

Sheepfold Gleanings

TOLDOT - GENERATIONS

Genesis 25:19 to 28:9
1 Samuel 20:18-42
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 Yahweh on behalf of his wife's barrenness. Yahweh answered his prayer and Rebekah conceived, however the pregnancy was so unusual that Rebekah inquired after Yahweh and was told that she was carrying twins. Yahweh 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 baby delivered 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 H3290/TWOT 167f), which meant "holding the heel" (the action of a wrestler) or "supplanter."

Isaac was sixty years old when his twins Esau and Jacob were born. The boys' grandfather Abraham would have lived to see them grow well into their teen years. Noah's son Shem 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.

Esau and Jacob may have grown up hearing their grandfather Abraham share 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 accounts of Yahweh's glory personally to their family.

Son of *Olam Hazeh* verses the Son of *Olam Haba*

"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 favored Esau the son who

was a hunter, a man of the open field (*Olam Hazeh*). Rebekah had a love for the quiet son Jacob, who stayed among the tents (*Olam Haba*).

In Hebraic understanding the terms *Open field/country* are a reference to being outside the Torah, Yahweh's teaching and instruction and living in the present with no thought of the future. While *Staying among tents* is a reference to being inside the Torah, walking in obedience to Yahweh's Word through the Living Torah, Yeshua, who brings illumination of the Word to Life and future prosperity.

The Birthright

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 Esau's birthright as payment for a meal he could provide. From this account we can glean that Esau's food source (dependant on his own efforts to sustain himself outside of Torah) 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 Yahweh.

There is no life-sustaining power outside of the Torah, but Torah on its own cannot sustain life either. When we embrace Yeshua the true Spirit Life of Torah and the written Torah (His teaching and instruction) together, will we experience the depth of His power in our lives.

What we see here is one brother eating off the *Tree of Life/Olam Haba/Fruit of the Spirit* (life) and the other brother eating off the *Tree of Knowledge of Good and Evil/Olam Hazeh* (death/destruction).

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 Yahweh" 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 Yahweh, 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** 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, an agreement or sealing is taking place.

In saying this, Esau essentially told Jacob that he preferred going his own way, even though it meant poverty to his soul. If we move past the literal text into the deeper, spiritual meaning, we find that Esau recognized it was Jacob who had the life-giving food source that he needed. This revealed to his heart that as he was living outside Torah, his birthright had no value to him. His inference was correct, for a birthright (one’s identity) in Yahweh’s Kingdom is only good for those walking in (obeying) Yahweh’s covenantal teaching and instruction.

Esau tossed away what had become useless to him, in order to **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. Those who follow in Esau’s footsteps do not recognize or understand their birthright/covenant either as they demonstrate by their rejection of Torah, the little value it has to them. (Matthew 25:1-13)

Despising what Yahweh 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 Yahweh’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 and lift up the whole Torah from Genesis to Revelation through the true Living Word of Yahweh, 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 believers who are in Yeshua not be among those who are outside Torah, who grow weak and faint; but grow to 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 Yahweh’s Delivery and His Great Power!

Yahweh 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 **bread** and **drink**. This sealed the passing of the birthright to the second son, Jacob. As mentioned earlier, 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.

She is My Sister

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 Yahweh warned Isaac not to journey beyond the boundaries of the land. As the *promised seed*, Isaac had to stay in the *Promised Land*. He was the unblemished offering to Yahweh, a living sacrifice.

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

"Yahweh 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).

Isaac and Rebekah stayed in Gerar, but just as his father Abraham before him, Isaac 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 feared for his life and so allowed Isaac and his family to live in the land. Yahweh blessed 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).

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

In time, Isaac left the Gerar region and went up to Beersheba. He settled at the same location where years before, at the time of Isaac's birth, his father Abraham had dug a well and where he also made a treaty with Abimelech, (Genesis 21:25-32). Now Yahweh 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 Yahweh and built an altar, calling upon the Name of Yahweh. There he pitched his tent while his servants started to dig a new 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 treaty 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 this time also, Esau who was forty years old, married two Canaanite women. This was a source of grief for his parents Isaac and Rebekah (Genesis 26:34-35).

The Firstborn Blessing

Genesis 27 Scripture now travels through time.

Isaac was old and his eyesight weak as 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 Yahweh's Covenant to the next generation and Isaac's flesh chose his "fleshly" son, Esau (son of the *Olam Haze*). Isaac disregarded the fact that Esau had already despised his birthright and had a wild nature. He also disregarded the fact that if Esau were to carry Yahweh's birthright blessing, his Canaanite wives would take Rebekah's place when she died. Isaac had obviously lost his spiritual discernment. 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).

