

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

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Isaac and Rebecca endure twenty childless years, until their prayers are answered and Rebecca conceives. She experiences a difficult pregnancy as the “children struggle inside her”; Elohim tells her that “there are two nations in your womb,” and that the younger will prevail over the elder.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Esau emerges first; Jacob is born clutching Esau's heel. Esau grows up to be “a cunning hunter, a man of the field”; Jacob is “a wholesome man,” a dweller in the tents of learning. Isaac favors Esau; Rebecca loves Jacob. Returning exhausted and hungry from the hunt one day, Esau sells his birthright (his rights as the firstborn) to Jacob for a pot of red lentil stew.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

In Gerar, in the land of the Philistines, Isaac presents Rebecca as his sister, out of fear that he will be killed by someone coveting her beauty. He farms the land, reopens the wells dug by his father Abraham, and digs a series of his own wells: over the first two there is strife with the Philistines, but the waters of the third well are enjoyed in tranquility.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Esau marries two Hittite women. Isaac grows old and blind, and expresses his desire to bless Esau before he dies. While Esau goes off to hunt for his father's favorite food, Rebecca dresses Jacob in Esau's clothes, covers his arms and neck with goatskins to simulate the feel of his hairier brother, prepares a similar dish, and sends Jacob to his father. Jacob receives his father's blessings for "the dew of the heaven and the fat of the land" and mastery over his brother. When Esau returns and the deception is revealed, all Isaac can do for his weeping son is to predict that he will live by his sword, and that when Jacob falters, the younger brother will forfeit his supremacy over the elder.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Jacob leaves home for Charan to flee Esau's wrath and to find a wife in the family of his mother's brother, Laban. Esau marries a third wife—Machalath, the daughter of Ishmael.

This week's Torah portion is called 'Toldot', as it begins with the genealogies of Yitshaq.


The Hebrew word **תּוֹלְדוֹת** Toldoth is the plural of the Hebrew root word that is used for 'genealogy', which is **תּוֹלְדוֹת** toledoth (to-led-aw') - Strong's H8435 which means, 'generations, account, genealogical registration, births, course of history' and comes from the primitive root **יָלַד** yalad (yaw-lad') - Strong's H3205 which means, 'to bear, bring forth, beget'.

What we can see from this, is that it not only deals with the generations of Yitshaq, but more importantly, it deals with his history, as we are given here the account of his history.



Gen 25:19 And this is the genealogy of Yitshaq, Abraham's son. Abraham brought forth Yitshaq.

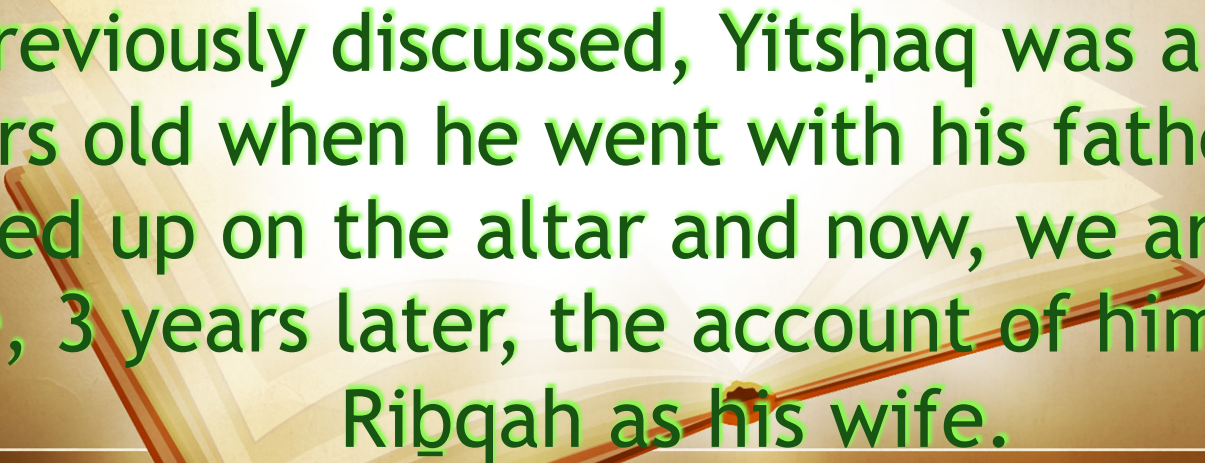
Gen 25:20 And Yitshaq was forty years old when he took Ribqah as wife, the daughter of Bethu'el the Aramean of Paddan Aram, the sister of Laban the Aramean.




