



Parasha: TOLDOT/GENERATIONS

Torah Portion: GENESIS 25:19-28:9

Tanak: MALACHI 1:1-2:7

Brit Hadasha: ROM. 5:1-11, 9:6-18, HEB. 11:17-22

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THE GENERATIONS TO COME will act according to the precedents that we, the present generation, set before them. Just as we are influenced by the actions of our prior generations, we will influence the ones to follow us. If reality can be foretold, it is reflected through our daily actions which obtain a blessing or a curse according to Torah.¹ To walk in a form of lawlessness, which is the lack of the government of Torah in one's life, we walk in a perpetually cursed condition. Furthermore, YHVH states that the iniquities of the fathers visits the children, even the children's children for those that hate Him.²

Yet, there is hope! The hope lies within the boundaries of walking in the obedience of Yeshua through Torah. Herein, YHVH says that He will show loving-kindness to thousands, to those that love Him and keep His commandments.²

Our compliance to walk out the commandments of YHVH is more valuable than we could ever know. By obedience we produce the righteous fruit that Messiah requires us to bear. We are bearing fruit after the kind of our true Vine. In doing so, others around us partake of the righteous fruit that we as branches are producing. Likewise, as the fruit ripens and falls to the ground, it is not wasted. Who or whatever comes along is able to pick this fruit up and eat of the seed that is after its own kind. That kind is Yeshua that others are devouring and do not even know it.³

Moreover, as fruit seems to lie wasted on the ground, that righteous seed goes into the ground to germinate and brings forth even more fruit. It is not a different tree, but YHVH grafts the new branch into Himself. Then upcoming generations can partake of the fruit established from the branches of righteousness. All the

nations have become potential benefactors for righteous living as the branches spread out over the entire earth and bear more fruit brought forth from Yeshua.

Lest the righteous fall or the corrupt never surrender themselves to the true Vine, the fruit they produce is the fruit of iniquity/lawlessness/Torahlessness. It is a perversity that breeds and produces even more wickedness than the previous generation. (Remember the doom of Noach's and Lot's generations which we are so poignantly reminded of by Yeshua.⁴) YHVH says that this will be visited to the third and fourth generations to come. The curses that follow will continue until repentance is made. Each generation that continues in their iniquities perpetuates the curses to come to the next third and fourth generations.² Only by turning to the Vine and accepting the gift of grafting into the family tree⁵ may one develop into a righteous branch. When this is done, the loving-kindness of YHVH is born to the next thousand generations to come.⁶

If you are presently walking in Torah (obeying YHVH's teachings and instructions) in all likelihood one of your ancestors in the past made a righteous choice to believe and obey YHVH's eternal Word. In the way of their choice, they blessed you and your family to receive the full gospel of Yeshua with the entire covenant enclosed.

Your generation is a pivotal generation in restoring Torah which has been misplaced inside religious obscurity. We are to regenerate the fruit of His Spirit which is produced through obedience to His Torah. Remember humankind are skeptical fruit inspectors. As a branch in the Vine of Messiah you can resolve to influence thousands of generations to come! This is our defining moment!

¹Devarim 28

²Shemot 20:5

³Matthew 13:36-43

⁴Luke 17:26-30

⁵Romans 11:24

⁶1Chron. 16:15

Shavu Halacha/Weekly Walking:

Everyone can make a difference in the generation to come. As a parent it is easy to see how our actions affect our children and their behavior both now and when they reach adulthood. We struggle to make righteous, Spirit-led decisions that will instruct our offspring to walk in Yeshua and love YHVH with their whole heart. Even if we are not parents, taking time to share ourselves with the next generation is part of being community and we bear light to how other believers walk out Torah.

When someone tells me that their gift is not in the children's ministry, I usually acquiesce to their limitations. However, I believe that each person has a gift to contribute. It could be administrative, financial or care giving. Whatever the type of involvement, each person's role is crucial to the next generation's righteous development. By taking an active part in the lives of children within your community and family, you are planting seed, water and nurturing the loving-kindness of YHVH in their lives.

It does not matter if your role is not in the central arena in order to be an intricate part of a person's life. Just by living out Torah in front of others, you will impact generations to come in ways that only YHVH knows. Crossover and become a fruit bearer of the Vine of the King.

Day 1

- PARASHA:
GEN. 25:19-26:5
- TORAH STUDY
- PRAYER LEAVES

**Sandals
Worshipping in Spirit**

We have been given a birthright, even if we are not firstborn. our birthright we have resides in Messiah, Who redeems the abandoned birthright of Adam. This is a precious gift given to us, as we are seen in Messiah and Messiah is seen in us. We are fellow heirs in the promise of what the birthright brings, that is eternal life and right standing before YHVH. To malign the work of the Master is to disregard the birthright that we inherit with Him. We must be sure not to quench His Spirit or to despise what He purchased on our behalf.

