

EMC SHALOM INTERNACIONAL

PARASHAH 06 TOLDOT | GENESIS 25:19 - 28:9

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Aliyot of the Torah:

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Toldot

It is the plural form of “toldah”¹ which means “**generation**”, **descendant**, **history**, **memory**, **chronicle**”.

Commentaries

First Aliyah 25:19-26:5

25:20-21 And Yitzhak was forty years old when he took Rivqah to wife, the daughter of Bethuel the Syrian of Padan Aram, the sister to Lavan the Syrian. And Yitzhak entreated Elohim for his wife, because she was barren: and Elohim was entreated of him, and Rebekah his wife conceived. –The phrase

“**entreated Elohim**” is the Hebrew word עָתַר ‘*âthar*’ H6279² which means “**to burn incense in worship, that is, intercede (reciprocally listen to prayer): - entreat, (make) prayer, be favorable to...**” Shmuel Bet/2 Samuel 21:14. He did not just make a prayer; he was mediating on behalf of his wife. He was sharing his wife’s supplication to Elohim. He was in fact interceding for her.

When the text says that Yahweh answered him, the same word is used. Much in the same way Yitzhak attended to his wife petition, Yahweh attended to Yitzhak prayer. He was granted his petition because he took good care of his wife the same way Yahweh would have treated His people, His wife. Efesyim/5:22-23 and Kefa Alef/1 Peter 3:7.

Besides, it is no coincidence that the great women in Scriptures were infertile. It is a fact that only Yahweh can bring forth life: every creature and babies come to this world by His Devine Will. The fruit of the womb is His reward. Tehilim/Psalms 127:3-5.

The sterility of these women of the greatest spiritual position has caught our attention because of their upmost value in the development of the biblical plan. The words “**infertile**”, “**infertility**”, and “**sterilized**” all share the same root. This is very special since Yahweh Himself has set aside these infertile wombs as a strategy to beget a new life that is given to

1 H8435 תּוֹלְדוֹת ‘toldah’; (plural only תּוֹלְדוֹת ‘toldot’) descent, that is, family; (figuratively) history: - birth, generations.

2 New Strong’s Exhaustive Concordance of the Bible.

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transform a generation. “Naked came I out of my mother's womb, and naked shall I return there: Yahweh gave, and Yahweh has taken away; blessed be the name of Yahweh.” (Iyov/Job 1:21).

25:22 And the children struggled together within her; and she said, “If it be so, why am I thus?” And she went to enquire of the LORD. –The Hebrew word translated as “*struggled*” is ‘*râtsats*’ רָצַצְתָּ H7533³ which means “*to struggle together.*” It comes from the root “*rûts*” רוּץ H7323 which means “*to run (for whatever reason, especially to rush).*” Scholars interpret this as the children were struggling in her womb to rush out running. The Midrash points out that when Rivqah walked near a yeshivah, Yaaqov “*ran*” inside her in excitement to get out. Whereas that was the case with Esav when she walked near a house of idolatry.

The Hebrew for “*enquired*” is “*darash*” דָּרַשׁ H1875 “*to tread or frequent; usually to follow (for pursuit or search); by implication to seek or ask; specifically, to worship.*” This means that she sought the answer until she got a response. She was not just seeking for a response, she abandoned herself to worshiping.

When in the middle of a crisis and we fail to understand the predicament we are in, we must give ourselves over unrestrainedly to worship. We must worship passionately and wait for the response. If it is the Will of Elohim, in due time we shall have the response.

Embrace worship, reject complaint.

25:23 And Yahweh said unto her, “Two nations are in your womb, and two manner of people shall be separated from your bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.” –They struggled because they were two nations. These two nations would have a role of paramount importance in history. Yaakov is the father of Yisrael, Esav, on the other hand, is the father of Edom and the Roman empire. The rivalry between them would be the reflection two ideologies so divergent beyond reconciliation. From the very womb of their mother, Yahweh had decided two different paths for them. Is there a way to reconciled what was prearranged different by Yahweh’s decree? Only by fully understanding the biblical plan can we get to know Yahweh’s powerful purposes behind His decisions.

25:25 And the first came out red, all over like a hairy garment; and they called his name Esau. “The first came out with a reddish complexion, his face was red and he was a hairy as wool clothe. The red color of his skin was an omen of his bloodthirsty character (Rashí).”⁴

25:26 And after that came his brother out, and his hand took hold on Esav's heel; and his name was called Yaaqov: and Yitsjaq was threescore (sixty) years old when she bare them. –Rashí quotes from the Midrash and affirms that Yaaqov was justified to claim the right to birthright for he was conceived

3 H7533 New Strong’s Exhaustive Concordance of the Bible.

4 Commentary to Bereshit (Genesis) 25:27-28. Jumash p. 134.

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before Esav, hence, legitimately, Yaaqov should have been born first.”⁵

25:27 And the boys grew: and Esav was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. –

There was a remarkable difference between these two men. One was a dexterous hunter whereas the other was a gentle man. –The Hebrew word for “*hunter*” is “*tsayid*” צַיִד H6718⁶ which means “*to hunter*” and comes from the root “*tsûd*” צוּד H6679⁷ meaning “*to lie alongside (that is, in wait)*” that is, to stalk. Thus conveying the idea that Esav used to lie in wait waiting for the right moment to attack.