Verse 19 tells us that Yitsh̄aq was Abrah̄am's son and then, in verse 20, we are told that he was 40 years old when he took Ribqah as wife. Not much info is given, in the details of his life, before the age of 40, apart from the account which we dealt with in the Torah portion on Berēshith/Genesis 22, where Yitsh̄aq was 'offered' up as a living sacrifice to יהוה (YeHoVah), by his father Abrah̄am.

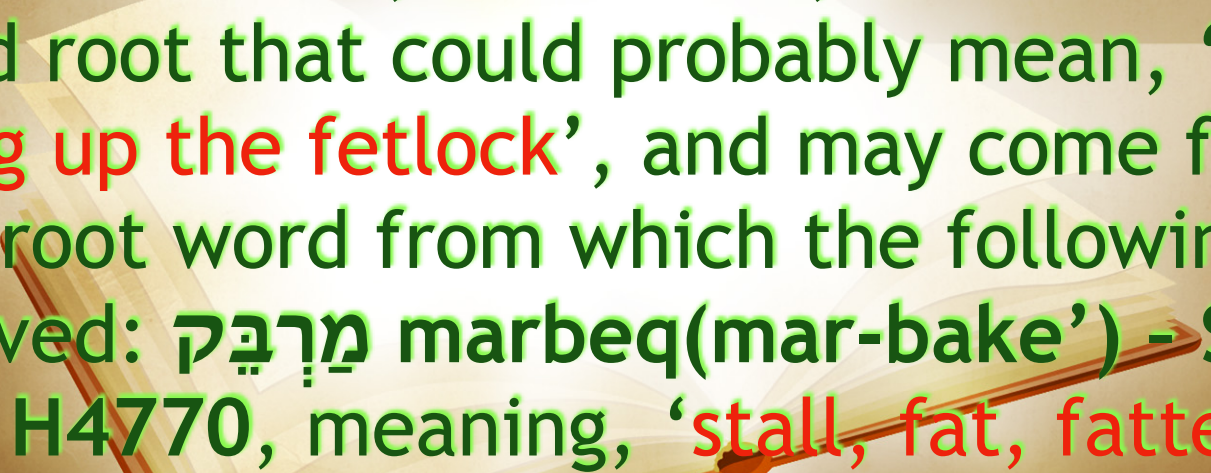
What is interesting to take note of here, is that Mosheh also took his wife at 40 years of age - and he did so at a well!

As previously discussed, Yitshaq was around 37 years old when he went with his father to be offered up on the altar and now, we are able to see, 3 years later, the account of him taking Ribqah as his wife.



The number '40', in Scripture, is a number which is often seen as a picture of a significant transition and change, after a period of testing; and Yitshaq had passed the test, as his bride was prepared and now, he could take her to be his wife - which is a wonderful shadow picture of Messiah and His Bride that He will take up, at the Appointed Time when He returns for His Prepared Bride!





The name Ribqah(rib-kaw') - רִבְקָה - Strong's H7259 means, 'ensnarer', which is from an unused root that could probably mean, 'to clog by tying up the fetlock', and may come from the same root word from which the following word is derived: מַרְבֵּק marbeq(mar-bake') - Strong's H4770, meaning, 'stall, fat, fatted'.

She was a shepherdess and took great care of the flock and animals of her father, whose name was בְּתוּאֵל Bethu'ěl (beth-oo-ale') - Strong's H1328 which means, 'man of El' whose father was נַחֹר

Naḥor (naw-khore') - Strong's H5152 which means, 'snorting' and her mother's name was מִלְכָּה Milkah (mil-kaw') - Strong's H4435 which means, 'queen'.

Naḥor was the brother of Abraham!

Another very interesting picture that we are able to see from verse 20, is the emphasis on Bethu'el and Laban being called 'Aramean's'!

The Hebrew word that is translated as 'Aramean' is אַרְמִי **Arammi**(ar-am-mee') - Strong's H761 which means, 'Aramean - inhabitant of Aram (Syria)'.

