

Sheepfold Gleanings

TOLDOT / GENERATIONS

Genesis 25:19 to 28:9

Malachi 1:1 to 2:7

Romans 9:6-16

Hebrews 11:20; 12:14-17

Jacob's Life: Part One

The Scriptures now focus on the life of Isaac and his wife Rebekah. For the first twenty years of their marriage Rebekah was childless. So Isaac prayed to YHVH on behalf of his wife's barrenness. YHVH answered his prayer and she conceived. The pregnancy was so unusual this caused Rebekah to inquire after YHVH. She found she was carrying twins. YHVH said, "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" (Genesis 25:23).

At the birth of the twin sons, the first son born was red and hairy like a garment; so they named him Esau. The second son came out grasping Esau's heel; so they named him Jacob (Strong's #3290/TWOT#167f), which meant "supplanter" or "holding the heel" (the action of a wrestler).

Isaac was sixty years old when the twins were born. The boys' grandfather Abraham would have lived to see Esau and Jacob well into their teen years. Shem, Noah's son, and Eber, the great-grandson of Shem, were also still alive. Shem lived another fifty-two years and Eber for eighty-one years after the twins were born.

The twins may have grown up hearing their grandfather Abraham tell stories of their family history. Through Noah's son Shem, they not only heard how he built the ark with his father and brothers and cared for all the animals during the flood, but also learned of Shem's grandfather Lamech who actually walked and talked with Adam! As a result of their long live spans these men were all alive to pass on the eyewitness stories of YHVH's glory personally to their family. "So the boys grew. And Esau was a skillful hunter, a man of the field; but Jacob was a mild man, dwelling in tents. And Isaac loved Esau because he ate of his game, but Rebekah loved Jacob" (Genesis 25:27-28).

In the studies of Genesis up to this point, we have been learning about the patriarchs of Israel. These stories are living parables foreshadowing future events. Isaac had a leaning toward Esau, the son who was a hunter, a man of the open field. Rebekah had a love for the quiet son, Jacob, who stayed among the tents. *Open field/country* is a reference to being outside the Torah, YHVH's teaching and instruction. *Staying among tents* is a reference to being inside the Torah, walking in obedience to YHVH's Word through the Living Torah, Yeshua, who brings illumination of the Word to Life.

Genesis 25:29-34 Jacob and Esau

“Now Jacob cooked a stew; and Esau came in from the field, and he was weary. And Esau said to Jacob, ‘Please feed me with that same red stew, for I am weary’ ” (Genesis 25:29-30).

Most people know the story of Esau coming in empty-handed and famished from a hunting expedition, and Jacob seizing the opportunity to request of Esau his birthright as payment for a meal Jacob would provide. From this account we can glean that Esau’s food source (dependant on his hunting success in the open field) did not seem reliable or give him the strength he needed, whereas Jacob’s food supply (Torah) strengthened and nourished him. It would seem Esau’s soul (his flesh) became weak from what he was doing by his own strength; but Jacob’s strength remained strong and constant, as his strength was from YHVH. There is no life-sustaining power outside of the Torah, but Torah on its own cannot sustain life either. Only when we are in Yeshua, the true Living Torah, and His Torah (teaching and instruction) together will we experience true life and sustaining power, for He is the Source of life.

What we see here is one brother eating off the Tree of Life/Fruit of the Spirit (life) and the other brother eating off the Tree of Knowledge of Good and Evil/sinful nature (death).

Jacob discerned the condition of his elder brother’s heart and took this weak moment to test him to see how important Esau’s birthright was to him by saying, “‘Sell me your birthright as of this day.’ Esau said, ‘Look, I am about to die; so what is this birthright to me?’” (Genesis 25:31-32).

This was an act of arrogance and pride on the part of Esau. There are three aspects of pride. One is presumption, where a person presumes too much in his favor, especially in the sense of authority. The second aspect of pride is rebellion or disobedience; when a person is proud, he asserts his own will to the point of rebelling against one in authority over him. Thirdly, pride carries the additional element of willful decision; this was called “works of wickedness” and “tempting YHVH” in the Scriptures.

