



The voice of Ya'aqob

Parashat toldot (6) – Generations/History

Torah: *Berēshith* 25:19 tot 28:9

Haftarah: *Mal'aqi'* 1:1 tot 2:9

Apostolic Writings: *Luqas* 3:1-22

In *Romiyim* 9 *Sha'ul* writes to the Romans something which many people still argue about: predestination versus free will. This form of debate is also known as Calvinism versus Arminianism. It grew from the misconceptions in Christendom, as is the case with some other fallacies that got woven into the Messianic movement, or *Netzarim*, as we prefer it to be known. Calvinists consider themselves to be apologists of the supreme authority of *YAH*, whereas Arminianists claim to defend the character of *YAH*. This is where *Romiyim* 9 is one of the most important passages in Scripture for this debate. However, studying this information subjectively, we find that it doesn't concern personal predestination for redemption, but predestination of nations, for a specific purpose. The narrative of *Ya'aqob* and *Ėsaw* is not really about two brothers, but rather a dispute that takes up some two thousand years. When *YAH* predestines, it is based on His foreknowledge:

Romiyim 8 ²⁹Because those whom He knew beforehand, He also ordained beforehand to be conformed to the likeness of His Son, for Him to be the first-born among many brothers.

Sha'ul starts his argument with a strong, yet firm enunciation:

Romiyim 9 ⁶However, it is not as though the word of *Elohim* has failed. For they are not all *Yisra'el* who are of *Yisra'el*,

In His foreknowledge, *YAH* knew which of the brothers would be more suited to continue the seed of promise from which *Mashiach* would be born. In His supreme authority, He has the right to select the proper candidate. He also has the right to decide how, where and when the fulfillment of His promises are to take place. We will shortly learn that the promise made to *Ya'aqob* to inherit the land, would be postponed as a consequence of his sin in deceiving *Yits'haq*. In similar fashion the promise to the descendants of *Ya'aqob*, the nation of *Yisra'el*, is also postponed due to their rejecting their Redeemer, and still reject him today!

YAH also has the right – because of the covenant promises made to *Abraham*, the obligation He put on Himself – to restore the nation of *Yisra'el*, a reformation which is now taking place in our day and age,

something we are witnessing every day. The first words of the prophecy of *Mal'aki'aḳi* still have the effect today they had many years ago:

Mal'aki'aḳi 1² “I have loved you,” said יהוה. “But you asked, ‘In what way have You loved us?’ “Was not *Ėsaw Ya'aqob's* brother?” declares יהוה. “And I love *Ya'aqob*,³ but I have hated *Ėsaw*, and have laid waste his mountains and his inheritance for the jackals of the wilderness.”

We have mentioned this previously, but it needs to be repeated: this ‘hate’ *YAH* has towards *Ėsaw* is not a negative statement; it is used in a spiritual sense and not the way the world understands hatred. This is not something *YAH* projects onto *Ėsaw*, but something this person is himself solely responsible for due to his attitude (cf. *Yirmeyahu* 49:17-18; *Yehezqēl* 35:6; Farao and the hardening of his heart). It was a common way of the Hebrew people to express ‘love’ and ‘hate’ in this way, where the former would be a strong subjunction, while the latter would be a lesser form of love, also when love is not pertinently expressed or withheld. Scripture teaches us in many cases where these expressions are used opposed to each other in order to prove a point (cf. *Berēshith* 29:30-13; *Mishlē* 13:24; *Mattithyahu* 6:24):

Luqas 14²⁶ “If anyone comes to Me and does not hate his father and mother, and wife, and children, and brothers, and sisters, and his own life too, he is unable to be My taught one.

The entire book of *Mal'aki'aḳi* concerns rebuking the priests, where they are admonished for bringing inferior and emaciated animals before *YAH* as sacrifices:

☞ *Mal'aki* 1⁸ “And when you present the blind as a slaughtering, is it not evil? And when you present the lame and sick, is it not evil? Bring it then to your governor! Would he be pleased with you? Would he accept you favourably?” said יהוה of hosts.

