

# תולדות

## TOLDOT/GENERATIONS Bereshith/Genesis 25:19-28:9

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The story of the **generations** of **Isaac and Rebekah** begins with **drama**:

***Bereshith 25:19** And these are the **generations** (תולדות) of Isaac, Abraham's son. Abraham begot Isaac. <sup>20</sup> Isaac was forty years old when he took Rebekah as wife, the daughter of Bethuel the Syrian of Padan Aram, the sister of Laban the Syrian. <sup>21</sup> Now Isaac pleaded with יהוה (Yahweh) for his wife, because she was barren; and יהוה granted his plea, and Rebekah his wife conceived. <sup>22</sup> But the **children struggled together within her; and she said, "If all is well, why am I like this?"** So she went to inquire of יהוה. <sup>23</sup> And יהוה said to her: "**Two nations are in your womb, Two peoples shall be separated from your body; One people shall be stronger than the other, And the older shall serve the younger.**"*

The **animosity** between **Jacob and Esau** began **before they were even born**. They are of **opposite natures** and totally **incompatible**. **Rebekah** alone was informed of the **different destinies** of her **children**. Apparently, **Isaac** was **unaware** of their **duality**, and consequently, of their **separate futures**.

***Bereshith 25:24** So when her days were fulfilled for her to give birth, indeed there were twins in her womb. <sup>25</sup> And the **first came out red**. He was like a **hairy garment** all over; so they called his name **Esau**. <sup>26</sup> **Afterward his brother came out, and his hand took hold of Esau's heel; so his name was called Jacob**. Isaac was sixty years old when she bore them.*

The following is a quote from an article by **Bill Cloud** ([www.billcloud.org](http://www.billcloud.org)) in his **Shoreshim** magazine (Winter 2007) concerning the **birth events** and the **names** given to the **twin boys** (emphasis mine):

“When the twins are born, the **first one** comes out **red and so hairy** he looks as if he is wearing a **garment** – a somewhat frightening thought if you consider this was Isaac’s firstborn son. Due to his startling appearance, they decide to call him **Esau** עֵשָׂו (pronounced Esav) or “**hairy**”. It needs to be pointed out here that the **name Esau**, as written in **Hebrew**, is related to the Hebrew word for “**grass**” and specifically the **unfruitful grass** – the **weed, the tare**. Following Esau is his **younger brother** who has his **hand** latched onto **Esau’s heel** “so his name was called **Jacob**”.

The **Hebrew name** that has been rendered as the English “**Jacob**” is **Ya’akov**. Throughout history, both **Jewish and Christian commentators** have **translated this name** as meaning “**supplanter**” or “**deceiver**.” If we presume this **definition** to be **accurate**, then the **struggle** that had been **confined to the womb continued** to the very point of **birth** with **Jacob still determined to supplant his brother’s birthright**. The “**evidence**” for this is the fact that his **hand** laid hold of his **brother’s heel**. While it is true that the **root word** (עָקַב - akav) that forms the **basis of the name** יַעֲקֹב Ya’acov means “to **supplant**”, it is also true that this **same root** means “**heel**”. Furthermore, when the **letter ’ yud**, which is said to represent “a

hand”, is attached to the word עֶקֶב akav – a “heel” – it forms the name יַעֲקֹב Ya’akov or **Jacob**. Considering the **context**, it seems obvious to me that **Jacob, instead of meaning “supplanter”, means “hand on heel”**.

