



## 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 remained childless. Isaac prayed on behalf of his wife's barrenness. God/*Elohim* answered his prayer and Rebekah conceived. However, the pregnancy was so unusual that Rebekah inquired and found she was carrying twins. God/*Elohim* 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 twins, the first baby came out red and hairy like a garment, so they named him Esau. The second son birthed grasping Esau's heel, so they called him Jacob (Strong's H3290), which meant *holding the heel, the action of a wrestler or supplanter*.

Isaac was sixty years old when his sons 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 alive. Shem lived another fifty-two years and Eber for eighty-one years after the twins were born.

Growing up, Esau and Jacob may have listened to their grandfather Abraham retell stories of their family. Through Noah's son Shem, they not only heard how he helped build 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 walked and talked with Adam! As a result of their long life spans, these men were all alive to personally pass on their eyewitness accounts of God's/*Elohim* glory to the next generations.

## The Son Of *Olam Hazeh* Versus The Son Of *Olam Haba*

🌿 **Genesis 25:27-28** “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.”

In Genesis, we are learning about the lives of the Patriarchs of Israel. These stories are also living parables foreshadowing future events. Isaac favored Esau, a man of the open field and a hunter (*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* or *country* refers to being outside the Torah/Gospel, God's/*Elohim* teaching and instruction, preferring instead to live in the present with no thought of the future. *Staying among the tents* refers to being diligent in observing the Word/Gospel, as it is Yeshua who illuminates the Word of Life and reveals the future.

### The Birthright Genesis 25:29-34

#### Jacob and Esau

🌿 **Genesis 25:29-30** “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.’”

Many people know the story of Esau coming in empty-handed famished from a hunting expedition and of Jacob seizing that opportunity to request Esau's birthright as payment for the meal he would provide. From this account, we can also glean that Esau's food source was dependent on his *own* efforts to sustain him, which he sourced from outside Torah. His efforts did not seem reliable nor give him the physical or mental resilience he needed, whereas Jacob's food supply (Torah) strengthened and nourished him. It would appear Esau's flesh was weakened by what he did, while Jacob's remained constant, as his strength was found in God/*Elohim*.

There is no life-sustaining power outside of the Torah, but Torah on its own cannot sustain life either. When we embrace the true Spirit of Torah – the Gospel of Yeshua - we will experience His power, authority, and the covering of His Kingdom in our lives (John 1:1,14).

What we notice with these two brothers is that one ate from the *Tree of Life (olam haba, full of the fruit of the Spirit (life) in the Gospel/Torah)* and the other brother from the *Tree of Knowledge of Good and Evil (olam hazeh, outside the Gospel/Torah full of harshness, destruction, and death)*.

Jacob discerned the condition of his elder brother's heart and took advantage of this weak moment to test and see how important Esau's birthright was to him. He said,

“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).

Esau's answer was an act of arrogance and pride on his part. There are three aspects of pride:

- One is a 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 will to the point of rebelling against one in authority over him.
- Thirdly, pride carries the additional element of willful and deliberate decisions. Scripture calls this, "*the works of wickedness*" or "*tempting God/Elohim.*"

**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 [*Gospel*] of the LORD/*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** arose, and went his way. Thus Esau despised his birthright" (Genesis 25:31–34).

When Scripture mentions *bread* and *drink* it implies a covenantal passing, an agreement or sealing is taking place.

In despising his birthright, Esau was saying to Jacob that he preferred going his own way, even though it meant poverty to his soul. Here we find that although Esau recognized Jacob had the life-giving food source, he still chose to live outside Torah's life principles. As a result, his birthright held no value to him. For a birthright, one's identity in God's/*Elohim* Kingdom is only valid to those walking and obeying the Gospel.

Esau tossed away what had become useless to him to obtain the more favored food Jacob had. He lived for the day, and did not think to sow into his future. Those who try to purchase the Living Torah (Messiah/salvation) will not receive it, as it is not for sale. Those who follow in Esau's footsteps will not recognize or understand their birthright/covenant either, as they demonstrate, by their rejection of Torah, just how little value it is to them.

🦋 **Matthew 25:6-10** "And at midnight a cry was heard: 'Behold, the bridegroom is coming; go out to meet him!' Then all those virgins arose and trimmed their lamps. And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise answered, saying, 'No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.' And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut."