Even as the birthright is rightfully Yeshua's as YHVH's only begotten Son, He also purchased back the birthright that Esau sold for the red lentils. Yeshua's blood paid the price as it was shed and fell on both man and the earth. The cost was paid in full and can never be filched again. However, we can forsake the right to partake of the birthright as fellow heirs when we walk in the desires of the flesh and do the works of the earth along side Edom. Then we deny both Torah as being YHVH's declaration to us, and Messiah being the Torah come to life and living among us.

1. Isaac is forty when he took Rivkah into Sarah's tent. We also know that Rivkah is barren for 20 years. Furthermore we recognize a parallel between Rivkah and Sarah in conceiving children. What aspect do you attribute to Rivkah's barrenness along with the ease which Isaac prays unto YHVH to open her womb in contrast to Sarah's long awaited promise of Isaac?

2. Rivkah becomes distressed during her pregnancy because of the turmoil within her womb. When she went to Adonai and inquired of Him as to why this was happening, He informs her of the two nations rivaling within her womb. We see Adonai's explanation in verse 25:23. Discuss the aspect of the two nations struggling within Rivkah's womb and begin tracing their history. Discuss and compare these two people-groups' culture, geo-political position, and religion. Can you identify who the two nations are in our modern day society?

3. After YHVH declares what the struggle is about, we are then told that Esau is the first to come forth. He is red and hairy, thus the name *Esav*/Esau. Second born is *Ya'akov*/Jacob which means supplanter because he was grasping Esau's heel. *Ya'akov* also means to overreach and to attack at the heel. Looking back at the curse of the serpent, woman and man, how do these names address the curses that YHVH pronounced in the garden? Furthermore, how will this bring glory to YHVH in both overcoming and fulfilling those curses?

4. The imagery and reality of Esau's and Ya'akov's birth order and birthright have much to do with our relationship with YHVH through Yeshua. Adam was the first man, while Messiah is the second Adam, also, referred to as the Son of man¹. Contrast the parallels between Adam to Yeshua with Esau to Ya'akov. How do they reflect each other and reveal YHVH's plan of disclosing Himself as the ultimate promised seed of redemption and defeating the wicked seed of the serpent²?

5. Esau's name is called Edom. While we do not see this in context as people calling Esau by this new name, his progeny does retain the name Edom as a nation. The name was given to him while he was bargaining for *red* lentil stew; and, *Edom* means red in Hebrew.

¹ 1 Cor. 15:45 and Luke 18:31
² Gen. 3:15 and Revelation 12:5

It has the same meaning and shares the root word (name) of Adam. Esau despises his birthright of his first born status. Describe the abandonment of Esau's birthright and his new name in correlation to original sin and Adam.

6. YHVH tells Isaac not to go down to Egypt, but to stay in the land of Promise. Isaac is the only patriarch not to depart from the land. Conversely, Yeshua is taken from Judea to Egypt during his childhood to escape the sword of Herod. What is the relevance of Isaac remaining in the Land vs. going outside the area that Abraham walked?

7. YHVH commands Isaac to sojourn in "this land". He also reiterates and establishes the covenant made with Abraham to Isaac. This includes the part of the covenant that denotes the nations of the earth being blessed by Isaac's seed. We know many ways in which Ya'akov fulfills this covenant through his seed; but, how does Isaac's firstborn, Esau, continue the covenant of blessing the nations of the earth?

8. YHVH reveals and extends the covenant to Isaac on behalf of Abraham, not on any merit given to Isaac by YHVH. What does Isaac have to do so that he perpetuates the covenant?

9. Part of the pleasing aspect of Abraham unto YHVH is that he kept YHVH's *charge*, *commandments*, *statutes* and *laws*. As we look at each of these words in the Hebrew: *mishmereth*, *mitsvah*, *chuqqah* and *torah* (respectively) discuss the differences in each of their meanings in contrast to one another.

Midrash Point:

In verse 26:5, the word Torah is used for the first time in Torah. As this is YHVH speaking to Isaac about his father Abraham, it is pre-Mosaic Law and foreshadows what is to come. However, all the words used in this particular verse suggest that YHVH had already revealed much to Abraham.

Discuss what understanding Abraham would have had with Torah and what YHVH would have revealed to him prior to the Mosaic Covenant made on Mt. Sinai.

Day 2

PARASHA:
GEN. 26:6-22

TORAH STUDY

PRAYER LEAVES

1. While Isaac is living in Gerar, he tells the men of that region that Rivkah is his sister. This follows a pattern already demonstrated by Abraham; however, Abraham only allowed the kings to be misled, Isaac is out right lying about his relationship with Rivkah. Abimelech has learned a lesson from taking in Sarah. He tells Isaac that “I might die on account of her.” The guilt he describes would not be on Isaac, but on the person that could have lain with Rivkah. Why would they be guilty and not Isaac?

