

TORAH TEACHINGS



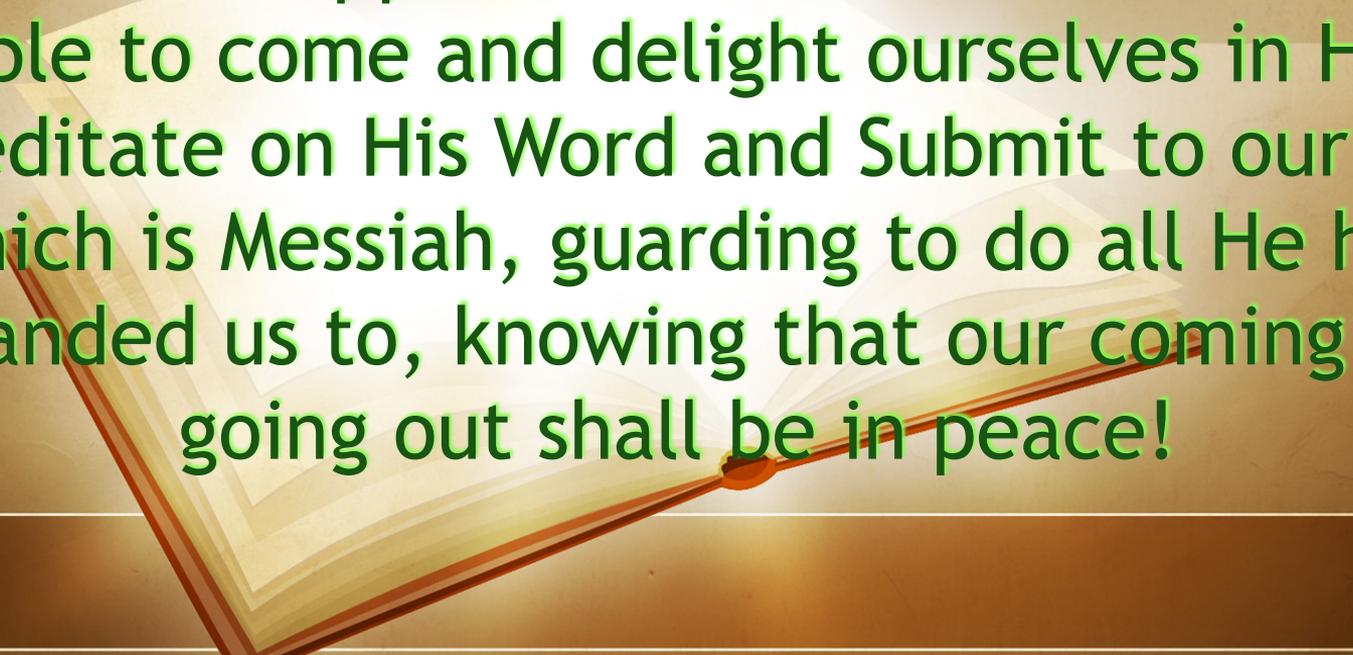
Understanding YAH's Likes and dislikes

#6 Toldot (תּוֹלְדוֹת)

– Hebrew for “generations”
or “descendants,”

Torah: Genesis 25:19-28:9

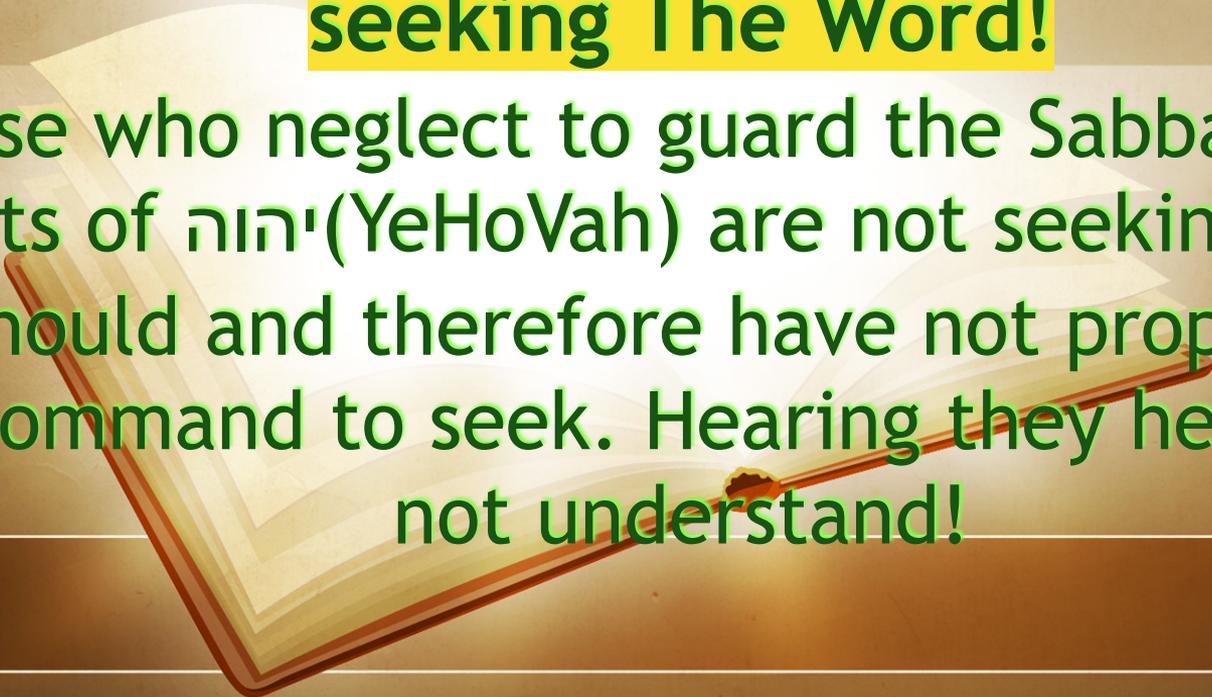
Haftarah: Malachi 1:1-2:7



When we gather together as commanded, on the Sabbaths and Appointed Times of Elohim then we are able to come and delight ourselves in Him as we meditate on His Word and Submit to our Head, which is Messiah, guarding to do all He has commanded us to, knowing that our coming in and going out shall be in peace!

**Those who are not coming to The Head at
The Door of Appointment are not truly
seeking The Word!**

Those who neglect to guard the Sabbaths and Feasts of יהוה (YeHoVah) are not seeking Him as they should and therefore have not properly heard the command to seek. Hearing they hear but do not understand!

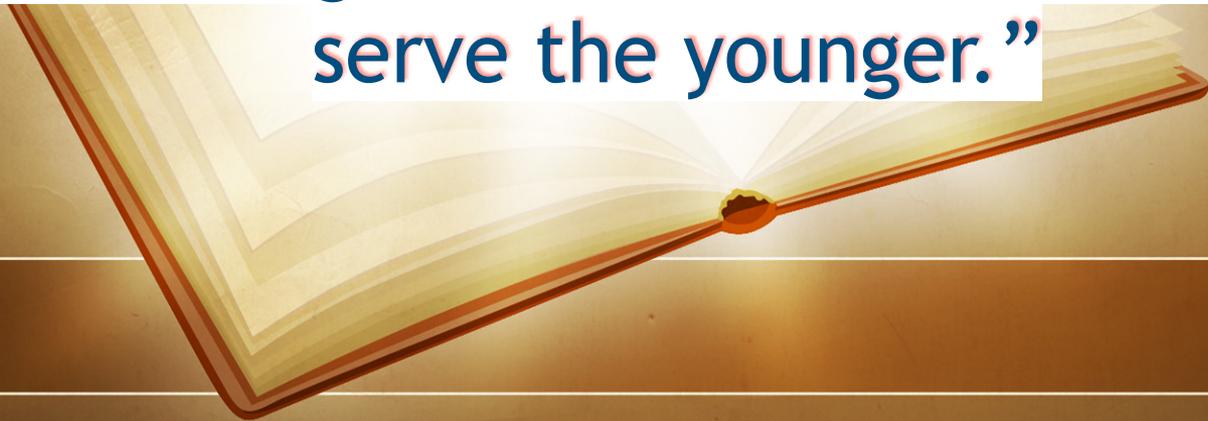
An illustration of an open book with a small flame or light on the page, positioned behind the text.

Mattithyahu/Matthew 6:33 “But seek first the reign of Elohim, and His righteousness, and all these matters shall be added to you.”

When we are told to ‘seek’ first the Kingdom! To seek His Kingdom requires hard work and discipline every day.

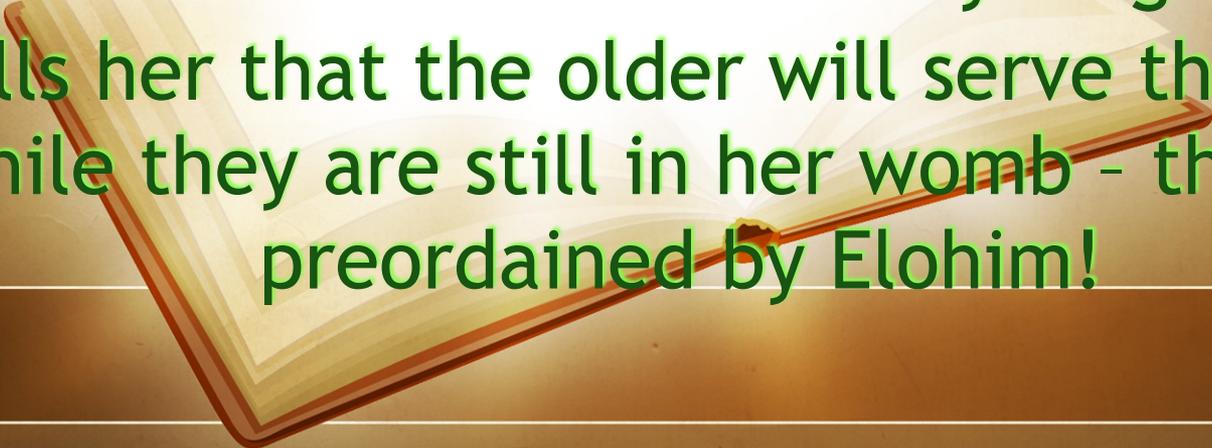


Gen 25:23 And יהוה (YeHoVah) said to her, “Two nations are in your womb, and two peoples shall be separated from your body. And one people shall be stronger than the other, and the older serve the younger.”



יהוה (YeHoVah) answers and speaks to Ribqah and tells her that there are 2 nations inside of her, 2 peoples that would be separated from her body, with one being stronger than the other and that the older will serve the younger!

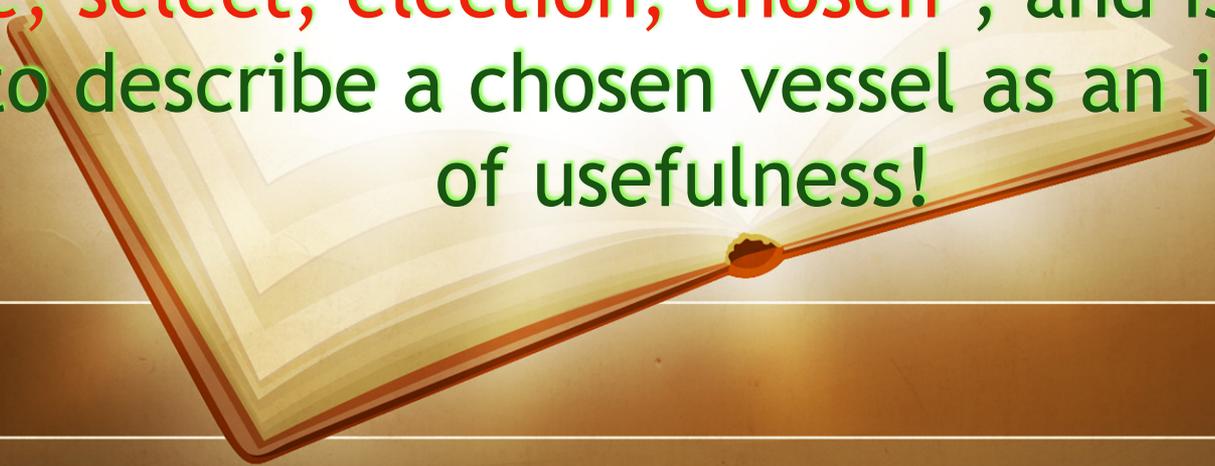
He tells her that the older will serve the younger while they are still in her womb - this was preordained by Elohim!



Romiyim/Romans 9:10-12 “And not only so, but Ribqah having conceived by one, our father Yitshaq. 11 Yet, before they were born or had done any good or evil - in order that the purpose of Elohim, according to choice, might stand, not of works but of Him who calls - 12 it was said to her, “The greater shall serve the lesser,”



The Greek word that is translated here as 'choice' comes from the root word ἐκλογή eklogḗ (ek-log-ay') - Strong's G1589 which means, 'to choose, select, election, chosen', and is generally used to describe a chosen vessel as an instrument of usefulness!



Kěpha tells us in:

Kěpha Bět/2 Peter 1:10 “For this reason, brothers, all the more do your utmost to make firm your calling and choosing, for if you are doing these matters you shall never stumble at all”



We are to do our utmost to make firm our calling
and choosing!

The matters that we are to be doing, in order to
never stumble is:

2Pe 1:5 And for this reason do your utmost to add
to your belief uprightness, to uprightness
knowledge,

2Pe 1:6 to knowledge self-control, to self-control
endurance, to endurance reverence,

2Pe 1:7 to reverence brotherly affection, and to
brotherly affection love.

2Pe 1:8 For if these are in you and increase, they cause you to be neither inactive nor without fruit in the knowledge of our Master יהושע Messiah.

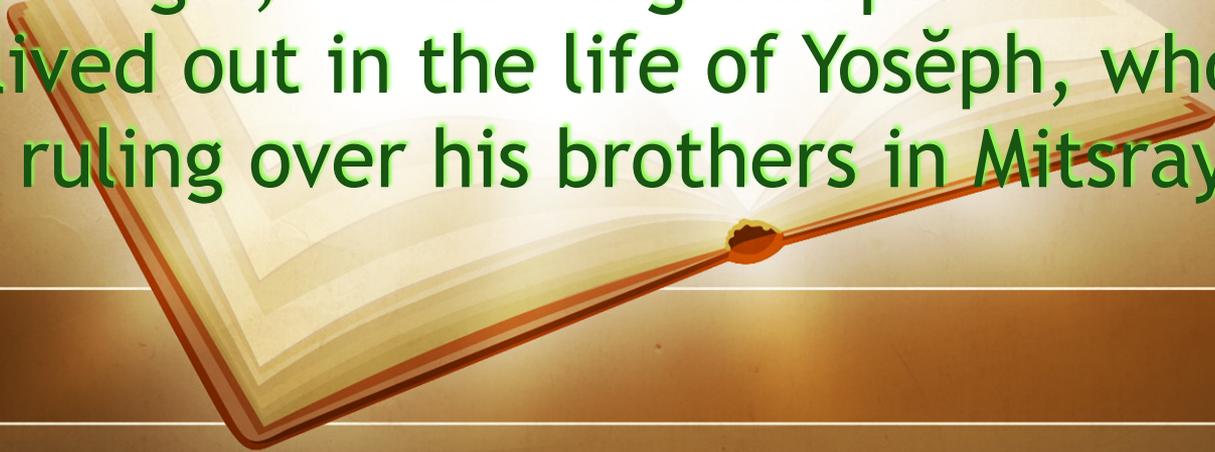
2Pe 1:9 For he in whom these are not present is blind, being shortsighted, and has forgotten that he has been cleansed from his old sins.



He tells us that if these matters are in us and increase, they will cause us to be neither inactive nor without fruit in the knowledge of our Master יהושע Messiah.

The Body of Messiah is an assembly of chosen and set-apart people, and these are the qualities or character traits that must always be evident in our **daily lives** as we stay in our Master and bear fruit that lasts!

Once again, in this choosing of Ya'aqob over Ěsaw, we see the clear picture of the 'false' before the 'real' and with this prophecy of the older serving the younger, we see a great picture of this also being lived out in the life of Yosěph, who ended up ruling over his brothers in Mitsrayim!



Gen 25:24 And when the days were filled for her to give birth, and see, twins were in her womb!

Gen 25:25 And the first came out red all over, like a hairy garment, so they called his name Ěsaw.

Gen 25:26 And afterward his brother came out, with his hand holding on to Ěsaw's heel, so his name was called Ya'aqob. And Yitřhaq was sixty years old when she bore them.

Gen 25:27 And the boys grew up. And Ėsaw became a man knowing how to hunt, a man of the field, while Ya'aqob was a complete man, dwelling in tents.

Gen 25:28 And Yitshaq loved Ėsaw because he ate of his wild game, but Ribqah loved Ya'aqob.

Gen 25:29 And Ya'aqob cooked a stew, and Ėsaw came in from the field, and he was weary.

Gen 25:30 And Ěsaw said to Ya'aqob, "Please feed me with that same red stew, for I am weary." That is why his name was called Edom.

Gen 25:31 But Ya'aqob said, "Sell me your birthright today."

Gen 25:32 And Ěsaw said, "Look, I am going to die, so why should I have birthright?"