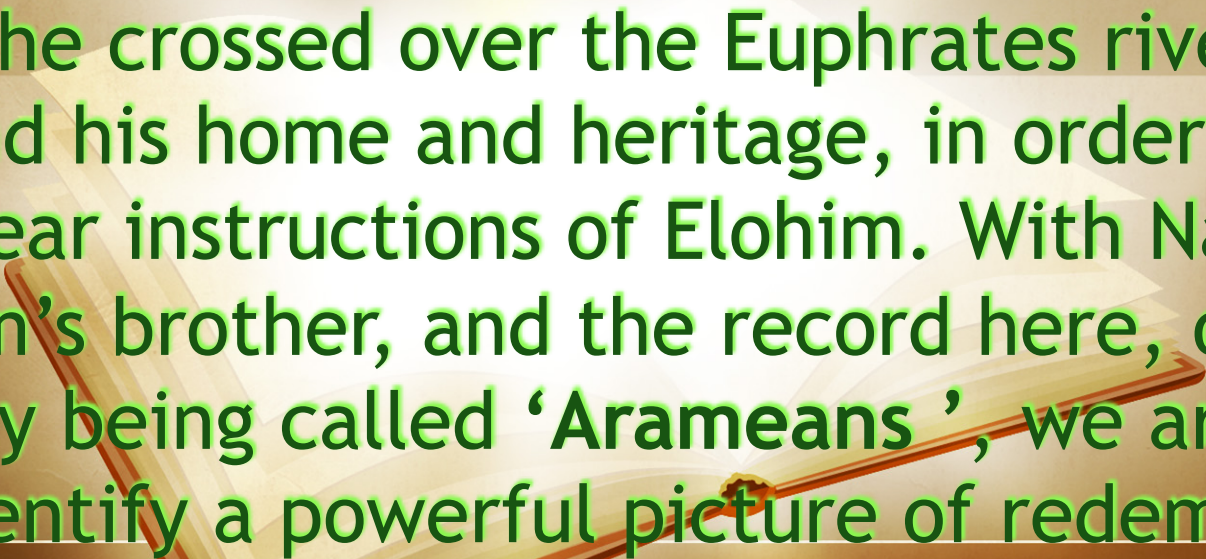
We know that Abram was the first one to be called a Hebrew, as seen in:

Berěshith/Genesis 14:13 “And one who had escaped came and informed Abram the Hebrew, for he dwelt by the terebinth trees of Mamrě the Amorite, brother of Eshkol and brother of Aněř, and they had a covenant with Abram.”



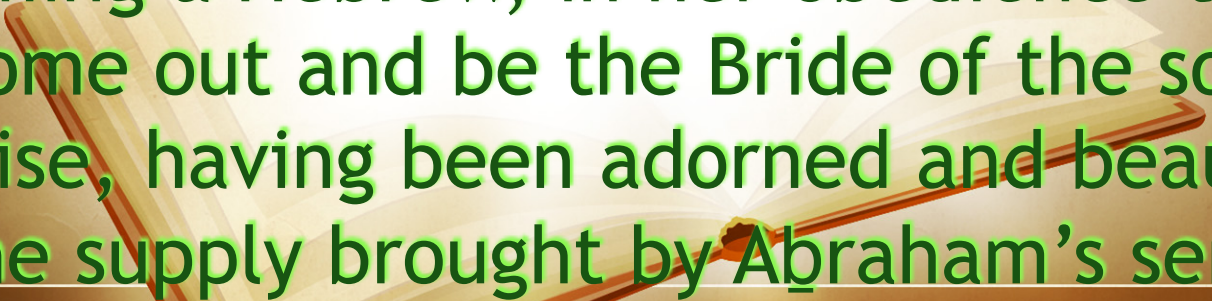
What made Abram the first one to be called a Hebrew?

Well, he crossed over the Euphrates river, leaving behind his home and heritage, in order to follow the clear instructions of Elohim. With Naḥor being Abram's brother, and the record here, of Naḥor's family being called 'Arameans', we are able to identify a powerful picture of redemption!