Furthermore, just after the dialogue between Isaac and Abimelech, Torah states that Isaac sowed in that land and reaped a hundredfold in the same year. Explain this in terms of misleading the inhabitants and being blessed in the same year that the aforementioned deception took place.

Midrash Point:

The idea of flowing or living water projects life versus stagnation. A continuous flow of water must have a source. We are commended to drink of the living water which flows up from the inner most part of our beings who is Yeshua.¹

Discuss the comparison of Isaac finding wells of flowing water and Yeshua describing Himself as living water. Also, look at these places in the context of wells of water being left for the nations to drink.

2. A well is a type of blessing from YHVH in that YHVH cursed the ground and said that by the sweat of man’s face would he eat bread. Water coming from the earth, via a well, is a great treasure when once dug and established. It gives water unless it dries up or is buried. Why would the Philistines cover the wells with earth? Look at this from an envious or jealous point-of-view and from the seed of the earth or man point-of-view.

3. In verse 13, YHVH describes Isaac as becoming rich and continued to grow richer until he became very wealthy. YHVH distinguishes between rich and wealthy. YHVH goes on to describe his wealth and that the Philistines envied him. Since YHVH makes a differentiation between being rich and being wealthy, there must be attributes that make that division. How do we make that distinction between wealth and riches in contrast to how YHVH sees one being wealthy vs. being rich?

4. Compare the Philistine’s envy of Israel’s wealth and blessings of YHVH which has repeated throughout history to that of other nations that have persecuted Israel for the wealth that YHVH has blessed her. Where does this envy come from and how does it begin to become hatred and persecution?

¹John 4:14 and John 7:37-39

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5. In Isaac's sojourning (and Abraham's also), he goes past rich and becomes wealthy. His wife, Rivkah, is associated in his wealth in both deception and in marriage. Compare this thought with our sojourning on earth and being betrothed to Yeshua. What is it that enables us to have abundance or even have wealth in our time of sojourning?
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6. Looking at verses 18 through 22, Isaac digs up the wells that Abraham had dug. The Philistines have stopped them up and Isaac must find them and uncover them once more. One of the wells Isaac unearths has not only water, but flowing water. What does this say about our searching out Torah and looking to the ways of our father's for walking with YHVH?
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As Isaac uncovers the wells that his father dug and established, the Philistines quarrel and claim the water as *their* possession. Isaac leaves these wells and goes to others to unearth. Contrast this to our actions of moving on in our walk with YHVH and leaving behind what we have found for others to absorb.

7. Isaac names the wells the same names that Abraham called them. On the first well that we are told about, the Philistines contend with Isaac and he names that well *Esek* which means contention. The next well, a similar thing takes place and Isaac names it *Sitnah*, meaning strife. *Sitnah* has a root word meaning accusation or enmity, but the primitive root word is *satan* meaning to act as an adversary, resist or oppose. The last well we are told about, Isaac names *rechoboth* or wide places or wide streets. What do these names have to do with Isaac's and Abraham's sojourning? Since the wells are named after the names that Abraham originally gives them, there is significance to what Abraham endured in his finding wells. Discuss the aspect of Isaac living out what Abraham had previously experienced in the same land and at the same wells.
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This recurrence discloses covetousness from the nations toward Israel. How do you see this from the nations, the jews and the church today?

Sandals Worshipping in Spirit

As we dig further into Torah and find our Hebraic roots, we travel closer and closer to the true Vine of our life source. Yet, there are times that we either abandon or bequeath our unearthed discoveries or give them to others. As we do this, we are giving ourselves over to the work of YHVH in that He lives in us and it is not ours to give, but His. Our labors are not for our own consumption, but for those around us to partake of and, eventually, start digging on their own.

As communities labor as one to find YHVH as wells of living water, they walk in Messiah to accomplish their goals. It hurts to see a community member fall or even leave, but we must know that YHVH is faithful and is using that situation for the good of all, both in the community and for those in the nations that He is calling out. Each seeking the true Source of Life are blessed as they continue seeking the Water of Life.

Digging is hard work, but the reward is both Living Water and the gift of life to us and to the nations. Don't grow weary in *well* doing!

Day 3

- PARASHA:
GEN. 26:23-33
- TORAH STUDY
- PRAYER LEAVES

Midrash Point:

At what point does a person no longer have to honor a peace agreement? The oath taken between Isaac and Abimelech is treated as a covenant. A feast is prepared and oaths are exchanged.