☞ *Mal'aki* 1¹⁰ “Who among you who would shut the doors, **so that you would not kindle fire on My slaughter-place for naught?** I have no pleasure in you,” said יהוה of hosts, “Nor do I accept an offering from your hands. [emphasis added]

This proves emphatically that we cannot bring whatever we want as a sacrifice to *YAH* – under no circumstances. We can only bring that which satisfies *YAH*, that which He requires of us, something which now brings us to the narrative of two divergent boys, later young men, and how their different lifestyles would affect everyone on earth. These two men were twins, but they had two opposing personalities, something we may need to investigate to ensure we do not make the wrong choice. Even a superficial search on the internet will prove that *Ėsaw* is doomed, ravaged (cf. *Yirmeyahu* 49:7-17).

In the first *aliyah* of this *sidrah* we suddenly see the pace picking up. This passage in Scripture is also an unique form of poetry, similar to what we saw last week; see [addendum A](#). We see confirmation that *Yitshaq* is 40 years old when he marries *Ribqah*, but that she is barren; after 20 years they still do not have any descendants! We get the impression that the promise of *YAH* given to *Abraham* may not be fulfilled. In our standard translation we learn that only *Yitshaq* makes supplication to *YAH* on behalf of his wife. In the book of *Yashar*, 26:1-8, we see a different picture. This teaches us that the couple go to *Moriyah*, possibly the exact spot where *Yitshaq* would have been sacrificed. As mentioned last week, it was customary for people to return to places where prayers had previously been answered, or where important events had taken place (cf. 12:6-7; 13:18).

Regardless of our short detour, *Ribqah* becomes pregnant and experiences a struggle within her body – a fight in her womb. We get to know the root word רָצַץ (*ratz-Atz*), which translates as struggle, even to crush, and this takes us back to man's sin:

Berēshith 3¹⁵ “And I put enmity between you and the woman, and between your seed and her Seed. He shall crush your head, and you shall crush His heel.”

This short passage is the very first Messianic prophecy in Scripture and tells us that the constant enmity will ensure that the enemy will *ratzatz*, struggle or fight to try to become free. This struggle is a problem for *Ribqah* and obviously she longs to solve it. Opening the book of *Yashar* again, we see that *Ribqah* enquires from other women, but nobody has ever had similar problems. At last she calls upon *YAH* and returns to *Moriyah*, as well as seeking help from *Shēm* and *Ėber*, receiving the following message:

Berēshith 25²³ And יהוה said to her, “Two nations are in your womb, and two peoples shall be separated from your body. And one people shall be stronger than the other, and the older serve the younger.”

The words “the older serve the younger” do not constitute a promise, but rather a prophetic observation (cf. *Romiyim* 9:12). according to the custom in the ANE the oldest son would be the name bearer and heir, receiving a double portion. In this case he would not only bear the name, but also multiply the seed. It is important to notice here how the splendour of *YAH* overrides a worldly custom and changes circumstances in such a way that His will is brought into place.

At birth, two sons meet the world. The first has an overall red, hairy appearance and is named עֲשָׂו (*`e-Sav*), *Ėsaw*. Literally on his heels, the second child appears with a different bearing, holding on to his brother’s heel and is therefore called יַעֲקֹב (*ya’a-Qov*), *Ya’aqob*. This is derived from *ya*, an abbreviation of יָד (*yad*) and *qov*, an inflexion of עֲקֹב (*`e-Qev*), which translates as heel – literally “grabber of the heel”. They grow up together and *Ėsaw* becomes a skilled hunter, while *Ya’aqob* is a meek and peaceful man, living in tents. Here we see two different meanings: a man of this world, the *olam hazeh*, in the character of *Ėsaw*, and the future world, the *olam haba*, in the character of *Ya’aqob*. Being a skilled hunter, *Ėsaw* regularly brings home some venison and this gives cause to his being the favourite son of *Yitshaq*. Apparently *Ya’aqob* is the favourite son of *Ribqah*, even though Scripture doesn’t emphatically endorse this, not even the apocrypha.

On the fifteenth birthday of the twins, *Abraham* passes away, according to information outside our standard Scripture. We can recall from last week that both *Yishma’el* and *Yitshaq* came together to bury their father with *Sarah* in the cave of *Maḵpēlah*. After that, each went his own way again. From the apocrypha we learn the *Ėsaw* goes out hunting, kills *Nimrod* and arrives back home, completely exhausted. *Ya’aqob* is busy preparing a stew, something typical in their custom to eat after a funeral, which in this case happens to be that of *Abraham*.

