



תולדות *Toldot* Generations

[Genesis 25.19](#)—28.9 / [Malachi 1.1](#)—2.7 / [Matthew 13](#)—14

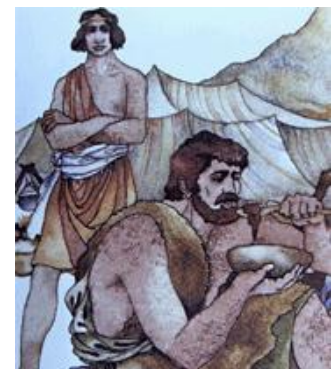
תולדות Not תולדות To see why תולדות is deliberately misspelled in this portion, see portion B'reisheet B'reisheet, page heading ׀ The Missing Man.

Who is the Promised Seed? In [Genesis 16](#), Abram conceives a child by Hagar, his slave, but Hagar despises Abram's childless wife Sarai, so Abram sends Hagar away. In verse 7, Hagar is by a fountain of water in the wilderness when יהוה *YHVH* the LORD speaks to her. God promises her a son, to be named Ishmael, with numberless descendants. This spring is named in [verse 14](#), באר לחי ראי *Beer-La-Chai-Ro-iy* Well of the Living One Who Sees Me.



Ishmael is born when Abram is 86 and Isaac is born 14 years later when (now called) Abraham is 100. The well's name and the story of the naming of Ishmael has had plenty of time to get around. God tells Abraham in [Genesis 21.12](#) that his Seed will be reckoned through Isaac. But Isaac could be wondering, “Is Ishmael the promised Seed or am I?” Perhaps it is for this reason that Isaac is waiting by באר לחי ראי in [Genesis 24.62](#) when Eliezer brings רבקה *Rivkah* Rebecca back to be Isaac's wife, where he is living when Abraham dies, [Genesis 25.11](#), and where he prays at the age of 40 for רבקה to have a child in verse 21, at the start of this portion. God hears Isaac's prayer and gives him twin sons when he is 60 ([verse 26](#)), 20 years after his marriage to רבקה. For twenty years רבקה was barren, but now she has twin sons.

Two Nations Struggling God tells רבקה in [Genesis 25.22-24](#) that two גוים *goyim* nations are struggling in her womb and the elder will serve the younger. Many Jews understand this prophecy to mean that not only will there be a struggle between Esau (Esav) and Jacob (Ya'acov)/Israel, but an ongoing struggle between their descendants until, at the end, ישראל is triumphant. Here is an excerpt from a commentary on this portion by Yehuda HaKohen, titled [Esav's Reign and Fall](#):



“Israel's national rebirth is troubling Edom.

Our sages explain (*Megillah* 6a) that Israel and Edom cannot be simultaneously dominant in the world. When one nation rises, the other must fall. History has shown that not only the nations, but also the cultures of Israel and Edom have forever been in conflict. But ultimately one will succeed in completely eclipsing the other.

During the early Hebrew kingdoms, when Israel was counted as a major world power, Esav's offspring were of no major significance to the political or cultural developments of Man (they were even subjugated under the Israeli kingdom for many years).

It was not until the Second Temple period that Esav's descendants, the Roman Empire, appeared on the scene as a central world player. Rome exerted political influence over Israel, invaded our country, destroyed our Temple, put down countless Hebrew revolts (albeit with great difficulty), exiled us from our native soil and even sought to abolish the Israeli character of our country (altering her name from Judea to Palestine). Since that time, Rome has succeeded in dominating much of the world with its culture, values and pagan notions of morality.

To fully comprehend the eternal conflict that exists between our two nations, it is necessary to examine the essence of Edom - how it developed throughout time and how it contrasts with Israel's pure Torah culture...No enduring moral progress had ever been achieved. Two world wars erupted from Europe and scorched the entire world with the slaughter of millions...

But there is still hope for the world. After a long, degrading exile from our soil, the Nation of Israel has begun a miraculous rebirth. Returning to take possession of our homeland, fostering agricultural achievements in a seemingly impossible soil, winning miraculous victories in war and reviving our ancient language to everyday use, the Jewish people are experiencing a full national renaissance. While the physical accomplishments continue to push forward, the Torah character of our state is beginning to flourish. The Jewish people are slowly separating from the contaminated value system of Edom and returning to the holy culture of *HaShem's* Divine Truth.