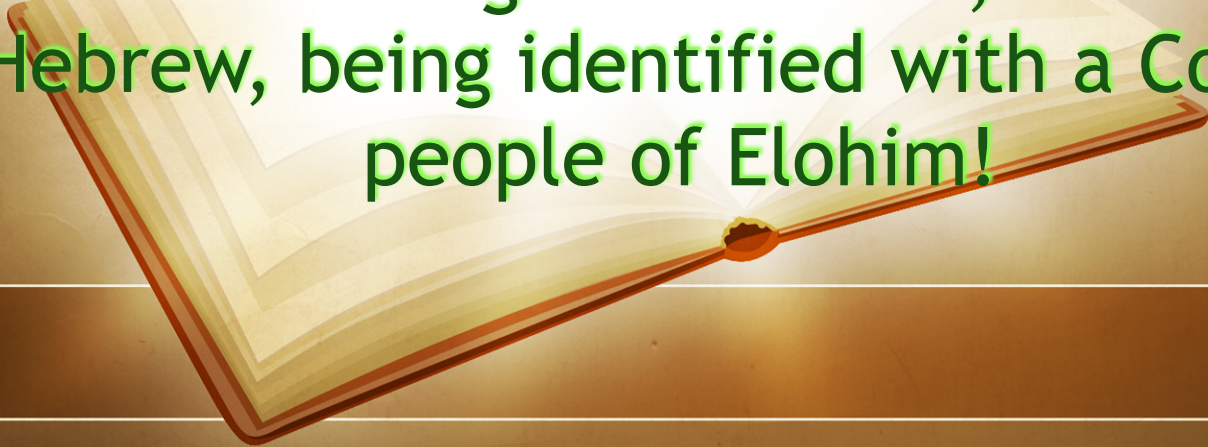
And more specifically, the redemption of the chosen bride of the son of the promise, which is a clear shadow picture of the Bride of Messiah, being called out of darkness into the marvelous light of Elohim and being identified as a
Covenanted Bride!

Abram had left this land and his relatives, at the instruction of Elohim, being completely obedient to Elohim and therefore would no longer be considered an Aramean, but a Hebrew!

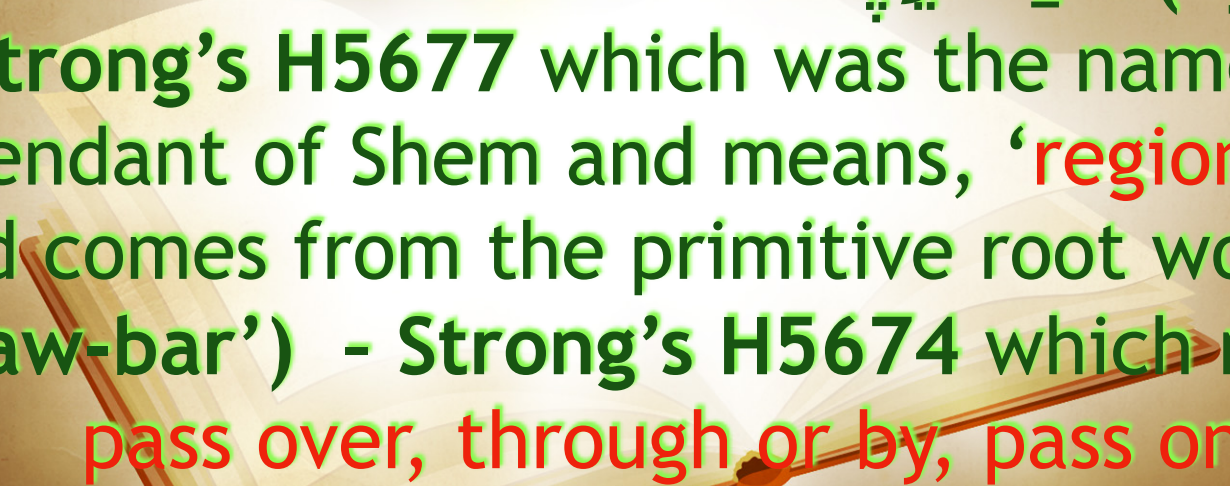


With the servant of Abraham going to fetch a bride for Yitshaq, the son of the promise, from the house of Abraham's family in Paddan Aram, we are able to see a wonderful picture of Ribqah, becoming a Hebrew, in her obedience to the call to come out and be the Bride of the son of the promise, having been adorned and beautified by the supply brought by Abraham's servant.