1 Samuel 15:23 “For rebellion is as the sin of *witchcraft*, And stubbornness is as iniquity and idolatry. Because you have rejected the word of YHVH, He also has rejected you from being king.”

“Then Jacob said, ‘Swear to me as of this day.’ So he swore to him, and sold his birthright to Jacob. And Jacob gave Esau *bread* and stew of lentils; then he ate and *drank* arose, and went his way. Thus Esau despised his birthright” (Genesis 25:31–34).

When scripture mentions bread and drink it alludes to a covenantal passing, agreement or sealing is taking place.

In saying thus, Esau essentially told Jacob that he preferred going his own way by walking in his *own* Torah, even though it meant poverty to his soul. Moving past the literal meaning to the deeper, spiritual reflection, Esau also recognized that Jacob had the life-giving food source that he needed. This revealed his heart that if he was outside Torah what good was his birthright to him? His inference was correct, for a birthright (one’s identity) is only good for those walking in (obeying) YHVH’s covenantal teaching and instruction. Esau sold what had become useless to

him to try and **buy** the life-sustaining food that Jacob had. Those who try to purchase the Living Torah (Messiah; salvation) will not receive it, as it is not for sale. This is just what Esau tried to do and all those who follow in Esau's footsteps; they do not recognize or understand the birthright or the covenant that they are in and accord little worth to it. (Matthew 25:1-13)

Despising what YHVH has freely given us by His Spirit will lead to physical and/or spiritual death, as there is no life-sustaining power outside of Torah. The embodiment of YHVH's teaching and instruction (Torah) is Yeshua. He is the source and author of the Torah. Let us grab hold of His LIFE and not despise His Words that guide and *give* us life. May we who are returning to the ways of Torah embrace our whole inheritance/covenant. May we lift up the whole Torah from Genesis to Revelation through the true Living Word of YHVH, Yeshua. Indeed Esau was perishing; he was dying a spiritual death because he did not regard this **walk** as fundamental to his spiritual health. May we not be among those who are outside Torah, who grow weak and faint; but may we be a people who grab hold of Yeshua and walk in His ways, for in doing this we will discover the life-giving strength of YHVH's Delivery and His Great Power!

YHVH said that anyone who eats from the Tree of Life will live forever, but anyone who ate the Tree of Knowledge of Good and Evil would surely die (Genesis 2:16-17).

Isaiah 55:1 "Everyone who thirsts, come to the waters; And you who have no money, Come, buy and eat. Yes, come, buy wine and milk without money and without price."

Jacob served Esau the meal with **bread** and **drink**. This sealed the passing of a birthright to the second son, Jacob. Bread and drink symbolize the sealing of a vow and/or a covenant. The kinsman-redeemer, one who is related by blood, is the only one who can redeem a birthright.

Genesis 26 Isaac and Abimelech

Isaac traced his father Abraham's footsteps when a famine came upon the land. He journeyed to the territory of Abimelech, King of the Philistines in Gerar, and there YHVH warned Isaac not to journey beyond the boundaries of the land. As the *promised seed*, Isaac must stay in the *Promised Land*. He was the unblemished offering to YHVH, a living sacrifice.

"YHVH appeared to him saying, 'Do not go down to Egypt; live in the land of which I shall tell you. Dwell in this land and I will be with you and bless you; for to you and your descendants I give all these lands, and I will perform the oath, which I swore to Abraham your father. And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed; because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws'" (Genesis 26:2-5).

YHVH confirmed to Isaac the Covenant of Promise given to his father Abraham.

Note: "Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws" is a Greek rendition of Hebrew root words. A Hebrew understanding for this passage would look more like this: "Abraham obeyed My voice and kept My Deliverance, My acts of

loving kindness and lasting impressions, and My teaching and instruction." The Greek rendition tends to give us a picture of a judgmental or legalistic God, while in the Hebrew the words picture a loving God.

Isaac and Rebekah stayed in Gerar, but as his father Abraham before him, Isaac too lied to Abimelech about Rebekah being his sister for fear of his life. In time, Isaac showed marital affections of love to his wife that exposed them both to Abimelech. Knowing full well Abraham's God, Abimelech chose not to get involved for fear of his life and allowed Isaac and his family to live in the land. YHVH was with Isaac and that year he planted and harvested a huge crop making him a very wealthy man. He also owned large flocks, herds and servants (Genesis 20:11-12).