Gen 25:33 Then Ya'aqob said, "Swear to me today." And he swore to him, and sold his birthright to Ya'aqob.

Gen 25:34 Ya'aqob then gave Ėsaw bread and stew of lentils. And he ate and drank, and rose up and left. Thus Ėsaw despised his birthright.

Ribqah gave birth to twins and the first to come out was Ěsaw, who was red all over like a hairy garment!

The name עֵשָׂו Ěsaw (ay-sawv')- Strong's H6215 means, '**hairy**' and the name of the second born, who had his hand on Ěsaw's heel, was יַעֲקֹב Ya'aqob (yah-ak-obe')- Strong's H3290 which means, '**grabs the heel**', and this comes from the word אֲקֵב aqeb (aw-kabe')- Strong's H6119 which means, '**heel, footprint, hind part**'.

The 'heel' is the last part of the body to come out of the womb and so, this word also speaks of the hind or latter part; and with Ya'aqob 'catching the 'heel' of Ėsaw, we see how, even at birth, he sought the 'blessing' of the first born!

As we look at his life, we can also learn a great deal regarding the blessings of יהוה (YeHoVah) that 'followed hard after his heel' when he walked in obedience to the instructions of Elohim!

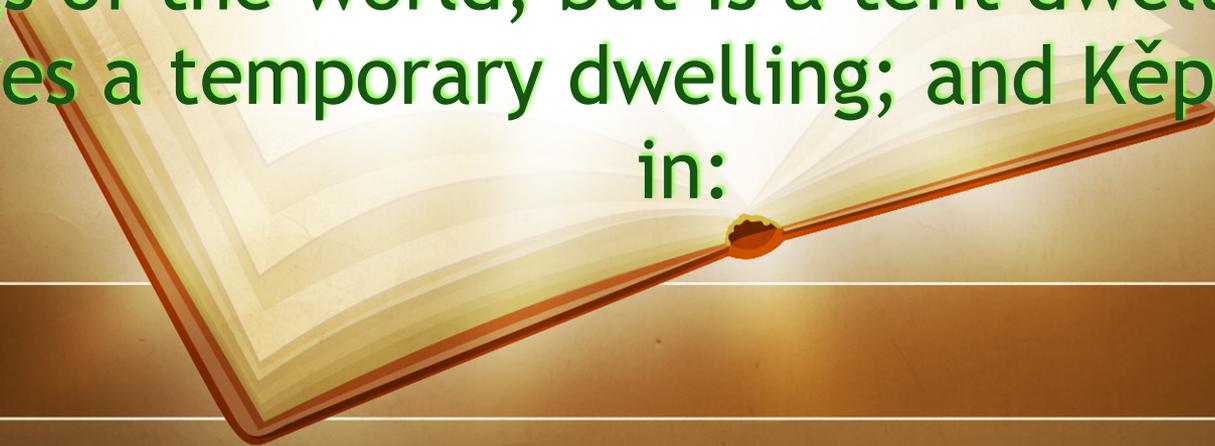
From birth we can see how Ya'aqob strove for what he wanted and sought after:

Hoshĕa/Hosea 12:3-5 “He took his brother by the heel in the womb, and in his strength he strove with Elohim. 4 He strove with the Messenger and overcame, he wept and sought His favour. He found Him in Bĕyth Ĕl, and there He spoke to us - 5 even יהוה Elohim of hosts, יהוה is His remembrance.”

Ėsaw became a man knowing how to hunt and was a man of the field, while Ya'aqob was a complete man, dwelling in tents.

From this we get a clear distinction between the two and pictures for us the difference between flesh and spirit. Ėsaw was a hunter like Nimrod, and one who was 'rooted' in the earth - and pictures those who walk according to the flesh and are always seeking the fleshly or rather the worldly way of life as a means to find security and provision - and they will even hunt for it at all costs!

Ya'aqob, on the other hand, is described as being a 'tent dweller', which is a picture of a sojourner and foreigner who is not rooted and bound to the things of the world, but is a tent dweller, which pictures a temporary dwelling; and Kěpha tells us
in:

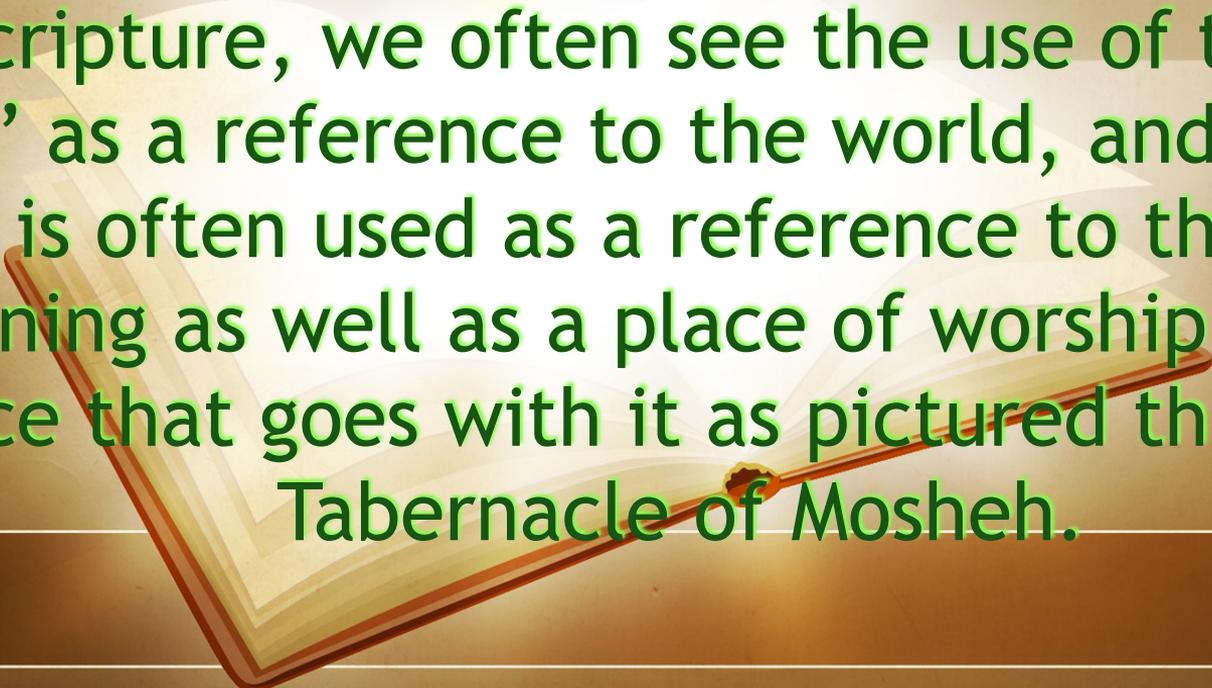


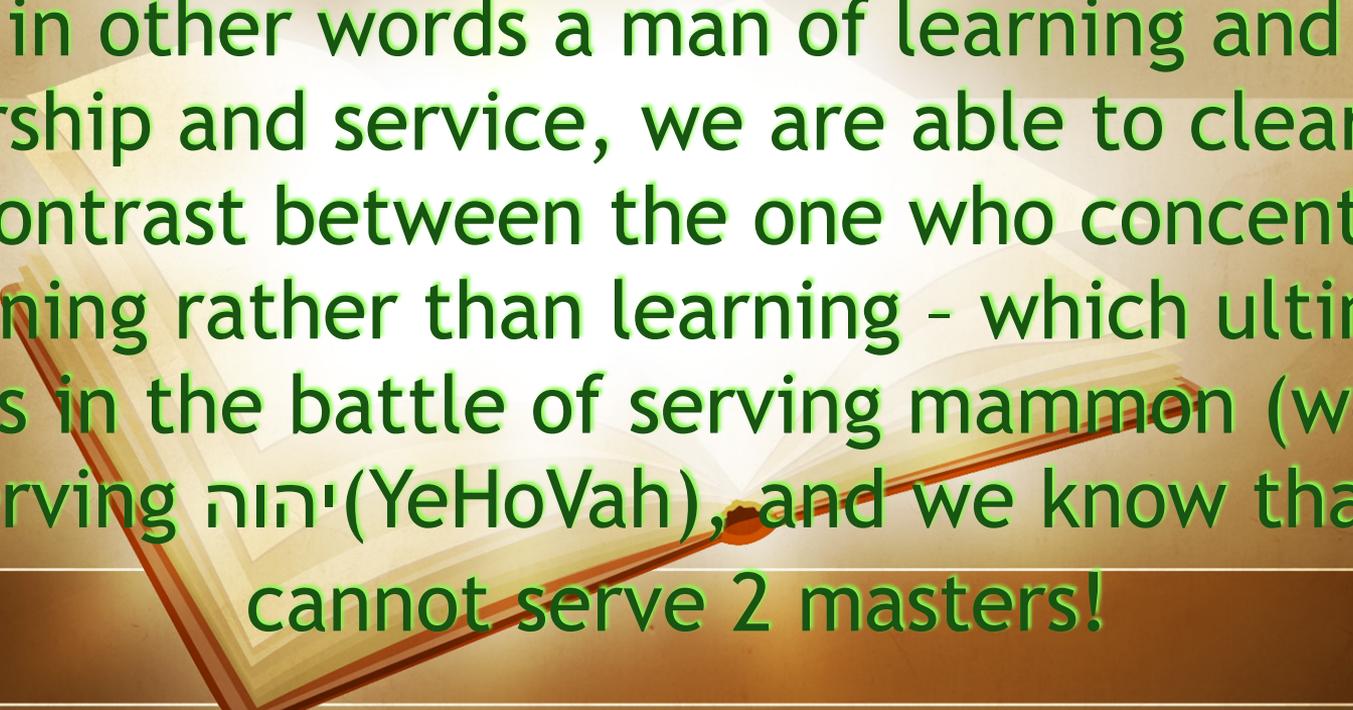
Kěpha Aleph/1 Peter 2:11-12 “Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the life, 12 having your behaviour among the gentiles good so that when they speak against you as evil-doers, let them, by observing your good works, esteem Elohim in a day of visitation.”



The picture of a hunter versus a tent dweller is a picture of one who chases riches versus the one who is content in all matters.

In Scripture, we often see the use of the term 'field' as a reference to the world, and the term 'tent' is often used as a reference to the place of learning as well as a place of worship and the service that goes with it as pictured through the Tabernacle of Mosheh.

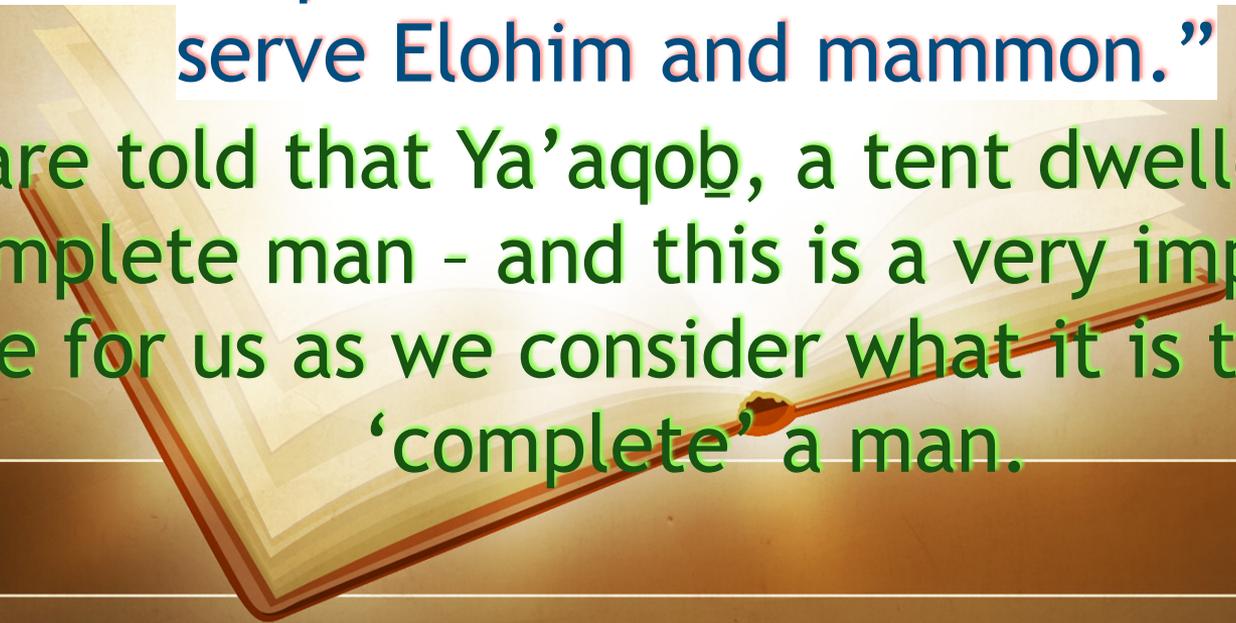




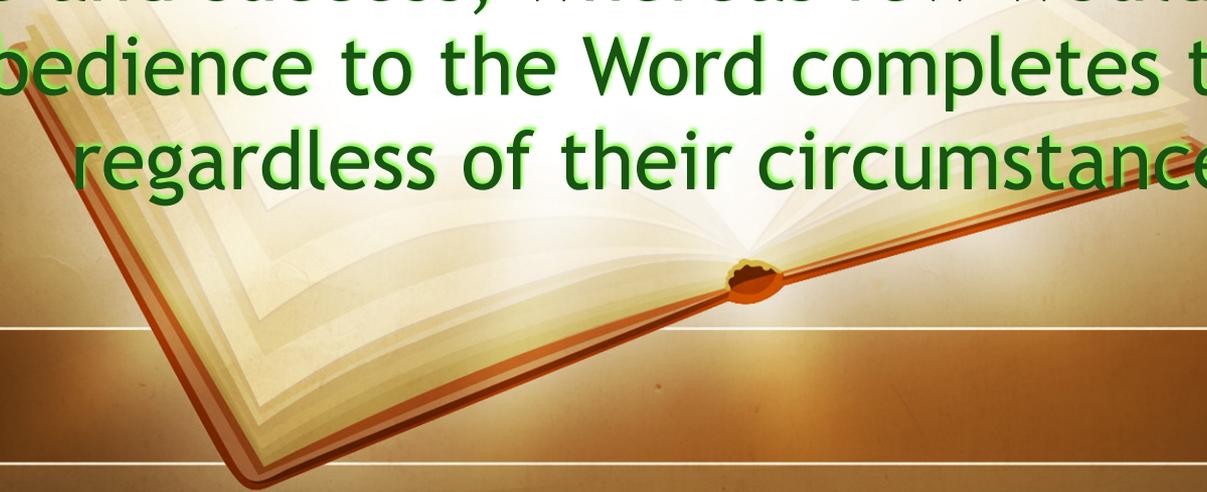
With Ĕsaw being a man of the field, in other words a man of the world, and Ya'aqob being a man of tents, in other words a man of learning and a man of worship and service, we are able to clearly see the contrast between the one who concentrates on earning rather than learning - which ultimately results in the battle of serving mammon (wealth) or serving יהוה (YeHoVah), and we know that we cannot serve 2 masters!

Mattithyahu/Matthew 6:24 “No one is able to serve two masters, for either he shall hate the one and love the other, or else he shall cleave to the one and despise the other. You are not able to serve Elohim and mammon.”

We are told that Ya’aqob, a tent dweller, was a complete man - and this is a very important picture for us as we consider what it is that should ‘complete’ a man.

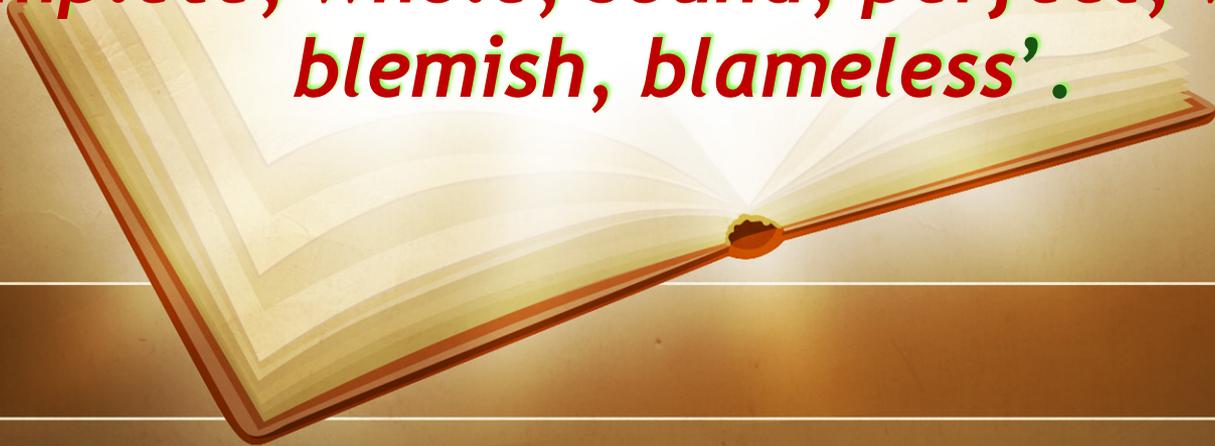


If many were asked today what 'completes' them you would possibly find a wide variety of answers that would range from the desire for riches to fame and success, whereas few would say that obedience to the Word completes them - regardless of their circumstances!