Still, the **question** remains: “**Why was his hand on his brother’s heel?**” If you consider that the **LORD had chosen Jacob and not Esau** (Mal. 1:2-3) then in time **Jacob** would become a **threat to Esau’s perceived primacy**. So then, I submit to the reader that **Jacob’s hand is on his brother’s heel to prevent the heel of his soon-to-be adversary from crushing his head (Genesis 3:15)**. If **Esau’s heel** comes down on the top of **Jacob’s head** – remember, they had been **struggling** – then it becomes likely that **Jacob** would be **killed**. If **Jacob is killed**, then there is **no Israel!** Now **who would want to get rid of Israel?**

Years later, when **Jacob** has obtained **both the birthright and blessing from Isaac**, it is **Esau** who makes the **claim that Ya’akov means “supplanter”** (Gen. 27:36). It should be noted that **Esau was profane** (Heb. 12:16) and **despised the birthright** (Gen 25:34) and thus, **any accusation he rails against Jacob** should be considered **suspect.**” (end of quote)

The **boys grow up** and their **differences** continue to **manifest themselves**:

*Bereshith 25:27 So the boys grew. And Esau was a skillful hunter (צַיִד), a man of the field; but Jacob was a mild man, dwelling in tents.<sup>28</sup> And Isaac loved Esau because he ate of his game, but Rebekah loved Jacob.*

**Esau**, described as a **skillful hunter** (tzayid - צַיִד) and a **man of the field** (a farmer) is contrasted with **Jacob** who is a **quiet man** who **dwelled in tents** (a shepherd). The **contrast** between a **farmer** and a **shepherd** should bring to mind **Cain and Abel**, and **Yah’s preference for Abel**. Also, although **both professions concern animals**, the relationship of the **hunter** towards a **wild animal** is the **opposite** to that of the **shepherd** and **his flock**.

The only other **hunter** (צַיִד) mentioned **by name** in the Bible is **Nimrod**, in **Bereshith 10:9**. In its Biblical usage, **hunter** (צַיִד) is a **negative term**. Its **connotation** is that of one who **loves killing animals**, and **therefore** has **little conscience in killing a man**. **Jacob** is called a **mild man** (tam - טָם). **Jacob and Esau** have **opposite dispositions**. One **loves killing**, and one **protects life**.

In **Romans 7**, **Paul** makes a **midrash** out of these **twins** as he pictures **both of them** at work in our **own bodies**. First, we have the **inward man** who **delights in keeping the Torah** (**Jacob**) which pictures the **spiritual** part within us. Second, we have the **man of flesh**, characterized by **sin** (**Esau**):

*Romans 7:14 For we know that the Torah is spiritual, but I am of flesh, sold under sin.*

We **desire** to do **good**, but like the **babes** inside of **Rebekah’s womb**, there is a **war** going on **inside of us**:

*Romans 7:15 For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do.<sup>16</sup> If, then, I do what I will not to do, I agree with the Torah that it is good.<sup>17</sup> But now, it is no longer I who do it, but sin that dwells in me.<sup>18</sup> For*

*I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find.<sup>19</sup> For the good that I will to do, I do not do; but the evil I will not to do, that I practice.<sup>20</sup> Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me.*

We need the **grace** of our **Messiah** to empower **Jacob, the man of Torah within us**, to overcome the **sinful flesh (Esau)**:

*Romans 7:24 O wretched man that I am! Who will deliver me from this body of death?<sup>25</sup> I thank Yah -- through Yeshua the Messiah, our Adonai! So then, with the mind I myself serve the Torah of Yah, but with the flesh the law of sin.*

Back to our Torah parasha.... we are told of a **preference by the parents**:

*Bereshith 25:28 And Isaac loved Esau because he ate of his game, but Rebekah loved Jacob.*

The interesting thing about this verse is there are **two different tenses** for the word “love”. In the Hebrew, it literally reads that “**Rebekah loves Jacob**” (וְרֵבֶקָה אֲהָבֶת אֶת־יַעֲקֹב). This is **present tense** and highlights the **on-going, unconditional, and eternal value of her love**. Isaac’s love seems more **conditional** and is **directly connected to Esau’s hunting**.