It is important that we remember not to fear the wilderness experience as this has proved to be a place of empowerment for those who grab hold of it.

As Isaac became more and more powerful, Abimelech asked him to move. The king's servants made it more difficult for Isaac to stay in the land by filling in the wells of Abraham. Filling in a well was considered a very serious crime, especially in the desert. Wells sustain life in the desert; they also represent the Living Spirit of YHVH. The king's servants wanted nothing to do with the *Living Water* of YHVH. Isaac was not deterred and continued to dig more wells. Finally, after digging the third well, the fighting stopped. YHVH gave Isaac enough room and he was able to flourish in the land again.

Isaac left the Gerar region and went up to Beersheba, the same place where his father Abraham had made a treaty with Abimelech years before, after he had dug the well at the time of Isaac's birth (Genesis 21:25-32). Now YHVH appeared to Isaac saying, "I am the God of your father Abraham; do not fear, for I am with you. I will bless you and multiply your descendants for My servant Abraham's sake" (Genesis 26:24).

At Beersheba Isaac worshipped YHVH and built an altar, calling upon the Name of YHVH. There he pitched his tent while his servants started to dig a well. King Abimelech came to him there and suggested an agreement between the two of them over this well, just as had been done with Isaac's father, Abraham, before him. (At this point the well was still dry.) Isaac agreed to make a treaty with him, and prepared a feast with *eating* and *drinking* that sealed the agreement between them. Only after Abimelech left did Isaac's servants find the *living water*! The well of Living Water that sustained and gave life to the next generation was found! They called the well **Shibah**, reviving the name it had been given originally, meaning "*the well of the oath*" or "*well of seven.*"

At that time Isaac's eldest son Esau, at the age of forty, married two Canaanite women. This was a source of grief for Isaac and Rebekah (Genesis 26:34-35).

Genesis 27 Jacob's Blessing

Scripture now travels through time. Isaac was old and his eyesight weak; he could no longer see. Spiritually speaking, eyes are synonymous with the heart and discernment. Weak eyes suggest that Isaac had lost his spiritual discernment. It was time to pass the Covenant on and Isaac's

soul/flesh chose his “fleshly” son, Esau. Isaac disregarded the fact that Esau despised his birthright and had a wild nature. He also disregarded the fact that, if Esau were to carry the blessing, Esau’s Canaanite wives would take Rebekah’s place when she died. Isaac’s spiritual discernment was not in operation here. This was an act of the flesh. How did this happen to Isaac?

Isaac said to Esau, "Get your weapons-- your quiver and bow-- and go out to the open country to hunt some wild game for me. Prepare me the kind of tasty food I like and bring it to me to eat, so that I may give you my blessing before I die" (Genesis 27:3).

YHVH allowed hunting IF the animals were clean, not unclean or defiled. The life-blood must be drained out of a hunted animal and buried in the ground before the meat is consumed. Esau may not have removed the life-blood from the animal. Life-blood carries the very life of an animal. By eating the life-blood of an animal you become what you eat. Esau took on the very nature of the “wild” animals he consumed. Because of his aggressive nature and hunter-like qualities he may even have been eating unclean animals with blood still in the meat. We are not told in Scripture what he ate, but in the book of Malachi it records Esau’s defiled offering before YHVH and corruption of the priesthood. Esau’s actions tell us that his character took on the behavior of a wild animal with predator like instincts. Thus we see Esau’s aggressive nature and Isaac’s desire for wild game. Eating the blood or unclean, defiled meats will render the consumer with “blindness” to YHVH’s ways, and may even bring a spiritual death and possibly physical death. Thus we read that Isaac lost his eyesight and Esau made unclean choices in his life. We are what we eat; the Tree of Life verses the Tree of the Knowledge of Good and Evil. (Leviticus 17:13-14)

Ezekiel 33:25 “Since you eat meat with the blood still in it and look to your idols and shed blood, should you then possess the land?”

