eat it; the unclean and the clean alike may eat of it. 12:23 'Only be sure not to eat the blood, for the blood is the life, and you shall not eat the life with the flesh. 12:24 'You shall not eat it; you shall pour it out on the ground like water. 12:25 'You shall not eat it, so that it may be well with you and your sons after you, for you will be doing what is right in the sight of the Lord. 12:26 'Only your holy things which you may have and your votive offerings, you shall take and go to the place which the Lord chooses. 12:27 'And you shall offer your burnt offerings, the flesh and the blood, on the altar of the Lord your God; and the blood of your sacrifices shall be poured*

*out on the altar of the Lord your God, and you shall eat the flesh. 12:28 'Be careful to listen to all these words which I command you, so that it may be well with you and your sons after you forever, for you will be doing what is good and right in the sight of the Lord your God. 12:29 'When the Lord your God cuts off before you the nations which you are going in to dispossess, and you dispossess them and dwell in their land, 12:30 beware that you are not ensnared to follow them, after they are destroyed before you, and that you do not inquire after their gods, saying, 'How do these nations serve their gods, that I also may do likewise?' 12:31 'You shall not behave thus toward the Lord your God, for every abominable act which the Lord hates they have done for their gods; for they even burn their sons and daughters in the fire to their gods. 12:32 'Whatever I command you, you shall be careful to do; you shall not add to nor take away from it. (NASB)*

Notice all of the things that *Devarim / Deuteronomy 12* describes. The chapter opens with being careful to obey the Lord, the God of our fathers. We are told to destroy all of the places the nations worshiped (*12:2-3*) and we are told not to learn these things or serve the Lord our God in a similar manner (*12:30 beware that you are not ensnared to follow them, after they are destroyed before you, and that you do not inquire after their gods, saying, 'How do these nations serve their gods, that I also may do likewise?' NASB*). These Scriptures speak of the free will offerings, and to be careful to worship the Lord in the place He chooses, not in the place of our own choosing or in the places the nations served their gods. We are also told to be careful not to drink the blood (*12:16*); note the connection to *Acts 15:20* ("*Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood.*" *NIV*). Note how eating as much meat as desired is repeated along with the prohibition to drinking the blood (*12:20-25*). *Devarim / Deuteronomy 12* concludes with the command to be careful to obey the Lord and not to add or take away from His word.

The connection to Parashat Toldot is found in the prohibitions against taking part in what the nations were doing. Esau took part and joined

himself with the surrounding nations. The command to be careful to obey the Lord is connected to being faithful in His word, just as Abraham clung to the service of God, to speak of His promises, and to add to the number of people who believed in the One True God. Esau did no such thing, he simply served his appetites, he walked in the way that he thought was right in his own eyes with a disregard for both the rights of the first born (הַבְּכֹרָה), the covenant, and the promises of God. He was careless in the teachings of his fathers, and he did not take God's word seriously. This is significant because faith, our service to God, and how we worship Him, are all connected to the covenant, the community of people, to helping one another, to serving one another, and having love for one another.

When it comes to our service to God, why do you think today so little emphasis is placed upon how we worship God? The Lord tells us not to add to or take away from His word right here in *Devarim / Deuteronomy 12*. He tells us not to add to His worship anything that is a tradition of the heathen, the custom of the nations. The Lord God Himself calls such things abominations, and practices that He hates. Notice how He warns us not to be “*ensnared to follow*” the practices of the nations. The Torah is alerting us to the fact that heathen or ungodly practices, the customs of the nations, their ways of worship, traditions, celebrations, have characteristics that appeal to our human nature. These things function to make us feel good. This is the way Esau behaved, he did what felt good, he lived according to his appetites. By living according to his appetites, he become caught up in them and then consumed by them that led to his disregard for God's word because it felt better to practice the traditions of the nations rather than to serve the Lord God of Abraham.

Yeshua said in *Mark 7:7* that many profess faith in God but do not even know Him! Their worship is in vain, not knowing whom they worship and learning the doctrines of man. This is a belief by tradition that is imparted by parents or some other authority. The tradition speaks of the existence of God or of the Messiah Yeshua, but the sad point is that this tradition is not sufficient to establish contact with God. According to *Matthew 7*, many people will think they “*know the Lord*” and profess faith toward Him, but the reality is they never knew him. The point is today we are called in the Messiah Yeshua to take our faith seriously, and walk according to His Word, and not according to the traditions of the nations. In the Messiah, we are called to be like Jacob, and not Esau.