The next part of our **drama** concerns the **selling of the birthright by Esau**. The **birthright** was the **firstborn’s right to a favored position** and a **double portion of co-heir’s inheritance**. With his **additional wealth**, he was **expected to rescue his siblings from any type of need**. Living by the **terms of the birthright** meant being **prepared to continue the spiritual legacy of Abraham**. It quickly becomes apparent that **Esau has no regard for the spiritual implications of the birthright**:

*Bereshith 25:29 Now Jacob cooked a stew; and Esau came in from the field, and he was weary.<sup>30</sup> And Esau said to Jacob, "Please feed me with that same red stew, for I am weary." Therefore his name was called Edom.<sup>31</sup> But Jacob said, "Sell me your birthright as of this day (kayom - כַּיּוֹם)." <sup>32</sup> And Esau said, "Look, I am about to die; so what is this birthright to me?" <sup>33</sup> Then Jacob said, "Swear to me as of this day (kayom - כַּיּוֹם)." So he swore to him, and sold his birthright to Jacob. <sup>34</sup> And Jacob gave Esau bread and stew of lentils; then he ate and drank, arose, and went his way. Thus Esau despised his birthright.*

This is another interesting story that is full of **perplexing details**. I can’t begin to give **definitive explanations**, but can present a **variety of thoughts worth meditating on**. In verses **31 and 33**, Jacob wants Esau to swear to him “**as of this day**” (kayom - כַּיּוֹם). Why is the **Torah** making a point of **accentuating “this day”** and why is **Jacob “cooking”** instead of “**studying in his tent**”? And what was so **special** about **lentil stew**?

The **sages** teach that “**this day**” was the “**day**” that **Abraham died**. Can you imagine the **grief** and the **sorrow** over the **death** of such a **patriarch**? How did the **grandsons handle their loss**? **Jacob cooked lentil stew**. **Lentils, like eggs, were considered mourner’s food**. They are both **round**, illustrating the **circular nature of life**. **One generation dies off, the next begins, in an unending pattern**. The **pattern will continue until death ends in the resurrection**. This is **consistent** with

**Hebrew thought** where **history is cyclical and constantly repeating itself**. This is the **opposite of evolutionary thinking** which is a **straight line**, heading into an **unknowable future**. Thus, the **eating of the lentils** was a **physical illustration** of one of the **Creator's spiritual principles**.

So...how did the **other grandson** handle “**this day**”? **Esau** has been out on the **hunt**. In fact, the **ancient Hebrew teaching** is that “**as of this day**” (**kayom** - כַּיּוֹם), **Esau** came up against **another mighty hunter in the field...Nimrod**. There was a **battle** and **Esau** killed both **Nimrod** and two of his men. **Exhausted**, he **returns home**, sees **Jacob** is **cooking stew**, and wants to **eat NOW**. He is still **seeing blood** as the **literal translation** of “**the red stew**” is “**the red, red**”. But **before Jacob** will give him any, he **commands Esau** to **agree to sell him his birthright**. In fact, he asks him for an **oath**. In ancient times, an **oath** was a **sacred act** which made a **commitment irrevocable**. Of course it would have been **easy** for the **violent Esau** to **wrestle the food away from his brother**, but the **birthright** was **meaningless to him**, so **why bother?** Now catch the **staccato sequence** of **Esau's actions** (Bereshith 25:34). I'll **transliterate** it also, for all to **read it out loud** to see how it **sounds in the Hebrew**:

Vayochal vayeisht vayakam vayeilach vayivez Esav et habchorah.

וַיֹּאכַל וַיִּשֶׂת וַיִּקָּם וַיֵּלֶךְ וַיִּבֶז עֵשָׂו אֶת-הַבְּכֹרָה

**And he ate, and he drank, and he got up, and he left, and Esau despised his birthright.**

The **terseness** of the **text** suggests the **lack of reverence** that **Esau** gave to his **birthright**. He **lives** for his **needs of the moment** thereby **rejecting the future for the present**. **Esau** was more **concerned** with his **own worldly pursuits**, and to **him**, the **birthright** was **nothing more than a burden**. **Esau despised the covenant** because he was **enamored with himself**, giving little thought to his **future descendents**. As the **firstborn**, his **job** was to **establish the covenant**, but he **chose to reject it**. He let his **belly** become his **god** as he **focused on earthly things!**