Despising the Gospel God/*Elohim* so freely gave His people by His Spirit will lead to spiritual and even physical death, as there is no life-sustaining power outside of His Word. The embodiment of God's/*Elohim* teaching and instruction (the Gospel/Torah) is Yeshua. He is the source and author of the Gospel of Life - Torah. His people need to take hold of His Life and not despise His Words. His Words were sent for their very life (John 1:1,14).

📖 **John 5:24** “Most assuredly, I say to you, he who hears *My word* and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.”

📖 **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/*Elohim*; 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.”

Indeed, Esau was perishing. He was dying a spiritual death because he did not regard this walk in the Gospel as key to his spiritual growth. Many believers develop a talk, but their walk is far from what they say. This issue was fundamental with Paul who warned believers in 1 Corinthians 3:2. If there is no substance to a believer’s walk, their faith in Yeshua is dead. Believers, who do not grow progressively in Yeshua’s inspired word, with evidence of its fruit in their lifestyle, will not mature. They will stay weak and grow faint like youth still nursing on milk who need support. Yeshua’s people, who learn to walk in obedience to His ways, will mature and be blessed knowing Him as their Deliverer and Redeemer (Lamentations 5:16-17; James 2:18-26).

📖 **Hebrews 5:12-14** “For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God/*Elohim*; and you have come to need milk and not solid food. For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.”

God/*Elohim* said that anyone (believer) who eats from the *Tree of Life* would live forever, but anyone (believer) who eats the *Tree of Knowledge of Good and Evil* (violates the covenant) 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 did as requested, and served Esau the bread and the drink. Once they participated in these two elements, that essentially sealed the passing of the birthright to the second son, Jacob. As mentioned earlier, bread and drink symbolize the sealing of a vow and covenant. The Kinsman-Redeemer, one who is related by blood, is the only one who can redeem a birthright (Genesis 27:17, 25).

## She Is My Sister Genesis 26

When a famine came upon the land, Isaac traced his father Abraham's footsteps. He journeyed to the territory of Abimelech, King of the Philistines in Gerar. God/*Elohim* warned Isaac not to travel beyond the boundaries of the land. As the *Promised Seed*, Isaac had to stay within the *Promised Land*, as he represented the perfect offering, a living sacrifice.

God/*Elohim* then confirmed to Isaac, the Covenant of Promise given to his father, Abraham.

✠ **Genesis 26:2-5** “Then the LORD/*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.’”

Isaac and Rebekah stayed in Gerar, but as his father Abraham before him, Isaac also lied to Abimelech saying that Rebekah was his sister. In time, affections toward his wife revealed the truth. Knowing full well Abraham's God, Abimelech feared for his life so allowed Isaac and his family to live in the land. God/*Elohim* blessed Isaac. That year his crops produced a bountiful harvest making him a very wealthy man. He also owned large flocks and herds and had many servants (Genesis 20:11-12).

As Isaac became more prosperous, Abimelech asked him to leave. The king's servants further prompted his leaving by filling in the wells his father Abraham had established. In the desert, blocking a well was considered a very serious crime. Wells not only sustain physical life but also represent the Living Spirit of God/*Elohim*. The king's servants wanted nothing to do with the God of Abraham or His Living Water. Isaac was not deterred and continued in his search for water. After the third well, the fighting stopped. God/*Elohim* gave Isaac enough space to grow thus he was able to flourish in the wilderness once again.

Eventually, Isaac left the Gerar region and came to Beersheba. He settled in the same area where years earlier, at the time of Isaac's birth, his father Abraham had dug a well and made a treaty with Abimelech (Genesis 21:25-32). It was there God/*Elohim* appeared to Isaac again saying,

“I am the God/*Elohim* 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 built an altar and worshiped calling upon the name of the LORD/*Yahweh*. There he pitched his tent while his servants dug a new well. King Abimelech approached at that time suggesting an agreement be made between them as it was with Isaac's father Abraham before him (at this point the well was dry). Isaac agreed and prepared a feast that sealed the treaty. Only after Abimelech left did Isaac's servants find *the living water*. The water that

sustained and gave life to the next generation they called *Shibah*, reviving the name given initially, meaning *the well of the sevenfold offering* or *well of seven*.

At that time Esau, at the age of forty, married two Canaanite women. His choices became a source of grief for Isaac and Rebekah (Genesis 26:34-35).