Today, nations make peace accords with other nations and the following generations are expected to uphold the agreements. It is a part of integrity and trust that each side must keep.

Is there a point at which a covenant that is made for peace can be broken?

1. In the opening of today's reading, Isaac hears from YHVH upon leaving Gerar. Compare this encounter with YHVH with the covenant YHVH makes with Abraham in B'resheet 17 and, also the time when Abraham leaves Gerar at the end of chapter 20 and in 21. What similarities and examples can you find of the covenant being fulfilled?

2. Isaac leaves the land of Gerar and goes to Beersheba. The same night he leaves, YHVH appears to Isaac and reveals Who He is by relationship to Abraham. Afterward, Isaac builds an altar and calls upon YHVH, sets up his dwelling and digs a well. What is the implication and meaning of all three of these activities that Isaac undertakes in the same place?

Have you noticed in the life of the believer, that when forward action is taken, i.e. moving, completion of mourning, having children, starting a new job, etc. after deliberation in prayer and supplication, that other aspects of one's life and lifestyle changes as well? This is not coincidence, but is a part of the ramifications of walking in obedience to YHVH. What is the most unforgettable example of this happening to you; and what happened to cause this chain reaction?

3. Abimelech now comes to Isaac seeking covenant and peace between themselves. Isaac plainly suggests that Abimelech sent him away with animosity. Why would Abimelech want to make this covenant with Isaac now?

Since Phicol (commander of Abimelech's army) is with Abimelech, do you think that Isaac chose to make covenant with Abimelech or rather was coerced to make covenant with him? If he refused, would Abimelech have waged war against Isaac right there?

4. The covenant made between Isaac and Abimelech is one sided. Abimelech says that his men have not touched them and has only done good to Isaac. Yet, he says nothing about hurting Isaac, his men and their prospective progeny, but wants an oath from Isaac that

he will not do Abimelech and his men any harm. How could this affect Israel today since covenants are *perpetual* and Gerar is the present day Palestinian controlled region?

5. We have seen several instances where an agreement is reached or a covenant established followed by a shared meal. This was exemplified with Abraham greeting the three at his tent; Abraham prepares the offering after YHVH makes covenant with him in chapter 15; and Melchizedek brings wine and bread out after the battle for the captives of Sodom and the tithe is given. What is the significance of meal offerings or shared meals (later known as peace offerings) after such encounters? How do the promises interrelate with these encounters?

6. During Abimelech's visit, he esteems Isaac by saying, "You are now the blessed of YHVH." Abimelech knew Abraham. He also recognized how YHVH had blessed him and what YHVH had done on behalf of Abimelech and his people on account of Abraham and Sarah. Is the privilege of being the "*Blessed of YHVH*" obtained only through inheritance? What spiritual connotation does this title bear knowing that Isaac is a promised Seed?

Moreover, does the title of "*Blessed of YHVH*" have anything to do with Isaac's role in YHVH's presence as a priestly position?

7. Isaac's servants now arrive on the same day and reveal the well of water they had dug. Isaac identifies the well as *Shibah* meaning *an oath*. This takes place in such a way that it foreshadows the centurion who comes to Yeshua to heal his servant in the gospels¹. Compare these two passages and discuss the aspect of oaths and how YHVH honors faith and obedience.

¹Matthew 8:4-13

Day 4

PARASHA:

GEN. 26:34-27:29

TORAH STUDY

PRAYER LEAVES

**Sandals
Worshipping in Spirit**

At what point does integrity convene up with deception? After reading about Ya'akov receiving the blessing of the firstborn, we must ask this kind of question. If Ya'akov were to forego the firstborn blessing, which cannot be revoked, it would mean he would abandon the perpetuation of the blessing of the righteous seed. Ya'akov's integrity through obedience to Rivkah is at question. Was Ya'akov wrong in carrying out Rivah's deceitful scheme? Was he right or wrong in disguising himself as Esau and absconding with the blessing from Isaac?

We must contemplate our decisions and their continuing affects which render spiritual and physical consequences. We are told "to your own self be true." But to be true to the flesh is many times to be a impostor to YHVH. It would mean walking in rebellion or disobedience to Torah. Our veracity must be demonstrated before YHVH prior to our interaction with others lest we make promises or oaths that are contrary to Torah. This is why we are to be led by the Ruach/Spirit in a continuous attitude of worship, surrendered to Yeshua and obedient to His commandments at all times. This is the only way we will be able to know and fulfill His plan for our lives and to perpetuate His will and blessings through our future generations.

1. Isaac's eyes are too dim to see, so he must trust his other senses to know who and what is around him. His other senses are deceived into believing Ya'akov is Esau. How does this compare with the church and the Jewish people in understanding Who the genuine Messiah is?