Yaaqov, on the other hand, was a plain man unlike his brother. The Hebrew word for “*plain*” is “*tâm*” תָּם H8535⁸ which means “*complete; undefiled, upright*” from the root “*tâmam*” תָּמַם H8552⁹ meaning “*complete, perfect, upright, whole.*” It may be understood that Yaaqov was totally righteous or righteous in all areas of his life.

The Commentary to the Jumash says: “Growing up to adulthood, that is, until the age of Bar Mitzvah, they were relatively very much alike. Esav’s pranks may be attributed to his immaturity. But at age thirteen, the differences between them became apparent, Esav turned to idolatry whereas Yaaqov decided to attend the yeshivah. Esav came to be a hunter, not

just in the literal sense, but he grew fond on cheating on his father making him questions under the pretense of an extremely holy person. For instance, hw would ask his father how to tithe salt and hay –despite that he knew the commandment of the tithe was not applicable to such elements. On the other hand, though, he won his father’s love by sincerely serving his father. He would hunt game to feed his father with fresh and delicious meat. Yaaqov, however, was morally upright who spoke his mind and never acted in a duplicitous way. He spent most of his time in the yeshivahs of Shem and Eber.”¹⁰

“**Duplicitous way**” is related to cautiousness, craftiness, trick, trickery, ploy, artful device, cunning, deceit, Machiavellian acts, unfriendliness, cleverness, hypocrisy, concealment, cheating, treachery, refinement, and shrewdness.

In the phrase “*the boys grew*”, the word “*grew*” is translated from the Hebrew word “*gâdal*” גָּדַל H1431 which means “to be (make) large (in various senses, as in body, mind, estate or honor, also in pride).” It comes from the root word “*gedil*” גִּדְלָה H1434¹¹ (in the sense of twisting); thread, that is, a tassel or festoon: fringe, wreath. This is a reference to the *tzitziyot* in Devarim/Deuteronomy 22.

25:29 And Yaaqov sod pottage: and Esav came from the field, and he was faint. The

5 Commentary to Bereshit (Genesis) 25:27-28. Jumash p. 135.
6 H6718. New Strong’s Exhaustive Concordance of the Bible.
7 H6679. New Strong’s Exhaustive Concordance of the Bible.
8 H8535. New Strong’s Exhaustive Concordance of the Bible.
9 H8552. New Strong’s Exhaustive Concordance of the Bible.

10 Commentary to Bereshit (Genesis) 25:27-28. Jumash, p.135.
11 New Strong’s Exhaustive Concordance of the Bible.

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Hebrew word used for “*faint*” is “*âyêph*”¹² עִיֵּף H5888 means “*to languish: be wearied*”. – Esav might have been about to pass out from hunger and fatigue.

The temptation of changing the Blessings of Yahweh for material things comes when we choose to satisfy ourselves here and now forgetting the eternal blessings of Yahweh. It is as if we changed what Yahweh offers for a pottage of lentils.

When are we tempted?

It makes itself apparent in all of us when we are tired. When we are tired of praying, tired of reading the Bible, tired of our spouse. When we are tired we decide to be on our own.

Elohim programmed cycles of rest to prevent tiredness. These times of rest are meant to renew our strength. The Shabbat and the Feasts of Yahweh are those appointed times of rest given by Elohim to increase our energies thus preventing physical and spiritual weariness and taking us away from temptation eventually.

25:31 And Jacob said, “Sell me this day your birthright.” The birthright represented a special treatment for whom possess it. The firstborn would have more rights and benefits. The eldest son had the right to represent the family and to serve as priests in the sacrifices. –The Commentary to the Jumash says: “(...) before the time of the Mishkan (Tabernacle) the firstborn performed the sacrifices. Yaaqov thought to himself “is this wicked man suitable

to offer the sacrifices”? that was the reason he so earnestly sought to have the birthright.”¹³

Note to the EMC edition: It is worth noting at this point, wishing that the brethren who begin to study the parashot (Torah weekly reading) can have clarification as to the teaching material we use: The Midrash. The Midrash is a compilation of commentaries by the most renown rabbi along the literary history of Yisrael. Their place of eminence with respect to their abilities and literary understanding of the Torah, allow us to have broader perspectives of the implicit and subjective aspects of the prophetic message in the Holy Hebrew Scriptures. Nonetheless, the student or reader of the Torah are not necessarily compelled to agree with these comments.