Rebekah overheard Isaac preparing to pass the Covenant blessing on to Esau. She also remembered what YHVH told her, “And the older shall serve the younger” (Genesis 25:23). Rebekah decided to take matters into her own hands. She knew it was Jacob who was the rightful heir of the Covenant of Promise, not Esau. With this understanding, she summoned Jacob saying, "Go now to the flock and bring me from there two choice kids of the goats, and I will make savory food from them for your father, such as he loves. Then take it to your father to eat, so that he may give you his blessing before he dies" (Genesis 27: 9-10).

It is interesting that the Strong’s Hebrew word for kids is *gedi* (#1423), a young male goat, from the root word *gadah* (#1415) meaning “a riverbank.” The Strong’s word for female goat is *ez* (#5795) from the root word (#5810) that means, “to be strong.” Male goats were used for their meat, skin and hair for clothing and housing, while female goats were used for multiplying.

Rebekah was very specific with Jacob and had him go to the “flock” (pastured, peace loving, animals, not aggressive in nature) to bring “two” choice young goats back to her, where she would have prepared them according to YHVH’s instructions. A goat in Scripture can represent a sin sacrifice for the one offering it. Jacob, later renamed Israel, would become the father of twelve sons known as the Twelve Tribes of Israel. The two goats in this story signified prophetic

events and represented the sacrifice for sin for the whole nation of Israel that was performed yearly on Yom Kippur. On this day two goats were offered as well; one goat was sacrificed as a sin offering to YHVH, and the other goat was designated as the scapegoat for making atonement (Leviticus 16). Ultimately, the removal of sin once and for all would come through the Messiah, the seed of the promise through the covenant passed on to Abraham, Isaac and Jacob and to those who take hold of *Him*. The Messiah's blood and sacrifice removed the sin, the veil of separation between YHVH and man, and the barrier of hostility between the Two Houses of Israel, the House of Judah and the House of Israel (Hebrews 10:10-12; Ephesians 2:14).

Rebekah put her faith in the promise spoken over her during her pregnancy: "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" (Genesis 25:23). Rebekah assured Jacob that if any curses came from their deception they would fall on her and not Jacob. She took full responsibility for their actions.

Genesis 27:15-16 "Then Rebekah took the choice clothes of her elder son Esau, which were with her in the house, and put them on Jacob her younger son. And she put the skins of the kids of the goats on his hands and on the smooth part of his neck. Then she gave the savory food and the bread, which she had prepared, into the hand of her son Jacob."

Choice clothes were a reference to holy garments like the priests wore that never left the House of YHVH. Accordingly, Rebekah had these choice garments with her **in the house**. They represent the authority, strength and power of a king. Jacob did not dress himself but was clothed, a reference to being clothed in the Messiah. They also reference the garment of the Bride. This garment is the Torah. Without Torah the Bride is seen as naked.

Revelation 3:5; 16:15 "He who overcomes shall be clothed in white garments. Behold, I am coming as a thief. Blessed is he who watches, and *keeps his garments*, lest he walk naked and they see his shame."

In Leviticus 7:1-8, after the priest made the guilt offering and sprinkled the blood on the altar to make atonement, the priest's family was allowed to eat the sacrifice in the House of YHVH. Whoever touched any of the flesh became holy. With the guilt offering, the priests were also allowed to keep the hide of those animals offered. (These same allowances applied to the sin offering as well.) Rebekah took the two skins from the two goats offered and placed them on Jacob's two hands and on the back of his neck, indicating the position of power and authority of a priest. (The head of the home is also the priest of the home.)

The hand idiomatically conveys authority involving responsibility, care, and dominion over someone or something. In this case it was the birthright and blessing of the Covenant YHVH gave to Abraham. Power, strength and possession are the common function of the hand. To stretch out one's hand or arm was a reference to the two sticks the Torah scroll was wrapped around, as well as reaching or yearning for YHVH. Covering the two hands of Jacob refers to the atonement offered to the whole House of Israel: the House of Israel and the House of Judah who would come from Jacob. These two houses received the blood Covenant and received the covering atonement of the sacrificed Messiah. The Two Houses are submissive to YHVH,

content under the covering that has been provided them. They obey and walk in His authority and Word as He moves them to fully possess their inheritance: a land, a people and a blessing.