But Israel's national rebirth is troubling for Esav's spiritual descendants. World leaders instinctively feel the threat of Israel's renaissance and the decline it guarantees for Western civilization. The subconscious realization that Israel is rising to become the dominant moral light in the world compels Western powers to work against Israel's rebirth. The global community is therefore determined to keep the State of Israel as small and weak as possible. While lending support to Islamic extremists, the West bombards Israel with its spirit of materialism in a distracting attempt to lull the Jewish State into a complacent consumer culture. The disproportionate focus of the world media on Israel, along with the validity given to the claims of our enemies, are merely tools employed to prevent the full revival of the Hebrew Nation and the moral revolution we will bring to mankind.

Rivka was told, "The might shall pass from one regime to the other, and the elder shall serve the younger." This is the deterministic blueprint of human history. The cosmic force of Yaakov will eclipse that of Esav. The salvation of G-d is destined to come to mankind through the Zionist Revolution taking place in our day. The downfall of Edom will bring peace to the world, as mankind is freed from centuries of spiritual tyranny. As

Israel's Redemption continues to unfold and the Jewish Nation rises to the challenges confronting us, the true culture of Torah will be bestowed upon Man, bringing all of Creation unparalleled blessing.

Kislev 1, 5770 / 18 November 09

You may not agree with Yehuda HaKohen's perspective, but it's valuable to know how some in **ישראל** view the West and its influence on **ישראל**.

Isaac is born when Abraham is 100 years old. Isaac marries at 40 and becomes the father of Esau and Jacob at 60, so Abraham is 160 when the boys are born. [Genesis 25.7](#) says that Abraham dies at 175. Then the chapter jumps back 15 years to the births of Isaac's sons. Jewish tradition says that Esau was out hunting to make a meal for Abraham's death when he returns and sells his birthright to Jacob. If this is correct, then the boys are just 15 years old in verse 30 when they make this deal. Note that verse 34 indicates that Esau despised his birthright, valuing it only as much as a meal. There was no trickery here. Esau gave up his birthright because he put his flesh first. Jewish sages say that to give way to wickedness is to be like Esau ([Proverbs 25.26](#)).



יעקב [Ya'acov](#) Jacob/Heel Holder/Supplanter/Layer of Snares vs. **ישראל** [Yisra'el](#) Israel/God Prevails/Struggles with God [Genesis 25.25-26](#) says that Esau is born first with Jacob grasping his heel. As **יעקב** gets older, he wrestles with his uncle Laban, then the Angel, [Genesis 32.28](#). **יעקב** is given the name **ישראל**, made from the roots of **שרה** [sarah](#) contend with/persist/exert one's self/persevere and **אל** [el](#) God to make "Struggles with God." **יעקב** usually refers to his old, earthly nature. **ישראל** usually means his new, spiritual nature. Believers, although we are given a new nature, often act according to the old. But everyone benefits when we live according to the new!

A Man of the World [Genesis 25.27](#) says that Esau is a man of the **שדה** [sadeh](#) field. **ישוע** [Yeshua](#) Jesus/salvation explains the parable of the good seed in [Matthew 13.38](#) to say that the **ἀγρός** [agros](#) land/field is the world. Esau is a man of the world. The man of the world and the one who struggles with God are always at odds.

Then who does Esau marry? In [Genesis 26.34](#), when Esau is 40 years old (**ישראל** would be the same age and Isaac would be 100), Esau marries Judith, the daughter of Beeri the **חיתי** [chitty](#) Hittite, who is a descendant of **חית** [chet](#) terror—terrorists! The next verse says this marriage is a grief of mind to Isaac and **רבקה**.

Blind² [Genesis 27.1](#) says that when Isaac is old, his eyes are dim so he cannot see. Then he proceeds to promise Esau, his eldest, the blessing, even though it should have been obvious to him that Esau is the wrong choice.

רַב־קֹהַל was told before the twins were born that the older would serve the younger. Esau sold his birthright to יַעֲקֹב, considering it worth a meal. And Esau married a “terrorist.” Isaac is blind both physically and spiritually. In a twist, God uses this blindness to cause him to bless יַעֲקֹב anyway!