25:32-34 And Esav said, “Behold, I am at the point to die: and what profit shall this birthright do to me? And Yaaqov said, “Swear to me this day”; and he swore unto him: and he sold his birthright unto Yaaqov. Then Yaaqov gave Esav bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esav despised his birthright. –In good times, everyone is faithful to Yahweh and His Word. But when times get rough, people show what they are really made of. That is exactly when the true fruits are shown. For Yaaqov, the spiritual was more important because he had

¹² H5888. New Strong’s Exhaustive Concordance of the Bible.

¹³ Commentary to Bereshit (Genesis) 25:29-34. Jumash, p.135.

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his eyes on the birthright and everything else it included. Esav, however, was more interested in material things, in living the moment so much so as to selling his birthright for a little of food. The Hebrew word used for “**despised**” is “**bâzâh**” בָּזָה H959¹⁴ which means “**to disesteem: despise, disdain, contemn (-ptible), think to scorn, vile person**”. In other words, he deemed his birthright as something vile, despicable, and disposable.

26:2 And Yahweh appeared unto him, and said, “Go not down into Mizraim; dwell in the land which I shall tell you”. On account of the famine, Yitzhak decided to descend to Egypt (as his father had done before) but Yahweh prevented him from going. –The Hebrew word for “**go down**” is “**yârad**” יָרַד H3381 which means “**to descend (literally to go downwards; or conventionally to a lower region, as the shore, a boundary, the enemy, etc.; or figuratively to fall**”. It just does not mean to go to Egypt but it was an act of spiritual descend because Egypt is a symbol of the world. The Commentary to the Jumash says: “When Yitzhak was tied to the altar... he became a heave offering, a burnt offering that is totally consumed on the altar. In the same way that this offering cannot be taken out to the court of the Temple, Yitzhak could not get out of the Holy Land.”¹⁵

Once we are set apart for Yahweh, we must not be in two minds. We must not be inconsistent. Yahweh abhors spiritual lukewarmnesses.

When we believe, we must not backslide to our old life of sin. Jazon/Revelations 3:16; Kefa Beit/2 Peter 2:014; Yakov/James 1:18.

26:3 “Sojourn in this land, and I will be with you, and will bless you; for unto you, and unto your seed, I will give all these countries, and I will perform the oath which I swore unto Abraham your father.” –This is the promise Yitzhak had to cling to, that in spite of the circumstances, Yahweh should provide. Being fearful in the midst of circumstances shows lack of confidence in His Word which is sin. Scriptures admonish that “or whatsoever is not of faith is sin”. Romiyim/Romans 14:23.

The Commentary to the Jumash adds: “Elohim assured Yitzhak that, despite the famine, He would give him His blessing and sufficient graze lands.”¹⁶

26:4-5 “And I will make your seed to multiply as the stars of heaven, and will give unto your seed all these countries; and in your seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.”

–First, there was the promise of support in the middle of the economic crisis of the time. Second, Avraham’s faithfulness was the guarantee for the fulfillment of the promise of Yitzhak becoming a numerous people. Avraham’s obedience made him a man of emunah (faith).

14 H959. New Strong’s Exhaustive Concordance of the Bible.
15 Commentary to Bereshit (Genesis) 26:2. Jumash, p.137.

16 Commentary to Bereshit (Genesis) 26:3. Jumash, p.137.

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The Hebrew word for “seed” (descendants) is “zera” (זֵרָע H2233¹⁷). The numerological values of each of the letters forming the word is as follows and they bear a marvelous meaning: 7 = ז = the olive tree; 200 = ר = the head; ע = 70 = the eye or the revelation. In other words, it refers to “**the seed that brings all the complete revelation, the perfect olive tree, the total and complete authority. The Head of everything that exists**”.

Galtyim/Galatians 3:16 asserts that the Messiah is the “seed” in whom all these attributes are fulfilled.

What does blessing it refer to?

Galtyim/Galatians 3:16

- To receive the adoption of sons.
- To receive the Ruaj of Elohim.
- To inherit the Promised Land.

Verse 5 makes it clear that the condition to receive the blessings is obedience. The desire to obey is satisfied by the Ruaj that empowers us to obey in Mashiaj. This is to be saved!

What was Avraham obedient to?

1. The command to get out of the system he lived in and go to a new land.
2. The commandments (“*mitsvâh*” מִצְוָה; H4687¹⁸).
3. The statutes (“*hûqqâh*” חֻקֵּה H2708¹⁹).
4. The instruction, Torah (“*torah*” תּוֹרָה H8451²⁰).