Rebekah placed the skins not only on Jacob's hands, but also on the back of his neck. This was prophetic imagery of the Messiah and gave further insight into Jacob's inheritance. The neck symbolized strength and surrender. A yoke is worn on the back of the neck and across the shoulders. The word shoulder in Hebrew is *shechem*. Shechem is the town that Jacob went to after parting from his brother Esau subsequent to their reunion in Genesis 33:18. Jacob's well is there, the same well where Yeshua later met the Samaritan woman at (John 4:5-30). Shechem was also the first place Abraham stopped at when he came from Haran (Genesis 12:6). There he built an altar and called on the name YHVH. Looking further into Genesis, Jacob's son Joseph received Jacob's birthright; he also inherited the land around Shechem called the West Bank today (Joshua 24:32). The tombs of the patriarchs are also in Shechem.

Matthew 11:29 "Yeshua said, 'Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your soul. For My yoke is easy and my burden is light.'"

"Rebekah then gave the savory food and the *bread*, which she had prepared, into the hand of her son Jacob" (Genesis 27:17). Savory food is the food of perception (perceiving the Word of YHVH), as the Hebrew root word of the English equivalent to "savory food" not only means to taste and eat but also to perceive. Bread symbolized Yeshua, who said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God'" (Matthew 4:4). And, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst" (John 6:35). Yeshua is the bread of life. He is the manna in the wilderness and is the bread from heaven that, when we reach for Him, causes us to enter into His rest, to reside in Him and walk in His ways.

Genesis 27:19-29 Jacob Receives the Firstborn Blessing

Jacob came before his father Isaac disguised as Esau to receive his brother's blessing. In Isaac's old age he could not see (reference to lack of discernment) but still had good hearing, as he heard it was Jacob's voice and not Esau's. Isaac was suspicious and asked "Esau" to come closer. If this were really Esau his hairy body would bring him confirmation. Isaac touched Jacob and felt his hands, confirming for himself that they were Esau's. With this he asked for the game so he could pass on the blessing to "Esau". Jacob brought forth the **two goats** representing atonement and the Two Houses of Israel. Together Isaac and Jacob ate this meal, along with "bread and wine." *Bread and wine* represented the passing of a Covenant; the blessing was sealed with the sacrificial offering and the partaking in the bread and the wine. No priest partook in "wild game" as a sacrifice to confirm a covenant. The Covenant could only be sealed with the proper blood sacrifice, along with bread and wine, which Jacob brought, not Esau (Malachi 1).

Isaac had one more check before finalizing the passing of this family blessing. He had Jacob come closer to him. With a kiss he was able to smell "Esau" through the clothes Jacob wore. This was Isaac's final confirmation and with that he blessed Jacob, saying, "Surely, the smell of my son is like the smell of a field which YHVH has blessed. Therefore may Elohim/God give you of the dew of heaven, of the fatness of the earth, and plenty of grain and wine. 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!"

When Isaac and Jacob were finished, Esau entered and presented his father with stew made from the hunted game his father requested. In horror, Isaac realized he had been deceived, but by his own doing. Through this he saw that Esau had not walked in YHVH's ways whereas Jacob had. Passing on the blessing to Jacob was the right thing to do. Esau blamed Jacob for his own faults and did not take responsibility for his own actions. Esau wept bitterly, demanding a blessing from his father. All Isaac could pray was, "Behold, your dwelling shall be of the fatness of the earth, and of the dew of heaven from above. 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" (Genesis 27:39-40).

Hebrews 12:14-17 "Pursue peace with all *people*, and holiness, without which no one will see the Lord: looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled; lest there *be* any fornicator or profane person like Esau, who for one morsel of food sold his birthright. 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."

Genesis 27:41-28:5 Jacob Flees

Vowing to kill Jacob after the death of their father, Esau's words of vengeance were overheard by his mother. Rebekah stepped forward to warn Jacob, saying, "Now therefore, my son, obey my voice: arise, flee to my brother Laban in Haran. And stay with him a few days, until your brother's fury turns away, until your brother's anger turns away from you, and he forgets what you have done to him; then I will send and bring you from there. Why should I be bereaved also of you both in one day?"