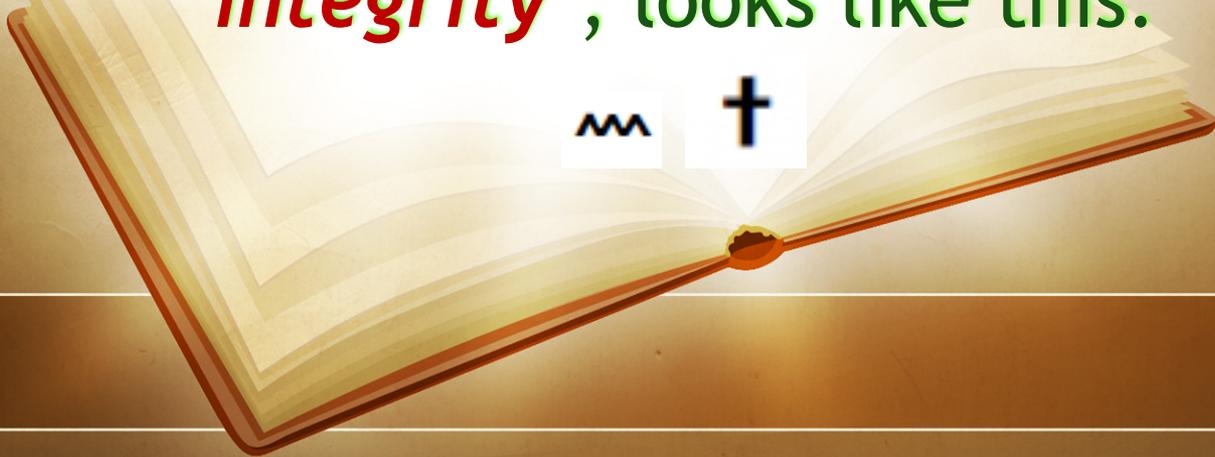


The Hebrew word that is translated here as 'complete' comes from the root word תָּמַם tom (tome)- Strong's H8537 which means, ***'completeness, integrity, blameless, upright'*** and this comes from the primitive root verb תָּמַם tamam (taw-mam')- Strong's H8552 which means, ***'to be complete, or finished'***.

Another word that is derived from this word, that is often translated as 'perfect', is תָּמִים tamiym (taw-meem')- Strong's H8549 meaning, *'complete, whole, sound, perfect, without blemish, blameless'*.

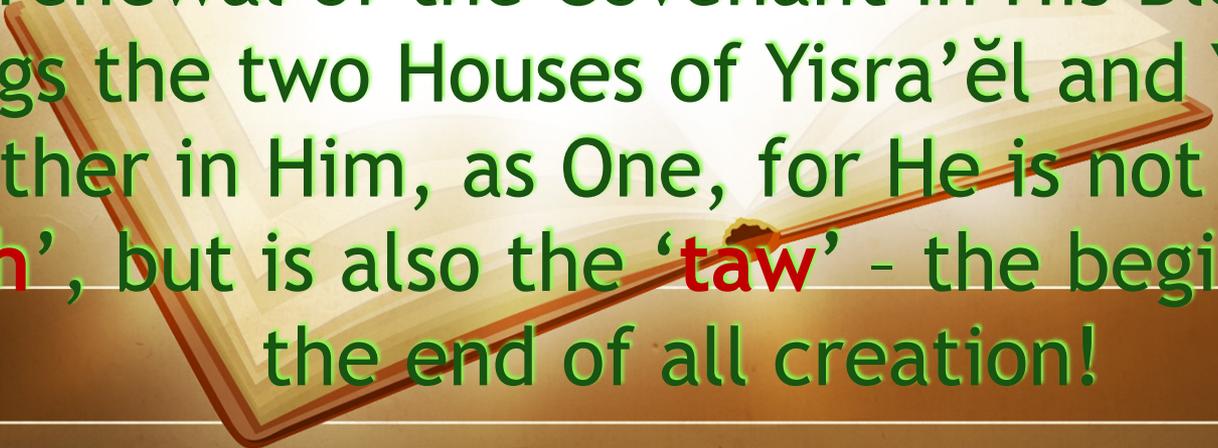


In the ancient pictographic script, the word **תּוֹם**
tom (tome)- Strong's H8537, and carries the
meaning of '**completeness, prosperity, perfect
integrity**', looks like this:



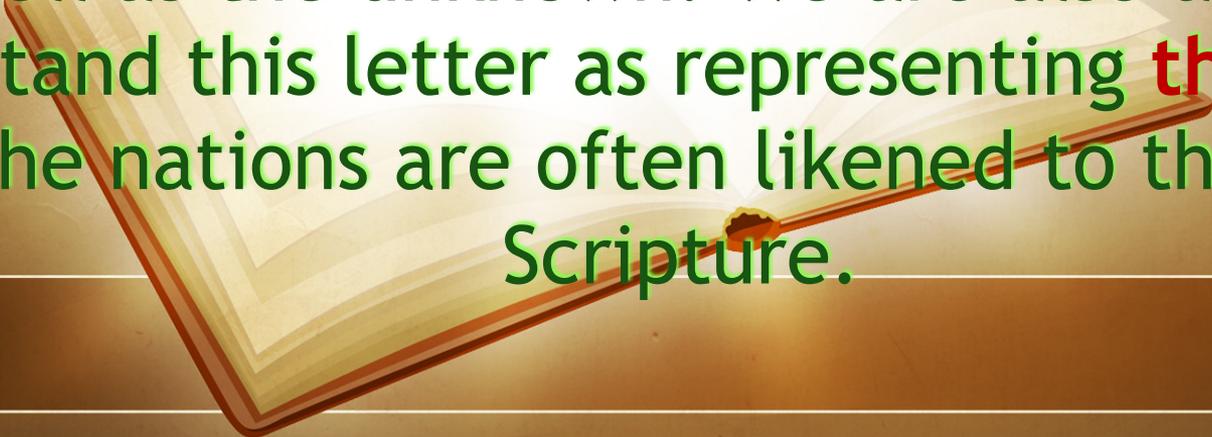
Taw - ת

The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us **‘seal, covenant, mark or sign’**; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra’ĕl and Yehudāh together in Him, as One, for He is not only the **‘aleph’**, but is also the **‘taw’** - the beginning and the end of all creation!

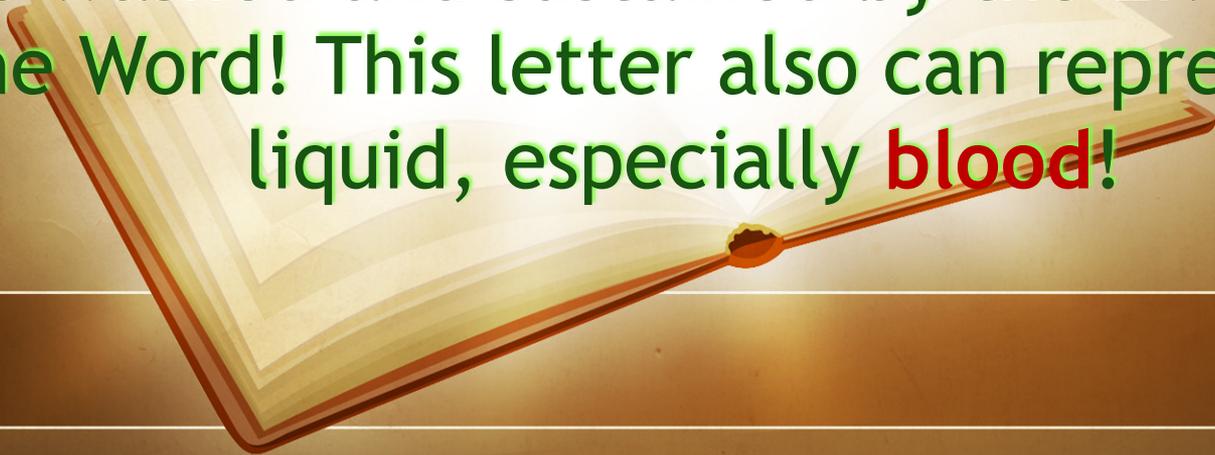


Mem - מֶמֶ:

The ancient script has this letter as  and is pictured as '**water**', and also carries the meaning of '**chaos**' (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.

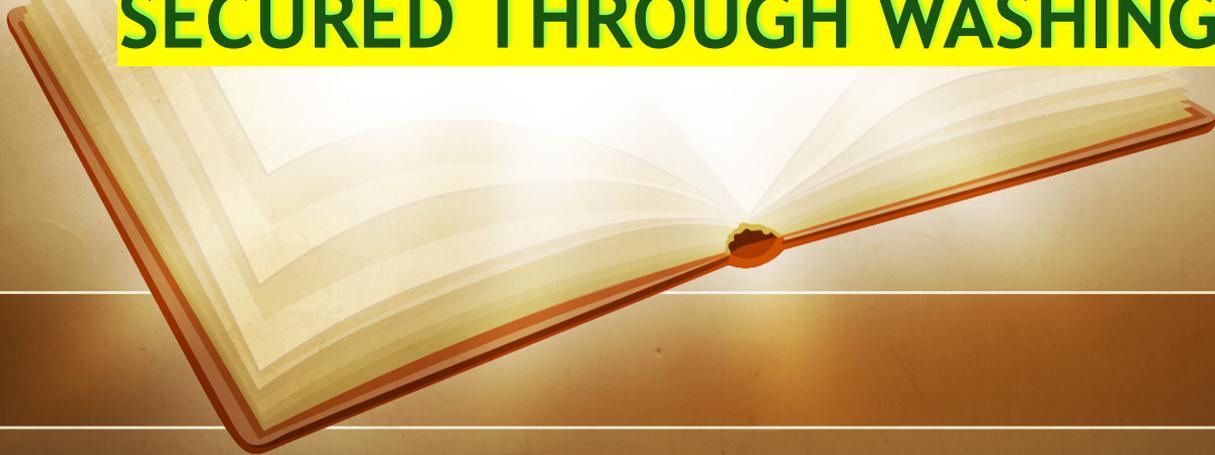


This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially **blood!**

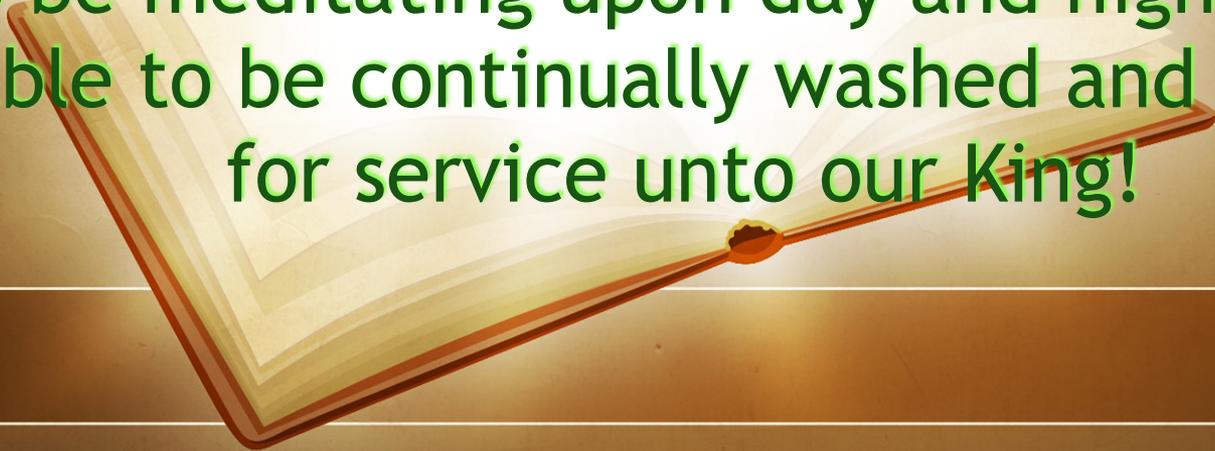


These two pictographic letters can render for us
the following:

SECURED THROUGH WASHING!



Our ability to be perfect before Elohim has been made possible by the Blood of Our Master and Elohim, יהושע Messiah, as His Blood cleanses us from all sin and it is through His Word, which we are to be meditating upon day and night, that we are able to be continually washed and set-apart for service unto our King!



Dawid understood how important the Torah of Elohim was:

Tehillah/Psalm 19:7-11 “The Torah of יהוה is perfect, bringing back the being; the witness of יהוה is trustworthy, making wise the simple; 8 the orders of יהוה are straight, rejoicing the heart; the command of יהוה is clear, enlightening the eyes; 9 the fear of יהוה is clean, standing forever; the right-rulings of יהוה are true, they are righteous altogether, 10 more desirable than gold, than much fine gold; and sweeter than honey and the honeycomb. 11 Also, Your servant is warned by them, in guarding them there is great reward.”

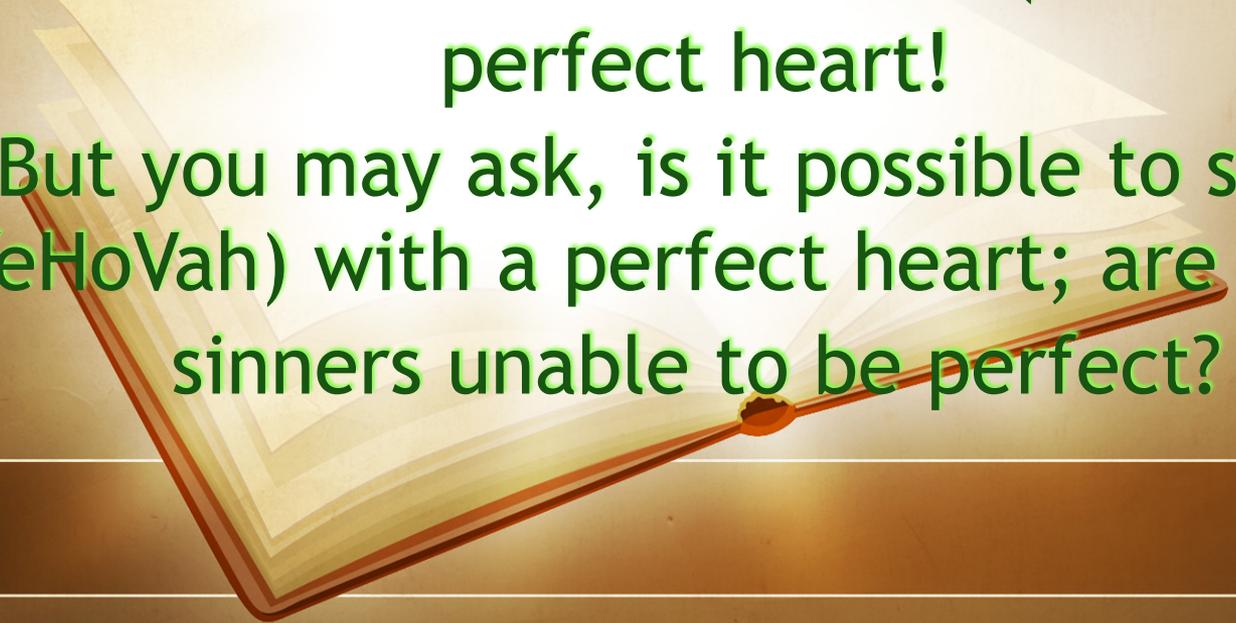
In the above psalm, the Hebrew word that is translated as 'perfect' is תָּמִים tamiym (taw-meem')- Strong's H8549 which means, 'complete, whole, sound, perfect, without blemish, blameless', which is also used in:

Tehillah/Psalm 119:1 “Blessed are the perfect in the way, who walk in the Torah of יהוה!”

To walk in the Torah of יהוה (YeHoVah) is to walk upright and be perfect!

The Word calls for us to serve יהוה (YeHoVah) with a perfect heart!

But you may ask, is it possible to serve יהוה (YeHoVah) with a perfect heart; are we not all sinners unable to be perfect?



Berēshith/Genesis 17:1 “And it came to be when Abram was ninety-nine years old, that יהוה appeared to Abram and said to him, “I am Ĕl Shaddai - walk before Me and be perfect.”

Mattithyahu/Matthew 5:48 “Therefore, be perfect, as your Father in the heavens is perfect.”