Second Aliyah 26:6-12

17 New Strong's Exhaustive Concordance of the Bible.

18 New Strong's Exhaustive Concordance of the Bible.

19 New Strong's Exhaustive Concordance of the Bible.

26:8 And it came to pass, when he had been there a long time, that Abimelech king of the Pilstym looked out at a window, and saw, and, behold, Yitzhak was sporting with Rivqah his wife. –Yitzhak panicked as once his father had and made the same maneuver: he said that Rivqah was his sister to preserve his life. But the truth always comes to light. The Commentary to the Jumash Says: “Eventually, since nobody was making any problems, Yitzhak did not try to hide his real relationship with Rivqah. They started to act like husband and wife and Abimelech indiscreetly saw them.”²¹

26:10 And Abimelech said, “What is this you have done unto us? one of the people might lightly have lain with your wife, and you should have brought guiltiness upon us.”

Hiding the truth about our identity as people of Elohim always leads us to sin. Whenever you deny to be a believer in the Messiah, someone will come to you with sinful offers. If your identity before other says “I am a happily married man and I love my wife” there will be less temptations.

If your identity says “I am single”, a single man will surely appear. Do you know why this gossipy man is visiting you every day? Because he thinks you are like him. It is time to project a clear image of ourselves in front of others. This is the law of attraction. We attract toward us the likes of our simulations.

20 New Strong's Exhaustive Concordance of the Bible.

21 Commentary to Bereshit (Genesis) 26:8. Jumash, p 138.

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The king knew for fact that whoever took Rivqah that would bring judgement over his nation. He knew how Yahweh had stricken Pharaoh because of Avraham's wife. (Bereshit/Genesis 12:17).

26:12-14 Then Yitzhak sowed in that land, and received in the same year a hundredfold: and Yahweh blessed him. And the man waxed great, and went forward, and grew until he became very great: For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. –Obedience always brings blessings. Yitzhak did not descend to Egypt obeying Yahweh and he was greatly blessed. Here, we can profit from a remarkable principle: it does not matter how extreme a situation might be, when we choose to make the Will of Yahweh –even when logic indicates otherwise- we shall be greatly blessed. The Most High Elohim promises and it shall come to pass. According to scholars, Yitzhak kept rigorous records of his investments and prospective earnings with the purpose of knowing what amount he had to tithe. His prosperity was so great that the Pilistym (Philistine) envied him. The Commentary to the Jumash says: "The Pilistym felt threatened by Yitzhak's success. It is worthwhile noting that that would the same reaction of the nations with regards with the success of Jews during all their exiles. People tend to be proud with the good fortune of their fellow countrymen but feel upset by that of the Jews."²²

The Master said that the reward is received "along with persecutions". That's exactly what happened to our father Yitzhak.²³

What does a blessed person do?

Sowing. Since he had already received the blessing, he needed to have possessions equally blessed. There is no use in being blessed if there is not a way to know it is for real. Sowing is an attitude of faith. Corintyim Bet/2 Corinthians 4:13; Tehilim/Psalms 116:10. Faith must be expressed otherwise is fruitless. Yaaqov/James 2:14-26. An intellectual faith is unfruitful and it does not even save you. Walking by faith does not deny reality but is walking grounded on a Promise of Yahweh.

In the Scriptures, the act of sowing is compared to the act of offering or giving. Corintyim Bet/2 Corinthians 9:5-15. Nowadays, there is a great deal of tergiversation about the act of sowing because its essence has been overlooked:

- We must not give by force or by demand, but as an act of generosity (v. 5).
- The amount we give guarantees what we get in return (v. 6).
- We must not give grudgingly or as an obligation. Give until it makes you feel good (v. 7).
- Elohim gives to the giver and to whom receives (v.10).

Third Aliyah 26:13-22

26:15-16 For all the wells which his father's servants had dug in the days of Avraham his father, the Philistines had stopped them, and filled them with earth. And Abimelech

²² Commentary to Bereshit (Genesis) 26:14. Jumash, p.139.

²³ Dr. S. K. Blad. Commentary to Parashah 06.

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said unto Yitzhak, “Go from us; for you are much mightier than we.” –Envy is a spiritual cancer that consumes the human beings and compels them to do anything. (Mishleh/Proverbs 27:4). This feeling induced the Philistines to stop the wells that served as a livelihood for Yaaqov. The covenant between Avraham and Abimelech was thus broken. Personally, I consider that this action was meant at ruining Yitzhak since these wells supplied water for him, for his servants, for his livestock and crops. They ignored that his prosperity did not come from the wells but from Yahweh.

The greatness of our father Avraham stirred fear in Abimelech and ordered Yitzhak to leave. All along history, every time the people of Yisrael had prospered, the other peoples, out of fear, oppress them to exterminate them. It happened in Egypt, it happened in this passage, and it has happened many other times; even today, it is still happening.