## The Firstborn Blessing Genesis 27

Scripture now travels through time. Isaac was getting on in age, and his eyesight had deteriorated to the point where he could no longer see. His age prompted the matter of passing the Covenant of Promise on to the next generation. Spiritually speaking, eyes are synonymous with the heart and discernment. Blindness suggests that Isaac had lost his insight, as he favored Esau (son of the *olam hazeh*) to carry the Covenant. Isaac ignored the fact that Esau had an aggressive disposition and despised his birthright. He also overlooked the fact that if Esau were to carry God's/*Elohim* birthright blessing, his Canaanite wives would take Rebekah's place after her. Isaac had evidently lost his spiritual discernment. How could this happen?

Isaac said to Esau,

“Now therefore, please take your weapons, your quiver and your bow, and go out to *the field and hunt game* for me. And make me savory food, such as I love, and bring it to me that I may eat, that my soul may bless you before I die” (Genesis 27:3-4).

God/*Elohim* allows hunting animals for food if they are scripturally clean animals with the life-blood drained and buried 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, you become one with the life you consume (Leviticus 17:13; Deuteronomy 12:15).

Scripture also explains what is an acceptable offering when passing on a covenant. Wild game is not on that list. In the book of Malachi, it records Esau's offering as a defiled and corrupt offering, which in turn pollutes the priesthood or in Esau's case, his firstborn status. Esau's actions exposed his character. He had an aggressive nature with predator-like instincts. Also, Isaac's desire for the wild game might have brought defilement upon them both *if* they consumed an unclean animal with the lifeblood still in the meat. One or both of these infringements on The Covenant would render a person *blind* to God's/*Elohim* ways. Consequently, we read that Isaac lost his eyesight and Esau made unclean choices in his life. We are what we consume - *the Tree of Life* versus *the Tree of the Knowledge of Good and Evil* (Leviticus 17:13-14).

🔥 **Malachi 1:2-3** “I have loved you,” says the LORD/*Yahweh*. “Yet you say, ‘In what way have You loved us?’ Was not Esau Jacob's brother?” says the LORD/*Yahweh*. “Yet Jacob I have loved; but Esau I have hated, and laid waste his mountains and his heritage for the jackals of the wilderness.”

🔥 **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 God's/*Elohim* words to her,

“And the older shall serve the younger” (Genesis 25:23).

Rebekah decided to take matters into her own hands. She knew her son Jacob was the rightful heir of the Promised Covenant, not Esau. With that, 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 you shall take it to your father, that he may eat it, and that he may bless you before his death” (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), which means *to be strong*. Male goats were bred for their meat and skin, and their hair for clothing and housing while the female goats were used for multiplying.

Rebekah was very specific with Jacob. She directed him to go to *the flock* and choose *two choice* young goats so she could prepare them according to God's/*Elohim* instructions. A goat in Scripture is not wild or aggressive. It is a pastured, domesticated animal, and used as a sin offering.

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 was offered each year on the Day of Atonement/*Yom Kippur*. On this day Rebekah offered two goats; one goat represented the sin offering, and the other the scapegoat for making atonement (Leviticus 16). Ultimately, the removal of sin once and for all (*eternally*) would come through the Messiah, the seed of the promise through the Covenant of Abraham, Isaac, and Jacob – and to those who take hold of *Him*. The Messiah's blood sacrifice would remove the transgressions, which included the veil of separation between God/*Elohim* and man, and the barrier of hostility between the Two Houses of Israel (the House of Judah and the House of Israel, the representation of all Twelve Tribes of Jacob/*Israel*) (Jeremiah 31:31-33; Hebrews 8:8-10, 10:10-12; Ephesians 2:14).

Rebekah put her faith in the Gospel, as she held to the promise given 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 because of their deception, they would not fall on him. She would take full responsibility for their actions.

📖 **Genesis 27:15-17** “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 refer to holy garments like the priests wore. They never left the House of God/*Elohim*. 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 invested in the Messiah. Jacob's clothing also referred to the garments the Bride of Yeshua will wear. The wedding garment is the Torah, the Gospel. Without it, a believer is considered uncovered and outside the Covenant of blessing.