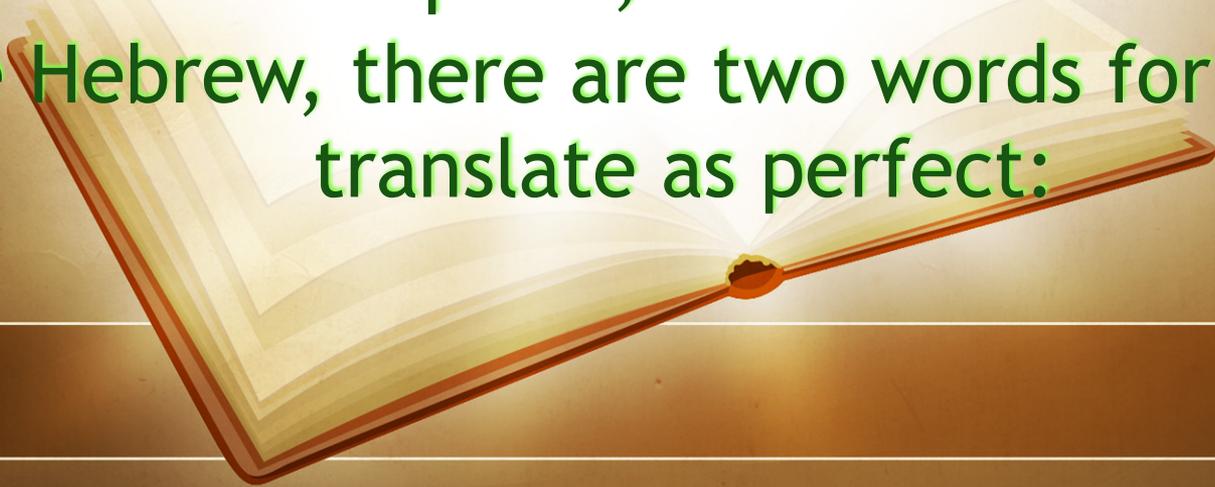
Be perfect, often a hard expectation if understood in the wrong way, but what is it to be perfect or have a perfect heart?

‘Not a perfect heart’ often speaks of one who began well yet did not endure to the end - one who does not carry on to completion that which they are called to! It can be a ‘doing right, but...’ kind of scenario. There are to be no ‘buts’ in our committed life unto יהוה (YeHoVah)!

What does perfect mean?

It can mean, flawless as in a flawless diamond, accurate, faithfully reproducing the original, pure complete, mature etc.

In the Hebrew, there are two words for which we translate as perfect:



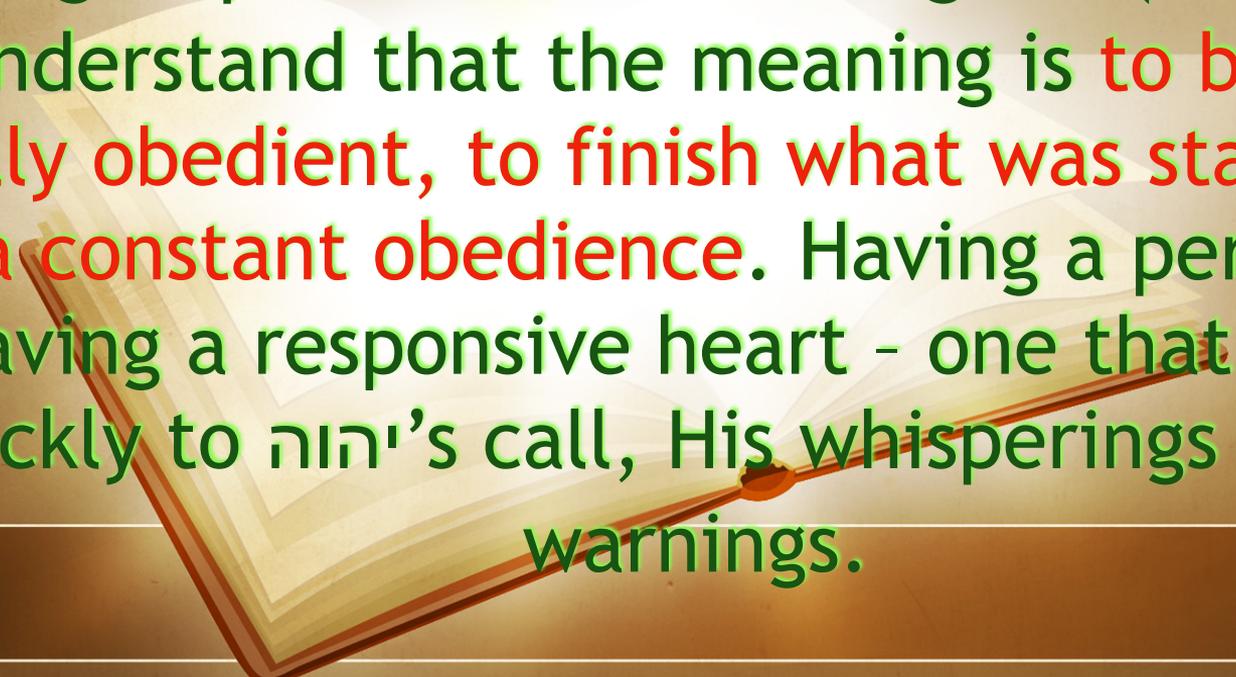
1 - שָׁלֵם shalēm (shaw-lame')- Strong's H8003-
which means 'pure, complete, safe, at peace,
perfect, whole, finished, blameless, full'. This is
used in the Hebrew as an adjective, as in a
perfect heart:

Melakim aleph/1Kings 8:61 “Let your heart
therefore be perfect to יהוה our Elohim, to walk in
His laws and guard His commands, as at this day.”

2 - תָּמִים tamiym (taw-meem')- Strong's H8549 as described above - this is a verb that translates over 90 times **as perfect, without blemish, complete or full:**

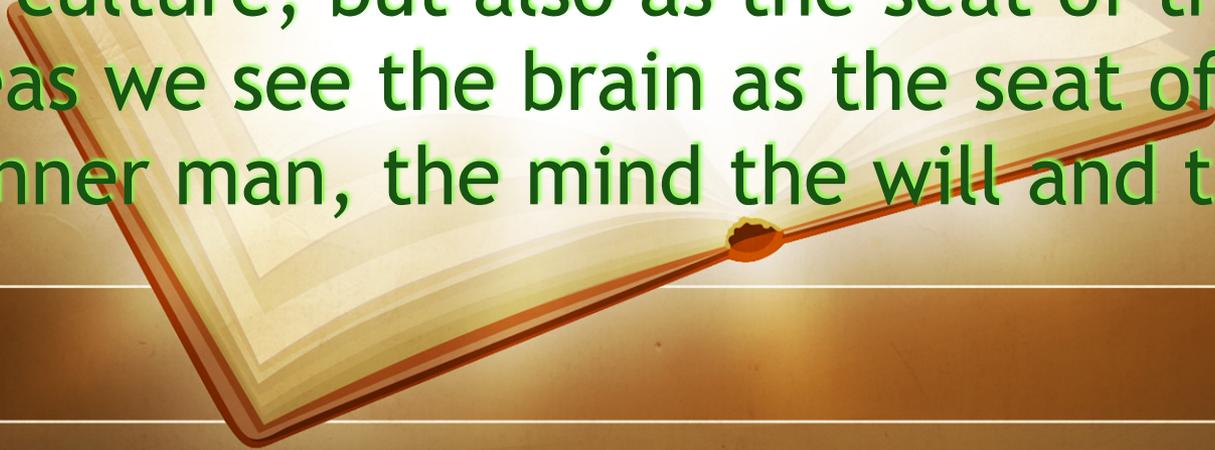
Debarim/Deuteronomy 18:13 “Be perfect before יהוה your Elohim”

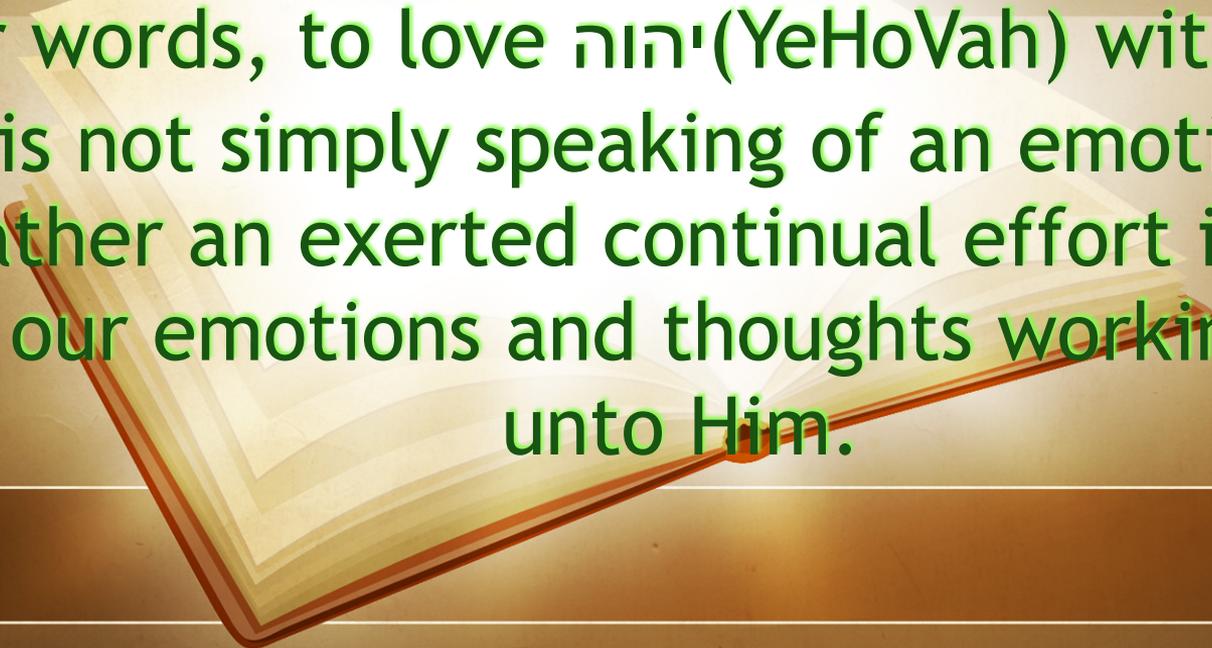




Understanding these two Hebrew words used interchangeably throughout the Scriptures in referring to perfection in serving יהוה (YeHoVah) we can understand that the meaning is **to be upright, totally obedient, to finish what was started and have a constant obedience.** Having a perfect heart is having a responsive heart - one that answers quickly to יהוה's call, His whisperings and His warnings.

In Hebrew, the word for heart is לֵבָב **lebab** (lay-bawb')- Strong's H3824 and it is not only seen as the seat of emotions, as we would understand it in our culture, but also as the seat of thoughts, whereas we see the brain as the seat of thoughts, the inner man, the mind the will and the heart.





To the ancient Hebrew the heart was the mind including all thoughts and including emotions. In other words, to love יהוה (YeHoVah) with all your heart is not simply speaking of an emotional love, but rather an exerted continual effort in keeping all of our emotions and thoughts working for and unto Him.

Mattithyahu/Matthew 5:8 tells us that blessed are the pure in heart or those with a clean heart for they will see Elohim.

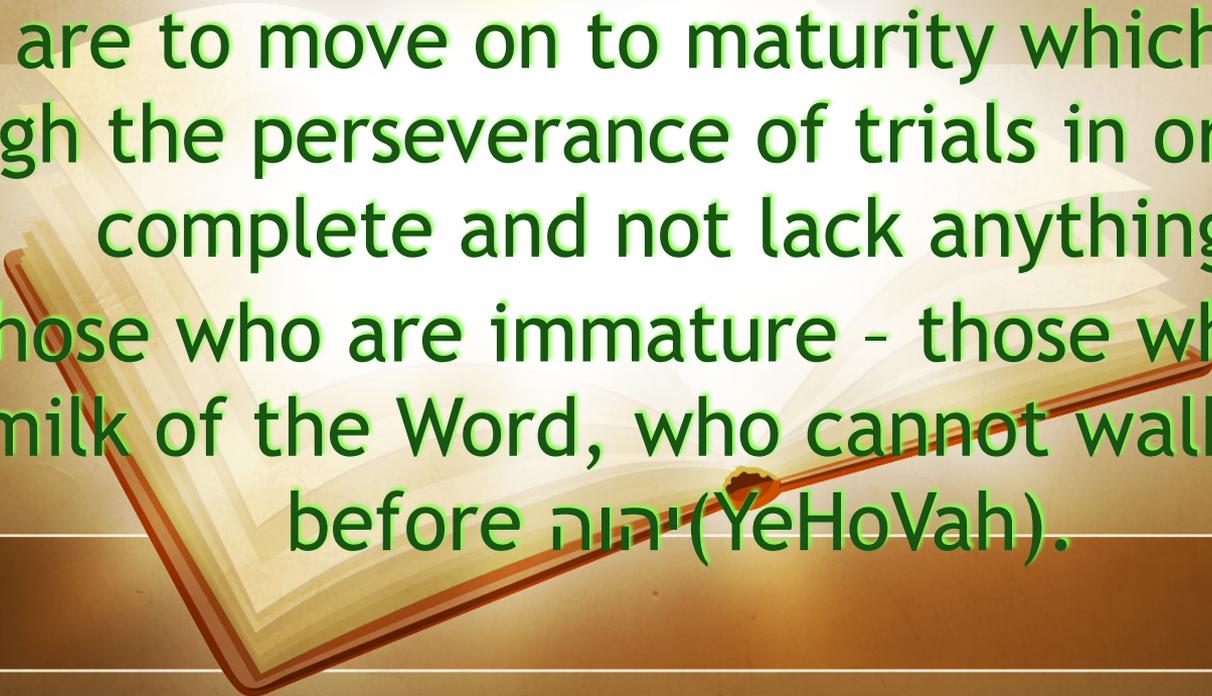
Dawid in Tehillah/Psalm 24 asks who can ascend the mountain of יהוה (YeHoVah) and stand in His set-apart place - those with innocent hands and a clean heart.

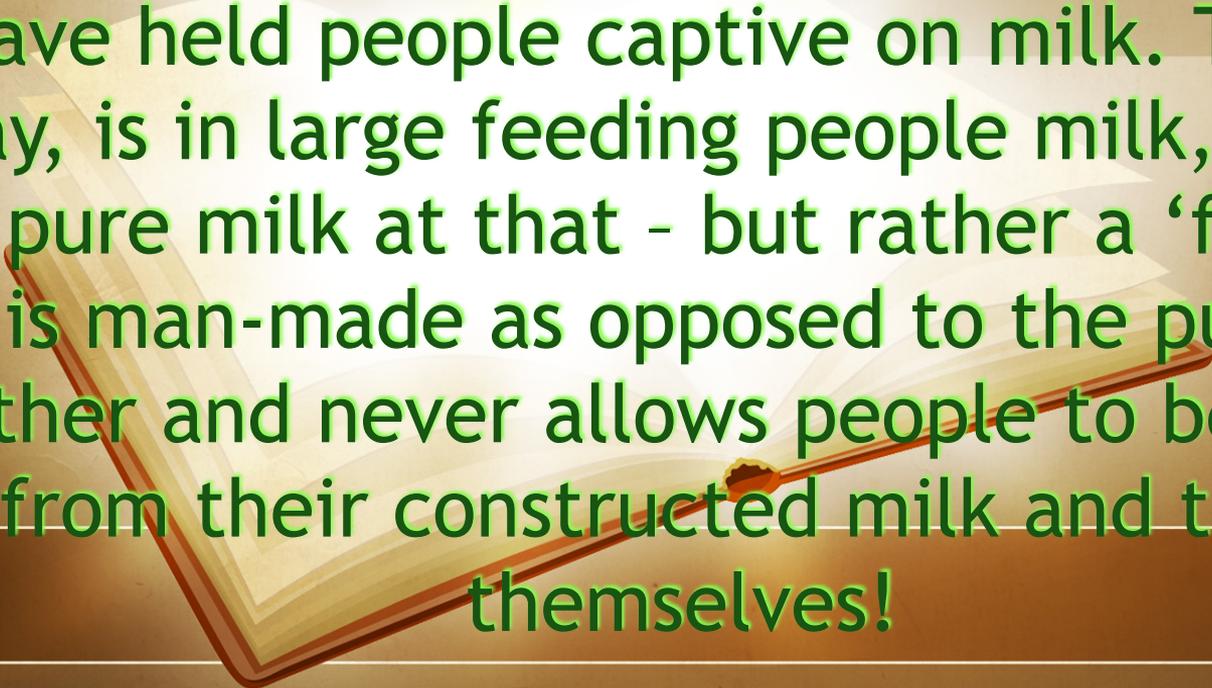
To be pure in heart means to be single minded in our devotion to יהוה (YeHoVah) and in our determination to love Him wholeheartedly.

Therefore, when we are told to be perfect (תָּמִיִּים tamiym), we are told we are to be complete, and be mature in our thoughts and actions.

We are to move on to maturity which comes through the perseverance of trials in order to be complete and not lack anything.

It is those who are immature - those who stay on the milk of the Word, who cannot walk perfect before יהוה (YeHoVah).