*Philippians 3:18 For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the tree of Messiah: <sup>19</sup> whose end is destruction, whose god is their belly, and whose glory is in their shame -- who set their mind on earthly things.*

So what was **Jacob's motive** in **requesting the birthright from Esau**? **Jacob** had a **vision** of the **destiny of his descendents**. He saw **Esau** as “**godless**” and **unable to continue the covenantal line**. The writer of **Hebrews** gives us a **true picture of Esau's character**:

*Hebrews 12:15 looking carefully lest anyone fall short of the grace of Adonai; lest any root of bitterness springing up cause trouble, and by this many become defiled; <sup>16</sup> lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright. <sup>17</sup> For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears.*

Again we return to the parasha. **Isaac** will also **experience a time of famine**. **Unlike his father Abraham**, he **will not go to Egypt**. Instead, we find him “**sowing in the land**”:

*Bereshith 26:12 Then Isaac sowed in that land, and reaped in the same year a hundredfold; and **ויברך** blessed him.*

יהוה blesses Isaac for trusting Him by causing his crops to produce 100 times what was sowed! Because it was a time of famine, this was a supernatural outcome! It was probable that others were barely surviving in this time of famine! Verse 13 indicates that this blessing just continued on and on!

*Bereshith 26:13 The man began to prosper, and continued prospering until he became very prosperous;*

Consider that while others were starving, Isaac was able to become wealthy by selling his abundant grain. This fantastic story would be passed down in the family, and especially taken to heart by a grandson named Joseph who would see the value of preparation for a prophesied famine in Egypt. It is also interesting to think that Isaac was probably providing bread (לֶחֶם), symbolic of the sustenance of the Father, as a witness to those idolaters around him.

As Isaac prospers, his wealth becomes a cause for envy and persecution by the Philistines. They manifest their anger by filling in the water wells, so vital to Isaac's success. These were the same wells which Abraham had dug years earlier:

*Bereshith 26:14 for he had possessions of flocks and possessions of herds and a great number of servants. So the Philistines envied him.<sup>15</sup> Now the Philistines had stopped up all the wells which his father's servants had dug in the days of Abraham his father, and they had filled them with earth.<sup>16</sup> And Abimelech said to Isaac, "Go away from us, for you are much mightier than we."<sup>17</sup> Then Isaac departed from there and pitched his tent in the Valley of Gerar, and dwelt there.<sup>18</sup> And Isaac dug again the wells of water which they had dug in the days of Abraham his father, for the Philistines had stopped them up after the death of Abraham. He called them by the names which his father had called them.*

This doesn't seem logical that the Philistines would fill wells with dirt during times of famine. Why would they make their own land uninhabitable? In the time of Abraham, a desert city's life revolved around its well because of its life-giving water. It should be understood that each time Abraham dug a well, he gave it a name that testified to some aspect of the true nature of יהוה. Because of the importance of the well, everyone would be aware of its name, thus each well was to serve as a witness to all living in the area. When Abraham died, the locals reverted back to their idolatry and stopped up the wells in order to erase his teachings from their memory. Then Isaac returns, digs the same wells, gives them the same names, and resumes the witness of the greatness and the glory of the Almighty. After picking up where Abraham left off, Isaac's servants come upon a well of "living water" (mayim chayim - מַיִם חַיִּים). Of all the wells that have been dug to this point, this is the first time we find this expression describing the water:

*Bereshith 26:19 Also Isaac's servants dug in the valley, and found a well of living water (מַיִם חַיִּים) there.*

Living water....now that should sound familiar. Consider the process that Isaac and his servants went through. As they redug the same wells of Abraham, they symbolically reclaimed the truth. The lessons that they learned from Abraham's witness enabled them to find the life-giving well of living water (מַיִם חַיִּים). It is fascinating that from this point on in the Scriptures, the expression "living water" will only be used as a reference to the Almighty Himself:

*Jeremiah 2:13 "For My people have committed two evils: **They have forsaken Me, the fountain of living waters (מַיִם חַיִּים)**, And hewn themselves cisterns -- broken cisterns that can hold no water.*