Not being successful in his hunting, *Ėsaw* isn’t in the mood to prepare anything else and asks *Ya’aqob* for some of his stew. *Ya’aqob* sees this as the ideal opportunity to bargain for the right of the firstborn, which he claims from *Ėsaw* in return for the stew. According to the book of *Yashar* he also insists that *Ėsaw* signs over the cave of *Maḵpēlah*, with witnesses present. *Ėsaw* agrees to all of this, as he disregards his firstborn right without thinking about the consequences. The red colour of the stew, as well as his gluttony, also taking his red appearance into consideration, earns him the name *Edom*. When considering these events, we are made aware of our own imperfections as humans, where the physical of the self first has to be satisfied before thinking of anything else. Another comparison we notice here, is that both *Adam* and *Hawwah* lost their inheritance because of their need to satisfy the flesh, ‘eating’ what was forbidden but pleasant



to the eyes. They forfeited the Tree of Life, which would have offered them the privilege of starting the nation *Elohim* had in mind.

The average person is indeed prepared to sell his or her soul for something that will bring momentary relief or fame, without considering what the future may hold. Consequently *Ėsaw's* firstborn right doesn't mean anything to him; however, this is something that has to be treasured, as every follower of *Torah* has to validate his or her identity in the Kingdom of *YAH* by means of our *halachah*, our obedient walk on The Way of Truth according to *Torah*. *YAH* confirms this in His written Word, which we have in the *b'sorah*, the good news, as *Yeshua* has already fulfilled it (cf. *Mattithyahu* 5:17-19).

Torah, that which every person needs for salvation, is not for sale, not at any price. Adhering to *Torah* will certainly not save a person; only following the rules contained in *Torah* is what brings redemption. When we reject the good news, *Yeshua*, something given freely to all human life, we also reject everlasting life (cf. *Mattithyahu* 25:6-10). *Yeshua* is the living *Torah* and we need to be faithful to him and preserve it at all cost:

Yoḥanan 5 ²⁴“Truly, truly, I say to you, he who hears My word and believes in Him who sent Me possesses everlasting life, and does not come into judgment, but has passed from death into life.

The original title of this *sidrah* is *toldot*, generations, but can also be seen as history. We notice an interesting play on words in Scripture when looking at it from the start. Shortly after Creation, we learn:

Berēshith 2 ⁴Here is the history (תולדות) of the heavens and the earth when they were created. On the day when *ADONAI*, God, made earth and heaven, [Complete Jewish Bible]

The earth was created perfectly and we note two letters תולדות (*vav* – marked red); this letter is pronounced ‘ō’ as in ‘morning’. A few chapters later, after man's falling into sin, we learn:

Berēshith 5 ¹This is the book of the genealogy (תולדות) [history] of *Adam*. In the day that *Elohim* created man, He made him in the likeness of *Elohim*.

Suddenly one *vav* is missing! The same record is given in the descendants of *Yitsh'aaq* (cf. 25:19), but following the descendants of *Yishma'el*, we see both the letters *vav* have disappeared:

Berēshith 25 ¹²And this is the genealogy (תולדות) of *Yishma'el*, *Abraham's* son, whom *Haḡar* the *Mitsrian*, *Sarah's* female servant, bore to *Abraham*.

We can now seriously start being concerned about what these two letters *vav* could represent and if they would ever be restored. We find the answer in a very short book in Scripture, named after a woman who would be an ancestor of our *Mashiach*:

Ruth 4 ¹⁸And this is the genealogy (תולדות) of *Perets*: *Perets* brought forth *Hetsron*.

We find the explanation from a midrash¹ that reads as follows:

Though these things were created in their fullness, yet when Adam sinned they were spoiled, and they will not again return to their perfection until the son of Perez [viz. Messiah] comes; [for in the verse] “These are the toledoth (generations) of Perez”, toledoth is spelled fully, with a *vav*. These are they: [1] his lustre, [2] his immortality, [3] his height, [4] the fruit of the earth and [5] the fruit of trees, and [6] the luminaries.”

1 Genesis Rabbah 12:6, Soncino Press Edition

The second *aliyah* of this week brings us to something studied before, maybe even discussed or wondered about: the Eastern culture – something that may leave us dumbfounded. In the life of a believer and true follower of *Torah*, there will always be trials. *Abraham* was given ten serious trials, something most of us have probably never needed to endure. Sometimes we see a stumbling block as a massive trial, but learning from what *Yeshua* came to teach us, we know that many more serious events await us:

Mattithyahu 24 ²And יהושע said to them, “Do you not see all these? Truly, I say to you, not one stone shall be left here upon another, at all, which shall not be thrown down.”