Rebekah had one more strategy to work out: How was she going to send Jacob away with Isaac's blessings? She reminded Isaac that the only women around were Canaanites and she feared that Jacob would marry one of them. Isaac called Jacob and blessed him saying, "You shall not take a wife from the daughters of Canaan. Arise, go to Padan Aram, to the house of Bethuel your mother's father; and take yourself a wife from there of the daughters of Laban your mother's brother. May God Almighty bless you, and make you fruitful and multiply you, that you may be an assembly of peoples; 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 YHVH gave to Abraham" (Genesis 28:1-4).

By faith Isaac blessed Jacob fully. The Covenant of Abraham was passed on to Jacob as prophesied by YHVH before his birth. Jacob carried the *birthright* and now he carried the *blessing* as well. With that last act Isaac sent Jacob on his way, and with this last blessing Rebekah would never see her son again. She would die before his return back to the land. Jacob returned home twenty years before Isaac's death.

This week's lesson closes with Esau seeing how displeasing it was for his parents when he disobeyed them by marrying Canaanite wives. He also saw how Jacob obeyed his parents. Seemingly to make things right Esau then married his third wife, an Ishmaelite.

Malachi 1:1-2:7 Jacob Loved, Esau Hated

The prophet Malachi reminded the Israelites how they had not loved YHVH by using the story of Jacob versus Esau as an illustration to show their behavior and attitude toward Him, saying that, "Jacob I loved, but Esau I hated." YHVH said that the priests had dishonored Him by bringing *defiled food to the altar* and asked where the honor due Him was? YHVH's Name was to be made great among the nations but they profaned it by bringing defiled offerings. If we do the same today, our hearts will show to be impure before YHVH and our worship will be defiled, bringing the curses upon us. Because of this, our descendants will also not honor Him and their offerings will be unacceptable.

A true priest is one who will utter YHVH's true instruction and nothing false will be found on his lips. He will walk with YHVH in peace (holiness) and uprightness, and turn many from sin. The lips of a priest will preserve knowledge, and men will seek instruction, knowing he is a messenger of YHVH. For we who are alive today, may Malachi's prophecy still guide us. May his words teach us who is a true priest of YHVH. If a priest, rabbi or pastor is not teaching YHVH's true instruction he is a deceiver and a false prophet and will defile YHVH's altar. If we obey the false prophet we will bring curses on ourselves. May we heed the warnings of Malachi and not be a priest like Esau who disregarded his inheritance. But may we dwell with the true priests of YHVH like Jacob who was at home in the Tent of YHVH, and may we follow the true High Priest, Yeshua the Messiah.

Romans 9:6-16 "The present condition of Israel does not mean that the Word of YHVH has failed. For not everyone from Israel is truly part of Israel; indeed, not all the descendants are seed of Abraham; rather, 'What is to be called your seed will be in *Isaac*' (Genesis 21:12). In other words, it is not the physical children who are children of YHVH, but *the children of THE PROMISE* (Isaac) who are considered seed. For this is what THE PROMISE said: 'At the time set, I will come; and Sarah will have son' (Genesis 18:14). And even more to the point is the case of Rebekah; for both her children (Esau and Jacob) were conceived in a single act with Isaac, our father; and before they were born, before they had done anything at all, either good or bad (so that YHVH's plan might remain a matter of his sovereign choice, not dependent on what they did, but on YHVH, who does the calling), it was said to her, 'The older (Esau) will serve the younger (Jacob)' (Genesis 25:23). This accords with where it is written, 'Jacob I loved, but Esau I hated' (Malachi 1:2-3). So are we to say, 'It is unjust for YHVH to do this'? Heaven forbid! For to Moses he says, 'I will have mercy on whom I have mercy, and I will pity whom I pity' (Exodus 33:19). Thus it doesn't depend on human desires or efforts, but on YHVH, who has mercy." (CJB) (*Emphasis added*)

Then Paul said, "Understand, then, that those who believe are children of Abraham. If you belong to Yeshua, then you are Abraham's seed, and heirs according to *the Promise*" (Galatians 3:7; 29).

To be continued...

Shabbat Shalom
Carl and Julie Parker

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