26:18 And Yitzhak dug again the wells of water, which they had dug in the days of Avraham his father; for the Philistines had stopped them after the death of Avraham: and he called their names after the names by which his father had called them. –In order to honor his father, after they had dug the wells, he named them after the names his father had called them. This is an example of a principle of blessing and greatness that is to acknowledge the work and legacy of others. Rab Shaul said: “And we beseech you, brethren, to know them which labor among you,

and are over you in the Master, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves.”²⁴ He also adds: “Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.”²⁵

26:20-22 And the herdsmen of Gerar did strive with Yitzhak's herdsmen, saying, “The water is ours”: and he called the name of the well Esek; because they strove with him. And they dug another well, and strove for that also: and he called the name of it Sitnah. And he removed from thence, and dug another well; and for that they strove not: and he called the name of it Rehoboth; and he said, “For now Yahweh has made room for us, and we shall be fruitful in the land.” –The wells represent the blessings of the past. One way of being blessed was to uncover what the enemies of Elohim had hidden out of envy. Whenever you inquire in the past of the people of Elohim to learn how they were able to be blessed, the adversary is going to oppose you.

Nowadays, the Torah is being uncovered –at a great cost- but is being made available to many. If you allow the waters of the Scriptures to flow where you are and they neglect it, move on to another place and dig your well somewhere else. The genuine richness of the Scriptures lies in combining the old and the new: the two general covenants. Mattiyahu/Matthew 13:52.

Fourth Aliyah 26:23-30

²⁴ Tesaloniqim Alef (1 Tesalonicenses) 5:12. Biblia VIN.

²⁵ 1 Timoteo 5:17. Biblia VIN.

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26:23-25 And he went up from thence to Beersheba. And Yahweh appeared unto him the same night, and said, I am the Elohim of Abraham your father: fear not, for I am with you, and will bless you, and multiply your seed for my servant Abraham's sake. And he built an altar there, and called upon the name of Yahweh, and pitched his tent there: and there Yitzhak's servants dug a well.

–The presence of Yahweh is more than enough reason to cast every shred of fear out of our lives. We know for the Scriptures and for history that He is Faithful. He presents Himself as the Elohim of our forefathers. This fact poses a challenge to us in two different ways. First, it makes us confident since His Faithfulness has always been exceptional and because He is the same yesterday, and today, and forever. Second, because in order to have and feel the same support that our forefathers did, we are required to have a similar level of holiness and obedience they had. That is, if we wish to achieve the blessings and support Avraham had, we must trust in the same way he did it.

It is remarkable that Yitzhak called upon the name of Yahweh. This makes the rabbinic tradition of not calling Him by His name unsustainable. He wants us to call upon Him by his name requiring solely that the lips that pronounce His name represent a holy heart that is willing to do that which is well pleasing in his sight.

Fifth Aliyah 26:30-27-27

26:32-33 And it came to pass the same day, that Yitzhak's servants came, and told him

concerning the well which they had dug, and said unto him, “We have found water”. And he called it Shebah: therefore, the name of the city is Beer Sheba unto this day.

Although he had found a well without opposition, he kept moving until he had an encounter with Yahweh (vv. 24-25). He dug a well with water and he built an altar there. The absence of opposition and the seeming blessing are no indication that we are in the correct place. We must make sure that we do have in fact the blessing of Yahweh and that He is with us.

Seek not to be blessed, seek Him first and all these things shall be added unto you.

Scholars explain that while Abimelech was still present with the Philistine delegation, Yitzhak's servants arrived with the news that they had found water. This provided the opportunity to make them aware of the event as well as to impress them with the Greatness of Yahweh who had provided water. Thus leaving no room for doubt as well as to prevent future disputes regarding the ownership of the well. This sent a powerful message: every undertaking by Yitzhak would be successful in the land of Yisrael.

The Commentary to the Jumash puts it: “They called the well “**Shivah**” –which means seven and to make an oath to make memorial of the seven ewe lambs which Avraham had given to Abimelech and the oath.”²⁶

26:35 Which were a grief of mind unto Isaac and to Rebekah. –The Hebrew word that is

²⁶ Commentary to Bereshit (Genesis) 26:33. Jumash, p. 142.

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used here is “*ruach*” (רוּחַ H7307²⁷) which means “*spirit, breath, anger*” and we may conclude that that *grief* can be understood as *affliction of spirit* which provoked anger and grief in Yitzhak and Rivqah.

The two brothers were forty years old at the time. One of them decided to take a wife against the Will of Elohim showing little if none regard for the guidance of Elohim. When we do not accept the earnest advice from our fathers, we bring sorrow to their hearts and thus dishonor them.

27:1-2 And it came to pass, that when Yitzhak was old, and his eyes were dim, so that he could not see, he called Esav his eldest son, and said unto him, “My son”: and he said unto him, “Behold, here am I”. And he said, “Behold now, I am old, I know not the day of my death.” –The expression “*dim eyes*” is a way to say that he was almost blind or that he was losing his sight. Here, we see that the men in the Bible think in the time of their death. They think about leaving a legacy to their descendants and family. If you died today, what material and spiritual legacy you would leave to your children and family?

This is the time while you are alive to bless your children. Leave them an eternal heritage, instructions that will lead them to the Messiah so they can start enjoying the incorruptible heritage from this earth. Uncover the wells of Elohim so they live under His blessings.