Here *Yeshua* was referring to a physical temple, but we know that unbelievers, the NWO and others, will do their utmost to break down our spiritual temple. *Yeshua* explains to his *talmidim* the deception (cf. *Mattithyahu 24:5*), wars and rumours of wars (cf. *Mattithyahu 24:6*), famine and earthquakes (*Mattithyahu 24:7*), and while one nation stands up against another, this is only the beginning of our anguish and trials. When we, as believers, are persecuted for our *halachah*, when we are handed over to tormentors because of our convictions regarding the Character and Authority of *YAH*, even believers will betray one another, probably hate each other.

We notice that the apple hasn't fallen far from the tree when *Yitsḥaq* and *Ribqah* pull the same stunt as father *Abraham* had done twice many years before. Famine forces them to leave their home and they move south west to *Gerar*, the land of the Philistines. *Ya'aqob* was probably inclined to move further along, but *YAH* appears to him and orders him to stay put, most probably as this would later form part of the land he was to inherit and his descendants would be as many as the stars in heaven. This was *YAH*'s way to test *Yitsḥaq*'s obedience, and he showed the necessary respect by not moving any further.

The Eastern culture seems to have worked its way when *Yitsḥaq* followed in the footsteps of his father. He informs the king, *Abimelek*, that *Ribqah* is his sister, which is not exactly true as she is his niece and not his sister. While playing outside, *Abimelek* realises that *Yitsḥaq* and *Ribqah* are more than relatives. He scolds *Yitsḥaq*, who admits to his lie and remembering his covenant with *Abraham*, *Yitsḥaq* is gifted abundantly, including ground, where his crops were blessed hundredfold. He becomes extremely wealthy, even more than some of the locals, with large herds of cattle, sheep and servants, to such an extent that the Philistines become jealous of him. *Abimelek* asks him to leave the area of *Gerar*. *Abraham* had a few wells in the area, but the Philistines closed them all with the excuse that enemy groups may try to steal the water.

In the third *aliyah* we learn that *Yitsḥaq* gets his servants to open the wells again, but they meet with strife from the shepherds of *Gerar* and *Yitsḥaq* names the first well עֵשֶׂק (*E-seq*), which translates as 'quarrel'. When opening the second well, similar problems arise and it gets the name שְׁטִנָּה (*sit-Nah*), which translates as 'resistance' or 'accusation'. Eventually the third well is opened without resistance or quarrels and is called רְחוֹבוֹת (*re-cho-Vot*), something that equates to an open area, even with streets! It almost gives the impression of a suburban area...

At last *Yitsḥaq* decides to leave *Gerar* and returns to *Be'ērsheba*, somewhere he should rather have stayed. In the fourth *aliyah* we learn that *YAH* appears to him:

Berēshith 26 ²⁴And יהוה appeared to him the same night and said, “I am the *Elohim* of your father *Abraham*. Do not fear, for I am with you, and shall bless you and increase your seed for My servant *Abraham*'s sake.”

After this meeting, *Yitsḥaq* builds an altar to bring esteem and honour to *YAH*. During this event he also calls on the Name of *YAH* and starts digging another well. As in the case with his father, *Abraham*, we see *Abimelek* and *Pikol* meeting with *Yitsḥaq* with the intention of swearing an oath between them that all

should live in peace. They also bring one of their friends, *Ahuzzath*, with them, probably a personal advisor. This event takes place some 70 or 80 years after the episode with *Abraham*, and would most certainly be different people with inherited titles. Compare the preamble of the acrostic poem, *Mizmor* 34, from a translation which includes the words. These people also realised that *Yitshaq* was blessed abundantly, that *YAH* provides in excess, and they were not prepared for any form of affliction or wickedness. *Yitshaq* prepares a feast for these men, after which they return to their country. The last well is eventually finished and delivers the living water they are all waiting for. It is called שִׁבְעָה (*shiv-`Ah*), seven – this water would be sufficient to be used by the next generation.