2. Ya'akov is making a statement about his own beliefs when he approaches Isaac saying, "Because YHVH *your* Elohim caused it to happen to me." Ya'akov is not yet in covenant with YHVH but nevertheless is about to receive the inheritance of the covenant from the blessing of Isaac. Contrast this thought with the people that are walking outside of YHVH's will or covenant of eternal life yet are called and chosen by Him to be His.

3. Looking at your answer above, how does YHVH describe His people that are on this side of the manifested promises and fulfillment of Israel as a land and people? Cite Torah and Tanahk passages along with Brit Hadishah/New Testament parallels.

4. Looking back to chapter 25:31-34, when Esau despises and sells Ya'akov his birthright, we should understand the word in Hebrew for despise. It is *bazah* which means to hold in contempt or disdain; it also means to hold as worthless or to be vile. Now we see how this comes into play with Ya'akov approaching his father for the firstborn's blessing. His mother, Rivkah, is instigating the entire scenario; she must know that Esau has sold his birthright to Ya'akov. Seeing all of this, how could you justify and even say that Ya'akov is not deceiving, but capitalizing on his rightful possession?

5. Several roles have changed in this narrative. Ya'akov is not preparing the food as before, instead Rivkah does the cooking. Esau goes out and hunts game and, also, cooks for his father; however, previously he was famished and coveted the red stew that Ya'akov had prepared. And, of course, Ya'akov has disguised himself and is playing the role of Esau. Discuss these role reversals as you examine the timing of these various roles being performed up to this time. What kind of behavior might we see behind-the-scenes of these events?

6. Isaac's blessing starts with the smell of Ya'akov compared to the smell of a field which YHVH has blessed. He goes on to bless Ya'akov with the dew of heaven, the fatness of the earth and the abundance of grain and new wine. Remember back to Abimelech who said that, "Now you [Isaac] are the blessed of YHVH"? This should be taken into consideration when understanding the blessing of Ya'akov passed down from Isaac. The words about the earth and its smell and abundance should remind us of the Garden when YHVH created man. As you consider this, discuss this part of the blessing as how Ya'akov will be the extension of the promised seed and how his seed walks in this blessing.

7. Notice in the midst of the blessing over Ya'akov, Isaac does not say, "May you be master", but says, "Be master of your brothers". What is the difference? How will Ya'akov become master over his brothers? Relate this to modern day Ya'akov/Israel.

8. Isaac's blessing to Ya'akov sounds much like the blessings given to himself and to Abraham by YHVH. Discuss if this blessing is an extension of the blessing from Isaac's and Rivkah's being passed on to Ya'akov or is a fresh blessing from YHVH to Ya'akov?

9. Understanding Ya'akov's name as *supplanter*, does his name suggest a blessing or a curse? Do you believe that we exemplify *our true identities* through our actions as we walk out Torah and our salvation with fear and trembling?

10. As a final question, does Isaac know that this is really Esau or is he truly deceived and why?

Day 5

PARASHA:
GEN. 27:30-27:45

TORAH STUDY

PRAYER LEAVES

1. Isaac asks a rhetorical question to Esau in verse 33. Later in verse 35, Isaac plainly states that “Your brother came deceitfully...” How do you perceive Isaac and Rivkah’s plan as Ya’akov takes the blessing of the firstborn?

2. Esau is said to have cried out with an exceedingly great and bitter cry while asking Isaac to “Bless me, even me also, O my father!” Contrast this anguish with what Yeshua describes in Luke 13:27-29.

3. Compare and contrast the two blessings for Ya’akov alongside the blessing for Esau. Discuss your findings in how the two blessings revolve around each other and how they are separate blessings from each other. Also, describe how Esau’s blessing is a blessing.

4. Why does Isaac give this blessing to Esau? He has many words that he could speak over his children, but chooses to pronounce these words over Esau.

5. Esau is seen as an adversary to Ya’akov at this point. He consoles himself with the thought of killing Ya’akov. Subsequently, Rivkah suggests that Ya’akov go to Haran. We can elude to the actions of the garden when Adam leaves righteousness for a life of corruption in this suggestion. Contrast these plights of both men in a physical and spiritual sense. Discuss the application of going away and returning, finding hope and reconciliation to YHVH.

6. Esau says to himself that “The days of mourning for my father are near.” We can look forward in Torah to see that in twenty years, Ya’akov returns and then his brother and he bury Isaac.¹ Why would the days of mourning be near? Is Esau prematurely looking forward to a physical inheritance that will be bequeathed to him by Isaac?

7. When Rivkah states that she “will send and get you from there,” she is speaking future tense to when Esau’s anger has subsided. We do not ever have closure to this statement in that we scarcely hear of Rivkah again. When does an enemy of YHVH ever relent in their anger toward the righteous?

