

Parashat Toldot

פרשת תולדות

Shabbat Heshvan 29, 5771, November 6, 2010

32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d

<http://www.matsati.com> | matsati@matsati.com

Birthright, knowledge, and grace.

השבועות הזה קוראים / This Week's Reading

תורה: Genesis 25:19-28:9

הפטרה: Malachi 1:1-2:7

הברית: Romans 9:1-31

החדשה

Bereshit / Genesis 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?' (NASB) Our reading this week from the Triennial Cycle (*Bereshit / Genesis 25:19-26:22*) we discover that Esau despised his birthright (25:34) and Yaakov (Jacob) deceptively purchased Esau's birthright with one bowl of soup. Have you ever wondered why Esau despised his birthright? The birthright is a particular right of possession or privilege that a person has from birth and especially as an eldest son. In the patriarchal society of sefer Bereshit, the birthright was of very great importance, it is without a doubt that Yitzchak (Isaac) made it known to his children their birthright and the covenant that he had made with God, and yet Esau despised the birthright as the first born son.

בראשית 25:27-34

27 וַיִּצְחָק בְּרִשְׁשֵׁים שָׁנָה בְּלֶדֶת אָתָם: וַיִּגְדְּלוּ הַנְּעָרִים

וַיְהִי עֲשׂו אִישׁ יָדַע צִיד אִישׁ שׂוֹדָה וַיַּעֲקֹב אִישׁ חָם יֹשֵׁב

28 אֲדָמָה: וַיֵּאָתֶר יִצְחָק אֶת־עֲשׂו כִּי־צִיד בָּפִיו וְרִבְקָה

29 אֲהָבַת אֶת־יַעֲקֹב: וַיִּזְד יַעֲקֹב נָזִיד וַיָּבֵא עֲשׂו מִן־הַשֹּׂדָה

30 וְהוּא עֵינָה: וַיֹּאמֶר עֲשׂו אֶל־יַעֲקֹב הֲלִעֲשִׂנִי נָא מִן־הָאָדָם

הָאָדָם הַזֶּה כִּי עֵינָה אָנֹכִי עַל־כֵּן קָרָא־שְׁמוֹ אֲדָוִם:

31 וַיֹּאמֶר יַעֲקֹב מִכְרָה כְּיוֹם אֶת־בְּכֹרְתְךָ לִי: וַיֹּאמֶר עֲשׂו

32 הִנֵּה אָנֹכִי הוֹלֵךְ לָמוּת וְלִמְהֵרָה לִי בְכֹרְתָה: וַיֹּאמֶר

יַעֲקֹב הַשְּׂבֵעָה לִי כְּיוֹם וַיִּשְׁבַּע לוֹ וַיִּמְכַר אֶת־בְּכֹרְתוֹ

34 לְיַעֲקֹב: וַיַּעֲקֹב נָתַן לְעֲשׂו לֶחֶם וְנִזְיָד עֲדָשִׁים וַיֹּאכַל

וַיֵּשֶׁת וַיִּקֶם וַיֵּלֶךְ וַיָּבֵו עֲשׂו אֶת־הַבְּכֹרָה:

Bereshit / Genesis 25:27-34

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)

30 Studying the Scriptures today we realize the importance of the birthright
and the covenant relationship that the patriarch's (Avraham, Yitzchak, and
Yaakov) had with God and it is pretty certain that Yitzchak educated his children
in God's commands and statutes for living. It may be though that the educational
standards were not as important as they are today. We read that Yaakov lived in
tents and Esau was a hunter. It wouldn't be too presumptuous of us to believe
that Yaakov received a better education in God's covenant and the importance of
the birthright of the first born son. In our modern society, educational standards
35 are very important and while growing up it is essential that students are learning
the fundamentals of reading, writing, and arithmetic. Becoming proficient in
these three core areas of education will ensure the academic progress of students
as they grow and learn about the world around them and including the ability to
make an informed decision on continuing education in college. With this in mind,
40 how important do you think it is for our own spiritual growth to study the Bible?

The apostle Peter said in *2 Peter 3:15 and regard the patience of our Lord
as salvation; just as also our beloved brother Paul, according to the wisdom
given him, wrote to you, 3:16 as also in all his letters, speaking in them of these
things, in which are some things hard to understand, which the untaught and
45 unstable distort, as they do also the rest of the Scriptures, to their own
destruction. 3:17 You therefore, beloved, knowing this beforehand, be on your
guard so that you are not carried away by the error of unprincipled men and fall
from your own steadfastness, 3:18 but grow in the grace and knowledge of our
Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of
50 eternity. Amen. (NASB)* Peter is speaking to the believers in Colossae about
deceptive men who distort the Scriptures and then explains that we are to grow in
grace and knowledge of our Lord and savior Yeshua the Messiah. As followers
of Yeshua, we are called to grow in the fundamentals of the bible. *2 Peter 3:18*
55 indicates that growing in the grace and knowledge of Yeshua is the necessary
requirement for our spiritual development. In our verses for this week, it appears
that Esau spent more time hunting than he did with his family and with the Lord.
The results were devastating leading to his despising of his own birthright.
According to the Scriptures, God knew this would happen because he had chosen
that the older son would serve the younger son and thus, everything worked out
60 according to God's plan. Nevertheless, this serves as an example for us on the
importance of remembering the covenant we have made with God and the
importance of our faith as being the children of God. This leads to the next
example from the Ketuvei Shelachim (Apostolic Writings) on the importance of
growing in grace and knowledge.