With the confirmation of the oath between *Yitshaq* and *Abimelek* something of the past, the narrative returns to *Ėsaw* and *Ya'aqob*. Some resources argue that *Yitshaq* had sent *Ya'aqob* to *Shēm* and *Ėber* to “learn the instructions of Yahweh” (cf. *Yasher* 28:18). Possibly because of this, *Ėsaw* marries *Yehudith*, the daughter of *Be'eri* when he is 40 years old. Both *Ya'aqob* and *Ribqah* are upset about this, but they hold their tongues. This is what we have come to know as “the sin of omission”, although it is just as serious as “the sin of profession”. By not saying anything, is as good as approving of a situation, therefore *Ėsaw* takes a second wife from the Hittites, *Basemath*, daughter of *Ėlon*. Both these women are well versed in pagan practices and even have the audacity to perform them in the presence of *Yitshaq* and *Ribqah*, something which leaves them with a spirit of bitterness. This entire event creates the background for another scene that will play off a little later.

It was customary to bless the firstborn, but it was not part of the right of the firstborn. We find the word בְּכוֹרָה (*b'chô-Rah*), which translates as ‘firstborn right’ and is derived from the word בְּכוֹר (*b'Chor*), firstborn. When shuffling the root letters around, changing their order, we get the word בְּרָכָה (*b'ra-Chah*), which translates as ‘blessing’. *Yitshaq* has a desire to bless *Ėsaw* as the firstborn, not realising that *Ya'aqob* is the child of the covenant. It is possible that *Ribqah* never informed *Yitshaq* of the message she received many years prior, in that the older will serve the younger (cf. 25:23). Maybe he conveniently forgot about it, or disregarded it, since he is now 123 years old and his eyesight has deteriorated to such an extent that he can hardly see anything. One scholar, *Sforno*, expressed the opinion that *Yitshaq* had been punished with physical blindness, as he was spiritually blind to the evilness of *Ėsaw*. Another scholar, *Tanchuma*, is in agreement with this and adds that it is the Providence of *YAH* for *Yitshaq* not being able to see who walks away with the blessing.

He calls *Ėsaw*, now 63, and orders him to take his weapons, the quiver and bow, go out to the field and hunt for food. It is important to note that no mention is made of a knife. When he returns, he is to prepare the chase into a favourable dish as *Yitshaq* likes it. Back when three visitors came to *Abraham*, we learnt that the walls of tents do not mute any sounds and now again the same happens. *Ribqah* hears the dialogue between father and son and decides to intervene in order for her beloved son to receive the blessing. Already having a basic background in sacrifices, we need to look the following:

- 🏆 Scripture doesn't put any prohibition on offering game as a sacrifice;
- 🏆 taking his evilness into consideration, including his arrogance and the contempt of his right as firstborn, also being married to pagan women, it is quite possible that *Ėsaw* will not prepare the chase according to ordinances already in place. No knife means the animal's throat will not be cut to bleed out before making it into a meal.

While *Ėsaw* is away, *Ribqah* orders *Ya'aqob* to fetch two choice young goats from the flock. She will prepare the meal to *Yitshaq*'s liking and dress *Ya'aqob* in some of *Ėsaw*'s clothes, while taking the skins of the goats to cover his smooth skin. In this way we see *Ėsaw* as the personification of evil, while *Ya'aqob* is the personification of innocence. This is certainly the most difficult trial he would ever be experiencing and obviously tries to avoid it at all costs:

Berēshith 27 ¹¹And *Ya'aqob* said to *Ribqah* his mother, "See, *Ėsaw* my brother is a hairy man, and I am a smooth-skinned man. ¹²"What if my father touches me? Then I shall be like a deceiver in his eyes, and shall bring a curse on myself and not a blessing." ¹³But his mother said to him, "Let your curse be on me, my son. Only obey my voice, and go, get them for me."

The curse certainly landed on *Ribqah*, because after his departure she never saw *Ya'aqob* again. In contrast with the points mentioned earlier regarding the meal for *Yitshaq*, we learn the following:

- 🥂 animals as per Scripture are used to prepare the meal;
- 🥂 two goats are important, as it would later be the daily sacrifices for the corporate cleansing of the nation of *Yisra'ēl*;
- 🥂 the two goats can also be seen as those later to be used at *Yom Kipur*: one as the sin offering and the other as the goat for atonement;
- 🥂 compare these goats with the words of *Mal'aki*.