Yahweh allowed hunting animals for food *IF* they were clean. The life-blood must be drained out of a killed animal and buried in the ground before the meat is consumed. Esau may not have removed the life-blood from the animals he hunted. Blood carries the life characteristics of an animal. By eating the life-blood of an animal you become one with the life you consume. And along the way, Esau had taken on the very nature of the "wild" animals he consumed. His aggressive nature and predator like qualities may have been from eating unclean animals with blood still in the meat.

We are not told in Scripture what he specifically ate, but in the book of Malachi it records Esau's defiled offering before Yahweh 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 may have resulted from them both consuming animal blood, or unclean, defiled meats which rendered them "blind" to Yahweh's ways. Thus we read that Isaac lost his eyesight and Esau made unclean choices in his life. We are what we consume; 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 Yahweh 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* (H1423), a young male goat, from the root word *gadah* (H1415) meaning "a riverbank." The Strong's word for female goat is *ez* (H5795) from the root word (H5810) 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, domesticated animals, not aggressive in nature) to bring "two" choice young goats back to her, where she would have prepared them according to Yahweh'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 the corporate cleansing of the whole nation of Israel that is performed on the Day of Yom Kippur each year. Rebekah on this day offered two goats as well; one goat was sacrificed as a sin offering to Yahweh, 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 transgression, the veil of separation between Yahweh 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 Yahweh, as He had promised her during her pregnancy that "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 him. 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 Yahweh. 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. His clothing also referred to the garment of the Bride of Yeshua. This wedding garment is the Torah and without it a believer is considered uncovered/outside the covenant of blessing.

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 Yahweh. 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 knew that as Esau was hairy, Jacob would need a covering of hair on his arms and neck/back so that he would feel like Esau to Isaac's touch. So she 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 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 Yahweh 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 Yahweh. 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 Yahweh, 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 Yahweh. 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). The term "savory food" also refers to perception (perceiving the Word of Yahweh), 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 versus Moses who had good eyesight at one hundred and twenty years of age) 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 when confirming a covenant, would ever use "wild game" as the sacrifice. This Covenant between Isaac and Jacob could only be sealed with the *proper* blood sacrifice, along with bread and wine, which Jacob brought with him. Esau brought wild game, and no bread or wine, showing his disregard for Yahweh's instructions (Malachi 1).

Isaac had one more test for his son before passing on the family blessing and birthright. 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 that he was addressing Esau, and with that he blessed Jacob saying, "Surely, the smell of my son is like the smell of a field which Yahweh 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!"

At that, Isaac left his father and Esau entered and presented his father with stew made from the hunted game his father requested. Isaac realized he had been deceived, not just by Jacob but by his own doing. Through this he saw that Esau had not walked in Yahweh's ways whereas Jacob had. He would not retract the birthright blessing he had given to Jacob, even when Esau pleaded with him to do so.

Esau wept bitterly. He did not take responsibility for his own actions and blamed Jacob for his own faults. All Isaac could pray over him 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."

Jacob Flees

Genesis 27:41-28:5

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 in the area where they lived 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 Yahweh 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 Yahweh 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 would return 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 with his parents, 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 Yahweh 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." Yahweh said that the Priests had dishonored Him by bringing *defiled food to the altar* and asked where the honor due Him was? Yahweh'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 be shown to be impure before Yahweh and our worship will be defiled, restricting Yahweh's blessings in our lives. Because of this, our descendants will inherit our choices, perhaps causing them not honor Him and to have unacceptable offerings.

A true Priest is one who will speak Yahweh's instructions and nothing false will be found on his lips. He will walk with Yahweh 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 true messenger of Yahweh.

For we who are alive today, may Malachi's prophecy still guide us. His words teach us *who* is a true Priest of Yahweh. If a Priest, Rabbi or Pastor is not teaching Yahweh's principles, Sabbats,

Feast Days, he is according to the definition in Ezekiel 44:23,24 a deceiver, false prophet and will defile Yahweh's altar. If we obey the false prophet we will bring curses on ourselves. May we heed the warnings of Malachi and not be like Esau who disregarded his inheritance but dwell with the true Priests of Yahweh like Jacob who was at home in the Tent of Yahweh, and followed the true High Priest, Yeshua the Messiah.

Romans 9:6-16 "The present condition of Israel does not mean that the Word of Yahweh 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 Yahweh, 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 Yahweh's plan might remain a matter of his sovereign choice, not dependent on what they did, but on Yahweh, 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 Yahweh 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 Yahweh, 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
Julie Parker



Since its inception in 2003, *Sheepfold Gleanings* has been written under the pen name of *Carl and Julie Parker*. It will now be published under the authors name *Julie Parker*, with her husband Carl's continued support and covering.

Note: We are in the process of publishing the studies in soft spiral study format and soft bond format for prison ministry (an eBook format is coming!).

Genesis is the first book in a five part series: **Genesis Exodus Leviticus Numbers and Deuteronomy**. Each book is part of the yearly Torah cycle starting in Genesis and is designed to be used each year for study purposes. To pre order please contact the information below.

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