*Jeremiah 17:13 O יְהוָה, the hope of Israel, All who forsake You shall be ashamed. "Those who depart from Me shall be written in the earth, Because **they have forsaken יְהוָה, The fountain of living waters (מַיִם חַיִּים)**."*

We can certainly make a **connection** between this “**living water**” and the **teaching of Yeshua** as He **compares Himself to “living water”** when speaking to the woman of Samaria at a well:

*John 4:7 A woman of Samaria came to draw water. Yeshua said to her, "Give Me a drink."<sup>8</sup> For His disciples had gone away into the city to buy food.<sup>9</sup> Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans.<sup>10</sup> Yeshua answered and said to her, "If you knew the gift of Elohim, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water (מַיִם חַיִּים)."<sup>11</sup> The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. **Where then do You get that living water? (מַיִם חַיִּים)**"<sup>12</sup> "Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?"<sup>13</sup> Yeshua answered and said to her, "Whoever drinks of this water will thirst again,<sup>14</sup> "but whoever drinks of the water that I shall give him will never thirst. **But the water that I shall give him will become in him a fountain of water springing up into everlasting life.**"<sup>15</sup> The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw."*

It is through **faith in Messiah** that we receive “**living water**” (מַיִם חַיִּים):

*John 7:38 "He who believes in Me, as the Scripture has said, **out of his heart will flow rivers of living water (מַיִם חַיִּים)**."*

*Revelation 7:17 "for the **Lamb** who is in the midst of the throne will shepherd them and **lead them to living fountains of waters (מַיִם חַיִּים)**. And Adonai will wipe away every tear from their eyes."*

The **Hebrew Scriptures** also point to an **end times scenario** that we can **compare** to what we read in **Revelation**:

*Zechariah 14:8 And in that day it shall be that **living waters (מַיִם חַיִּים)** shall flow from Jerusalem, Half of them toward the eastern sea And half of them toward the western sea; In both summer and winter it shall occur.*

*Revelation 22:1 And he showed me a **pure river of water of life (מַיִם חַיִּים)**, clear as crystal, **proceeding from the throne of Yah and of the Lamb.**<sup>2</sup> In the middle of its street, and **on either side of the river**, was the **tree of life**, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations.*

*Revelation 22:17* And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the **water of life** (מַיִם חַיִּים) freely.

Let's continue. The **name** of our Torah parasha is "**Generations**". The question is... **which of Isaac's two sons, or will they both succeed him as bearer of the destiny and covenant given to Abraham?** Now let's note how things have gone to this point. **Abraham was called by the Almighty to leave his country and his family**, earning him the title of **Hebrew**. He was given a **promise of descendents and land**:

*Bereshith 17:1* When Abram was ninety-nine years old, **יהוה** appeared to Abram...*I will make My covenant between Me and you, and will multiply you exceedingly...<sup>6</sup> "I will make you exceedingly fruitful; and I will make nations of you, ...<sup>8</sup> "Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their Elohim."*

The establishment of **Isaac as Abraham's heir** was both **predetermined and explained to Abraham in advance**. When **Elohim announces Isaac's birth** to Abraham, he clearly **determines that this son will be the heir to the covenant**:

*Bereshith 17:19* Then Elohim said: "No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, and with his descendants after him."

**יהוה** commanded Abraham to send away Ishmael, his **physical firstborn**, for Isaac is the **spiritual firstborn and inheritor of the covenant**. Thus we understand that **physical identity is separate from spiritual identity**. **Physical identity is established by birth**, but **spiritual identity is established and chosen by יהוה**. Now we come to the story of **Isaac and his successor**. Whereas there were **two mothers of Abraham's sons**, Isaac has only **one wife who gives birth to two sons**. Judging by their **births**, it seems that they should **both be declared Hebrews**. With a **description of the covenantal promise** including **countless descendents** and the **land of Canaan**, the **promise cannot forever continue to be the inheritance of only ONE son**. The **descendents need to begin to multiply**. We have the **benefit of hindsight** as we can read the **Torah** and see that eventually it will be **Jacob's entire family** that will be **chosen**. However, let's see if we can begin to **understand** what perhaps **Isaac was thinking** when he **intended on blessing Esau**.