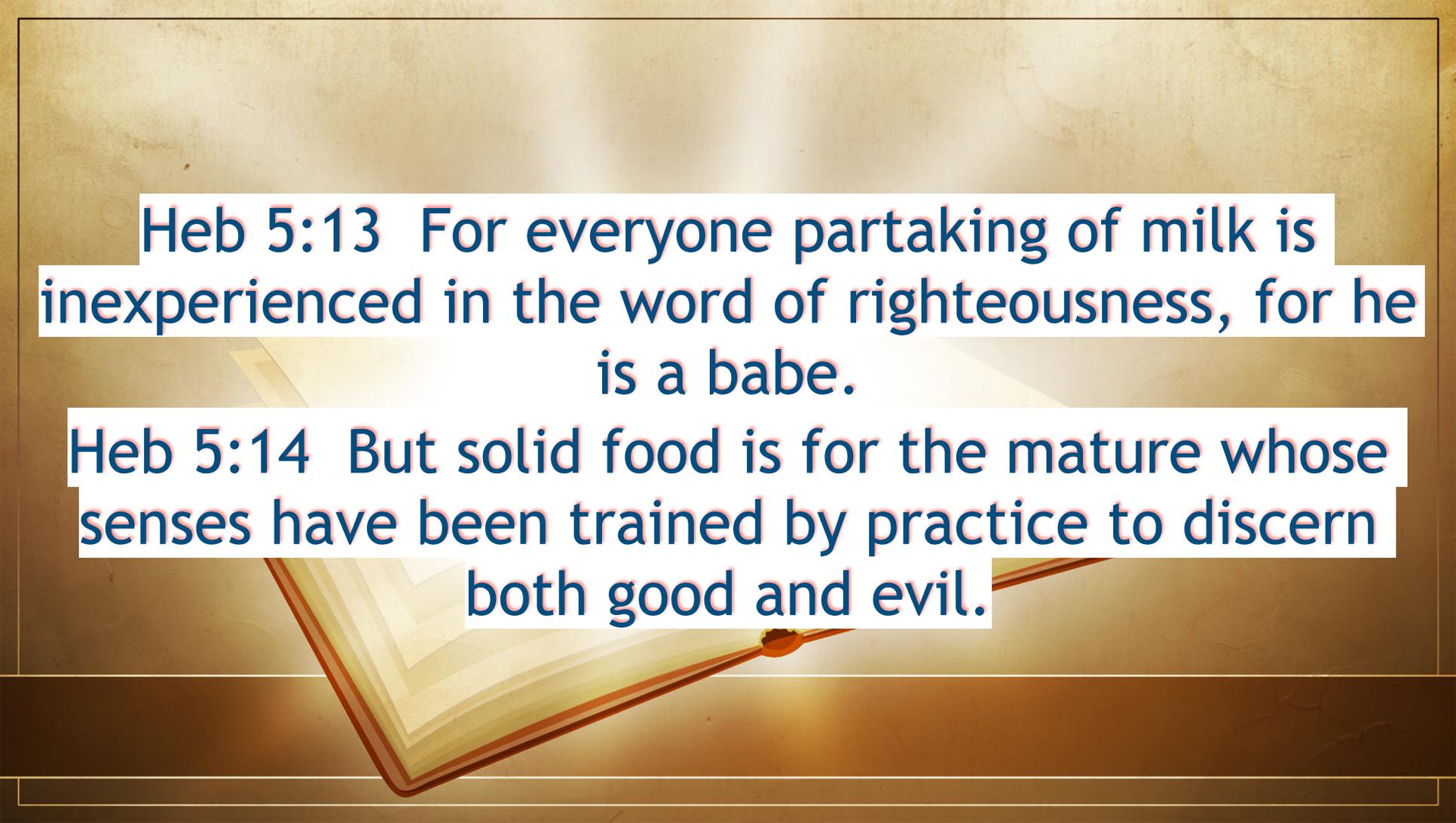




Although many ought to be teachers by now, they have not moved on to maturity in the Word and stumble continually in the man-made traditions that have held people captive on milk. The church today, is in large feeding people milk, and not even pure milk at that - but rather a 'formula' - which is man-made as opposed to the pure milk of a mother and never allows people to be weaned off from their constructed milk and think for themselves!

Heb 5:11 concerning whom we have much to say, and hard to explain, since you have become dull of hearing.

Heb 5:12 For indeed, although by this time you ought to be teachers, you need someone to teach you again the first elements of the Words of Elohim. And you have become such as need milk and not solid food.

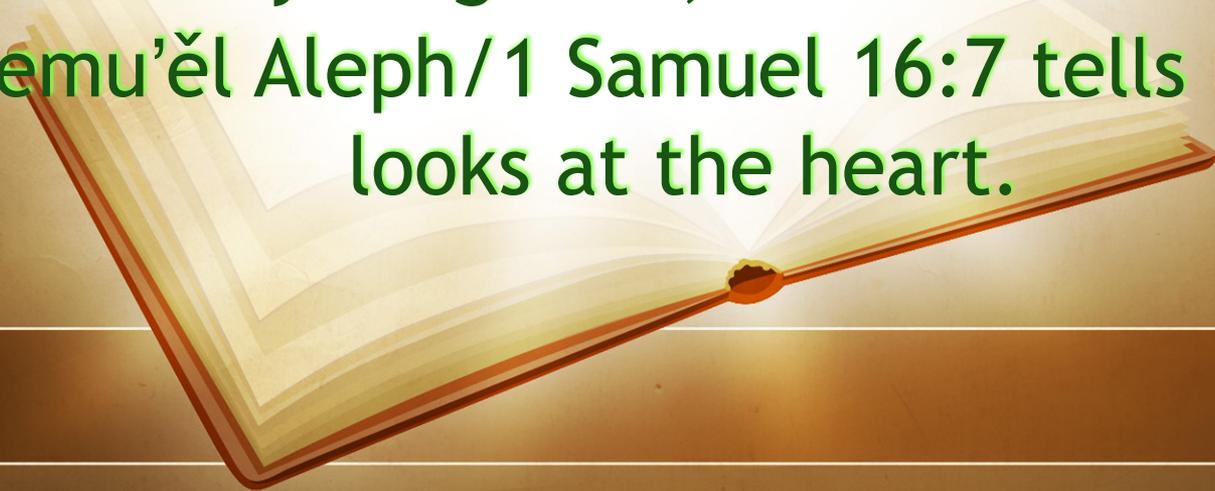


Heb 5:13 For everyone partaking of milk is inexperienced in the word of righteousness, for he is a babe.

Heb 5:14 But solid food is for the mature whose senses have been trained by practice to discern both good and evil.

We know that Yirmeyahu/Jeremiah tells us in 17:9 that the heart is deceitful above all things - and perhaps that is why we can often so easily say everything is ok, when it is not!

Yet Shemu'el Aleph/1 Samuel 16:7 tells us that יהוה looks at the heart.



1Sa 16:7 But יהוה said to Shemu'ěl, “Do not look at his appearance or at the height of his stature, because I have refused him, for not as man sees, for man looks at the eyes, but יהוה looks at the heart.”



So, as יהוה (YeHoVah) looks at your heart - what does He see?

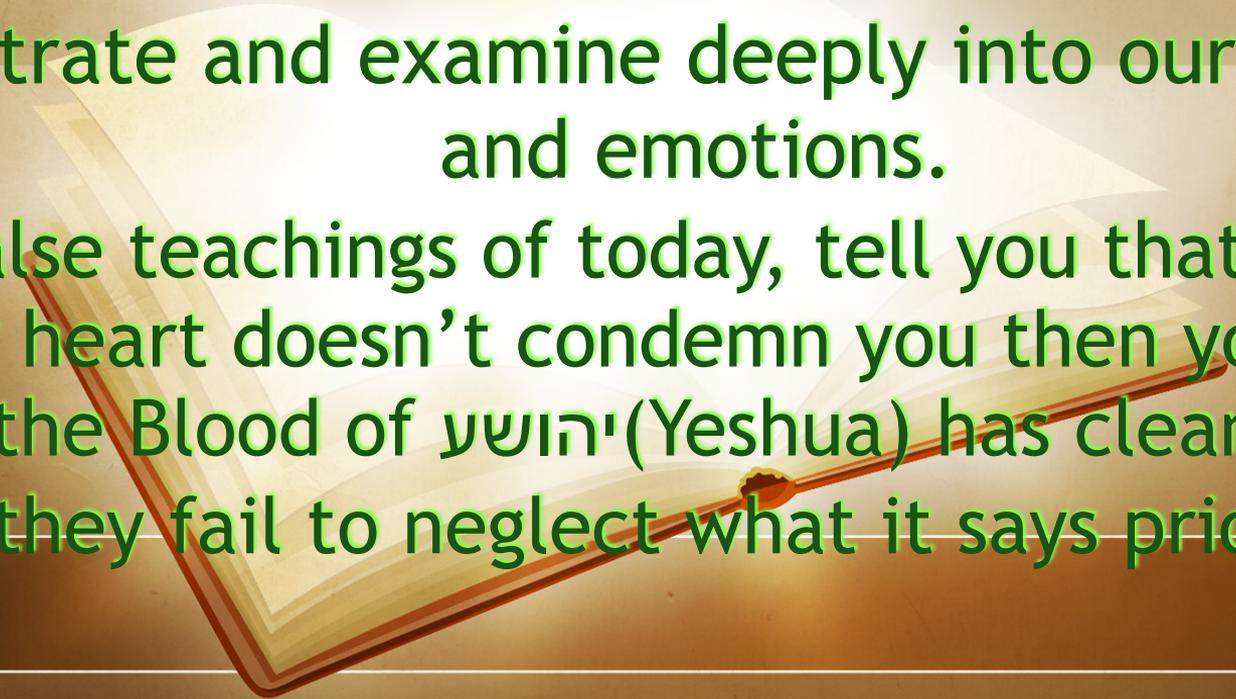
How then do we keep a perfect heart before יהוה (YeHoVah)?

It starts with being open before יהוה (YeHoVah), allowing Him to deal with those imperfections that are in our heart:

Tehillah/Psalms 139: 23-24 “Search me, O Ěl, and know my heart; Try me, and know my thoughts; 24 and see if an idolatrous way is in me, and lead me in the way everlasting.”

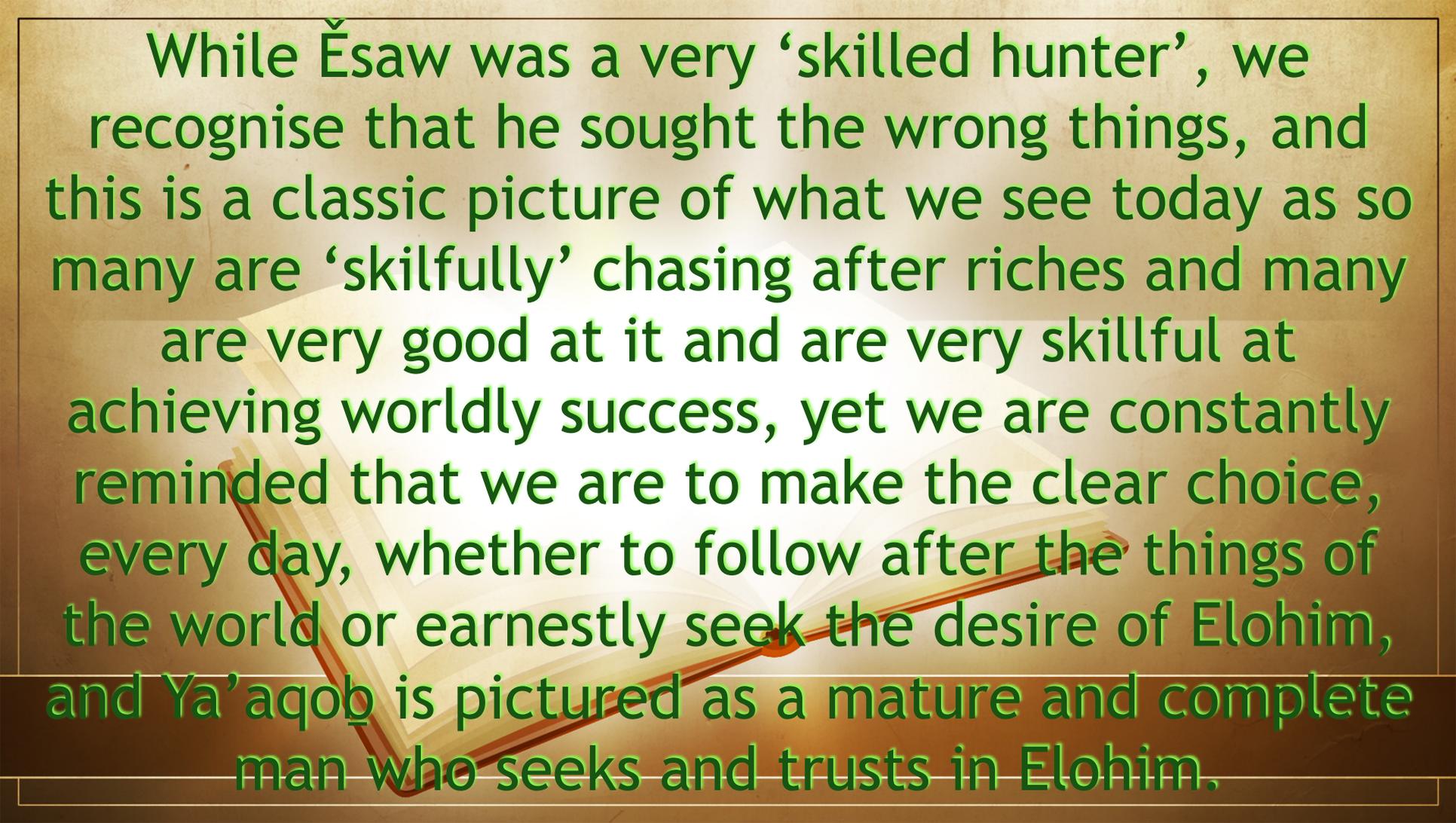
Dawid was willing for יהוה (YeHoVah) to search him and try his heart: a perfect heart is a searchable heart, which means we allow יהוה (YeHoVah) to penetrate and examine deeply into our thoughts and emotions.

The false teachings of today, tell you that as long as your heart doesn't condemn you then you are ok and the Blood of יהושע (Yeshua) has cleansed you, yet, they fail to neglect what it says prior to this:



Yohanan Aleph/1 John 1:6-7 “If we say that we have fellowship with Him, and walk in darkness, we lie and are not doing the truth. 7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of יהושע Messiah His Son cleanses us from all sin.”

His Blood cleanses us yes, but we are to be walking in the light as He is - we are to be walking in His instructions with a perfect heart inclining to walk in the perfect knowledge of His Loving Word!

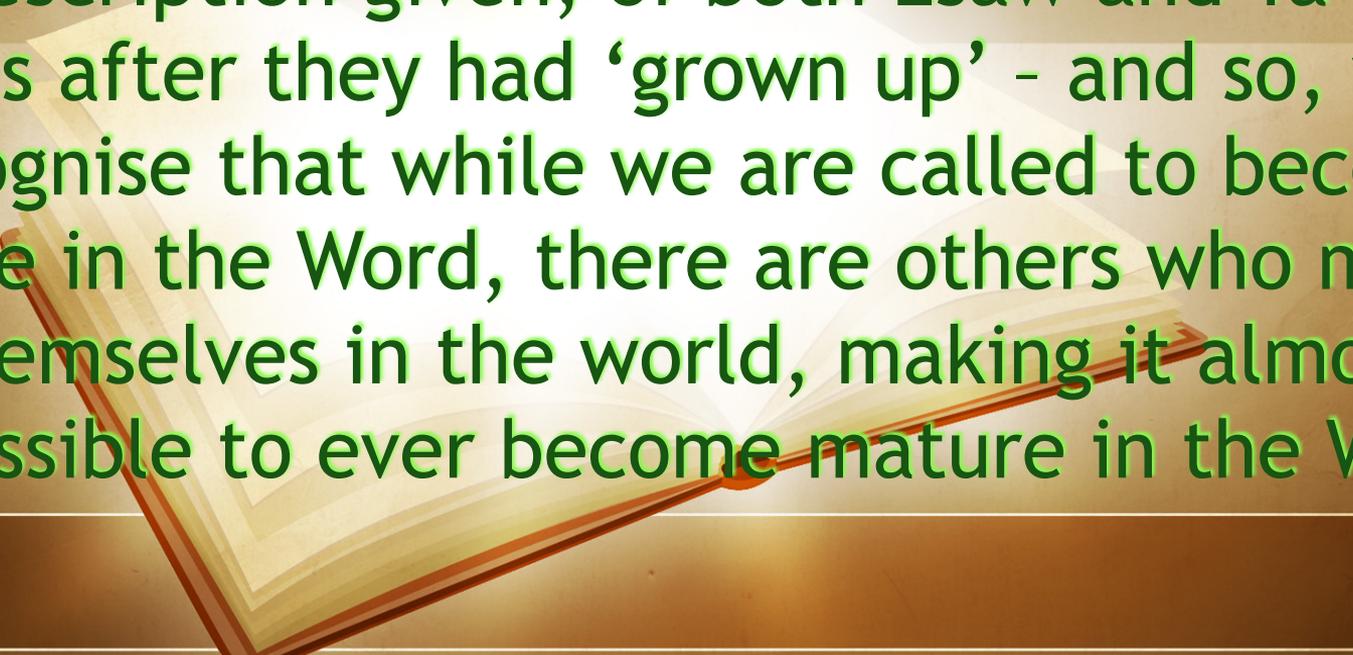
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While Ėsaw was a very ‘skilled hunter’, we recognise that he sought the wrong things, and this is a classic picture of what we see today as so many are ‘skilfully’ chasing after riches and many are very good at it and are very skillful at achieving worldly success, yet we are constantly reminded that we are to make the clear choice, every day, whether to follow after the things of the world or earnestly seek the desire of Elohim, and Ya’aqob is pictured as a mature and complete man who seeks and trusts in Elohim.