🌿 **Matthew 22:11-12** “But when the king came in to see the [*wedding*] guests [*believers*], he saw a man there who did not have on a wedding garment. So he said to him, ‘Friend [*believer*], how did you come in here without a wedding garment?’ And he was speechless.”

🌿 **Revelation 3:5, 16:15** “He [*believer*] who overcomes [*the sinful nature and does not eat from the Tree of the Knowledge of Good and Evil*] shall be clothed in white garments. Behold, I [*Yeshua*] am coming as a thief. Blessed is he [*believer*] who watches, and *keeps his garments*, lest he [*the believer*] 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 God/*Elohim*. Whoever touched any of the flesh became holy. With the guilt offering, the priests were also sanctioned 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 so that he would feel like Esau to Isaac's touch. She took the two skins from the two goats offered and placed them on Jacob's two hands and the back of his neck, indicating the position of power and authority of a priest.

The hand idiomatically conveys power and authority involving responsibility, care, and dominion over someone or something. In this case, it was the birthright and blessing of the Gospel God/*Elohim* had given in Covenant to Abraham. Power, strength, and possession are the standard function of the hand. To stretch out one's hand or arm is a reference to the two sticks that a Torah scroll is wrapped around, as well as reaching or yearning for God/*Elohim* (Exodus 17:11-12). 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 – the twelve tribes of Israel who would come from Jacob. These two Houses received the blood Covenant and received the covering atonement of the sacrificed Messiah (Exodus 17:11-12; Jeremiah 31:31-33; Hebrews 8:8-10; Matthew 26:27).

Rebekah placed the skins not only on Jacob's hands but also on the back of his neck. This action indicated 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*. After parting from his brother, Shechem was the town Jacob traveled to (Genesis 33:18). Jacob's well is there, the same well where Yeshua later met a Samaritan woman (John 4:5-30). Shechem was the first place Abraham journeyed to when he came from Haran (Genesis 12:6). There he built an altar and called on the



name YHWH. Jacob's son Joseph received Jacob's birthright and blessing as did Ephraim, Joseph's son. Joseph inherited the land in the region of Samaria and is buried in the town of Shechem. Today this area is known as *the Heartland of Israel* (Joshua 24:32).

✠ **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 God/*Elohim*), as the Hebrew root word of the English equivalent for savory food not only means to taste and eat but also to *see, understand, and recognize*. 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). "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 the bread from heaven that, when we reach for Him, causes us to enter into His rest, to reside in Him, and to walk in His ways.

### Jacob Receives The Firstborn Blessing Genesis 27:19-29

Jacob came before his father Isaac disguised as Esau to receive his brother's blessing. In Isaac's old age, he could not see but still had good hearing and a sense of smell. When Jacob entered, Isaac discerned it was Jacob's voice and not Esau's. Suspicious, Isaac asked *Esau* to come closer. If this were indeed Esau, his hairy body would bring confirmation. Isaac touched Jacob and felt his hands, confirming for himself that they were indeed *Esau's*. With this, he requested the *game* so he could pass the blessing to *Esau*. Jacob presented the *two goats* representing atonement and the two witnesses of heaven and earth – the two Houses of Israel. Together Isaac and Jacob ate this significant sacrificial meal offering along with the bread and wine thus sealing the firstborn blessing and the covenant *forever*.

Isaac had one last test for his son before pronouncing the Covenantal blessing and birthright over him. He asked Jacob to come closer. With a kiss, he was able to smell *Esau* through Jacob's garments. Isaac's kiss sealed his final assessment of *Esau*, and with that, he blessed *Jacob* saying,

"Surely, the smell of my son is like the smell of a field which the LORD/Yahweh has blessed.  
Therefore may God/Elohim 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!"  
(Genesis 27:27-29)

With his father's Covenantal impartation, Jacob departed. Shortly afterward, Esau entered to present the wild game his father requested. With profound sadness, Isaac realized it was not just Jacob who had deceived him, but it was also of his own doing.

Isaac and Esau were both fixed on wild game. This attention showed disregard for the holiness of the ceremony. God's/*Elohim* priesthood is established in obedience to His protocol, as outlined by His heavenly courts. Isaac and Esau seemed to be interested in a casual family dinner on a practical level to satisfy themselves. Thus, their offering could not be accepted. Not only do we see the wrong offering made, but we also see they missed the elements of bread and wine altogether. That action alone rendered all of their efforts null and void and showed great disrespect for God/*Elohim* and His Kingdom protocol (Genesis 4:3-4; Malachi 1).