With Ribqah being called out, set-apart and adorned, she said yes to being Yitshaq's Bride and would therefore no longer be identified or considered as being an Aramean, but would now be a Hebrew, being identified with a Covenanted people of Elohim!



The word 'Hebrew', in Hebrew, is the word עִבְרִי
Ibri(ib-ree') - Strong's H5680 which simply
means, 'one from beyond or one who has crossed
over'; and Abraham was the first one to be called
a Hebrew in Scripture, as he 'crossed over' the
Euphrates river and followed the instructions of
Elohim, and therefore, his descendants of the
promise, would be identified as being Hebrews!



This word **עִבְרִי** **Ibri**(ib-ree')- Strong's H5680 comes from the root word **עֵבֶר** **Eber**(ay'-ber) - Strong's H5677 which was the name of a descendant of Shem and means, 'region beyond' and comes from the primitive root word **עָבַר** **abar**(aw-bar') - Strong's H5674 which means, 'to pass over, through or by, pass on'.

Abram left the regions beyond the river and forsook his father's house which was riddled with pagan fertility worship under the reign of the wicked Nimrod and entered into covenant with Elohim. We too, who have 'crossed over', so to speak, have become 'Hebrews', as we have responded to the clear call of Elohim, who called us out of darkness into His marvelous light! And by the Blood of Messiah, we are grafted in to the Covenants of Promise with Yisra'ěl, and therefore, being 'Yisra'ěl', by definition, we are in fact, also called 'Hebrews', as our father Abraham was, and are a people now belonging to Messiah!

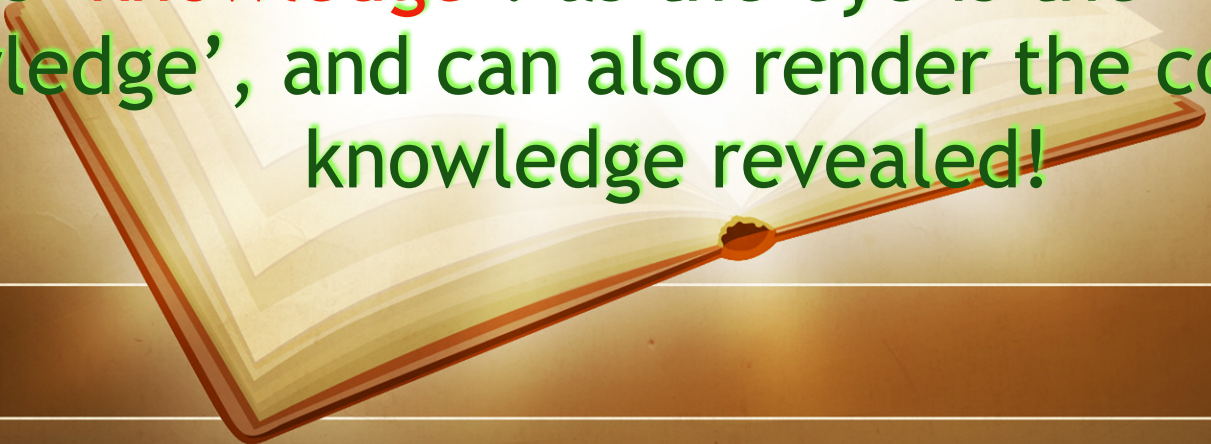
The Hebrew root word עֶבֶר *abar* (aw-bar')
- Strong's H5674, in the ancient pictographic script, is written as follows:



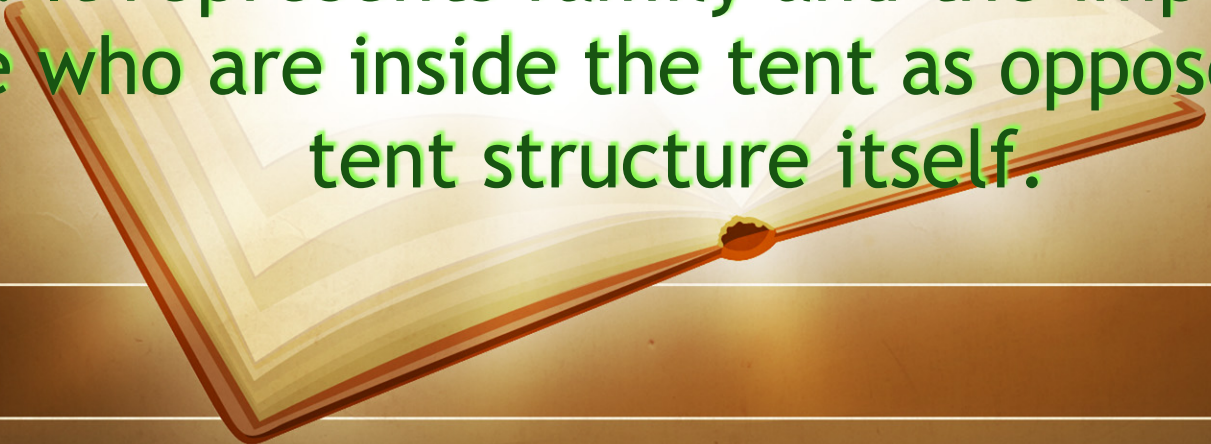
א ב ע

Ayin - אָ:

The original pictograph for this letter is and represents the idea of 'seeing and watching', as well as 'knowledge'. as the eye is the 'window of knowledge', and can also render the concept of knowledge revealed!



Beyt - בַּ:

The ancient script has this letter as  , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

Resh - ר:

The Ancient picture for this letter is , ‘the head of a man’. This letter has the meanings of ‘head or man’ as well as ‘chief, top, beginning or first’.

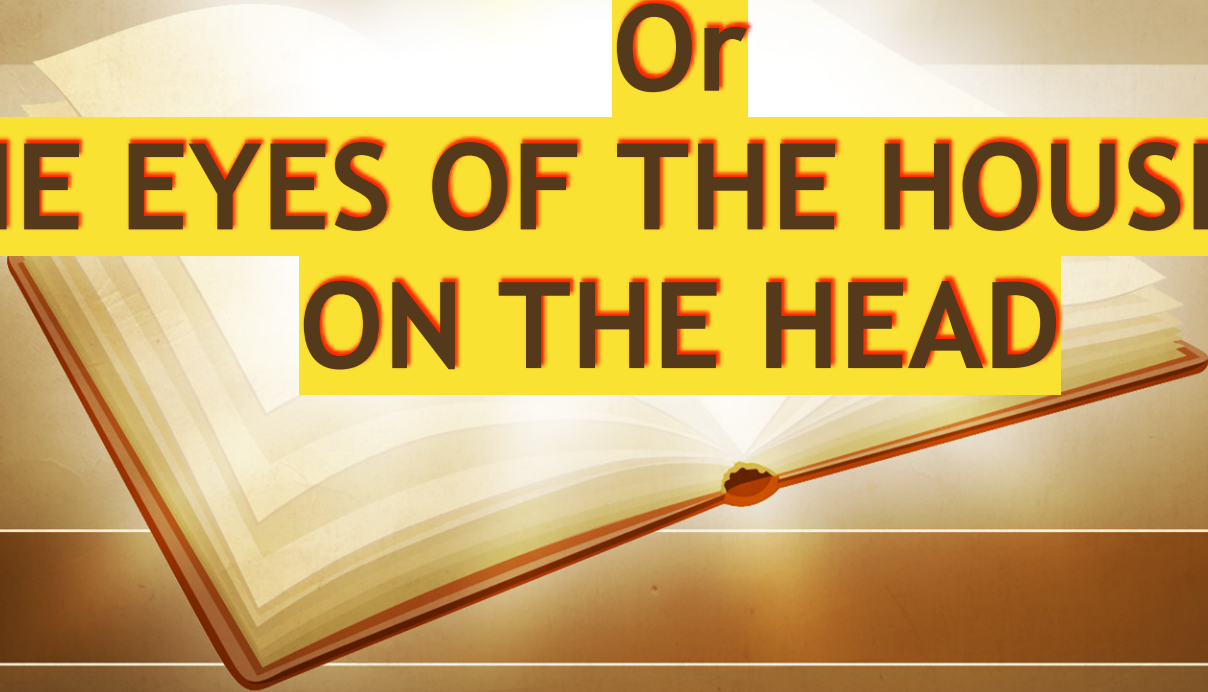
From this pictographic rendering of one who passes/crosses over, we take note that the meaning given here can be understood as:

LOOKING TO THE HOUSE'S HEAD

Or

THE EYES OF THE HOUSE ARE

ON THE HEAD



Messiah, is the Head of the Body, that is us, the assembly; which are being up in Him, as living stones that keep their eyes on the Head of the House!