8. Contrast Rivkah to the Ruach haKodesh. She sends Ya’akov away into the wilderness to be sifted until the proper time for his return to the Land. In what ways do you see this relationship in Messiah and in our lives?

9. In verse 45, Rivkah states “Why should I be bereaved of you both in one day?” Is she prophesying the fates of Ya’akov and Esau? What is the meaning of this statement?

¹Breisheet 35:28-29

Day 6

- PARASHA:
GEN. 27:46-28:9
- TORAH STUDY
- PRAYER LEAVES

1. A big heart-ache for Rivkah are the daughters of Heth that were considered to be Canaanites. Heth is also the progenitor of the Hitites. Esau has already married two of the daughters of Heth, Judith and Basemath.¹ Why would the daughters of Heth be such grief to Isaac and Rivkah and why is it important that Torah shows this to us?

Later in the Tanak, David arranges Uriah the Hitite's death so that he may have his wife, Bathsheba. Contrast these two situations looking at the names and their demise within the household of Israel. Draw a conclusion to why Uriah, an innocent victim, was slain and how YHVH would allow that to happen in relationship to the sons of Heth.

2. In the beginning of chapter 28, Isaac calls Ya'akov, blesses and charges him about a future wife. There is not rebuke from Isaac, only more of a blessing and instructions. Why not a rebuke for Ya'akov's supposed deception?

3. If there is any punishment doled out to Ya'akov, it would have to be separation from his family and being sent out to sojourn on his own. Compare this thought to that of Adam being sent out from the garden² or Cain going out from YHVH's presence as seen in B'reisheet 4:16.

4. Another angle to look at Ya'akov's undertaking to go to Laban's household is to compare it to the mission given to Abraham's servant. Isaac would have been old enough to take this task upon himself, however, Abraham sends his servant to find a wife for Isaac. Thus, Isaac never leaves the land of promise. Moreover, Ya'akov is charged to find his own wife and has to leave the land of promise to do so. Why would Isaac be kept from leaving the land of promise and Ya'akov is made to leave? In your discussion, consider who and what each patriarch represents.

¹B'reisheet 26:34
²B'reisheet 3:23

5. In what ways could the act of Ya'akov leaving his household to be a sojourner be a form of punishment? In contrast, in what ways could this action be considered a blessing and a form of the fulfillment of the covenantal blessings of Abraham?

6. Part of the blessing of Abraham is that the place of his sojourning will be his seed's possession. Isaac blesses Ya'akov with the blessing of Abraham in verse 28:4. As Ya'akov goes east to Paddan-aram, he is sojourning and walking more of the land. Look at the region of Paddan-aram and Haran on Biblical maps and discuss how this will be part of a greater Israel in fulfillment of the promise YHVH made to Abraham.

7. As Esau takes a wife from the relations of Ishmael, it is eluded that this is to please Isaac. How would intermingling with Ishmael's seed with Esau's seed be pleasing and fit into the plan of YHVH for the Promised Seed?

8. This parasha seemingly advocates aspects of isolation and opportunities to question how one pleases both authority figures (parents) and YHVH. A void has been created in Esau's heart and he is left to his own devices. Yet to compensate for the double-cross of the blessings, he unites himself with foreigners, those who were banished from the household of faith. On the other hand, Ya'akov is separated by means of his parents and sent out to discover the righteous paths of YHVH. Discuss the reasons that each son was given different mandates and parameters. How do you see this in relationship to your walk with Yeshua and others around you that are trying to discover their way?

Midrash Point:

Receiving an impartation or a blessing from parents seems to be a theme in this parasha, especially when it comes to choosing a bride. We have been shown three ways in which to obtain a helpmate:

- 1) Designate a match-maker with complete authoritative oversight and input
- 2) Send the unmarried out with specific instruction of who to look for and where to find them
- 3) Allow the search to be unguided and allow "nature" to take its course.

Discuss the possibilities above and what we should be doing to prepare and search for the future helpmates for our children. Is there a place for a match-maker or for complete trust in YHVH for direction? Remember Lot's daughters and their lack of faith or trust for neither a husband of the earth or a righteous helpmate.

The examples given are for sons in Torah. How do we as Torah covenant members relate and ready our daughters for finding their helpmates?