Tehillah/Psalm 37:34-39 “Wait on יהוה and guard His way, and He shall exalt you to inherit the earth - When the wrongdoers are cut off, you shall see it. 35 I have seen the wrongdoer in great power, and spreading himself like a native green tree. 36 Yet he passed away, and see, he was not; and I sought him, but he was not found. 37 Watch the perfect, and observe the straight; for the latter end of each is peace. 38 But the transgressors shall be destroyed together; the latter end of the wrong shall be cut off. 39 But the deliverance of the righteous is from יהוה, their strength in time of distress.”

Wait on יהוה (YeHoVah):

The Hebrew word that is translated as wait comes from the root word קָוָה qavah (kaw-vaw')- Strong's H6960 which means, ***'to wait for, eagerly wait, expect, hopefully waiting'*** and carries the intensity of being commanded to look eagerly for the soon return of our Light, Saviour and Refuge in who we continually trust and praise and are taught by; for when we wait on יהוה (YeHoVah) our strength is renewed - and waiting on יהוה (YeHoVah) requires our active response to who He is, with great intensity as we hear, guard and do His commands.



What is interesting to take note of here, is that the description given, of both Ěsaw and Ya'aqob, was after they had 'grown up' - and so, we recognise that while we are called to become mature in the Word, there are others who mature themselves in the world, making it almost impossible to ever become mature in the Word!

Qorintiyim Aleph/1 Corinthians 13:11 “When I was a child, I spoke as a child, I thought as a child, I reasoned as a child. But when I became a man, I did away with childish matters.”

Ib'rim/Hebrews 13:5-6 “Let your way of life be without the love of money, and be satisfied with what you have. For He Himself has said, “I shall never leave you nor forsake you,” 6 so that we boldly say, “יהוה is my helper, I shall not fear what man shall do to me.”

Yitshaq loved Ėsaw because of his stew, while Ribqah loved Ya'aqob. Here we see that the reason that Ėsaw was 'loved' was because he seemingly had something to show for his lifestyle and this is a trap for many today, as parents often overlook their children who do not 'perform' while focusing all their love and attention to the children who excel in sports and other physical activities that are outwardly recognisable through fleshly performance.

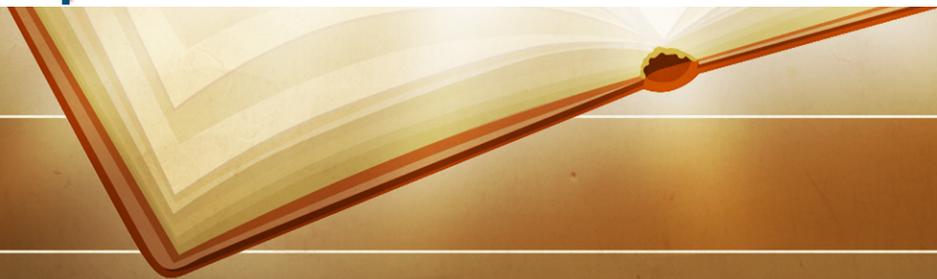
In Mal'aḳi we clearly see who יהוה (YeHoVah) loved:

Mal'aḳi/Malachi 1:2-3 “I have loved you,” said יהוה. “But you asked, ‘In what way have You loved us?’ “Was not Ėsaw Ya'aqob's brother?” declares יהוה. “And I love Ya'aqob, 3 but I have hated Ėsaw, and have laid waste his mountains and his inheritance for the jackals of the wilderness.”



יהוה (YeHoVah) had chosen Ya'aqob and therefore extends His loving-committed to Him whom must walk in the Covenant.

Tehillah/Psalm 18:25 “With the lovingly-committed You show Yourself lovingly-committed; with the perfect one You show Yourself perfect”

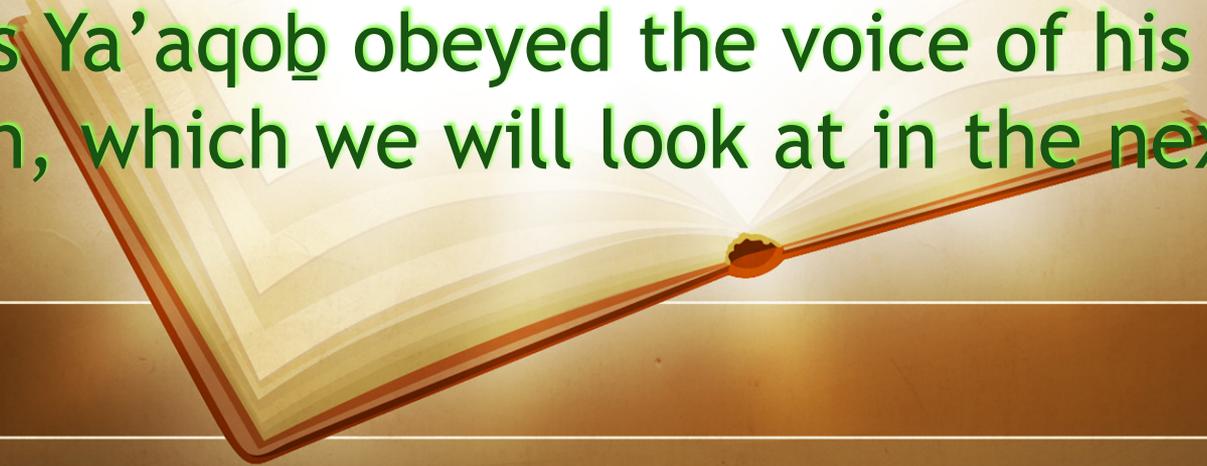


With Yitshaq loving Ěsaw, while Ěsaw is hated by Elohim we see here the powerful picture of how man looks at the outside while יהוה (YeHoVah) looks at the heart!

Shemu'ěl Aleph/1 Samuel 16:7 “But יהוה said to Shemu'ěl, “Do not look at his appearance or at the height of his stature, because I have refused him, for not as man sees, for man looks at the eyes, but יהוה looks at the heart.”

Tehillah/Psalm 147:10-11 “He does not delight in the strength of the horse, He takes no pleasure in the legs of a man. 11 יהוה takes pleasure in those who fear Him, in those who wait for His kindness.”

The Torah is to be upon our heart and in our mouths in order to 'do' it, and in this clear account of Ėsaw versus Ya'aqob, we are able to see who it was that had the Torah upon their heart - as Ya'aqob obeyed the voice of his mother Ribqah, which we will look at in the next chapter.



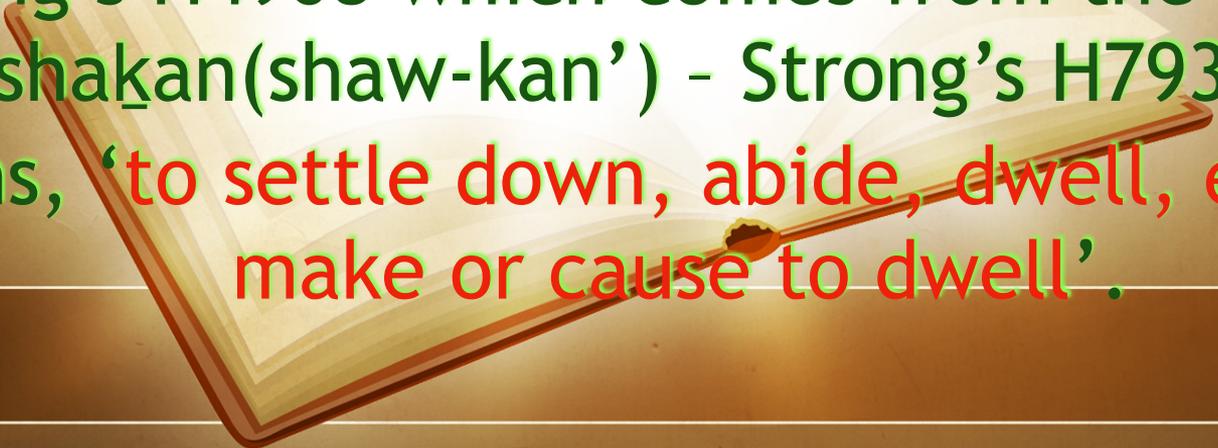
While Ėsaw was a man of the field, Ya'aqob dwelt in tents! In this contrasting picture of a man of the field versus one who dwells in tents, we are able to learn a vital lesson between living according to the flesh and living according to the Spirit. In Scripture, we find that the field is often used as a metaphor for the world, and in many aspects Ėsaw can represent for us those who run after the things of the world and seem to be fastened to the things of the flesh, whereas, with Ya'aqob being a perfect man dwelling in tents, we are able to see the picture of one who sojourns with Elohim, and is not held fast by the freshly matters of the world.

The Hebrew word that is translated as ‘tents’ is אֹהֳלִים **ohaliym** - which is the plural of the root word אֹהֶל **ohel (o'-hel)- Strong’s H168** which means, ‘**tent**’ and is symbolic of wilderness life, and this is also the same word used for the Tabernacle.

We see this word being used in:

Bemidbar/Numbers 24:5 “How good are your tents, O Ya‘aqob, your dwellings, O Yisra’ēl!”

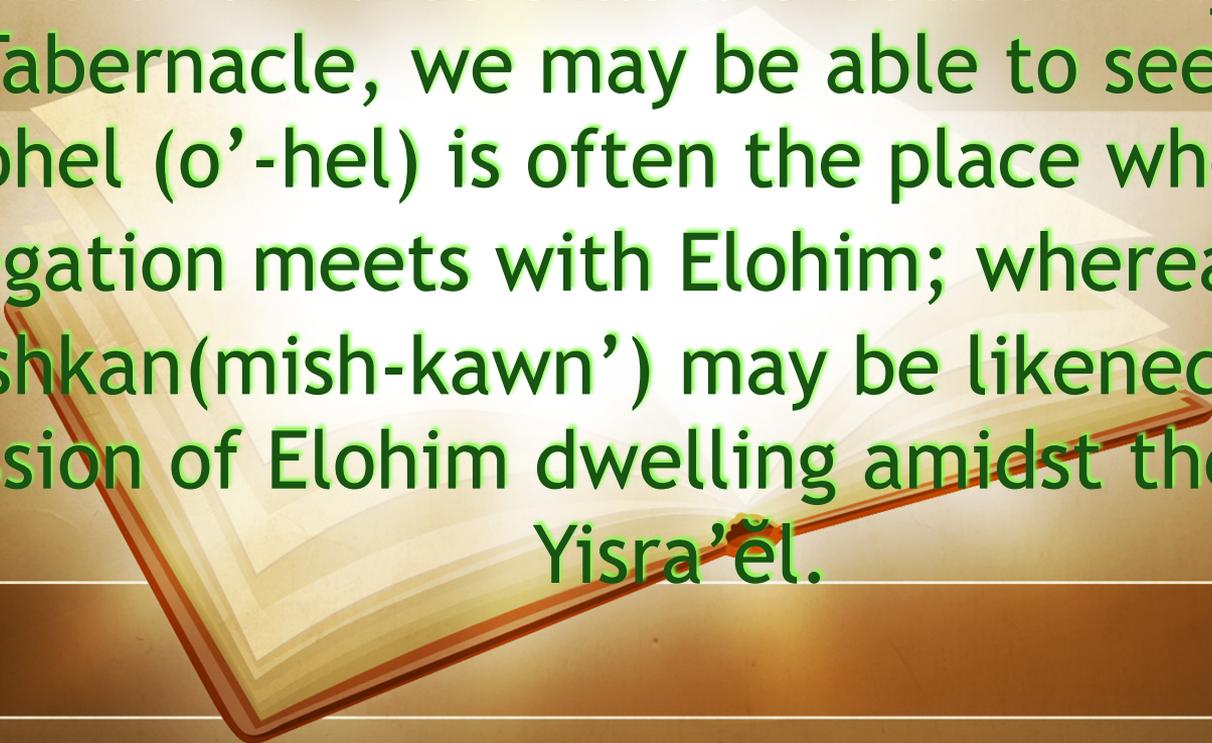
The Hebrew word used here for 'tents' is the plural of the root word אֹהֶל ohel(o'-hel) - Strong's H168 and the root word used here for 'dwellings' is from the root word מִשְׁכָּן mishkan(mish-kawn') - Strong's H4908 which comes from the root word שָׁכַן shakan(shaw-kan') - Strong's H7931 which means, 'to settle down, abide, dwell, establish, make or cause to dwell'.



The term מִשְׁכָּן mishkan(mish-kawn') is used here in the plural sense, and we take note that this is the same word used in the singular for 'The Tabernacle'.

We take note that both these words - אֹהֶל ohel (o'-hel) and מִשְׁכָּן mishkan(mish-kawn') are used for the Tabernacle and there is often the question raised of whether one represents the inner part of the Tabernacle while the other the outer, yet this cannot be definitively shown.

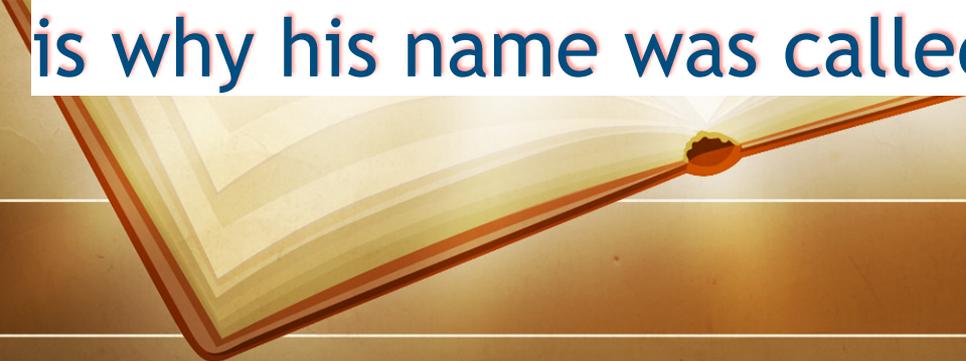
What we do recognise however is that in the uses of these two words that are collectively used for the Tabernacle, we may be able to see that the אֹהֶל ohel (o'-hel) is often the place where man/ congregation meets with Elohim; whereas the מִשְׁכָּן mishkan (mish-kawn') may be likened to the expression of Elohim dwelling amidst the nation of Yisra'el.



What we can possibly understand in these two words is that the אֹהֶל ohel(o'-hel) pictures our sojourning here, as 'in the tents of Ya'aqob', and how we have been given the Appointed Times/ Feasts of יְהוָה (YeHoVah) for us to come and meet with Him, in the Tent of Appointment; whereas the מִשְׁכָּן mishkan(mish-kawn') pictures for us the fullness of the Dwelling of Elohim in our midst, when He shall come and be with us forever, and we shall be made to dwell with Him forever!

Gen 25:29 And Ya'aqob cooked a stew, and Esaw came in from the field, and he was weary.

Gen 25:30 And Esaw said to Ya'aqob, "Please feed me with that same red stew, for I am weary." That is why his name was called Edom.

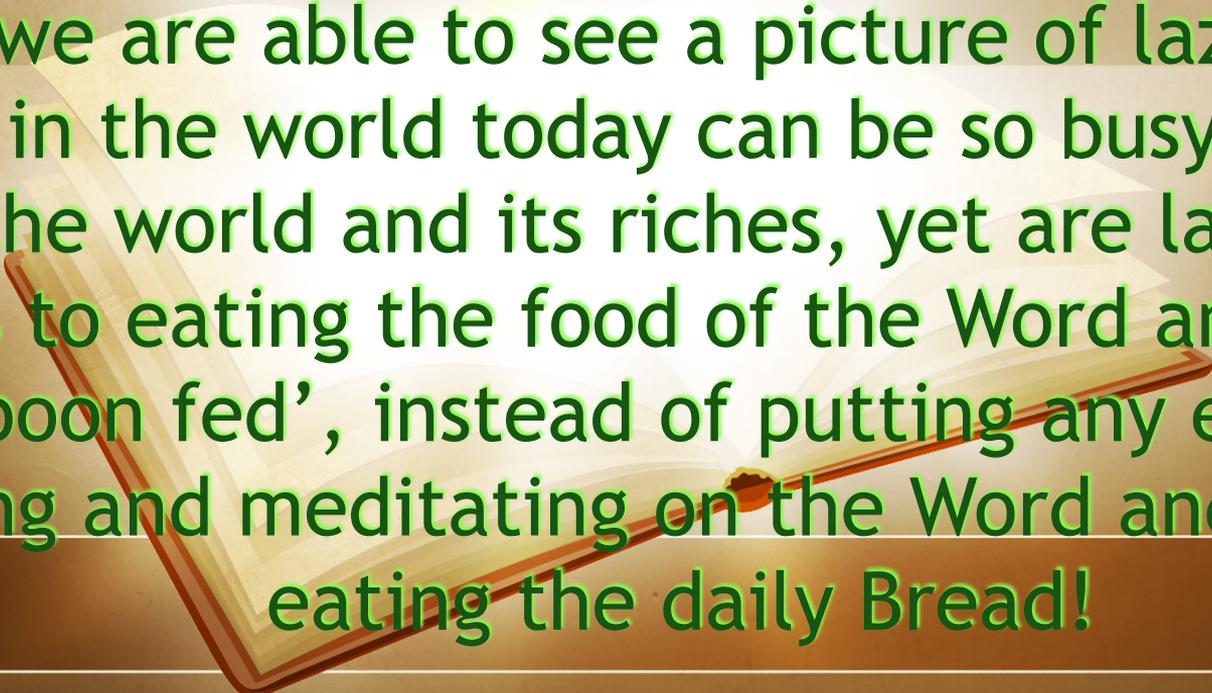


One day, when Ya'aqob had cooked a stew, Ėsaw had come in from hunting and was extremely exhausted and asks his brother to give him some of the stew...!