Kěpha Aleph/1 Peter 2:4-5 “Drawing near to Him, a living Stone - rejected indeed by men, but chosen by Elohim and precious - 5 you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through יהושע Messiah.”

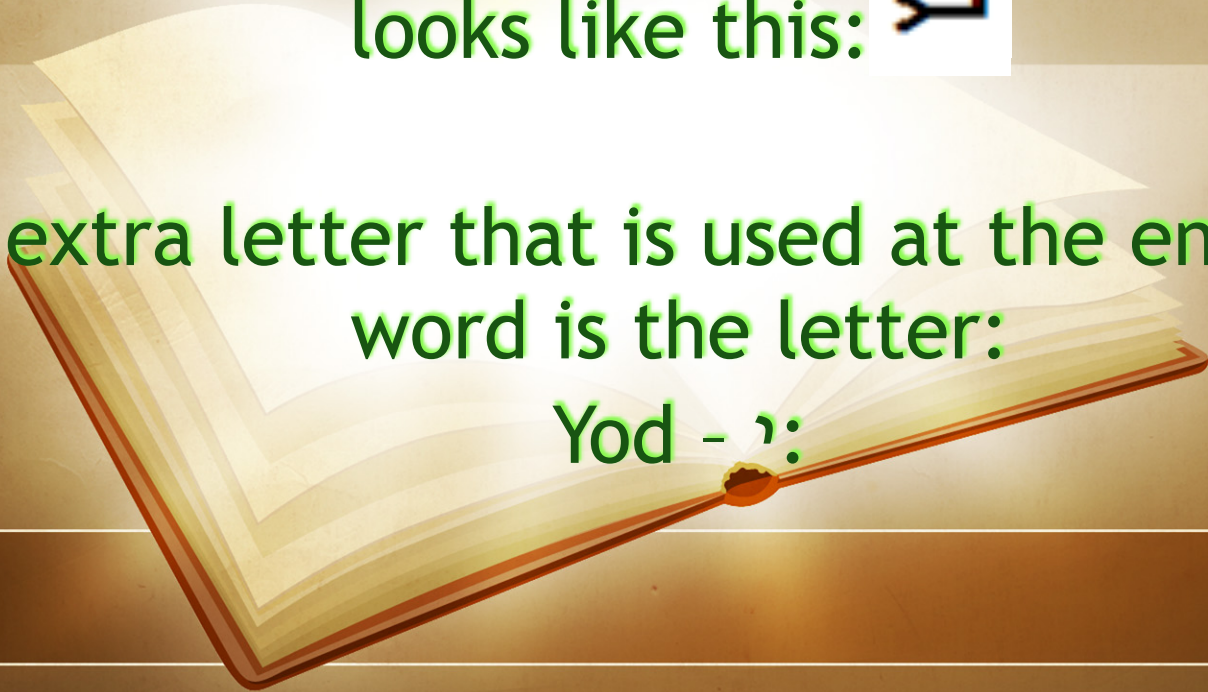
The pictographic of the word **עֲבָרִי** - Hebrew


looks like this:



The extra letter that is used at the end of this word is the letter:

Yod - י:



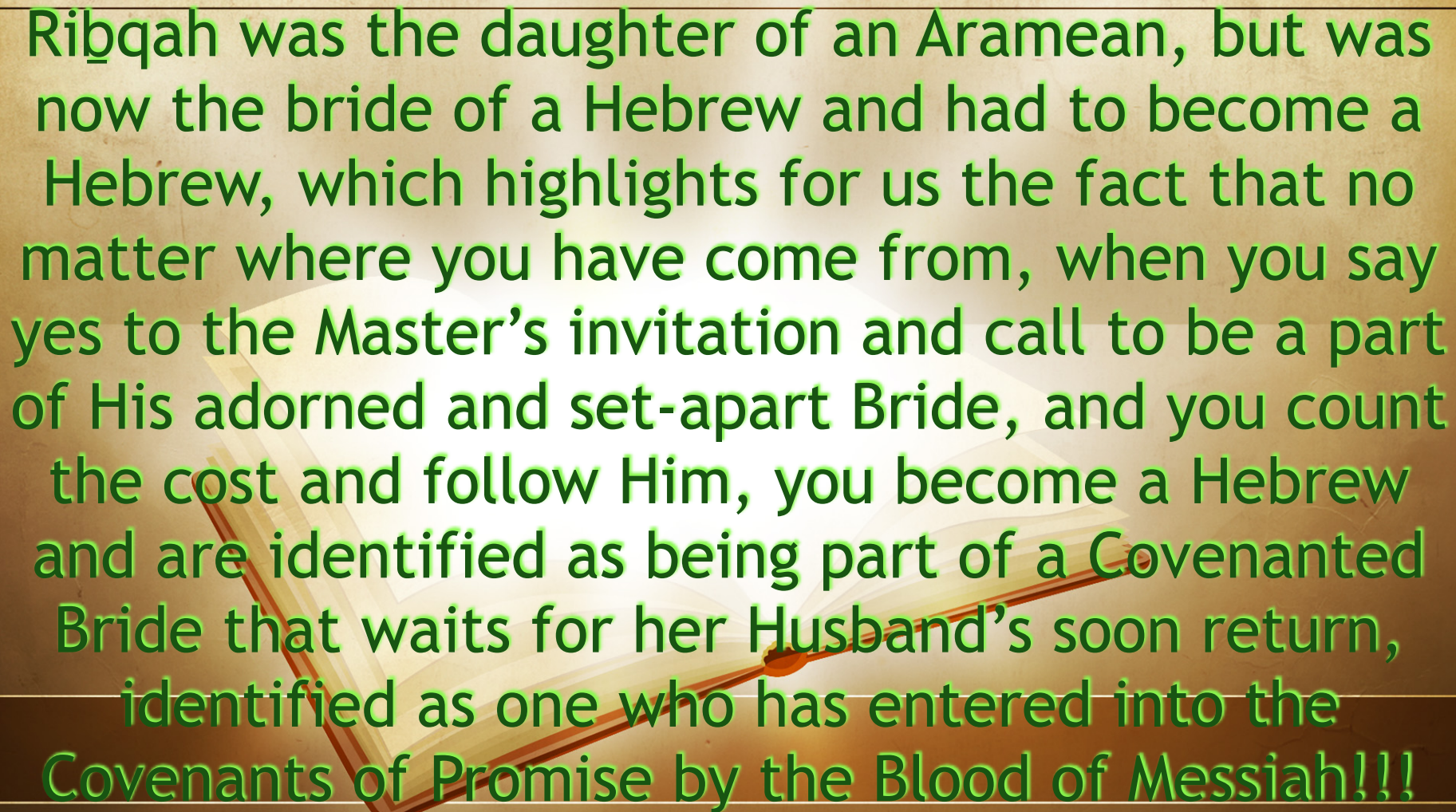
The ancient script has this letter as  which is 'an arm and hand' and carries the meaning of 'work, make, throw', from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one's hands is the basic meaning of this letter!

As true Hebrew's, we have our eyes fixed on the Head of the House; because of His work of redemption, as we look to the revealed arm of Elohim!

To whom has the arm of יהוה (YeHoVah) been revealed?

To those who have turned to the Master the veil has been removed and are therefore able to properly see the deliverance that our Head has secured for us, giving us the strength to look to Him and ‘cross over’, so to speak! We too, are a people who have ‘crossed over’ from darkness into His marvelous light and our immersion is symbolic of our crossing over, or passing through the waters, and leaving the old life behind, in order to be raised to new life in Messiah, and so, our identity change takes place when we repent and are immersed in the Name of

יהושע.



Ribqah was the daughter of an Aramean, but was now the bride of a Hebrew and had to become a Hebrew, which highlights for us the fact that no matter where you have come from, when you say yes to the Master's invitation and call to be a part of His adorned and set-apart Bride, and you count the cost and follow Him, you become a Hebrew and are identified as being part of a Covenanted Bride that waits for her Husband's soon return, identified as one who has entered into the Covenants of Promise by the Blood of Messiah!!!