We have raised goats and occasionally kept the skins. Whenever I think of יַעֲקֹב wearing a goat skin to convince his father that he is Esau, I am amazed at how truly hairy Esau was. Isaac felt the goat skin and said, “Yup, that’s my boy Esau!”

When Jacob receives the blessing, Esau is enraged and says in [Genesis 27.36](#) that יַעֲקֹב is rightly named because he עָקַב *aqav* supplanted Esau twice: 1) יַעֲקֹב took Esau’s birthright (no, Esau, you sold it) and 2) יַעֲקֹב took Esau’s blessing (true, but this is God’s plan). Today, the world complains that יִשְׂרָאֵל has Land it shouldn’t, the “occupied west bank”—most of the country, and wonders what so special about יִשְׂרָאֵל anyway. The absentee Arab landlords sold much of the barren waste to יִשְׂרָאֵל in the early part of the 20th century. Then they attacked יִשְׂרָאֵל in 1948, 1967, 1973, as well as other times, and normally יִשְׂרָאֵל wins more of the Land. Still the Arabs cry, “Foul!” and the world wonders why they think יִשְׂרָאֵל should get the blessing.

Tripwire יַעֲקֹב conceals his identity with a goat skin to get the blessing and sets off a chain of events. Jealous of his favorite son Joseph, Joseph’s brothers in [Genesis 37.31](#) sell him into slavery, kill a goat, and put the blood on Joseph’s coat to convince יַעֲקֹב that Joseph is dead. The goat becomes a sacrificial substitute in [Leviticus 9.15](#). [Leviticus 16.9-10](#) describes two goats, one for a sin offering, and one to carry away our sins, the scapegoat. יְשׁוּעַ acts both these parts, dying on the cross as the sin offering, disguised in human flesh, and the scapegoat, carrying away our sins.





Isaac's Prophetic Blessing for Jacob

In [Genesis 27.27-29](#), Isaac blesses יַעֲקֹב,

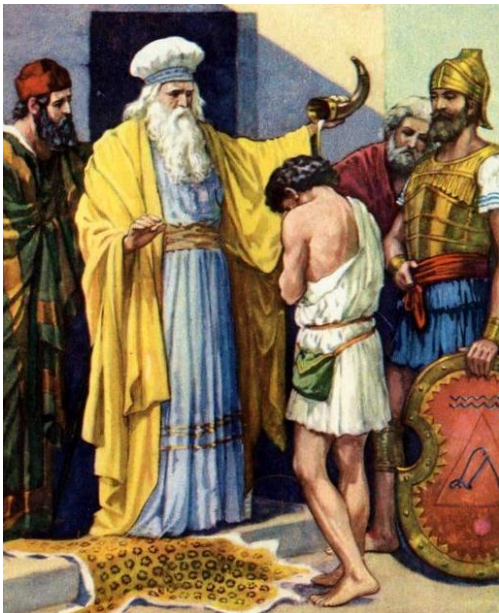
Therefore God give thee of the טַל *tal* dew of heaven,
and the fatness of the earth,
and plenty of corn and wine:
Let people serve thee,
and nations bow down to thee:
be lord over thy brethren,
and let thy mother's sons bow down to thee:
cursed [be] every one that curseth thee,
and blessed [be] he that blesseth thee.

The Blessing from a Messianic Perspective

Therefore God give thee of the טַל of Heaven In Jewish thought, טַל is a metaphor for the resurrection of the dead. [Isaiah 26.19](#) says, “Thy dead [men] shall live, [together with] my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy טַל [is as] the טַל of herbs, and the earth shall cast out the dead.” As the night dew rises from the earth back to heaven in the morning, so the dead of the night will rise to a new day.

In the [Song of Solomon 5.2](#), the woman says, “I יָשָׁן *yashen* sleep but my heart is awake.” יָשָׁן is a deep sleep as when Saul and his troops יָשָׁן so soundly that David was able to walk up and take Saul's spear, the woman whose son was taken from her bosom while she יָשָׁן, Elijah mocking that Baal wasn't answering prayers because he was יָשָׁן, and [Daniel 12.2](#), when the dead shall rise from their יָשָׁן.