65 The apostle Paul, writing to the Romans said in *Romans 9:1 I am telling
the truth in Christ, I am not lying, my conscience testifies with me in the Holy
Spirit, 9:2 that I have great sorrow and unceasing grief in my heart. 9:3 For I
could wish that I myself were accursed, separated from Christ for the sake of my
brethren, my kinsmen according to the flesh, 9:4 who are Israelites, to whom
70 belongs the adoption as sons, and the glory and the covenants and the giving of
the Law and the temple service and the promises, 9:5 whose are the fathers, and
from whom is the Christ according to the flesh, who is over all, God blessed
forever. Amen. 9:6 But it is not as though the word of God has failed. For they
are not all Israel who are descended from Israel; 9:7 nor are they all children*

75 *because they are Abraham's descendants, but: 'through Isaac your descendants*
will be named.' 9:8 *That is, it is not the children of the flesh who are children of*
God, but the children of the promise are regarded as descendants. 9:9 For this is
the word of promise: 'At this time I will come, and Sarah shall have a son.' 9:10
80 *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*
85 *loved, but Esau I hated.'* 9:14 *What shall we say then? There is no injustice with*
God, is there? May it never be! 9:15 For He says to Moses, 'I will have mercy on
whom I have mercy, and I will have compassion on whom I have compassion.'
9:16 So then it does not depend on the man who wills or the man who runs, but on
God who has mercy. (NASB) Here Paul lays out for us a problem with the first
90 century believers, specifically the Jewish believers, who thought they were the
children of God simply because they were Avraham's descendents. Paul says that
it is not the children of the flesh who are children but the children of the promise
that are regarded as descendents (9:8). The principle reason these people did not
understand this was because they had not properly grown in grace and knowledge
of Yeshua and how the Torah applies to them as believers and to Yeshua as the
95 Messiah. Paul goes on to educate the people by explaining who the children of
the promise are.

Paul said to the believers in Colossae in *Colossians 1:3 We give thanks to*
God, the Father of our Lord Jesus Christ, praying always for you, 1:4 since we
heard of your faith in Christ Jesus and the love which you have for all the saints;
100 *1:5 because of the hope laid up for you in heaven, of which you previously heard*
in the word of truth, the gospel 1:6 which has come to you, just as in all the world
also it is constantly bearing fruit and increasing, even as it has been doing in you
also since the day you heard of it and understood the grace of God in truth; 1:7
just as you learned it from Epaphras, our beloved fellow bond-servant, who is a
105 *faithful servant of Christ on our behalf, 1:8 and he also informed us of your love*
in the Spirit. 1:9 For this reason also, since the day we heard of it we have not
ceased to pray for you and to ask that you may be filled with the knowledge of His
will in all spiritual wisdom and understanding, 1:10 so that you will walk in a
manner worthy of the Lord, to please Him in all respects, bearing fruit in every
110 *good work and increasing in the knowledge of God; (NASB)* Paul acknowledged
the believers in Colossae for their understanding of grace that motivated them to
spread the gospel. Paul did not tell the Colossians to rest upon their own
knowledge but instead he prayed that they would continue to grow in the
knowledge of God in *Colossians 1:10* and in grace. Growing in the grace of
115 Yeshua leads to love, faith, and hope and growing in knowledge leads to lives that
please God and bear much fruit according to Paul. Are you growing in the Lord
by studying God's Word? Has what you learned, growing in knowledge,
produced results in your spiritual life or has what you have learned made you
puffed up in pride? As believers in Yeshua, our lives should be described as full
120 of faith, love, hope, endurance, patience, and thankfulness. Let us seek to have
lives that please the lord and promote the spread of the Gospel to others. Esau
disregarded these things despising his relationship with God and his father

125 Yaakov. The importance of the birthright serves as an example for us and for the
"first born" and first begotten" as applied to the Messiah (see *Romans 8:29*,
Colossians 1:18, and *Hebrews 1:4-6*). As we learned, the first born denotes the
special privileges and advantages belonging to the first born son among Yisrael.
Yeshua as the first born of God, has an inheritance that is superior to his brethren
and is alone the one true priest. This is what the apostle Paul had in mind when
130 writing to Colossae praising the Colossians for their understanding of grace that
motivated them to spread the gospel. With what we have learned today, how
much more should we be motivated to spread the gospel to our brothers and
sisters, friends and family, and to the entire world?

135

140

145

150

155

160

165

Be Blessed in Yeshua 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

Copyright © 2010 MATSATI.COM | All Rights Reserved: <http://www.matsati.com/>