Nobody will ever truly know whether *Ribqah* was used as an instrument of *YAH*, or whether she was simply driven by her maternal passion to remember the words of 63 years earlier: "the older shall serve the younger". She prepares the meal and calls *Ya'aqob* to dress him in the best clothes of *Ėsaw*. According to the book of *Yashar*, *Ėsaw* had stolen these clothes from *Nimrod*! The image we get here, though, is that *Ya'aqob* is dressed with clothes that speak of power and the

ESAV	YA'AKOV
FIRSTBORN	SECONDBORN
RED (EDOM) AND HAIRY (SEIR)	GRASPING THE HEEL (AKAV)
CUNNING HUNTER	PERFECT (TAM) MAN
MAN OF THE FIELD	DWELLING IN TENTS
LOVED BY YITZHAK (WHO WAS BLIND)	LOVED BY RIVKAH (WHO COULD SEE)
SOLD HIS BIRTHRIGHT FOR TEMPORARY PLEASURE	BOUGHT HIS BIRTHRIGHT FOR ETERNAL BLESSING
HIS NAME WAS CALLED EDOM, RED	HIS NAME WAS CALLED YISRAEL

authority of a king. In a similar way we should be 'dressed' with our *Mashiach*, with the living *Torah*. Hands constitute responsibility, as well as care and dominion over something or someone, the reason why the hands of *Yitshaq* are covered with the skin of the goats. *Ribqah* also covers the neck of *Yitshaq*, pointing to strength and humbleness. This immediately conjures up an image of a yoke on the neck and shoulders of a domestic working animal, reminding us of the words of *Mashiach*:

Mattithyahu 11 ²⁹"Take My yoke upon you and learn from Me, for I am meek and humble in heart, and you shall find rest for your beings.

Ribqah hands *Ya'aqob* the **מִטְעָמִים** (*ha-mat-'a-Mim*), the tasty dish, with some bread, which he takes to his father. Bread represents *Yeshua* (cf. *Mattithyahu* 4:4; *Yochanan* 6:35), while we see the root word **טָעַם** (*ta'am*), not only pertains to taste, but also recognition and apprehension.

Initially *Yitshaq* is sceptical, since he can't align the voice with the hairiness. Nevertheless, he enjoys the meal and the wine that accompanies it – wine and bread were instituted by *Malkitsedeq* many years previously. Lastly, to satisfy his instincts and ensure he is not making a mistake, he calls *Ya'aqob* closer, gets the scent of *Ėsaw*'s clothes and bestows a wonderful, everlasting blessing on *Ya'aqob*.

Irrespective of it being a covenant or sacrifice, only a domestic animal could confirm this event and not any form of game, as *Yitshaq* had asked *Ėsaw* to bring to him. Secondly, it had to be slaughtered and prepared in the prescribed manner – something *Ribqah* could do perfectly. Regrettably *Yitshaq* never noticed that *Ėsaw* didn't walk in the ways of *YAH* like his brother, or he deliberately ignored it. Starting the sixth *aliyah* and shortly after *Ya'aqob* having been blessed spiritually and materially, *Ėsaw* arrives with his prepared meal. *Yitshaq* is taken aback and trembles exceedingly in agony and with fear; Scripture describes it as though death had come on *Yitshaq*. A blessing in that culture and age was considered a very serious matter and not something to be taken lightly. It is not like the lamentable, feeble words used in the Western culture to this day. The Creator of heaven and earth was literally brought into this as part of the blessing, since the prosperity of the person would depend only on Him. *Yitshaq* is panic-stricken, as a blessing could not be nullified or changed. He realises that his initial suspicion had been right in that *Ya'aqob* received his blessing; however, this would also be the choice of *YAH*.

Ėsaw is furious and swears revenge. Through a heavenly message *Ribqah* knows her beloved son is in danger and notifies him, ordering him to flee to her brother, *Laḡan*. The last problem to overcome, is where *Yitshaq* has to bless *Ya'aqob* on his journey. *Ribqah* arranges this by reminding *Yitshaq* of the pagan wives of *Ėsaw*, and suggests that it would be regrettable if *Ya'aqob* would marry in similar fashion. *Yitshaq* calls for *Ya'aqob*, blessing him once more and sets an ultimatum regarding the women of *Kena'an*. The seventh *aliyah* sees *Ya'aqob* leaving home for *Paddan Aram*, the place where *Laḡan* resides. As if awakening from deep sleep, *Ėsaw* realises his parents are not pleased with his choice of women and tries to rectify matters by going to where his uncle *Yishma'el* stays. There he meets *Maḡalath*, the sister of *Neḡayoth*, and takes her as a third wife. This man never changes his evil attitude and we see how *YAH*, with foreknowledge, brings certain people on the scene at certain places, also that some strange methods are sometimes applied.