Back to [Song of Solomon 5.2](#), while the woman is יָשָׁן, her beloved, a type of יִשׁוּעַ, דַּפֵּק *daphaq* beats violently on the door to wake her. דַּפֵּק is used only two other times in the Tenach, in [Genesis 33.13](#) when Jacob pleads with Esau that the flock could be דַּפֵּק and die, and in [Judges 19.22](#) when the homosexuals דַּפֵּק on the door in order to have sex with the male guest inside. The beloved is beating violently on the door calling, “Open to Me, My sister, My dove, My undefiled, for My head is filled with טַל...”
Reminiscent of [Revelation 3.20](#), יִשׁוּעַ beats on the door, trying to raise us from the sleep of death, like performing CPR on a loved one! This is Isaac's hope for יַעֲקֹב, that his line will rise from the dead like dew, and יִשׁוּעַ, of the line of יַעֲקֹב, does that. Now He calls us to rise with Him.



And the Fatness of the Earth The **משמן** *mashman* fatness of the earth is an idiom for oil from the olive tree. [Psalm 23.5](#) says, "...Thou anointest my head with **שמן** *shemen* (olive) oil..." [Daniel 9.25](#) gives a timeline for the **משיח** *meshiyach* Anointed One's arrival. In [1 Samuel 16.13](#), Samuel **משח** *mashach* anoints David as king with **שמן**. Fatness of the earth, olive oil, anointing, and Messiah are all related. So this blessing includes a poetic promise that through **יעקב** will come **משיח**, which happens.

And plenty of corn and wine Grain, wine, and oil recall the fall harvest festivals. [Joel 2.23-24](#) says God will bring the **גשם** *geshem* rain, **מורה** *mowreh* early rain/teacher, and the **מלקוש** *malqowsh* latter rain, for an abundance of wheat, oil, and wine. **ישראל** is different from Egypt, which relies on irrigation from the Nile to water its crops, in that it is dependent on rain to feed its streams, pools, and springs, [Deuteronomy 8.7](#) and [Deuteronomy 11.10-17](#), where this promise begins. In [John 6](#), **ישוע** says that He is the Bread of Life and anyone who comes to Him will never go hungry. He says He comes down from heaven like the **מורה**. **תורה** *Torah* Law/Instruction has the same root as **מורה**, **ירה** *yarah* to throw/cast/shoot arrows/throw water/point out/direct/teach/instruct, and **תורה** comes down from heaven to water the earth. **ישוע** also promises that anyone who eats of this Bread will rise on the last day. So this blessing to Jacob includes another poetic promise of **משיח**, the Bread of Life who instructs like **תורה** and comes from heaven like **מורה**.

Let people serve thee, and nations bow down to thee:

Be lord over thy brethren, And let thy mother's sons bow down to thee Three of these four blessings are passive: Let people serve thee, (let) nations bow down to thee, let thy mother's sons bow down to thee. Being lord over the brethren is a necessary response. Jews aren't trying to take over the world—God gives it to them!

[Psalm 72](#) is written by Solomon as if he's praying to God about himself, but it applies to Messiah. He shall come down like rain, verse 1, and verse 11, "Yea, all kings shall prostrate themselves before Him; all nations shall serve Him." [Isaiah 45.22-25](#) is God saying that there is no other God, and by Him every knee shall bow, every tongue swear, and all **ישראל** will be justified in Him and glory in Him. In [Philippians 2.10-11](#), Paul applies this verse to **ישוע**. The main reason **ישראל** prospers is because through **ישראל** comes Messiah.

Cursed [be] every one that curseth thee, and blessed [be] he that blesseth thee.

Probably the biggest mistake Muslims make today is continually cursing **ישראל**. If they blessed **ישראל** instead of trying to wipe it off the map, they would be blessed as well. But they are bound by their religion to serve a god the Bible does not know, so they continue to curse **ישראל**.

[Psalm 2.1-3](#) shows the nations, people, and kings of the earth plotting against **יהוה** and His Anointed. His Anointed can mean both **ישראל** and Messiah **ישוע**. The Psalm goes on to say in verses 11-12 to serve **יהוה** with fear, rejoice with trembling, kiss the Son lest He be angry...Blessed are all who put their trust in Him.