We already know that **Isaac loved his son, Esau**. It is not hard to **understand the love of a parent for even a wayward and disobedient son**. The **Torah does not say that Isaac did NOT love Jacob**. It just gives us a **reason why he loved Esau**. Isaac has no reason to believe that **only ONE of his sons would be chosen by יהוה** and the **other rejected**. Thus let's make the **assumption** that **Isaac is hoping that BOTH of his sons will join the chosen family**. In **chapter 27** we find **Isaac** preparing to bestow a **blessing on Esau**. What sort of **blessing** could this be?

The **Torah** speaks of **two sorts of blessings**. **Rabbi Menachem Leibtag** calls the first one the "**bechira**" (**birthright** - בְּכִרָה)– i.e. the **Almighty's designation of Abraham and his offspring** to become His **special nation to inherit His special land**. So far we have seen this "**bechira**" **blessing**

pass from Abraham to Isaac. It is Elohim who chooses who will receive the “**bechira**” blessing, not the birth father. But a simple blessing is called a “**bracha**” (blessing - בְּרָכָה). It is a blessing given by a father prophesying the personal destiny of his sons. Noah blessed each of his sons, and later we will read the account of Jacob blessing his 12 sons.

Now, having made this distinction between “**bechira**” and “**bracha**”, let’s read the blessing that Isaac prayed over who he thought was his son, Esau:

*Bereshith 27:28 Therefore may Elohim give you Of the dew of heaven, Of the fatness of the earth, And plenty of grain and wine.<sup>29</sup> Let peoples serve you, And nations bow down to you. Be master over your brethren, And let your mother's sons bow down to you. Cursed be everyone who curses you, And blessed be those who bless you!"*

I ask you....do you see the specific **granting of the covenantal land of Canaan**? Do you see a **promise for descendents** who will become a **special nation**... i.e. that **blessing** was given to **Abraham and Isaac**? This does not appear to be the “**bechira**” blessing. In fact, **Isaac** would have **already been aware** that **Esau had disqualified himself** for the “**bechira**” blessing by **marrying daughters of Canaan**:

*Bereshith 26:34 When Esau was forty years old, he took as wives Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite.*

We are told that **Isaac** is **blind**. This may or may not also include **spiritual blindness**. In the **Brit Chadashah** it is the **physically blind** who see **Yeshua**, while it is the **religious leaders** who are referred to as “**blind guides**”:

*Matthew 20:30 And behold, two blind men sitting by the road, when they heard that Yeshua was passing by, cried out, saying, "Have mercy on us, O Adonai, Son of David!"*

*Matthew 23:16 "Woe to you, blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged to perform it.'*

Let’s try to understand **Isaac’s thought process**. **Esau** was **aggressive** and **untamed**. But **Isaac** loved **Esau** and desired for him to be **blessed**. If **Esau’s energy** could be **harnessed**, he could be of **benefit to his brother, Jacob**, who would receive the “**bechira**”. How **qualified** was **Jacob** to **lead a nation**? He was **gentle**. And he was **untrained** in the **world’s ways**. Could he be a **warrior** for the **family**? **Isaac** may have thought that **giving Esau** some **responsibilities** would be the **best thing** for the **continuance of the promises**.

Now what about **Rebekah**? Had she kept the **prophecy given during her pregnancy to herself**? When she **heard Isaac** instruct **Esau** to **hunt game** and **return for a blessing**, did she **fear** he was **about to give** the “**bechira**” blessing, not a simple “**bracha**”? Did she take **matters into her own hands** to **fulfill prophecy**, as did **Sarah**:

*Bereshith 16:2 So Sarai said to Abram, "See now, אִי־אֵלֶיךָ has restrained me from bearing children. Please, go in to my maid; perhaps I shall obtain children by her." And Abram heeded the voice of Sarai.*



As a **result of Sarah's mistake**, we ended up with **Ishmael**. Because of **Rebekah's faulty reasoning**, we end up with an **angry and revenge-filled Esau**. Eventually **both of these tribes will join together in marriage** and become **enemies of Israel**. **Wow!** Look at the **damage** that can occur as a **result of our own faulty reasoning** and our own attempt to **push the promises of יהוה** to fulfillment!