The Covenant Isaac passed on to Jacob could only be sealed with a clean blood offering from the flock along with bread and wine, which Jacob brought to him. Rebekah understood God's/*Elohim* protocol and prepared the correct offering.

🔥 **Leviticus 1:2** "Speak to the children of Israel, and say to them: 'When any one of you brings an offering to the LORD/*Yahweh*, you shall bring your offering of the livestock - of the herd and of the flock.'

Through all this, Isaac saw that Esau had not walked in God's/*Elohim* ways whereas Jacob had. Nor could he retract the birthright blessing Jacob received even though Esau begged him to do so. Esau wept bitterly. He refused to take responsibility for his actions and blamed Jacob for his faults. All Isaac could do was pray,

*"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/*Elohim*; 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 blessing? She reminded Isaac that the only women in their area were Canaanites. She feared Jacob would marry them, as Esau had. With that, Isaac summoned Jacob and blessed him saying,

📖 **Genesis 28:1-4** "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/*Elohim* 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 God/*Elohim* gave to Abraham."

By faith, Isaac blessed Jacob *entirely*. The Covenant of Abraham was now securely passed on to Jacob, as prophesied by God/*Elohim* before his birth. Jacob carried the *birthright*, and now he carried the *firstborn blessing* as well. With everything in order, Isaac sent Jacob on his way, and with that final blessing, Rebekah would never see her son again. She would die before his return. Isaac would live another twenty years after Jacob's return to the land.

This study closes with Esau marrying his third wife. He saw how disappointed his parents were with his first two wives, both Canaanites. It seemed he wanted to make things right. However, in doing so, Esau married an Ishmaelite (Genesis 28:8-9).

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

God/*Elohim* spoke through the prophet Malachi reminding the Israelites how they had not loved Him and used the illustration of Jacob versus Esau to emphasize His point. God/*Elohim* said, "*Jacob I loved, but Esau I hated.*" He said that the priests had dishonored Him by bringing *defiled food to the altar* and asked where was the honor due Him? His Name was to be great among the nations, but they profaned it by bringing defiled offerings, like Esau.

How is our offering presented before Him today? If His people act like Esau, it reveals an impurity, and a defiled worship. Because of this, prayers will be hindered, and our descendants may inherit our choices, perhaps even causing them to dishonor God/*Elohim* and offer unacceptable offerings also.

A true worshipper will be found offering in a right manner with no falsehood found in the heart or on the lip. They will walk in peace (holiness), uprightness, and turn away sin. The actions of a priest are to preserve the knowledge of God's/*Elohim* Kingdom while in pursuit of His instructions, as He is the one true God/*Elohim* of Abraham, Isaac, and Jacob (Ezekiel 44:23-24).

For believers, Malachi's prophecy is still active instruction for today. His words teach Yeshua's people who the true priests are today. If a priest, rabbi, pastor or congregant is not actively teaching and walking in God's/*Elohim* principles, including His Sabbaths and His Feast Days,

according to the definition in Ezekiel 44:23-24 they will defile God's/*Elohim* altar. Believers need to heed the warnings of Malachi and not make unwise choices like Esau, who disregarded his birthright with offensive offerings that brought about the loss of his inheritance. We need to learn to associate with the true priests, who like Jacob, studied the word and understood what was appropriate at the set times. Jacob was at home in the Tent and passionately following after the Truth.

📖 **Romans 9:6-16** “The present condition of Israel does not mean that the Word of God/*Elohim* 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 God/*Elohim*, 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 God's/*Elohim* plan might remain a matter of his sovereign choice, not dependent on what they did, but on God/*Elohim*, 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 God/*Elohim* 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 God/*Elohim*, who has mercy.” (CJB) (*Emphasis added*)

Then Paul said,

“Understand, then, that those who believe [*in the Gospel*] are children of Abraham. If you are Christ's/*Messiah*'s, then you [*believer*] are Abraham's seed, and heirs according to *the Promise*” (Galatians 3:7-8; 29).

*To be continued...*

*Shabbat Shalom*

*Julie Parker*

## Reference

CJB: *Complete Jewish Bible* by David H. Stern Jewish New Testament Publications, Inc.  
*Sheep Banner* by Phil Haswell

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