Rambam holds that “his blindness was a natural consequence of old age much in the

same way Yaaqov sight debilitated in his last years”²⁸.

27:3-4 Now therefore take, I pray thee, your weapons, your quiver and your bow, and go out to the field, and take me some venison; and make me savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless you before I die. –The very thought of his death being so close made Yitzhak to stop delaying the blessing of his firstborn. It seems like Esav managed to deceive his father into believing that he was the most faithful of sons.

He tried to keep his father happy, as we have seen in the passage, by bringing Yitzhak meat for his food. Yitzhak asked his son to prepare his favorite food, that is, that he honor him with a meal. Some scholars suggest that Yitzhak was making sure his son accomplish the “*mitzvah*” of honoring his father. Others suggest, however, that he was asking him for a sacrifice since the table was comparable with an altar where food was prepared through the ritual slaying of an animal. Whatever the interpretation may be, the fact is that Yitzhak would give his son his greatest blessing.

The Hebrew word used here is “*barak*” בָּרַךְ H1288²⁹ which means, among other things, “**to bless abundantly**”. That is to say that the blessing he would give to his son was the greatest of all the possible blessings he could receive.

27:9-10 Go now to the flock, and fetch me from thence two good kids of the goats; and

27 H7307. New Strong’s Exhaustive Concordance of the Bible. 28 Commentary to Bereshit (Genesis) 27:1. Jumash, p 143.

29 H1288 New Strong’s Exhaustive Concordance of the Bible.

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I will make them savory meat for your father, such as he loves: And you shall bring it to your father, that he may eat, and that he may bless you before his death. –Rivqah knew about the promise of Yahweh over her sons. Therefore, she devised this plan so that Yaaqov received the blessing from his father. I for one believe that Rivqah was a good judge of her sons' characters thus she knew what was in their hearts. Then she spared no efforts to ensure that her younger son received the blessing. Apart from the decree of the Most High, she knew that only Yaaqov deserved to receive the blessing.

It is good that wives seek Elohim for guidance. Here, this woman had but only one fault. Although there was wisdom in her actions, she did it behind her husband. It is detrimental to the family to make distinctions between siblings. In this case, each parent had special treatment with one of the sons. A house divided against itself, that house cannot stand and there will be problems.

The lack of communication between this marriage stands out. With the passing of time, communication must not be lost rather it must be strengthened. It is of paramount importance to realize when we are acting out of the will of Elohim. This problem in the marriage would eventually lead to a major conflict for their sons and the family.

27:12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. –Yaaqov was afraid to be discovered by his father. Scholars comment that “Yaaqov

was not afraid that his father would recognize his voice for their voices might have been very similar and he could have mimicked Esav's voice. Being exposed might have implied an accursedness rather than a blessing. The text stresses that originally Yaaqov had not intended to deceive his father. From this text, modern theology uses the term deceiver for Yaaqov, but in actuality, the correct term would be “he who takes hold of the heel”.

27:15-16 And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

–Rivqah did everything she could to effectively complete the deception. The way in which Yaaqov managed to get the blessing from his father and get close to him is the same way in which every one of us gets close to Elohim. We are dressed with the finest clothes like the prodigal son when he returned to his father. Hilel/Luke 15:22.

We are covered by the blood of the sacrifice of a Lamb that had to die so we could enter the presence of Elohim. This sacrifice guaranteed that we were a sweet savor unto our Heavenly Father like Yaaqov did before his father. Korintyim Bet/2 Corinthians 2:15.

27:22 And Jacob went near unto Yitzhak his father; and he felt him, and said, “The voice is Jacob's voice, but the hands are the hands of Esau.” –No matter how cleverly a lie is disguised, eventually it will be exposed. Yitzhak recognized that the voice did not



correspond with the appearance. Much in the same way that outward appearance not always reflects what is in the heart. Rab Shaul spoke about the character of men in the end-times: "They will have a form of godliness, but will deny the power thereof" (Timoteos Bet/2 Timothy 3:5). The Adon Yahshua taught about "the false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." (Matityahu/Matthew 7:15). Only that in this particular case it was the opposite. The Commentary to the Jumash explains that "the affirmation that the voice is the voice of Yaaqov refers to the pleasant way in which he spoke with tenderness. Besides, Yaaqov was calling upon the name of Yahweh."³⁰

The father recognizes that the voice does not correspond with the appearance. Never ever will our lives be worthy of the sacrifice we were covered with. The only reason that we are accepted is because of the virtues of the Lamb. **27:27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, "See, the smell of my son is as the smell of a field which Elohim has blessed."**

If we desire any blessing, we must be a sweet savor unto Elohim. We must make manifest the savor of the Messiah's knowledge. Thanks be to Elohim that that savor our im our offerings unto Him are accepted. (Korintyim Bet/2 Corinthians 2:14-15; Filipyim/Phillipians 4:18).