Earlier we saw the word *Edom*, something also linked to Rome, based on the prophecy regarding the destruction of the temple in 70nY:

Mizmor 137 ⁷Remember, O יהודה, against the sons of *Edom* The day of *Yerushalayim*, Who said, "Lay it bare, lay it bare, To its foundation!"

In the Hebrew way of thinking Rome is synonymous with Christendom, a system that hides the Hebrew character of *Yeshua*. This is where the name of *Mashiach* is hidden, as if in prison:

Qoheleth 4 ¹³A poor and wise youth is better than an old and foolish sovereign who no longer knows how to take warning. ¹⁴For he comes out of prison to be sovereign, although in his reign he was born poor.

To a certain extent *Yeshua* is being held prisoner by all of us, cuffed by our own desires. As soon as we conquer that temptation to sin, we also conquer the *yetzer hara*, the evil inclination, freeing *Yeshua* from prison at the same time. Personally, allowing *Yeshua* to direct our lives, he takes shape in the world through us. Collectively, when all *Yisra'el* eventually returns and acknowledges *Yeshua* as *Mashiach ben Yosēph*, redemption will start. Concealment of our Messiah in *Edom* (Rome) is the secret:

Berēshith 27 ²²And *Ya'aqob* went near to *Yitshaq* his father, and he felt him and said, "The voice is the voice of *Ya'aqob*, but the hands are the hands of *Ėsaw*."

Just as *Ya'aqob* was clothed in *Ėsaw*, *Yosēph* was clothed in *Mosheh* while in *Mitsrayim*. Our Messiah is concealed in the antithesis of *Yisra'el*, but he is not part of the system, even though many people try to create that impression. He is actually outside the gates, waiting for *Yisra'el* to prepare, something one of the major prophets teaches us:

Yeshayahu 63 ¹Who is this coming from *Edom*, with garments of glowing colours from *Botsrah*, who is robed in splendour, striding forward in the greatness of His strength? "It is I who speak in righteousness, mighty to save."

it is essential to ensure that you are not still in the clothes of *Ėsaw*, as this makes it impossible to be saved. The voice of *Ya'aqob* must also reflect the characteristics of *Ya'aqob*, something that *YAH* expects from all of us. An important lesson is to be learnt here: always be yourself under all circumstances. Do not try to become someone else; there are enough of them already!

Shabbat shalom!

Hein Zentgraf
hein@zentgraf.org

Silver Trumpet Ministry: www.silvertrumpet.life
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Silver Trumpet Radio links:

- <https://streamer.radio.co/se49d38f27/listen>
- The free RadioLine app (recommended):
 - for Android: https://play.google.com/store/apps/details?id=com.radioline.android.radioline&pcampaignid=web_share
 - for iPhone: <https://apps.apple.com/za/app/radioline-radio-podcasts/id945478998>
- Zeno: www.zeno.fm/silver-trumpet or the free Zeno app:
 - for Android: https://play.google.com/store/apps/details?id=com.zenofm.player&pcampaignid=web_share
 - for iPhone: <https://apps.apple.com/za/app/zenoradio/id1207197757>
- hearthis: <https://hearthis.at/silver-trumpet/>

Sources:

We prefer to not use the word 'God', because of personal conviction. In most cases, unless quoted from another source, it will be replaced by '*Elohim*' or inflections of the same word.

All citing of Scripture is taken from The Scriptures 2009, unless indicated differently.²

Messianic *Torah* with Commentary – Dr. Gary Gardner

John Gill's Exposition of the Entire Bible

The Expository Notes of Dr. Thomas L. Constable

Ladder of Jacob

The Word of YAH is free, therefore this study may be freely distributed, provided no changes are made in any way.

² <https://isr-messianic.org/>

Addendum A

Similar to the chiastic structure we discussed last week in ch. 24, we see one this week again in ch. 25, albeit on a smaller scale (with the text number in brackets):

A *Yitshaq* is 40 years old when he takes *Ribqah* as wife (20)

B *Ribqah* is barren; her prayer for children is answered (21a)

C *Yitshaq's* wife becomes pregnant (21b); the children fight inside her

D *Ribqah* pleads for a word from *YAH*

D' *YAH* answers *Ribqah's* request

C' Her delivery is approaching (24a); she has twins in her womb (25)

B' *Ya'aqov* and *Esau* differ in appearance at birth (25-26a)

A' *Yitshaq* is 60 years old when *Ribqah* has the twins (26b)