In fact, when we look a little closer, we can see that he actually wanted to 'gobble' down a plate of food and wanted his brother to help him, as the literal rendering of this request could be expressed as:
“please feed me and let me swallow this red stuff because I am about to pass out”.

The Hebrew word that is translated as 'feed' is לָאָתַּלַּח la'at(law-at') - Strong's H3938 which means, 'to devour, swallow (greedily)'.

Here, we are able to see a picture of laziness, and many in the world today can be so busy 'hunting' after the world and its riches, yet are lazy when it comes to eating the food of the Word and want to be 'spoon fed', instead of putting any effort into studying and meditating on the Word and faithfully eating the daily Bread!



In this account we see here that Ěsaw is so hungry that he could not even care about his birth right as firstborn, and so he was willing to sell his soul for a bit of food that he actually swallowed in haste. He asked Ya'aqob to feed him as he was too lazy from exhaustion to feed himself:

Mishlĕ/Proverbs 26:15 “The lazy one buries his hand in a dish; it tires him to bring it back to his mouth.”

The Hebrew word that is translated here as 'lazy one' comes from the root word אֶצֶל atsel (aw-tsale') - Strong's H6102 which means, 'lazy, sluggard', and is used 14 times in 14 verses - all of which are found in the Book of Mishlě/Proverbs!!!

The way to guard against laziness is to learn wisdom and do it!

The one who 'learns' wisdom and does not apply it is lazy and a fool who just wants to get puffed up with knowledge while lacking the needed action of obedience and follow through of applying the wisdom of the Torah of יהוה (YeHoVah)!

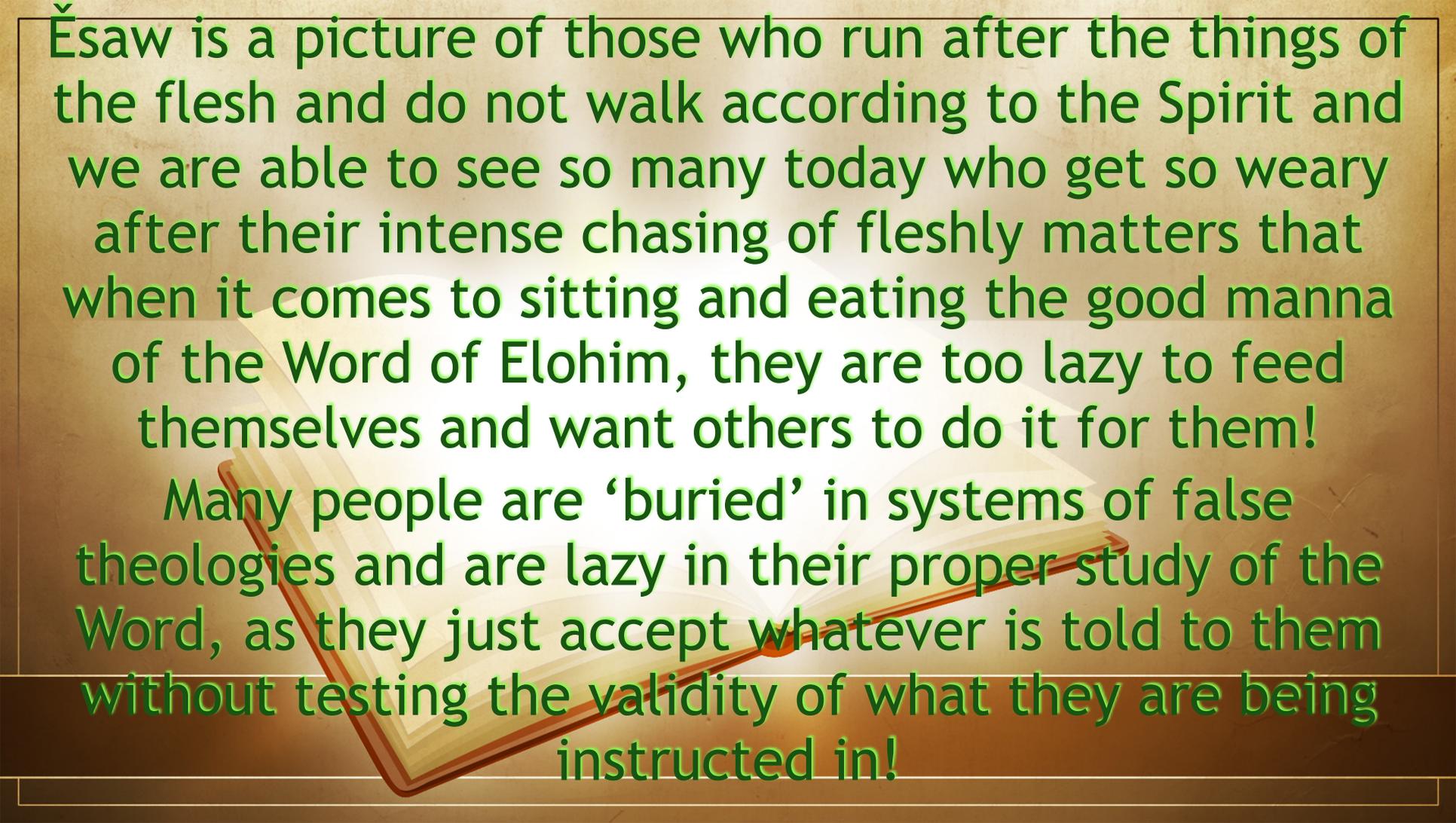
This parable uses the imagery of how pathetic a lazy one really is as they cannot even feed themselves!



This parable is very similar to the one in:

Mishlě/Proverbs 19:24 “A lazy one buries his hand in a dish, and does not bring it back to his mouth.”





Esau is a picture of those who run after the things of the flesh and do not walk according to the Spirit and we are able to see so many today who get so weary after their intense chasing of fleshly matters that when it comes to sitting and eating the good manna of the Word of Elohim, they are too lazy to feed themselves and want others to do it for them!

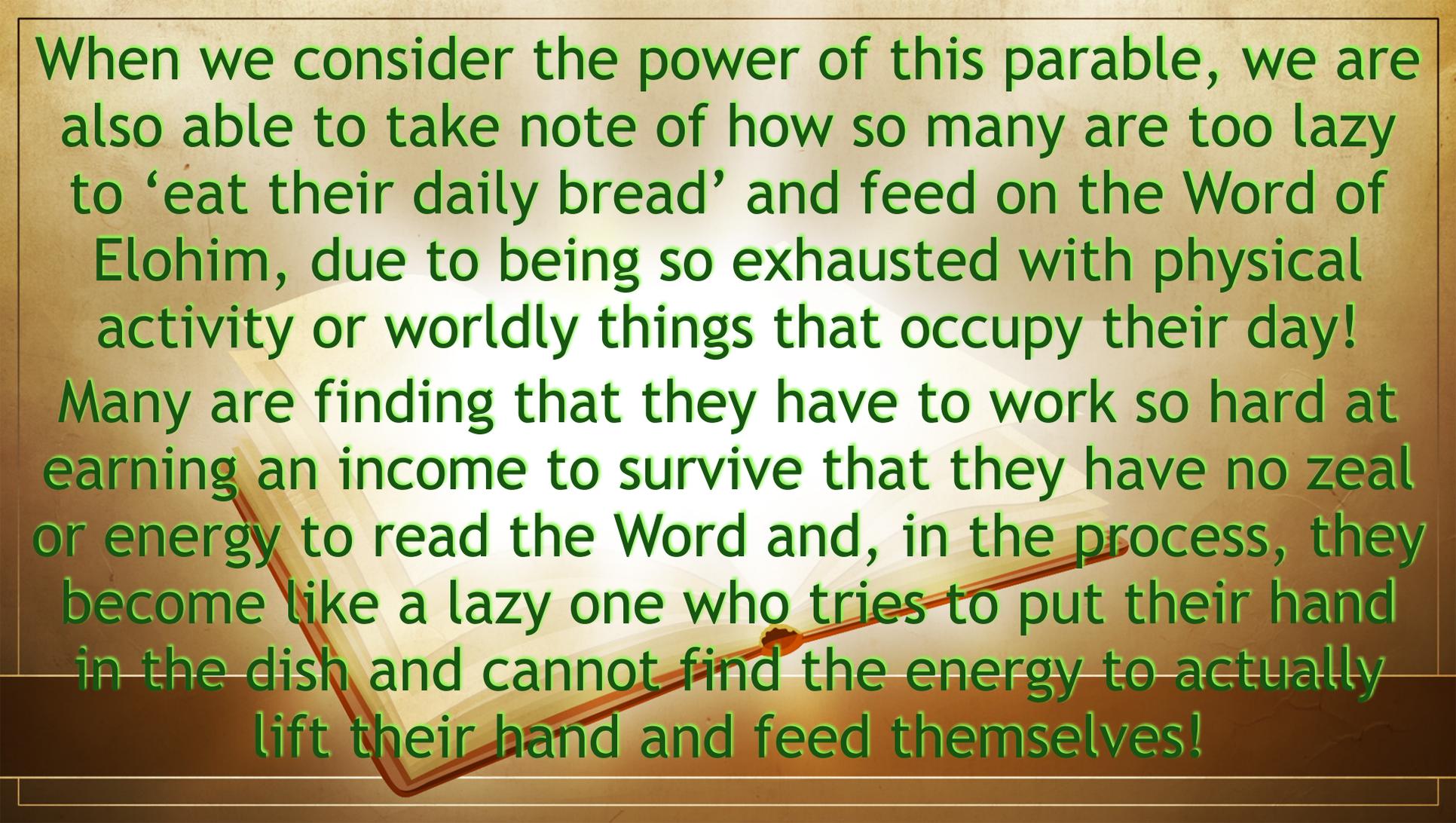
Many people are 'buried' in systems of false theologies and are lazy in their proper study of the Word, as they just accept whatever is told to them without testing the validity of what they are being instructed in!

The Hebrew word that is translated here as 'tires' comes from the root verb לָאָה laah ('to be weary, impatient, exhausted, find difficulty, parched')

- Strong's H3811 which means, 'to be weary, impatient, exhausted, find difficulty, parched'.

This verb emphasizes one who does not have the capacity to carry out a function or task, due to being weary or tired and therefore cannot respond with potency.

There are many today who, due to physical exhaustion, become too lazy to feed themselves!



When we consider the power of this parable, we are also able to take note of how so many are too lazy to 'eat their daily bread' and feed on the Word of Elohim, due to being so exhausted with physical activity or worldly things that occupy their day!

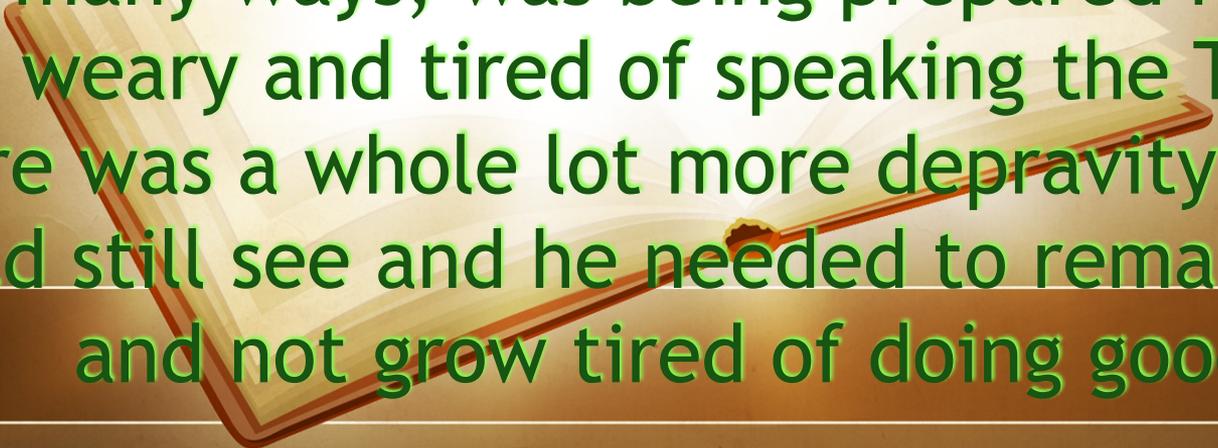
Many are finding that they have to work so hard at earning an income to survive that they have no zeal or energy to read the Word and, in the process, they become like a lazy one who tries to put their hand in the dish and cannot find the energy to actually lift their hand and feed themselves!

The word **לָאָה** laah('law-aw')

- Strong's H3811 refers to either physical or psychological weariness and is used in poetic figures for both. It is used to describe the physical weariness of a runner in:

Yirmeyahu/Jeremiah 12:5 “If you have run with the footmen, and they have **wearied** you, then how do you contend with horses? And if in the land of peace, you feel safe, then how do you manage in the **Yardēn** jungle?”

These were words spoken to Yirmeyahu, when he was crying out to יהוה (YeHoVah) about the depravity of the wrong. יהוה (YeHovah) made it clear that despite the depravity that Yirmeyahu had already seen, he had not seen anything yet and in many ways, was being prepared here to not grow weary and tired of speaking the Truth, for there was a whole lot more depravity that he would still see and he needed to remain strong and not grow tired of doing good!



It is also used to describe the men of Sodom who had wearied themselves to find the door when struck with blindness:

Berēshith/Genesis 19:11 “Then they struck the men who were at the doorway of the house with blindness, both small and great, and they wearied themselves to find the door.”

The men of the city who were at the doorway of the house were struck with 'blindness' which is the root word סְנִיָּרִים sanverim - Strong's H5575 which means, 'sudden blindness'.

The only other place this word is used in Scripture is in:

Melakim Bět/2 Kings 6:18 "And when they came down to him, Elisha prayed to יהוה (YeHoVah), and said, "Strike this nation with blindness, I pray." And He struck them with blindness according to the word of Elisha."

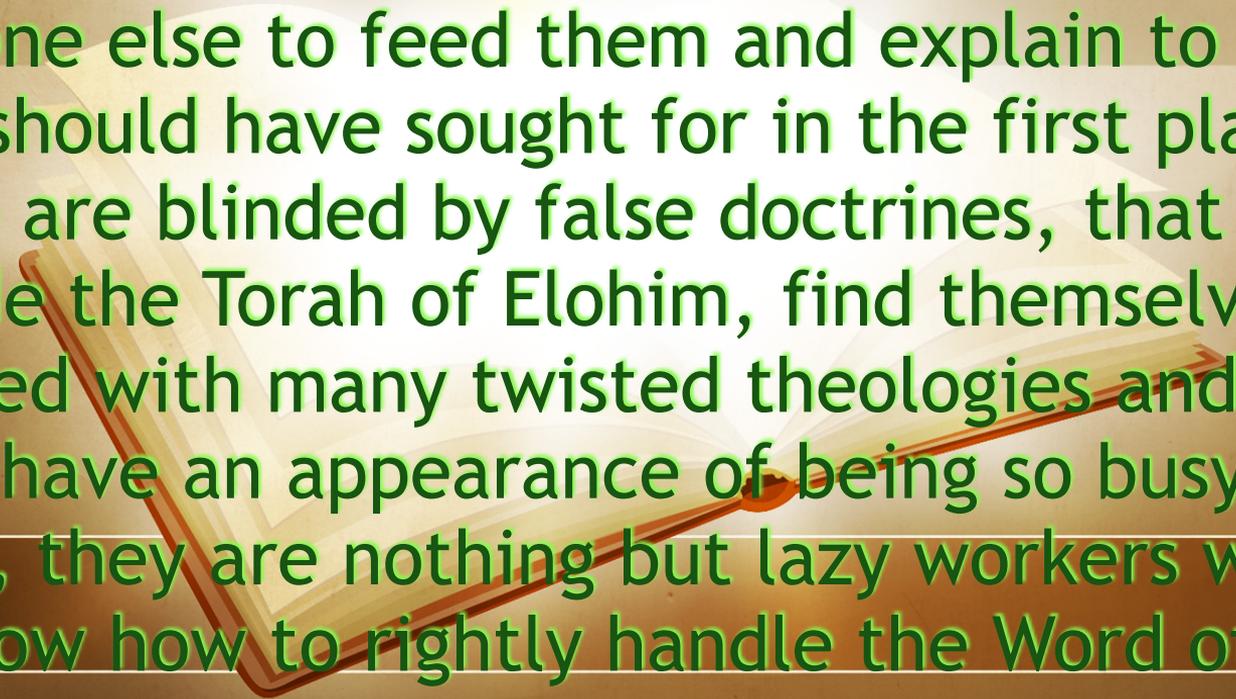
This word denotes a sudden inability to see and can speak of deception and confusion that causes blindness as a result of excessive light!

So many today when confronted with the Truth are 'blinded' in their deceptions and confusion of ear tickling lies, simply as a result of their refusal to hear, guard and do the Truth!