The Commentary to the Jumash adds that "Yitzhak perceived that the son in front of him irradiated such an intense holiness that even his

traitors were exemplary persons. This made Yitzhak extremely joyful that the **Shekinah** came over him."³¹

Sixth Aliyah 27:28-28:4

27:28-29 "Therefore God give you of the dew of heaven, and the fatness of the earth, and plenty of corn and new wine: Let people serve you, and nations bow down to you: be lord over your brethren, and let your mother's sons bow down to you: cursed be every one that curses you, and blessed be he that blesses you." –We may break down this blessing into three different areas. First, the economic blessing as expressed by the words "**dew of heaven**", "**fatness of the earth**", "**plenty of corn**", and "**new wine**". Second, spiritual authority expressed by the words "**Let people serve you**", "**nations bow down to you**", "**be lord over your brethren**", and "**let your mother's sons bow down to you**". Third, the support of Yahweh as expressed by the words "**cursed be every one that curses you**", and "**blessed be he that blesses you**".

Let's review these blessing in a more specific way.

Dew of heaven refers to the rain. When the economy (either at personal, regional or national level) is dependent on agriculture and/or cattle raising the rain is essential to sustainability. The Everlasting Elohim promised Yisrael that if they were faithful He should give *them* the rain in due season, the first rain and the latter rain. Cf. Devarim/Deuteronomy 11:14; 28:12.

The fatness of the earth: The Hebrew word

³⁰ Commentary to Bereshit (Genesis) 27:22. Jumash, p. 147.

³¹ Commentary to Bereshit (Genesis) 27:27. Jumash, p. 147.

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used here is “*mashman*” (מַשְׁמָן H4924) which means

“*fat, that is, literally and abstractly fatness*”. It comes from the primitive root “*shaman*” שָׁמַן H8080 which means **to shine**. In other words, the blessing resting specifically on the best and most selected produce of the land. Personally, I believe that it is not just referring to the fertility of the land but also to the mineral richness also.

Plenty of corn and new wine: the reference here is to abundance. Needless to say that the blessing of Elohim is not just economic, the economy is part of the blessing though. King David said in Tehilim/Psalm 23:5: “*my cup runs over*” implying that if Yahweh is your pastor you shall not want.

Let people serve you. This hints at the leadership and preeminence Yaaqov’s descendants would have over mankind. This is the same promise given to our father Avraham that he would be a blessing to all families of the earth and that they would be blessed in him.

Let the nations bow down to you. This one is closely related to the above mentioned promise but it is more focused on the spiritual level. The Hebrew word for “*bow down*” is “*shachah*” שָׁחָה H7812³² which means to –among other meanings- “*prostrate (especially reflexively in homage to royalty or God): - bow (self) down, do reverence.*” This reverence is based on love and principle rather than as an obligation.

Be lord over your brethren: this was a prophetic promise about his brother Esav and his descendants.

Blessed be he that blesses you and cursed be every one that curses you: this is the confirmation that the promise given to Avraham would be fulfilled in Yaaqov.

Yitzhak thought he was blessing his eldest son. In like manner, we are blessed not on the basis of our own merits but on the basis of the merits of the Lamb. We are blessed in Him. The blessing that was poured fell on us. Romanyim/Romans 8:17; Efesyim /Ephesians 3:6.

We are joint-heirs with Mashiaj. That is, we inherited everything He inherited only by His merits.

The Commentary to the Jumash concludes: “In the literal sense of the text, Yaaqov thought that he was blessing Esav whom was far from being virtuous enough as to deserve the blessings in terms of righteousness. Consequently, we must conclude that these words were put in Yitzhak’s mouth by Divine inspiration.”³³

27:33 And Yitzhak trembled very exceedingly, and said, “Who? where is he that has taken venison, and brought it to me, and I have eaten of all before you came, and have blessed him? Yea, and he shall be blessed.” –The Commentary to the Jumash says: “The presence of Gehinnom* accompanying Esav made Yaaqov realize that Esav was deceitful with him all the time and that he was indeed a wicked man. *(הַגֵּינֹם הַזֶּה) Valley of Hinnom. Mistranslated as “hell of fire. Editor’s Note).” Yitzhak was extremely shocked at the vision for fear it meant that he himself was to be

32 H7812. New Strong’s Exhaustive Concordance of the Bible.

33 Commentary to Bereshit (Genesis) 27:28. Jumash, p.147.



punished for allowing to be deceived at such extreme.”³⁴

There is one detail in this verse worth noting, Yitzhak said “**and have blessed him? Yea, and he shall be blessed.**” We must be careful when we speak either to bless or to curse. Once the word is said it cannot be taken back. Once the blessing was pronounced over Yaaqov, it could not be revoked. Yahshua said that “**we shall give account thereof of every idle word that we speak.**”

Matityahu/Matthew 12:36

Romanyim/Romans 12:14.