Shabbat

PARASHA:

GEN. 25:19-28:9

RESTORATORY—
MIDRASH

PRAYER LEAVES

The lifespan we are given is relatively short. Throughout our lives, we continue living through the seasons of our lives that seemingly go on forever. Poignantly, we reach the mountain peaks of joy and jubilation that never last long enough and, sorrowfully, we agonize through seemingly never ending valleys of loss, pain and setbacks. Overall, the whole span of life is not very long in the grand scheme of eternity. YHVH, for example, is the very essence of eternity. He was, and is and is to come; with no beginning and no end; He is the Eternal Father;¹ the Eternal YHVH.² He is the *Aleph* and the *Tav*; He *is* the beginning and the end.³

Our measure of time is only what YHVH allows for us to perceive. As a matter of fact, Moshe was recorded to ask in Psalm 90 for YHVH to “teach us to number our days so that we may present to Him a heart of wisdom.” This kind of wisdom occurs as we live each day, each hour and each moment to the fullest as we walk circumspectly in every situation. Moreover, Moshe also states in the same Psalm that the days of our lives contain seventy years, or if due to strength, eighty years. This in itself is a curse and not a blessing, brought upon the children of Israel through disobedience and rebellion.

YHVH declares in B'reisheet 6:3 that the “days of man shall be one hundred and twenty years.” This limit was placed on man because His Spirit was not going to strive with man forever. Psalm 39 humbly submits “that a man’s life is but breath,” a handbreadth of days. Our constant internal strife to be free from the confines of the Law as we attempt to hide from the eyes of YHVH are the very action that causes us to cease living and to die in alienation. It is all futile if not done in the presence of YHVH with His approval.⁴

Torah brings these principles to life in the ongoing saga of man’s willful rebellion and righteous repentance. Moreover, it does not stop with the pages of Torah, it progresses perpetually as the covenant promises of YHVH are eternal. The destruction of all flesh during the flood was an illustration of retribution and punishment to the future Lawless generations. Consider YHVH’s mercy *and* His judgment. Think about YHVH’s covenant that He established with the earth’s elements when He spoke His word saying “seedtime and harvest, cold and heat, summer and winter, day and night”⁵ to maintain their perpetual course. Yet His mercy to every man is an opportunity to embark upon the knowledge of who YHVH is through His Word and Spirit; and then, we are given a choice to enter into His blessings and or reap the consequence of rejection in the curses.

The patriarchs of our faith reflect the faithfulness of YHVH’s covenants in Torah. Yet as we read the

accounts of these beloved men and their families we yearn to know what happened between the lines. Their births, lives and deaths are contained in paragraphs and chapters, and then they breathe their last and are gathered to their people. In the short glimpses that we have, Abraham is revealed to us as a friend of YHVH. He has faith that is reckoned to him as righteousness and is chosen to bear the seed of Promise and hope for all the nations of the earth. In this, Abraham produces like fruit in Isaac. He also produces fruit that is not of his kind in Ishmael. While the two are of Abraham’s loins, they are of the same seed of righteousness, however, are not equal heirs of the promise in the span of Abraham’s life. This is a difficult concept to accept. It embodies predestination and the foreknowledge that YHVH accepts or rejects whomever He chooses. The very idea conflicts with the fleshly notion of fairness and justice; yet, the ways of man and his thoughts are very far from YHVH as His ways are altogether righteous. YHVH’s Word permanently marks the path of right and wrong and He knows whether we will accept or deny His righteous path.

YHVH not only has the insight to make these choices, but has the ability to place the seed of righteousness within each person prior to being formed. This is seen in the life of Jeremiah as YHVH revealed Himself to the youth. YHVH states, “Before I formed you in the womb I knew you, and before you were born I consecrated you.”⁶ We do not choose YHVH for salvation, He chooses us to receive Himself so that we will walk in repentance unto eternal life. He places the Seed of Promise within us and causes it to germinate and grow and produce righteous fruit after His kind.

Nothing transpires without accomplishing what YHVH deems for its existence. A man walking in rejection from the promise of Abraham is not the end of that man or his purpose. The rejection is the means to an end so that righteousness is obtained in the seed yet to come.

Our patriarchs had the ability to teach and make decisions for each of their offspring. We see this embodied in the story of Abraham in sending away Ishmael and holding fast to Isaac. We have to accept that Abraham acted upon what YHVH desired for his household and for the Seed of Promise within Isaac. If Ishmael had stayed in his father’s house, the outcome could have been much different for Isaac; moreover, a nation would have been impeded from developing. Albeit, the nation of Ishmael has been used by YHVH to both punish Israel and to chase them back to Himself. That nation commingled its seed with Mizraim, Egypt.⁷ This union was not the total rejection of Ishmael, but the future salvation of Israel. Remember that “who so ever calls upon the

¹Isaiah 9:6

²Devarim. 33:27

³Revelation 21:6

⁴Hebrews 4:13

⁵B'reisheet 8:22

⁶Jeremiah 1:5

⁷B'reisheet 21:21

name of YHVH will be saved,”⁸ and that B’risheet 21:17-21 says that “Elohim heard the voice of the lad... and that Elohim was with the lad.” The seed of Abraham that was within Ishmael loved his people and sought out their well-being in time of famine. The bondage of Egypt was a crucible for the fledging nation of Israel to grow and learn the ways of survival for 400 years. That journey was for the building of faith in the one true Elohim. Furthermore, that redemption from Egyptian captivity was used to bring redemption to the Egyptians and other seeking solace within Egypt as well. As the children of Israel leave captivity, Torah tells that there was a *mixed multitude* that went up with them.⁹ This mixed multitude are made up of the people and nations that YHVH had called out to make them part of the house of Israel. All of this is to fulfill the promise to Abraham that in his seed all the nations of the earth would be blessed. That blessing is to come and to kneel before YHVH because He knows the person kneeling.