So based upon her **evaluation of the situation**, **Rebekah encourages Jacob to deceive his father**. **Jacob is hesitant** to enter into the **deception**, but **none of his objections** appear to be for **moral reasons**. Thus we can see that **Jacob** is also in **need of character growth**:

*Bereshith 27:12 "Perhaps my father will feel me, and I shall seem to be a deceiver to him; and I shall bring a curse on myself and not a blessing."*

When the **real Esau arrives** and must **beg for another blessing**, **Isaac's initial response** is that there is **nothing more for him**. Now remember that the "bechira" was **NOT yet given**. So we can deduce that it **never was the intention of Isaac to bestow upon Esau the blessing of the birthright (bechira)**. Nor will he **consider giving it to Esau now** that he has been **deceived**. **Isaac is disappointed and trembles**:

*Bereshith 27:32 And his father Isaac said to him, "Who are you?" So he said, "I am your son, your firstborn, Esau."<sup>33</sup> Then Isaac trembled exceedingly, and said, "Who? Where is the one who hunted game and brought it to me? I ate all of it before you came, and I have blessed him -- and indeed he shall be blessed."*

**Isaac's plan of joining the two boy's futures has fallen through**. It would be **disappointing and heartbreaking** to come to the **realization that Esau, the son he loved, was literally in the same category as Ishmael**. **Isaac finds words for Esau**. It is **not referred to as any kind of a blessing**:

*Bereshith 27:39 Then Isaac his father answered and said to him: "Behold, your dwelling shall be away from the fatness of the earth, And away from the dew of heaven from above.<sup>40</sup> By your sword you shall live, And you shall serve your brother; And it shall come to pass, when you become restless, That you shall break his yoke from your neck."*

Check your **own translation of Bereshith 27:39**. Most will translate as follows:

*Bereshith 27:39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be of the fatness of the earth, and of the dew of heaven from above....*

**Alfred Edersheim** stated over 100 years ago that **this verse was mistranslated when it showed Esau was to go to a fertile and blessed location**. Instead, the **prophecy actually stated that the descendents of Esau would live away from the dew of heaven and away from the fat of the land**. In fact, this **perfectly describes the land of Edom which Esau inherited**, that land located at the **south end of the Dead Sea and stretching into the Arabian Peninsula**.

Even if it was **יהוה's intention for Jacob to receive Isaac's intended blessing for Esau**, the **morally questionable act would not pass by without consequences**. **Jacob would receive his destined greatness**, but he would **pay a price for the dubious way in which he received it**. **Jacob and Esau would be at enmity with one another**. There would be a **constant cycle of servitude**

**and rebellion.** Did either **Jacob** or **Rebekah think** about what a **betrayed Esau would do**? As a result, **Rebekah would have to send Jacob away into exile.** Before he goes, his father will give him the “**bechira**” **blessing.** One can only wonder what would have happened if everyone would have **communicated, been honest, and trusted the Father:**

*Bereshith 28:3 "May El Shaddai bless you, And make you fruitful and multiply you, That you may be an assembly of peoples; <sup>4</sup> And give you the blessing of Abraham, To you and your descendants with you, That you may inherit the land In which you are a stranger, Which Elohim gave to Abraham."*

What should be kept in mind is that **despite it all, the divine plan of יהוה** prevailed. It's just that sometimes we make things so **difficult** by our **sprinting ahead of Him.**

*Romans 8:28 And we know that **all things work together for good** to those who love Adonai, to those who are the called according to His purpose.*

Shabbat Shalom!

**Ardelle**