Be careful what you speak!

27:39-40 And Yitzhak his father answered and said unto him, “Behold, your dwelling shall be the fatness of the earth, and of the dew of heaven from above; And by your sword you shall live, and shall serve your brother; and it shall come to pass when you shall have the dominion, that you shall break his yoke from off your neck.” –The fact that he would live by his sword indicates that he could only live by his own strength.

Something similar was said to Yismael. “it shall come to pass when you shall have the dominion, that you shall break his yoke from off your neck.” This words found fulfillment in Melajim Bet/2 Kings 8:20 “when, in his days, Edom revolted and freed himself from under the hand of Judah.”

The Commentary to the Jumash says: “If Yisrael at any time transgressed the Torah and

is deprived thereof of merits to exert dominion, you would have the right to feel wronged by the fact that He received the blessing and therefore you can rightfully break his yoke from off your neck. This agrees with the prophesy given to Rivqah when she was pregnant: her two son could not both prevail; when one is up the other should be down.”³⁵

27:41 And Esav hated Jacob because of the blessing wherewith his father blessed him: and Esav said in his heart, “The days of mourning for my father are at hand; then will I slay my brother Yaaqov.”

This is the subsequent consequence of the lack of communication, mistrust, and rebelliousness at home. The consequence of a divided home is conflict. Doing what pleases Elohim is good but we must do it His way. We must learn to wait for the times of the Everlasting Elohim and that He arranges everything. Thanks be to Elohim that he has the power to direct all our ways in order to solve all our problems.

When we try to reach by force what Elohim has meant for us without waiting, we run into trouble and very often many people get hurt.

Children get the worst part in a broken marriage. We must pray to be fair and not to have any privileges to anyone child in particular nor to give them undeserved rewards. This may stir jealousy and conflict between them.

The book that tells us how to deal with our children is the Torah. That is the instruction manual many parents wish to have but they do

³⁴ Commentary to Bereshit (Genesis) 27:33. Jumash, p.149.

³⁵ Commentary to Bereshit (Genesis) 27:40. Jumash, pp. 150-151.



not read.

28:3-4 And El-Shaday bless you, and make you fruitful, and multiply you, that you may be a multitude of people; and give you the blessing of Avraham, to you, and to your seed with you; that you may inherit the land wherein you are a stranger, which Elohim gave unto Avraham. –Once more Yitzhak blessed his son relating this blessing to that given to Avraham.

After he blessed Yaaqov, he sent him away to take a wife from his kindred. According to the design of Elohim, the preferred choice for those who are people of Elohim and want to marry is that they choose a spouse of the same people of Elohim. Only then the Everlasting Elohim shall pour out His blessings upon that marriage. Korintyim Bet/2 Corinthians 6:14-18.

Seventh Aliyah 28:5-9

28:5 And Yitzhak sent away Yaaqov: and he went to Padan Aram unto Lavan, son of Bethuel the Syrian, the brother of Rivqah, Yaaqov's and Esav's mother.

These final events tell us of two brothers and what they had always been in their hearts. Yaaqov, though wrong about how to get things, demonstrates that what he always wanted was the blessing of Elohim. Whereas his brother, who had been consistently despising the blessing, he despises Elohim and his parents acting out of resentment and taking wives that would grieve his house.

Now is the time when Yaaqov must be confident that the blessing is upon him and that Elohim

would protect him and give him everything that belongs to whomever is under that promised blessing. Verse 3 refers to Elohim as El-Shaday, a title he must bear mind all along his path. El-Shaday, the All Sufficient must be his inexhaustible source for all he needs.

The Commentary to the Jumash says: "There is no mention here as to Yitzhak sending Yaaqov with any wealth as it was expected. The conjecture here is, had Yaaqov been sent off in the possession of wealth, he would had been an easy target for his enemies."³⁶

Conclusions

Of paramount relevance in this parashah is the title of Elohim, El-Sadday. That was the title Elohim used to stablish His covenant with Avraham. In the face of desperation, this title must be remembered: he is sufficient for me. Even when you made a mistake and brought pain to those around you, if you did things wrong in your haste, remember He is All sufficient to direct all of your ways.

Do your part and trust, rest, bless others, do not complain, and wait for your opportunity. He promised and it shall come to pass. Bear in mind that in our pilgrimage on this earth where things are never where they must, He is All Sufficient.

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached

³⁶ Commentary to Bereshit (Genesis) 28:5. Jumash, p. 153.

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with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1**. “ALL THE LOST HOUSE OF EFRAYIM.” Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as “the lost sheep of the House of Yisrael” (Mello Ha Goyim), “the just among the nations.” This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**).

It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind today's subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus, allowing us to have a solid interpretation of the biblical texts.

All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a "revival" so powerful that it brings the presence of the King of kings and establishes his Kingdom once and for all; but the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the

continuation and conclusion of this beautiful love story.

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00AM to 12:00PM through



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