Looking further into Torah, Isaac has two sons; and, just like Abraham, the first born is not the heir of the promise, but the second born. Ya’akov is the chosen heir to be progenitor of the seed of Promise. Neither of the two sons, Esau nor Isaac, seems to take much stock in the Elohim of Isaac. In contrast, their lives do hinge on what their parents tell them by way of command or blessing. The choice is not theirs to undertake, but it is a sanctioned mandate that YHVH has set forth from the beginning of time. They are able to choose to be obedient to what Isaac and/or Rivkah say, but Ya’akov still refers to YHVH as “YHVH your Elohim” when speaking to his father. YHVH is not as real to Ya’akov as He is to Isaac. This will change during Ya’akov’s sojourning, but for now, he is the rightful son of the blessed birthright.

Is this fair? Only YHVH can answer what fair is and how to dole out justice based upon His system of fairness. While the aspect of pre-selection does prevail in this passage of Torah, we do know that man has the ability to call upon the name of YHVH for salvation. This would be true for Esau as well. His status as a spiritual being was marred when he despised his birthright to obtain the firstborn blessing and be the seed bearing son. That does not mean all is lost. Edom still has a portion to live out on the earth. Their inheritance of land is as real as the land of Israel. Their end is not pretty as described in Malachi 1. Yet, their final purpose is for the sake of YHVH’s chosen people to see how they are chosen and what happens to those that do not yield to the will of YHVH.

Remember, man’s heart is bent on wickedness from his youth. It is not a new concept planted in man’s heart by YHVH in order to keep him at bay. It is

there from conception as being wrought forth in the likeness of the earth. We are not assured of numerous urges of YHVH’s Ruach HaKodesh to surrender to His Son whom He sent to die for us so that we may live in Him. We must say yes the first time, and after that, it is sheer mercy to keep hearing His voice. To reject that voice and declare a no acceptance of Providence and eternal life is the denial of YHVH as the only Elohim. When the individual places himself on his self-made throne of judgment and righteousness, it is the debasement of Yah’s entity.

Is this the blasphemy of the Ruach haKodesh that Yeshua warns us? I believe so. The rejection of the promise of heirship was to Esau what the rejection of Messiah is to us. It was the promise of a future and a righteous posterity. Esau abandoned the Way of his fathers to establish his own way on the earth. It is no different than Cain leaving the presence of YHVH or the sons of man building a tower to reach into heaven. There is a way that seems right to a man, but its end is the way of death.¹⁰ Esau chose his own path, his own fate, which led to destruction.

What if the blessing of Isaac for Esau to serve Ya’akov was enacted with immediate forgiveness? Could Esau have walked into the paths of righteousness? Yes and no. He could have, but just as YHVH spoke to the children of Israel saying “So it shall be when all of these things have come upon you, the blessing and the curse...,”¹¹ so Isaac speaks to Esau saying, “But it shall come about when you become restless...” It just happens that we see an immediate outcome in Esau and it takes a few hundred years to see the outcomes for Israel.

The call to repentance is knocking on the door of our hearts constantly.¹² YHVH hears the cries of the repentant, just as he heard Ishmael’s cry in the wilderness. Each one of us is under the proverbial bush waiting for the sign or hand of YHVH to be shown to us. When we hear His voice, we must be diligent to do all that He says. We must not reject one portion of His Word or His example in Yeshua. We must cooperate together with Him and not against Him if we are to survive into His Kingdom.

The lessons set before us in Esau are not to be only taken as an immediate righteous judgment, but to understand that our seed will be judged according to our actions as well. Our declaration and surrender to YHVH will begin the walk for our seed to continue to choose. Regrettably, our denial of YHVH breeds contempt that will have to be worked out in future generations to come. Sanction your *yes* as an oath unto Him; and allow His Will to direct and affect the rest of your existence. This is truly the coveted birthright that we must acquire!

⁸Acts 2:21

⁹Shemot 12:38

¹⁰Proverbs 14:12/16:25

¹¹Devarim 30:1

¹²Revelation 3:20