What is interesting here in the picture of Sodom is that the picture of this blindness that struck the men at the doorway and unable to find the door pictures for me the blind who lead the blind today!

In speaking of those who worship with their lips while their hearts are far from Elohim, Messiah calls those who teach as teachings the commands of men are blind guides:

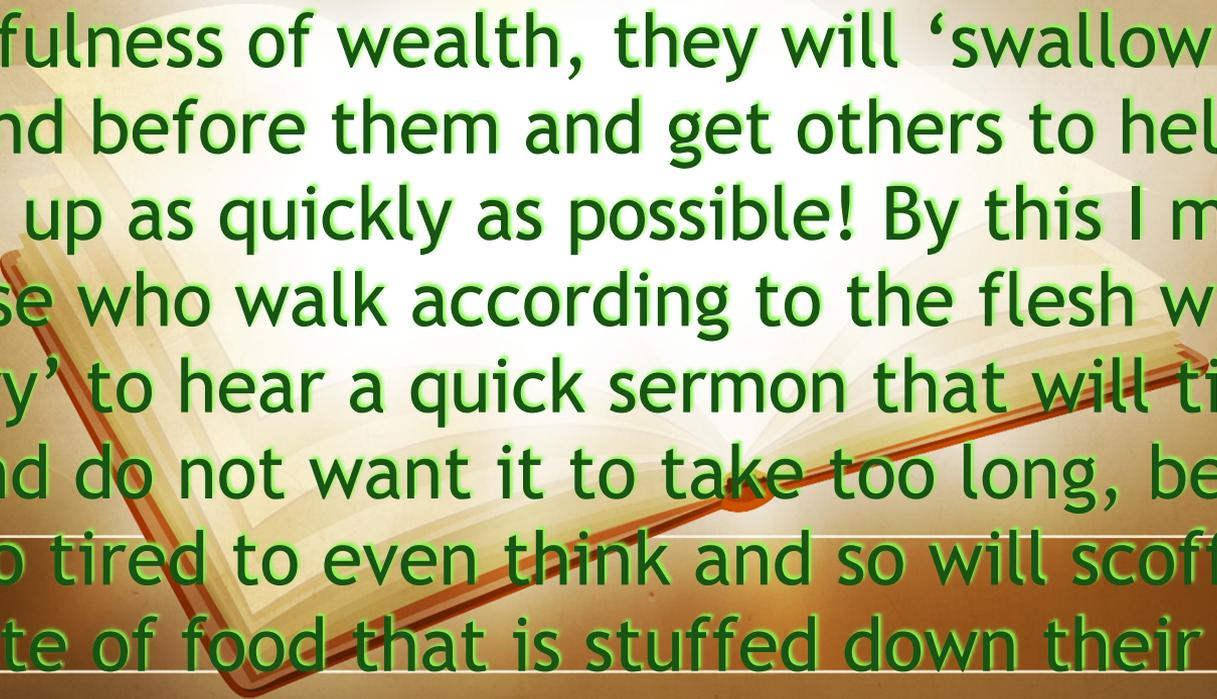
Mattithyahu/Matthew 15:14 “Leave them alone. They are blind leaders of the blind. And if the blind leads the blind, both shall fall into a ditch.”



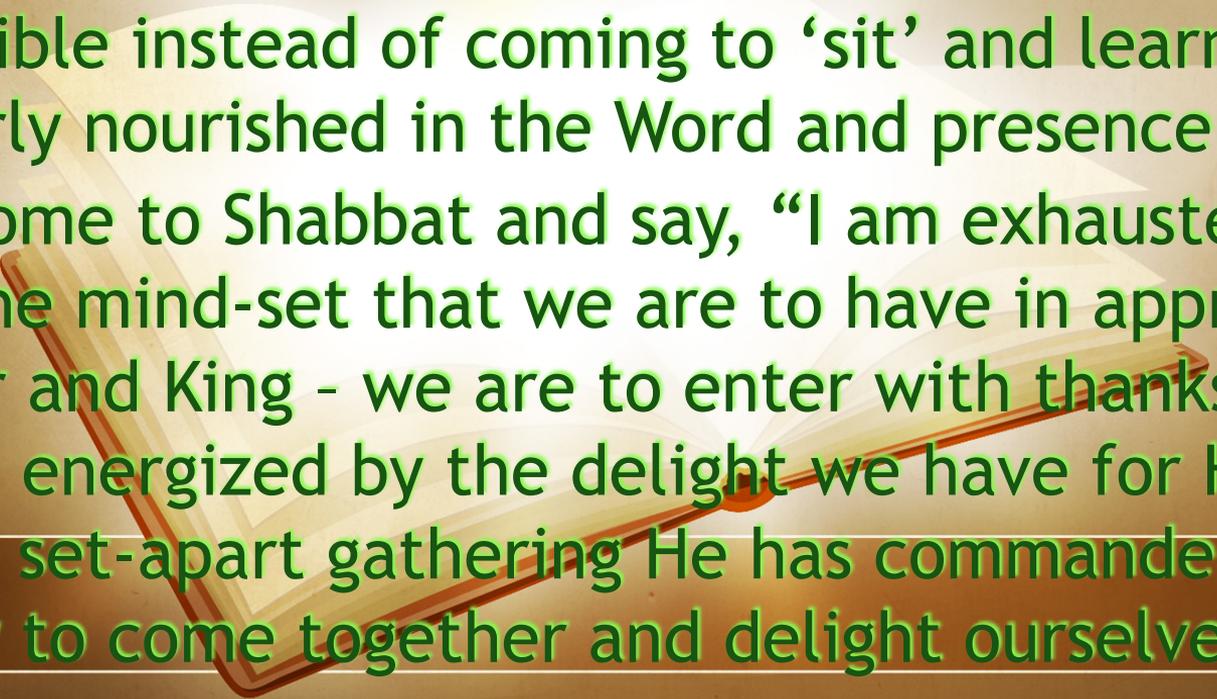
So many today who are blinded through the lies and false dogmas of man-made traditions and theologies end up wearing themselves out so much that they cannot even feed themselves as they always need someone else to feed them and explain to them what they should have sought for in the first place! Those who are blinded by false doctrines, that have set aside the Torah of Elohim, find themselves being engulfed with many twisted theologies and while they may have an appearance of being so busy with the Word, they are nothing but lazy workers who do not know how to rightly handle the Word of Truth.

And this can be seen by the fact that they cannot even put their hand in the 'dish of the Word' and bring it back to their mouth and meditate on the Torah day and night, for it tires them to do so, as they are sluggish in their need to be set-apart, while being wearied with falsehood!

What we have, as a picture or type, here with Ėsaw and his lazy hand, is the reality of how so many who are chasing after the lusts of the flesh and the things that do not satisfy, have no regard for their need to come and find rest for their soul and be refreshed in eating of their daily manna. Here we see a weary man who just wants to devour whatever is on offer and he is too lazy to feed himself and asks another to do it for him.



So many today, are too lazy to read the Word on their own - their hands are too lazy to even open up their Scriptures; and after chasing wind and being exhausted from the daily stresses and worries of this life and the deceitfulness of wealth, they will 'swallow' whatever they find before them and get others to help them eat it all up as quickly as possible! By this I mean that those who walk according to the flesh will come 'weary' to hear a quick sermon that will tickle their ears and do not want it to take too long, because they are too tired to even think and so will scoff down any plate of food that is stuffed down their throat!



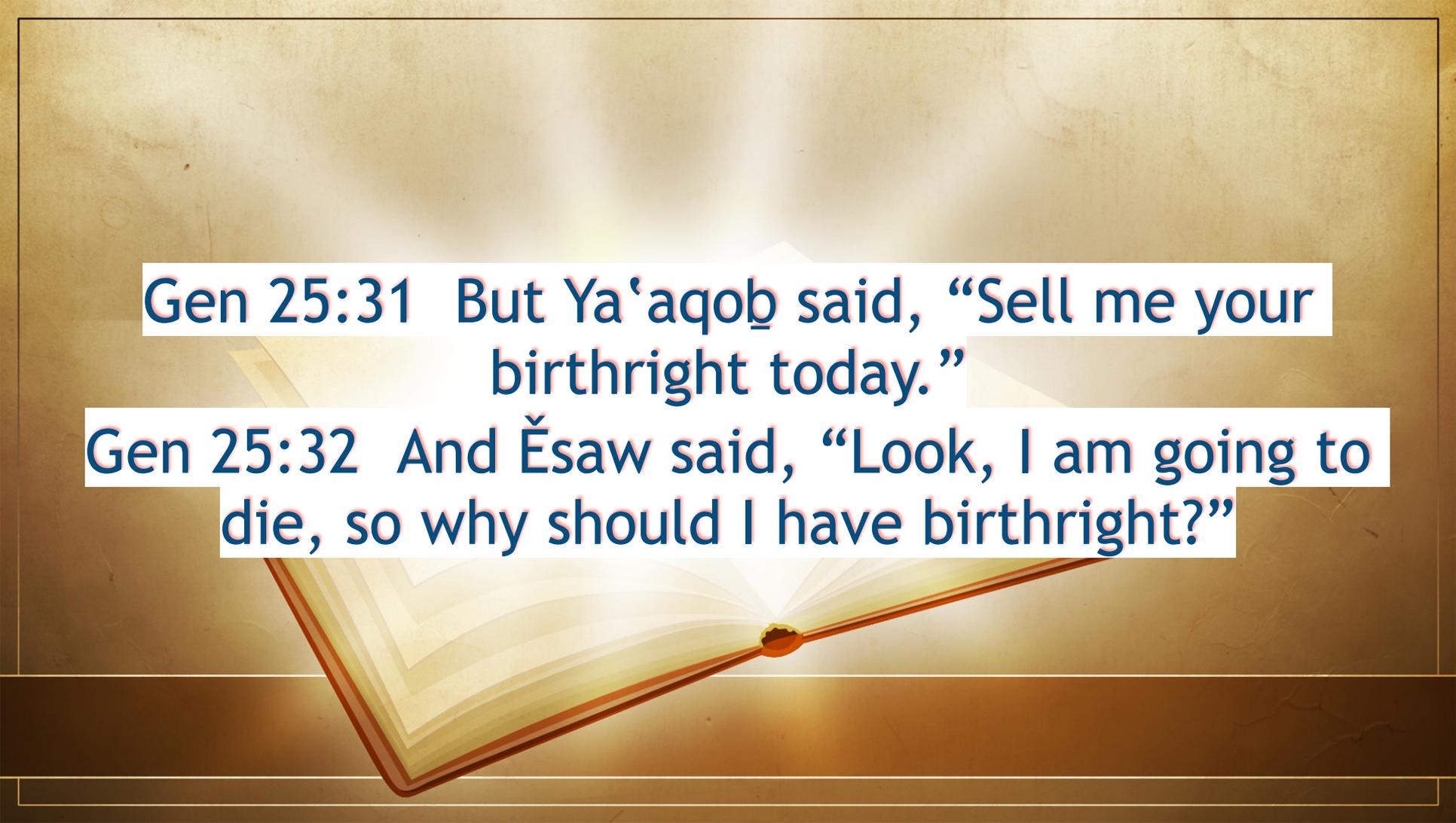
We also find some today who claim to be Torah observant believers who are coming to ‘eat’ the prepared Torah portion on Shabbat with a ‘lazy’ mind and are too seeking to get whatever is offered up that week as quickly as possible instead of coming to ‘sit’ and learn and get properly nourished in the Word and presence of Elohim! Many come to Shabbat and say, “I am exhausted” and this is not the mind-set that we are to have in approaching our Master and King - we are to enter with thanksgiving and praise, energized by the delight we have for His Shabbat and the set-apart gathering He has commanded for us as a body to come together and delight ourselves in Him.

The tired and exhausted excuses must be left at home and we must be ready and prepared to come and 'dine with our Master' on His Appointed Times!

Let us not have the fleshly attitude of Ėsaw that expresses exhaustion and weariness but rather let us embrace the attitude of Ya'aqob - one who serves and is strengthened in Elohim

Mishlě/Proverbs 20:12-13 “The hearing ear and the seeing eye, יהוה (YeHoVah) has made both of them.
13 Do not love sleep, lest you become poor; open your eyes, be satisfied with bread.”





Gen 25:31 But Ya'aqob said, "Sell me your birthright today."

Gen 25:32 And Esaw said, "Look, I am going to die, so why should I have birthright?"

Ya'aqob asked Ėsaw to sell him his birthright and Ėsaw was so consumed with the flesh, and the exhaustion thereof, that he did not care less about a birthright.

The birthright of the firstborn would receive a double portion of the inheritance of the father and Ėsaw did not care about what he could or could not inherit as he was so consumed in the flesh of 'now', that the thought of a 'future' inheritance did not concern him if it was not able to better his situation right now!

Ya'aqob did not steal or manipulate Ěsaw in receiving the birthright, he offered to buy it on the basis that Ěsaw would be willing to sell it, and so, Ěsaw sold his birthright for a plate of food, as he only had eyes for the red stew and did whatever was necessary to get what he wanted!

At this point Ěsaw was not a skilful hunter - he was more like an animal that he had usually trapped with bait! To live on this base level of seeking only to satisfy one's appetite, inevitably leads to a despising of spiritual things.

Being trapped and lured into the flesh more and more will lead to a disregard for spiritual blessings and responsibilities. Ya'aqob also craved, but craved something worthwhile. He had once grabbed the heel, now he pressed harder and went for the jugular, so to speak. Danger can and does certainly be found in such spiritual ambition.

Believers should seek things of spiritual value while avoiding the devices of the flesh to get it.

Later, after Ya'aqob was purged of his human expedience (wrestled with Elohim), he became a capable servant - for then his priorities were correct.

The birthright - extra portion of the father's goods - ancient custom dictated that these would go to the eldest son, but could be exchanged at a price or by יהוה (YeHoVah) Himself.

The birthright which Ėsaw despised and Ya'aqob valued was the covenant promise of יהוה (YeHoVah)! Ėsaw valued the present rather than the future, the material rather than the invisible. He valued and sought after the momentary satisfaction of physical desires which seemed more important to him than the approval of יהוה (YeHoVah).

The body (flesh), not the spirit, dominated his scale of values. We can look at Ėsaw's act and be amazed by it.

But what we need to realise is that this act of selling his birthright was an action that was 'in' his character, not out of' character. It was the result of a long process of character formation; a long history of choice after choice which shaped his personality.

Right now, we may look at Ėsaw with wonder and say "I'd never do that."

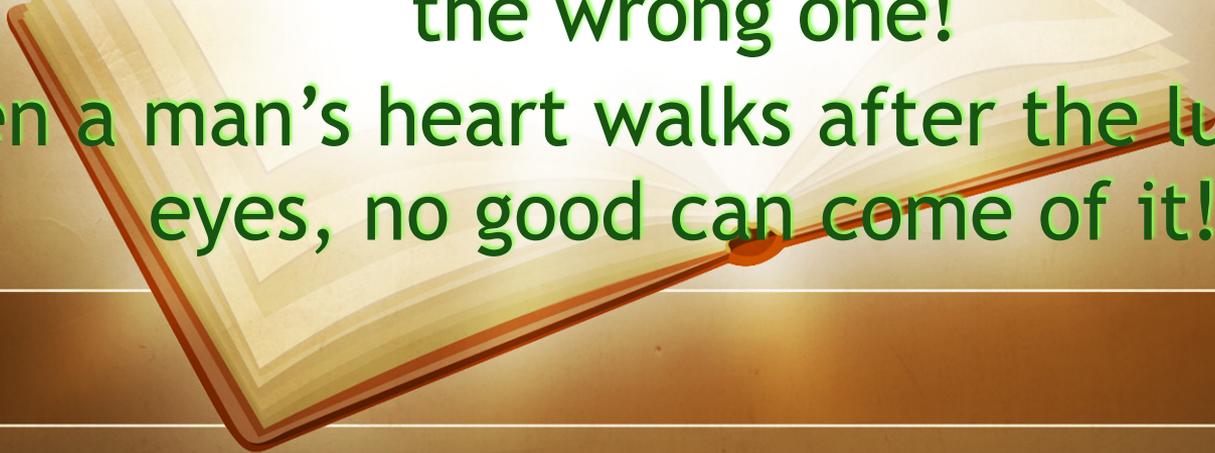
Instead we ought to look at the action as an expression of character and wonder:

“In what direction are my daily choices leading me? Do I value my present experiences so much that I fail to discipline myself to wait, when waiting is what is best?”

“Do I have the pleasures of ‘eating’ despite the fact that I’m overweight? Is יהוה (YeHoVah) high enough on my priority list to spend time with Him, or do other things push Him out of my thoughts?”

We can shake our head in wonder at Ėsaw, but we had better realise that unless we make a daily habit of rejecting Ėsaw's values, we too might someday be faced with a similar choice and make the wrong one!

When a man's heart walks after the lust of his eyes, no good can come of it!



Yohanan Aleph/1 John 2:15-17 “Do not love the world nor that which is in the world. If anyone loves the world, the love of the Father is not in him. 16 Because all that is in the world - the lust of the flesh, the lust of the eyes, and the pride of life - is not of the Father but is of the world. 17 And the world passes away, and the lust of it, but the one doing the desire of Elohim remains forever.”