Esau is one of the first to curse and not bless **ישראל**, and though he changes his heart in his lifetime, his descendants go on to earn the rebuke of “O, Bad Edom!” by [O-bad-iah](#).

Esau’s Blessing [Genesis 27.38-40](#) records Isaac’s blessing for Esau, the leftovers he may have intended to give to **יעקב**:

Behold, of the fat places of the earth shall be thy dwelling,
And of the dew of heaven from above;
And by thy sword shalt thou live,
And thou shalt serve thy brother;
And it shall come to pass when thou shalt break loose,
That thou shalt shake his yoke from off thy neck.

Esau of the world/field/earth is blessed in reverse of **יעקב**, first the fatness of the earth, then the **טל**. He will live by the sword. He will serve **יעקב**, but break free. For Esau’s descendants cursing **ישראל**, [Obadiah 1.10-14](#) says that Esau will be cut off for ever. Esau doesn’t just ignore **ישראל** in his time of distress, he blocks his escape and cuts him down. If the West really is Esau, all that has happened in history and may happen again.



A Second Blessing for יעקב Recognizing that Esau intends to kill יעקב, רבקה tells יעקב to flee. And she doesn't want him marrying a daughter of terror as Esau has done. In [Genesis 28.1-4](#), Isaac charges יעקב with getting a wife from the family of רבקה. And to his credit, Isaac in no way tries to undo his previous blessing to יעקב, but instead adds to it.

This second blessing to יעקב is confirmed by God at the start of next week's portion, [Genesis 28.13-15](#). God calls Himself the God of Abraham, Isaac, and יעקב, and confirms that יעקב will inherit the Land and through his Seed shall all the nations of the earth be blessed. And God will not forsake יעקב until all this is accomplished.

Since ישראל has not yet inherited all the Land promised to it, from the River of Egypt to the Euphrates, God is still with ישראל and the Church has not replaced it, as replacement theologians believe. Here is one concept of the Land God promised to Abraham in [Genesis 15.18](#), the tan portion above the green line, including all or parts of modern-day Jordan, Lebanon, Egypt, Saudi Arabia, Syrian, and Iraq:



The enemies of ישראל are aware of this promise. In the following quote from <http://www.israelnationalnews.com/News/News.aspx/97520>, Hamas leader Mahmoud Zahar said from Gaza in January of 2006 that Israel must change its flag. "Israel must remove the two blue stripes from its national flag," said Zahar. "The stripes on the flag are symbols of occupation. They signify Israel's borders stretching from the River Euphrates to the River Nile."

Those who agree that ישראל deserves the blessing יעקב gives him in this portion look forward to the day this promise is fulfilled. The rest of the world gnashes its teeth.

Glossary, in order of appearance:

תולדת	<i>toldot</i>	generations
יהוה	<i>YHVH</i>	the LORD/God's holy Name
באר לחי ראי	<i>Beer-La-Chai-Ro-iy</i>	Well of the Living One Who Sees Me
רבקה	<i>Rivkah</i>	Rebecca
גוים	<i>goyim</i>	nations
יעקב	<i>Ya'acov</i>	Jacob/Heel Holder/Supplanter/ Layer of Snares
ישראל	<i>Yisra'el</i>	Israel/God Prevails/Struggles with God
שרה	<i>sarah</i>	contend with/persist/exert one's self/ persevere
אל	<i>el</i>	God
שדה	<i>sadeh</i>	field
ישוע	<i>Yeshua</i>	Jesus/salvation
ἀγρός	<i>agros</i>	land/field
חתי	<i>chitty</i>	Hittite
חת	<i>chet</i>	terror
עקב	<i>aqav</i>	supplant
טל	<i>tal</i>	dew
ישן	<i>yashen</i>	sleep
דפק	<i>daphaq</i>	beat
משמן	<i>mashman</i>	fatness
שמן	<i>shemen</i>	(olive) oil
משיח	<i>meshiyach</i>	anointed one
משח	<i>mashach</i>	anoint
גשם	<i>geshem</i>	rain
מורה	<i>mowreh</i>	early rain/teacher
מלקוש	<i>malqowsh</i>	latter rain
תורה	<i>Torah</i>	Law/Instruction
ירה	<i>yarah</i>	to throw/cast/shoot arrows/ throw water/point out/direct/teach/instruct